

THEOLOGICAL QUARTERLY.

VOL. XIX.

APRIL, 1915.

No. 2.

SCRIPTURE PROOF IN THE VIEW OF MODERNISTS.

That the views which modern critical theologians hold of the origin of the Scriptures practically destroy both the causative and the normative authority of the Bible, and render it useless—except in a secondary manner—for doctrine, for reproof, for correction, for instruction in righteousness, has been pointed out long ago by the opponents of modernism. It was reasonably claimed that men could not consistently collect proof-texts for divine things from the only Book in which those things are propounded, if they do not believe that Book to be divinely originated and divinely effectual. With the passing of the old Bible, plenary inspired and inerrant, the old *Schriftbeweis* must go; the support is knocked from under systematic theology; the study of Bible-history becomes a study of Hebrew folklore, and preaching from Bible-texts an act of pious reverence for the past.

What Bible Christians have anticipated and feared is declared with appalling candor by a representative of the critical school of modern Protestant theology. At the "January Conference" at Dorpat Prof. Dr. Karl Girgensohn, of the local university, spoke to the pastors present on "Scripture Proof, Formerly and Now, in Evangelical Dogmatics."¹ He beholds "a grave inner crisis" in Protestantism, "so powerful and thorough that disinterested bystanders—Catholic critics and

1) *Der Schriftbeweis in der evangelischen Dogmatik einst und jetzt.* Leipzig, 1914.

BOOK REVIEW.

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

1. *AUSGEWAEHLTE PSALMEN*, ausgelegt von † Dr. G. Stoeckhardt. 82 pages. 70 cts.

Among the posthumous papers of the late exegete at Concordia Seminary was found a fascicle of expository matter on Psalms 1, 19, 2, 8, 40, 22, and 16, ready for publication. The author had been engaged on his Commentary on the Psalms, when death interrupted his labor. What a valuable addition to our expository literature his commentary would have been these few pages abundantly testify. Learning and reverence for the Scriptures, exegetical skill and practical judgment, are manifested on every page. The Church owes thanks to Dr. Stoeckhardt's widow and to the publisher for saving this little nugget from oblivion.

2. *BRIEFE VON C. F. W. WALTHER AN SEINE FREUNDE, SYNODALGENOSSEN UND FAMILIENGLIEDER*, herausgegeben von L. Fuerbringer. Erster Band: Briefe aus den Jahren 1841—1865. 240 pages. \$1.00.

This first instalment of a contemplated series of "Letters of Walther" contains 112 letters, most of which were available in manuscript, while the rest are reprints. The omissions noted in the text are due to the condition of the manuscripts or of the original print, and to slight editing applied to personal remarks. The addressees of these letters are: Rev. H. Fick (20), Dr. W. Sihler (15), Rev. O. Fuerbringer (12), Dr. Walther's wife, and his son-in-law, Rev. St. Keyl (each 8), Rev. F. Lochner and Dr. H. C. Schwan (each 6), Rev. F. Brunn (5), Rev. J. C. W. Lindemann, Rev. J. A. Ottesen, and Rev. F. Sievers (each 4), Rev. A. Ernst and Rev. J. Walther (each 3), Rev. Th. Brohm, Rev. A. F. Hoppe, Rev. E. G. W. Keyl, and Dr. A. Marbach (each 2), Rev. E. A. Brauer, Mr. Eggen, Trinity Congregation at St. Louis, Rev. C. A. Preuss, the St. Louis District Conference, and Walther's son Ferdinand (each one). To apply to

this collection the threadbare phrase "interesting" would be damning the meritorious undertaking with faint praise. These letters will prove fascinating reading to the average peruser; to the critical student of the history of the Missouri Synod they are an invaluable source of information. They aid in clarifying or shading the judgment on some of the important events in the formative period of our church-body. This undertaking should be placed beyond all hazards. The Church needs these letters, and there should be no question about the publication of the remaining letters in the hands of the editor, whose work should earn the commendation of all.

3. *BEICHTREDEDN UEBER ALT- UND NEUTESTAMENT- LICHE TEXTE.* Gesammelt von H. Bouman. 164 pages. 75 cts.

Thirty-one addresses to communicants by as many authors are here offered partly as models to young pastors, partly as aids to the busy pastor, partly as preparatory meditations to communicants in general. The "confessional address" has ever been regarded as evidence of the sound sensorium of the Lutheran Church as regards the sacred and important act of communing, and of the pastor's responsibility in relation to that act. A *worthy* communicant is one of the legitimate products of an able Lutheran ministry. This volume, therefore, starts on a laudable mission. God speed it!

4. *WHAT THE EVANGELICAL LUTHERAN CHURCH STANDS FOR.* A Statement of Lutheran Principles. By Th. Graebner. Dozen, 10 cts.; 100, 50 cts.

This four-page tract declares the sum and substance on the fundamental facts of confessional Lutheranism, and on its relation to such modern issues as education, church-union, separation of Church and State, prohibition, and war. It is designed for wide distribution among the masses wherever the English language is spoken, and assures the purpose of ready and succinct information well.

Rev. W. M. Czamanske, Sheboygan, Wis., has issued in pamphlet form the stirring Reformation sermon which Prof. H. Hove preached from 1 Pet. 1, 25 at Milwaukee, November 8, 1914. Price, 5 cts.

Verlag des Schriftenvereins, Zwickau, Saxony:—

"KOMMT, WIR WOLLEN WIEDER ZUM HERRN!" Dreissig Andachten fuer die Kriegszeit. Von Martin Willkomm. 49 pages. 40 Pf.

Thirty meditations on pertinent Scripture-texts—enough for one month—are here offered to soldiers in the field and to their loved ones at home. A tender, precious link is thus woven out of Bible words that binds those who go out to die with the living they have left behind them. The meditations are clear testimonies of Christian faith, Christian hope, and Christian charity. Would that they could be reproduced in English, French, and Russian, and conveyed to the soldiers on the other side! They would help to take much of the shocking bitterness out of this European warfare.

The Lutheran Publ. Co., Ltd., Hochkirch, Victoria, Australia:—
CHURCH LITURGY FOR EVANGELICAL LUTHERAN CON-
GREGATIONS IN AUSTRALIA. Published by the Pastors
of the Evangelical Lutheran Synod of Australia. VIII and
226 pages, with musical supplement of 11 pages. \$5.00.

The wealth of liturgical material offered in this tastefully printed and bound volume deserves to be exhibited in detail. Part I, pp. 3—37, contains nine different orders of service. Beginning with the regular order of service on Sundays and holy-days with Communion, which follows, in its essential features, the order of the old Lutheran liturgies, and resembles in many parts the order adopted by our *Agende*, we note as a distinctive feature a number of intercessory prayers that our *Agende* lacks (for the sick, for persons spiritually afflicted, for reception of new members, restoration, announcements relating to cases of church-discipline, etc.). Next there is an order of service each for afternoon or evening services, for catechetical instruction, for a Lenten service, for a synodical service, for a mission festival, for the Day of Repentance, for Christmas Eve, and for a reading service conducted by a lector. In Part II, pp. 43—76, there are antiphonies and collects, two each, for every Sunday and holy-day in the church-year, with the text-references to the old pericopes. In Part III, pp. 79—141, we have forms for ministerial acts, five for baptism, three for the churching of women, two for confirmation, one for confession before Communion, one for restoration, three for marriage, three for communion of the sick, a prayer for the dying, a burial service, four forms relating to the ordination and installation of a pastor, a form for the reception of new members, one for a corner-stone-laying, and six for dedicatory services (church, school, organ, bell, cemetery, dwelling). Part IV, pp. 145—182, contains antiphonies and collects for holy-days that were not provided for in Part II, and general and special collects. Part V, pp. 183—217, contains what is known in our circles as “*Kanzelgebete*,” general prayers for the common Sunday services and for festival seasons and special occasions. To this part is added the History of the Passion and Death of our Lord.—The work is done with an evident desire to cover the needs of the average Lutheran pastorate; it breathes the reverent spirit of the Lutheran worship, and exhibits the stately dignity of confessional Lutheran consciousness. In the ordination service there remains the old desideratum that has been expressed also with reference to our Missouri *Agende*: the transfer of the ministry should be related directly to the call. In the marriage service we note the omission of the word “obey” in the answer of the bride, though the remaining portions of the service set forth the Scriptural relation of wife to husband.

Lutheran Book Concern, Columbus, O.:—

1. **LENTEN OUTLINES AND SERMONS.** By Rev. R. E. Goladay, A. M., B. D., and Others. 687 pages. \$2.00.

As regards both quantity and quality, there is no church that can boast such a Lenten literature as the Lutheran. Often, too, the poorest Lutheran author will appear at his best when writing on the

Passion of the Lord. This literature may be regarded as one of the practical results of the banner doctrine of the Lutheran faith: justification by grace through faith in the Redeemer's vicarious living and dying. This is an inexhaustible theme, and it is proper that it should be treated again and again. In the present collection of 74 Lenten outlines and 29 Lenten sermons by six different authors the theologian will find able reproductions of matter that he has seen elsewhere in German, and will rejoice to have it in the vernacular. But there is also an abundance of new material, well digested and arranged. The entire book will serve its purpose of bringing an aid to the busy pastor well, and if there are any pastors who are not busy, the outlines here offered are apt to make them busy elaborating effective Lenten sermons.

2. *DAILY EXERCISES UNTO GODLINESS.* For Use in the Pew and at the Altar of the Home Sanctuary. Based on the calendar of the church-year. By *C. H. L. Schuette*. 592 pages. \$2.00.

Two separate meditations on a Scripture-text, followed by a prayer, are here offered for use at the morning and evening devotions conducted at Christian homes. Moreover, the author — no doubt, to obviate the perfunctoriness attending the family devotions not infrequently — suggests that each devotion be opened with the invocation of the Trinity and an appropriate versicle. He suggests a sufficient number. Then is to follow the meditation noted above, and after this the recitation of the Ten Commandments in the morning and of the Creed in the evening. The family service is concluded with the Lord's Prayer and the Old Testament benediction in the morning and the New Testament benediction in the evening. The plan is good, no matter how many will be able to execute it in their families. For the week-days the exposition of the Scripture text is omitted, and there is only a prayer, based, however, on, and impressing on the hearers, the truth contained in the text. On Saturdays poetry from the Ohio Synod's Hymnal takes the place of the prayer.

3. *SCHOOL CAROLS.* A Collection of Hymns for the Sunday-schools. 320 pages. 50 cts.

Three hundred and fifty-one standard hymns for children have been appropriately grouped according to the sequence of the church-seasons or the subject-matter, and a tune provided for each. An order of service for opening and closing the Sunday-school, a select number of Psalms, and prayers are offered in connection with the hymns.

Charles Scribner's Sons, New York, N. Y.:—

ENCYCLOPÆDIA OF RELIGION AND ETHICS. Edited by *James Hastings*, with the assistance of *John A. Selbie*, M. A., D. D., and *Louis H. Gray*, M. A., Ph. D. Vol. VII: Hymns to Liberty. 911 pages.

The general character of this *Encyclopedia* has been exhibited to our readers in notices of previous volumes. The present volume

contains 203 titles, not counting cross references. One hundred and eighty-three authors have collaborated in its production, and thirteen articles are of composite authorship. These latter, embracing such subjects as Hymns, Images and Idols, Incarnation, Inheritance, Inspiration, Law, Liberty, are especially rich in information. Such subjects as Index, Indulgences, Immaculate Conception, Inquisition, Jesuits, are treated by Roman Catholics. Biographical articles, like those on Ibsen, Josephus, Jerome, Kant, Kierkegaard, Leibnitz, Lessing; geographical, historical, and ethnological articles, like those on Judaism, Indo-China, Japan, Italy, Indonesians, Korea, Israel, Iranians; philosophical articles, like those on Inference, Judgment, Individualism, Introspection, Invincible Ignorance, Intellectualism, Indifferentism, Immanence, Imagination, Intelligence, Libertarianism and Necessitarianism; and last, not least, theological articles, like Image of God, Imputation, Implicit Faith, Interpretation, Kingdom of God, Jesus Christ, Immortality, show the range and variety of the contents of this great work. We are sure that hardly any one except a scholar is aided toward an adequate conception of the scope of this *Encyclopedia* by a mere enumeration of titles. Still, to do some justice to the enterprise such an enumeration seems necessary. The spirit of the workmen who have been engaged upon this volume, and the quality of their workmanship, can be exhibited in a manner by noting some of the opinions rendered. We select a few that will interest Lutherans and theologians. Says Crippen: "For practical purposes the history of modern hymnody begins with the publication, in 1524, at Erfurt and Wittenberg, respectively, of two small books of German hymns, in each of which about three-fourths of the contents were from the pen of Luther. . . . As long as the German language endures, men will sing Luther's pathetic 'Aus tiefer Not,' his childlike 'Vom Himmel hoch, da komm' ich her,' and his immortal 'Ein feste Burg.'" (p. 28 f.) Davidson's article on the "Image of God" exhaustively treats the pertinent texts in both Testaments, and skilfully exhibits the renewal of the lost image under the general idea of conformity to Christ, without claiming that the image of God was, as some contend, from the start the image of Christ. (p. 160 ff.) Mackintosh, on "Implicit Faith," rightly credits Luther with having been "the first to protest against the general notion" (of i. f.). He says that it is very absurd to decorate with the name of faith what is merely "ignorance tempered with humility." (p. 180.) Frank's "Imputation" and Simpson's "Justification" are cognate. In the former article Luther and Brenz should have been consulted directly as regards the *imputatio culpae* and the *imputatio justitiae Christi*, rather than by way of Hodge, Schmid, Lipsius, and Loofs. (p. 181.) In the latter article justification is indeed understood to be "equivalent to the forgiveness of sins," but the quality of justifying faith, which is nothing else than the apprehension of the righteousness of Christ, will be perverted by speaking of faith as "the pledge of the personal, ethical relation to God," or by declaring "confidence" to be "faith aware of itself." Justifying faith is justifying only by reason of what it has and holds, never by reason of what it is. (p. 615 f.) The composite article on "Incarnation" is wholly ethnological; the incarnation of the Logos being

treated in Mackenzie's "Jesus Christ." (p. 515 ff.). Boudhinon's article on "Indulgences" is apologetic, and reiterates every essential claim of the Roman Church in this matter. Luther's "revolt" was from a "doctrine that was sound," while "appearances were evil." (p. 254.) Curtis ("Infallibility") denies that the infallibility of Scripture consists "in absolute immunity from error in matters of historical and scientific fact," but holds that the aggregate of blemishes of this kind in the Bible "is so slight as to be practically negligible." (p. 262 f.)

George H. Doran Co., New York, N. Y.:—

1. *CHRISTIAN FREEDOM.* By William Malcolm Macgregor, D. D. 428 pages. \$1.50.

The Baird Lectures for 1913, which are presented under the above title, have a special attraction for Lutheran readers because of the frequent references to Luther's letters and his Exposition of Galatians. In fact, the author's principal thought has been suggested by Paul's utterances in Galatians and Luther's comment, though the elaboration of the thought is decked out with much of the most modern thought in copious, interesting, and embellishing quotations, enhancing the style of the book, and indicative of the author's copious reading. The eight chapters in this book, every one of them fascinatingly written, are a plea for individualism in religion. The masses, following the gregarious instinct of ordinary men, are herded in the Church, accept contentedly what is offered them, submit to established forms, prevailing customs, and do not feel the tyranny of tradition. Thus they remain slaves at heart and stagnate. Ever and anon some one rises, like Luther, Pascal, Vinet, Barclay, who challenges the solidarity of the ecclesiastical organism on some question that has become vital to him owing to his free spiritual development. Throughout his treatise the author asserts the supremacy of the individual experience of God, and he goes so far as to declare Nietzsche's *Christian Aphorisms* and *Herrenmoral* "Christian and Pauline utterances." Here lies the fatal weakness of the book: heterogeneous elements are treated as homogeneous, and the vast difference of being made free by the Son and His Word, and of being made free from the Son and His Word, is lost.

2. *THE OLD TESTAMENT IN LIFE AND LITERATURE.* By Jane T. Stoddart. Third Edition. 512 pages. \$2.25.

This collection of remarkable utterances and striking references to Scripture texts, or facts, of the Old Testament by famous men met with immediate favor at its first appearance, and now that it is out in its third edition the public is eagerly awaiting the companion volume on the New Testament by the same authoress, which has been promised. On texts from every book of the Old Testament there are here cited illuminating sayings, and the source is carefully given, we believe, in every instance. Lutheran readers will be specially grateful for the quotations from the Enders-Kawerau collection of Luther's letters, which is now nearing completion, and from the *Corpus Reformatorum*. Needless to say that the citations

are not all equally vigorous, beautiful, or impressive; but, upon the whole, sound judgment and good taste are apparent in the selection of quotable matter.

3. *THE CONSTRUCTIVE QUARTERLY* (Vol. 3, No. 1) contains articles by the Bishop of Winchester on The Topic of Unity, Erich Schaefer on Theocentric Theology in Peace and in War, W. B. Selbie on The Churches, the War and the Future, S. Michelet on The Present Theological Crisis in the Church of Norway, Bishop McConnell on Ecclesiastical Honesty, and others.

Houghton Mifflin Co., Boston:—

1. *IS CONSCIENCE AN EMOTION?* Three Lectures on Recent Ethical Theories, by *Hastings Ransdall*. 200 pages. \$1.00.

An Oxford scholar delivered the Raymond F. West Memorial Lectures at the Leland Stanford Junior University in 1913, and this book is the result. The old question that has been debated since Plato and Epicurus, whether moral distinctions in us are the work of reason or sudden emotions arising in us, whether the conscience is of the head or the heart, whether it should be called "Moral Reason" or "Moral Sense," is here taken up again with a commanding grasp of the facts of the controversy through more than twenty centuries, and set forth, especially in the first lecture, in a very lively, engaging manner, that arrests and holds the attention, also the immense practical importance of this discussion, *viz.*, whether our moral judgments are divinely implanted in us and possess objective validity, or whether they are shifting, changing, kaleidoscopic creations of the feelings of pleasure or pain. The author holds to the Rationalist as over and against the Emotionalist view, and defends it against Westermank (*Origin and Development of Moral Ideas*) and McDougall (*Social Psychology*), and against the attempt made by the late Professor James, who identified the concept of "good" with mere "satisfaction" or "satisfactoriness."

2. *A CENTURY'S CHANGE IN RELIGION*. By *George Harris*. 267 pages. \$1.25.

The President Emeritus of Amherst College and former Professor in Andover Theological Seminary reviews in this volume the remarkable modifications which religious teaching and religious life in the Evangelical Churches, particularly in the Eastern States, have undergone. The waning of Calvinism, the rise of Unitarianism and Universalism, the advent of Evolution and Higher Criticism, and how these factors have affected such fundamental doctrines of the evangelical faith as the person of Christ, redemption and conversion, the spiritual life of believers, the Christian hope of eternal life, the character and activities of the Church,—all these events are made to pass in review before us while we listen to the accompanying tale of a guide who has watched the transformations of which he speaks, and knows to point out cause and effect in these historical phenomena with precision. The author's own standpoint may be gleaned from the last two chapters, "The Heritage of Faith," and "The Enlarge-

ment of Faith." He holds, briefly, that the great essentials of the Christian faith remain the same throughout the changes which he has portrayed, and will remain the same throughout changes yet to come, although the faith is "cleared of superfluities and contradictions." He regards the modern emphasis on the brotherhood of man and the growing opposition to militarism as a gain to the Christian faith. We hold that, both in what it has cast off and in what it is endeavoring to put on, our age is losing both the clearness of the knowledge and the vigor of the life of the old faith.

Sherman, French & Co., Boston:—

THE PSYCHOLOGICAL ASPECTS OF CHRISTIAN EXPERIENCE. By *Richard H. K. Gill, A. M., Ph. D.* 104 pp. \$1.00.

When an author starts out by saying: "We are not responsible for our being born with a sinful nature, nor are we condemned for it. For as in Adam all die, so in Christ, the second Adam, all are made alive again," we are beginning to entertain fears that the presentation of his subject will turn out all awry because of John 3, 6 and Eph. 2, 3. And, true to his promise, the author deduces from the fact of Christ's redemption "our probation and our being, also the incipient works of grace in the soul, placing every child of the fallen race in a justified state, in the kingdom of God, and in possession of the germ of life." He calls this, after Merrill, "the source of good that is in us all." This view plainly does away with hereditary guilt and the innate corruption of fallen man, and gives to the objective justification, which results from the vicarious work of the Redeemer, a meaning far beyond that expressed by the grand parallel which Paul draws in Rom. 5, 12 ff. Also in his terminology the Lutheran reader will have to be prepared for deviations from Lutheran usage; for the author is not a Lutheran. *E. g.*, "awakening" with our author is rousing "the voice of conscience" in a "soul that is dead in trespasses and sins." It appears, however, from the author's expatiation that this "awakening" may leave the soul still spiritually dead. Nevertheless, this book can be studied with great profit by evangelical pastors. In fact, the psychological object-lessons with which it abounds, exhibiting the manifestations of sin-consciousness and the attitudes of natural man towards regenerating grace, will forthwith attract the attention of pastors. We would group and value these psychological phenomena differently from the author, but it is an undeniable merit in the book that it draws attention to facts of the inner life of men which the curate of souls should fully understand.

Thomas Y. Crowell Co., New York:—

THE DEAF. Their Position in Society and the Provision for their Education in the United States. By *Harry Best.* 340 pages. \$2.00.

In the series of special books on economics and sociology which the Crowell Company has been publishing, this volume occupies a

unique place. It is so rarely that a competent writer takes up the cause of the deaf, and gives a rational and sympathetic account of their social condition, and the efforts which State and Church are making to ameliorate their sad fate. It must be borne in mind, however, in justice to the author, that he has purposely presented the problem of the deaf from the view-point of the political economist or sociologist; that is to say, he does not discuss the medical or legal aspects of the problem, nor the merely human or charitable interest which their existence in society awakens, but he treats the deaf as a component part of our social organization. The effort which our Synod is making at North Detroit is noticed on page 203 as "the single Protestant school" of its kind in the country. All other religious schools for the deaf are under Roman Catholic auspices.

Fleming H. Revell Co., New York:—

THE ROMANCE OF PREACHING. By *Charles Silvester Horne*. With an Introduction by *Charles R. Brown, D. D.*, and a Biographical Sketch by *Howard A. Bridgman, D. D.* 302 pp. \$1.25.

It is customary at Yale that prior to their graduation the divinity students are addressed in a course of lectures by some eminent man in the churches here or in Great Britain on the work of the ministry, the functions of the pastoral office, chiefly on preaching. When the present lectures were delivered, it was reported that more than ordinary enthusiasm had been kindled among the students and pastors who heard the chairman of the Congregational Union of England and Wales. This is accounted for, on the one hand, by the exquisite literary flavor with which these essays are redolent, on the other hand, by the spirited manner and the impressive force of personal conviction with which they were delivered. And these features constitute the merit of this book. Outside of them there is little of new thought on the theory and practise of preaching developed in the author's fine perorations. The first lecture is introductory, and emphasizes the necessity of the influence of the Spirit on the preacher. Six lectures are character-sketches of famous preachers, — the prophets, the apostles, Athanasius and Chrysostom, Savonarola, Calvin and Knox, Robinson and the Pilgrim Fathers, Wesley and Whitefield. The last lecture is an optimistic view of the mission of the modern preacher, calling the hearers to "high resolves" and heroic action against bigotry, to daring to do great things for Christ's sake, and the ideal of the author seems to have been expressed as in a climax in the dialog which Ibsen makes the prophet Brand and his wife Agnes speak: the proclamation of a "God of love and not of fear."

The National Home Rule Association of Cincinnati, O., has issued a pamphlet: **THE TWO BANNER PROHIBITION STATES.** Being a careful review of conditions in Maine and Kansas under prohibition legislation. The Secretary of State of Maine, Cyrus W. Davis, writes on his state, Hon. Royal E. Cabell, U. S. Commissioner of Internal Revenue under President Taft, writes on Kansas.

The Carnegie Endowment for International Peace, Division of International Law, has issued Pamphlet No. 2: *LIMITATION OF ARMAMENT ON THE GREAT LAKES*, and the *YEAR BOOK FOR 1913—14*.

B. G. Teubner, Leipzig:—

DR. MARTIN LUTHER. Ein Lebensbild fuer das deutsche Haus von *Georg Buchwald*. Zweite, vermehrte und verbesserte Auflage mit zahlreichen Abbildungen im Text und auf 16 Tafeln nach Kunstwerken der Zeit. IV and 516 pages. M. 8.

Fourteen years ago Dr. Buchwald came before the German-speaking Protestant world with the proposition that the Life of Luther which he had just published might be read in the Christian homes in the family-circle. His book possessed, indeed, all the features that would adapt it for such use: simplicity of style, lively progression of thought, practical proportion of the historical materials to be submitted, and, withal, an air of domestic quiet and peace that pervaded the whole. The reader felt that a Christian home had been the making of the hero of the Reformation, and his monumental labors had resulted, in no inconsiderable degree, in the rearing of Christian homes and the embellishing of Christian home-life. The proposition of Dr. Buchwald was made advisedly. In his pastoral labors the author had repristinated at one time the pious endeavor of Luther's first biographer, who preached sermons on the life of Luther to his congregation at Joachimsthal. Dr. Buchwald did the same, and learned to know the intense interest which Luther's life can arouse in the common people, and the blessed results accruing in the life and conduct of laymen from a contemplation and application of the lessons of the life of the hero of their faith. He can introduce the present second edition of his work, which has been brought up to the level of the modern knowledge of Luther, and embodies the results of the latest research, with the assurance: *Ex-perto crede Ruperto!* To the host of readers who have perused this classic of the Christian home literature of Protestantism we would add our humble testimony, and assert its eminent usefulness for preparing the masses in our churches for an intelligent, appreciative, and enthusiastic celebration of the quadricentennial of the Reformation in 1917. Fifteen artistically executed plates, copied from acknowledged masters, and 120 illustrations, embodied in the text, enliven the pages and make the book attractive to the common people, who never grow away from the child's love for illustrations. In the presentation which the author has made of the facts in the Reformer's life, little is to be noted. The incident at Pilate's Stairs in Rome is accepted as genuine (p. 67 f.), so is the finding of a complete Bible in the library at Erfurt (p. 38), both of which incidents are discredited in our day. The account of Luther's dealings with the peasants is just to Luther (p. 287 f.), and the account of the Marburg Colloquy, though comparatively brief, does not disguise the main point of difference between Lutheran and Reformed teaching on the Lord's Supper.