

# THEOLOGICAL QUARTERLY.

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## FAITH.

(Continued.)

The term *καρδία*, heart, and the uses for which Scripture employs this term, might seem sufficiently important to merit a separate discussion. For the present, suffice it to say that *καρδία* is, indeed, "more than the center of the living organism of matter." <sup>1)</sup> Scripture predicates of the heart every known activity of the inner life of man. The heart thinks, projects ideas, formulates judgments, weighs and ponders the pro and con of a question; the heart wishes, desires, cherishes a wish, frames resolves, impels to action. Reason, desire, and will, all act through and by means of the heart. We meet with such phrases as *νοεῖν τῇ καρδίᾳ*, to understand with the heart, John 12, 20; *ἐνθυμήσεις καὶ ἔννοιαι καρδίας*, the thoughts and intents of the heart, Hebr. 4, 12; *διάνοια* *κ.*, the imagination of the heart, Luke 1, 51; *ἐπίνοια* *κ.*, the thought of the heart, Acts 8, 22; *συνιέναι τῇ καρδίᾳ*, to understand with the heart, Matt. 13, 15; *λογίζεσθαι, διαλογίζεσθαι ἐν τ. κ.*, to reason in the heart, Mark 2, 6. 8; *εἰπεῖν ἐν κ.*, to say in one's heart, Rom. 10, 6. Envy and strife, James 3, 14; adulterous desire, Matt. 5, 28; double-mindedness, James 4, 8; sadness and gladness, John 14, 1; Acts 14, 17, have their seat in the heart. The heart conceives a purpose and decides in favor of an action, hence, exercises the will-power, Acts 5, 4; 7, 23; 11, 23. We would summarize the exhaustive research of Cremer in a few

1) Cremer, *Bibl. Woerterb.*, p. 494.

## BOOK REVIEW.

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COUNTRY SERMONS. *New Series*. Vol. I. Lenten, Confessional, and Funeral Sermons. By *Rev. F. Kuegele*, a Lutheran Country Parson. Augusta Publishing Co., Crimora, Va. VI and 326 pp. Cloth. Price, \$1.00, postpaid.

The book opens with a double series of Lenten sermons, seven sermons to the series. The texts for the first series are all from the Old Testament (Is. 1, 27; Gen. 3, 14. 15; 14, 18—20; 22, 7. 8; Lev. 16, 6—11; Zech. 11, 10—14; Is. 63, 1—4). The texts for the second series are from both Testaments (Is. 58, 5—7; Zech. 13, 1. 2; 6. 7; John 13, 1; 1 Pet. 1, 10. 11; Rev. 5, 8—10; Is. 11, 10). The general scope of the first series appears to be the *munus sacerdotale*. The themes presented are: 1. Christ's death the legal ransom for our souls; 2. necessity of ransom; 3. nature of ransom required;

3. the use we should make of it. II. Christ's suffering foretold in the promise of the Woman's Seed; 1. sentence pronounced on serpent; 2. promise given to man. III. Christ our Melchizedek; 1. Christ prefigured by Melchizedek; 2. brings what Melchizedek typified. IV. Isaac's offering a figure of Christ's sacrifice; 1. compare two offerings; 2. gird loins to walk in faith of Abraham. V. Sacrifice of atonement a type of Christ; 1. meaning and fulfillment of those types; 2. what we must do to have part in atonement. VI. Jesus sold; 1. how by Jews; 2. how yet by many. VII. Christ's war and victory; 1. bloody warfare; 2. victory by His blood. In the second series the wrong and the right kind of fasting furnish the theme for the first discourse. The series closes with a discourse on Christ's glorious rest: 1. in the grave, 2. in the Church. The second to the sixth discourse elaborate particular features of the suffering of the Lord and the blessings resulting therefrom: II. Fountain of grace in blood of Christ; 1. the fountain itself; 2. duty of those who wash in it. III. Threefold prophecy of Christ's suffering; 1. wounded in house of friends; 2. smitten by the Father; 3. deserted by disciples. IV. Love of Jesus Christ; 1. fountain of our salvation; 2. ensample for us. V. Christ's suffering according to Scripture; 1. compare prophecy and fulfillment; 2. how this must serve to strengthen our faith. VI. Great fruit of great sin offering; 1. greatness of offering; 2. greatness of effect.—These sermons are not only correct restatements of the truths of redemption, but they have also been elaborated with exquisite care, and the care extends not to the plot only, but to every detail. There is order and sequence in them, the discourse moves strictly within the confines of the text, the context, in many cases, furnishes the material of the introduction, and with masterful ease Scripture references bearing on the matter in hand are brought in to illumine the text. There are passages of great power in these sermons; *e. g.*, Isaiah's vision of the hero coming from Edom (p. 47); the two Fridays so important to man, that of the week of creation and of the week of atonement (p. 76); Isaac's attitude during the ascent to Mount Moriah and his conduct during the preparation for his sacrifice (p. 27); Jesus as our scapegoat (pp. 35 f. 37); Jesus wounded in the house of His friends (p. 72); the two Christs of the Old Testament, the lowly servant and the glorious king (p. 100); the Lord entering into His rest (p. 102); the three priestly acts of the Day of Atonement (p. 34 f.); Judas's bargain (p. 41); the wandering Jew (p. 43); the blood drained from Jesus to the last drop (p. 50); the fasting hypocrite (p. 59); love and strife-making (p. 81); the satanic forces

assailing Jesus (p. 14); the difference between the priesthood of Aaron and Melchizedek (pp. 18. 20. 21). The effect of the curse on the serpent is described with the quaint imagery of Luther (pp. 12. 13). The author occasionally introduces a Scripture phrase with the meaning of which the average reader is not acquainted, and succeeds, by a few remarks, to make it very clear and comforting; *e. g.*, "making a joyful noise unto the Lord" (p. 32); "truth in the inward parts" (p. 36); "Thy rod and Thy staff" (p. 39); "sin and uncleanness" (p. 66); "awake, O sword" (p. 74); "the devils believe" (p. 81). The author has a fine gift of illustrating Scripture truth by well-chosen examples from life, which aid the clearness of the deeper truths expounded and add a touch of liveliness to the discourse. *E. g.*, setting forth that the ransom paid for us "must be a lawful one, both in kind and value," he proceeds: "In our commonwealth the law imposes a penalty of five dollars for killing birds. Now if a breaker of this law offers a bushel of corn in payment of the fine, that will not satisfy the law, because the fine is to be paid in money, not in corn. And if he offers four dollars in coin, it will still not answer, because it falls short of the amount which the law imposes," etc. (p. 5.) Again, to show what use we should make of our liberty this illustration is brought in: "In old England when prisoners were pardoned they were dismissed from durance with the three Latin words: 'Exite, Gaudete, Cavete:' Go forth, Rejoice, Beware! Come out of your cell, rejoice over your liberty, and beware lest you get into prison again. The price of your liberty has been paid down by the Son of God. Therefore: Exite: Come out of the kingdom of darkness," etc. (p. 7.) Again: "There is no other reptile which man is so intent to kill, and yet serpents remain in the most populous regions. Man cannot altogether exterminate them, even as he cannot purge all the seed of the old serpent out of his own nature." (p. 13.) "When a king wants a small service performed, he sends a menial servant; when he wants a great object accomplished, he will send his most competent minister or his own son. Now God sends His only-begotten Son," etc. (p. 97.) And many more. — The author not only states the truth, but also refutes error. His opening sermon is really a complete answer of the Unitarian (Socinian) argument of a salvation without the proffer of a ransom. He answers the skeptic (pp. 11. 12); the modern theologian who "harmonizes" Scripture (pp. 29. 72. 73); popery (pp. 53. 56); the evolutionist (p. 84). — And, last not least, these lessons of the Lord's suffering which have the power to stir the heart, as no other stories of Holy Writ, are made useful as examples for the Chris-

tian's conduct under grace. Everywhere there is a direct appeal, not only to faith, but also to a conduct consistent with faith. Even so small a matter as aiding a poor boy at his studies (p. 24 f.) the author has connected with the fact that rich Abraham paid tithes.

The second part of the book (pp. 109—200) contains sixteen addresses to communicants. Of these the first (Matt. 26, 26—28: The Lord's Supper a pledge and seal of the forgiveness of sin) is almost of sufficient length to be used for a discourse on Maundy Thursday; the eighth (John 19, 30: Trust in Christ's atoning death a communicant's true worthiness) is intended for use on Good Friday; the ninth is from Rom. 4, 23—25: Right preparation for Easter communion. The third (Matt. 3, 1—3: Prepare ye the way of the Lord!) may be used during Advent; the fourth is for Christmas Day (2 Cor. 8, 9: Hunger for the riches of Christ the right preparation for communion); the fifth for New Year's Eve [or New Year's Day] (Hos. 10, 12: The end of the year a peculiarly proper time to turn from sin and to seek righteousness). The remainder, in numerical order, are from the following texts: 1 Cor. 6, 9—11: A communicant's true worthiness consists in repentance and faith; Ezek. 33, 11: God's oath a strong inducement to repentance and faith; Ex. 34, 6—9: What must a communicant do to be accepted with the Lord? Rom. 7, 22—25: The law of sin in our members; Ex. 15, 26: Jesus our Healer; 2 Cor. 1, 12: A communicant consulting his own conscience; Rom. 2, 4: God's goodness leading to repentance; 1 Thess. 5, 23. 24: Thoroughness of sanctification; Rom. 5, 20. 21: The lively knowledge of sin and grace a communicant's true worthiness; 1 Cor. 11, 23—26: Three reasons for frequent communions. It is in addresses of this character that a pastor's concern and skill are exhibited. Rightly dividing the word of truth, fearless in proclaiming the Law, not stinting in dispensing the comfort of the Gospel, alert in observing particular sins besetting his flock, our author as a faithful steward distributes to each his due portion. These confessional addresses alone will make this book a necessarium in a pastor's library, the more so, because this is the first collection of its kind to make its appearance in our midst.

The third part of the book (pp. 202—326) contains twenty-three funeral sermons, thirteen of which are reprints from vol. II of the author's well-known "Country Sermons,"<sup>1)</sup> the entire stock of which was destroyed in the Baltimore fire of February 7, 1904. The new sermons are: John 13, 7: The Lord's threefold comfort for sorrow-

1) See Book Review of THEOL. QUART., vol. I, pp. 221—227.

ing parents; Mark 10, 4: Suffer the little children to come; Deut. 33, 8: Her life (a virgin's) and death a proof of God's love to her; Ps. 32, 8: God's guidance the trust and comfort of orphans at the grave of their mother; Rom. 6, 23: Death wages, life God's gracious gift (preached at the funeral of a stranger); Job 19, 25—27: Faith in a living Redeemer the comfort in death; Ps. 17, 15: An aged Christian's longing and expectation; John 6, 40: When can we die in cheerful hope? Rev. 14, 13: The moment of death; John 11, 23—27: Christ the Resurrection and the Life. True comfort with a nice discrimination to the needs of the parties addressed is found in every one of these sermons.

The publisher announces a list of further volumes of sermons by the same author in the immediate future. We wish the undertaking a large measure of success, for sermons like these deserve to be published and studied. D.

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LESSONS PREPARED FOR THE USE OF SUNDAY AND PAROCHIAL SCHOOLS, by *Theo. Graebner*. First Series. Part I. First Grade. Lutheran Publication House, Decorah, Iowa. 83 pp. Price, 20 cts.; in quantities, 25% reduction.

The author of these Lessons strikes out in a new path,—new as regards general usage at the present time,—and thus will have to submit to the test of experience for the final award of merit on his work. But we entertain little doubt that intelligent and faithful application of the rules laid down for the use of these Lessons will result in a highly favorable verdict. For the entire plan, arrangement, and scope of the work have been chosen with so much care, forethought, and wisdom, especially as regards limitation of matter, that good results must follow from its persistent use. The bane of every sort of teaching, the cramming process, has been avoided. Each lesson contains not more matter than a teacher can reasonably expect to teach effectively in the space of one hour. In fact, we apprehend but one danger to these Lessons: the Sunday school teacher, generally a very uncertain element, may not rise equal to the task assigned him. It will be simply impossible for him to face his class without previous preparation, unless he is trained to the profession of teaching the Lutheran Catechism and Bible History, or possesses special gifts for teaching and has himself been an extraordinarily good catechumen. However, far from regarding this feature as detrimental to the work, we rather rejoice to note its in-

roduction. The Sunday school teacher certainly ought to prepare for his work, or he must not be allowed to teach. He should prepare by prayer and study. The former preparation must be assumed, but the latter can be enforced, guided, and controlled. And we heartily welcome any scheme which insures this latter preparation.

The author's references in this booklet are to books in use in his synod, and for this reason the introduction or adoption of the Lessons will probably be limited to his synod. But the method proposed in the Lessons appears to us to be of sufficient importance to justify an extended notice. We shall allow the author to explain his plan and method. He says in an extended "Introduction," which is to serve for the entire series:

The material is arranged in four concentric courses and is intended to cover an average year's work in each of the four grades or classes. . . . On a given Sunday, all pupils in these grades will study the First Commandment, on another, the Tenth Commandment, on another, the First Petition, and in the final assignments, The Sacrament of the Altar, — the treatment of these topics being carefully graded to suit the increasing powers of assimilation and comprehension of the pupil.

All the lesson-material is old, as old as Lutheran doctrine and biblical truth, and the method is likewise many centuries old, though probably not applied to the instruction of Sunday school classes heretofore. Nor does any special claim of novelty attach to the principle which governed the selection and arrangement of the material, this, namely, that the child, should, at the very beginning of its religious education, be brought to a living knowledge of Christ the Savior. To attain this end it seems evident that the child should at the very outset become intimately acquainted 1) with the principal facts in the history of the Savior's life and work; 2) with that incomparable compend of Christian truth — Luther's Small Catechism, and 3) with such passages from the Scriptures as will illustrate the doctrines embodied in the Catechism. The lesson material, accordingly, consists of Bible History, Catechism, and Bible Texts, both Bible History and Text being for the purpose of instruction classified under the assignments from the Catechism. We shall briefly discuss each of these elements, and their interrelation.

1. *The Catechism.* The new English translation, published this fall by the Lutheran Publishing House, of Decorah, for the Norwegian Synod, has been used. It will be noted that Luther's Explanation of the Decalogue and of the Creed have been withheld in the first grade and have been added in the following. This has been done for practical considerations. The child must first be taught those things which lie nearest its mind and which it will soonest understand as it grows older. There is a large number of Bible passages which can be more readily grasped (if not fully understood) by a child seven or eight years of age than the "explanations" of the Commandments. A child at this age would be able to make use of only a fraction of Luther's beautiful explanation of the First Article, and will spend a long time on committing it to memory, but it will not fail to understand the text there subjoined (Lesson XI): "The Lord is good to all." No child of normal faculties will, at the age of seven years, fail to grasp the essential meaning of such passages as "Call upon me in the day of trouble," "Speak not evil one of another" — in fact, of any of the texts here quoted, when these have been explained by the teacher in their relation to the respective parts of the Catechism, as indicated by the Questions for Study and Review. As one or two years'

instruction in the infant class precedes the First Grade, a knowledge of the Lord's Prayer may here be taken for granted and part of the "explanation" is added.

2. *The Bible Histories.* In the manual for First Grade work, these have been selected according to their value as presenting the main facts of the Savior's life. They are not, in the first eleven lessons, arranged in relation to the portions of the Catechism there given. It was deemed more important to furnish at the very outset the principal facts in the life of Christ, leading up to the truths of the Second Article. From the thirteenth lesson on the selections are made to illustrate the Catechism material. An effort has been made to present the more important stories and parables repeatedly, with modifications of treatment.

3. *The Bible Texts.* Only such have been chosen for the earlier grades as commended themselves by their simple wording and directness of application. They have, in grades I and II, not been chosen in the order of their absolute importance, but according to their being suitable for work in these grades. They have all been taken from the new Explanation published by the Norwegian Synod this fall. Texts are omitted when the portion of the Catechism is of unusual length; this was unavoidable in the four concluding lessons of the First Grade manual. Occasionally proof texts appear under different sections in manuals and "Explanation."

In the manuals I and II selections from the English hymnal published by the Norwegian Synod are given.

The Questions for Study and Review have been added mainly as a guide to the teacher. *They are not Catechetical* and must be amplified and re-worded to suit the individual needs of the class. They are intended to point out the limits of instruction, are suggestive of the manner in which the topic should be approached, how the Bible Stories should be applied, and what points in the "Explanation" are to be brought out in this or that lesson. If no questions are furnished for such terms as "communion of saints," "the new testament in my blood," and others, this has been done to indicate that the teacher must not endeavor to explain every item in the textual material, but should reserve the explanation of some parts until the easier portions have been in a measure mastered. Questions touching upon items easily neglected by unskilled teachers, or upon matters given special emphasis in a certain course, are usually repeated a number of times, either verbally or by paraphrase (as for instance the question: "what were the disciples?" in the present grade). "Yes-or-no" questions are used very sparingly.

The "Notes for the teacher" have been much altered and amplified as they now appear. In addition to these notes each manual will contain introductory remarks to the teacher, dealing with questions of instruction and class-management. A casual glance will reveal to a regularly trained teacher many remarks and cautions in this body of notes that must seem self-evident and unnecessary in his case; it should be remembered that the manuals are prepared first of all for the use of teachers who have no special pedagogical training.

There are, no doubt, other features in the curriculum here outlined which will appear strange to the theorist. Objection may be raised that some sections of the Catechism receive only limited treatment, there are omissions and condensations—the course is incomplete. It was intended to be so. The manuals are based upon the new "Explanation" now in course of publication, and are intended as an introduction to this same "Explanation." The various facts of Christian belief which have been assembled in these lessons along concentric lines, adapted to the growing intellect of the child, are there (in the "Explanation") collected and amplified into system, an organic compend of doctrine—capstone and keystone to a course of instruction in the saving truths of Holy Writ.



The following remarks show the earnest work required of the teachers and students of these Lessons:

These lessons have been prepared for use in the First Grade, that is to say, in the grade following the Infant Class. The term "Infant Class" ought to be restricted to such members of the Sunday school as are not yet able to read. No more than five or six children ought to be in charge of one teacher. When more pupils are entered in one grade, start parallel classes, doing the same work, but under a separate instructor. Pupils in the first grade will average from seven to nine years of age.

Start the class as a whole on the first lesson. Work in this as in all other grades must be Class Work. The same lesson must be explained to all members on one Sunday; the same lesson must be recited by all members of the class on the following Sunday. This is "class work." No one would ever think of giving a class of ten pupils in Arithmetic seven different assignments taken from as many different sections of the book; the ten would no longer be a class. Yet this method of procedure is very common in Sunday schools everywhere. It should be evident that if each pupil in a class of five is given a separate lesson, each will receive one-fifth of the attention he is entitled to.

Occasionally a pupil has been absent. He may either be told to "make up" the lessons missed, as best he can, or the teacher may spend ten or fifteen minutes with him *after the regular classes have been dismissed*. But in every case the pupil must continue with the class, studying the same assignments. It will not do to break up class work and the uniformity of the school for the sake of one or two backward students.

The Catechism and Bible Texts are to be committed to memory; also the hymns, whenever the class is able. The Bible History element is taken mainly from Vogt, but the teacher is expected to read up chapter and verse of Scripture indicated. Don't waste time with "Sunday school stories."

The teacher should *prepare* the lessons regularly. This is an indispensable condition of successful work. Basis for such preparation are the "Questions for Study and Review." Formulate to yourself an answer to each question. Also in reading the Bible Stories assigned take note of all points which form the basis of the question material. The method of presentation is further outlined in the "Notes for the teacher."

When the class meets, devote the first half of the session to a review of the lesson assigned last Sunday. Follow, *in every lesson throughout the year*, the plan indicated in the Notes under Lessons 1 and 2 of this manual. The second half (approximately) of each session should then be devoted to the study of the lesson to be assigned. This is not accomplished by telling the class: "For next Sunday study the next lesson," but by *explaining* the new assignment to the class. To take a concrete example: The sixth session would be occupied first with a *review* of the Fifth Commandment, and of the Text and Story presented in Lesson 5; this is done by asking the questions under Lesson 5. Then follows the *explanation* of Lesson 6. Tell the children the story of the wedding at Cana. Follow this up by asking all the questions given under Lesson 6. Of course, the teacher will in many instances supply the answer himself or explain the answer given in brackets. This is the vital part of the entire session. Here the teacher becomes instructor. After making sure that his explanations of the Catechism and Bible texts are understood, and that the Story is well in mind, he may at last say: "Now study all this for next Sunday."—Does it seem unnecessary to outline a plan of procedure as simple as the above? Yet it is the neglect of such elementary rules of school and class management that results in the astonishing state of affairs which is revealed to the pastor when he takes up the Epitome with his Catechumens.

As a sample of the work prepared for the class we offer the second lesson on the Third Article.

## LESSON 21.

## THE THIRD ARTICLE. (2.)

*I believe in the Holy Ghost, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.*

*Bible Text:* John 5, 28: The hour is coming in the which all that are in the graves shall hear his voice.

*Bible History:* The Rich Man and Lazarus (after death). Luke 16, 19—31.

Thus may we abide in union  
With each other and the Lord,  
And possess, in sweet communion,  
Joys which earth cannot afford. No. 147, 2.

## QUESTIONS FOR STUDY AND REVIEW.

Who was Lazarus? What is said about the Rich Man? Where was Lazarus after death? Who carried his soul into heaven? Where was the Rich Man? Whom did he see afar off? What did he ask of Abraham? Why did he not receive comfort in his pain? When had he received good things? [During his life on earth.] Why was the Rich Man lost and why did Lazarus go to heaven?

Which words of the third article speak of "heaven"? ["Life everlasting."] When does our soul enter heaven? When does our body? [On judgment day.] What shall take place on judgment day? ["The resurrection of the body."] Whose bodies shall arise? Why do we believe that our bodies shall be raised up? [The Bible says so; John 5, 28.] Whose voice shall the dead hear? [The voice of Jesus.]

## NOTES FOR THE TEACHER.

1) Try to make clear, *a*) that we live after death, *b*) that there are only two states after death, *c*) that the soul enters heaven (or hell) immediately after death, and *d*) that the human body is once more united with the soul on the day of resurrection.

2) Do not rest satisfied with such answers as: "The Rich Man was bad," "Lazarus was good." This is the ordinary, irritating reply in Sunday school classes, born of the view fostered by the public school rhymes — "all good people go to heaven," etc. Accept no other reply than this: "The Rich Man did not believe in Christ, Lazarus did," or: "Lazarus loved the Word of God, the Rich Man did not." The Rich Man is not described as "bad" in the ordinary sense, in the Gospel.

We have been purposely lavish in our notice of this little publication, firstly, because the Sunday school, being a new factor in our church, many pastors and laymen are interested in its progress and development, and any effort to give it definite shape and form and to reduce Sunday school instruction to something like a system readily commands attention and will be watched with interest; secondly, because the author has designed his booklet for use also in parochial schools and hence appeals to the judgment of that large class of Christian workers in our Lutheran day schools. Not a few

of these are confronted with the question: Must we introduce religious teaching in English? These persons, too, will be interested to know what efforts are being made elsewhere in the direction indicated, and what measures prove themselves efficient.—Our Norwegian brethren, in their churches and schools, are passing through the same changes as regards language as we. These changes may affect them even at an earlier period and on a larger scale than us. Our interest therefore in every endeavor put forth among them for insuring thorough religious instruction to the children of the church is quickened by brotherly sympathy and goes out, in particular, to the prospective students of the booklet before us with the earnest wish that they may be richly blessed in its perusal. D.

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THE WAY TO LIFE. Fifty-three short sermons by *Henry Sieck*, Lutheran Pastor, etc. Northwestern Publishing House, Milwaukee, Wis. VIII and 232 pp. Price, \$1.50, postpaid.

Nobody who has read the author's "Sermons on the Gospels for the Ecclesiastical Year" expects from him anything but sound, plain exposition of Scripture truth. This expectation meets with no disappointment in the volume before us. "The Way to Life" is a collection of sermons on christological and soteriological subjects. It opens with an introductory discourse from Is. 30, 21 (The way to life for earthly wanderers: 1. a way which God has clearly pointed out; 2. a way which all men are commanded to walk). Next follows a group of twelve sermons expository of the truth that salvation is *by grace*. The opening sermon in this group from Ex. 34, 6, 7 presents the characteristic qualities of grace and its relation to salvation (Our salvation by grace: 1. what grace is; 2. how by grace we are saved). The author describes grace as the "disposition of God whereby He is moved to be merciful and gracious, long-suffering, abundant in goodness and truth, and to keep mercy for thousands," which disposition "herein culminates that He forgives sin in every shape and form, whether it be considered as iniquity, that is, a defilement of the soul, or as transgression, that is, a plain departure from the rule of the divine Law, or as sin plainly, that is, an offense against that which is right." (p. 8 f.) The author proceeds to discuss, in two sermons, grace in connection with its Scriptural contrary, human merit (Rom. 11, 6: Grace and works exclude each other: 1. grace excludes works; 2. works exclude grace. Eph. 2, 8, 9: A positive and a negative statement as to our salvation: 1. a

positive; 2. a negative statement). The next sermon introduces the Grace-bearer, Christ (Acts 15, 11: Salvation through the grace of our Lord Jesus Christ: 1. that there is no grace without Christ; 2. that through His grace we obtain salvation). This sermon might well have been followed by the one from 2 Cor. 8, 9, which has been moved forward three places (The grace of our Lord Jesus Christ: 1. wherein it consists; 2. what it effects). Particular effects of grace are discussed in three sermons (1 Cor. 5, 10: Conversion and the grace of God: 1. that we owe our conversion to the grace of God; 2. that we receive the grace of God in vain, if we are not converted. Rom. 3, 22—24: Justification freely by His grace: 1. justification freely; 2. justification by His grace. Tit. 2, 11—14: The glorious grace of God: 1. bringing salvation to all men; 2. sanctifying all who receive this grace in the faith). The four remaining discourses of this group present the divinely appointed "channels through which grace flows" (pp. 44, 55) to the sinner (Acts 20, 32: The Word of His grace: 1. what it is; 2. what it effects. John 1, 17: Grace contrasted with the Law: 1. as to their intrinsic difference; 2. as to the way in which they are applied; 3. as to their founders. John 15, 3: The Word of Christ a means of grace: 1. in what sense the Word of Christ is a means of grace; 2. how the Word of God is applied to us through the means of grace. 1 John 3, 8: The Holy Sacraments are means of grace: 1. Baptism; 2. Sacrament of Altar is such). — In the next group, embracing twenty-eight discourses, the author is occupied with the Author and Finisher of salvation: the way to life is shown to be *in Christ*. The first three discourses in this group take a general view of the work of Christ (1 Tim. 4, 10: Christ our Savior—the way to life: 1. He is the Savior of all men; 2. specially of those that believe. Is. 48, 16. 17: Christ our Redeemer—the way to life: 1. what a great Redeemer we have in the Lord Jesus Christ; 2. how as our Redeemer He is the way to life [the reference to the Trinity contained in this text prompts the author to suggest its use for Trinity Sunday, and to discuss the doctrine of the Trinity in the introduction]. 1 Tim. 2, 5. 6: Christ our Mediator—the way to life: 1. how Christ is our Mediator; 2. how as our Mediator He is the way to life). Next follow three sermons on the offices of Christ (Luke 7, 16: Christ our Prophet—the way to life: 1. that Christ as our Prophet has proclaimed to us the way to life; 2. how sure we can be that the way He has pointed out is the true way. Hebr. 9, 11. 12: Christ our High Priest, etc.: 1. the High Priest of good things to come; 2. the High Priest who obtained for us eternal redemption. Dan. 7, 13. 14: Christ our King, etc.:

1. what the kingdom of Christ is; 2. how in His kingdom Christ is the way of life). Various names and titles of Christ, exhibiting particular features of His work and His relation to the sinner before, during, and after His redeeming work on earth, furnish the author matter for twelve discourses (John 1, 29: Christ the Lamb of God, etc.: 1. why He is called thus; 2. how, as the Lamb of God, He is the way to life. John 8, 12: Christ the light of the world, etc.: 1. why He calls Himself thus; 2. how, as the light, etc. Hebr. 13, 20. 21: Christ our Shepherd, etc.: 1. what a great Shepherd we have in Christ; 2. how, as our Shepherd, etc. Hebr. 2, 9. 10: Christ the Captain of our salvation, etc.: 1. why thus called; 2. how, as the Captain, etc. Prov. 18, 24: Christ our Friend, etc.: 1. what the title "Friend" implies; 2. how, as our Friend, etc. Rom. 8, 31. 32: Christ the Son of God, etc.: 1. in what sense Christ is the Son of God; 2. how, as, etc. John 6, 32—35: Christ the Bread of Life, etc.: 1. Why does He call Himself thus? 2. How do we receive Him as the Bread of heaven? John 15, 5: Christ the way to life pictured as the Vine: 1. why thus pictured; 2. what our relation must be to Christ as the Vine, if for us He is to be the way to life. Mark 2, 16. 17: Christ the way to life as our Physician: 1. unto whom Christ is a Physician; 2. how, as a Physician, etc. John 10, 7—9: Christ the way to life as the Door to heaven: 1. in what sense Christ is the Door to heaven; 2. how we are to use this Door to heaven. 1 John 2, 1. 2: Christ the way to life as our Advocate: 1. what Christ does for us as our Advocate; 2. why Christ is successful in His work for us as our Advocate. Rom. 11, 26: Christ the Deliverer out of Sion: 1. the fact that He is such; 2. unto whom He is such. Acts 3, 14. 15: Christ the Prince of Life: 1. what this title implies as to the Lord; 2. what benefit we derive from it). Several of the sermons in this section are adapted for use at particular seasons, such as Good Friday (Acts 3, 14. 15, and John 1, 29), Maundy Thursday (John 6, 32—35), Easter (Hebr. 13, 20. 21, and 2, 9. 10), Pentecost (John 10, 7—9), for confessional services (Prov. 18, 24; John 15, 5; 1 John 2, 1. 2), etc.—In the four succeeding sermons the author discusses Old Testament prophecy relating to Christ as the way to life (Gen. 3, 15: The first promise concerning the Savior: 1. that He shall be the woman's Seed; 2. that He shall bruise the serpent's head. Gen. 49, 10: Christ the promised Shiloh: 1. that He really is Shiloh; 2. why He is called Shiloh. Numb. 24, 17: Christ the Star out of Jacob and the Scepter out of Israel: 1. the Star, because He is our Light and Guide; 2. the Scepter, because He is our King. Rev. 5, 3: Christ the Lion of the tribe of Judah and the Root of David:

1. the latter as to His person; 2. the former as to His office). These sermons the author has intended for use during the special services in Advent. He follows them up with three sermons for Christmas (Is. 9, 6: Two names applied to the Christ-child: 1. Wonderful; 2. Counselor. Is. 9, 6: Three names applied to the Babe of Bethlehem: 1. Mighty God; 2. Everlasting Father; 3. Prince of Peace. Is. 7, 14: Immanuel—the way to life: 1. who Immanuel is; 2. that He is the way to life). This group closes with two sermons which show that Christ is the only Savior (Acts 4, 12: No salvation without Christ: 1. the fact; 2. the reason why. John 14, 6: Our salvation in Christ alone: 1. in Christ; 2. in Christ alone).—The third group of eleven sermons treats salvation *through faith*. Subjective faith is described in the opening discourse from Hebr. 11, 1: What is faith? 1. The substance of things hoped for; 2. the evidence of things not seen. Two discourses follow, showing the origin of faith (Rom. 10, 17: How faith is produced: 1. by hearing; 2. by hearing the Word of God. Hebr. 12, 1. 2: Faith God's work in us: 1. as to its beginning; 2. as to its continuation unto the end). The activity of faith is described in four discourses (1 Tim. 6, 12: Faith the hand which receives the salvation: 1. in what sense faith is the hand which lays hold on salvation; 2. how we extend the hand of faith to receive salvation. 2 Cor. 5, 17: The change which faith produces in man: 1. old things are passed away; 2. all things are become new. Rom. 3, 28: Justification by faith without the deeds of the Law: 1. what justification by faith is; 2. how we are justified without the deeds of the Law. John 15, 8: Faith brings forth the fruit of good deeds: 1. how utterly impossible it is to have faith, and not to show forth the fruit of good deeds; 2. why faith brings forth this fruit). The remainder of the sermons in this group contrast living faith, dead faith, and unbelief: James 2, 14—24: The dead faith which does not save, (I. part) and the living faith which saves (II. part). Matt. 7, 17. 18: The fruit of (I) faith and the fruit of (II) unbelief. Mark 9, 23: The unlimited power of faith: 1. that the power of faith extends over all things; 2. that all things are possible to the believer. — The concluding discourse is from Ps. 103, 1—4 (Praise to God alone for our salvation: 1. to Him alone we owe the forgiveness of sin; 2. to Him alone we owe life everlasting).—

A certain quiet grace is spread over these discourses. The placid calm of a heart at rest in the faith of its Redeemer is mirrored in their thought and diction. Many were the occasions where the grandeur of text and theme might have carried the author to lofty heights—and away from his hearers. He has avoided them all.

In simple language and unadorned style, avoiding the confusing intricacies of involved discourse, the subject is presented in stages of easy progression, and the reader or hearer is slowly and surely guided into the height or depth of the text, unconscious of any effort on his part or of the distances which he is covering as he advances from one point to the other. A collection of discourses on subjects so closely related as are those set forth in the present volume was exposed to the danger of monotony and repetition. It is certainly no easy task, *e. g.*, to tell the same audience in twenty-eight different ways that Christ has saved them. Many a preacher would become tedious before his effort had been half completed. But there is not a dull paragraph in this entire collection. Every discourse has individuality. The same truths are told over and over again, but they are viewed each time from a different point of view, in a different connection, and are differently illumined. The pleasing and fascinating variety of Scripture in the midst of apparent sameness has been transferred to the pages of this book. Their contents pour in upon the mind with the regular rise and fall of ocean waves, each like the other, and each distinct and different from the other. — We feel sure to have sufficiently indicated the author's grasp of Scriptural knowledge both by the choice of his texts and the evolution of his themes therefrom. He has read his Bible closely, and would have his hearers read it in the same manner. (Comp. pp. 184. 213.) He appeals to the Confessions of our Church, wherever it suits his purpose. (Comp. pp. 193. 209.) He combats error, also modern error, *e. g.*, the Unitarian conception of redemption (p. 9 f.), the attack of a Chicago clergyman upon Luther's doctrine of justification (p. 12), the religion of lodges and all secret organizations (p. 19), the Universalists (p. 60), Christian Science (p. 124), our present-day Epicurians (p. 126), that form of Chiliasm which pretends to believe a general conversion of the Jews (p. 134), the Roman Catholic Bible perversion (p. 146), the modern preacher (p. 178). The author rarely draws upon outside sources for illustration of his argument, but when he does so, he cites occurrences near at home, *e. g.*, how they light a chandelier in the chapel of a Lutheran orphan asylum in New York (p. 143), Dr. Walther's advice to a theological student "whose Christian name was Henry" (p. 190).

The author has been charged with a misrepresentation of the act of justification, which he describes (p. 204) as a forensic process, thus: "In the justification of the sinner God acts like the judge who passes a verdict upon the criminal. . . . The moment the sinner truly believes on the Lord Jesus Christ this sentence and declaration is passed upon him in heaven, in the council of the Holy Trinity," etc.

Against this presentation it is being urged that it clearly bars out the teaching that God has justified all men in the moment of the resurrection of Jesus, and that the individual sinner in his subjective, or personal, justification merely accepts, by faith, the verdict passed upon him long ago. This charge is refuted by the author's own words (p. 33): "He justifies us all. *He has justified us when He raised Christ from the dead; for 'Christ was delivered for our offenses, and raised again for our justification.'* Shall we reject God's grace? . . . Shall we *refuse to accept God's justification?* No; let us," etc. Comp. p. 23: "Giving us His own dear Son for our redemption and justification;" p. 225: "Who can deny the fact that unbelief is the only sin which condemns? Has not God actually forgiven all sins to all men on His part? Was not Christ delivered for our offenses, and raised again for our justification? Does not Paul say in the fifth chapter of his Epistle to the Romans: 'Therefore as by the offense of one,' " etc.

D.