

# THEOLOGICAL MONTHLY.

VOL. II.

JUNE, 1922.

No. 6.

## Sexual Ethics in Present-Day Germany.

PROF. W. H. T. DAU, St. Louis, Mo.

Innumerable times in the history of men and nations the intimate relation of Christian ethics to Christian faith has been shown to be exactly as Scripture describes it. As a person believes, so he thinks, purposes, speaks, and acts. In the wake of the decay of Christian teaching has ever followed decay of Christian living. As a rule, it has been the domain of sexual affairs where the deleterious effects of apostasy from the divine norm for pure doctrine and holy living have appeared first. The classical passage which exhibits the operation of cause and effect in this respect under the permissive dispensation and the retributive justice of the God of holiness, is Rom. 1, 21—32. In the terrible panorama of pagan corruption which the apostle spreads before our eyes in this passage, the prurient subject of the unnatural sexual desires and practises is not passed over, but made quite prominent, even by a writer who otherwise considered it “a shame even to speak of those things which are done in secret,”<sup>1)</sup> and who laid down the rule for his congregations that certain matters should “not be once named among them, as becometh saints.”<sup>2)</sup> There is dire necessity at times to speak of loathsome subjects: to point out, for instance, that the law of compensation, which the righteous Creator has wrought into the order of the universe, and chiefly into the original character of His foremost creature, man, avenges defection from the truth of the divine revelation upon the sexual relationship of the renegades. Accordingly, Paul does not hesitate to write to the Christians in the capital city of the world, who were daily witnessing the things which he mentioned: “Because, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing

1) Eph. 5, 12.

2) Eph. 5, 3.

## BOOK REVIEW.

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

**Lutheran School Journal.** An Educational Monthly. Edited by an Editorial Committee of the Faculty of Concordia Teachers' College, River Forest, Ill.

No. 4 of Vol. LVII of the *School Journal* has, by resolution of the General School Conference, held at River Forest, February 22 to 24, been published for general distribution. This number contains the report of the Conference, a paper by Pastor E. Eickstaedt on "The Great Dangers Threatening Our Parochial School," a paper by Pastor Theo. Schurdel on "The Christian Training of Children in the Home," theses by Pastor O. L. Hohenstein on "The Accrediting of Our Schools and the Securing of State Teachers' Certificates on the Part of Our Teachers and Pastors," reports from the various Districts of Synod on our schools, and, finally, a report of the work of the School Board. Only the report of the School Board is printed in English.

We recommend that congregations order copies of this number of the *School Journal* for general distribution among their members. The price of this number depends upon the size of the edition. It will be less than eight cents per copy, delivered in quantities. School officers, pastors, and teachers desiring copies will please address Prof. A. C. Stellhorn, 525 Sanders St., Indianapolis, Ind. Money should not be sent until notified what the cost will be.

FRITZ.

**Synodical Reports of the Missouri Synod, Nos. 17 to 22.** *Iowa District*, 76 pages, 36 cts. Doctrinal paper: "The Fourth Petition for Teachers and Hearers," by Pastor F. Wolter. — *Central District*, 36 pages, 18 cts. Doctrinal papers: "Jesus Christ, the Son of God, Our Lord," by Pastor W. Georgi, and "The Church and Missions" (English), by Pastor F. J. Lankenau. — *Kansas District*, 100 pages, 47 cts. Doctrinal paper: "Social Religion," by Dr. P. E. Kretzmann. — *Texas District*, 56 pages, 28 cts. Doctrinal paper: "The Third Article of the Formula of Concord," by Pastor C. W. Rische. — *Southern Illinois District*, 64 pages, 30 cts. Doctrinal paper: "The Holy Scriptures," by Dr. F. Pieper. — *Western District*, 28 pages, 15 cts. Doctrinal paper: "On the Duties to which the Office of the Keys Obligates a Christian Congregation," by Pastor Jul. A. Friedrich. A short paper was also read on "The Changes which have been Made in Synod's Secondary Schools within the Last Years," by Prof. H. Lobeck.

FRITZ.

**Program for a Children's Service on the Seventy-Fifth Anniversary of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1847—1922.**

**Programm fuer einen Kindergottesdienst zum fuenfundsiebzigjaehrigen Jubilaem der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1847—1922.** Single copies, 5 cents, postpaid; per 100, \$4.00, plus carriage.

These programs by word and picture remind our people of some of the blessings which the Lord has given to our Synod during the seventy-five years of its history. It goes without saying that our congregations ought to use them in celebrating Synod's anniversary.

FRITZ.

**A Short Course in Letter-Writing.** Compiled by *L. C. Heidemann*. 27 pages, 5×7½. 15 cts., postpaid.

The letter and its general make-up, including the addressing of the envelope and the affixing of the stamp, reflects the character of the writer. The writing of a good letter is an art which must be learned. Mr. Heidemann's book may be used to good advantage in schools and families.

FRITZ.

**The Voice of Rejoicing.** *M. H. Schumacher*. Single copies, 35 cts.

This is No. 6 of *Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations*. The text of this composition is Biblical, and is suitable for any occasion of sacred joy, although the Easter sentiment in the soprano solo is predominant. Text, both English and German.

FRITZ.

**Soli Deo Gloria.** A Sacred Cantata for Congregation, Mixed Chorus, Children's Chorus, and Soloists. Words by *Paul E. Kretzmann*. Music by *G. C. Albert Kaepfel*. 138 pages, 7×11. \$1.25.

Kretzmann and Kaepfel proved their ability to unite for the edification of our churches the gifts of liturgical taste and melody, by giving us the Christmas cantata, *Unto Us* which has so rapidly won its way into the hearts of our congregations. *Soli Deo Gloria*, supplied with English and German text, by the suggestiveness of its arrangement, its happy choice of motives suited to the jubilee of a Christian organization, and by the unique harmonization of many of its choruses,—which, however, never become baroque in their use of the romantic element in music, but conform to the most rigid churchly standards,—cannot fail to vindicate its title as a musical expression of the Church's joy in its Lord. GRAEBNER.

*Sotarion Publishing Co., 105 Florida St., Buffalo, New York:—*

**The Scripture Searcher.** A New Quarterly to Guide Christians to Follow Christ's Word. *Rev. Wm. Dallmann*, Editor-in-Chief. Quarterly, 32 pages. 75 cts. a year. Special rates in quantities. Sample copies provided gratis.

The purpose of this quarterly is to provide suitable material for adult Bible classes. During 1922 the life of the Apostle Paul will be studied. The January number covers the following theme: "The Antecedents of Paul." Each lesson is supplemented by Scripture-readings for each day of the week, and there is a wealth of historical data illustrating the events of the apostle's life. The lessons are so arranged and grouped under proper Scripture-passages as to emphasize certain Catechism truths that constitute the topic of each discussion. Each number contains also a number of songs, most of them translations of well-known German hymns. MUELLER.

**Catechetical Review.** Published by order of a Lutheran Conference. 36 pages, 5×7. Each, 25 cts.; dozen, \$2.40. Order from *Rev. A. H. Lange*, Madison, Nebr.

This booklet has been found helpful in the hands of adults during their course of preparation for confirmation and also for review in junior classes in the weeks preceding their public examination. It contains 451 questions on the Six Chief Parts of the Lutheran doctrine. Some 40 short Bible-passages are reprinted in full, being answers to as many questions.

GRAEBNER.

*Lutheran Publication House, Philadelphia:—*

**The Lutherans in the Movements for Christian Union.** *J. L. Neve, D. D.* 226 pages, 6×9. \$2.00.

The chapters of this book, first published in the *Lutheran Quarterly*, 1918—1921, are intended by their author to call attention to the lesson of history for judging the union problem as it exists for the Lutheran Church to-day. The special object of his investigation are the union movements among the Germans in the sixteenth, seventeenth, and nineteenth centuries, and he finds the tendency and attitude of unionists, indeed the union problem itself, to be fundamentally the same to-day as it was in earlier centuries. We have in *Dr. Neve's* chapters a history of

union efforts from the Wittenberg Concord to the present day. The first hundred pages of the book are given to the union movements between Reformed and Lutherans and to the rise of modern unionism in the principles announced by George Calixtus. The reader cannot fail to be impressed by the fact that every argument for the unionistic position has already been announced by Calixtus and answered by his opponents. There is a brief, but very informing chapter on the Prussian church union, followed by an excellent discussion of the Evangelical Synod of North America. Throughout, the author is careful in indicating his sources, frequently quoting chapter and page. The author's own position is an unmistakably Lutheran one: No union without unity in doctrine; and as for Reformed Christianity, there is a difference in spirit and attitude that cannot be bridged. We have space for only two extracts, the one being a significant expression of the author's views on congregational practise with reference to secret orders. He says (p. 147):—

“The German Evangelical Synod, while not allowing ministers to be lodge-members, has from the beginning opened wide the gates to members of secret societies, and its pastors have freely officiated at their funerals, even together with lodge chaplains. This practise, at a time when the leading Lutheran synods refused to let down the bars, was bound to make the German Evangelical Synod popular in lodge circles and to bring many members into its fold. The practise of the German Evangelical Synod on the lodge-question is another symptom of its broad-churchism or the policy of willingly accommodating itself to the world for the purpose of winning the world. This may seem, on the surface, a Pauline principle, but the danger is in the application of it. (It is a danger which confronts all the churches and synods with a yielding policy touching this problem.) The practise among the Lutherans of today on this problem of pastoral theology is not uniform. The stricter synods, such as the Synodical Conference, Joint Synod of Ohio, German Iowa Synod, have given their testimony against lodge religion in the pulpit and also in synodical deliverances. In the synods forming the United Lutheran Church there is nowhere, and there never was, any attempt to keep lodge-members out of the Church. A good many of its synods, however, prohibit their ministers from membership in the lodge, and the aim of their ministers generally is to neutralize the influence of the humanism and moralism of lodge religion by a clear preaching of the Gospel after the order of salvation as taught in the confessions of their Church. But the prohibitory practise of the stricter bodies with regard to the laymen are [*sic*] not followed, because they cannot bear to see so many Lutherans abandoned by their own Church. Our reference here is to work among the Germans. It has often been pointed out with regard to lodge-membership that there is a characteristic difference between native Americans and the Germans. The former are less inclined to let their lodge-membership interfere with their attachment to the Church; but many Germans, in their instinctive thoroughness and need for consistency, give themselves with heart and soul to the humanistic and universalistic spirit of the institution, with the result that the secret society takes the place of the Church or at least comes first in their attachment, and that it leads them to liberalism in which the religion of revelation is looked upon as an expression of superstition. By this we do not mean to say that this is the case with all Germans, nor that lodge-membership cannot have the same effect upon the American-born.”

The other is a suggestive criticism quoted from Dr. Haas of Muhlenberg College, of the economic motive frequently advanced for church union (p. 210):—

"In this age of material considerations and of big financial undertakings men are prone to judge not only commercial concerns, but all interests of life from the point of view of economic advantage or disadvantage. It seems a great waste of money and effort to perpetuate a number of minor organizations when a large major organization could be formed with a great budget and a strong appeal because it saves so much in overlapping operations. It cannot be doubted that this economic motive, which looks to a great central religious trust, is moving many men to place a minor emphasis upon conscientious convictions which churches have long held sacred. The dream of a great organization, if it be effected without the clearest agreement in the truth, is a violation of the obligation which God has put upon the Church to keep His truth pure, undefiled, and spiritually effective. A union formed through mere pressure of lay interests from a fundamentally economic emphasis is a destruction of the spiritual strength of the Church." GRAEBNER.

*Prof. J. L. Neve, 1015 N. Fountain Ave., Springfield, O.:—*

**The Confessional Basis for a Reunited Church.** 16 pages, 6×9. 15 cts.

This analysis of the church union basis proposed by the Anglican "World Conference on Faith and Order" goes to the bottom of the church union question by investigating the necessity of creeds and confessions of faith, and of their proper uses. The attitude of the author, who is professor of Symbolics in Hamma Divinity School (United Lutheran Church), is one of strong dissent from the unionistic and indifferentistic position.

GRAEBNER.

*Gettysburg Compiler Print, Gettysburg, Pa.:—*

**A Proposed "Supplementary" Ordination.** *Prof. David H. Bauslin, D. D., LL. D.* 16 pages, 6×9.

A discussion of the Episcopalian advances to Congregationalists by which it is proposed that Congregationalist clergymen, without leaving their own denomination or renouncing the ministry which they exercise, submit to ordination by an Episcopal bishop, and thus enter into altar- and pulpit-fellowship with the Episcopal (Anglican) Church. Dr. Bauslin's analysis is a searching one and reveals a firm grasp on the questions at issue. The pamphlet is a reprint from the *Lutheran Quarterly*, to which it was contributed by Professor Bauslin, since deceased, in January, 1922.

GRAEBNER.

**The Book of Life.** Senior Department of *Wartburg Lesson Helps*. Volume I. *M. Reu, D. D.*, Professor at Wartburg Seminary, Dubuque, Iowa. Second Edition. With 38 illustrations and maps. 329 pages, 5¼×7¾.

*The Book of Life* is to appear complete in three volumes of about 300 pages each: two on the Old and one on the New Testament. "The chief aim," says the author in his preface, "is to introduce the reader to the contents of the Bible itself; hence only what is most important has been told about or concerning the Bible." The selection of the material, its presentation, its typographical make-up, together with many valuable illustrations and maps, are in accordance with the author's recognized ability as a teacher and a theologian in the Lutheran Church.

The first volume, the only one which has left the press, contains notes on the Bible in general, and treats the Old Testament books up to and including the two books of Samuel. FRITZ.

Wartburg Publishing House, Waverly, Iowa: —

**Topics for Young People's Societies.** Vol. 1, Nos. 1 and 2. Prof. M. Reu, D. D. 32 pp., 5×7½. Single copies, 15 cts.; ten or more copies, 15 cts. per copy per year.

Professor Reu here essays the first two instalments in a series of topical handbooks for young people's societies. In the *Lutheran Herald*, beginning in 1915, two series by the same author had appeared, treating, respectively, the "Life of Martin Luther" and "The Lutheran Church and the Churches Round about Her." In the new series various topics will be presented, grouped under four general heads: Biblical, missionary, historical, and doctrinal. The first quarter is devoted to three Biblical topics: Adam, Cain, and Enoch; three missionary: The Reformation and Missions, Swedish Lutherans and Missions, Justinian von Weltz; three historical topics, treating the State of the Heathen World at the Time of Christ, the State of the Jewish Church, and the Beginning of the Christian Church; and finally, three doctrinal topics: There Is a God, treated in two studies, and, God Is a Person. The second quarter is similarly provided for. In their exposition of the suggested topics the chapters by Dr. Reu are all that can be desired, and while we shall not subscribe to every statement contained in these outlines, we consider them another step forward in the direction of a thoroughly useful system of manuals for young people's societies.

GRAEBNER.

The Westminster Press, Philadelphia: —

**The Gospel of Luke.** An Exposition by Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Princeton, N. J. Author of *The Gospel of John, an Exposition*, *The Gospel of Mark*, *The General Epistles*, *The Acts*, *The Gospel of Matthew*, *Coming to the Communion*, etc. 229 pages. Cloth with gilt lettering. \$1.00 net, postpaid.

This dainty little volume is a fitting companion to the author's widely read expositions on various books of the Bible. Its purpose is, in the author's own words, "to place the Gospel of Luke in convenient form, and by an outline and brief comments to aid in fixing the thought of the reader upon the successive scenes of the Gospel-story." In simple, beautiful words the author interprets the message of St. Luke, tracing, in continued discourse, the main lessons of the text. Of course, there are numerous places where the reviewer would differ with the writer. It is hardly credible that "the mind of John the Baptist became clouded with doubt" (p. 76). The application of Luke 9, 49, 50 is liable to be misunderstood, to say the least. Certainly, "all Christians are expected to confess the same creed," even if they do not "enjoy the same ritual, or accept the same polity, or employ the same method of work." Everybody who does not proclaim "the Word of the Master" is surely against Him (p. 102). In interpreting Luke 18, 15—17, the meaning and efficacy of Baptism ought to be stressed and the lesson applied. These differences have, however, not marred the pleasure with which, in general, the reviewer has read the book. MUELLER.

*Charles Scribner's Sons:—*

**Luke the Historian in the Light of Research.** A. T. Robertson, M. A., D. D. 257 pages, cloth. \$2.50.

In this volume, Dr. Robertson, Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky., sets forth the latest findings and discoveries, especially those of Sir W. M. Ramsay, on Luke's books, and finds in them an "amazing vindication of St. Luke." While it is not claimed that every difficulty in Luke's books has been solved, "so many have been triumphantly removed that Luke is entitled to the benefit of doubt in the rest." "Modern scholars are no longer on the defensive about Luke. His books can be used with confidence. The work of research has thrown light in every direction, and the story is fascinating to every lover of truth."

These facts established, the author discusses the following themes: "The Authorship of the Gospel and the Acts," "A Sketch of Luke's Career," "The Date of the Gospel and the Acts," "Luke's Method of Research," "The Sources of the Gospel," "The Sources of the Acts," "The Use of Medical Treatments by Luke," "A Physician's Account of the Birth of Jesus," "The Romance of the Census in Luke's Gospel," "A Physician's Report of the Miracles of Jesus," "A Literary Man's Record of the Parables of Jesus," "An Historian's Idea of the Deity of Jesus," "Points of Chronology in the Lukan Writings," "Archeological and Geographical Data in the Acts and Luke's Knowledge of Roman Law," "Nautical Terms in Acts 27," "The Speeches in the Acts," "Broad Outlook on Life." These chapters are supplemented by an index of authors and books referred to, an index of Scripture and papyri quotations, and an index of subjects.

In discussing these points, the author approaches his subject with a manifest love for "the beloved physician" and his writings, arraying the facts with lucidity and vividness, and vigorously confuting the hypotheses of negative critics. The discoveries of Ramsay are carefully utilized, and their value shown. The author accepts Luke's authorship both of the gospel and the Acts. Of this he says: "In the light of all the facts known to-day, after a generation and more of exacting criticism and research, the theory of the Lukan authorship holds the field, greatly strengthened by the new light that has come. Scholarship can point with pride to what has been done in this field of Biblical investigation. The picture of Luke now stands before us in sharp outline." The name Luke the author interprets as a "pet" name for Loukios, the Latin Lucius. (p. 16.) Of the historical worth of the Lukan writings he says: "The gospel stands the same tests that Acts has undergone. It is not only the most beautiful book in the world, but it is written with the utmost care and skill." (p. 41.) With regard to the accuracy of Luke he states: "Luke does not say that the previous writers were not accurate. He only claims that he has covered the whole field and has done it in harmony with the facts as he could ascertain them after careful investigation. And the results of modern research confirm the justice of Luke's claim wherever his works can be tested by new discoveries." (p. 52.) Among the sources of the gospel the author mentions primitive Semitic sources, oral and written, Mark's Gospel, the *Logia*, but says of the evangelist: "He has not been a mere annalist or copyist. He has made a careful research for the facts and has taken the pains to write



a narrative that is more complete than any in existence, and that is accurate and reliable. He has done it with the skill of the literary artist and with the stamp of his own style and personality at every turn. He has woven the material together into a unified whole that is to-day the joy of all lovers of Jesus and the despair of all imitators. Luke has made the whole world see Jesus as he saw Him, in the vivid stories and narratives that made his own soul glow with the Light of the Ages." (p. 75.) Regarding the Book of Acts, the writer states: "The whole discussion has strengthened the argument for the early date and historical worth of the Acts, particularly the early chapters, which were mainly under attack." (p. 89.) Of the virgin birth of Jesus he says: "It is inconceivable that he [Luke] put in these stories without due reflection. He saw what was at stake and wrote them out deliberately. He would not have done so if he had considered them merely idle tales. He believed in the supernatural birth of Jesus." (p. 107.) Again: "It remains true that the best explanation of the whole truth about Jesus lies in the interpretation given by Luke in the opening chapters of his gospel." (p. 117.) Regarding "the census in Luke's Gospel," the author summarizes as follows: "Once it seemed a hopeless task to clear up all the blunders charged against Luke in these verses (Luke 2, 1-7), but it has been done. If Ramsay had done nothing else for New Testament scholarship, his name would deserve to be cherished wherever Luke is known and loved. There is a veritable romance in the discovery of scraps of papyri in Egypt that confirm Luke concerning the census system of Augustus, which is ignored by all the ancient historians except Luke, the greatest of them all." (p. 129.) Regarding the deity of Jesus the author writes: "Luke knew Paul's idea of Christ. He identified the theological Christ with the historic Jesus. He did not do so blindly. From the beginning he found the evidence that convinced him." (p. 155.) Again: "Luke represents the real deity of Jesus, not the mere divinity of humanity. In a word, Jesus is the Son of God in the same sense that He appears in the Fourth Gospel, although John's philosophical language in the prolog is not employed. It is futile to try to make Luke's Christ a mere man, even the best of men. From the virgin birth to the ascension we see the Son of God limned by Luke, the painter and the historian." (p. 161.) Of especial value are the chapters on "Points of Chronology in the Lukan Writings," "Archeological and Geographical Data in the Acts," "Luke's Knowledge of Roman Law," and "Nautical Terms in Acts 27." Everywhere the reader meets with sound and solid scholarship, deep appreciation of the value of Luke's writings, and a humble Christian faith in the Savior, who is depicted before our eyes in the able writings of St. Luke. We recommend the book as an interesting and instructive guide in the latest researches and conclusions of believing Biblical scholarship, and a convincing refutation of the negative suppositions of higher critics. The material set forth in the volume originally constituted a series of lectures delivered to the Northfield Christian Workers' Conference, August 2-16, 1919, but has been greatly enlarged for publication.

MUELLER.

**Counterfeit Miracles.** *Benjamin B. Warfield.* 327 pages, 5¼×8. \$2.50.

The author treats the following subjects in six chapters: The Cessation of the Charismata, Patristic and Medieval Marvels, Roman Catholic

Miracles, Irvingite Gifts, Faith-healing, Mind-cure. About a hundred pages of valuable notes are added. The author takes the position "that the possession of the charismata was confined to the Apostolic Age." Speaking of the "miracles" in the Roman Catholic Church, the author says: "For the Church of Rome, while existing in the twentieth century, is not of it. As Yrjoe Hirn crisply puts it: 'The Catholic Church is a Middle Age which has survived into the twentieth century.'" Concerning Mrs. Eddy's troublesome tooth and of her employment of a dentist, Dr. Warfield says: "But Mrs. Eddy had no Lord to pray to, and no faith in which to appear before Him, and no hope in His almighty succor. Let us be thankful that she at least had a dentist." The author's Biblical position over against the counterfeit miracles of all times is also shown in these words: "Because Christ is all in all, and all revelation and redemption alike are summed up in Him, it would be inconceivable that either revelation or its accompanying signs should continue after the completion of that great revelation with its accrediting works, by which Christ has been established in His rightful place as the culmination and climax and all-inclusive summary of the saving revelation of God, the sole and sufficient Redeemer of His people." FRITZ.

*The Macmillan Company, New York: —*

**The Reconstruction of Religion.** A Sociological View. *Charles A. Ellwood, Ph. D.*, professor of Sociology in the University of Missouri, author of *The Social Problem, An Introduction to Social Psychology*, etc. 323 pages. \$2.25.

The following quotations taken from the pages of this book reveal the true nature of its contents, and are to the Biblical Christian at the same time its own condemnation: "A crisis confronts religion in the modern world," says the author in his very opening chapter on "The Religious Revolution." "A New Reformation is necessary within the Christian Church if it is to survive, beside which the Protestant Reformation will seem insignificant. Like all our other institutions, religion is in revolution. Either some new form of Christianity or sheer atheism will soon become dominant in the more advanced nations, with agnostic scientific positivism as a third possibility. A fourth possibility, of course, is that our whole civilization may revert to a lower level, and that older and cruder forms of religion may again appear and become common. But this could scarcely occur until the foundations of the higher forms of religion had become sapped; while for psychological reasons (which we shall later discuss) any wide-spread dissemination and popular acceptance of an agnostic positivism is improbable. Practically, therefore, the alternatives before the modern world in a religious way would seem to be either radical irreligion or some more socialized and rationalized form of the religion of Jesus than has yet been attained. The final outcome of the religious revolution through which we are passing is not yet discernible; but its possibilities are, and it is time for thoughtful men to choose among these possibilities while they are still free to shape the future of religion. The crisis in the religious world has been brought about by the failure of existing religion to adapt itself to the two outstanding facts in our civilization — science and democracy. The Church

must learn to adapt itself to these two mighty forces which are building our civilization." In his chapter on the "Opportunity of the Church" the author says: "First of all, the Church must become united within itself." "Such unity should be conceived in a broad enough spirit to include all who are working for the establishment of a Christian world. Not only should it be possible for all branches and denominations of the Christian Church to form such a unity, but there is no reason why any church organization which is willing to work for this end should be excluded from such a working unity. Not only should Catholic and Protestant find it possible to cooperate within such a church universal, but also Jew and Christian. It must be remembered that the Jewish Synagog is the mother of the Christian Church, and that the religion of the later prophets of the Old Testament is essentially the religion of Jews. Moreover, at the present time there are many Jews who are more Christian than many so-called Christians, and many Christians whose religion is more that of the Old Testament than that of the New." In view of such statements we need not be surprised that in his preface the author tells us: "No citations are made from the Bible, not because the author has not a deep appreciation of the value of that book for the religious life, but because he would not profess to have any adequate equipment for technical New Testament interpretation, and even more because he wishes his work regarded solely as a work in applied social science. Such citations, it is believed, would add little, if anything, to the value of the book. The reality with which the sociologist is concerned is the objective Christian movement; and the animating principle of the movement is the Christian tradition, the fountainhead of which is the Bible, especially the gospels. The great value of the Bible is, therefore, in defining and fixing the Christian tradition; and if the discussions in the following pages shall move any to examine carefully and open-mindedly the teachings of the gospels in connection with the great problems of our time, then the author will be more than repaid for his labors." FRITZ.

*The Abingdon Press, Cincinnati:—*

**The Open Fire and Other Essays.** *William Valentine Kelley.* 346 pages, 5½×8. \$2.00.

The religious essay has again come into large vogue, and of recent contributions to this department of literature there is nothing finer than the volumes of William V. Kelley. The author, a Methodist minister in the New York East Conference, in *The Open Fire and Other Essays*, deposits the rich and scholarly results of a life that has had contact with the best in English literature. The English of these outstanding, brilliant, yet mellow discussions possesses great charm and force. There is here no hard work, no getting out another volume at whatever cost of thought or style, in order to satisfy a popular demand, but thoughts flowing freely from an abundant spring. To the theologian the chapters on Matthew Arnold, Christina Rossetti, and Positivism are of special interest. Pastors able to indulge in literary luxuries will find *The Open Fire* a welcome addition to their shelves.

GRAEBNER.