

# Concordia Theological Monthly

Continuing

LEHRE UND WEHRE  
MAGAZIN FUER EV.-LUTH. HOMILETIK  
THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

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Vol. XI

September, 1940

No. 9

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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 Wölfen *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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Published for the  
Ev. Luth. Synod of Missouri, Ohio, and Other States  
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



ARCHIVES

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## Book Review — Literatur

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All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

**Religious or Christian.** By O. Hallesby, Ph.D. Professor in the Independent Theological Seminary, Oslo, Norway. Translated by Clarence J. Carlsen. Augsburg Publishing House. 198 pages, 5½×7. Price, \$1.00.

The title of this book, *Religious or Christian*, is meant to indicate the fundamental difference between Christianity and the other so-called religions. The first two chapters and the last one deal with this subject directly. "The *history of religion*, the *psychology of religion*, and the *philosophy of religion* have all sought to bring Christianity down to the same level as religion in general, in all essentials. . . . They are in perfect accord with reference to one thing: there is no *fundamental* difference between Christianity and other religions." (P. 172.) In refuting this thesis of the Liberals, the author calls attention to "Luther's Biblical view both of man's sin and of God's justifying and new-creating grace. Luther never tires of showing the fundamental difference between the natural man's self-chosen, strained religiosity, on the one hand, and the free and happy relationship to God of the regenerate soul, on the other" (p. 171), and deals specifically with one of the fundamental differences: the unreasonableness of Christianity. "Modern man no doubt feels that he encounters an intellectual cross in Christianity at nearly every step of the way. . . . It was the paradox of paradoxes that Christ said of Himself that He was God, John 10:33. . . . In the New Testament writings we have the source of the whole paradoxical irrational content of the faith which the Christian Church has owned, confessed, and preached throughout all these centuries." (P. 9 ff.)

The other chapters: "The Hour of Temptation," "Manly Christianity," "The Offense of the Cross," "By Grace," and "A Contrite Heart," carry out the theme more indirectly. But they present matters of supreme importance, and much of it is good Lutheran theology, presented in the author's well-known lucid, emphatic, and striking way. A few samples: "When God forgives us our sins, He does so entirely without any merit on our part; that is, there is in us no meritorious ground for it. Neither our conversion, our remorse, our prayers, our faith, or anything else in us can move God to love us and forgive us. . . . Grace is free. This implies even more, yea, much more. . . . It implies also this, that grace seeks us, goes after us, searches us out." (P. 129.) "To pray for one's future work is to 'load' time with eternity. The fact that so many of us accomplish so little during our long period of activity is due no doubt to the fact that we fire too often with blank cartridges. We do not take time to pray." (P. 56.) "It is *God* who makes hearts contrite. But this is a difficult task, even for God. When He created the universe with its countless solar systems, He sat calmly upon His royal throne in heaven, merely speaking the creative word. . . . But

when He was to make contrite the little but hard heart of man, then He could not remain seated on His royal throne. He had to leave His heavenly abode, come down to our earth, become a man, suffer, and die to atone for our sins. To such great lengths did the Almighty have to go in order to make contrite the heart of man!" (P. 158.) Note also this good Lutheran statement: "Then, too, they would learn more quickly to 'believe without seeing,' to learn that which God . . . is trying to teach them, namely, to believe the *Word*, without *feeling* the workings of God's grace." (P. 150.)

But our book also contains much that is not good Lutheran theology. It is much to be regretted that a book is so widely circulated in Lutheran circles which contains the pietistic-synergistic leaven. There is the fatal distinction between *awakening* and conversion. It is distinctly stated on page 135: "But *awakening* is not the same as *conversion*." However, "awakening" (and "awakening" here means *contrition*) is described as a process by which a man is put in possession of certain spiritual powers. "He gave you the grace of awakening. He spoke to you of His love, until the sin became acrid and bitter to you." "Our awakening brings us into a heavenly superlight. . . . We meet God! The real God. We are permitted to see God as He comes to us in Christ." "Through his spiritual awakening the sinner has not only caught a glimpse of the inheritance, but he has begun to see also that he needs it." "Here we see the *miraculous* aspect of spiritual awakening, its *new-creating* power, the *grace* connected with such an awakening." "A connection with God has been established as a result of their awakening." (Pp. 152, 163, 137, 33, 161.) But such a one is not yet converted. However, this unconverted man is put into possession of miraculous powers. Thus: God will "let none be eternally lost without first being awakened out of their sleep in sin and having their inheritance set before them in order that they *might freely decide* whether to accept the inheritance and be saved or turn away and enter into eternal darkness." "As a result of the miracle of spiritual awakening he is at last ready to become a Christian." "Conversion, penitence, faith, . . . are the *deliberate choice* whereby, enlightened by the Spirit of God, we *determine* not to hinder God from performing the miracle of salvation in our lives." (Pp. 131, 135, 194. Italics by us.) To be sure, in conversion the sinner makes the right choice, by the power of God. But here it is the "awakened" sinner, *who is not yet converted*, that freely decides for God. And that is synergism. The unconverted man is able to make the right decision.—Much is said about "awakening." Much should be said about contrition (more or less a synonym of "awakening"); but when so much is said about contrition and *in comparison* so little about conversion and faith, we have the old pietistic aberration.—And what would you say about this definition of conversion: "The decision involved in conversion consists therefore really in this, that the awakened sinner surrenders himself fully to the mortifying grace of God in order thereby to be made alive in Christ"? (P. 149.) It is not the Lutheran definition that reads thus: "Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the consciences through the knowledge of sin; the other is faith, which

is born of the Gospel, or of absolution, and believes that for Christ's sake sins are forgiven, comforts the conscience, and delivers it from terrors." (Augsburg Confession, Art. XII.) The creation of faith in the forgiveness of sins is the essence of conversion. "If any one desires to add a third [part], namely, fruits worthy of repentance, *i. e.*, a change of the entire life and character for the better [good works, which shall and must follow conversion], we will not make any opposition." (*Trigl.*, p. 259.) But he must not, as Professor Hallesby does, name the creation of the new life as the one important thing in conversion. It is an important thing, but it must be put where the Confession puts it: "Neither can there be true conversion or true contrition where mortification of the flesh and good fruits *do not follow.*" (*Trigl.*, p. 291.) Professor Hallesby is far from denying that the creation of faith makes one a Christian, but in defining conversion as he does, he betrays his pietistic bent. All through the book he gives sanctification *undue* prominence. — Just one more point. We had the statement: God will "let none be eternally lost without first being awakened out of their sleep in sin," etc. (P. 135.) It is repeated on page 161: "This is the unspeakably gracious aspect of our spiritual awakening, that God does not permit a sinner to enter into eternal torment without first having met God face to face." No Scriptural authority is quoted for such a statement. There is none. But our flesh thinks it would not agree with the justice and mercy of God if men were lost who never heard the Gospel. And so theologians have conceived and spread the idea that there is a possibility of salvation in "Hades" for those who did not hear the Gospel in this life. Professor Hallesby is an exponent of this view. He does not express it in this book in so many words, but it lies back of the statement that God does not permit a sinner to enter into eternal torment without first having met God face to face. This is one of the intellectual crosses Biblical theology imposes upon us: "When we see that God gives His Word at one place but not at another, . . . in these and similar questions Paul fixes a certain limit to us." (Formula of Concord; *Trigl.*, p. 1081.) Here are questions we cannot answer. Professor Hallesby lists a large number of such intellectual crosses and warns against attempts to solve the paradoxes in Christian theology. *One* paradox he attempts to solve by insisting on making the statement under discussion.

TH. ENGELDER

**Our Knowledge of God.** By John Baillie. Charles Scribner's Sons, New York. 263 pages. 5¾×9. Price, \$2.50.

Ever since Karl Barth enunciated his peculiar, extreme tenets about God's "wholly-other-ness," thus fixing an impassable gulf between the unapproachable Creator and Sovereign and trembling, helpless man, in whom the divine image has been so utterly destroyed and the *corruptio hereditaria* has become so absolute that outside Christ he knows nothing of his Lord, he has been attacked by both Lutheran and Reformed conservatives. Ultra-Reformed Barth (and, to some extent, Barthian Brunner, too) is here challenged anew by a conservative Calvinist (for Baillie is professor of divinity in the University of Edinburgh), who defends the *scientia Dei naturalis*, though not in the sense of our Lutheran

dogmaticians. Admitting a "self-disclosure" of God, he nevertheless interprets this as a "mediated immediacy"; in other words, man knows God not *through* the world (the ancient categories: creation, providence, the *lex inscripta*), but *with* the world, nature itself being divinely sacramental and so revealing God to every soul. Baillie, however, discards the old distinction of our dogmaticians between *natura* and *gratia*, *natural religion*, which is not sufficient to salvation, and *revealed religion*, centering in Christ, which alone can save. So also he casts aside the distinction between *ratio* and *fides*, for he suggests that there are better Christians among unbelievers than among believers, and this not in the popular sense in which the words have hardly any meaning, but in a real and literal sense. After all, however, Baillie can assert this without reaching beyond orthodox Calvinism with its fundamental tenet of the immediacy of the Spirit's operation in the heart. Zwingli thus expected to find some decent Greek and Roman heathen in heaven, and Baillie holds that, while unbelievers may not see God operative in their souls and actions, Christians may see Him there. In his argument against Barth, Baillie of course goes too far; yet his book makes interesting reading, since, contrary to most modern writers, he is clear and logical everywhere and in a strange way combines the greatest erudition with the greatest interest.

J. THEODORE MUELLER

**Theologisches Wörterbuch zum Neuen Testament.** In Verbindung mit 57 Gelehrten herausgegeben von Gerhard Kittel. Vierter Band. Neun Lieferungen von je 64 Seiten. Verlag von W. Kohlhammer, Stuttgart. Subskriptionspreis der Lieferung: RM. 2.90.

Nach längerer Zeit bringen wir wieder einmal dieses ganz hervorragende, einzigartige Werk zur Anzeige. Drei Bände sind vollendet. Der erste Band, der im September 1933 vollständig geworden ist, umfaßt auf 793 Seiten in großem Lexikonformat die Artikel der Buchstaben  $\alpha$ — $\gamma$ ; der zweite Band, im September 1935 fertiggestellt, umfaßt auf 958 Seiten die Artikel der Buchstaben  $\delta$ — $\eta$ ; der dritte Band, der anfangs 1938 herausgegeben worden ist, bringt auf 1104 Seiten die Artikel der Buchstaben  $\theta$ — $\kappa$ . Das Werk wird nach dem ursprünglichen Plan noch weiter in Lieferungen von je 64 Seiten herausgegeben — alle zwei Monate erscheint eine Lieferung —, und die Subskription auf die schon erschienenen Bände steht noch offen. Die vorliegenden Lieferungen umfassen die Worte  $\lambda\alpha\gamma\chi\acute{\alpha}\nu\omega$  bis  $\mu\acute{\epsilon}\mu\phi\omicron\mu\alpha$ . Leider ist in den letzten Monaten keine neue Lieferung in unsere Hände gelangt, wahrscheinlich infolge der Kriegsverhältnisse und des unregelmäßigen Postverkehrs. Wir können nun, was wir früher schon gesagt haben, nur wiederholen, daß nämlich dieses Werk besonders bedeutsam ist wegen seiner tatsächlich monographischen Bearbeitung wichtiger neutestamentlicher Begriffe. Das gilt gerade auch von den vorliegenden Teilen. Da finden wir zum Beispiel die wichtigen Begriffe  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\lambda\acute{o}\gamma\omicron\varsigma$ ,  $\acute{\epsilon}\kappa\lambda\acute{\epsilon}\gamma\omicron\mu\alpha$  und 10 andere auf 128 Seitenörtert. Die Ausführungen hängen freilich oft von dem theologischen Standpunkt der sehr verschieden gerichteten Bearbeiter ab; aber wenn diese konservativ sind, ist nicht bloß außerordentlich reichhaltiges Material — wie in allen Artikeln — dargeboten, sondern auch die rechte theologische Bedeutung der betreffenden Wortgruppe. Das gilt zum Beispiel von den 14 Wörtern, die mit  $\lambda\acute{\upsilon}\omega$  ( $\lambda\acute{\upsilon}\tau\omicron\nu\omicron\nu$ ,  $\alpha\nu\tau\acute{\iota}\lambda\upsilon\tau\omicron\nu\omicron\nu$ ,  $\lambda\upsilon\tau\omicron\rho\acute{\omega}$ ,  $\acute{\alpha}\rho\lambda\acute{\upsilon}\tau\omicron\rho\acute{\omega}\varsigma$  usw.) zusammenhängen und die von Προδίκη in

Erlangen und Büchsel in Koftod bearbeitet worden find. Dasselbe läßt sich sagen von der Wortgruppe  $\mu\alpha\upsilon\theta\acute{\alpha}\nu\omega$  auf den Seiten 392—466, die in den Händen von Kengstorf lag, und von der Wortgruppe  $\mu\alpha\gamma\tau\acute{o}\varsigma$  auf den Seiten 477—520, die von Strathmann in Erlangen bearbeitet worden ist. Freilich müssen wir auch diesmal einschärfen, daß das Werk prüfende Leser verlangt. Der wichtige Artikel  $\lambda\acute{o}\gamma\omicron\varsigma$  kann von jedem mit großem Nutzen studiert werden; aber wir müssen doch sagen, daß in dem Prolog des Johannesevangeliums, Kap. 1, 17, die Antithese nicht ist  $\nu\acute{o}\mu\omicron\varsigma$  —  $\lambda\acute{o}\gamma\omicron\varsigma$  (mosaischer  $\lambda\acute{o}\gamma\omicron\varsigma$ , Torah), sondern  $\nu\acute{o}\mu\omicron\varsigma$  —  $\chi\acute{\alpha}\rho\iota\varsigma$ , mit andern Worten der paulinische Gegensatz. Die Gnade und Wahrheit ist nicht der  $\lambda\acute{o}\gamma\omicron\varsigma$ , sondern sie fließt aus ihm. (S. 138.) Besonders müssen wir wider mit Bedauern sagen, daß die sogenannten „wissenschaftlichen Ergebnisse“ der höheren Kritik und der „Quellenscheidung“ in den biblischen Büchern in diesem Werke eine große Rolle spielen und eine falsche Lehre von der göttlichen Offenbarung hervorrufen. Wir hatten kürzlich Veranlassung, in dem schon fertiggestellten dritten Bande unter dem Worte  $\kappa\acute{\alpha}\tau\omega$  die Rubrik „Der Schöpfungsglaube im Alten Testament“ nachzuschlagen. Aber da wird der gefährliche Irrtum ausgeführt, daß wir in den ersten Kapiteln der Bibel nicht eine unmittelbare Offenbarung, die Gott den ersten Menschen gegeben hat, haben, sondern eine sehr mittelbare, die nur keimartig in der „Offenbarung der Geschichte“, das heißt, der Geschichte Israels, enthalten war und von dort zur Entfaltung gekommen und nachträglich an den Anfang der Bibel gestellt worden ist. Darum soll auch das erste Wort der Bibel „Am Anfang schuf Gott Himmel und Erde“, von der Offenbarung aus gesehen, nicht das erste Wort der Bibel sein, vielmehr ist „das primäre Zeugnis des Alten Testaments das von dem geschichtsmächtigen Gott, dem Gott Abrahams, Isaaks und Jakobs, dem Gott, der das Volk Israel aus Ägypten durch das Rote Meer und den Jordan in das Gelobte Land führte, dem Gott, der die Kriege Israels leitete. Es geht im Alten Testament nicht von der Schöpfung zur Geschichte, sondern umgekehrt, also nicht: der Schöpfer (Subjekt) ist Jahwe (das heißt, der Gott Israels), sondern: Jahwe (Subjekt) ist der Schöpfer“. (III, 1004.) Demgegenüber muß festgehalten werden wie Dr. P. Peters in einer Besprechung dieser Sache in der „Ev.-Luth. Freikirche“ sagte, daß „es nach biblischer Offenbarung tatsächlich von der Schöpfung zur Geschichte geht, daß in der Bibel zuerst Gott als Schöpfer (Elohim) und dann erst des weiteren Gott als Gott Israels (Jahwe) geoffenbart ist. Wiederholen wir dasselbe mit den Worten Otto Webers, ‚Bibelkunde des Alten Testaments‘: ‚Die Bibel beginnt nicht mit dem Gott, der erwählt, sondern mit dem, der der Schöpfer und darum der Herr ist, der erwählen kann.‘ Damit ist aber auch zugleich das andere im Gegensatz zu dem Entwicklungsgebanten des ‚Theologischen Wörterbuches‘ von Offenbarung und Glauben im Alten Testament festzuhalten: Die Offenbarung der Schöpfungswahrheiten im Alten Testament ist nicht eine ‚Offenbarung in der Geschichte‘ und damit eine Offenbarung, die erst aus der Geschichte geschlossen und in ihrer Entwicklung von der Geschichte Israels abhängig ist, sondern eine Offenbarung v o r aller Geschichte, eine Offenbarung im Paradies. Auch nach dem Fall hat sich gegen später der Verkehr Gottes mit den Menschen noch in unmittelbarer Offenbarung vollzogen (vgl. 1 Mos. 3, 8 ff.; 7, 16; 11, 18), so daß sie ganz unabhängig von der Offenbarung in der Geschichte Israels war.“ Aber wir wiederholen, daß in keinem andern Werke so ungeheuer viel Material zusammengetragen ist wie in diesem Wörterbuch und daß es darum wohl die größte theologische Publikation der Gegenwart ist, die in der ganzen theologischen Welt

gebraucht wird. Ein indischer Missionar, der zugleich *doctor philosophiae* und *doctor theologiae* ist, schreibt: „Das ‚Theologische Wörterbuch‘ ist ein Hilfsmittel, das mich immer wieder mit Dank erfüllt. Wer es richtig zu gebrauchen versteht, wer die Lieferungen fortlaufend in sich aufnimmt und sich hineinarbeitet, so daß er sich darin ‚wie zu Hause‘ fühlt, der besitzt in diesem Wörterbuch eine ganze Bücherei neutestamentlicher Auslegung. Die schlichten, schweren Bände gehören zu den Schätzen meiner kleinen Handbücherei. Aber auch sie sind nicht ungefährdet. Wenn ihnen auch nicht ‚die Motten und der Rost‘ drohen, so warten dafür Schimmel und weiße Ameisen nur darauf, auch an ihnen ihr Zerstörungswerk auszurichten. Hier in dem feuchten Klima der Westküste Südbindiens lernt man, sein Herz nicht an Bücher zu hängen, lernt man gleichgültig werden gegen jede Art von Zerstörung der äußeren Buchgestalt. Da ‚schwitzt‘ die Farbe des Einbands aus, besonders bei den englischen Büchern; da schimmelt jede Stelle, wo der Buchbinder Leim genommen hat. So werden die meisten Bücher unansehnlich und häßlich. Aber zu den wenigen Büchern, die selbst dem Klima der Malabarküste widerstehen können, die also nicht schimmeln, gehört unser Wörterbuch. Das macht den Umgang mit ihm auch äußerlich zur Freude.“

L. Fürbringer

**The Final Home of the Redeemed.** By Frank S. Weston, M. A., D. D.  
Zondervan Publishing House, Grand Rapids, Mich. 64 pages, 5×7½.  
Price, 35 cts.

We are reviewing this booklet only because our readers want to be kept informed also concerning the strange phenomena that appear in the theological field. This booklet makes dizzy reading. Dr. Weston, a former professor at the Gordon School of Theology in Boston, places the final home of the redeemed on this earth. He does not like "the old hymn": "With Thee we'll reign, with Thee we'll rise and kingdoms gain beyond the skies." For "heaven is for God and the angels." But "the earth hath He given to the children of men," Ps. 115:16. "Mark these words. So far as revelation shows, no other home is prepared for man." "The earth abideth forever. Wonderful changes are to take place. But it will still be earth. There will be hills and valleys, mountains and rivers. The material earth is not to cease to exist." Yes, material. "In this place of eternal blessedness there will be ground to walk upon, scenes of luxuriousness to delight the corporeal senses. . . . We shall walk forever in a land replenished with sensible delights and those sensible glories which will be most profusely scattered over the new earth, wherein dwelleth righteousness." "When a person is fully redeemed, he will have a material body." And "strip heaven of all vegetable and animal life, and its most attractive features are gone. Such a world would be no heaven." We get another whirl when Dr. Weston offers this argument: "In man there continues the love for the place where he was born. It is a human instinct. It is right that we should so feel. Home is never forgotten. The earth is our home. Here we were born; here we die. Here we shall spend eternity." "Is it not a fact that the average Christian of our day wants to stay in this world as long as he can?" Next the Scripture-proof. The statement "Animals share with man immortal life" is proved by Ps. 36:6: "O Lord, Thou preservest man and beast." Another whirl: "No more sea.' By the disappearance of the sea the earth will become

an enlarged habitation. The enormous space now occupied by the restless ocean will furnish accommodation for untold millions." However, "it is not improbable that rivers may continue." A final whirl: "The higher management and control of the world will be in the hands, first, of Christ Himself and under Him in the hands of men — of men once like the mortal sojourners they govern, but now glorified like their Lord, and now living amid their mortal kindred as princes and kings." (*Mortal sojourners?* In the millennium the saints govern mortals. That makes sense. But how can Dr. Weston find *mortals* on his new earth, where "there shall be no more death"?) — Luther is once quoted, on page 27. But Luther, though he did teach "transformation," distinctly states that "all that which belongs to the substance of these temporal things shall cease" (VIII:1222. See also p. 1187 f. I:80.) — Dr. Weston is not quite consistent when he stresses the word "*earth*" in the Scriptural phrase "a new heaven and a new earth." If he insists on being literal, what will he do with the "*new heaven*"? *Bibliotheca Sacra* is consistent and finds a use both for the new heaven and the new earth. "Israelites, as a nation, have their citizenship now and their future destiny centered only in the earth, reaching on to the New Earth which is yet to be, while Christians have their citizenship and future destiny centered only in heaven extending on into the New Heavens that are yet to be." (1934, April, p. 147.)

TH. ENGELDER

**Psychology and Pastoral Work.** By Eric S. Waterhouse, M. A., D. D. Cokesbury Press, Nashville, Tenn. 316 pages, 6×8¾. Price, \$2.50.

"No man was made a better minister by knowing the theory of psychology alone, but many a man has been made far more effective by being able to bring his knowledge of psychology into relationship with his work," says the author on page 13. He strongly advises all pastors to devote much of their time to the careful study of psychology. "Those whose college days were innocent of psychology will at least have this advantage, if now they take up this study, that this young science grows so quickly that it soon outgrows its clothes. [!] Those who start now will at least see psychology in modern garb, not in the raiment of twenty or thirty years ago. The minister who wishes to study psychology would be well advised to obtain tuition. A good correspondence course is better than nothing." (P. 13 f.) If that is impossible, he advises to begin with a standard text-book of general psychology. Unfortunately, most text-books on psychology and, I dare say, most correspondence courses are more or less at loggerheads with Biblical Christianity. The book under review is no exception. We read: "When verbal inspiration was an accepted doctrine, the close study of the sacred tongues was a necessary sequel." (P. 12.) "We still educate our ministry as if the chief need were to know God as the Jews and early Christians saw Him." (P. 13.) "Increasingly I am coming to see that the sinfulness of sin lies in the suffering and injury it causes to others. Some sex offenses stand condemned at once by that criterion. Others are much less serious." (P. 254.) As an example he lists the case of a man who was living with a woman not his wife, although both were church-members. "It was



a story so pitiful that the minister could not bring himself to refuse to them the membership both strongly desired to keep. I think he was right." (P. 255.) "The way of union lies, not by trying to find doctrinal bases of union, but by common service. If the churches would act together, we should have all the advantages of union without needing to change any one's creed." (P. 306.)

We regret that the author takes this attitude toward Biblical Christianity and even common decency; for the pages of his book abound in practical and helpful suggestions and offer many a sound advice with regard to the pastor's preparation for his work and his approach to various classes of people he is sure to meet. From his stimulating chapter on sermon preparation and delivery we quote only one brief paragraph on the use of notes or manuscripts: "Lessons can be read. They are the words of others. One's own words are always more effective when directly spoken. A sermon is an appeal. It is personal, meant to have a definite result, to obtain a response of some kind from the hearers. One can understand a man who writes a proposal of marriage and sends it, but surely no man ever produced a manuscript from his pocket and read his proposal! It is hardly less unfitting to read a sermon meant to woo men and women to righteousness and God. Yet the practice is common." (P. 218.) At the close of this paragraph he tells the pastors who read through sheer laziness in order to save the trouble of getting a sermon ready for delivery: "To these, my advice is short — resign the habit or the ministry!"

The book may be used to good advantage by pastors who will supply the proper Christian background, the lack of which is unfortunately very apparent in almost every chapter of the book. TH. LAETSCH

### BOOKS RECEIVED

*From the Westminster Press, Philadelphia:*

**Getting Along Together.** A Study in Christian Adult-Youth Relationships for Personal Reading and Discussion Groups. By Percy R. and Myrtle H. Hayward. 56 pages, 5×7½.

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

**When Life Seems to Pass Us By.** Daily Devotional Readings from July 1 to August 18, 1940. By Richard A. Jesse. 63 pages. Price, 5 cts. per copy, postpaid, and \$3.00 per hundred, postage extra.

**Die Rechte deiner Gerechtigkeit.** Ps. 119, 7. Kurze Andachten fuer die Zeit vom 1. Juli bis zum 18. August 1940. Von Karl Wyneken. 59 Seiten. Preis: 5 Cts.; das Hundert \$3.00, Porto extra.

**Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations.** No. 55: "Behold, I Stand at the Door." Mixed and treble choir. By Wauer-Buszin. 9 pages, 7×10¾. Price, 35 cts.

**Sacred Solos.** No. 14: "The Lord Be with You." Medium. By H. A. Polack. One page, 9¼×12¼. Price, 20 cts.