

Concordia Theological Monthly

Continuing

Lehre und Wehre (Vol. LXXVI)

Magazin fuer Ev.-Luth. Homiletik (Vol. LIV)

Theol. Quarterly (1897—1920) - Theol. Monthly (Vol. X)

Vol. II

April, 1931

No. 4

CONTENTS

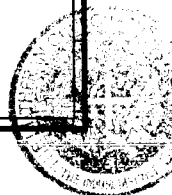
	Page
ENGELDER, TH.: Ist der Papst der Antichrist?.....	241
KRETZMANN, P. E.: "Hielt er's nicht fuer einen Raub," Phil. 2, 6.....	244
ENGELDER, TH.: Zurueck zu Luther!.....	258
KRETZMANN, P. E.: Luther's Use of Medieval Hymns..	260
WENGER, F.: Studie ueber die Eisenacher Epistel des Sonntags Misericordias Domini.....	273
Dispositionen ueber die von der Synodalkonferenz ange- nommene Serie alttestamentlicher Texte.....	283
Theological Observer. — Kirchlich-Zeitgeschichtliches.....	294
Book Review. — Literatur.....	312

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.

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



ARCHIVE

tors, die wie kitzende Waffen klingen oder wie das Klirren einer Prophetenharfe, so daß, wenn irgendwo — und es geschieht heute nicht selten — ein Lutherwort zitiert wird, die Menschen stillstehen und sagen: So konnte nur ein Luther sprechen, das ist die Kraft Luthers! Sprache und Inhalt lassen sich bei Propheten nicht trennen. Es ist ähnlich wie bei der Bibel: Man kann ihren Sinn, auch ihre Sätze, modern wiedergeben, aber der einfache Mann sagt: Das ist nicht das Bibelwort. . . . Ein 'übersetzter' Luther hat nicht mehr die Kraft Luthers. Ob da die Menschen noch stillstehen, ob sie sich dafür interessieren werden? Ob sie einen Text weiterlesen werden, dem die Kraft der Originalität, die unvergleichliche Melodie der Sprache Luthers, genommen ist? einen Text, der im Original Funken sprüht, aber in der Übersetzung oft langweilig ist? Das ist unsere Frage, unsere Sorge. Man hat schmerzliche Erfahrungen mit manchem Kirchenlied gemacht, das man 'verbessern' wollte; ebenso mit Gebets- und Kirchenbüchern der Alten. Liegt darin nicht eine Lehre? Man will Luther wieder zum Christenvolk reden lassen; aber einen Luther ohne die Luthersprache? Wir gehen so weit, zu behaupten: Ein ganz einfaches Wort Luthers in der Luthersprache schlägt ein; und bedeutende Worte Luthers ohne seine Sprache werden überhört."

Wir fragen: Ist es wirklich wahr, daß unserm Christenvolk Luthers Deutsch nicht mehr verständlich ist, wie Wolfgang Meßger behauptet? Wir machen die gegenteilige Erfahrung. Die Missourisynode hat beinahe, so lange sie besteht, „Luthers Volksbibliothek“, „Zu Nutz und Frommen des lutherischen Christenvolks ausgewählte vollständige Schriften D. Martin Luthers *u n v e r ä n d e r t* und mit den nötigen erläuternden Bemerkungen abgedruckt“, in dreißig Bänden. Unsere Glaubensbrüder in der Freikirche von Sachsen u. a. St. haben wohl an die hundert „Lutherhefte“ mit kurzen Bemerkungen, aber ebenfalls mit dem *u n v e r ä n d e r t e n* Lutherwort. Und sowohl wir in unserer „Luthers Volksbibliothek“ wie sie in ihren „Lutherheften“ werden von unserm lutherischen Christenvolk verstanden. Das wissen wir aus Erfahrung. F. P.

Book Review. — Literatur.

His Very Own. Paul's Epistle to the Ephesians. By *Norman B. Harrison, D. D.*, Pastor, Bible Teacher, and Evangelist. The Bible Institute Colportage Association, Chicago, Ill. 176 pages, 5×7½. Price, \$1.00.

We are dealing here, not with a detailed exegetical exposition, but with a series of lessons presenting the outstanding thoughts of this remarkable letter. The following are the topics treated: What We May Expect to Find in Ephesians; The Most Wonderful Story Ever Told; The Most Wonderful Body Ever Formed; The Most Wonderful Building Ever Built; The Most Wonderful Walk Ever Undertaken; The Most Wonderful Bride Ever Wooed and Won; The Most Wonderful Warfare Ever Waged; The Church of Christ: His Very Own. — It is a matter of rejoicing that books of this type still appear on the American market; for though

there is a tinge of Arminianism (or synergism) on page 32: "So far as every man in the world is concerned, he is free to accept Christ. . . . The Gospel invitation is his. He can and should accept," and of millennialism on page 90: "In the coming day the number of the lost will be forgotten, so infinitesimal in comparison with the company of the redeemed" (cp. Matt. 24, 22; Luke 17, 33—36, etc.), yet these bad sections are more than compensated for by the splendid exposition of Eph. 2, in which the truth is very ably and emphatically set forth. There are outstandingly impressive sections also on pages 100, 102, 110, and the explanation of *redemption*, *atonement*, and *mystery* is in every case very much to the point. Even if the trumpet is uncertain on a few notes, it is, on the whole, very clear, and the book is well worth studying. It is bound in cloth, with gold stamping on cover and back.

P. E. KRETZMANN.

Why Thousand Years? By *Rev. William Masselink, Th. M., Th. D.*
Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 224 pages,
5½×8. Price, \$1.50.

Issuing from the press of the Dutch Reformed Church, in which Dr. Masselink is a minister, this book is the best critique of Chiliasm that has appeared in many years. Not only the unscriptural scheme of Dispensationalism, but the lack of Scriptural proof for the various details of the chiliastic scheme are treated with great fulness. While this material might be found in other books, the wider implications of the Fundamentalist type of Chiliasm had never been systematically treated until Dr. Masselink analyzed them in his chapters on the chiliastic rejection of infant baptism, on their perversion of the concept kingdom of God, their opposition to creeds, their confusion concerning Law and grace. We have scant hope that the reading of this book will convince millennialists of their error. If that were possible, the publication, two years ago, of Mr. Philip Mauro's *The Gospel of the Kingdom* would have resulted in a series of public retractions on the part of Fundamentalist spokesmen. But while the leaders in the movement seem to be beyond the pale of reasonable argument, a book like *Why Thousand Years?* should act as a deterrent for many who have become infected with the viewpoints of the Scofield Bible and other millenarian writings. There are Lutherans, too, who are greatly in need of a corrective like that supplied by this Dutch Reformed writer.

THEODORE GRAEBNER.

Die Schätzung des Quirinius bei Flavius Josephus. Eine Untersuchung: Hat sich Flavius Josephus in der Datierung der bekannten Schätzung (Luf. 2, 2) geirrt? Von Dr. W. L o d d e r. Verlag von Dörffling und Franke, Leipzig. 96 Seiten 6×9. Preis, kartoniert: M. 4.

Diese Monographie ist ein wertvoller Beitrag zu der vielverhandelten Frage über den Zeitpunkt des Quirinius, Luf. 2, 2. Fast allgemein hat die moderne Kritik und Exegese den Evangelisten Lukas hier eines chronologischen Irrtums beschuldigt und behauptet, daß der Zeitpunkt erst zehn Jahre später stattgefunden habe. Ausführlich handelt über diese Sache Schürer in seinem bekannten Hauptwerke über dieses Gebiet, „Geschichte des jüdischen Volkes im Zeitalter Jesu Christi“, und stellt es als Tatsache hin, daß Lukas sich geirrt habe, wenn er sagt: „Das Hauptbedenken gegen den Bericht des Lukas ist aber: ein unter Quirinius gehaltener Zeitpunkt konnte nicht in die Zeit des Herodes fallen, da Quirinius bei

Lebzeiten des Herodes niemals Statthalter in Syrien war.“ (I, 534.) Der kürzlich verstorbene bekannte Historiker Eduard Meyer schreibt in einem seiner letzten Werke, „Ursprünge und Anfänge des Christentums“, daß Lukas ein großes chronologisches Versehen begangen habe, indem er den von Quirinius durchgeführten Zensus von Syrien und Palästina in die Zeit der Geburt Christi setze. (Lodder, S. 2.) Wir können hier nicht die ganze Frage aufrollen, betonen aber zunächst, daß, selbst wenn wir einmal eine chronologische Schwierigkeit und einen vermeintlichen Widerspruch mit den Angaben der Weltgeschichte nicht lösen können, der bekennnistreue Lutheraner mit Luther sagt: „Die Schrift hat noch nie geirret“ (XV, 1481) und mit Galob: „Nullus error vel in leviculis, nullus memoriae lapsus, nedum mendacium ullum locum habere *postest* in universa Scriptura“ (Baieri Compendium, ed. Walther, I, 105). Aber je und je haben sich bibelgläubige Exegeten auch mit dieser Frage auseinandergesetzt. Stöckhardt, in seiner „Biblischen Geschichte des Neuen Testaments“, die bei ganz einfacher Darstellungsweise auf sorgfältigen Studien ruht, bietet eine Lösung der Schwierigkeit in ein paar Sätzen. (S. 9. 10.) A. V. Gräbner schrieb einen ausführlichen Artikel im *Theological Quarterly*, III, 187, „The Census in the Days of Herod“, und teilte darin viele Einzelheiten mit, die der berühmte schottische Historiker und Archäolog Sir William Ramsay zusammengetragen hatte in seinem Buch *Was Christ Born at Bethlehem?* P. C. Kreckmann beantwortet die Frage: „When was Jesus Born?“ im *THEOLOGICAL MONTHLY*, V, 353. Ramsay hat dann seine Studien und Forschungen weiter fortgesetzt und in seinem Werke *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* mehrere Kapitel darüber dargeboten: „Luke’s Account of the First Census“, „The Augustan Census System“, „When Quirinius was Governing Syria“, Studien, die auch der Verfasser der vorliegenden Untersuchung kennt und schätzt. (S. 64. 71. 72. 91.) Ramsay, der gar nicht Theolog von Beruf ist, aber sich besonders für den Apostel Paulus und seinen Schüler Lukas historisch interessiert, hat, wie schon diese Kapitelüberschriften zeigen, das ganze römische Zensusystem und seine Geschichte durchforscht und nachgewiesen, daß verschiedene solche Schätzungen stattfanden. Seine Studien sind besonderer Beachtung wert, und wir setzen nur einen Schlußsatz hierher: „This theory is an astonishing example of modern European capacity for making false judgments. From Strauss to Schmiedel, what a series of distinguished and famous scholars have blindly assumed that their inability to estimate historical evidence correctly was the final and sure criterion of truth! This we can now say freely because the whole matter, so far as the census is concerned, has passed out of the sphere of speculation into the region of definite historical truth. We know that Luke was right in the external facts because the records have disclosed the whole system of the census“ (p. 253 f.). Auch der bekannte amerikanische neutestamentliche Exeget A. A. Robertson sagt in seiner *Translation of Luke’s Gospel* zu Luk. 2, 2: „Luke has been wonderfully vindicated by modern discovery in the historical statements in these verses“ (p. 148). — Unser Verfasser greift nun die Sache von einer andern Seite an. Dr. Lodder ist ein niederländischer Gelehrter, der lieber in seiner Muttersprache die Untersuchung veröffentlicht hätte; aber das Holländische ist eben keine Weltsprache wie das Deutsche, Englische und Französische. Er stellt das Problem so: „Entweder hat Lukas sich geirrt, als er den Quirinius die Schätzung noch bei Lebzeiten des Herodes (also vor dem Jahre 4 nach Christo) durchführen läßt; dann hat Josephus recht. Oder Lukas hat recht;

dann hat Josephus irrtümlich die Schätzung mindestens zehn Jahre zu spät angesetzt. . . . Von den meisten Kritikern wird der Irrtum Lukas zur Last gelegt. . . . Wir möchten die zweite Möglichkeit in Frage stellen und untersuchen, ob nicht Josephus sich vielleicht geirrt hat." (S. 2.) Und er stellt nun eine eingehende Untersuchung an über die Quellen des Josephus für die Jahre 37 bis 4 vor Christo, behandelt die Daten der wichtigsten Ereignisse aus Herodes' letzten Lebensjahren, Josephus' Abschnitte über Quirinius und über die Tätigkeit des Quirinius in Syrien und macht nähere Angaben über die Zeit der Schätzung. Und er kommt nach eingehenden scharfsinnigen Untersuchungen zu dem Resultat, daß Josephus, wie das auch sonst bei ihm vorgekommen ist, sich geirrt hat; und gerade auf Josephus haben die modernen Kritiker, die immer dem Lukas den Irrtum zuschreiben, sich verlassen. So ist diese Spezialuntersuchung ein wertvoller Beitrag zu der Frage des Zensus des Quirinius. L. F ü r b r i n g e r.

Christian Doctrine. By Prof. E. Hove. Augsburg Publishing House, Minneapolis, Minn. 1930. 474 pages, 6×9. Price, \$4.00.

This book by the late Dr. Hove, who graduated from Concordia Seminary, St. Louis, in 1887 and taught dogmatics at Luther Seminary, of the Norwegian Lutheran Church, from 1901 to 1927, is, for the most part, such a helpful compendium of Lutheran dogmatics that we wish we could recommend it unreservedly. Reading it, one is carried back to the days when we sat at the feet of Dr. Walther. It is a pleasure to trace in it the influence of Dr. Walther and the other standard Lutheran dogmaticians. First of all, "as will be noted in his dogmatics, Dr. Hove's motto has been 'It is written'" (J. A. Aasgaard). The book is refreshingly lavish with Scripture-quotations, and the use the author makes of Scripture to prove and unfold his doctrinal statements reflects his firm belief in the verbal inspiration and the consequent absolute inerrancy and the supreme and sole authority of Scripture. In presenting these Scripture-teachings, he employs the method and terminology of the Confessions and the orthodox dogmaticians, so that one who has studied Baier-Walther, Graebner, Pieper, finds himself in familiar and congenial surroundings. And the language employed is of the plainest, frequently most impressive in its simplicity. (The spots which show faulty English and some typographical errors can be attended to in a subsequent edition.)

But with all this the book has a serious fault. It lies in the presentation of the doctrines of conversion and election. The doctrine of conversion is presented correctly *in thesi*. The synergistic antithesis is also correctly presented — in general terms. "The view that a man may cooperate with God before or in his regeneration is what is known as synergism, which is rejected in the Lutheran Church. . . . Scripture speaks of no intermediate state between life and death, nor can we conceive of any such state. . . . The quickening power is communicated *in* the quickening, *in* regeneration, not *before* regeneration" (p. 247). "When others accept the call and are converted and saved, it is not because God's call in that case is more earnest and efficacious nor because these men are by nature better than the others" (p. 241). And all of this is substantiated with a multitude of clear and emphatic Scripture-statements. But still the presentation of the synergistic antithesis is faulty. It is too general. It does not deal with the developments of the present day. The

synergistic terms given currency in the late controversy are neither mentioned nor analyzed. That must be done—in the interest of the unity of faith.

The treatment of the doctrine of election is altogether inadmissible. "The Lutheran Doctrine of Election" is presented in two sections, the first of which, § 225, gives verbatim the Eleventh Article of the Epitome. That is proper and in order. § 226 has the heading: "Notes on the Lutheran Doctrine of Election, Based Chiefly on Rom. 15, 4." We have here on twelve pages a fine, eloquent, comforting dissertation on the Christian hope; but the doctrine of election is not unfolded. While in the other chapters there is a wealth of proof-texts, here the pertinent, familiar passages, such as Eph. 1, 3 ff.; Rom. 8, 28—30, are not as much as mentioned. The only text quoted that mentions election is Rom. 8, 31—39, and that is adduced in proof of the statement: "Blessed is the man that trusteth in the Lord of hosts" (p. 406). The important discussions of the last sixty years are ignored. Article XI certainly gives the doctrine of Scripture. But there are those who dissent from Article XI. And nothing is said about that. The nearest approach to a presentation of the doctrine of election is found on page 402: "Scripture assures us that whatsoever God does for our salvation here in time has been planned and decreed from eternity; it is not the result of chance nor of a transitory impulse or a changeable caprice, but it is the result of eternal counsels and decrees, proceeding from infinite love and wisdom. Scripture reveals furthermore that God from eternity has not only planned the salvation of mankind in a general way, but also thought of the individual, that He has taken counsel with Himself and planned how He might apply His universal grace to the individual, how He might lead the individual into, and keep him in, the way of salvation, how He might guide and deal with the individual, what particular ways and means He might employ in each individual case, what particular dispensations, crosses, trials, and tribulations might be beneficial to each individual, might help to chasten and improve him, to guard him against evils and dangers, and help to keep him faithful unto the end. That I, the insignificant individual, have not been overlooked or forgotten, but that, from ages eternal, God has thought about me, has cared for me, and provided for me in accordance with my particular circumstances and needs, is a very comforting thought. This strengthens my faith and my assurance of final salvation. And this is the chief purpose of the much-discussed doctrine of election, as Scripture plainly shows. To be assured of our election is the same thing as to be assured of our final salvation." We can subscribe to every word of this. But those who do not really distinguish between the universal will of grace and the decree of election could possibly also subscribe to it. The trouble is that nowhere is the exact doctrine of election presented in definite, clear-cut statements. Besides, how could the author avoid the discussion of the *intuitu fidei*? (In passing, we might point out that on page 80 *πρόγνωσις* is given the meaning of foreknowledge.) We do not know what to make of it. In other matters the author takes a determined stand. He treats of millennialism thoroughly, and though a party of the Norwegian Lutheran Church accepts it, he rejects, with the Confession, both the gross and

the subtle Chiliasm with its thousand years, gives a full exposition of Rev. 20, and on the basis of a most exhaustive and fine, scholarly study of Rom. 11, 25—27, on sixteen pages, rejects the dream of a universal conversion of the Jewish nation. The same direct method of treatment should have been applied to the doctrine of election. In view of the merit of the greater portion of the book we have written the greater portion of this review most reluctantly. TH. ENGELDER.

Peter the Fisherman-Philosopher. A Study in Higher Fundamentalism. By *John Murdoch MacInnis, Ph. D., D. Litt.* Harper & Brothers, New York, N. Y. 150 pages, 5×7½. Price, \$1.75.

This book is a demonstration of the fact that it is neither wise nor safe to try to effect a compromise with the theology of the "social gospel." The reviewer read the book with a great deal of interest, for there is much that is thought-provoking and stimulating; but it certainly is not the correct interpretation of Peter and his message. The author is an exponent of a false mysticism, on the Schleiermacher model. In so many places the presentation falls just short of the truth. In addition, there are many downright errors in the book. The author's effort to explain the mystery of inspiration lamentably fails to meet the standard. He seems finally to place it on a level with the inspiration of some good hymn or other poem (p. 55). But the poorest part of the book is that which attempts to portray redemption. The author often uses the old orthodox expressions, but he invests them with inadequate meanings. Statements like the following abound: "God is always carrying up the sins of the people in His purpose of redemption." That certainly does not agree with the definite statement of the Letter to the Hebrews concerning the "once and for always." To explain the sufferings of Christ by a reference to the sufferings of millions of soldiers in the World War (p. 79) is so totally inadequate as to approach the blasphemous. We cannot understand how G. Campbell Morgan could recommend the book. But we can understand why the Board of the Bible Institute in Los Angeles had the plates of the original edition of the book destroyed. It would have been better had it never been republished. P. E. KRETZMANN.

Through Nature to Nature's God. By *Frank S. Arnold.* Fleming H. Revell Co., New York, N. Y. 191 pages, 4¾×7¾. Price, \$1.50.

The author seeks to draw from discoveries of modern science, and also from some of its hypotheses, lessons for faith and conduct based upon real or fancied analogies. The purpose of the book is to counteract the materialistic view of nature, and to this end the author seeks to adapt the older cosmological argument to the modern scientific view of the universe. THEODORE GRAEBNER.

Sermon Sketches on the Old Epistle Pericopes. By *J. A. Dell.* 158 pages, 6½×8½. Cloth, gilt lettering. The Lutheran Book Concern, Columbus, O. Price, \$2.00.

This volume offers Lutheran pastors, as the title says, sermon sketches on the old Epistle pericopes. Each sketch, elaborated on the basis of a general theme and appropriate parts, emphasizes and correlates the outstanding thoughts of the text and applies them to present-day conditions.

On the whole, the author has produced a helpful, stimulating, thought-provoking book, which, we are sure, will prove itself a fine guide to busy pastors who wish to preach on the old Epistle pericopes. Quite obviously it was the purpose of the author to incite the pastor to serious thinking and research rather than to mechanical copying of a given material. For this reason he refrained from a detailed exegesis of the text and has confined himself to the chief lessons which the text suggests. However, the sketches must be used with care. Sometimes the author suggests sentences that are hardly in accord with the dignity of the pulpit. Cp. p. 91: "I read the sport page and the so-called funny page," etc. In places the illustrations are misleading, as, for example, on p. 98, where the relation of faith to love is explained in terms of electrical mechanics. Sentences such as: "Love establishes our relationship to God" (p. 98), must be rejected as theologically incorrect, even though the statement is somewhat modified later on. The parts do not always conform to the theme, and this at times makes the treatment of the sermon awkward. Strict attention to the *fundamentum dividendi* will always benefit the sermon. Occasionally the introductions to the sermons begin with rather irrelevant matter, as, for instance, on p. 125, where the author introduces the sublime thought of "God's Covenant with Man" with a reference to the Versailles Treaty, the League of Nations, etc. In directing the reader's attention to these defects, the reviewer, however, does not mean to deny that with proper care this volume of sketches may be of real help to the judicious pastor.

J. T. MUELLER.

In the Presence. Prayers and Meditations for the Quiet Hour of Remembrance and Devotion in the Holy Lententide. By *Paul Zeller Strodach*. 157 pages. The United Lutheran Publication House, Philadelphia, Pa. Price, \$1.00.

We are much dissatisfied with this book and sorely disappointed. Not only is the presentation couched in language so obscure that the ordinary reader cannot readily understand it, but the author utterly fails clearly to present the fundamental fact of Lent, to wit, that Jesus suffered and died as the sinners' Substitute, that by Him full salvation has been acquired for all sinners, and that through faith by the grace of God this salvation is received and enjoyed.

A sample is herewith given. On page 35 we read: "Through the hard realities of life is the way of the cross; and the cross was raised in the midst of them, because of them, and remains because of them. The Victor of the cross harvested His victory because He proved the divine end possible to be lived and accomplished mid this workaday existence of mine. Because of its far-swung turn away from God and His will and life the life that won through the way of the cross came and, having come and lived, accomplished the swing back. This, in the glory of the divine will, is the *normal* life of the follower on the way over against the normal life of the world. But the former is lived and won in the latter."

When the author says, page 29, "Jesus is ready always with His share; my faith is my part," he speaks as though the sinner were saved not merely by faith, but *because* of his faith, which, of course, is unscriptural.

J. H. C. FRITZ.

Seelsorge an den Jugendlichen. Von Paul Blau. 232 Seiten 6×9.
Preis: M. 8. — **Seelsorge an den Erwachsenen.** Von Paul Blau.
228 Seiten. Preis: M. 8. Druck und Verlag von C. Bertelsmann in
Gütersloh.

Der erste Band behandelt in neun Kapiteln die praktische Seelsorge am Kleinkind, im Kindergottesdienst, im Konfirmandenunterricht, in der Volksschule, in der höheren Schule, an der männlichen und weiblichen Jugend, während der zweite Band in zehn Kapiteln die Seelsorge im Dorf, in der Kleinstadt, in der Industriegemeinde, in der Großstadt, in der Inlands- und Auslandsdiaspora, in Krankenhäusern und Irrenanstalten, an Alkoholikern und Geisteschwachen behandelt. Die einzelnen Kapitel sind von verschiedenen Verfassern geschrieben. Beide Bände nehmen natürlich Rücksicht auf deutschländische Verhältnisse, sind auch nicht vom echtlutherischen Standpunkt geschrieben, und doch enthalten sie manches, was auch für die Pastoren unsers Landes und unserer Synode von Nutzen sein kann.

T h e o. L ä t s c h.

The Christian Family. By Geo. Walter Fiske, Oberlin College. The Abingdon Press, New York, N. Y. 138 pages, 5×8. Price, \$1.25.

This is one of a series of religious-education monographs which the Abingdon Press is issuing under the general editorship of John W. Langdale. Professor Fiske "pleads for the incorporation into the family life of America of those essentials of Christian teaching, example, and inspiration that will reestablish the Christian home as an unfailing source of regenerative power in the religious, economic, and political development of the nation and the world." He speaks frankly of the evils of our day resulting from the lack of proper home-training and shows how the work of the Church must fall down without due parental cooperation. Unfortunately the author's theology is liberal. He states: "Our home instruction in religion should unerringly aim to win our young folks to the religion of Jesus Christ, to an acceptance of His teachings as the purest the world knows, an adoption of His ideals as their own personal standards of living, and an acceptance of His personality as the guide and master and savior of their lives." Again: "The combination of all the world's noblest and purest ideals in the heroic personality of Jesus Christ, who lived the human life of God, makes Him our Savior from sin and low ideals and the Master of our consciences and wills."

However, the educator will find many useful thoughts and suggestions in this otherwise well-written volume.

W. G. POLACK.

Eingegangene Literatur.

Die folgenden Synodalberichte sind sämtlich im Concordia Publishing House, St. Louis, Mo., erschienen.

Proceedings of the Fifty-Fifth Convention of the Western District.
24 pages. Doctrinal Papers: "Archeology and the Bible," by Prof. W. A. Maier, Ph. D. "Living Up to Augsburg," by Rev. F. Niedner. In outline: *Worin besteht die Staerke der Kirche?* by Prof. Th. Engelder, D. D.; *Vom Privatstudium der Heiligen Schrift*, by Rev. Fr. Brust. Price, 25 cts.

Fifth Convention of the Northern Nebraska District. 50 pages. Doctrinal Paper: "The Relation of Synod to Its Members," by Rev. J. Holstein. Price, 16 cts.

Fünfte Jahresversammlung des Nord-Nebraska-Distrikts. 47 Seiten. Referat: „Die Eigenschaften Gottes.“ Referent: Prof. Th. Sätch. Preis: 20 Cts.

Vierzehnter Synodalbericht des Süd-Illinois-Distrikts. 92 Seiten. Referate: „Der rechtfertigende und seligmachende Glaube.“ Referent: D. P. G. Krezmann. "Why Do We Subscribe to the Augsburg Confession after Four Hundred Years?" Referent: P. Geo. Weiderwieden. Preis: 40 Cts.

Fifty-Sixth Convention of the Central District. 95 pages. Doctrinal Papers: *Die Geschichte des Mittleren Distrikts*, by Rev. P. Eickstaedt. In outline: "The Augsburg Confession," by Prof. E. J. Friedrich; "The Lutheran Sunday-school," by Rev. P. Dannenfeldt. Price, 40 cts.

Achtundfünfzigster Synodalbericht des Michigan-Distrikts. 80 Seiten. Referate: „Das Jubiläum unserer Bekenntnisschriften eine Aufmunterung zur Treue im Bekenntnis.“ Referent: P. C. J. Beherlein. "Christ for Us — We for Christ." Deutsche Übersetzung des englischen Referats von P. W. D. Leiß. Preis: 17 Cts.

Proceedings of the Fifty-Eighth Convention of the Michigan District. 67 pages. Doctrinal Papers: "Christ for Us — We for Christ," by Rev. W. O. Leitz. "The Jubilee of Our Confessional Writings an Admonition unto Faithfulness in the Confession of the Truth," by Rev. C. J. Beyerlein. Price, 16 cts.

Proceedings of the Twelfth Convention of the English District. 100 pages. Doctrinal Paper: "The Preparation of the Church for Its World Mission," by Rev. W. H. T. Dau, D. D. Price, 29 cts.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "April 31" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).