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

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

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

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sind in Gefahr, von solchem Zeitgeist angesteckt zu werden und die Sünde leicht zu nehmen. Da lerne nun aus dem Leiden deines Heilandes, wie greulich in Gottes Augen die Sünde ist und wie furchtbar sein Zorngericht entbrennt, womit er die Sünde heimsucht. Denn Christus ist das Lamm Gottes, das der Welt Sünde trägt und auf dem die Strafe liegt, nämlich die Strafe Gottes für deine und meine, für aller Menschen Sünde. So viel muß der heilige Gottessohn geplagt werden, daß jeder daraus erkenne, wie Gott ein verzehrend Feuer ist, wie schrecklich es ist, in die Hände des lebendigen Gottes zu fallen. Jeder Schlag, der deinen Heiland trifft und dich eigentlich hätte treffen sollen, muß dir darum eine ernste Bußpredigt sein, daß du anfängst, über deine Sünde zu erschrecken und dein Sündenelend zu beweinen. Ja: ‚Weinet über euch selbst und über eure Kinder!‘ Doch vor allem dürfen wir mit innigem Dank und tiefer Freude singen: ‚Dein Schmerzen muß mein Labsal sein.‘ Denn die Strafe liegt darum auf ihm, daß wir Frieden hätten, und durch seine Wunden sind wir geheilt. Als unser Bürge und Stellvertreter hat der Herr der Herrlichkeit sich ans Kreuz schlagen lassen und hat damit den Zorn Gottes gestillt. Für dich, dir zugut, das ist der Hauptschlüssel, der uns das Verständnis für das Leiden dieses Gerechten öffnet. ‚Das Lämmlein ist der große Freund und Heiland meiner Seelen; den, den hat Gott zum Sündenfeind und Sühner wollen wählen‘, ja, zum Sühner deiner Sündenschuld. So hat es der Heiland selbst gesagt, daß er gebe sein Leben zu einer Bezahlung für viele. Und so haben es uns die Apostel und schon die Propheten durch den Heiligen Geist gedeutet, daß wir an Christo die Erlösung haben durch sein Blut, nämlich die Vergebung der Sünden. Trost und Erquickung für alle wunden Gewissen, für alle schuldbedrückten Seelen, für alle vor Tod und Hölle zitternden Herzen ist hier zu finden. Weil Gottes Sohn unschuldig litt, darum sollen wir Schuldigen jetzt nicht mehr leiden, was wir verdient haben, sondern frei sein, ganz frei und für immer frei von aller Verdammnis. So schaue im Glauben auf die Wunden und Striemen seines Leibes und auf die Angst seiner Seele. Aus einer Liebe, die alles Denken übersteigt, hat er das alles freiwillig auf sich genommen, um durch ein Opfer in Ewigkeit zu vollenden, die da geheiligt werden. Welchen Segen wirst du haben aus der Betrachtung der heiligen Passion Jesu, wenn du aus dem Jammer und der Not deines Herzens auf ihn blickst und singst: ‚All' Sünd' hast du getragen, sonst müßten wir verzagen. Erbarm' dich unser, gib uns deinen Frieden, o Jesu!‘

F. P.

Book Review. — Literatur.

Biblia Hebraica. Adjuvantibus A. Alt, G. Beer, J. A. Bewer, F. Buhl, J. Hempel, F. Horst, M. Loehr, O. Procksch, G. Quell, W. Rudolph, cooperante A. Sperber. Edidit Rud. Kittel. Textum Masoreticum curavit P. Kahle. Editio tertia, denuo elaborata. *Liber Genesis.* Praeparavit Rud. Kittel. 79 Seiten 6½×9½. *Liber Jesaiae.* Praeparavit Rud. Kittel. 93 Seiten. Privilegierte Württembergische Bibelanstalt, Stuttgart.

In Nr. 2 dieser Zeitschrift, S. 154, erwähnten wir die hervorragenden Verdienste des kürzlich verstorbenen Professors Rudolf Kittel um die hebräische Bibel und bemerkten, daß eine neue Ausgabe in Vorbereitung sei. Seitdem sind nun

die beiden ersten Lieferungen dieser neuen Ausgabe, Genesis und Jesajas, erschienen. Die weiteren Teile des Alten Testaments sollen in kurzen Abständen folgen. Das Werk tritt in vollkommen neuer Gestalt vor die gelehrte Welt, äußerlich sowohl als auch sachlich. Ein etwas größeres Format ist gewählt worden mit größeren Typen, was ein großer Vorteil ist. Es ist jetzt entschieden die schönste hebräische Bibel, die ich kenne. Der kritische Apparat ist der Übersicht wegen in zwei Abteilungen zerlegt, so daß man leicht bloße Varianten und wirkliche Textänderungen unterscheiden kann — ebenfalls sehr vorteilhaft. Vor allem aber ist der massoretische Text in der ältesten erreichbaren Gestalt dargeboten, und Mittel hatte dabei den auch auf dem Titelblatt genannten Gelehrten, Prof. Paul Kahle, herangezogen, dessen Forschungen, Funde und Entdeckungen während der letzten Jahrzehnte jetzt die älteste und genaueste Textgestalt möglich machen. Das Nähere darüber sagt in der Vorrede Mittel selbst und ein zweites Vorwort von Kahle. Es wird nun ein so genauer Text des Alten Testaments dargeboten, wie er sonst noch nicht möglich war. Ein Vorteil ist auch, daß man nun die einzelnen Bücher einzeln bekommen kann.

L. F ü r b r i n g e r.

How to Understand the Gospels. By *Anthony C. Deane, M. A.*, Vicar of All Saints', Ennismore Gardens, and Hon. Canon of Worcester Cathedral. Harper & Bros., New York and London. 212 pages, 5×8. Price, \$1.50.

It is to be regretted that a book as useful as this one for informing people on the present status of Gospel criticism should be vitiated by rejection of the plenary inspiration of the Scriptures and the assumption of errors in the sacred narrative. The author does not wish to be classed as a Modernist; but he thinks, for instance, that Matthew did not write the gospel which bears his name and that even in the speeches of Jesus which he admits Matthew wrote "misunderstandings may occasionally have colored a sentence" (p. 112). On the other hand, he believes in the deity of Christ and defends the doctrine of the virgin birth of the Savior. In a way, this work supplements Dr. Streeter's large book *The Four Gospels*, which appeared in 1925 and has been hailed as the standard work on the subject in the English language. Our author is more conservative than Streeter and is frank to criticize him in several important points. The book opens with two chapters of a general nature, entitled "The Birth of the Gospels" and "The Source of the Gospels." The chapters which follow take up each Gospel separately. In discussing the situation in which the gospels arose, Canon Deane says: "The Church had been in existence for a whole generation before the earliest of our gospels was written. It was the Church which brought the gospels into existence, not the gospels which brought the Church" (p. 15). The last sentence is very misleading. It might produce the impression that the Church created the gospels. In fact, that is the opinion many critics to-day express. The truth of the matter is, of course, that, while the Church was in existence before the gospels were written, it owed its existence to the very message which the four gospels have preserved in writing. In the chapter on the sources of the gospels, Canon Deane criticizes the two-document hypothesis, namely, the view that Mark and Q (*Quelle*), or the Logia, formed the sources which Matthew and Luke used in writing their gospels. He likewise criticizes the four-document hypothesis of Dr. Streeter, according to which there

were two other sources besides Mark and the Logia, namely, one each for Matthew and Luke. He next gives a brief account of the hypothesis which since the war became prominent in Germany and which is based on what is called *Formgeschichte*. Our author characterizes it thus (p. 34): "This method holds that there were current in the first days of the Church, traditions of our Lord's teaching grouped according to subject and form; one group of His apocalyptic sayings, another of His practical exhortations, etc., and that these groups of sayings, originally collected for oral teaching, are the main material of the written gospels. The critics of this school seem as yet to be considerably at variance among themselves, and their views have not gained many adherents outside Germany." Quite correctly he says that the weakness of this method consists in attempting to lay down "impossible rigid rules of form" (p. 35). In his view the solution of the so-called synoptic problem will probably be found in the "multiple-document" theory, which holds that "Mark, Matthew, and Luke alike were based on some of the many earlier gospels or fragments of gospels to which St. Luke refers in his preface" (p. 37 ff.). Likewise in the chapters which are devoted to a discussion of the separate gospels a wealth of interesting and instructive information is spread before the reader. The book confirms the view that the two-source theory, which repeatedly has been proclaimed the grand modern achievement in the field of New Testament scholarship, is now on the defensive and may soon be generally discarded. The above account, with its quotations, will suffice to show that we are here dealing with a useful book. But whoever reads it should not forget the caution implied in the first sentence of our review.

W. ARNDT.

Vision and Authority. By *John Oman*. 352 pages, 8×5½. Harper & Brothers, New York & London. Price, \$3.00.

The Bible through the Centuries. By *Herbert L. Willett*. 337 pages, 8½×5½. Willett, Clark & Colby, Chicago & New York. Price, \$3.00.

These two books, fair specimens of the voluminous literature put forth in the present world-wide assault upon the authority of the Bible, will benefit the Bible Christian in that they disclose, in all its wretchedness, what is offered us in place of the Bible. The book of Dr. Oman, of Cambridge (which possesses great literary excellence), is aimed primarily at the authority of the Church. "The old external authority of the Church is a halting-place we have in God's wise providence long passed." And that is well. But along with the authority of the Church the authority of the Bible must be cast overboard. An infallible Scripture, in his opinion, needs an infallible Church; else the controversies engendered by the principle "Thus saith Scripture" would be unlimited. (182 f.) Both must go. "The teacher of divine truth will not care to stop with authorities either of the Church or of the Scriptures." We must no longer "draw doctrines from Holy Writ like legal decisions from the statute book." And Christ Himself must go. "Christ never sets Himself as the absolute external authority of the perfect truth in opposition to the imperfect authority of the finite and sinful spirit within." "Even Christ Himself is not our Rabbi. Even He does not demand from man uninquiring acceptance of His verdict." Then what is to be our authority, our guide, in place of the Bible, in place of Christ speaking through the Bible?

"Christ encourages His disciples to rise above the rule of authorities and to investigate till each is his own authority." The greater part of the book is devoted to exalting this new authority along the lines familiar to the reader of Gen. 3, 5. "Christ never offers a word of Scripture as a final reason for belief. His final appeal is always to the heart taught by God." "Exclusively He addresses Himself to the primal spiritual authority in man—the spiritual vision, which discerns things spiritual." This "ultimate divine authority which speaks in our own hearts" knows nothing, of course, of Christ's redemption. All it sees is "that God's will is love and God's goal freedom"; it "rests on the universal grounds of truth and holiness," "whilst humility, kindness, patience, love, are radiant in the open vault of a heaven cleared from cloud and storm-rock." Thus man's own Pelagianistic thoughts are set up as the supreme authority, the guide to salvation, and, besides, full scope is to be given to man's untrammelled fancies despite the restriction implied in the phrase that the heart must, of course, be taught by God. The author has chosen his title *VISION and Authority* advisedly. His idea of an authority is thus expressed: "The true pope and ambassador of heaven sits, not in Rome, . . . but in heavenly places, seeing visions and dreaming dreams." We are not ready to found our faith on anything so unsubstantial as dreams. Luther warns us against those spirits who "would teach us to sail on the clouds and ride upon the wind" (XX, 203). They are bound to be wrecked. Dr. Oman himself plainly tells us that, if we would embark with him, we must leave the Biblical religion behind. "As for the orthodox scheme of divine salvation, it is not convincing to the intellect or the conscience or the heart and may even arouse the active opposition of all three to what is at once a niggardly display of God's goodness and a shuffling with the stern facts of individual responsibility" (239. 233).

Professor Willett, of the University of Chicago, sets out to tell, in simple language, "the whole fascinating story: how the Bible came to be; its authorship; its inspiration; its great personalities; the place of the Bible in the life of to-day." (Publisher's note.) The real purpose of the book is to do away with the authority of the Bible. He hastens to tell us on page 3 that "the Bible is not a perfect book. The fact that it is the product of human hands and human minds would be sufficient reason for such a conclusion." Indeed, "the Bible claims its own inspiration," p. 280; but on page 284 he tells us that "the doctrine of verbal inspiration has been discarded as incapable of proof and incompatible with the evident facts." Consequently "the Bible is not a final and infallible guide to conduct," and they are in error who "affirm that the seat of authority is to be found in the Bible." Then who is to be our guide to salvation? We are again directed to Dr. Oman's erratic pilot: "This makes it evident that the authority which we recognize as truly present in the Biblical record does not inhere in the Book as such. But rather it is found in the appeal which the Scripture as a whole makes to the moral sense within humanity. It exercises that power by the sheer force of its appeal to all that is best within men." "There is no closed circle of divine revelation. God is ever speaking to the race through the stern lessons of history, through the mutations of human experience, and through the lives of choice and elect souls who perceive more fully than their fellows the vision

of truth." And the voyage of Dr. Willett ends, as does that of Dr. Oman, in total shipwreck. The best he can say of Jesus is that He is "the exhibition of a normal, perfect human character."

Much of what Dr. Oman says, as on the arrogant claims of Catholicism and on the needs of the Church, is worthy of note. If one could only forget the background! Professor Willett's book also contains much useful information on the Bible — but also the usual misinformation put out by Higher Criticism. — What a repellent task these men have to perform: to write "a fascinating story" on the Bible, on a book which is the greatest fraud of history! And what an impossible task! They have to show up the fraud, to show that the claim of the Bible as to its inspiration is fraudulent, and then must demonstrate that this unholy book brings out the best that is in man!

TH. ENGELDER.

Some Exponents of Mystical Religion. By *Rufus M. Jones*. The Abingdon Press, New York. 237 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. Price, \$1.50.

Dr. Jones is a Quaker clergyman and is Professor of Philosophy in Haverford College. To his Quaker connection may be attributed the merits as well as the weaknesses of his treatise on mysticism. As defined by him, the mystical experience is one through which the mind "comes into immediate contact with environing spiritual reality" (p. 17). It is what Dr. Bucke called "cosmic consciousness," that higher consciousness by which "a person breaks through the veils and husks of the universe and comes into living experience of the inner heart of things" (p. 180). As those who have had this experience, Dr. Jones registers the names of Jesus, St. Paul, St. John, St. Augustine, St. Bernard, St. Francis, George Fox, and also Plotinus, Dionysius the Areopagite, Jacob Boehme (p. 81 f.). The author makes clear his belief that matters of creed, or doctrine, do not enter into the question of mysticism. When Luther, for instance, begins to stress belief, — the belief "that the use of sacred words, the performance of certain acts, the acceptance of mental attitudes and positions are bound to work desirable results upon the destiny of the soul," — he is no longer in the field of mystical religion (p. 148). The influence of medieval mystics on Martin Luther is set forth in detail, although Dr. Jones has missed some expressions of Luther which practically repeat the sentiment of Meister Eckhart which he quotes with such approval (p. 98 and elsewhere): "Though God should tell him mouth to mouth, 'Thou shalt be lost forever with the damned,' he only loves God all the more and says, 'Lord, as Thou wilt that I be damned, damned I will be eternally.' That person can truly say to God, 'I love Thee.'" Plotinus comes in for a large share of attention as the ideal mystic. Naturally, an author who can place upon one level of experience Jesus Christ and the Alexandrian philosopher, also Buddha and Walt Whitman, does not view reality from the level of Christian belief. That the true spiritual insight is granted by God's Spirit to those only who have entered into communion with God by faith in Jesus Christ is a thought quite foreign to this treatise. Indeed, Dr. Jones specifically denies that the mystical experience is "something which is granted to a few favored souls by a special act of the grace of God" (p. 34). He admits that "with the Augustinian" — why not Pauline? why not Christian? — "conception of man as lost, fallen, ruined, depraved,

and utterly devoid of spiritual quality that supernatural view is the only one that could be legitimately held" (p. 34). We cannot see that the position taken by Professor Jones, though apparently it cuts straight across the materialistic world-view, is closer to the spirit of Christianity than the materialistic scheme. Though he seems to shrink from the pantheism which crops out in the representatives of mystic philosophy, he accepts pantheism in those very quotations which to him express the culmination of mystic experience. And pantheism, as Samuel Taylor Coleridge said, is a painted atheism.

TH. GRAEBNER.

Man in the Making. By *Charles M. A. Stine, Ph. D., Sc. D., and Milton H. Stine, Ph. D., D. D.* The Lutheran Literary Board, Burlington, Iowa. 145 pages, 5×7½. Price, \$1.50.

Here is another book in the growing number of monographs in apologetics devoted to the refutation of the untenable theory of evolution and the false deductions drawn therefrom. It is clear that the authors are Fundamentalists, whose interest is that of preserving the truth of Scripture against the claims of science falsely so called. Statements like the following are especially valuable: "The primary object of the Bible is the presentation of the redemptive plan for man, and the succinct Biblical account of creation merely states in the briefest terms the origin of the present order and points out God's authorship. One thing should be definitely understood; it is this, — there *can* be no conflict between true science and the Bible. The inspired Word of God can present only facts, and true science, when it has arrived at the nature of the facts in the case, can arrive at no other facts than the ones which the Bible presents" (p. 25). "The story of the redemption and of God's plan to restore His fallen creature, man, to proper relations with Himself, constitutes the vital fabric of the whole Bible. It is well that the Christian should recognize the import of these theories and the implications of the deductions from them. A theory which eliminates God from the creative process gags and manacles Him and leaves man the helpless victim of the blind workings of a mechanical universe and is a terrible exchange for the personal love of an omniscient Creator manifest in a Redeemer and holding forth the promise of the fruition of man's spiritual and intellectual possibilities in a glorious eternity" (p. 31).

It is to be deplored that the authors have not reached the full clearness of a true Lutheran understanding of the factors involved. They hold that the breath of life which God breathed into man at the creation was the spiritual life which man then forfeited again in the Fall and which the Holy Spirit reimparts in regeneration (p. 43 f.). They make a strange concession to evolution when they refer to a new cycle in the existence of our planet, stating that this cycle has continued for thousands of years (p. 45). They trace the origin of Satan to "that dateless epoch which extends from the beginning until the earth was made void and darkness was upon the abyss" (p. 54), not realizing that this conflicts with the statement that God looked upon "*everything* that He had made, and, behold, it was very good" (Gen. 1, 31). They are not clear about the Messiah's activity in the Old Testament inspired Word (p. 55). The entire last chapter, "The Life to Come," is filled with chiliastic ideas. It is a pity

that these misleading statements mar the presentation. Perhaps they could be corrected in a second edition, for the championship of the Bible appearing in these pages is decidedly invigorating. P. E. KRETZMANN.

Martin Luther as a Preacher. By *H. J. Grimm, A. M.*, Instructor of European History, Capital University, Columbus, O. 136 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. Cloth. Price, \$1.50. Order from Concordia Publishing House, St. Louis, Mo.

In this interesting and instructive monograph, Professor Grimm pictures the great Reformer from a viewpoint which is often overlooked, namely, as a consecrated, epoch-making Gospel-preacher. Though the work is composed in a popular style, in which the author happily succeeds in "humanizing" Luther, yet it is based on the best and latest research work which German and English scholarship have produced. The matter is treated in four chapters: I. The Preacher; II. The Preacher's Audience and Problems; III. The Preacher and His Homiletics; IV. The Preacher's Sermons. A close study of these chapters will explain to the modern student of Homiletics many of the peculiarities of Luther's preaching. If the sermons of the Reformer, in some respects, appear to us strange and unconventional, it is just because they were so deeply rooted in the needs of his time as well as in his own mission as the restorer of the Gospel. Luther's *forte* in preaching consisted in this, that he so admirably expounded to the people of his time the pure Word of God, with proper distinction of, and emphasis on, the Law and the Gospel. In this respect he was the greatest preacher of the postapostolic age, whose sermons deserve constant and painstaking study. We deeply appreciate the fact that at this time Professor Grimm puts in our hands a book which calls attention to the value of Luther as a preacher and which is worthy of the great subject it treats. J. T. MUELLER.

Dr. theol. et phil. Cornelius August Wiffens. Aus den Tagebüchern eines evangelischen Pfarrers (Otium Kalksburgense). Auswahl aus hundert Bänden herausgegeben auf Veranlassung seiner Verehrer und Freunde mit dessen Bildnis. Dritte Auflage. Druck und Verlag von C. Bertelsmann, Gütersloh. 1923. 294 Seiten 5×8 .

Cornelius August Wiffens, Otium Kalksburgense. Zweiter Teil. Eine neue Auswahl, besorgt von Otto Verche. Druck und Verlag von C. Bertelsmann in Gütersloh. 1928. 231 Seiten $5\frac{1}{2} \times 8$, in Leinwand mit Goldtitel gebunden. Preis: M. 5; gebunden: M. 6.50.

Es ist ein eigenartiges Werk, das in diesen beiden Bänden vorliegt, von denen der erste in verhältnismäßig kurzer Zeit drei Auflagen erlebt hat, wie eben auch der Mann, von dem das Werk stammt, eigenartig war. Wiffens entstammte einer alten, angesehenen Patriizierfamilie in Bremen, studierte Theologie, war etwa zwanzig Jahre lang Pfarrer, erst in Wien, dann im Haag, und zwar an reformierten Gemeinden, obwohl er in seiner Theologie sonst Lutheraner war, zog sich hierauf ins Privatleben zurück, was seine Verhältnisse ihm erlaubten, und lebte noch über dreißig Jahre ausgedehnten und eindringenden Studien, führte eine große Korrespondenz, veröffentlichte unter andern Schriften über den Protestantismus in Spanien, über den mittelalterlichen Scholastiker Abälard,

über den lutherischen Theologen Hefhufius, über die große und fromme Sängerin Jenny Lind, eine höchst anziehende, wiederholt in unsern Blättern empfohlene Biographie, und war Mitarbeiter der „Allgemeinen Ev.-Luth. Kirchenzeitung“, des „Theologischen Literaturblatts“ und anderer Zeitschriften, bis er im hohen Alter von fünfundsachtzig Jahren starb. Er war ungemein belesen und vielseitig, hatte noch weittragende literarische Pläne, namentlich biographischer Art, wofür er in zehn Jahren 1,480 Werke gelesen und 50,000 Notizen gesammelt hatte, ist aber damit nicht fertig geworden. Er schrieb mir unter Beifügung einiger seiner kürzeren Schriften am 9. April 1900: „Das Studium für einen Stoff macht mir großes Vergnügen, die Komposition so große Arbeit, daß ich, nachdem Berge von Kollektaneen niedergeschrieben sind, die Sachen liegen lasse. . . Auch habe ich mir die Mahnung des Philologen F. A. Wolf gemerkt: Man muß nicht durch Kochen für andere sich um die eigene Mahlzeit bringen.“ In seiner Zurückgezogenheit in Kalksburg bei Wien machte er eingehende Tagebuchaufzeichnungen, im ganzen hundert Bände, von denen jeder etwa dreihundert Seiten stark war, schön und sauber geschrieben, über alles, was er las, studierte, beobachtete, erfuhr und beurteilte, und aus dieser, von ihm selbst „Otium Kalksburgense“ genannten Tagebuchsammlung sind die vorliegenden Auszüge gemacht, eine ganz erstaunliche Menge geistvoller, origineller, scharfsinniger, oft ungemein treffender und überraschender, manchmal allerdings auch sehr anfechtbarer Bemerkungen über die verschiedensten Personen und mannigfaltigsten Gegenstände, in denen jeder etwas und manche viel finden werden, wenn man auch bedauern muß, daß es bei dem Verfasser nicht zu mehr zusammenhängender, systematischer Arbeit gekommen ist. Er scheut sich auch nicht vor scharfen Urteilen und Verurteilungen, zum Beispiel über Schleiermacher und Mitsch. Und wie auf dem Gebiete der Theologie, so ist er auch in weltlicher Wissenschaft, Literatur und Kunst zu Hause. Wir haben uns viele treffende Aussprüche notiert, können sie aber nicht abdrucken. Wir lassen nur seine Aussage über den in älterer und neuerer Zeit oft verdächtigten, aber in Wahrheit frommen und großen lutherischen Theologen Calov folgen: „Sein Kollege Neumann sagt von ihm: ‚Ich habe das graue, hochverdiente Haupt an die fünf Jahre lang gekannt und öfter mit Verwunderung angehört; die ganze Stadt weiß noch von seiner unerbürdlichen Pietät zu reden, wie er nach seiner Gewohnheit frühmorgens um 3 Uhr sich ermunterte, vor Gott fußfällig wurde und über eine Stunde sein Gebet verrichtete. Er war nicht mit dem Geiz besessen und ließ keinen Armen mit Willen ohne Hilfe gehen. Er suchte keine Ehre darin, daß er Neuerungen in unserer Religion anfangen möchte, sondern das war seine Sorge, daß die treue Beilage, die uns Luther aus der Heiligen Schrift wieder ersetzt hatte, unverfälscht erhalten und der Nachwelt unverfälscht bewahrt würde.‘“ (II, 83.) Die modern-kritische Theologie lehnte Wilkens scharf ab und zeigt sich als evangelischen Christen, dem die lutherische Lehre lieb und wert ist; freilich über Union und Unionismus hat er nicht das richtige Urteil. Auf den letzten Seiten des hundertsten Bandes des „Otium“ — er hatte einst geäußert, er möchte das „Otium Kalksburgense“ auf hundert Bände bringen — schrieb der fünfundsachtzigjährige Greis mit unveränderter, fester Handschrift: „21. Juni 1914: Der längste Tag! Mit Wehmut sehe ich ihn. Der Todestag ist unser längster Tag hienieden. Wohl allen, für die ein ewig langer Tag folgt!“ Damit legte er die Feder nieder, um sie nie mehr zu berühren. Am nächsten Morgen fand man ihn scheinbar friedlich schlummernd; ohne jeden Kampf war er verschieden, die besondere Gnade des von ihm so oft gebrauchten Wortes erfahrend: „Du kannst durch des Todes Türen träumend führen.“ (I, IX.) S. F.

Zeugnisse der Wahrheit. Predigten über die Evangelien nach der ersten Perikopenreihe der Synodalkonferenz. Von J. H. Hartenberger. Mit einem Begleitwort von Prof. M. S. Sommer. Concordia Publishing House, St. Louis, Mo. 1930. VIII und 401 Seiten 6×9, in Weinwand mit Goldtitel gebunden. Preis: \$2.75.

P. Hartenbergers Predigtgabe ist in weiten Kreisen unserer Synode bekannt, und seine Predigtbücher in deutscher und in englischer Sprache haben viel Anklang gefunden. Er versteht es eben, guten Inhalt in volkstümlicher Weise darzubieten, und die Predigten sind nicht zu lang, sondern sind wohl herborgewachsen aus der Sachlage, die in so vielen unserer Gemeinden sich findet, daß jeden Sonntagvormittag ein deutscher und ein englischer Gottesdienst nacheinander abgehalten wird. Das Buch enthält im ganzen 69 Predigten. Alle Advents-, Epiphania- und Trinitatissonntage sind berücksichtigt, und außerdem werden je zwei Predigten für Weihnachten, Ostern und Pfingsten und je eine Predigt für Silvester, Neujahr, Epiphania, Gründonnerstag, Karfreitag, Himmelfahrtsfest, Reformationsfest und Dankagungstag dargeboten. Wir empfehlen diese Predigten angelegentlich unsern Pastoren. Die Ausstattung des Buches ist vorzüglich, der Preis durchaus annehmbar bei dem Umfang und der Ausstattung. R. F.

Church Publicity. A Complete Treatment of Publicity Opportunities and Methods in the Local Church. By William H. Leach. 270 pages, 5½×8. Cokesbury Press, Nashville, Tenn. Price, \$2.25.

We Lutherans in former years were somewhat slow in making use of church publicity. Now, however, there is reason to fear that some among us go to the other extreme. *Ne quid nimis!* If done along proper and sane lines, we very much encourage church publicity. If carefully used, eliminating what we should not or even dare not do, one can find in the Rev. Mr. Leach's new book *Church Publicity* valuable hints and directions.

J. H. C. FRETZ.

The Marburg Debate Between Luther and Zwingli, October 1—4, 1529. By William Dallmann. Second Edition. Northwestern Publishing House Print, Milwaukee, Wis. 24 pages, 3½×6. Price: Single copy, 10 cts.; in quantities, 5 cts. the copy.

This is a good, brief account of the memorable debate whose four-hundredth anniversary the Lutheran Church observed last year. The last chapter, with the heading "Was Luther Right?" presents the opinions of modern "scientific" New Testament scholars to the effect that Luther's teaching of the Sacrament is that of St. Paul.

W. ARNDT.

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