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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie*, Art. 24

If the trumpet give an uncertain sound, who shall prepare himself to the battle? — 1 Cor. 14:8

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**Book Review — Literatur**


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**Gnosis und spätantiker Geist.** Teil I: „Die mythologische Gnosis.“ Mit einer Einleitung zur Geschichte und Methodologie der Forschung. Von Hans Jonas. Vorwort von Prof. D. Rudolf F. Bultmann. 376 Seiten 6½×10. Vandenhoeck und Ruprecht, Göttingen. 1934. Preis: RM. 21.50.

Hier haben wir wieder eine erstaunliche Leistung gründlicher deutscher Gelehrtenarbeit vor uns. Niemand, der das Neue Testament, die Kirchengeschichte und die christliche Literatur der ersten Jahrhunderte, sei es auch nur ganz oberflächlich, studiert hat, wird behaupten wollen, daß der Gegenstand dieses Buches unwichtig sei und daß wir solche Forschungen gut entbehren könnten. Nicht nur liefern sie uns den Schlüssel für das Verständnis gewaltiger Kämpfe, die die Kirche der ersten Jahrhunderte durchzumachen hatte, sondern sie werfen auch Licht auf manche Teile des Neuen Testaments, wo von den heiligen Schreibern der Gnosis in dieser oder jener Form entgegengetreten wird. Von den zwei Teilen dieses Werkes liegt hier der erste vor, der die sogenannte mythologische Gnosis oder, um einen andern Ausdruck des Verfassers zu gebrauchen, die Gnosis in ihrer mythologischen Form behandelt. Er sagt von dieser Gnosis S. 85: „Diese ist gestalt-geschichtlich (nicht nur chronologisch) die Primärform der gnostischen Selbstdarstellung überhaupt: in ihren massiv-anschaulichen Visionen kommt das neue Weltgefühl sowohl zu seinem ersten als auch zu seinem direktesten („naïvsten“) Ausdruck, der noch vor aller späterhin auf diesem Grunde einsetzenden Reflexionsentwicklung steht.“ „Mythologisch“ steht hier im Gegensatz zu „philosophisch“; von der philosophischen Gnosis, wie sie uns zum Beispiel bei Platon begegnet, soll der zweite Teil handeln. Im ersten Teil sind Gegenstand der Besprechung „die mandäische und manichäische Literatur, der ‚christliche‘ Gnostizismus, die hermetische Literatur“. Der Neupythagoreismus, der Neuplatonismus und die Mönchsmystik kommen im zweiten Band zur Sprache, S. 85. Recht interessant und lehrreich ist, was der Verfasser als seine Auffassung über die Entstehung der Gnosis mitteilt. Früher dachte man sich den Gnostizismus als „christliche Ketzerei“, S. 1, und von diesem Gesichtspunkt aus wurde diese merkwürdige Erscheinung geschildert. Jetzt aber ist es klar, daß sich schon längst vor dieser in „christlichen“ Kreisen wuchernden Härese etwas Ähnliches in heidnischen Volksschichten fand. Während Garnad noch die Gnosis als „akute Hellenisierung des Christentums“ bezeichnete, S. 2, sieht man jetzt nach weiterer Forschung, daß es sich hier um Anschauungen handelt, die „mit den Gesichtspunkten der innergriechischen Denkgeschichte nicht mehr zu fassen“ sind, S. 3. Auch auf semitischem, persischem, ja türkischem und chinesischem Boden wuchsen diese Pflanzen. Der Verfasser sagt S. 74: „In den Jahrhunderten um die Zeitenwende erwuchs in den Gebieten östlich des Mittelmeers bis tief nach Asien hinein ein neues Weltgefühl — soviel wir sehen, in spontaner Gleichzeitigkeit auf weitem Raume — mit ungeheurer Macht und aller Vernommenheit des Anfanges hervordringend und naturgemäß nach eigenem Ausdruck ringend.“ Die Tatsache, daß die Urkunden dieser Bewegung uns hauptsächlich in griechischer Sprache erhalten sind, berechtigt nicht zu dem Schluß, daß wir es hier mit einem Erzeugnis des griechischen Geistes zu tun haben. Es war die griechische

Sprache mit ihrer reich ausgebildeten Terminologie vorhanden, und diese bot sich als treffliches Medium für die neuen Ideen dar. Über die Quelle, woraus diese Ideen entsprangen, haben wir nach des Verfassers Meinung keine zuverlässigen Nachrichten. Ihm ist bei seinem Forschen eins immer deutlicher geworden, „daß die ganze Bewegung vom Osten her vordringt, daß allgemein von einer Orientalisierung der damaligen Welt zu sprechen ist und daß alle Anzeichen nach Vorderasien weisen“, S. 75. Auch glaubt er nicht, daß man den etwa um das Jahr eins herrschenden Synkretismus als Mutter der Gnosis ansehen könne; er meint, sie sei wohl mit oder unter dem Synkretismus, aber nicht aus ihm entstanden, S. 77.

Die Grundstimmung der Gnosis wird einem recht deutlich, wie unser Verfasser sagt, wenn man sie neben die des alten Griechentums hält. „Das Griechentum war ein grandioser Ausdruck der Weltheimischnheit gewesen, und alles in seiner ‚Theorie‘ diente deren Sicherung, dem festen Einbau des Daseins in die gegenständliche Anschauungs- und Wertwelt“, S. 141. Mit dem Gnostizismus nun bricht eine ganz andere Stimmung hervor: „ungeheure Daseinsunsicherheit, Weltangst des Menschen, Angst vor der Welt und vor sich selbst“, S. 143. Nach einem wichtigen, gründlich orientierenden Kapitel über den gegenwärtigen Stand der Forschung auf diesem Gebiet werden die Hauptbegriffe und Lehren, die sich in den gnostischen Schriften finden, besprochen, und dann erst, von Seite 255 an, wird dem Leser vorgeführt, was in den gewöhnlichen Schulbüchern das einzige über die Gnosis Mitgeteilte ist, eine Darlegung der „durchgeführten Systeme gnostischer Mythologie und Spekulation“ (ib.). Hier werden dann nicht nur die längst bekannten gnostischen Systeme, wie das des Valentinus, besprochen, sondern auch ganz besonders die auf Grund neuer Funde jetzt genauer erforschten mandäischen und manichäischen Ideen. Aus den erhaltenen gnostischen Schriften wird in ausgedehnter Weise zitiert.

Obwohl der Verfasser es ablehnt, das Neue Testament mit in den Bereich seiner Untersuchung hineinzuziehen, redet er doch hier und da von dem Verhältnis der neutestamentlichen Schriften zur Gnosis. Er weist auf einen großen Gegensatz zwischen Gnostizismus und christlicher Theologie hin, wenn er S. 155 sagt, bei der Kirche habe sich das Interesse gefunden „an einer (von den Gnostikern bestrittenen) Identität des biblischen Gottes mit dem Vater Jesu Christi, das heißt, des Gottes der Schöpfung mit dem der Erlösung, des Gesetzes mit dem der Gnade, des Haftbarmachenden mit dem freisprechenden, kurz, des Gottes, der allmächtig die Welt lenkt und das weltliche Dasein der Menschen positiv durch Gesetz regelt, dem sie mit ihrem Tun verantwortlich sind, und dessen, der aus der Welt erlöst. Hier ging es gegen die Gnostiker um den ganzen sittlichen Gehalt der biblischen Religion und damit implizite um das Fortbestehen der paulinischen Spannung von Gesetz und Gnade in der Kirche“. Für solche lichtvolle Darlegung eines großen Unterschiedes zwischen Christentum und Gnostizismus sind wir dankbar. Andererseits begegnen uns jedoch auch Aussprüche, die den Eindruck erwecken, als sehe der Verfasser diese beiden Religionen als auf ein und demselben Baum gemachene Zweige an, S. 80 ff. Er selber weiß von Problemen, die mit seinem Thema verbunden sind, die „der Sorge um die Originalität und Einzigkeit des Christentums entspringen“, S. 81. Wenn er nur sagen will, daß in bezug auf Redewendungen, Ausdrücke und von den beiderseitigen Schreibern bei den Lesern vorausgesetzte Anschauungen sich Ähnlichkeiten zwischen diesen nebeneinander bestehenden Gebieten finden, so hätte er das schärfer darlegen sollen. Seine Ausführungen über diesen Punkt haben uns nicht befriedigt. W. A r n d t

**The Seventh Angel.** By Berry Stewart Crebs, A. M., M. D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 193 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . Price, \$1.50.

By the simple method of arbitrarily, on the basis of analogies more or less far fetched, identifying personages and events in church and secular history with the symbols of the Book of Revelation, this commentary unfolds the mysteries of the future yet to come in terms of the millennium. By the familiar device of making days stand for years and assuming the literal sense of the numbers thus arrived at, the history of the Church is divided up, and identifications of places, persons, and events are made. The "little book" which the seer is given to eat is the Koran. (P. 76.) Christ is said to have preached for 1,260 days; therefore the Gentiles will rule Jerusalem for 1,260 years. Mohammed subdued Arabia in 662 A. D. If to this we add 1,260, we obtain 1922, when Great Britain was given the mandate over Palestine. (P. 80.) Moses and Elijah will appear, will die, and ascend to heaven, and then an earthquake will destroy a tenth part of the city of Jerusalem and seven thousand people. (P. 85.) The division of the "great city" into three parts (Rev. 16:19) is a reference to the division of Rome in 1929, since when it is shared by three rulers, king, dictator, and Pope, this is called "unmistakably the fulfilment of this prophecy." (P. 142.) The date of Israel's restoration to glory is set as 2370 A. D. There must be something wrong in a formula that permits identification of the founding of a Turkish kingdom at Aleppo in 1079 and the assumption of Roman sovereignty by Pope Nicholas V in 1453. Fundamentally it is a literalism of interpretation and the millennialist scheme that play havoc with exegesis in this interpretation of the Apocalypse.

TH. GRAEBNER

**Miraculous Healing.** By Henry W. Frost. Fleming H. Revell Co., New York. 175 pages,  $5\frac{1}{4} \times 7\frac{1}{2}$ . Price, \$1.00.

This book from the pen of the well-known Fundamentalist author is instructive in more than one respect. In the first place, it offers valuable material to the pastor whose congregation is disturbed by divine healers. On the other hand, the book furnishes ample proof that the "different spirit" of the Reformed Church, particularly the dispensationalism to which so many of the Fundamentalists have fallen victim, vitiates their arguments even when they are defending the truth, and therefore impairs the serviceableness of many of their books. In his exposition of Jas. 5: 14-20, which, as he puts it correctly, "all writers upon the subject of miraculous healing regard as basic and pivotal," he calls attention to many important, valuable points which the healers overlook. Yet he weakens his whole line of argument by his dispensationalism. James, he informs us, wrote in a period of transition from the Law period to the Church period, and therefore his instructions "concerning healing were intended particularly for the Church in a condition of a large Jewish membership and at a time when it was emerging from Judaism and was spiritually undeveloped; and hence that they are not so much intended for the Church in its present Gentile condition and spiritual maturity." (P. 88.) "When the time comes for a new offering of the kingdom to Israel, miracle-working will be renewed, Rev. 11: 3-6; and when the king-

dom has been established, all of the prophetic promises concerning miracles, including healing, good health, and long life," will be fulfilled. (P. 128.) His insistence that the Bible is the sole authority in religion, not man's reason or opinions, loses much of its force, when, *e. g.*, in the face of such passages as Job 19:25; Ps. 17:15 and others, he writes: "It is not strange that the Old Testament saints desired long life and a good old age, for they had no heaven and Christ, as we have, to go to at death (Ps. 88:3-6, 10-12)." As to the Scripture-passage adduced by him, does not a Christian use similar language to this day? And did not Christ speak of a night coming when no man can work, John 9:4? On page 74 the author makes the statement that Christ bore the burden of our sins not in His life but in His death on the tree, that is, on the cross. The Scripture-passages quoted by him, Is. 53:3-5; 1 Pet. 2:24, do not deny Christ's bearing our sins during His life, and John 1:29, to mention only one passage, distinctly teaches that He did.

We are sorry that these faults prohibit an unqualified recommendation of a book otherwise serving its purpose so well. The author's style is clear, his language simple, and he has the faculty of keeping his readers interested. He presents a great number of arguments against the dangerous doctrine of divine or miraculous healing, faith cures, etc. In his exposition of Jas. 5 he calls attention to the fact that this alleged stronghold of divine healers does not as much as mention women and that it does not speak of all Christians but of "a formally elected and officially designated ecclesiastical body," the elders, that it speaks of healing in response to believing prayer, that not a word is said against the use of medicine, etc. He quotes quite profusely from two books written by two Americans whose names are very closely connected with the doctrine of healing apart from physical means, analyzes their statements, shows up their unscriptural and illogical argumentation and their inconsistency in neither sending for the elders of the church nor being anointed in their last sickness. He devotes an entire chapter to the arguments of defenders of divine healing and their refutation. In short, there is such a mass of useful and practical material offered in this book that our pastors, who are able to distinguish wheat from chaff, will be profited by its perusal.

TH. LAETSCH

**Science and Truth.** By L. Allen Higley, Ph. D., D. Sc. Fleming H. Revell Company, New York. 287 pages, 5¾×8¼. Price, \$2.00.

The purpose of this book is to show that natural science, when it limits itself to the study of phenomena, will not prove at variance with Christian belief. The author applies this proposition to a survey of scientific theories which contradict the Biblical account of creation. He rejects the entire scheme of evolution and of the materialistic attitude which demands only matter, energy, and infinite time in order to account for the visible creation. Professor Higley denies that the days of creation stand for ages or periods. His chapter on this subject is altogether conclusive and agrees with what we have always maintained, namely, that the days of the Genesis account are natural days, days in the ordinary sense of the word. However, the same laws of hermeneutics which he applies in this chapter are ignored by him in the lengthy discussion

by which he seeks to account for the phenomena of stratification, mountain-making, erosion, and fossilization on the basis of an assumed cataclysm in the (assumed) period of time which preceded the first day. He assumes that the second verse of Genesis covers a great cataclysmic judgment. This judgment was coincidental with the "final judgment for fallen angels." The long ages required for mountain formation and erosion on this theory are accounted for by the "time of grace" which had been given the fallen angels. "Since we know that God has great patience, we conclude that this time was a very long period." (P. 77.) In this way Higley obtains the long ages which he requires for the changes recorded in the earth's surface. The reviewer has been in correspondence these many years with Professor Higley as member of the Religion and Science Association but has never been so fully persuaded that the scheme submitted by him and his coworkers is incompatible both with science and with the Scriptures as when reading the details of the argument in this volume. The author's imagination is given free reign in discussing the events of the six days of creation and in the interpretation of the fall of man and events leading up to it. There are frequent references to the millennium, by which further violence is done to the Scriptural text.

TH. GRAEBNER

**The White House and the Vatican. A Reply to a Roman Archbishop.**

By Dr. Theodore Graebner. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; dozen, 25 cts.; hundred, \$1.25, postpaid.

This is a reprint of the article in the *Lutheran Witness* in which the editor, Dr. Graebner, discussed the Cleveland Archbishop Joseph Schrembs's speech held in his own city on January 29. The Catholic dignity was highly incensed, as were most Catholics, at Protestant protests against President Roosevelt's sending Mr. Myron C. Taylor as his personal envoy to the Vatican. The archbishop had ventured out on the very thin ice of quoting a papal encyclical in defense of separation of Church and State; and the article shows that he has fallen into very cold water. There are not many papal bulls which prove more conclusively that the very opposite is true, that the Papacy has ever stood, and now stands, against separation of Church and State, than the bull *Immortale Dei* of Leo XIII; but the archbishop cited only isolated phrases, which, taken from their context, seem to state the Protestant view, deliberately omitting sections which turn the Pope's statements into the very opposite. The Jesuits used to call that mental reservation; a court, we venture to say, would have a much shorter and uglier designation for such an argument.—That the Romans are opposed to this treasured possession of ours, the total separation of Church and State, we all know; nor, sad to say, is this method of arguing rare among them. The significant point in this instance, which the author of this article accordingly emphasizes, is this statement of the archbishop: "Mind you, this [referring to the papal encyclical] is the authentic teaching of the Catholic Church, the official teaching of its infallible head," which "carries with it most absolute and final authority." Usually, when we do some quoting from papal bulls, American Catholics meet us with a pitying smile and the answer, "This is the twentieth century, and this is America"; we

are to blush for shame that we still harbor the suspicion that those old documents stand unchanged here and now! Well, here is an official acknowledgment that these bulls are binding *on American Catholics now!* And that's all we want to know!—Now let's tell others about it by spreading this leaflet! Bishop Schrembs's speech was read by hundreds of thousands; did you see any newspaper featuring this exposure of Roman duplicity? No; neither will you! And yet the people of this land should be told again, as they have been told before, eternal vigilance being the price of liberty. Since the appearance of this article another incident has occurred which points the need of such enlightening of our people. President Roosevelt was reported as having said it would be inadvisable to nominate Postmaster-General James A. Farley (who is a Catholic) for Vice-President and running mate for Cordell Hull because such a nomination would stir up religious prejudice and lead some persons to say, "We are using Hull as a stalking-horse for the Pope." After two weeks the President denied that he had made such a statement; but the "damage" had been done. Thereupon a great cry from Catholics that religious bigotry is not dead yet; much citing of the "religious test" clause of the Constitution. Said the Jesuit *America*: "Gossip such as that from which this story was concocted can be deadly. This story, however, is not dead. It will keep going the rounds." Other papers are even more emphatic. A most amiable characteristic of Americans is this, that they delight to stand up for the "under dog"; and Romanists can play any role perfectly, even that of under dog, when it is expedient.—Let us give wide circulation to publications like this to convince as many of our people as possible that opposition to Catholics in any high public office in the land is not religious prejudice or bigotry but a logical deduction from the official utterances of the infallible head of all Catholics, who claims to be the world's supreme potentate, superior to any and every government.

THEO. HOYER

**Associated Lutheran Charities. Thirty-eighth Annual Convention. 122 pages, 6×9.**

This annual report contains, besides a synopsis of the proceedings and a number of addresses and essays delivered in the general sessions, the following papers read before group meetings and institutes: "The Lutheran Ministry and Christian Social Work," by Rev. Virtus Gloe; "The Missionary as Student," by Prof. A. Rehwinkel; "The Art of Interviewing the Sick," by Rev. A. E. Frey; "The Responsibility of the Prison Chaplain toward the Family of the Prisoner," by Rev. H. F. Wind; "The Lutheran Woman as a Volunteer Worker in the Field of Missions and Charity," by Rev. Enno Duemling; "Children's Institutions" (summary of institute), by Elvira Gullixon; "Intake Problems in a Children's Agency," by Anita F. Pleuss; "Individualizing the Child in an Institution," by Hilda Heidenreich; "Emotional Factors in Child Placement," by Paul W. Jacobs; "Hospitals and the National Health Program," by Dr. Albert Seidel; "Problems of a Hospital Credit Manager," by E. A. Lohman; "Personality Problems in a Home for the Aged," by Theo. Katenkamp; "Old-age Assistance and Its Implications for Our Homes for the Aged," by Rev. L. F. Brandes.

While the reviewer has not read all the papers, he has found so much valuable information in this report that he sincerely recommends the purchase of the book as a good investment for pastors and laymen, particularly for all engaged or interested in similar work. TH. LAETSCH

**Handreichung für den kirchlichen Unterricht.** Neutestamentliche Stoffe. 1. Teil: „Gottes Sohn ist kommen!“ Matth. 1 und 2 und Luk. 1 und 2. Von Adolf Ebeling. Calver Vereinsbuchhandlung, Stuttgart. 102 Seiten  $5\frac{1}{2} \times 8\frac{3}{4}$ . Preis: Kartoniert, RM. 2.50; bei Subskription auf die 2. Reihe RM. 2.20.

Eine der schwersten Aufgaben des Lehrers in der Schule sowohl wie im Konfirmandenunterricht ist diese, in lebendiger und anschaulicher Weise zu unterrichten. Selbstverständlich ist er darum immer auf der Suche nach Methoden, Entwürfen und Darstellungsweisen, die er in seiner Arbeit verwenden oder für seine Zwecke zurechtlegen kann. In diesem Buch findet sich reichlich Material; denn der Verfasser bietet nicht nur bei jedem Abschnitt die theologische Grundlegung, sondern auch die methodische Befinnung und einen oder mehrere Unterrichtsentwürfe (lesson plans). Wenn jeder Lehrer und jeder Pastor seine Entwürfe und die sich daran anschließenden Katechesen mit derselben Sorgfalt ausarbeitet, wie Ebeling es hier an die Hand gibt, dann wird sich der Unterricht jedenfalls fruchtbringend gestalten.

B. E. K r e t z m a n n

**The Supreme Test.** Twelve Sermons compiled by Alfred L. Murray. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 169 pages,  $5\frac{1}{2} \times 8$ . Price, \$1.00.

Most of the "sermons" offered in this volume are addresses or religious essays in topical form. Only two are exegetical, although not in the sense of the expository sermons which are characteristic of the best Lutheran preaching. One of the sermonic essays, on Ps. 23, is by the Lutheran pastor Theodore Walz of Cincinnati, O. The addresses are fundamentalist in character, and some parts of them are challenging, but there is too little of the atonement through the blood of Christ in the book and too much moralizing. In the first address the denial of Peter is twice associated with the judgment hall of Pilate, instead of the ecclesiastical court. (Pp. 15, 22.) On page 101 the statement is made: "It would be quite impossible to construct from the Book of Acts any finished or scientific theological formulae. Indeed, it is more than possible that we have marred the truth by putting on the swaddling-garments of our own conceptions of God's plans and purposes when the great Infinite Truth itself defies all boundaries and actually submits to no bonds which language could impose." Needless to say, this statement is untenable. But one interested in modern tendencies of preaching may read this book with profit.

P. E. KRETZMANN

**Uzililos, die Zauberin.** Ein Bild aus dem Leben der heidnischen Zulu. Von W. von Fintel, Missionar. Hermannsburg, Verlag der Missionshandlung. 84 pages,  $5 \times 7\frac{1}{2}$ . Price, 80 Pf.

We cordially recommend this interesting mission narrative sent to us for review. Its purpose is twofold. In the first place, it graphically relates the life story of a Zulu woman, from her marriage to her death in old age, picturing vividly the strange tribal customs to which women in pagan Zululand are subject. Here the reader learns how women in



heathen South Africa live, think, plan, and hope, and what difficulties confront them as they listen to the Christian missionary who brings them the saving Gospel of Christ. In the second place, the story strikingly shows the infernal power which witchcraft exercises among pagan tribes. When Uzililos becomes a witch, conversion to Christianity seems out of the question; yet she dies with the words on her lips: "*Gott ist die Liebe, er liebt auch mich.*" The writer, a missionary in the service of the Hermannsburg Mission Society, spent more than thirty years among the Zulus, and what he relates is based on personal observation and experience. Rev. W. Wickert, the mission director of the African field, induced him to write the story. The scene of the narrative is Empangweni, in Natal, South Africa. In view of the fact that we have a foreign mission in Nigeria, in Central Africa, stories like *Uzililos, die Zauberin* make timely reading since they depict the hopelessness and dreadfulness of pagan idolatry and so urge us to carry out the great missionary command of our Lord with greater zeal.

JOHN THEODORE MUELLER

### BOOKS RECEIVED

*From Zondervan Publishing House, Grand Rapids, Mich.:*

**This Abiding Creed.** Unconventional Sermons on the Apostles' Creed. By Frederick W. Backemeyer, D. D. 124 pages, 5×7½. Price, \$1.00.

**The Seven R's of the Full Gospel, and Other Sermons.** By Mark A. Matthews, D. D., LL. D. 101 pages, 5×7½. Price, \$1.00.

**Wine, Women, and Song.** By Sam Morris. 20 pages, 5¼×7¾. Price, 25 cts.

**Jesus Christ Compared with Non-Christian Teachers.** By E. A. Marshall, Ph. D., D. D. 58 pages, 5¼×7¾. Price, 25 cts.

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

**Gottes Wort und Luthers Lehr'.** Kurze Andachten fuer die Zeit vom 13. Mai bis zum 30. Juni 1940. Von Ed. Oelschlaeger. 61 pages. Price: 5 cts. per copy, postpaid; dozen, 48 cts.; \$3.00 per hundred, postage extra.

**Sin and Salvation.** Daily devotional readings from May 13 to June 30, 1940. By F. R. Webber. 63 pages. Price: 5 cts. per copy, postpaid; dozen, 48 cts.; \$3.00 per hundred, postage extra.

**Sacred Solos.** No. 13: "Sin's Conqueror has Come." By Jean Rivinius. 2 pages, 9½×12. Price, 25 cts.

**The Trebalto Collection.** No. 110: "The Lord My Faithful Shepherd Is." Four-part. By A. W. Hinz. 1 page, 7×11. Price, 15 cts. No. 111: "My Jesu Blessed." Four-part. By A. W. Hinz. 2 pages. Price, 10 cts. No. 112: "Mission Prayer." Three-part. By J. C. Wohlfeil. 3 pages. Price, 15 cts.

**Concordia Church Choir.** No. 3: "Glory, Praise, Thanksgiving." Four-part. By A. W. Hinz. 1 page. Price, 10 cts.

**The Seminary Edition of Choruses and Quartets, Classical and Modern, for Male Voices.** Edited by Walter Wismar. No. 18: "All Depends on Our Possessing." By Stein-Mertz. 3 pages. Price, 10 cts.

*From the Stockton Press, 516 N. Charles St., Baltimore, Md.:*

**Snappy Sermon Starters.** By Paul E. Holdcraft, D. D., S. T. D. 150 pages, 5½×8. Price, 75 cts.