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Dangers Lurking in Reformed Literature.¹⁾

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At Marburg Luther said to Zwingli, "You have a different spirit from ours."

By listening to Zwingli and other Reformed theologians, Luther discovered that there was a very deep and essential difference between his own principles and those of Zwingli and Zwingli's companions. Luther recognized that the course which the Zwinglians were pursuing was diverging very decidedly from the road into which the Lutherans had turned.

Sad to say, to-day many Lutherans fail to note the width of the gulf which separates the Lutheran from the Reformed theology. The greater is the danger. This peril is the more imminent because of the situation which at present confronts our Church here in America. In language we are turning English very rapidly. In fact, the process is nearing completion. Only thirty or forty years ago the preacher in the Missouri Synod who could preach a good orthodox Lutheran sermon in acceptable English was a *rara avis in terris, nigroque simillima cygno*. I remember the time when some stared at such a man as a prodigy. To-day there are so few men in our country who can preach fluently in correct German that one hears complaints against the damaged German which is used in many a pulpit. This condition has produced a very urgent and ever-growing demand for sound English Lutheran literature. Even now the demand cannot nearly be satisfied by the supply. The consequence is that many preachers of the Lutheran Church are seeking help from Reformed literature. I do not hesitate to state that there is no Lutheran minister who preaches English regularly that has not delved into the religious

1) Notice that the heading does not read: Why Lutheran Pastors Should Not Read Reformed Theology.

BOOK REVIEW.

Luther gestohlen, entstellt und missbraucht. By *August Affeld*,
Ev. Luth. Pastor at New Leipzig, N. Dak. 28 pages, 4½×6. 10 cts.
(Lutheran Book Concern, Columbus, O.)

This is a doughty little polemic against Congregationalists who under the pretense of accepting Luther's doctrines are proselyting among Lutherans, especially among Lutheran immigrants. The difference between Lutheranism and Congregationalism is clearly pointed out. MUELLER.

Lenten Sermons. By *Dr. Oskar Pauk*. Translated by *John W. Richards*.
155 pages. (The United Lutheran Publication House, Philadelphia.)

The author of these sermons was chief pastor of St. Thomas's Church in Leipsic from 1884 to 1912. Dr. Charles M. Jacobs, who heard him, says in the Foreword: He was "tall and gray, with deep-set, flashing eyes, and a voice that, with its lightest tone, penetrated to the remotest corners of the great church. His first sentence would grip his audience, and attention never flagged a moment until the concluding Amen." One can feel the truth of this description even in this exceedingly well-done translation as one reads into the thirteen sermons in this volume, which were selected from the author's *Ich schaeme mich des Evangeliums nicht*, published in 1910. The power of these sermons lies in their masterful application of the *ordo salutis*, the exhibition of sin in all its forms and sin's divine

antidote, grace, to the needs of all sorts of people in the great university city from which the preacher drew his audiences. No one will regret having read these forceful appeals to the conscience and the faith.

DAU.

Evangelisch-Lutherischer Kalender, 1926. Lutheran Almanac, 1926. Published by the Ev. Luth. Joint Synod of Ohio and Other States. 9×6. 15 cts. (Lutheran Book Concern, Columbus, O.)

Both annuals contain interesting and instructive reading-matter and are of value to the outsider in furnishing him accurate information concerning the officers, pastors, etc., of the synod by which they are issued.

MUELLER.

The Lutheran World Almanac for 1926 and Encyclopedia 1924 to 1926. Compiled by *O. M. Norlie* and *G. L. Kieffer*. 287 pages. \$2.00. (The National Lutheran Council, 437 Fifth Ave., New York.) Order from Concordia Publishing House, St. Louis, Mo.

Besides the ordinary calendar matter this publication offers a wealth of information in sixteen sections, well indexed, on Lutheran affairs here and in foreign parts, which makes it indispensable to any one who is looking for an up-to-date exhibition of the status of the Lutheran Church.

DAU.

From Genesis to Revelation. By *Mildred Berry*. 260 pages, 7½×5. \$1.75. (The Macmillan Company, New York.)

In his introduction, John Timothy Stone calls this remarkable condensation of the whole Bible "a little volume." If the volume is little, it is chiefly because it is printed in type so small that, for the ordinary eye, it is next to illegible. Even at that, the book contains 260 pages of compact reading-matter. Nevertheless, the effort is worth while. In twenty-eight lectures the author condenses the chief contents of the entire Bible. Her viewpoint is that of a conservative; her style is chaste and popular and her reasoning often profound. That, however, does not mean that her theology is always sound. There is a good deal of *eisegesis* in the book, and time and again Miss Berry speaks where God has chosen to be silent. Frequently, too, she fails to see the woods for trees. Notwithstanding all these faults, however, the book has undeniable merit. It is a masterpiece of condensation, omitting very little that is essential. It is a fine, popular Biblical theology, and critical readers who know how to sift chaff from wheat would do well to purchase and study it. It is an excellent guide, especially for those who in a limited series of lectures would like to treat the contents of the whole Bible.

MUELLER.

The Student's Life of Paul. By *George Holley Gilbert, Ph. D., D. D.* 278 pages, including appendices and Index of Passages. 7½×5. \$1.50. (The Macmillan Company, New York.)

This book aims to present the main facts of Paul's life in a "simple, scientific manner, without comment, entirely apart from a study of his theological teaching." That is to say, Dr. Gilbert attempts the impossible; for Paul cannot be duly studied apart from his theological tenets. The man Paul, cut out of the theologian Paul, is not a real being, but an abstraction. Paul lived Christ. His religion was the *raison d'être* of his life. Properly to delineate his life means to depict his religious ideal,

motives, and aims. Here lies the great fault of the book. The facts of Paul's life are given, but there is no motivation. It is a soulless biography. In his endeavor to suppress theological discussion, the writer succeeds in sketching only a bare outline of the great life of this "superman by the grace of God," which in the end does not satisfy the reader. Not all statements which the author makes are in accord with conservative scholarship, although, in general, radical views are avoided. The language is simple, but dignified, and the presentation of facts lucid. MUELLER.

The Training of Writers. By *Edward F. Garesche, S. J., M. A., LL. B.* 177 pages, 7×4½. (The Macmillan Company, New York.)

The chapters of this book have for the most part been rewritten from a series of articles which have appeared in the *Catholic School Journal* of Milwaukee. Of these the author offers such as in his opinion are most apt to encourage the art of writing. In eleven chapters he discusses such vital subjects as good reading, rousing the imagination, training the memory, encouraging the will to write, the rewards of writing, the mechanics of publication, etc. The little book teems with excellent suggestions and points out the evident fact that successful writing is neither magic nor genius, but just hard work, done with great care, and guided by common sense. MUELLER.

The Christian Belief in Immortality in the Light of Modern Thought. By *James H. Snowden.* 175 pages, 7½×5. \$1.50. (The Macmillan Company, New York.)

In this volume the author considers the arguments which modern agnosticism has preferred against the belief of immortality and shows by many incontrovertible proofs that this sublime hope has not been shaken in the least by the many attacks which have been made upon it in ancient and modern times. The definition that "the belief in immortality means faith in the endless persistence of human personality" is not an adequate representation of the Christian belief in immortality. The Christian belief involves far more. It is something so glorious and transcendent that human intelligence cannot comprehend it. It remains an "article of faith." The author's manner of quoting Job, "I know that my Redeemer liveth, and apart from my flesh I shall see God," is characteristic of his personal attitude toward the Bible doctrine of the resurrection of the flesh. His book pretends to be a defense of the Christian belief in immortality, but it fails to show that belief in clear and adequate terms. MUELLER.

To Be Near unto God. By *Abraham Kuyper, D. D., LL. D.,* late Prime Minister of the Netherlands. Translated from the Dutch by *John H. de Vries, D. D.* 676 pages, 7½×5. \$3.00. (The Macmillan Company, New York.)

This volume contains a choice selection of "meditations" from the facile pen of Dr. Abraham Kuyper, the great Dutch theologian and statesman. As preacher, editor, author, lecturer, professor, and statesman Dr. Kuyper accomplished great things. With unusual vigor and great faithfulness he unceasingly combated the tide of agnostic liberalism which perverted the churches of the Netherlands at his time and left a lasting

impress upon the hearts of thousands of devout followers, not only in his own country, but also abroad. Kuyper was a voluminous and versatile writer, who fought his great battles for conservative Christianity with a mighty pen and, in the midst of his struggles, added to his gigantic labors the writing of a devotional meditation every week, until he had composed more than two thousand of them. The meditations contained in this volume are centered upon the words of Ps. 73: "As for me, it is good to be near God," and they endeavor to show the blessedness of walking near God. More than some of Kuyper's heavier works, these brief meditations reveal the devout and pious spirit of the Dutch churchman, although in all of them the spirit of Calvinism prevails, and the tremendous difference between Lutheran and Reformed theology is plainly noticeable.

MUELLER.

The Gospel at Corinth. By *Rev. Richard Roberts, D. D.*, Minister of the American Presbyterian Church in Montreal. 173 pages, 7½×5. \$1.75. (The Macmillan Company, New York.)

This volume contains seventeen sermons based upon various texts of Paul's First Epistle to the Corinthians. The theology of the author is the average brand of the modern preacher; while he mediates between Liberalism and Conservatism, his doctrinal foundation remains Calvinistic. Nevertheless, the author often grips the reader by his depth of thought and his felicitous application of the texts to modern conditions. The language is choice, often sublime, and no one can lay the book aside without having relearned the lesson that it is indeed a fruitful venture to make an entire book of the Bible the subject of a series of discourses. MUELLER.

Forces in Foreign Missions. By *George Drach, D. D.* 180 pages. (United Lutheran Publication House, Philadelphia.)

This is the second of a series of "Key Books" of the U. L. C., prepared under the general editorship of Drs. Knubel and Sherer. It deals particularly with the foreign missions of the U. L. C. It grew out of a course of lectures which the author delivered at the Lutheran Theological Seminary at Philadelphia, in the second semester of 1923, when he took charge of part of the work of Dr. Benze. The book is divided into seven chapters and reviews the forces for and against foreign mission work. Each chapter is followed by a questionnaire to facilitate review work. DAU.

The Diary of a Deacon. By *Raymond Etan.* 170 pages. (The Castle Press, Philadelphia.)

A member of a Lutheran congregation who happens to be employed at a bank finds himself elected deacon of his church. "How come?" he says, and others say it to him. He is at first dazed, and now there begins for him a series of discoveries. He finds out what his position in organized church life is and tells in twenty-one chapters a number of episodes that occur while he is in office. The narrative is in the form of entries which he makes in his diary. The whole is done in the breezy, brusk style of a business man, and there is a vein of humor running through the whole account, though all of it is quite serious. DAU.

The World's Living Religions. By *Robert Ernest Hume, Ph. D.* X and 312 pages. (Charles Scribner's Sons, New York.)

The History of Religion in the United States. By *Harry Kulloch Rowe, Ph. D.* IX and 213 pages. (The Macmillan Company, New York.)

Two philosophers have written these books on the history of religion. Their attitude is that of observers outside of, or, if you wish, above, the movements which they recount. Dr. Hume is Professor of the History of Religion in Union Theological Seminary. His book is one of the concise handbooks in the Life and Religion Series which the Scribners are getting out under the editorship of Frank K. Sanders and Henry A. Sherman. Dr. Hume has sketched the history of Hinduism, Jainism, Buddhism, Sikhism, Confucianism, Taoism, Shinto, Judaism, Zoroastrianism, Islam, and Christianity. All these religions are treated on a par and their claims placed alongside of each other; but the claim of the Christian religion that it is the only true religion, and that every other religion must be, and is, in hostile opposition to it, is not brought out. The sketch of Christianity in this book is quite unsatisfactory. Dr. Hume was born in India and has worked in that country as missionary before he came to Union Seminary. He has maintained intimate relations with India, having served as exchange professor at the universities of Bombay and the Punjab and as lecturer at the Hindu University of Benares and the Moslem University of Alighar.

Dr. Rowe is professor at the Newton Theological Institute at Newton Center, Mass. His work was suggested to him by the perception that "the history of religion in America never has been written adequately. As in the case of other countries, it has been treated exclusively as a history of the Church and from the clerical point of view, or it has been dismissed by secular historians in a few paragraphs." Accordingly, the author has set himself the task to show that "in the making of a free and democratic nation, religion has played no mean part." Its general trend, he thinks, has been "gradual emancipation from the institutionalism and tradition of the Old World." This is not, and cannot be, true as regards the Roman Catholic Church, with which the perpetuation of the Old World papacy is of the essence of the Church. The references to the Lutherans in this book are meager and reveal no great acquaintance with the remarkable upward struggle. Of the distinct work of the Missouri Synod the author seems to know nothing. He notes with particular interest efforts for the unification and solidification of the Lutheran church-bodies. DAU.

Liberal Christianity. By *William Pierson Merrill.* 170 pages. (The Macmillan Co., New York.)

Out of destructive Bible criticism came the Modernists. Their bull-in-the-china-shop rampages brought forth the Fundamentalists. These, in turn, were repudiated as too authoritarian by a large body of Christians, who thought that they could avoid both extremes by being evangelical. But among them a conservative and a liberal trend developed. This book by the minister of the Brick Presbyterian Church in New York City sets forth the views of the liberal trend among the evangelicals and attempts to show that in its teaching and practical attitudes this type of liberal

Christianity reproduces the ideals of Christ and Paul and represents the hope of the world in the present chaotic conditions in the Church. Here is a sample of this "hope of the world": "To the liberal Christian much of the fabric of the substitutionary theology, its elaborate talk of 'covenants,' of offended justice, of accounts kept, of satisfaction to be rendered, of imputation whereby guilt and righteousness are 'reckoned' to others than to those to whom they naturally belong, of transmitted guilt from Adam's first sin,—much of this is felt and seen to be, not untrue so much as unreal, dealing with shadows rather than with the substance." DAU.

Christian Monasticism. By *Ian C. Hannah, F. S. A.* 270 pages. (The Macmillan Co., New York.)

This book was prepared by the professor of church history at Oberlin College as a guide for his students. It sets forth that, besides the tradition of Rome, monasticism was a pillar of medieval civilization, hence a great force in history. The author's footnotes and bibliographies at the end of each chapter show what reading he has done for his treatise. There is too much admiration and too little criticism of the evil of monasticism in this book, especially of the Jesuits. DAU.

Alternative Views of the Bible. By *John Bloore.* 157 pages. (The Macmillan Co., New York.)

At last some one has made a beginning of applying to the Modernist claims regarding the origin of the Bible the principle which Greenleaf years ago applied: the rule for establishing legal evidence. It is a step in the right direction and will help those who have been pushed to the edge of a precipice by Modernism. The greater part of the book is a review of the arguments of Fosdick and writers like him. It would be well if less attention were paid to these arguments and the positive evidence for the credibility of the Biblical writers were brought out more fully. DAU.

The Authentic Literature of Israel Freed from the Disarrangements, Expansions, and Comments of Early Native Editors. Edited with an introduction by *Elizabeth Czarnomska, A. M.* Part I: From the Exodus to the Exile. XXXV and 422 pages.

The Religion of the People of Israel. By *Dr. Rudolf Kittel.* Authorized translation by *R. Caryl Mickleth.* 229 pages.

Cardinal Ideas of Isaiah. By *Charles E. Jefferson.* 199 pages. (These three publications of the Macmillan Co., New York.)

The first two of these publications are written from the standpoint of Higher Criticism and of the historical method of Bible study. In the first, the Old Testament as far as it is supposed to have existed before the Exile is taken apart, and each part is dated. The collection starts with the Decalog, which is assigned to ca. 1220; it is followed by the "First Collection of Proverbs" (Prov. 10—15), assigned to ca. 950, the "Second Collection" (Prov. 16—22, 16), assigned to ca. 900, and an "Appendix" (Prov. 22, 17—24, 24), assigned to ca. 615. Next comes the "History of the Children of Israel by the Judaic author J." It is assigned to ca. 850 and brings the history down to Rehoboam and Jehoshaphat. However, it does not embrace the story of the Patriarchs and the Judges, which is given

separately under "Notable Deeds of the Patriarchs and Heroes of Israel" and assigned to ca. 750. In this manner the collection of fragments of the Old Testament is continued to ca. 518, to which date two Ebed Jahve portions of Isaiah are assigned. The book is doing in another way what Haupt tried to do by his bankrupted enterprise of the *Polychrome Bible*. The author is Professor of Biblical and Comparative Literature in Sweet Briar College, Va.—The second title represents a British product, put forth with the author's consent. Dr. Kittel's *Religion of the People of Israel* is the outcome of lectures delivered by him at Uppsala on the Olaus-Petri Foundation. Dr. Kittel, it will be remembered, repudiated Delitzsch's *Die grosse Taeschung*. He maintains the same attitude in this book, but traces "the ultimate roots of many religious ideas of the Hebrews to Canaanite thought." He also "lingers with particular sympathy over that point where a people, utterly broken and robbed of all power, found means to recover and start life afresh solely because of their faith in themselves and their future." This feature makes the book what the Germans call *tendenzioes*.—Dr. Jefferson's ten essays on the Value of the Study of the Hebrew Prophets in general and of great central thoughts in Isaiah in particular may to some extent be called an antidote against the two former books, because the author takes the stand that "modern scholarship has not taken away our Bible." This is not much, but it is something.

DAU.

Alte Prophetenstimmen in neuer Zeit. I. Jesaja in unsrer Gegenwart. Zehn Predigten von Lic. theol. Eberhardt Baumann. 85 pages.
II. Jeremia in unsrer Mitte. Zehn Predigten. By the same author. 87 pages. (C. Ed Mueller's Verlagsbuchhandlung, Halle a. d. Saale, Germany.)

The author is Consistorial Counselor and pastor of the German Reformed congregation at Stettin, Germany. The Swiss type of the Reformation is his ideal. His aim is to show, over against the damaging work of Higher Criticism, that the Old Testament has abiding value for Christians. He selects for his pulpit efforts sections of the Old Testament which are least discredited. There is a great power of persuasion in his sermons, and he preaches sin and grace and salvation on the basis of the work of Christ. But the weaknesses of the Reformed theology are manifest here and there, for instance, in the sermon on Is. 1, 10—20, where a magnificent opportunity to expound Luther's doctrine of justification has not only been missed, but utterly misused.

DAU.

Einigung der Christenheit. Von D. Nathan Soederblom. Uebersetzt und eingeleitet von Peter Katz. 220 pages.

Nathan Soederblom. Ein Fuehrer zu kirchlicher Einheit. Von Peter Katz. 113 pages. (Both publications of C. Ed Mueller's Verlag, Halle a. d. Saale, Germany.)

The first title represents a German translation of the Swedish Archbishop's *Christian Fellowship*, on which plain and ample opinions were expressed in this publication. Coming from a Lutheran, the effort is an insult to our Church.—The second title represents a biographical sketch of the Swedish theological *prestidigitateur*. Protestant Germany must be blind if it expects salvation from that source.

DAU.

Oremus. Collects, Devotions, Litanies, from Ancient and Modern Sources. Edited by *Paul Zeller Strodach*. 213 pages. (The United Lutheran Publication House, Philadelphia.)

Out of about 350 prayers in this collection about 35 are from Lutheran sources. The rest are from the sacramentaries and liturgical forms of the Greek and Roman Churches, usually in Anglican adaptation. Why this was done when Lutheran sources for this kind of devotional material have by no means been exhausted in our English Lutheran literature, is not easy to understand.

DAU.

The Life of the Ancient East. By *Rev. James Baikie, F. R. A. S.* 463 pages. (The Macmillan Co., New York.)

What the excavations have brought to light concerning Abydos, Tell-el-Amarna, Thebes, Tutankhamen, Lagash, Babylon, Nineveh, Troy, Mycenae, Cnossos, and Gezer; how the people in these sections of the Ancient East "lived, thought, believed, and died"; and the methods by which this knowledge was obtained, — all this is fascinatingly told in this volume by one who has made an exhaustive study of the subject. Thirty-two full-page illustrations, a bibliography, and a sketch map of the lands in which excavations have been carried on, enhance the value of the book, which is one of the most instructive books on this subject that I have read.

DAU.

Berettende om det Ottende Aarlige Aarsmoede af den Norski Synode af den Amerikanske. Evangelisk Lutherske Kirke. 117 pages.

Evangelisk Luthersk Folke-Kalender for Aaret 1926. 96 pages. (Both publications to be had at Lutheran Synod Book Co., 2307 Irving Ave., N., Minneapolis, Minn.)

The former publication represents the minutes of the synodical convention which our Norwegian brethren held at St. Peter, Minn., June 11—17, 1925. The opening sermon, in Norwegian, of Pastor John Hendricks, from Rev. 7, 9—12, discusses the theme: "Salvation Is of God." A Norwegian paper on "Judgment Day and the Signs Preceding It" was read before the convention, likewise a composite English paper on "True Christian Progress," to which fifteen pastors contributed. — The latter publication contains, besides the usual almanac material, good Christian reading-matter.

DAU.

Monuments of the Early Church. By *Walter Lowrie, M. A.* 432 pages. (The Macmillan Co., New York.)

From whatever angle this handbook of a section of Christian archeology is tested, it proves remarkably serviceable in its chosen field — the monumental remains of Christian antiquity. Passing by all matters that are controverted and omitting everything that is not as fully established as it ever will be, the author tells in a scholarly way what the masters in archeology have told at greater length in their treatises on the monumental remains of the second to the sixth century. Within this period he presents the known facts regarding Christian Cemeteries, Christian Architecture, Christian Art (printing, sculpture, mosaics, miniatures), Minor Arts, and Civil and Ecclesiastical Dress. An excellent bibliography for each of these chapters is offered, the materials are arranged in a lucid order, and 182 illustrations adorn the pages.

DAU.

Neue Christoterpe. 1926. 175 pages. (C. Ed Mueller's Verlagsbuchhandlung, Halle a. d. Saale, Germany.)

This well-known annual, founded in 1879 by Rudolf Koegel, Emil Frommel, and Wilhelm Baur, is at present edited by Julius Koegel. Besides brief stories and poems the present volume offers an article of historical value on Worms-Speyer-Augsburg by Dr. G. Ficker; an autobiographical article in which Dr. Friedrich Lahusen tells how he became a Christian minister after serving in a commercial establishment; a story by Marie Hochstetter, which relates how Bismarck received an impulse toward positive Christianity in connection with his wooing of his future wife, and an article which will particularly interest our brethren in Brazil. It describes a century of German evangelical *Kultur* in Brazil and the founding of the "Riograndenser Synode." Not a word is said about the work of the Missouri Synod in Brazil. Dr. A. W. Schreiber's article on the Stockholm Conference is too uncritical. DAU.

Die lutherischen Gemeindeschulen. Synodalbericht. Verhandlungen der Ev.-Luth. Synode von Missouri, Ohio u. a. St. Brasilianischen Distrikts. A. D. 1925. 88 pages.

Der Luther-Kalender. 1926. Jahrgang II. Redakteur: *P. Alb. Lehenbauer.* 111 pages. (Both publications of Casa Publicadora Concordia, Porto Alegre, Brazil.)

Twenty-five years ago the Missouri Synod began work in Brazil. Later this work was extended to Argentina, and I think it has ramified into Paraguay. To get a glimpse of the arduous tasks and the constant battling against unusual odds, which was the lot of our pioneer workmen, and to view the respectable results that have been attained in a quarter century will reward any reader. Besides, the Synodical Report contains the conclusion of a fine paper on "Lutherische Gemeindeschulen" (Lutheran Congregational Schools) by Pastor A. Kramer. — The *Luther-Kalender*, which Pastor A. Lehenbauer offers, is in every respect a delight by its edifying contents, its pleasing make-up, and the spirit of consecration which breathes from every page. DAU.

Brief Mention.

Joulurauha 1925. The annual Christmas souvenir published by the Finnish Ev. Luth. National Church of America at its printery at Ironwood, Mich. The President of the Synod, *Rev. M. Wiskari*, is the editor. — **The Berkenmeyer Library.** By *Prof. John O. Evjen, Ph. D.* This is the Wittenberg Seminary's Bulletin No. 17 of Vol. XXII. It describes quite a number of the books now in the Wittenberg Seminary Library, which William Christopher Berkenmeyer brought with him from Germany when he came to New York and Loonenburg. — Augustana Book Concern sends us the **Minutes of the 66th Annual Convention of the Augustana Synod at Minneapolis in 1925**; also its **Almanac for 1926**; likewise, the well-known annual of *Rev. I. A. Nothstein, My Church*, and the similar publication by *C. A. Lindvall, Korsbanneret*. **Kristlig Kalender for 1926.** — Success Printing Co., St. Louis, has issued **Der Stern der Weisen**, which is No. 8 in their "Jesu Juengerschaft" series. DAU.