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LUTHER AND ZWINGLI. A PARALLEL AND A CONTRAST.

1:

Dr. Kattenbusch thinks that a comparison of Luther and Zwingli will in every sincere Protestant induce the wish that nature might have made these two men into one.¹⁾ Each, he thinks, possesses that which is the principal lack of the other. They seemed destined to supplement each other, at least, to so shape their labors as to make them serve their joint interests. Reciprocal kindness and mutual helpfulness should have characterized their coexistence in an era that was big with promise for the good of the Church and of humanity in general. As a matter of fact, their meeting in the arena of historical events presents a most melancholy spectacle. It is the most fatal accident that could happen to the cause of the Reformation. With a discretion that is more wise than just Dr. Kattenbusch holds that it will not do to determine the amount of guilt that must be charged against either the one or the other of these two remarkable men, who brought on the saddest of the many internal conflicts in which Protestantism during the last four hundred years has had to engage. In this conflict, it is said, each of the original combatants appears limited by the peculiarities of his character. The

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BOOK REVIEW.

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

1. **FOUR HUNDRED YEARS.** Commemorative Essays on the Reformation of Dr. Martin Luther and its Blessed Results. In the year of the Four-hundredth Anniversary of the Reformation. By various Lutheran writers. Edited by Prof. W. H. T. Dau. Price, \$1.10.

Should the title of the book, *Four Hundred Years*, strike a reader, unacquainted with what fills the hearts and minds of Lutherans throughout the land in this, the quadricentennial of the Reformation, as somewhat enigmatic, a glance at the subtitle would immediately enlighten him as to its signification: "Four Hundred Years. *Commemorative Essays on the Reformation of Dr. Martin Luther and its Blessed Results.*" Thus the purpose and the contents of this beautiful volume are revealed. The Reformation of Dr. Martin Luther! The blessed results of the Reformation! What vast subjects to grapple with! Volumes upon volumes have issued from the press in times gone by dealing with these topics; the present year produces a new output, but we know of no other single volume that excels the present one in focusing the attention of the reader upon the most salient phases of that mighty world-movement and its salutary effects.

True, nothing new can be said of Luther and the Reformation period. Neither does this volume claim to do so. But how few of us

have access to the vast treasure-houses of "Lutherana" that have been searched in the make-up of this work, and if the "Lutherana" are within reach, how many of us have the time to burrow through these ponderous tomes to arrive at so concrete a picture of this world-drama as is here presented? So, though the subject-matter may not be absolutely new, the reader will find many things new to him.

Four Hundred Years is not a history of the Reformation in the ordinary sense of the term. As the subtitle implies, the book presupposes readers with at least an elementary knowledge of the period it covers. The deeper, however, one's knowledge of said period is, the keener will be one's delight in perusing these studies.

The work, prepared under the editorship of Prof. W. H. T. Dau, — who, by the way, is to be congratulated upon the sound judgment displayed in elaborating its plan, — contains twenty-six essays by various authors. Each writer was assigned a particular phase of the history, the development, and the effect of the monumental work the Lord of the Church gave to Luther to achieve. Viewing the first division of the book, which treats of the Reformation proper as a whole, we behold a grand panorama of that stirring event passing before our mental vision. Each essay depicts in detail a single scene of the Reformation on a broad canvas, thus allowing the various characters to be studied at close range. Collectively, the essays constitute a refined Luther album in beautiful word-photography, a suitable souvenir of the quadricentennial of the Reformation.

Among other things, Prof. Dau says in the preface: "The special studies here offered, by focusing attention on a particular feature in the character of Luther and his work or on a critical episode in his activity, exhibit the many-sidedness of the Reformer and the wealth of information that can be gathered by effort concentrated on a given point. It is always the same Luther that is portrayed, but he is shown in each case at a different angle of vision." It is just this very plan of offering special studies by various contributors with their different angles of vision that exerts a peculiar charm over the reader, and that lends freshness and variety to the book. This plan, too, makes it possible to set off to advantage the more important phases of the Reformation period.

In these scenes from the life of Luther, Luther naturally is the overowering figure; still, there is no hero-worship. Luther is God's chosen vessel, the angel of Revelation, "flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him."

Our method of reading the book was not of the conventional type. We selected a topic that appealed to us. This whetted our appetite for more. In our study, on our travels in trains and depots, whenever and wherever the pressure of college duties permitted, we found ourselves reading *Four Hundred Years* for the sheer pleasure that it gave. The more we examined the volume, the more our admiration for the essays increased. We can only express our delight and deep satisfaction with their scholarly, yet popular character.

Elsewhere we read: "The editor prefaces the book with a foreword, which aptly serves as an introduction to the pages that follow.

Like the director of an art gallery starting a 'personally conducted party of visitors,' he not only prepares his guests for the exhibits, but subtly imparts an *entente* with the exhibition, a *Feststimmung* for the celebration." Words aptly spoken.

In a mighty panorama of three panels, the history of the Christian Church of the first fifteen centuries, drawn in bold outlines, passes review in the first essay: "*Formation — Deformation — Reformation.*" The central figures are, respectively, Christ—the Pope—Luther. At the dawn of the Christian era, John the Baptist, Christ, the apostles, preached *una voce*: "Repent ye, the kingdom of God is at hand!" With one accord they cried out to the perishing multitudes as Paul did to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." In *this* Gospel thousands of Christians found peace and salvation. And the churches grew and multiplied.—Time went on. Darkness, spiritual darkness, covered the earth under papal rule. In the temple of God sat Antichrist as though he were God; but the voice of Jehovah was not there heard.—Time went on, the Bible was closed, the Pope needed money. Tetzel, the indulgence-vender, appears on the scene. This shameful traffic must be stopped. An Augustinian friar, Luther by name, nails ninety-five theses against indulgences to the door of the Castle Church at Wittenberg. Unbeknown to him this insignificant act was destined in the providence of God to change the course of history, and indelibly to inscribe Luther's name upon the annals of time as "the monk that shook the world," and that inflicted upon papacy a wound that will never heal. Thus the work of the Reformation was begun, October 31, 1517.

Our interest in Luther, the central figure on the last panel, is awakened. We want to know more about the man. This desire is satisfied in the two charming essays: "*Luther's Family*" and "*Luther's Marriage.*"—"The most momentous period of Luther's life: 1517 to 1521" is brilliantly portrayed. The posting up of his ninety-five theses, his interview with Cajetan, with Miltitz, his debate with Eck, his appearance before the Diet at Worms,—these are the red-letter days in the Reformer's eventful life.—October 31, 1517, and Wittenberg go together. The little town of Wittenberg,—how large a place it occupies in ecclesiastical history, aye, in the history of the world! In "*Wittenberg in the Days of Luther*" we have an exquisite pen-picture of the quaint old town, its citizens, its customs and manners, its university. We visit Luther; we greet his Katie, "the morning-star of Wittenberg," whose more intimate acquaintance we have already made in "*Luther's Marriage*"; we peep into Lucas Cranach's private dwelling; we inspect the Castle Church.—After this brief digression—call it a picture serving as an interlude, if you will—we resume the study of the main topic.—"That greatest scene in modern European history," as Froude calls it, "*Luther at Worms,*" we have viewed with keen delight. It is painted in such vivid colors as to make the times and the chief actors in that drama stand out in bold relief. Above all, the happenings in the supreme hour of the Reformation, in which Luther, the poor, defenseless monk, opposed by the political and the ecclesiastical powers of the world, *unus versus mundum*, in the name of God flings defiance to their face in the words, "Here I stand," etc., are told with thrilling effect. Truly,

Das Wort sie sollen lassen stahn! — *Das Wort sie sollen lassen stahn.* Erasmus, the Prince of the Humanists, too, had to learn this lesson. In "Luther and Erasmus" we learn of Erasmus's "Diatribe on the Free Will" and Luther's famous reply: "Dass der freie Wille nichts sei." Of this latter book the essayist gives a brief, but lucid and interesting analysis. This doctrinal controversy marked more clearly the sharp line of separation between rationalists and Bible theologians. — Particular attention is invited to the next scene: "Luther at Marburg." Luther's attitude towards the Zwinglians at the conclusion of the conference in which he uttered those famous words, "Yours is a different spirit from ours," has met with unanimous condemnation on the part of all Protestants of the *unionistic* type. Now, what is the truth of the matter? Was Luther narrow, intolerant? The writer traces the events which led to this noted conference at Marburg step by step. Convincingly he argues the propriety of Luther's stand, and concludes his spirited article with the true indictment: "The critics of Luther at Marburg — several of whom we have quoted at the outset — have not sought, much less considered, all the material which has a bearing on the subject." Luther could not make a truce with error. — "Peculiar interest attaches to the Peasant War because of the charges made against the great Reformer with reference thereto. The Romanists insist that Luther and the Reformation were the prime cause of this truly terrible upheaval. . . . Socialists and Communists of a later day have accused Luther of deserting the cause of the common people." The writer of "Luther and the Peasant War" carefully weighs the *pros* and *cons* of the argument, thoroughly discusses them, and finds that both accusations are false. —

How was the Reformation brought about? The first thesis of the celebrated ninety-five contains the answer: "Our Lord and Master Jesus Christ says." Luther faithfully confessed Christ, and "Christ crowned his testimony with wonderful success such as was granted to no other man since the days of the apostles." Would you read a classic on this topic, turn to the essay entitled: "Luther, the Faithful Confessor of Christ." — Indefatigably Luther prayed and worked for the success of Christ's cause even in his exiles. Graphically this is set forth under the heading, "Luther's Two Exiles: Wartburg and Coburg." — Luther did not do the work unaided. God granted him faithful coworkers: Melanchthon, Brenz, Bugenhagen, Jonas, Spalatinus. "Luther and His Friends" gives an interesting account of their share in the work. —

The title of the book under review is not: "Four Hundred Years Ago," but simply: "Four Hundred Years." "The spirit of Luther is still marching on, leading to new victories." What, we ask, are the blessed results of the Reformation? The chapter on "The Open Bible" tells the story. The Scriptures, translated into the vernacular, go to the cottage of the peasant as well as to the palace of the prince. — And the teachings of the Bible may be summed up in six words: "Sola Scriptura, Sola Gratia, Sola Fides." These are the three great principles of the Reformation. "The Bible, the whole Bible, and nothing but the Bible" — *sola Scriptura* — is the Magna Charta of the Lutheran Church. — "Two words — and all Scripture was written for

their sake —; two words — and all spiritual, and so also the life of the Reformation, sprung from them —: *sola gratia*. — “Justification by grace means, and can only mean, justification through faith” — *sola fide*. Quotations will not do justice to this fine essay. To be appreciated it must be read in its entirety. — *Sola gratia, sola fide!* This *“articulus stantis et cadentis ecclesiae,”* the central doctrine of the Reformation, which changed the face of the world, called for separate treatment. Under the caption, *“Luther and Justification,”* this doctrine is forcefully set forth by an essayist who is well qualified to put it in its proper setting.

“The establishment of the Republic of America is a corollary of the Reformation, and therefore back of all Pilgrim Fathers, our pioneer settlers, our heroes and martyrs, statesmen and reformers, stands the broad figure of the man at Erfurt and Wittenberg, Worms and Speyer.” This quotation leads us to the question: What has Luther accomplished for the world at large? Much in every way. Formerly we Lutherans were found fault with for “unduly eulogizing Luther,” but to-day page after page might be filled from the pens of acknowledged authorities outside the Lutheran Church, who out-Lutheran the Lutherans in their admiration of the “Hero of Protestantism.” Read the vast array of laudations from friend and foe in *“Tributes to Luther.”* We summarize them thus: No Luther — no religious and civil liberty, no liberty of the press, no separation of Church and State, no Declaration of Independence, no Constitution of the United States in its present form, but a priest-ridden country, such as — well, such as our next-door neighbor, poor Mexico, is to-day. — In reference to two essays, *“When England Almost Became Lutheran”* and *“Luther and the Constitution of the United States,”* we quote the opinion of a brother-reviewer: “Both these monographs concern us American Lutherans very nearly. In the first is given a very lucid explanation of the causes which separated England from Rome and Lutheranized it to a degree. At the same time we are shown how tyranny, pride, and selfish vice prevented that country from reaping the blessings which God had prepared for it. One most precious gift to England and all English-speaking people the Lutheran Reformation is to be credited with, and that is the English Bible. There have been those who have prevented England from having Lutheran hymn-books, Lutheran catechisms, and a Lutheran confession, but in a certain sense we may say that they could not prevent the English-speaking people from having a Lutheran Bible. — The chapter ‘Luther and the Constitution of the United States,’ proves to us beyond dispute that, if Luther had not sung: ‘A Mighty Fortress Is Our God,’ the American people would never have sung: ‘Oh, say, doth the star-spangled banner yet wave o’er the land of the free and the home of the brave?’”

Our pen is growing weary, and the editor, we fear, is horror-stricken at the length of this review. So we'll try to be brief. A versatile man — this Luther! “Luther is too great, too wonderful for me to depict in words”; “he is a miracle among men,” so said one who knew him well — Melanchthon. Luther was great as a Christian, great as a theologian, great as a poet, great as a musician, great as an educator, great as a preacher.

The question is often asked by preachers outside our denomination: Whence the phenomenal growth of the Lutheran Church in our country? If they would but read the article "*Luther as a Preacher*," they would receive an answer. My young Brother Preacher, are you tempted now and then to ape modern pulpiteers, to many of whose sermons the words of Milton apply: "The hungry sheep look up, and are not fed, but swoln with wind"? Learn from "*Luther as a Preacher*" to feed the flock.—Fellow-teacher, in many a Public School Teachers' Institute we have heard from the lips of men who rank high in their profession a denial made of the fact that Luther is the father of popular education. Are you prepared to refute their erroneous statements? If not, study "*Luther's Influence on Popular Education*."—Would you know Luther as a poet and a musician? Would you know how much music has done for the Reformation under the leadership of "the father of German hymnology"? Would you learn to abhor "ecclesiastical ragtime"? Read "*Music and the Reformation*."—Would you learn of Luther's views on economics, of his familiarity with the classics, of his love of "communing with Nature's visible forms," as Bryant puts it, there are three essays that will satisfy this longing: "*The Economic Teachings and Influence of Luther*," "*Luther and the Classics*," and "*Luther as a Lover of Nature*."—"*Luther's End*" is a most touching narrative of the last days of the great Reformer.—And now we come to the last chapter of *Four Hundred Years*—the Grand Finale of the beautiful composition—"Lutheranism and Christianity." Why the name "*Lutheran Christians*"? "Is there anything in the faith of a Lutheran that is not Christian?" Did Luther establish a new Church? These and other questions find an answer here. Sorry to say, we have room for but one short quotation:

"Gottes Wort und Luther's Lehr'
Vergehet nun und nimmermehr,—

in this memory verse Lutheran catechumens are taught to express their conviction of the identity and the permanency of Lutheran teaching and Bible-teaching. 'Luthers Lehr', not in *so far* as it is God's Word, but *because* it is God's Word, is ever-enduring. The world will ever need it, as it needs the pure Word and the pure Gospel of the Redeemer, and God will permit the extinction of Lutheranism as little as that of His Word and Christ's evangel. The human or historic title may perish,—though we doubt even that,—but Lutheranism as a principle of religion is imperishable."

And now, as we lay down the precious volume, what is the effect of its reading upon us? *Soli Deo Gloria*—this is the *leitmotif* of *Four Hundred Years*. Praised be God who has sent us this man from whom we have learned: "Das Wort sie sollen lassen stahn!"—And as we look out upon a sin-stricken world, as we behold the great religious world fed by so many "isms" and counterfeit religions, we fain would cry out with a loud voice, Back to Luther! Back to Scripture! Back to the only Savior!

And, finally, as to the mission of the Lutheran Church. We cannot clothe our sentiments in better words than was done by one of the contributors to this volume. He says: "God blessed Luther, that he, confessing Christ, might become a blessing to us. And God

blessed us through Luther, that we, in turn, confessing Christ, might be a blessing to others." What did Luther confess of Christ? "Luther glorified the true Christ, not Christ the new Lawgiver, not Christ the Judge, not Christ the wise Jewish Rabbi, not Christ the great Social Reformer, not Christ the wonderful Healer, not Christ the great Miracle Man, not Christ the Pacifist, not Christ the Millennialist, not Christ the Ethical Culturist,—but the real Christ, the Christ of the Bible, of the Gospel; the Christ who died because of our transgressions, and rose again for our justification; the Christ who made God our dear Father, and caused Him to pour out His love, grace and pardon on a godless world of lost, condemned, and helpless sinners." Let us by God's grace follow Luther's example.

Four Hundred Years is a series of remarkable monographs on the Reformation. It is an art gallery of epoch-making scenes that delights the Christian heart; a magazine stored with a wealth of material for lectures on this topic; an arsenal equipped with weapons of offense and defense against the vilifiers of Luther and his work; a portrayal of an era of Church history that fosters and strengthens Lutheran consciousness. To know the Lutheran Church is to love her.—Let us earnestly be concerned to distribute the book among our Lutheran Christians, young and old, and among English-speaking people in general.*

LOUIS WESSEL.

2. *UNSER ERBTEIL*. Eine Gedaechtnisschrift auf das 400jaehrige Reformationsjubilaeum, den 31. Oktober 1917. X and 230 pp. Illustrated. \$1.10.

This is the companion volume to the foregoing, not only as regards the general scope and character of its contents, but also as regards the spirit that breathes from its pages. The twenty-three contributors to this volume who have joined the editor, Prof. Graebner, in elaborating this souvenir volume have spoken from the plerophory of a full-orbed faith on the *magnalia Dei* of 1517 and after. Incidentally they have shown that a believer's assurance and spiritual fervor go very well with a wealth of information and beauty of style. The volume is not only a monument to Lutheran loyalty, but also a credit to scholarship in the Missouri Synod.—Besides the appreciative foreword by the editor, who explains the choice of the title: the blessings of the Reformation our heritage!—the volume contains a poem, "Wittenberg 1517," by the late Dr. Graebner. Rev. L. Hoelter writes on "Luther, the Hero of Faith"; Rev. H. Otte, on "Luther's Armor"; Prof. Fuerbringer, on "The German Bible"; Rev. A. Fuehler, on "Luther as a Preacher"; Prof. O. Hattstaedt, on "Luther as a Poet"; Prof. W. Schaller, on "Ein' feste Burg"; Rev. O. Hueschen, on "The Singing Congregation"; Rev. H. Weseloh, on "Luther among His Friends"; Dr. W. Krauss, on "Dr. M. Luther and John the Baptist"; Rev. P. Eickstaedt, on "Our Liberation from Roman Superstition"; Rev. K. Kretzmann, on "Our Liberation from the Tyranny

* An error in this book escaped the editor and the proof-reader. On page 235, line 14 from top, read "Bach" for "Each."—Prof. Reuter would have the matter beginning with "in Magdeburg," page 233, line 12 from bottom, and ending with "Prince-Bishop of Spires," page 234, line 19 from bottom, credited to Edersheim, *Leisure Hours*.

D.

of the Canon Law"; Rev. F. Pieper, on "Our Liberation from the Roman Sacrament of Penitence"; Revs. C. Seltz, T. Schurdel, and F. Sievers, each on a "Fundamental Thought of the Reformation," *viz.*, "Sola Scriptura" (Naught but what is written!), "Sola Gratia" (By grace alone!), and "Sola Fide" (Only through faith!); Rev. E. Zapf, on "Catherine von Bora"; Rev. F. Wilhelm, on "Enemies of the Reformation who Helped the Movement"; Prof. O. Boecler, on "Friends of the Reformation who Hindered the Movement"; Rev. F. Verwiebe, on "The Three Great Diets of Worms, Spires, and Augsburg"; Prof. R. Heintze, on "The Reformation and Popular Education"; Prof. L. Dorn, on "Luther and Our Times"; Rev. T. Hanssen, on "Our Gratitude for the Blessings of the Reformation." There is an unsigned contribution on "Proverbial and Rhymed Sayings Used by Luther." Luther's favorite psalm (Ps. 118) concludes the volume.

3. Synodical Report (German) of the *Northern Illinois District*, containing a doctrinal paper on *THE PROPHETIC OFFICE OF CHRIST*, by *Rev. H. Harms.* 23 cts.
4. Synodical Report (German) of the *North Dakota and Montana District*, containing a doctrinal paper on *LUTHER'S CHRIST*, by *Prof. W. H. T. Dau.* 17 cts.
5. Synodical Report (German) of the *Michigan District*, containing a doctrinal paper on *THE HOLY SPIRIT AND HIS WORK*, by *Rev. J. Hoeness.* 18 cts.
6. Synodical Report (German) of the *Oregon and Washington District*, containing a doctrinal paper on *JESUS CHRIST, OUR SAVIOR, ACCORDING TO JOHN, CHAP. I.*, by *Rev. W. Janssen.* 11 cts.
7. Synodical Report (German) of the *South Dakota District*, containing excerpts from a doctrinal paper on *THE INDWELLING OF THE HOLY TRINITY IN BELIEVERS*, by *Prof. R. Pieper.* 11 cts.
8. Synodical Report (German) of the *Wisconsin District*, containing a doctrinal paper on *THE ESSENTIALS OF THE REFORMATION AS SEEN IN ITS THREE FUNDAMENTAL PRINCIPLES*, by *Rev. F. H. Eggers.* 13 cts.
9. Synodical Report (German) of *Synodical Conference*. Contains a doctrinal paper by *Prof. G. Mezger* on *OUR CONFLICT WITH ROME*, and Reports on the Relation of the Synodical Conference to the Norwegian Synod and on the Missions among the Colored People of the South. 121 pages. 44 cts.
10. *LUTHERAN ANNUAL, 1917.* 106 pages. 11 cts.
11. *AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER* auf das Jahr 1917. 106 pages. 11 cts.

These old standard publications which are helping the third generation of Missouri Lutherans to number their days so as to apply their hearts unto wisdom come garbed in holiday attire, as far as the contents are concerned. The Reformation Jubilee is a prominent feature also in these publications.

12. CATALOG OF CONCORDIA PUBLISHING HOUSE 1916/17.
536 pages.

This bulky guide to purchases that can be made by church-people at Concordia Publishing House evidences the rapid growth of the Synod's book concern, and the circumspect management under which it is conducted.

13. CAN YOU TELL? (Also German: *WEISST DU?*) A new and complete Christmas Program for Parochial and Sunday-schools, by W. R. Charlé. 8 pages; 5 cts.

14. CHRISTMAS CHEER. (Also German: *WEIHNACHTSKLAENGE*.) Unison and Part Songs for use in church, school, and home, by J. A. Theiss. 24 pages; single copies, 35 cts.; dozen, \$3.60, plus postage.

15. Special attention is called to the juvenile periodicals: *LUTHERAN GUIDE*, monthly (15 cts. per annum), and *YOUNG LUTHERANS' MAGAZINE*, monthly (25 cts. per annum); also to its German sister publications, *FUER DIE KLEINEN*, monthly (15 cts. per annum), and *LUTHERISCHES KINDER- UND JUGENDBLATT*, monthly (25 cts. per annum).—These publications are edited with excellent skill and good judgment, and are efficient aids to parents and teachers in their efforts of child-training.

16. *The Concordia Series of Sunday-school Lessons*, which have proven such efficient aids to teachers, will be rendered still more useful by the enlargement of the *Leaflets* for the Primary Department, which is published under the name of *PICTURE ROLL*, appearing quarterly, and showing in large size the Bible scene which forms the topic of each Sunday's lesson in this department. The *Picture Roll* is to be displayed before the entire class during instruction. It is in colors, like the *Leaflets*, and will delight the children. The price is \$4 per annum, or \$5 with a display stand. The other grades (*Junior*, *Senior*, and *Bible Class*) and the *Lesson Helps* are published as heretofore, at 25 cts., 25 cts., 40 cts., and 50 cts., respectively, per annum.

17. JUBILEE SOUVENIR COIN.

Under the auspices of Synod's Special Committee for the 1917 quatercentenary celebration of the Reformation we have had a souvenir coin struck of which we think we can justly be proud. The committee has given this matter most careful and patient consideration. The design for the obverse is a bust of Luther copied from a medal struck by Durand in 1821 in commemoration of the Diet of Worms, the head of Luther being designed by De Paulis. The execution is in very high relief, the drawing being the work of Robert B. Schieffer, and the chiseling and die-sinking the work of Wm. G. Bock, both among the foremost artists in their respective lines. Encircling the bust of Luther is the legend: "Martin Luther, October 31, 1517."

The reverse of the coin reproduces the well-known figure of the angel used in the head-piece of the *Lutheraner*. This angel, illustrating Apocalypse 14, 6. 7, has come to be quite an identification mark of our Synod, and our committee has done well to embody this feature in our coin. The legend around the angel reads: "American

Lutheran Celebration of the Quadricentennial of the Reformation 1917." To the left, below the center, are the words: "Ein' feste Burg ist unser Gott."

The coin is executed in two metals, one coin silver, the other a high grade of medal bronze, with antique finish. The stamping is the same in both editions. The difference in the price of the two editions therefore reflects only the intrinsic value of the metal. Each is packed in a suitable box, the container for the silver edition being a handsome velvet-padded case.

The price of these souvenir coins is \$1.50 for the silver edition and 50 cents for the bronze edition. These prices are not subject to the 10 per cent. advance now in effect on all other goods sold by the Concordia Publishing House.

Attractive quantity prices on these coins will be cheerfully quoted to those really intending to sell in quantity.

Under arrangement with the Central Committee of the Missouri Synod a portion of the profit, if any, on the sale of these coins will be delivered to the Central Committee for the fund now being collected by the Central Committee for the Church Extension Fund.

LUTHER BALLADS AND SONGS. A Jubilee Offering by F. W. Herzberger, 3619 Iowa Ave., St. Louis, Mo. 88 pages. Illustrated. Cover red and black on white. 50 cts.; postage, 4 cts. May also be ordered from Concordia Publishing House, St. Louis, Mo.

These lyrics of Rev. Herzberger, forty-three in number, are an acceptable addition to the fast growing literature of the Reformation Centennial. The following is a fair sample from the collection:—

THE VOICE FROM LUTHER'S GRAVE.

Angel with the everlasting
Gospel of the Crucified,
Thou art living still, and calling
Through a night of sin appalling
To Christ's foe-surrounded bride.

From the grave where thou art sleeping
Loudly peals the battle-cry:
"Fear ye God, and give Him glory,
All ye nations, tell the story,
Worship Him who rules on high.

"His Word keep in faith unyielding,
Worship not at human shrines.
All the creeds by man invented
Though in Heaven's guise presented,
Are but soul-ensnaring vines,

"Drawing deeper to perdition
On this world's accursed sod.
But one 'Tree of Life' is given
Unto sinners far from heaven
In the pure Word of our God.

"There find freedom, truth, salvation.
'Verily,' the Savior saith
(In a world of creeds decaying),
'If a man shall keep My saying,
He shall nevermore see death.'"

SAENGERBOTE. Vol. 4, No. 16.

The coming Reformation Jubilee is reflected also in this publication, the general character of which has been explained in previous issues.

Rev. John H. C. Fritz, 2144 Salisbury St., St. Louis, has published a timely tract on *THE CHRISTIAN HOME*, in which Marriage, the relation of Husband and Wife, and the subject of Children are ably discussed. In animated style and easy diction modern evils that are corroding family life are censured, and the divine remedy shown. 20 pages.

St. Paul's Lutheran Day-school, 45—51 Smith St., Paterson, N. J., has published an artistic *LUTHER BOOK-MARK* in black, red, blue, and gold on white silk, in two sizes, 13 inches (50 cts.) and 8½ inches (25 cts.). The book-mark represents Luther in the act of nailing the Ninety-five Theses to the door of the Castle Church, under the inscription, "Birth of the Reformation. Oct. 31, 1517." Below are the nine opening bars of "Ein' feste Burg" with German and English text, the signature and the seal of Luther. The design tapers off into a crimson tassel.

Northwestern Publishing House, Milwaukee, Wis.:—

DAS GESETZ. Eine fuer Theologen und Nichttheologen gegebene Antwort auf die Frage: Was sagt das Neue Testament vom "Gesetz"? Von *Carl Manthey-Zorn*. 207 pages; \$1.00.

This treatise discusses the uses of *nomos* in the New Testament. All the pertinent texts are grouped under four heads: 1. *nomos* = rule, or norm; 2. = the Pentateuch, or the Old Testament; 3. = the Law of God; 4. = the "law of Christ," "law of liberty."

Pilger Publishing House, Reading, Pa.:—

A HISTORY OF THE REFORMATION FOR YOUNG AND OLD. By *Rev. J. A. Darmstetter*. Translated and revised by *Rev. Joseph Stump, D.D.* Illustrated. 126 pages; 50 cts. and postage.

This popular presentation of the main facts in Luther's life is a welcome addition to the anniversary literature of this period. The original has been favorably known before; the English rendering is quite satisfactory.

The Lutheran Theological Seminary (G. C.) of Philadelphia has begun to publish *THE PHILADELPHIA SEMINARY BULLETIN*, the first number of which appeared in October, 1916.

General Council Publication Board, Philadelphia:—

THE LUTHERAN CHURCH IN THE COUNTRY. By *G. H. Gerberding, D.D.* 212 pages.

Much of the criticism that has been offered in the last five years on the country church is based on misunderstanding. To really

understand country people, one must have lived among them for some time. A casual visitor from some university who makes a holiday excursion into a rural district, and then launches a volume of criticism and advice, has always been an awe-inspiring spectacle because of his unblushing ignorance and his egregious folly. There are, indeed, earnest and wide-awake men who are making a patient study, and whose opinions are worthy of being listened to. But these are not in the majority. The author of this book rightly says: "We can learn from these writers. We have used them in preparing this book. But there is much in them that we as Lutherans cannot use. After all, we are different." The discussion here attempted of economical, social, educational, religious conditions in the country is sane. True causes for existing evils are discovered. And that is half the remedy for any trouble. Part II: "Conditions in the Country," and Part III: "Causes of Country Conditions," we venture to say, are the best parts of the book. Also in Part V: "Counsels for Country Pastors," much sound advice is given, but whether the evil of opposition churches in the country can be remedied by placing loyalty to the Lutheran faith before loyalty to a synod, we question. The advice is equivocal: what is "the Lutheran faith" in a given instance of this kind? By the way, this evil is not confined to the country. In Part VII: "Inspiring Examples," the author has done well to remind all country pastors of Pastor Oberlin's work in the Steinthal.

Augustana Book Concern, Rock Island, Ill.:—

1. AUGUSTANA SYNODENS REFERAT 1916. Femtiosjunde Aarsmoetet hallet i Galesburg, Illinois, den 7.—13. Juni.

On 276 pages a minute account is given in this Report of the transactions of the Swedish Augustana Synod at its General Convention last summer. The conditions of the home country as produced by the war, the question of neutrality in the European War, etc., are touched upon in the President's Address. Elaborate preparations are being made for a befitting celebration of the Quadricentennial of the Reformation. A committee was appointed to revise the Constitution of the General Council, so as to give the Augustana Synod recognition as a General Body, not as a District Synod, as the case is now. — Exhaustive statistics covering every department of the synod's work, and filling 138 closely printed pages, are given at the end of the Report.

2. *MY CHURCH.* An illustrated Lutheran Manual pertaining principally to the history, work, and spirit of the Augustana Synod. Vol. II. Edited by Ira O. Nothstein. Art cover. 128 pages; 25 cts.

3. *THE COTTER'S SON.* From the German by Margarete Lenk. With colored illustrations. 164 pages; 30 cts.

4. *AROUND THE HEARTH STORIES.* Tales told for little folks. With 31 illustrations. Lithographed cover in colors and gold. 32 pages; 20 cts.

5. *ON EARTH PEACE*. Stories from the Bible. With 31 illustrations. Covers printed in gold and colors; 15 cts.

The general character of Rev. Nothstein's annual was noted in THEOLOGICAL QUARTERLY for 1916, p. 55. The present volume is a worthy successor to the first. It is a very happy thought to bring facts worth knowing about one's own synod and about the Lutheran Church in America before the people of the Synod.—Mrs. Lenk's juvenile, which is here offered in a good translation, is well known to thousands of German readers. Let them tell their English cousins about this English edition.—The two publications named last are a delight to the eyes by their mechanical make-up, and to the heart by their contents.

The Lutheran Publication Society, Philadelphia, Pa.:—

- THE FORMULA OF CONCORD*. Its Origin and Contents. A Contribution to Symbolics by Geo. J. Fritschel, Ph. D., D. D. X and 228 pages.

The first part of this book is serviceable to the person who has not the time and facilities to study the larger works on the history of the Form of Concord, on which the author has drawn for his facts. The second part, which notes the historical antecedents for each article and analyzes its contents, is less satisfactory, especially in Articles II and XI.

Lutheran Book Concern, Columbus, O.:—

1. *SAINT PAUL*. A Brief Series of Evening Texts Made Ready for Pulpit Work. By R. C. H. Lenski. 247 pages; \$1.25.

Nine exegetico-homiletical studies of texts presenting various aspects of the Apostle Paul are here offered for use in the evening service, preparation for which, the author thinks, is frequently neglected. We do not believe that these studies will make the work of the preacher of the evening sermon much easier.

2. *MATILDA*. By Blanche Margaret Milligan. 64 pages; 15 cts.

3. *GROUCH, OR, A LITTLE CHILD SHALL LEAD THEM*. By Rev. G. W. Lose. 94 pages; 25 cts.

4. *ALWIN, THE DREAMER*. By same author. 64 pages; 15 cts.

5. *THE GOLDEN FOUNTAIN*. By William Schmidt. Translated by Mary E. Ireland. 96 pages; 25 cts.

6. *A CHRISTMAS SURPRISE*. By Blanche Margaret Milligan. 123 pages; 30 cts.

7. *CHRISTMAS-TIDE*. A Christmas Service for Sunday-schools. 29 pages; \$3.50 per 100.

8. *HEIL'GE WEIHNACHT, NACHT DER NAECHTE*. Liturgie fuer einen Kindergottesdienst zur Feier der heiligen Weihnacht. 31 pages; \$3.50 per 100.

These juveniles and programs for a children's service on Christmas are of the usual order as regards form and contents.

Rev. George C. Loos, 200 A N. Maple Ave., East Orange, N. J., publishes an 8-page tract, entitled, *QUESTIONS AND ANSWERS CONCERNING THE INDIVIDUAL, THE CHURCH, AND GOD*. 10 cts. per dozen. The author's view of the Church as a visible society (Qu. 12 ff.) perverts his whole argument.

Charles Scribner's Sons, New York:—

ENCYCLOPEDIA OF RELIGION AND ETHICS. Edited by James Hastings. With the assistance of John A. Selbie, M.A., D.D., and Louis A. Gray, M.A., Ph.D. Vol. VIII: Life and Death — Mulla. XX and 910 pages.

The present volume of this encyclopedia — the only one of its kind now appearing — rouses special interest in Lutherans because of the articles on Luther and Lutheranism (Dr. H. E. Jacobs) that have been contributed. Also the articles on Liguori, Loreto, Lourdes, Loyola (Herbert Thurston), Mary (James Cooper), Molinism (Aelred Whitacre), Merit (Robert S. Franks), and on Monasticism (F. Cabrol and A. S. Geden) deserve the attention of students of the theology of the age of the Reformation and its antithesis in the Roman Church. The systematic theologian and the historiographer of Christian dogma will find themselves attracted by the articles on Macedonianism (F. Loofs), Manichaeism (A. A. Bevan), Marcionism (N. McLean), Meletianism (F. J. Foakes-Jackson), Mennonites (W. J. Kuehler), Methodism (G. G. Findlay), Monarchianism (Hugh Pope), Mono-physism and Monotheletism (G. Krueger), Monotheism (Josiah Royce), Montanism (H. J. Lawlor), Moravians (E. R. Hassé), Light and Darkness (composite; the part dealing with Christianity by A. J. Maclean, who also contributes the exhaustive article on Early Christian Ministry), Life and Death (composite; the "Christian" section by W. F. Cobb), Logos (W. R. Inge), Mediation (James Denney), Mercy (the section on the Christian concept by H. R. Mackintosh), Messiah (C. W. Emmet) and Pseudo-Messiahs (A. M. Hyamson), Miracles (J. A. MacCulloch), Miracle-Plays (A. I. Du P. Coleman and A. D. Compton), Inner Mission (J. L. Paton) and Missions (composite; Catholic M. by M. Spitz, Protestant M. by H. U. Weitbrecht), Maurice (J. E. Symes), Marriage (composite; Christian M. by W. M. Foley) and Mandaeans (W. Brandt). In the department of philosophy belong the comprehensive articles on Logic and Logical Method (J. Brough; Buddhist L. by C. A. F. Rhys-Davis), Materialism (F. R. Tennant, who also writes on Matter, with special articles on Chinese M. by A. Forke and Indian M. by L. De La Vallée Ponssin), Metaphysics (J. S. Mackenzie), Mind (Josiah Royce), Monism (R. Eucken), Malthusianism (W. R. Scott), Moral Law (Norman Wild), Moral Obligation (Thomas C. Hall) and Moral Sense (Charles Gray Shaw), Motive (G. J. Stokes), and the biographical articles on Locke (H. Barker), Lotze (M. Wentscher), Lucretius (R. D. Hicks), Maimonides (J. Abelson), Manetho (J. Baikie), Marc Aurel (G. H. Rendall), Martineau (J. E. Carpenter), Rabbi Meir (Morris Joseph), the two Mills (W. L. Davidson), Menecius (P. J. Maclagan), and Mendelssohn (E. N. Adler). Anthropo-

logical materials, folk-lore, pagan beliefs, superstitions, and symbolism add to the vast amount of information to be gathered from this volume. — It is less easy to exhibit the quality of the work exhibited in the articles of this volume, unless we should devote many more pages to this notice. The articles are solid, scholarly efforts. In the article on Mediation we would applaud the statement: "A state of hostility or estrangement, in which the making of peace is the work of a third party, and can therefore be called mediation, is the background of the primary Christian use of the term." p. 516. While the author is right in regarding W. Heitmüller as much more uncompromising than Harnack in his denial of the mediatorial character of the work of Jesus, still, we believe, the latter must be numbered among those who negative the mediatorial work of Jesus. Prayer may be regarded as an occasion on which grace is bestowed, but it cannot be coordinated with the Word and the Sacraments as an "ordinance through which Grace is mediated." p. 520. In the thorough and exhaustive article on the early Christian ministry the view of Gore ("Church and Ministry") is favored regarding "the institution of the ministry by our Lord," thus: "The more probable conclusion seems to be that the special ministerial commission was given to the apostles to hand on in perpetuity to succeeding generations, although the Church at large was given a supernatural authority to exercise by divinely appointed ministers." Justly the view of Hort ("The Christian Ecclesia") is rejected, *viz.*, that the New Testament *ecclesia* is "the sum of all its *male adult* (!) members." p. 672 f. — The articles on Liguori and Loyola, likewise on Mental Reservation, are endorsements of the moral system that have been accepted in the Roman Catholic Church. Protestant dissent and criticism are noted, but waived as irrelevant by the writer, who is himself a Roman Catholic. — In the preparation of the 265 articles in this volume 184 scholars have cooperated with Dr. James Hastings, the editor, and his assistants, Dr. John A. Selbie, Professor of Old Testament Language and Literature in the United Free Church College at Aberdeen, and Dr. Louis H. Gray, formerly of Columbia University, New York. Of the 184 scholars 126 are from the British Empire in all parts of the world, 26 from the United States, 17 from Germany, 4 from the Netherlands, 3 from France, 2 each from Japan, Belgium, and Austria, 1 each from Russia and Sweden. There are about 100 university and about 50 college men among the contributors. Oxford (7) and Cambridge (6) have the largest representation; next come Manchester (4), London, Glasgow, and Aberdeen (3 each), Edinburgh (2), Liverpool, Dublin, Bombay, Madras, Melbourne, Sydney, and Birmingham (1 each). The following American universities are represented: Harvard, Johns Hopkins, California, Columbia, Union Seminary (2 each), Nebraska, Yale, New York, Minnesota, Mount Airy Seminary, and Hartford Seminary (1 each). German universities represented are: Berlin, Koenigsberg (2 each), Heidelberg, Tuebingen, Jena, Rostock, Breslau, Muenster, Giessen, Halle, and Bonn (1 each). To these may be added: Dorpat, Prague, and Budapest (1 each). Japan is represented by Tokio and Kyoto, Dutch scholarship by Amsterdam and Leyden (2 each), French and Belgian universities by Louvain, Rennes, Gand, and Paris.

Sherman, French, and Co., Boston:—

1. RELIGIOUS RHEUMATISM. By J. B. Baker. 220 pages; \$1.35.

The catchy title of this book does not at all indicate the character of the contents. It is a book of sermons by the pastor of the Lutheran church of Gettysburg (West Pennsylvania Synod). The subject of the first essay—an attack on the elements which cripple spirituality in the lives of Christians—is made to serve as the title for the whole book. By paralleling heavenly with earthly elements the author in this sermon succeeds in producing an effect which we are loath to believe was intended: smartness and risibility. Striking texts are used for starting practical talks on religious subjects which may entertain by their liveliness, wealth of anecdote, and apt phrases, but as aids to worship these sermons are inferior to many a volume whose writer is no match for the author as regards vocabulary, skill in illustrating, and very modern style. The author's outline often seems dictated by a playful fancy, and yet he manages to fill his paragraphs with genuine pathos and feelings that are not artificial. A great truth is sometimes flashed in a single sentence, as, *e. g.*, this true deduction from John 3, 13: "He was in heaven all the time He lived on earth." p. 21. Lincoln's refusal of the request of his son Robert aptly illustrates the folly of unwarranted prayers. p. 178. But in the valuation of the red blood that is poured out in Christian service to our fellow-men, the reference to Calvary cheapens the Savior's task. That, above all, belongs in a class by itself. p. 76. And when little countries are enumerated from whom great blessings have come to the world, why was not little Germany, or Saxony, included in the list? It gave the world Luther, and a Lutheran preacher might have thought of that. p. 77.

2. THE ESSENTIALS OF RELIGIOUS EDUCATION. By Charles W. Heathcote. 290 pages. \$1.50.

The author has gathered into this volume the instruction which he has furnished his pupils in Temple University as Instructor of Religious Education. It is a text-book for Bible School teachers. In his opening chapter the author defines the scope of religious education. Religious education must not necessarily be, as in the Middle Ages, "under the control of the Church." p. 1. "Events of comparatively recent times have resulted in the separation of religion from education. The growth of the public school system in the United States has witnessed the divorce of all religious instruction from the schools. The result is that our present plan of educational development is not meeting adequately the needs of the child." p. 6. "In theory, religion and education may be separated from each other, but in reality such a thought is impossible. The aim and goal of education and religion are virtually the same. The basis of true education is religion, and any effort to make education independent of religion narrows its scope, aim, and goal." p. 7. "According to the interpretation of our Constitution, religion cannot be taught in our public schools. . . . We recognize the importance of reading the

Bible in the schools, but we cannot call this exercise a religious instruction, nor would we want it designated by such a term. When this reading is done with discrimination and without comment on the choice and splendid portions of Scripture which should always be read, we believe great good can be accomplished in many ways. This reading may not be instructive in the analytic sense, but the mind of pupils is impressed with the beauty and simplicity of God's Word, and we sincerely believe a thirst will be awakened in the heart of the child for a greater knowledge of the Word.—There are many educators and religionists who advocate the study of religion in the public schools. They make a contradistinction between religious teaching and denominationalism. They advocate that religious instruction based on broad general terms of religious concepts, free from doctrinal, creedal, and denominational interpretations, could be put into the school curriculum. We realize there is much force and consideration given to their arguments, but we cannot see the feasibility of the plan. We believe in the broad interpretation of religion for it to be thoroughly adaptable to all classes and conditions of humanity. When we speak of religion, we are, of course, referring to the broad principles of Christianity upon which the advocates of this theory agree, as it is the only religion which can give a positive civilization to the world. We do not believe that the introduction of religious instruction, even on the basis of the broadest interpretation of Christian teachings, would work in practise. It is very evident that such a plan would not be an acceptable one to the Hebrew, Catholic, and a majority of the Protestant and many other forms of religious life which are represented in our public schools. All these conditions must be borne in mind in advocating this theory. At the same time it is well-nigh impossible to interpret religion on the broadest basis, to eliminate every iota of denominational and doctrinal view-point. The public school is not a religious nor an anti-religious school, but it is a secular institution, and we want to see it remain such." p. 8 f.
"We cannot agree with Dr. Seeley (*Foundation of Education*, p. 248) in advocating the study of the Bible as a religious book. . . . The Hebrew father would have every right to object, according to his religious belief and traditions, to the principles of the Christian religion being brought to his child. . . . Religion cannot be consistently taught in our public schools," p. 11 f. The religious education, then, which the author advocates, is reserved for the home and the church—an incontrovertible position! Chapters 2—5 essay to give the history of religious education. The contributions which Luther has made to the cause of religious education by his urgent appeals in its behalf, and, in particular, by his catechisms, is justly, one might almost say disproportionately, valued, for the author devotes nearly six pages (pp. 76—79) to the necessarily summary review of the history of religious education. Chaps. 6—10 discuss the psychology of child-training along religious lines; chaps. 11—18 the methods of religious instruction which the author teaches his students. A suggestive bibliography and a brief, but sufficient index enhance the value of this able treatise. Though questioning the reliability of the psychological facts that form the basis of much modern experimentation in schools,

and also some features in the methods advocated, we must say, upon the whole, that we like this book, and wish our readers would give it more than a cursory consideration in this review. It is an earnest effort to meet a crying need of the times.

3. *THE LIGHT OF TRUTH AS REVEALED IN THE HOLY SCRIPTURES.* By Levi Rightmyer. 967 pages; \$2.50.

The chief purpose of this book is to explain the prophetic portions in the Old and the New Testament which relate to the course of events in this world and to the end of the world. The author rejects the doctrine of the Trinity, p. 254, the eternal sonship of Jesus, p. 10, His sinless birth, 373 f., the doctrine of immortality, the necessity of infant baptism, the right of an adulterer to remain in married relationship, teaches the millennium, etc.

George H. Doran Co., New York:—

1. *THE RELIGION OF POWER.* A study of Christianity in relation to the quest for salvation in the Graeco-Roman world, and its significance for the present age. By Harris E. Kirk, D.D. 317 pages; \$1.50.

The contents of this book represent the fifth series of lectures that was delivered on the James Sprunt Foundation at Union Seminary, Richmond, Va. The author is pastor of the Franklin Street Presbyterian Church of Baltimore. He relates how this book grew out of his personal experience: "When I began my ministry eighteen years ago, I was quite content to preach what I had been taught to believe, but when the need for a more intimate appropriation of truth became urgent, I thought to gratify it in some form of philosophy, being willing for the most part to translate historical conceptions of religion into the more or less complex terms of modern thought. It soon became evident, however, that this was superficial. There was need for a firmer hold on truth, especially for an appreciation of the stabilizing influence of the great past; and my mind turned towards the causal significance of Christianity." p. IX. He made an endeavor to discover whether there was conviction behind the sentiments and impulses of his religious experience, and which would be the best possible method for forming convictions. "Shall we develop them in the interest of a philosophy of religion, or shape them around the historic facts of Christianity? . . . Whatever philosophy of religion one may hold must always be determined by the view one has of its historic significance. We must begin with history. But the peculiar temptation that waits on philosophy is the exaggeration of theoretic explanations. It is easier to suit the fact of history to one's theory than to bring one's theory into harmony with historic facts. And if we adopt the historic approach, it might turn out that we cannot only begin, but end our view of religion in history; we might get along without philosophy, because we should get an adequate view of religious truth from an historical standpoint. Most assuredly, the power of religious conviction does not depend on one's ability to systematize religious truth. The realism of conviction is derived from actual contact with historic events. For history reveals something

more than reasons; it reveals causes; it exhibits the causal significance of Christianity. It shows us a religion of power, dynamic unto the saving of souls. If we can shape our convictions on the causal aspect, we may dispense with system." p. 18 f. The method for arriving at convictions which is here proposed is sound, and in view of His remark in John 7, 17 it is the one which the Founder of Christianity would counsel any one to adopt. The rise of Christianity upon its Graeco-Roman background forms the author's theme. After an introductory chapter ("The Westward Movement of Christianity") he devotes four chapters — his First Part — to a discussion of what he terms "The Quest for Safe Conduct": 1. the ritual, 2. 3. the ethical, 4. the legal quest. The need of all pagan religions with a cult and regular forms of a worship for a pure cult, the moral needs of the Greek and Roman world, and the fiasco of Jewish legalism are portrayed in this Part. It is an intensely interesting exhibition of the pre-Christian era in its religious aspects, and the grasp of historical facts which the author possesses is made to tell with remarkable skill and force in the establishment of his main thought, the "quest." This quest, or, as the author also calls it, "the desire to be in a right relation to God," can be misjudged as regards its quality. While every one who has studied "the pilgrimages of the conscience" in the pagan world and in Judaism will admit that there was exhibited "a moral uneasiness," it would be an unwarranted assumption to interpret this unrest as signifying a positive turning to Christianity. Paul's statement in Rom. 7, 18 is the statement of a regenerate person, and is out of place in the author's argument. p. 167. The unrest observable in non-Christian religions to which the author refers is the effect of the natural law and conscience. — In the Second Part ("The Religion of Power") the author describes Christianity as the religion of power, chap. 6, as a justifying power, chap. 7, and as a constructive power, chap. 8. The teaching of redemption, the death and resurrection of Christ, are correctly exhibited as the dynamic of Christianity. "Justification is God's righting act, and is squarely based on the historic death of the Savior." p. 217. The author holds that "there are but two logical views of the atonement: the moral influence theory, and the theory of vicarious substitution." Of these he rightly rejects the former, which bases justification on the repentance and reformation of the sinner. This theory "is popular because it allows considerable room for pride, and does not offend man's natural impulses," also because "it has no sting in it. It repeats the Socratic error that knowledge is power, that sin is a mistake, and that no man 'errs of his free will.'" But this theory is incompatible with New Testament teaching. "The truth is, according to New Testament teaching, let it be plainly and frankly said, that Christ took the place of the sinner on the cross, died in his stead, and His death resulted in a propitiation of God. Without a real propitiation there can be no such thing as justification." (p. 218—224, *passim*.) Towards the end of the eighth chapter the author touches upon the doctrine of election, which he regards as necessary for the mature faith of Christians. "The very word 'predestination' bristles with difficulties, and it is unlikely that one could answer all objections made to it. We must frankly admit the presence of a deep mystery

in the ways of God with men. A philosophy of Providence is impossible since the finite mind can never fully comprehend the Infinite. But it is evident to any one familiar with the relation of Christian teaching to the life of those times that the doctrine of election was taught for a very practical purpose. It was not meant for babes in Christ, but for strong men. It would have been an enigma to the Corinthians, but it was as plain as a pikestaff to the Romans, simply because they had reached a stage where light on the Divine purpose was essential to further progress. The doctrine of election, so far from being a perplexing mystery, is a plain and necessary element in spiritual education. It is a doctrine for the maturer stages of faith; but if I am right in accounting for the conditions which made the doctrine essential, I think it can be shown to have great utility for a growing intelligence, for it prepares the believer for successfully overcoming the temptations which issue from the deeper phases of Christian experience. The doctrine of election is the revelation of the plan behind the believer's life. It is the principle that coordinates the plan of salvation. It is the final cause of redemption." The last remark shows the author's doctrinal standpoint on the Calvinistic basis. Election is particular, as its very name indicates; and is "in Christ," the decree of redemption being in the mind of God an antecedent to the elective act. Redemption is universal, and the particular election does not destroy the universality of redemption. Here comes the *crux* to our logic—and the real mystery. Otherwise the author is right in assigning the study of this doctrine to an advanced period in the spiritual development of a Christian.—The author concludes his book with a strong chapter on the Finality of the Christian Religion.

2. METHOD IN PRAYER. An Exposition and Exhortation. By Rev. W. Graham Scroggie. 172 pages; \$1.00.

After an introductory chapter on the Practise of Prayer, which has the force of a spirited appeal to those who neglect this priceless privilege of the children of God, the author shows the scope of prayer according to its various purposes of worship, confession, petition, intercession, and thanksgiving. His book becomes a school for training in prayer. The Scriptures on this subject are judiciously selected and applied. The prayer on p. 126: "Remember, O Lord, our God, all spirits and all flesh which we have remembered, and which we have not," is misleading. Who are these spirits? The author declares p. 77: "We must be always definite in our requests."

Vir Publishing Co., Philadelphia:—

GOD'S MINUTE. A Book of 365 Daily Prayers Sixty Seconds Long for Home Worship. By 365 Eminent Clergymen and Laymen. 384 pages; \$1.00.

Besides really good Christian prayers this book contains also inferior productions like that of Mrs. Booth, p. 23, Rev. Huget, p. 193, Mr. Green, p. 285, etc.

D.