

THEOLOGICAL QUARTERLY.

VOL. XXI.

JULY, 1917.

No. 3.

WHY DO CATHOLICS ACCEPT THE DEITY OF CHRIST?

During the last two weeks of the Sunday campaign in Boston a small tract, or pamphlet, was distributed by mail, apparently by courtesy of the "Massachusetts State Council, K. of C.," since it was published by them, as stated on the title page. The tract is entitled "The Divinity of Christ," with the further information: "One of a Series of Lectures on the Fundamentals of Faith, Delivered in the Brooklyn Academy of Music before the Brooklyn Institute of Arts and Sciences, by Rev. Walter Drum, S. J., Professor of Scripture, Woodstock College. Imprimi Potest: A. J. Maas, S. J., Praep. Prov." On the second page we read: "Nihil Obstat: Patrick J. Waters, Ph. D., Censor Librorum." Below this: "Imprimatur: William, Cardinal O'Connell, Archbishop of Boston. November 2, 1916." The tract is officially censored and sanctioned, as you see. From a footnote on page three we gather that this lecture was delivered in December, 1915.

Naturally, the tract was read from cover to cover to ascertain if perchance there might be something new under the Jesuit luminary. But herein we were disappointed, which was to be expected. It is the same sleight-of-hand performance that these Jesuits, those brilliant logicians, have always practised to the confusion of their audiences. On receipt of the tract one was led to speculate, too, why these courteous Knights of Columbus distributed this tract at this particular time. Perhaps it was "Billy" Sunday's fervent and enthusi-

BOOK REVIEW.

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

1. *DER REFORMATOR*. Ein Lebensbild Dr. Martin Luthers. Unserer lutherischen Jugend als Jubiläumsgabe dargeboten von *W. Wegener*. 112 pages; 33 cts.

In twenty chapters the story of the Reformation, including a description of pre-Reformation times, is comprehensively, entertainingly, and instructively told for young people. Twenty illustrations representing scenes from the life of Luther help to fix the reader's mind on prominent events in the Reformer's activity.

2. *SYNODICAL REPORT OF THE ATLANTIC DISTRICT*, containing a doctrinal paper (German) by *Prof. R. W. Heintze* on "The Beneficent Influence of the Reformation on Schools." 84 pages; 18 cts.
3. *SYNODICAL REPORT OF THE SOUTHERN ILLINOIS DISTRICT*, containing a doctrinal paper (German) by *Dr. F. Pieper* on "The Reconciliation of Man with God." 68 pages; 11 cts.
4. *SYNODICAL REPORT OF THE WESTERN DISTRICT*, containing a doctrinal paper (German) by *Dr. E. A. W. Krauss* on "Luther and Carlstadt." 64 pages; 13 cts.

5. *THE CASE AGAINST THE LODGE*, with special reference to the *Woodmen of the World*. By *Benjamin M. Holt*. 72 pages; 22 cts.

In 6 chapters the author shows the antichristian character of the religion of the lodges. Special value attaches to this pamphlet, written in animated style, because of the account of actual experiences of the author and others being interwoven with his argument:

6. *KING OTTO'S CROWN*. Translated from the German of *Richard Roth*. By *Mary E. Ireland*. 139 pages; 44 cts.

The story is not only healthy reading-matter for the leisure-hour, but also instructive because of its historical background and historical references to an important epoch in the history of Germany.

7. *KINDERGOTTESDIENST AM REFORMATIONSJUBILAEUM*, 31. Oktober 1917. Von *Wilh. Simon*. 11 pages; 5 cts.

8. *BADGES, BUTTONS, AND BOW-PINS*.— a) A *Jubilee Badge* of silk ribbon in three colors, red, white and blue (10 cts.) with b) a *Celluloid Button* (also to be had singly), bearing the legend 1517—1917 (12 cts. per dozen); c) a small-size *United States Flag Button* (7 cts. each); d) a silk *United States Flag Bow-pin* (5 cts.).

Wartburg Publishing House, Chicago:—

- QUELLEN UND DOKUMENTE ZUR GESCHICHTE UND LEHRDARSTELLUNG DER EV.-LUTH SYNODE VON IOWA U. A. ST.* Gesammelt von *G. J. Fritschel, D.D.*
1.—3. Lieferung, pp. 49—144; 45 cts.

The idea underlying this publication is excellent, and we venture to say that a similar publication is needed for the Missouri Synod. The idea is to publish available documents relating to the origin of the Iowa Synod. In the three numbers so far published there is much contained that is of deep interest to Missourians. In fact, all the contents relate as much, if not more, to the history of the Missouri Synod as to that of Iowa. We have not the means to compare the citations which the author offers with his original. What he has offered in these three issues of his serial publication is very helpful to historians of the American Lutheran Church.

Northwestern Publishing House, Milwaukee:—

- LUTHER AND JUSTIFICATION*. By *William Dallmann*.
20 pages; 5 cts.

This publication is a reprint of the author's contribution to *Four Hundred Years*, twice reviewed in the *THEOLOGICAL QUARTERLY*.

The F. J. Heer Printing Co., Columbus, O.:—

INTRODUCTION TO LUTHERAN SYMBOLICS. A Historical Survey of the Oecumenical and Particular Creeds of the Lutheran Church, an Outline of Their Contents, and an Interpretation of Their Theology on the Basis of the Doctrinal Articles of the Augsburg Confession. By *J. L. Neve, D. D.* With contributions by *Geo. J. Fritschel, D. D.* VII and 439 pages; \$1.75.

The "justification for publishing this work lies in the fact that it has been given the form of a text-book for use in the theological seminaries of the Lutheran Church of our country." After an Introduction, in which the import of the term "symbol" and the relative authority of the particular symbols of the Lutheran Church is discussed and historical data relating to the formal acceptance of the Lutheran Confessions are given (p. 14—31), the authors discuss the history and contents of the Apostles' (pp. 31—51), the Nicene (pp. 52 to 62), the Athanasian Creed (pp. 62—73), the Augsburg Confession (pp. 74—292), the Apology (pp. 292—339), the Smalcald Articles (pp. 339—354), the Catechisms of Luther (pp. 355—384), and the Formula of Concord (pp. 384—428). This enumeration of the contents of the book shows that the author really does not treat "Symbolics," — the brief introduction is no justification of his too pretentious title! — but the Lutheran symbols. — The controversy between Kaftan and Stier on the binding force of the Lutheran Symbols is left undecided (p. 29). Zwingli has been rightly included in the antithesis of Art. II of the A. C. (p. 125). The criticism on Augustine's view of the justifying act of God is deserved (p. 143). "Middle-cause" (p. 148) is a term which we would not like to see take the place of "instrumental cause"; in fact, the term "cause" should be dropped altogether in explaining the part which the means of grace and man's faith have in justification. Since the old Protestant dogmaticians, whose *forte* was analysis and keen distinction, are paralleled with the better view of Frank on the mutual inclusion of the active and passive obedience of Christ (p. 150), attention may be called to the fact that Quenstedt says what Dr. Neve says, *viz.*, that the active obedience embraces the passive, and *vice versa* (*Loc. de Justif.*, § 55); and Mentzer has a still profounder remark on the admissibility of the term "obedience" in the phrase "passive obedience" (*Disputatt. theol.* III, 441). — It is correctly held (p. 158) that the real object of Art. V of the A. C. is not to explain the functions of the ministry so much as to state the origin of justifying faith, in connection with the preceding article. — The two methods for "rectification of doctrinally detrimental influences" in a Lutheran Synod, *viz.*, "immediate discipline or educational method" (p. 177), should not be disjoined, but conjoined, and the effort mentioned last should be placed first. No synod discharges its full duty towards errorists by either of the two processes named. — We must forbear, for lack of space, noting assent to, or dissent from, the authors' positions at greater length. Of the book viewed as a whole we would like to say that we consider it a useful book and a helpful guide to the study of the confessional writings of our Church. Not only does it offer the beginner in this

branch of theological study a wealth of pertinent information and copious references to special literature, but it is, moreover, written in a plain and easy style. The authors' diction, however, leaves room for improvement. Cross-references should refer the reader to the exact page, not to the topical arrangement which the author has adopted.

Augustana Book Concern, Rock Island, Ill.—

1. *APOLOGETICS, OR A SYSTEM OF CHRISTIAN EVIDENCE.* By C. E. Lindberg, D. D., LL. D. 216 pages; \$1.50.

It is reassuring to read in the Preface to this book: "The best apology of the Bible is the Bible, and the best apologist of Christ is He Himself. If the New Testament would be constantly and prayerfully read by inquirers, there would be no need of Christian apologies." It is not only the endearing modesty of an author that attracts in this statement, but its truth. Apologetics has certainly been grievously overestimated by some, much to the detriment of this useful science. As Christian truth has been self-authenticating long before there was a science of apologetics, it will always be so. On the other hand, any effort to meet the unbeliever on his own ground and show him the inconclusiveness of his own arguments, any effort to remove difficulties in the Bible without destroying the meaning of Bible-statements, must be welcomed. There are many secondary proofs for the divine origin and the truth of the Christian religion, and to have this brought together in a book and classified for ready reference is a useful undertaking.—After an introductory chapter, in which the author discusses the Definition and the History of Apologetics and the Causes of Unbelief, he presents the apologetic material in five chapters, agreeably to the conventional divisions of dogmatics: Theological, Anthropological, Soteriological, Pneumatological, and Eschatological Apologetics. In reference to the inspiration of the Scriptures the author says: "It would be psychologically impossible that the ideas could be inspired without words or form. There is no idea without form. We must, therefore, explain the process as a concurrence of the divine and human spirit in the very act of creating the thoughts. There was no dictation in the inspiration, but the revealed facts would imply a direct intuition. But even in a case when there would be a mode analogous to dictation, the production of the revelation in the writing would require the concurrence of inspiration. The Bible contains revealed facts and inspired matter, but both were produced in the written form by the act of inspiration. And we should always keep in mind the bearing of the human factor which explains the individuality and style of writing." (p. 62 f.) This statement is much better than the claim that the Bible is theanthropic, partly of God, partly of man. When the human element is restricted to the style and individuality of the various writers, nothing can be said against it. Verbal inspirationists since Quenstedt and Calov have always acknowledged it. The offense, however, at the dictation theory has always struck us as a piece of prudery. If the suggestion of an idea for its completeness requires expression in words, what is the difference between "direct intuition" and dictation? The days of

creation the author regards as periods. (p. 43.) On the astronomical data of Scripture the author is halting: "The Biblical writers would have been fallible and uninspired if they had held or represented the physics of the day as absolute, as they stated that the Gospel was absolutely correct for all time. The authors employed the geocentric physics in the same way as Kepler and Newton, or any one who speaks of sunrise and sunset. But we cannot deny that the Bible is in some instances committed to a certain view. The instances are very plain when God reveals facts in creation that would otherwise never have been known. We find several such disclosures in Genesis. The Biblical statements can stand the test of science, and, therefore, no one should be disturbed by scientific claims." (p. 44.) The last statement is correct and sufficient. In speaking of the beginning and development of Christian experience, the author holds that the call of grace produces in the favorable event a state of passiveness, which state man realizes through illumination. "It [illumination] is a test which is necessary, whether man will conclude to become passive and thus allow the spirit to work." While seemingly advocating the monergism of grace, the author is swayed by a fear of teaching a compulsory conversion, and destroying man's responsibility as regards resistance or non-resistance to grace. (p. 146 f.) The difference he has noted between Philippi and Frank (p. 141 f.) has not been removed. It cannot be.

2. *ALMANAC FOR THE YEAR 1917.*

Contains almanac, clerical register, and statistics of the Swedish Augustana Synod.

3. *REPORT OF THE NINTH ANNUAL CONVENTION* of the Association of the English Churches of the Augustana Synod.

Cooperative Literature Committee Woman's Missionary Societies Lutheran Church, Columbia, S. C.:—

THE STORY OF LUTHERAN MISSIONS. By Mrs. Elsie Singmaster. 221 pages; 40 cts., paper; 60 cts., cloth. 34 illustrations.

Lutheran missionary efforts in India, Africa, China, Japan, and on the Western Continent are told in pleasing style and with a wealth of information by the author, to whom her task has plainly been a very congenial one. The book is devoted chiefly to recounting the fortunes of Foreign Missions of the General Synod and General Council. Those of other American Lutheran bodies receive only a passing notice.

General Council Publication House, Philadelphia, Pa.:—

THE WAY OF SALVATION IN THE LUTHERAN CHURCH. By G. H. Gerberding, D. D., LL. D. 32d thousand. Revised, improved, and enlarged. Reformation Jubilee Edition. 280 pages; \$1.00.

A vademecum along the road to heaven — out of a state of wrath under sin into a state of grace, the sinner's conduct under grace.

his struggles and victory — this is what this well-known book aims to be. Starting from the premises of universal human depravity and universal grace and redemption, it presents the means of grace in their efficacy and effects, declining misconceptions and misinterpretations of the Lutheran teaching at every point. The ways of the Lutheran Church — infant baptism, the teaching of the Catechism, confirmation, preparatory services before Communion, opposition to the revival method, etc., are explained. The damnation of unbaptized infants, which the author implies p. 32, he declines p. 49. In his presentation of conversion we observe the same peculiarities noted on a former occasion, though in a less pronounced form. The very heading of chap. 20, "Human Agency in Conversion," is an unhappy terminology. It is begotten of the fear that, unless a human agency in, not before, conversion is assured, conversion is by irresistible grace. To overcome this difficulty, prevenient grace is introduced, "which precedes or goes before all other movements in the return of the soul to God." "After prevenient grace begins to make itself felt, then the will begins to take part. It must now assume an attitude, and meet the question: Shall I yield to these holy influences or not? One or the other of two courses must be pursued. There must be a yielding to the heavenly strivings or a resistance. To resist at this point requires a positive act of the will. This act man can put forth by his own strength. On the other hand, with the help of that grace already at work in his heart he can refuse to put forth that act of his will, and thus remain non-resistant." (p. 171 f.) This view is defective, 1) because it does not accomplish what it seeks to accomplish: it does not remove "irresistible" grace. For the question arises at once: How does man receive "prevenient" grace? He cannot receive it by his *natural* powers of intellect and will, for he is spiritually dead. He cannot receive it by *communicated* divine power; for none has been communicated; "prevenient" grace is "the first movement," and this "must always be from God to the sinner, not from the sinner to God." (p. 169.) If the author remains true to his premises: universal and complete human depravity and the monergism of divine grace in the quickening of new life in the sinner, — and we believe that he means to be true to these fundamental truths, — it is not possible for him to avoid teaching at this point the very thing which he rejects in others, "irresistible" grace. There is no getting over this difficulty for the author except by his dropping his premises, or admitting that "the first movement" is by what he and others would call "irresistible" grace. It is a pathetic infatuation which is observable at this point in many theologians otherwise sound in doctrine: they seem to be unable to grasp these two facts that the grace which converts the sinner is resistible, and yet converts. Man's natural powers are exerted against "prevenient" grace just as they are exerted against grace called by any other name. How converting grace, which is always resistible grace, actually converts, that is the mystery. It is the only proper thing for a theologian to do at this point: acknowledge the inexplicableness of the spiritual phenomenon, and not attempt an explanation which does not explain. 2) The author's view creates new difficulties in the place of the one which it seeks to remove: a) If

the sinner has accepted "prevenient" grace, what is his spiritual status before he has made that choice of which the author speaks, *viz.*, yielding to the holy influences or not? Is he still in his old natural state under sin? Evidently not; for he has "prevenient" grace, which he did not have before. Is he a child of God? Evidently not; for he has not decided as yet that he will be. He is a spiritual nondescript, whom neither God nor the devil can claim. What becomes of him if he dies while still dwelling in this soteriological No Man's Land? God cannot condemn him because he has "the first movement" and the "holy influences." He is not a finished product of divine grace, but no Christian is that at his death. Neither can God save him; for the person has not reached a decision.

b) "Prevenient" grace, as the author views it, proposes an alternative to the sinner: Either you resist, or you do not resist. If it does that, either course ought to be regarded as the effect resulting from "prevenient" grace. In other words, the sinner ought to be viewed as acting under "prevenient" grace both when non-resistant and when resistant. This view the author himself repudiates: he refers resistance to the sinner's "own strength." However, if that is the case, the sinner by resisting does something which "prevenient" grace does not suggest to him, and for which it does not enable him. The sinner requires no enabling for his resistance; he has the power by nature. Consequently, "prevenient" grace does not propose a choice, an alternative. It can only propose acceptance, if it proposes anything. In other words, it can only propose to the sinner to take a stand against his former self, or out of a person unwilling to accept the Gospel become a willing one.

c) Is the sinner's acceptance of the Gospel wrought by any other power than "prevenient" grace? by anything that is not grace? This is what the author seems to indicate when he speaks of "prevenient" grace as "helping." In that case, however, conversion is the joint product of grace and something that is not grace, and the author contradicts his own citation from the Form of Concord, p. 169, which declares that "in spiritual and divine things" man has no power.

d) "Prevenient" grace, in the author's view, effects not conversion, but non-resistance. It should now be shown whether non-resistance is conversion, is tantamount to having accepted the offer of the Gospel, or whether it is a condition of moral indecision. This is what the author plainly intends. In that case, however, "prevenient" grace produces a halting doubter.

e) This whole process is foreign to the experience of converted sinners. When they speak of their conversion, they speak of it in the terms of Paul: The Holy Spirit turned me from darkness to light and from the power of Satan to God; or of Luther: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts"; or of the blind man in the Gospel: "One thing I know, that, whereas I was blind, now I see" (John 9, 25). The converted sinner views his own conversion as a miracle for which he has no explanation. He knows the fact, but not the manner of it. The author's elaborate process from spiritual death to a nondescript state under "prevenient" grace, thence to the attitude of deliberation,

thence to non-resistance, thence — perhaps — to conversion is an artificial psychological process of which the Scriptures and the common Christian experience know nothing. It is the sad heritage of seventeenth-century dogmatics, of which our Church had better rid itself the sooner, the better.

The Lutheran Publication Society, Philadelphia, Pa:—

1. **MARTIN OF MANSFELD.** By *Margaret R. Seebach.* X and 223 pages. 18 illustrations.
2. **DOCTOR LUTHER.** By *Gustav Freytag.* Translated by *G. C. L. Riemer, Ph. D.* 203 pages. 6 illustrations.

Two lives of Luther, the latter an acknowledged classic of German literature, the former destined to become the English classic in the field of Luther biographies for young people, are here offered — a splendid contribution to the anniversary literature which this year of the Reformation Jubilee has called forth. Freytag's work is too well known to require further comment. The translator has been faithful to the original. Mrs. Seebach's book is a delight from cover to cover. With perfect fidelity to historical facts she tells Luther's life with the charm of a good story. She does not talk about Luther and the people who are mentioned in her book, but she makes them talk and act.

The *Milwaukee Hospital, "The Passavant,"* has issued an artistic Annual Report for the years 1915 and 1916.

Charles Scribner's Sons, New York:—

- LIFE OF LUTHER** by *Julius Koestlin.* With (59) illustrations from authentic sources. 587 pages; \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

This is a very serviceable translation of Koestlin's smaller Life of Luther, which for a generation has been the favorite Life for laymen who do not care to go into the deep theological questions which Koestlin touches upon in his larger Life of Luther in two bulky volumes. The book is divided in six parts: Part I: Luther's childhood and youth, up to his entering the convent, 1483—1505. Part II: Luther as monk and professor, until his entry on the war of Reformation, 1505—1507. Part III: The breach with Rome up to the Diet of Worms, 1517—1521. Part IV: From the Diet of Worms to the Peasants' War and Luther's marriage, 1521—1525. Part V: Luther and the reconstruction of the Church to the First Religious Peace, 1525—1532. Part VI: From the Religious Peace of Nuremberg to the death of Luther, 1532—1546.

Sherman, French & Co., Boston:—

1. **THE VALIDITY OF THE RELIGIOUS EXPERIENCE.** A Preliminary Study in the Philosophy of Religion. By *George A. Barrow, Ph. D.* XI and 247 pages; \$1.50.

Assuming "experience" to be "anything which may be the object of a man's consciousness," the author proceeds to investigate whether

there is such a thing as an experience of religion, which he affirms from known facts of observation. It is interesting to the theologian in view of the discussion on "irresistible" grace to hear a philosopher say: "It is a question whether a man experiences his own purposes, or his own will. The question might be put in the form as to whether there can be a subjective experience. Ordinarily the assumption would be that there could not. What a man experiences, though it may come to him from his own body or even his 'subconscious life,' is usually assumed to be something over whose coming, or at least over the complete determination of whose coming, he does not have control." (p. 7.) The relation of religion to self-consciousness is discussed, also whether religion is related to physical forces. The experience of religion is examined as to its reality, and it is found to be unique. It has validity, but is distinct from other experiences. It is, therefore, the study of a separate "science," the science of theology, or of religion. The treatise does not concern itself with the teaching of the Scripture, but studies on the basis of philosophical principles the phenomenon of religion.

2. *DOUBTERS AND THEIR DOUBTS*. By Charles David Darling, Ph. D. 117 pages; \$1.10.

To the person who must wrestle with skepticism, either in himself or in others, the nine chapters in this book offer an appreciable aid. The opening chapter ("A Plea for the Honest Doubter") justifies the book, which deals with these four principal subjects: God (chap. 2), the Scriptures (chaps. 3 and 8), Christ (chaps. 4, 6, and 9), Christianity (chaps. 5 and 7), and the future life (chap. 9). The discourse is animated, replete with forceful appeals and illuminating illustrations, and pulsating with generous sympathy for the unfortunate doubter. Occasionally oratorical efforts are given a little too much space in comparison to calm argument, which, after all, must do the work in any effort to liberate a skeptic. Such efforts, too, lead to false emphasis; *e. g.*, we believe the author could have obtained better inscriptions for the two flags which he nails to the masts of the Bible from Matt. 11, 28 and 2 Tim. 3, 15—17.

3. *The Hibbert Journal* for January presents the following contributions: National Training: the Moral Equivalent for War, by Harold Begbie; Enforcing Peace, by Edward M. Chapman; Is International Government Possible? by J. A. Hobson; Democracy and Compulsory Service, by G. G. Coulton; French Nationalism, by Dr. H. A. L. Fisher; Sacramental Religion, by the Bishop of Carlisle; The Originality and Finality of Christian Ethics, by Prof. H. H. Scullard; The Festival of Lives Given for the Nation in Jewish and Christian Faith, by Prof. B. W. Bacon; Proclus as Constructive Philosopher, by Rev. J. Lindsay, D. D.; Stumbling-blocks, by Mrs. A. C. Osler; Religious Beliefs in American Colleges, by Prof. Carl Holliday; Is Liberty an Adequate Ideal of State Action? by Rev. H. Clark, D. D.; Discussion and Book Review.

4. *The Hibbert Journal* for April presents the following articles: Science is one of the Humanities, by Prof. J. B. Bailey; Punishment and Reconstruction, by L. P. Jacks; After Twenty-five years

(study of the occult), by Sir Oliver Lodge; America's Self-revelation, by Prof. Hartley B. Alexander; National Hate, by A. D. McLaren; Drudgery and Education, by Edmond Holmes; The Religious Philosophy of Vladimir Solovyov, by Mrs. J. N. Duddington; Five New Religious Cults in British New Guinea, by E. W. P. Chinnery and A. C. Haddon; Force and the Conquest of Evil in Christian Ethics, by G. F. Barbour; The Love which is Not the Fulfilling of the Law, by Constance L. Maynard; National Training, by Rev. Reginald F. Rynd. The department of "Discussions" contains communications on "Sacramental Religion," "National Training," and "The Modernist Revival of Anglicanism."

Harper and Brothers, New York:—

1. *ACRES OF DIAMONDS*. By *Russell H. Conwell*. His Life and Achievements by *Robert Shackleton*. With an autobiographical note. 183 pages.

Some of our readers may have heard this address of the President of Temple University, Philadelphia. It is here given in the most recent and complete form. *Acres of Diamonds* is a spirited plea to develop resources nearest to you instead of going abroad to discover resources, and to regard service, devotion to duty, the test of true greatness. The author devoted his earnings as a lecturer to providing the support of students at college.

2. *THE OTHER WISE MAN*. By *Henry Van Dyke*. 75 pages.

The author's fancy depicts for us the fourth of the Magi who went to Bethlehem to worship the Christ. He misses connection with the other three because he is delayed by ministering to a dying Jew outside of Babylon. When he arrives at Bethlehem, the flight into Egypt has already taken place. He goes to Egypt, looking for Christ, but fails to find Him or any trace of Him. After about thirty-three years of wandering he finds himself at Jerusalem during the Passover, and is told of the impending crucifixion of the Galilean prophet. On the way to Golgotha he is again delayed by an act of mercy: he ransoms a woman about to be sold into slavery with his last treasure. During this transaction the eclipse occurs, accompanied by an earthquake. A tile is loosened from a roof, which kills him. A voice from heaven is heard as he dies pronouncing him a good and faithful servant. He had remained outside of the conventional connection of religious people with Christ, and yet was accepted by God as His own. That is the lesson conveyed, and the reader can easily draw his own conclusions.

Houghton Mifflin Co., Boston, Mass.:—

- MARTIN LUTHER*. The Story of His Life. By *Elsie Singmaster*. 138 pages; \$1.

This "popular life" of Martin Luther, written by the daughter of a Lutheran clergyman, is an acceptable contribution to the literature of the anniversary of the Reformation. It is written in good plain

English; the style is easy and pleasing, and the story moves along rapidly, touching the essential points in Luther's eventful life. It is chiefly the young Luther and the Luther of the early stage of the reformatory movement that is here depicted. Young people, and such as are unprepared to enter into an exhaustive study of Luther's writing, will be delighted with this little biography of the Reformer.

The Standard Publishing Company, Cincinnati:—

THE BLACK PROPHET. By *Guy Fitch Phelps*. 360 pages; \$1.35.

Though making use of facts of history, this book is entirely fiction. It belongs in the class of "reform novels." It aims at a portrayal of the inner life of Catholicism. A sincere priest learns the inconsistencies and the unscriptural character of the teaching of Rome. His thwarted love of a wealthy young lady who enters a convent furnishes another motive for his opposition to his superior. The last chapters impress one as unreal, and spoil the effect. Rome will, no doubt, group this novel with the Maria Monk and kindred stories, declare herself grossly slandered and persecuted, and receive another martyr's crown from people who do not discriminate between truth and fiction, and possess little spiritual knowledge.

George H. Doran Co., New York:—

THE CONSTRUCTIVE QUARTERLY for March, 1917 (Vol. V, No. 1), contains the following contributions: The Church, by W. P. DuBose, M. A., S. T. D.; Church Union, by the Most Rev. H. L. Clarke, D. D., D. C. L.; Augustine's Vision of Unity, by Mgr. Ratiffol, Litt. D.; The Three Universalities, by A. E. Garvie, M. A., D. D.; Orthodox Russia and Its Orthodox Priesthood, by N. N. Glubokovsky; Our Spiritual Perils as Neutrals, by the Most Rev. N. Soederblom, D. D.; Mysticism in the French Church, by W. L. Bevan, Ph. D.; The Permanent Meaning of Propitiation, by C. C. J. Webb, M. A.; Something about the Study of the Bible, by H. T. Obbink; A Factor in World Fellowship, by F. E. Clark, D. D., LL. D.; The Heresy that Hinders, by E. T. Root; Samuel Butler the Third, by M. Acklom, M. A.

The Journal of Negro History, edited by *Carter G. Woodson* (41 North Queen St., Lancaster, Pa.), now running in its second year, is a promising quarterly devoted to the study of the African freedmen in America. The number for January offers the following articles: The African Slave-trade, by Jerome Dowd; The Negro in the Field of Invention, by H. E. Baker; Anthony Benezet, by the editor; People of Color in Louisiana, by Alice Dunbar-Nelson; Notes on Connecticut as a Slave State; Letters of Anthony Benezet; Book Review and Notes. D.