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CONTENTS

	Page
The Pastor and His Audience. P. E. Kretzmann	161
Walthers Ehrfurcht vor der christlichen Gemeinde. Jul. A. Friedrich	168
Kleine Hesekielstudien. L. Fuerbringer	177
Outlines on the Eisenach Epistle Selections	185
Brief Lenten Outlines	202
Miscellanea	206
Theological Observer. — Kirchlich-Zeitgeschichtliches	214
Book Review. — Literatur	229

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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ARCHIVES

Book Review — Literatur

Die Leidensgeschichte unsers Herrn und Heilandes Jesu Christi. By E. Eckhardt. Concordia Publishing House, St. Louis, Mo. 257 pages, 6×9. Price, \$2.00.

After all, the Passion-story is the best text for Lenten sermons. In view of this fact, preachers always welcome books which help them to penetrate deeper into the sacred record of our Lord's suffering and death and to apply the precious truths enshrined in it more effectively in their preaching. Pastor Eckhardt's book will be of great service in this respect. Some may wonder why it was not written in English. The answer is simple. It was written in the German language in order that it might be of assistance to the many younger pastors in our Synod who are compelled to preach German sermons despite the fact that they use the German tongue with great difficulty. For them this book will be a real boon; for it is written in a language that is not only terse and easily understandable, but also chaste, idiomatic, fresh and vigorous, and sometimes even beautiful. This is not to say, however, that men who are proficient in the use of the German will not be benefited by this book; for it contains a wealth of material.

This book is not a series of sermons or homiletic studies or devotional readings on the Passion-story. On the contrary, it is made up in the following way: The Passion-story is divided into fifty-four sections. Each section is supplied with a title and subdivided into a number of subheads, which in many instances may be used as sermon parts. Under the subheads the text is explained in short paragraphs composed of terse sentences. There is an abundance of pertinent Scripture-passages, most of which are printed in full. In every instance there are several paragraphs of applications to the faith and life of the believer or to present-day conditions, which will prove very helpful to the preacher. The whole work is characterized by the original method of presentation for which the author is known.

E. J. FRIEDRICH

Der erste Jesaja. Von Hans Wilh. Herzberg. 139 Seiten 5½×8¼. Preis, kartoniert: M. 2.90; gebunden: M. 3.80.

Die Briefe an die Epheser, Kolosser und an Philemon. Von Paul De Saur. 128 Seiten 5½×8¼. Preis, kartoniert: M. 2.20; gebunden: M. 3.

Dies sind zwei weitere Lieferungen in der Serie „Bibelhilfe für die Gemeinde“ der Verlagsbuchhandlung Gustav Schöbmann (Leipzig und Hamburg). Der Hauptwert des ersten Buches für den Theologen ist enthalten in der wörtlichen Übersetzung, die man in den meisten Fällen ohne große Bedenken annehmen kann. Auch versteht es der Verfasser, den messianischen Charakter der bedeutendsten Weissagungen dieser Art zu bewahren. Leider hat er es dabei stark versehen in Kap. 7, 14, wo er schreibt: „Was jetzt kommt, muß Unheil sein. Nur das ist zu erwarten. Gott selbst wird das Zeichen geben. Der Prophet sieht vor sich ein Mädchen, eben erwachsen, vielleicht eine junge Frau. Sie ist schwanger. Jetzt bekommt sie einen Sohn. Da gibt sie ihm den Namen Immanuel, ‚Gott mit uns‘. . . . Der Immanuel ist der Messias, der neue Ahas, dem die

Zukunft gehört und dessen Reich das Reich Juda ersetzen soll. . . . Und so hat es dann endlich die christliche Gemeinde verstanden: auf den Trümmern Judas erhebt sich das neue Reich Christi, das im Zeichen „Gott mit uns“ steht.“ (S. 40—42.) Wir fragen: Warum redet der Verfasser nicht klar und deutlich im Anschluß an die Erfüllung, wie Matth. 1, 18 ff. geschrieben steht, wo auch deutlich und klar „Jungfrau“ steht? Warum schwächt er die ganze Stelle und bricht ihr gleichsam die Spitze ab? Gerade in unserer Zeit ist es geboten, daß wir ohne jeden Rückhalt die Wahrheit der Schrift vertreten, wie sie vor uns liegt. — Das zweite Buch entspricht im ganzen viel eher den Erwartungen, die der Name des Verfassers erweckt. Wenn man auch nicht allen Ausführungen zustimmen kann, so finden sich doch so viele Paragraphen, die die Wahrheit vorführen, daß man sich darüber nur von Herzen freuen kann. Freilich sind manche Teile, z. B. die Erklärung von Kap. 1, 3—14, für den Durchschnittsleser im Laienstand zu schwer. Die „Querschnitte“, die der Verfasser einfügt, sind gleichfalls von Interesse und Wert, obgleich sich da manchmal eine Ausführung findet, die kaum der vollen Bibellehre gerecht wird. Der „Engel des Herrn“ im besonderen Sinn wird nicht recht dargelegt. (S. 76.) Von Unionismus zeugen die Worte auf S. 74: „Wie wird es sein, wenn einmal aus allen Bluttreifen der Menschheit das volle Lob Gottes erschallt! Dann werden wir erst recht erkennen, wie reich Gottes Gnade ist! Bis dahin sollen die Kirchen einander ergänzen und befruchten, eine jede der eigenen Art treu, im Gehorsam des einen Herrn.“ Bei der Ausführung über den Begriff „in Christus“ vermischen wir ein klares Bekenntnis zu Jesu, dem Sünderheiland. Dagegen findet sich in dem Querschnitt „Bringen die Briefe an die Epheser und Kolosser eine andere Christusbotschaft als die ersten drei Evangelien?“ eine feine Zusammenstellung der Schriftstellen, die die Wahrheit bezeugen. Kurz, jeder Theolog wird dies Buch mit Nutzen studieren können.

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

Was steht in der Bergpredigt? Von G e r h a r d S c h a d e. Gustav Schließmanns Verlagsbuchhandlung (Gustav Fied), Leipzig und Hamburg. 24 Seiten 5¼×8. Preis: 35 Pf.

Der Verfasser bietet hier eine neue, modernisierte Übersetzung der Bergpredigt, die an manchen Stellen etwas fremd anmutet, wie wenn statt „Hurerei“ der Ausdruck „geschlechtliche Zügellosigkeit“ gebraucht wird. Erfreulich ist, daß die Einleitung und die Anmerkungen am Schluß sich eng an Luther anschließen. Ganz recht wird gesagt: „Daher sind die Mahnungen der Bergpredigt nicht Paragraphen, sondern Beispiele, nicht Gesetzesbestimmungen, sondern Schilderung des Christenlebens unter der Wirkung des Heiligen Geistes.“ (S. 3.)

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

The Foundations Must Stand! By P. E. Kretzmann, Ph. D., D. D. Concordia Publishing House, St. Louis, Mo. 123 pages, 5½×7¼. Price, 75 cts., postpaid.

While our stand on the doctrine of the inspiration of the Bible has always been clear and definite, while the dogmatic material on this *locus* published in our circles is ample, and while this new book on the divine teaching of inspiration offers nothing essentially new, we nevertheless hail this fine new monograph on the subject with genuine joy; and that for a number of reasons. In the first place, the material on the topic is here offered in a very *complete form* and, besides, is brought up to date. In the second place, the six chapters of the volume (“Determining the

Issue"; "Let the Bible Speak for Itself"; "What Conclusions must We Reach?"; "The Voice of History"; "Answering Objections"; "The Testimony of Others") furnish rich and interesting source material for our pastors and teachers (cf. also the excellent "Appendix") for the discussion of the doctrine at conferences, in voters' meetings, and with their catechumen classes and societies. Of great importance for this purpose is the first chapter of the book, in which the author points out most clearly and convincingly that, while the United Lutheran Church officially acknowledges the doctrine of the inspiration of the Bible, some of its leading men, H. E. Jacobs, J. A. W. Haas, John Aberly, Harry F. Boughman, and others, especially such as are responsible for the *Lutheran* and the *Lutheran Church Quarterly*, have for some time been most emphatic in denouncing and misrepresenting the true Lutheran doctrine of the inspiration of Holy Scripture. Dr. Kretzmann's monograph is largely written in view of the present-day disavowal of inspiration within Lutheran circles. It is time that we as a Church take notice of these dangerous denials of this basic doctrine. In the third place, it is impossible thoroughly to teach the inspiration of the Bible without at the same time disseminating other most valuable information on the Bible. And nothing is more necessary than a new, thorough study of God's own precious Book, with special reference to its inspired claims over against the rationalism and atheism of our cynical, blasphemous age. Lastly, the author in his chapter "The Testimony of Others" has collected some very valuable testimony on behalf of the inspiration of the Bible from non-Lutheran sources. It is clear that verbal and plenary inspiration is not a specific Lutheran "dogmatical construction," but an obvious teaching of Scripture, which all sincere Christians who study God's Word without prejudice must admit. The "Appendix" offers information which, so far as we know, is not offered in so complete a form in any other book.

J. T. MUELLER

The Holy Spirit in Doctrine and Life. By James M. Gray, D. D. Foreword by Will H. Houghton, president of Moody Bible Institute. Fleming H. Revell Co., New York. 127 pages, 5½×7¾. Price, \$1.25.

The late Dr. James M. Gray was for many years president of the Chicago Moody Bible Institute, as also professor of systematic theology. As Dr. W. H. Houghton states in his foreword, about 112,000 students in the day, evening, and correspondence classes of the Institute enjoyed his instruction. Dr. Gray's books (*ca.* twenty, practically all in the field of Biblical theology) are still popular in fundamentalist circles, and some of them deservedly so, since he was a man of thorough Biblical scholarship. Also from the present volume our pastors (using it judiciously) can glean helpful material for their Bible-class and other pastoral work. The subject-matter is well organized and on the whole Biblical. The chapter heads are as follows: "The Holy Spirit, His Person and Purpose" (a good presentation of the evidence for the deity and personality of the Holy Ghost); "The Spirit of God and the Word of God" (proving the Bible to be the inspired work of the Holy Ghost and defending verbal inspiration, p. 28); "The Inferential Evidence of the Trinity" (thorough and helpful); "The Holy Spirit in Every-day Life"; "Things Lawful, but

Inexpedient" (a warning against giving offense; instructive); "Sanctification by Faith: Its Attainment"; "Secret Sins: Their Nature and Their Danger"; "The Divine Oblivion" (*i. e.*, God forgets the believer's sins; true Scripture comfort); "The Obligation of Love" (a discussion of the believer's foremost duty). However, despite its many excellencies the book must be read with great care, since it does not always present the orthodox Biblical doctrines. There is a distinction between getting the text "from the Bible" and getting it "directly from God through the Bible." What, perhaps, he means to say is that occasionally we know some passages intellectually only, while others we know practically (*i. e.*, so that they move us to holy actions). Rightly understood, this distinction may pass; but the author's distinction assumes the old Calvinistic "immediate action" of the Holy Spirit *without external means*, the Bible being only the external stimulus for God's operation. Let not such parlance creep into the Lutheran usage to the weakening of the Biblical doctrine of the efficacy and necessity of the means of grace. — Moreover, the writer (pp. 33 ff.) distinguishes wrongly between ordinary preaching and preaching in demonstration of the Spirit and of power, 1 Cor. 2, 3, 4, and then quotes as examples proving the latter such errorists as the Wesleys, the French Quaker Stephen Grellet, the enthusiast Chas. G. Finney, etc. Now, we concede that these men did preach with telling effect, but we must remember, first, that the preaching of the Gospel is *per se always* in demonstration of the Spirit and of power, since it is the living Word of God, by which He is always active; and secondly, that the Holy Spirit certainly never demonstrates His power to proclaim error. Hence men who in their religious beliefs erred so greatly as the ones just referred to ought not to be quoted as examples of God's effective power, unless, of course, we mean to be as thoroughly unionistic as Dr. Gray himself was. — Furthermore, the book distinguishes in a false, enthusiastic way between the "indwelling" of the Holy Spirit and His "infilling." "If the Spirit of God dwells in us with power, we shall no longer commit sin willingly day by day, but get where we may overcome and mortify the deeds of our bodies and lives. That is the meaning of the 'infilling' of the Holy Spirit" (p. 59). Now, it is true, in the New Testament we are told that certain men and women were "full of the Holy Ghost" (*e. g.*, John the Baptist, Mary, Elisabeth, the Twelve); so also Paul, when writing to the Ephesians, exhorted them not to be filled with wine, but "be filled with the Holy Ghost" (Eph. 5, 18). But it must be borne in mind that in the first case the reference is to *miraculous* manifestations of God's power, while in the second we have a most earnest exhortation to Christian sanctification. Dr. Gray's "infilling" of the Holy Ghost is a concomitant error of the enthusiastic teaching of "perfectionism," which Methodism has always defended (*cf. e. g.*, the author's high praise of the perfectionist Finney). — Arminian error appears in the chapter "The Holy Spirit and the Believer," in which Dr. Gray speaks of the *conditions* necessary for the receiving of Christ as one's personal Savior (p. 64). Here the author says: "First, you *desired* Jesus, or you never would have received Him" (p. 65). The second condition was that "you repented of your sins; you turned your back upon them" (p. 65). How, we ask, can a person desire Jesus and turn his back upon his sins

when he is still *spiritually dead*? To assert what the author does means to champion Pelagianism in its extreme form. — But (here the author's enthusiasm continues), says Dr. Gray, the reception of "the deeper work" of the Spirit in our hearts depends on the fulfilment of the same conditions. We read: "If we want Him in all His fulness, we must put away all known sins" (p. 65). According to these words, the gift of the Holy Spirit depends on man's own merits, for the "filling, renewing, and anointing of the Holy Spirit" are dependent on one's "praying, obeying, and believing" (p. 65). — In passing, we would say, too, that it is exegetically wrong to interpret Paul's words: "I myself should be a castaway" (1 Cor. 9, 27) to mean merely: "It was not a fear that he might be *utterly lost*, for he knew that he had been justified by faith and that he was at peace with God forevermore. But he feared that through lack of self-control . . . he might be *set aside from God's service*. What if God would have *no further use for him*?" (p. 78). This weakening of the force of Paul's words is due evidently to the author's acceptance of the Calvinistic doctrine that the elect, once endowed with faith, cannot again fall from grace and be lost. But enough of criticism. Really, our review is far too long for a book of the size of Dr. Gray's *The Holy Spirit*. However, since Dr. Gray's books have found favor also in our circles, it is necessary to point out the Arminian, Calvinistic, and enthusiastic leaven which is found in so many of them. Often, too, the error is so subtly stated that it is not readily perceived in casual reading. Hence the reader must be doubly cautious when perusing such fundamentalist books as the one just reviewed.

J. T. MUELLER.

Theologia Militans. 6. Heft. Werner Eiert: „Die Herrschaft Christi und die Herrschaft von Menschen.“ M. 65. 7. Heft. Hans Schomerus: „Lebensfremde und lebensnahe Weisheit.“ M. 75. A. Deichersche Buchhandlung, Leipzig. 1936.

Die erstgenannte Schrift behandelt das Verhältnis von Kirche und Staat. Die lutherischen Grundsätze werden da trefflich dargelegt. Keine Unterordnung der staatlichen Herrschaft unter die kirchliche nach römischer Weise! Keine Identifizierung der staatlichen Herrschaft mit der Herrschaft Christi nach calvinistischer Weise! (S. 4.) Die zweite Weise wandelt sich leicht in die erste um — „das Staatsethos als solches ist der Herrschaft Christi zu unterwerfen“. (S. 20.) Es wird dann dargelegt, daß die Herrschaft Christi die Christen nicht aus der Dienstbarkeit unter den Ordnungen der Welt herausnimmt, ihnen aber im Gegenteil die Freiheit zum vollen Einsatz der Liebe gibt. Wir weisen unter anderm auf diesen wichtigen Satz hin: „Es gibt auch kein Ideal einer bürgerlichen Ordnung, kein Staatsideal, das im Vergleich zu andern einen Fortschritt auf dem Wege zum Reich Gottes oder zur Herrschaft Christi verbürgte. Die Staatsverfassung einer Puritanerkolonie als weltlichen Verbandes ist kein Haarbrett näher bei der Herrschaft Christi als der Staat Neros.“ (S. 21.) Eiert's falscher Kirchenbegriff kommt zum Ausdruck in dem Satz (S. 22): „Die Kirche besteht nicht nur aus Erlösten.“

Die zweite Schrift wendet sich gegen die von Rosenberg, Hauer, Heise und andern geleitete „Glaubensbewegung“: „diese Mischung von Sentimentalität, wissenschaftlichen Dogmen des 19. Jahrhunderts und unkontrollierbaren Gerüchten aus der deutschen Vorzeit, und das alles eingehüllt in einen aufdringlichen Moralismus, kann kein gesunder Deutscher als deutsche Art ansprechen“. (S. 4.) Sie

tut das in der Form einer Kritik der philosophischen Schrift Hans Gehses „Idee und Existenz“. Sie bedient sich dabei — was kaum zu vermeiden ist — der schulgemäßen metaphysischen Sprache. Da kann freilich nicht jeder alles verstehen. Das aber verstehen wir, daß es mit der Philosophie nicht weit her ist und daß man mit den philosophischen Glaubensdogmen in der Theologie nichts anfangen kann. Ja, Glaubensdogmen. Wir lesen: „Die Voraussetzung einer jeden echten Philosophie ist die, daß sie dem Wissen traut. . . . Es scheint heute gewiß, daß zum Kantianismus kein Zurück mehr ist. Lebte der Kantianismus von einem Urmisträuen, der ihn überhaupt die Möglichkeit des ‚Wissens‘ a limine in Zweifel ziehen hieß, so ist diese Philosophie überhaupt nicht möglich ohne ein Uvertreten. . . . Wissen im Sinne dieser Philosophie, nämlich ‚metaphysisches Wissen‘, ist also nicht möglich ohne einen Akt des Vertrauens und Glaubens. Es gibt im Letzten kein durch sich selbst evidenten Wissen, sondern nur ein Wissen, das sich dem wagenden Akt eines Glaubens erschließt. Die Philosophie tut nicht gut, diesen ihr notwendigen Ursprung zu vergessen. Das, was die Philosophie ‚weiß‘, ist in jedem nur denkbaren Sinne ebensowenig evident als das, was die Offenbarung verkündet.“ (S. 15.) Es ist nicht so weit her mit der Philosophie. „Hier [an der Gehseschen Theorie] wird deutlich, daß die Philosophie letzten Endes ihre eigenen Sätze aufhebt.“ (S. 20.) Und diese Weisheit, die Philosophie, die naturgemäß auf allerlei Irrtümer gerät — sie operiert ja mit Glaubensdogmen, die von fehlbaren Menschen aufgestellt sind; z. B.: „Für Gehse ist der Gedanke eines wirklichen Gottes einfach eine jüdische Erfindung“ (S. 17) —, will die Theologie meistern! Der Kirche ist darum schlecht gebient mit Theologen, die ihre Weisheit aus der Philosophie schöpfen. „Luther hat den Kampf gegen die scholastische Theologie aus einer größeren Tiefe geführt als Gehse, nicht mit Plato und Aristoteles, sondern mit dem Evangelium gegen Plato und Aristoteles. . . . Es ist gewiß, daß Deutschland heute noch römisch wäre, wenn an Stelle Luthers nur ein Philosoph wie Gehse gestanden hätte.“ (S. 18.) — Was hielt Luther von der Philosophie, wenn sie theologisiert? „Drei Dinge werden die christliche Religion verderben: erstens das Vergessen der Wohltaten, die wir vom Evangelium empfangen haben; zweitens die Sicherheit, die überall schon herrscht; drittens die Weltweisheit, die alles mit sicherer Ordnung umfassen will und allgemeinen Frieden schaffen mit gottlosen Plänen.“ (S. 15.) „Nach der schönen und zarten Vernunft, wie die dichtet und richtet, muß die Lehre gehen; Gottes Wort bleibt, wo es kann. Nun ist die Vernunft wohl schön anzusehen, aber zu lehren und zu regieren taugt sie nichts.“ (Erl. Ausg., 42, 255.) L h. E n g e l d e r

The Return to Religion. By Henry C. Link, Ph. D. The Macmillan Company, New York. 1936. 181 pages. Price, \$1.75. Order through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

First published in March, 1936, and reprinted twelve times before the year was up — whoever knows the religious market of our day will not be predisposed in favor of a book with this record on its inside title. But for once the religious reading public has sensed true value. Dr. Link has written a book which contradicts modern conceptions of religion almost at every point and is in harmony in most of its judgments with traditional Christianity. Let us remark at the outset that the essence of Christianity is missing. To Professor Link, as he speaks in this book, Jesus is not the God-man, the Mediator, and the Gospel is not the message of salvation through faith in Christ's atoning blood. But, on the

other hand, Jesus is not to him the social Reformer. Jesus not only "refused to identify Himself with any social schemes," but even revealed "a genuine sympathy with the ownership and production of wealth" (p. 135 f.). The social gospel (as set forth in a resolution of the Congregational and the Christian Church) seems to him "diametrically opposed to the teachings of Jesus" (p. 139). These be hard words. And what he tells the modern parent is as uncompromising. He scouts the popular theories that children should not receive corporal punishment, should be reasoned with rather than compelled to obey, should never be repressed, etc. He definitely asserts that scientific psychological evidence has proved such views "definitely erroneous," "leading to mental and moral chaos" (p. 97). Remember that the author is one of the leading psychologists of America. His investigations have been made not on tens, but on hundreds of thousands of American men, women, and children. And out of this experience flow some very definite judgments, for instance: "The greatest and most authentic text-book on personality is still the Bible, and the discoveries which psychologists have made tend to confirm rather than to contradict the codification of personality found there" (p. 103). In training children to distinguish between right and wrong, "there is no rational substitute for the supernatural power which the unquestioned belief in a Divine Being and a divine moral order confers." He wants the Ten Commandments taught (p. 104). "The doctrine of original sin and the conquest of the natural man, so important in religion, is profoundly true from a psychological point of view" (p. 105). As for personality and character, the evidence is all in favor of the Church. In a study of 10,000 adults "it was found that those who belonged or went to a church had significantly better personality traits than those who did not" (p. 106). This statement is repeated over and over again. In fact, it is the theme of the book. It was what convinced Professor Link of the value of Christianity after he had been an agnostic, if not an atheist, for twenty years as a result of the training he had received in some of the Eastern colleges.

One is tempted to quote from almost every page in this remarkable book. There is space here only for a few notations. Dr. Link declares that one of the most prevalent "vices" in this country is education, and he advises us "to use our heads less and our hands and feet more." For years, he says, "we deified reason and the mind and — became prey to innumerable quacks and pseudoscientific fads. In our schools and colleges we have trained "spongy" personalities, "absorbers, consumers, who learn more, read more, listen more, and — do less or nothing and are disinclined, and even unable, to work"; "who regard their parents, who work, as old-fashioned, but freely spend their parents' money; who scorn the religious and moral views of their parents" (p. 61 and *passim*). "Agnosticism is an intellectual disease." "With all the developments of modern science, with all our education, the nation is floundering as it never has done before" (p. 69). Professor Link is all against the new psychology of the Freudian type. He calls this school "pseudoscientific." Regarding sex and related subjects he astonishes us with such old-fashioned ideas as these: "I have a great deal of respect now for the old-fashioned procedure by which parents selected mates for their children

and then told the young couples to make the best of it. The privilege of selecting one's own mate or marrying at one's pleasure is by no means an unmixed good, especially for the many who postpone marriage to their detriment and the many who should be, or wish to be, married, but are unable" (p. 119). He pleads for the study of mathematics and for a definite marking or grading system in the schools. We disagree with him only in his evaluation of the CCC camps. The rigid discipline of these institutions appeals to him as a relief from the softening process involved in much that passes for education. Experience does not so definitely support this judgment. One of our pastors records his experience to this effect: "Many of our boys have had to enroll in the CCC camps on account of recurrent crop failures. I have yet to find the boy who came back as loyal to his Church as before enrolling."

The author is director of the Psychological Service Center of New York, and during the past five years he has directed many nation-wide studies of socio-economic trends made by over a hundred psychologists located at various universities. From the experience thus obtained his book is written.

THEODORE GRAEBNER

The Church that Was and Is to Be. Aldersgate Studies. By Walter L. Ewing. The Methodist Book Concern, New York, Cincinnati, Chicago. 74 pages, 5¼×8. Flexible covers. Price, 25 cts.

The chief value of this booklet, which endeavors to sketch the history of the Church from the Day of Pentecost to our times, lies in the information which it presents on the origin and development of Methodism. Strange to say, in the chapter "Road to Aldersgate," where the author is speaking of the "conversion" of John Wesley in a meeting on Aldersgate Street, London, May 24, 1738, he does not mention that this was a Moravian gathering nor that it was Luther's *Introduction to the Epistle to the Romans* which was read and which so gripped the heart of Wesley that he felt a great change coming over him. Is it really historically correct when the author says: "We have no details of the service that evening" (p. 51)? The chief criticism which one has to level at the treatise is that it is permeated with Modernism. To substantiate this, we merely have to point to what is stated on page 14 regarding the difference in the conception of God taught in the New Testament from that which we find in the Old Testament. The author does not hesitate to insinuate that the Old Testament pictured God as "a tribal Deity, who for the most part had been thought of as watching over Israel only." Enough said!

W. ARNDT

In allerlei Gottesdiensten unter allerlei Kanzeln. Von D. Karl Bornhäuser, Professor der praktischen Theologie. Verlag von C. Bertelsmann, Gütersloh. 1936. 95 Seiten 5×7½. Preis, kartoniert: RM. 2.

Dieses uns für den „Lutheraner“ zugegangene Buch zeigen wir lieber an dieser Stelle an, da es besonders interessant und lehrreich für Pastoren ist. Bornhäuser ist Vertreter der praktischen Theologie an der Universität Marburg, und was er hier in leicht lesbare Form darbietet, bringt immer auch eine Lehre, wie er überhaupt ein origineller, selbständiger, in seiner Theologie konservativer Theolog ist, dessen exegetische Ausführungen man immer mit viel Interesse liest,

selbst wenn man ihnen gar nicht selten doch nicht folgen kann. (Vgl. C. T. M., April 1935, S. 311.) So weiß er auch in diesem Buche oft ganz originelle Beobachtungen und Bemerkungen einzuflechten, von denen wir die eine oder andere anderswo abdrucken wollen. Er hat unter den Kanzeln berühmter Prediger gelesen. Wir nennen Hoffmann in Halle, nicht hervorragend im Vortrag, aber nach des Homiletikers Hering Urteil der beste Prediger im 19. Jahrhundert, Cremer in Greifswald, den berühmten Lexikographen, von dessen Predigtweise Bornhäuser sagt, was wir alle als Prediger uns immer merken müssen: „Wenn er begann, meist ungemein schlicht und einfach, dann hatte man alsbald den Eindruck: dieser Mann steht nicht nur vor Gott, er spricht auch jedes seiner Worte als in der Gegenwart Gottes. Er wußte um den Hörer, von dem Kierkegaard sagt, daß wir ihn immer haben, auch wenn außer uns kaum jemand in der Kirche wäre.“ (S. 13. 14.) Sodann redet Bornhäuser auch von weniger allgemein bekannten Predigern, erzählt von seinem Besuch in römisch-katholischen und in fremdsprachigen Gottesdiensten, immer recht interessant und lehrreich, so daß ich nicht nur jedes Wort gelesen, sondern mir auch ziemlich viele Notizen gemacht habe. Auch was er nebenbei einfließen läßt, ist beachtenswert, namentlich seine Betonung der Exegese („Sorgfältige, regelmäßige Exegese als Vorbereitung der Predigt, denn sie schützt vor Entgleisungen; aber keine Vorlesung, sondern Predigt!“, S. 37); seine Bemerkungen über Liturgisches und Unliturgisches, seine Bemerkung, daß die Pfarrfrau ihrem Mann die Wahrheit sagen soll (ich erinnere mich, daß die feingebildete Gattin eines Theologen der Synodalkonferenz, von ihm selbst zur Privatzensorin seiner Predigten erzogen, hie und da ihm ganz freimütig nach der Predigt sagte: „Na, Papa, heute war's wieder einmal nichts“); seine richtigen Ausführungen über Passions- und Weihnachtsskrippenspiele, seine Hervorhebung und Betonung des Lutherworts „Der Christ soll seinem Nächsten Christus werden“ mit Anlehnung an das Wort St. Pauli 2 Kor. 3, 18 (S. 86); seine Gegenüberstellung und Mahnung: „Wir rühmen uns, die Kirche der Bibel zu sein, und sind in Wirklichkeit weithin nur die Kirche der Bibeln. Bibeln haben wir viele. Es gibt kaum eine Familie, die sich evangelisch nennt, die keine Bibel hat; aber sie ist leider oft und viel ein verschlossenes Buch“ (S. 95). Alles dies veranlaßt uns, dieses kleine, anspruchslose Buch zu empfehlen. Manches einer lernt gerade aus einer solchen Darstellung mehr als aus einem größeren, gelehrten Werk.

L. F ü r r i n g e r

At Jesus' Feet. A book for the family altar, containing a simple devotion for each day in the year. Dedicated to the children. The Lutheran Book Concern, Columbus, O. 736 pages, 6×9. Price, \$2.50. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This appealing book of family devotions has been produced by a number of men who have collaborated with the editor, Dr. Edward W. Schramm of the American Lutheran Church. The preface gives this succinct description of the work: “There is one devotion for each day in the year. Most of the devotions are based on Bible narratives; a few of them introduce choice selections from the Psalms and the Prophets. In general, the arrangement of the Bible-readings is chronological. The New Testament stories are given first, and if the first devotion is read about December 15, the selections for Christmas, Lent, and Easter will come at about the time these events are actually being celebrated. This

leaves the devotions based on Old Testament texts for the second, or non-festival, half of the church-year. Faithful use of the book will furnish a popular and easy course in Bible History and Christian doctrine. The Bible-reading on which a given devotion is based is always indicated, and at least a portion of it is printed. The Bible-text used is the Authorized Version. Explanation of difficult words or expressions in the Bible-text are indicated in brackets. . . . Each devotion aims briefly to explain the Bible-story and to connect it with live situations at home, in church, at work, and at play. The thought of the text and the meaning of it for every-day life is carried into the prayer and the hymn stanza with which each devotion closes."

The sections which we have read have impressed us as very suitable for their purpose on account of the unaffected simplicity of the style and the emphasis on what is essential in Christian doctrine and life.

W. ARNDT

Theodor Kliefoth als Kirchenführer. Von H. A. Stoll. Göttingen: Vandenhöck und Ruprecht. 106 Seiten 5×8. Preis: RM. 2.85 (gesetzter Auslandspreis).

In diesem Buch hat der Verfasser dem großen mecklenburgischen Kirchenführer Theodor Kliefoth ein wohlverdientes Denkmal gesetzt. Denn wenn wir es auch tief beklagen, daß Kliefoth in der Lehre von Kirche und Amt nicht die Schriftwahrheit vertreten und sich auch der Einrichtung von Freikirchen und Synoden widersetzt hat, so können wir doch nicht verkennen, daß seine Arbeit als lutherischer Prediger und Liturgiker mit Recht anerkannt wird als eine Leistung ersten Ranges. Wer sich mit einer der größten Bewegungen der Neuzeit auf lutherischem Gebiet bekannt machen will, wird dies Buch mit Interesse und Segen studieren.

P. E. KRETZMANN

Religious Errors. A Brief Catechism on the Errors of False Religions. By V. A. W. Mennicke, S. T. M. 24 pages, 4½×6. Price: 5 cts. each; 50 cts. per dozen; \$3.00 per hundred.

A short, popular treatise on comparative symbolics in the form of questions and answers for the use of catechumen classes and Bible hours.

P. E. KRETZMANN.

Proceedings of the Southern Nebraska District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. A. D. 1936. 80 pages, 6×9. Price, 15 cts. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This report, which is printed to agree with the traditional format and style of our synodical reports, contains an English paper by Pastor H. G. Hartner on "Unionism, with Particular Reference to the Lutheran Bodies in America," and a somewhat abridged German essay on "Die Untersuchung des Christen zum Boesen" (Sixth Petition), the essayist being Pastor A. A. Schormann. The customary business transactions are also included in the pamphlet, which will be welcomed by all those who are trying to keep their files of synodical reports as complete as possible.

P. E. KRETZMANN

Zweihundsechzigster Synodalbericht des Michigan-Distrikts. 80 Seiten. Preis: 16 Cts. — **Proceedings of the Twenty-First Convention of the Texas District.** 64 pages. Price, 12 cts. Concordia Publishing House, St. Louis, Mo.

The report of the Michigan District is German entirely; besides the usual reports on the activities of the District two essays are included; one prepared by Rev. Louis Heinecke on the topic *Wo liegt die Ursache der vielen Parteiungen in der aeußeren Christenheit?* the other by Rev. E. A. Knorr on the subject *Warum kann und darf es keine Lehrfortbildung ueber die Schrift hinaus in der Kirche geben?* From the title-page it appears that an English edition of the report is published, too, with an essay on "Modernism and Redemption" and another one on "The Layman in Church-work." — The report of the Texas District includes the beginning of an essay by Prof. G. Viehweg on "God's Eternal Election, a Summary of Article XI of the Formula of Concord," on 12 pages, with a German *résumé* of 6 pages. The mission and school reports fill 17 pages.

THEO. HOYER

It Happened in Palestine. By Leslie D. Weatherhead. The Abingdon Press, New York, Cincinnati, Chicago. 325 pages. Price, \$2.50. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This is positively the best description of Palestine which we have ever seen. We have never found a better selection of photogravures of places of interest in the Holy Land than those contained in this book. There are many of them, and they are all well executed. There is, of course, no substitute for visiting the Holy Land and seeing the places with your own eyes; but few are able to do this, and for the many who cannot see and examine this country and its places of interest Mr. Weatherhead's book with its many illustrations will render a very valuable service. There is, for instance, a cut showing the entrance to the Church of the Nativity in Bethlehem. It is the smallest entrance to a large church that we have ever seen. At the same time it reveals that there was at one time a large, spacious entrance, which was walled up in order to prevent Moslems from entering on horseback or driving in their camels and transforming the church into a stable. There are thirty-seven of these pictures, and all of them are, of course, as true to nature as a photograph can be. We have been in Palestine, know these places, and know whereof we speak. The author begins with a description of Bethlehem and thereafter takes us on a journey through the country in which Jesus lived, and at every place he calls attention to what Scripture has to say of it. Besides that he speaks of a number of places that are not mentioned in the Scriptures, but that are of intense interest to the traveler of today, for instance, the wailing-wall at Jerusalem. The author also stops to discuss the comparative merit of different theories concerning some miracle or some particular place. There is considerable dispute concerning the exact place of the crucifixion and the garden of the resurrection. This book gives you photographs of both places and offers all the arguments in favor of each. Mr. Weatherhead writes with delightful fluency and intertwines his descriptions with en-

tertaining narrative and anecdote. He has produced a very helpful and entertaining book. Any one wishing to visit the Holy Land ought to read a volume of this kind before setting out, or, better still, take it with him. One caution must be added. The author has a disturbing habit of injecting all manner of misgivings concerning miracles and other occurrences. We dare not accept all his conclusions. At times he goes off at a tangent, for instance, in discussing diseases. He is at his best when he describes places and narrates the story connected with them. One of his statements calls attention to something that very few travelers have spoken of. Concerning the bazaars, or shopping districts, of Jerusalem he writes: "When you return from an intensive study of the great bazaars of the East, the slums of London will almost seem clean to you." We remember distinctly that a visit to the market on David Street in Jerusalem took away our appetite for dinner. Altogether the book is a valuable addition to a pastor's library.

MARTIN S. SOMMER

BOOKS RECEIVED

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

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. No. 45: **Wake, Awake, for Night is Flying.** For mixed voices. By Matthew N. Lundquist. 4 pages. Price, 20 cts.—No. 46: **Prayer.** For mixed voices. By Johann Jeep; arranged by Matthew N. Lundquist. 4 pages. Price, 15 cts.

From the Abingdon Press, New York, Cincinnati, and Chicago (Tracts):—

Good Taste. By George Arthur Frantz. **How Shall We Pray?** By J. V. Moldenhawer. **The Ladder of Faith.** By George A. Buttrick. **Favorite Hymns.** By Stanley Armstrong Hunter. **What My Religion Means to Me.** By J. Edgar Park. **Not to Condemn, but to Save.** By Merton S. Rice. **America's Greatest Need.** By John McDowell. **"Shall We Pray?"** By Paul E. Johnson. **Why Read the Bible?** By J. V. Moldenhawer. **Christianity and the Family.** By Ernest Fremont Tittle. **Keeping Up One's Morale.** By Ernest Fremont Tittle. Price: 10 copies of each tract, 15 cts., net, with the exception of *Christianity and the Family* and *How Shall We Pray?* the price of which is 20 cts. for ten copies each.

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