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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. — *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

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

Creative Controversies in Christianity. By George W. Richards, D.D., LL.D., D. Th. Fleming H. Revell Company, New York. 1938. 223 pages, 5½×8. Price, \$1.50.

The book is an elaboration of the James Sprunt Lectures delivered at Union Theological Seminary in 1938 by Dr. Richards, president and professor of church history at the theological seminary of the Evangelical and Reformed Church at Lancaster, Pa. The thesis of the book is: "The way to clarity usually is through opposition, controversy, strife." (P.10.) The author's premise is that the union between God and man is disrupted and that controversies between God and man, between Christian and pagan (or Judaistic) ideals, were inevitable. The author discusses seven "controversies" which "created" or clarified the great issues of life, such as the questions: Whence, what, why, are we? What think ye of Christ? What about the righteousness of the new heavens and the new earth? The controversies on these points have arisen out of the qualitative difference between God and man but shall be settled when man sees the qualitative kinship between God and man as manifested in the reconciliation wrought by Christ. "The struggle of the human in God toward man and the striving of the divine in man toward God" will end "by virgin birth, a term . . . which contains the essence of the mystery of the redemptive power and love of God." (P.15.)

The first "creative controversy" discussed by Dr. Richards is the opposition of the Romanticist Socrates and the ethical monotheist Amos over against the ideals, morals, and beliefs of Hellenism and Hebraism, respectively. But this clarifying controversy was only preparatory to the great clash, when God in Jesus entered into His creative controversy with the world, when love incarnate was brought into direct opposition to hatred incarnate, when the Gospel of love and righteousness clashed with the Jewish concept of the Law. "The love of God in Jesus brought Him into controversy with the world and enabled Him to win the victory over the world." (P.54.) In this section of the book Dr. Richards offers many striking and arresting statements, for example: "The two rocks on which Jesus and the Jews, Christianity and Judaism, divided were the Law and the Cross, a division that could be healed only when men accepted love as exhibited on the cross as the fulfilment of the whole Law!" (P.58.) But who is Jesus? The author's answer is so ambiguous that it is negative. "What the prophets saw, the cults offered, the philosophers thought, the people groped after and wished for — all these things were in the Nazarene in a way and with a content never dreamt of. . . . Therefore one cannot by science find Him, by logic prove Him, but by obedience of faith can enter into fellowship with Him and through Him with the Father and with one another." (P.50.) In short, you must by your own experience learn that Jesus is "the love of God in

Christ," the love "which binds man to man, nation to nation, into a fellowship of mutual cooperation, sympathy, friendliness, good will." (Pp. 52, 64.) The great controversy which Christ brought will continue as Christian love tries to conquer the selfishness and hatred of the world. What Dr. Richards describes as the essence of Christianity is, of course, only its fruit. But we have seldom read anything on the character and the implications of Christian love which has been written more beautifully or in such trenchant and epigrammatic language.

The third creative controversy was ushered in when Paul brought Christianity into conflict with Hellenism and Judaism. This chapter traces in a very interesting way the many controversies of Paul with Greek philosophers and Judaizing teachers. Paul broke down the wall of partition between Jew and Gentile — the author does not mention the vicarious atonement — when he "showed that Christianity is the end of the Law, of philosophy, and of cults, because it is love — the kind of love which does not deny philosophy or mysteries but fulfils them." (Pp. 93, 94.) The fourth section deals with the controversies in the early Church concerning the doctrine of the Holy Ghost, and the fifth, entitled "Quest for a Christian Metaphysic," with the Monarchian and Christological controversies. The position of Dr. Richards theologically is probably best expressed in the following: "It is not enough that Jesus said what He said and did what He did; but what He said and did will have authority for us when it is the expression of the infinite and eternal God. We need more than the facts of faith; we need the assurance that the facts of faith are the revelation of the Absolute of the Universe. We need a Christian metaphysic. The men in each age who have best understood the Gospel have always been the first to interpret it in terms of the thought of their time!" (P. 153.) The following statement of the Second World Conference on Faith and Order, 1937, has our author's full approval: "We acknowledge that all who accept Jesus Christ as Son of God and their Lord and Savior and realize their dependence on God's mercy revealed in Him have in that fact a supernatural bond of oneness which subsists in spite of divergences in defining the divine mystery of our Lord." (P. 154.) The sixth chapter discusses the conflicts of the Middle Ages. At the beginning of this age we find the view that uniformity in religion, theology, philosophy, the rule of life, and politics is the ideal. The end of the Middle Ages was ushered in by the conflict which resulted in elevating the individual and advocating diversity. The final section of the book deals with such irreconcilable contradictions as those of Erasmus and Luther; Hegel and Kierkegaard; Schleiermacher and Barth. The author believes that Barth has a definite message for *our* age but at the same time is certain, "that only an act of omnipotent grace can turn the American philosopher and theologian from the method of Schleiermacher, Ritschl, and Troeltsch to the way of Kierkegaard and Barth." (P. 217.)

The author has covered a vast field in the history of dogma in a novel and highly interesting manner. The text itself and the biographical notes are a clear indication of the author's wide and deep reading in

the field of Christian thought. While we differ with the author regarding his major premise and his Reformed theological background, the book offers stimulating, enriching, challenging reading, because it is a storehouse of information and is exceptionally well written. F. E. MAYER

Modern Humanism and Christian Theism. By Elias Andrews. Zondervan Publishing House, Grand Rapids, Mich. 232 pages, 5½×7¼. Price, \$1.50.

Professor Andrews is lecturer in philosophy at Pine Hill Divinity Hall in Halifax, Nova Scotia. He has written a criticism of humanism which states the main tenets of this popular philosophy and offers an appraisal from both the philosophical and the theological standpoint. *Modern Humanism and Christian Theism* is a volume well worth more than a mere cursory reading.

Contemporary humanism stands for five principal teachings: 1. Man is supreme in his universe and an end in himself. 2. Man is capable of improvement and has the capacity for it within him. 3. Man can and need no longer believe in the supernatural and especially in the idea of a personal God. 4. Man's values have no ultimate objective validity but are merely of his own creation as expedients in the game of life. 5. The aim of life is to work toward a "social Utopia" in which the universal application of science to every sphere of life will bring in the "Kingdom of Man." Evidently, then, this is a new kind of atheism. It assumes that, "as there is no God who can help us and no future life upon which to concentrate, the part of wisdom is to concentrate upon human life and see that we get it abundantly through the application of science and programs of social reconstruction." (P. 87.) It is this if that our author takes up for discussion. There is a keen analysis of humanistic denials of a Supreme Being, such as John Dietrich's assertion that "in this age of democracy it is nothing short of ridiculous to think of God as King" (p. 77). Then there is the claim that, while there is no God, there is the God Idea, and we must use this since it is a very valuable asset to living. We note this view especially in religious humanists such as Dr. Ames of Chicago (p. 177). Boldest of all the denials is that of Bertrand Russell, who dismisses belief in God and immortality because these beliefs are merely hypotheses and no more capable of proof than the existence of "the Gods of Olympus or Babylon" (p. 91). Also from the new psychology sufficient quotations are supplied to prove that God, to the New Psychologists, exists only as the creation of man's mind (p. 101).

In a number of keenly analytical chapters the author takes up the argument for this position, analyzes the various agnostic contentions, and particularly the claim that belief in a God has been guilty of "excessive otherworldliness," has been the cause of much of our social ill since men "have been encouraged to look beyond this life to one of future and compensatory bliss; hence a neglect of social welfare here" (p. 150).

We begin to understand that humanistic denials are essentially nothing new. Long ago deism attempted to replace revealed religion with, to use J. S. Huxley's caption, a "Religion without Revelation" (p. 44).

Professor Andrews, in answering these attacks, sets forth the holistic view and the limitations of science, with particular stress upon the fact that science itself is based on "faith" in the sense that its assumption that the universe is rational,—that "it will behave in such a way as corresponds with the demands of reason for a certain order or uniformity" (p. 163),—is an assumption of tremendous importance for which there is absolutely no evidence, yet which is unquestionably true.

The author evidently does not hold the Protestant concept of Biblical inspiration (p. 146), nor is his interpretation of the work of Jesus Christ soundly Biblical (p. 215 ff.).

We regret the absence of an index. In future editions the serious misprint "quantitative" for "qualitative" (p. 97) should be corrected.

TH. GRAEBNER

Living the Christian Faith. By Edwin Ewart Aubrey, Professor of Christian Theology in the University of Chicago. The Macmillan Company, New York. 1939. 118 pages, 5×7½. Price, \$1.50.

Professor Aubrey is a pronounced experientialist. He does not get his theology from the Bible but "out of the stuff of which human life theology is born." (P. 36.) "The early Christian records are themselves built out of Christian experience, . . . and ever new insights born of Christians' experiences enlarge the system." (P. 72.) The experience theology presented in this book is of the extreme liberal type ("From humanism I gained a recognition that religious values root in human striving and questioning"); it follows that the "Christian faith" here described is concerned only with ethical aspirations and the fulfilment of moral duties.—It will interest our readers to hear how Professor Aubrey accounts for the theological attitude of our Synod. "As the immigrant groups become established in the United States, disputes will arise as to whether they are to maintain their distinctive cultural stream or to merge in the general current of American national life. In churches this appears first as a controversy over language. Shall the mother tongue of the immigrant group be used in worship and preaching, or shall American be the language? The controversy among the Lutherans in the 1820's comes to mind, in which Samuel Schmucker almost turned the tide in favor of the American language and a liberal pietism, only to be overwhelmed by the influx of German immigrants that began in 1830. . . . The theological result was a tightening of the bonds of the old faith. These churches" (Lutheran, Reformed, Scottish dissenting bodies), "which in the mother country had been well established, became sects in America and with the usual conflict psychology of the sect proceeded to sharpen their lines of distinction from other bodies. This often meant that they became fixated in loyalty to an old faith which was being modified and modernized in the old country. The Missouri Synod Lutherans came to be more conservative than the Lutheran Church in Germany and even sent missionaries back to the old country to overcome 'defections' there. In this way the stress of maintaining racial solidarity led to theological reaction." (P. 96 f.)—In some instances we agree with Professor Aubrey. For example: "Should the Christian leader declare his faith in honest simplicity, giving his credo without

argument to make it plausible, or should he try to find some common ground where he and the non-Christian meet and build upon that his *apologia* for the faith he holds? Are we through with apologetics, or are we not?" (P. 62.) The answer is given on page 70: "When revelation is made plausible by reason, not much remains of the authority of revelation." — "The chapters of the present volume were originally given in substantially their present form as lectures at Eden Theological Seminary."

TH. ENGELDER

The Story of the Bible. Retold from Genesis to Revelation in the light of present knowledge for both the young and the mature. By Walter Russell Bowie. The Abingdon Press, New York, Cincinnati, Chicago. 557 pages. Price, \$3.00.

The rector of Grace Church in the city of New York has written out the story of the Bible. At times he uses the Authorized Version, at times the English Revised translation. Graphic phrases he has culled from the translation of Dr. James Moffatt, and then again he will express a thing in his own words.

In his introduction he explains his attitude to the Bible. He considers the Bible of singular importance. But this importance he expresses in rather weak language. He writes: "But the singular power of the Bible is found in the fact that it has brought an answer which comes closer home than any other answer seems to come." He prefers the verdict of a geologist to that of the Bible. On this point he writes: "The geologist can tell us more accurately how this earth was formed than the Book of Genesis can, and the anthropologists can deliver us from the mistaken literalism with which we used to read the story of Adam." Of the Bible in general he writes: "The Bible is like the maps which were drawn by the first intrepid explorers who set out from Europe to discover the New World, which no living man then had seen save with the eye of faith. . . . The outlines of the new-found continent seem to our later knowledge so inadequate and so quaintly crude that we smile to look at them." Of the writers in Holy Writ he declares: "Not all the pictures they draw are accurate." Of a story in the Book of Judges he declares that "it is better to forget it than to recount it." Of the Gospel narratives of the birth of Jesus he writes: "Some of the things they tell perhaps are not so much objective history as a lyric effort to account for history." While the writer supplies abundant evidence that he has either failed to read accurately the account of the Scriptures or has not carefully remembered what he read, yet he criticizes the Word of God as erroneous, whereas he offers his own opinions as infallible. The illustrations in color, of which the book boasts twenty, are well executed.

Altogether we see no reason for publishing a book of this content. The book is supposed to be popular; *i. e.*, it was certainly not written for scholars. But Dr. Bowie's diction and style are not nearly as interesting and attractive as those of the Authorized Version of the English Bible. It seems that he wishes to impress those who do not believe

the Bible with the fact that, after all, we may learn something of value from its narratives. Even at that, it is better to read the Bible than to read what some inaccurate writer tells us of its content.

M. S. SOMMER

Strangers on Earth. By Sverre Norborg. Augsburg Publishing House, Minneapolis, Minn. 152 pages, 5½×8. Price, \$1.00.

The author presents a series of eight pictures of strangers on earth, who were such because they were heroes of faith. In masterly style he points out some of the practical lessons all Christians may learn from the lives of these men, who lived and died millenniums ago, whose memory still flourishes because of their exemplary faith and piety. While the reviewer thoroughly enjoyed reading the book, it seems to him that the Christ-centeredness of the faith of these men of God should have been stressed with greater emphasis. Their faith was based not merely on God. The faith of Enoch was centered on the promised woman's Seed; like that of Noah, on Him who was to comfort mankind concerning their work and toil on the accursed ground. Hannah's faith looked forward to the Lord's King and Anointed, whose horn was to be exalted by the Lord. In the story of Job no reference is made to Elihu, who played so essential a part in strengthening Job's faith by calling his attention to the Redeeming Angel, One among a thousand, who found a ransom, so that man is delivered from going down to the pit. We feel that such references would have added to the value of this interesting book.

TH. LAETSCH

The Bible Revelation of the Holy Spirit. By John B. Kenyon. Zondervan Publishing House, Grand Rapids, Mich. 159 pages, 5½×7¾. Price, \$1.00.

The author of this monograph is a Baptist minister in Montana, and his book an effort to delineate in a simple, yet fairly complete way the doctrine of Holy Scripture concerning the person and work of the Holy Spirit. A Lutheran misses the necessary emphasis on the means of grace, through which the Holy Spirit performs his sanctifying work, a clear presentation of what conversion is and how it is wrought by God in the human heart, and, above all, the proper stress on the *solâ fide*, which is central also in the teaching regarding the Holy Ghost and His spiritual operation. (Cf. the Third Article as explained by Luther.) Yet in many respects this monograph is a remarkable study—serious, largely Scriptural, and presenting a fine Christian viewpoint, which is radically different from the superficial, ungodly theologies presented by Modernistic writers. The book proves that there still are earnest Christians, who are vitally interested in Christian doctrine.

J. THEODORE MUELLER

Corner-Stones of Faith. By J. M. Stanfield. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 227 pages, 5½×8. Price, \$1.50.

This book was written by an earnest Christian layman of the Southern Methodist Church who for nearly thirty years conducted the men's Bible class in the Sunday-school of his congregation. As the writer

says, the work is the "result of my topical study of the Bible for nearly thirty years." The little popular dogmatic presents in a general way the viewpoints of positive Methodism and rejects the vagaries of Modernism throughout. On many points the writer, of course, departs from the doctrinal stand of confessional Lutheranism. He defends inspiration but does not insist upon verbal inspiration, the Bible being "without doctrinal error and a perfect moral guide" (p. 18). The doctrines of the Holy Trinity, the deity of Christ, His vicarious atonement, and salvation by grace, however, are presented in accord with the ecumenical Christian creeds. His presentation of the doctrines of repentance and the new birth lacks in clarity, though here he emphasizes contrition and faith (the latter conceived as personal trust in Christ) as the essentials necessary for salvation. But Baptism is only the "rite or ordinance by which persons are admitted into the Church of Christ" (p. 142), and the Lord's Supper "reminds us of the source and fact of our salvation. By partaking of these feasts, we covenant with God and bind ourselves to the terms or conditions of salvation which God has provided in Christ" (p. 150). The author therefore does not regard the Sacraments as means of grace. He champions the current views on millennialism and the conversion of the Jews; and these errors are to be deplored.

J. THEODORE MUELLER

Wer ist der wahre Gott? — Christliches Familienleben. Verhandlungen der Synode der Ev.-Luth. Freikirche bei ihrer 54. Synodaltagung in Planitz-Zwickau, 1938. 86 Seiten 5¾×9. Preis: RM. 1.25. Verlag des Schriftendvereins (E. Klärner), Zwickau, Sachsen. Man bestelle durch das Concordia Publishing House.

Dies ist der Bericht unserer Schwesterkirche in Deutschland, der neben den interessanten Geschäftsverhandlungen die beiden im Titel genannten Vorträge über zwei zeitgemäße Gegenstände enthält. Pfarrer Heinrich Stallmann behandelt in überaus praktischer und packender Weise das christliche Familienleben. Man wundert sich, wieviel Aufschluß über allerlei Fragen, die in engerem oder weiterem Zusammenhang mit dem behandelten Gegenstand stehen, gegeben wird. Beim Lesen dieses Berichtes drängt sich uns wieder die Überzeugung auf, daß die in unsern Tagen so vielgeschmähte Bibel nicht etwa nur eine Sammlung veralteter Anschauungen ist, die keinen praktischen Wert mehr haben für das zwanzigste Jahrhundert, sondern selbst in den verworrenen Verhältnissen unserer Zeit unsern Fußes Leuchte und ein Licht auf unserm Wege ist, das uns zeigt, wie jung und alt ihren Weg unsträflich gehen kann. — Der zweite Vortrag, von P. Hermann Einkmeier, führt uns in der ersten These den neuen Gottesglauben in seiner freien Annahmung, aber auch in seiner ganzen Armut und Hilfslosigkeit vor Augen, handelt dann in der zweiten und dritten These von der natürlichen und der christlichen Gotteserkenntnis und zeigt in den letzten drei Thesen, daß die rechte Erkenntnis des Wesens und der Eigenschaften Gottes das ewige Leben ist. Dieser Vortrag ist auch im Separatdruck erschienen und zum Preis von 50 Pfennig erhältlich. Dem Synodalbericht ist als freie Zugabe ein Verzeichnis der von 1877 bis 1938 abgehaltenen Synodaltagungen der Freikirche und der gepflogenen Lehrverhandlungen beigelegt. Wir hoffen, daß viele Leser sich diesen Bericht anschaffen werden.

L h e o. L ä t s c h

Youth Marches! By Daniel Poling. The Judson Press, Philadelphia. 196 pages. $5\frac{1}{4} \times 7\frac{3}{4}$. Price, \$1.00.

Youth's Problem No. 1, or: Friendship, Courtship, and Marriage. By Alfred L. Murray. Zondervan Publishing House, Grand Rapids. 206 pages, $5 \times 7\frac{1}{2}$. Price, \$1.39.

These two books are purposely placed side by side, chiefly on account of the great contrast which they afford. The first book is a great disappointment, in spite of occasional brilliant passages, for it is permeated with modernistic conceptions, which fall far short of presenting the facts concerning the meaning of Jesus in the life of the believer. One is compelled to place queries on too many pages to be satisfied with the result. On page 21, for example, in speaking of the goal of Jesus' life, the author cannot rise higher than to this statement: "He hastens to establish the dignity, the sacredness, the divinity, of human personality." The whole section entitled "I Will Be Christian" does not establish the relation of the believer to the cross of Calvary but weakly says, at the end, that Christianity is to become "as powerful as the prayer of the righteous and as sacrificial as Calvary's cross." The "world's only sufficient Savior" is mentioned on page 34, but only with a reference to the "abundant life." Nowhere in the book do we find the essential truth of Christianity as it is needed for young people, namely, that Christ is not merely a comrade and leader but that He has come to save men from their sins, not by example but by substitution.—It is a distinct relief to turn to the second book, in which the author in 18 chapters, full of powerful and epigrammatic statements, gives young people advice concerning their conduct, especially with relation to friends of the other sex, specifically in courtship. Some of the chapters are truly brilliant in their presentation of fundamental thoughts, regarding Christian behavior. The headings of the chapters are challenging, as, for example: How to Gain Respect; Making Life Meaningful; How to Face Disappointments; Making Friends with Strangers; Some Tests of Friendship. Above all, the book is permeated with the thought of Jesus, the Savior from sins, as when the author states (p.99): "Men often fail in their prayers because they fix their attention upon their sin and not upon the Savior. A forgiven sin does not exist, so why mention it? Fix your attention on the Redeemer, and you will become conscious of Him." It is a truly wholesome book and will be studied with profit by all leaders of youth as well as by young people.

P. E. KRETZMANN

A Quiet Talk about the Old Book. By S. D. Gordon. Fleming H. Revell Company, New York. 45 pages, $4\frac{1}{2} \times 7\frac{1}{2}$.

This is a little gift-book, which through its attractive exterior and its large, superb type, each page containing approximately merely 100 words, at once captivates the reader. Its contents may be described as a glowing eulogy of the Bible, arranged under a number of suitable heads, like "Culture and Literature," "The Universal Book," "Picture Language," "Chronology, Geography, and History." Not so much the furnishing of specific information as the stimulation of thinking about the glories of

the Bible is the purpose. In the last section, where "choice" is spoken of, to avoid misunderstanding, this reviewer would like to see a sentence added to the effect that by nature man is unable to accept the Gospel invitation.

W. ARNDT

The Christ. By A. Wendell Ross, D. D. Fleming H. Revell Company, New York. 222 pages, 5½×8. Price, \$2.00.

Harmonized studies of the gospel records such as this book is intended to present are to be welcomed. The author, pastor in Coffeyville, Kans., submits wherever possible, that is, wherever there are several accounts of an event, in parallel columns the various narratives for easy perusal. However, the book is not simply a gospel harmony, but in addition to putting before us the pertinent gospel accounts, it presents a discussion of various important phases in the Savior's life and activities. Critical questions are not investigated; the volume has altogether a practical aim. Applications of the truths taught are interspersed. At times sentences occur that cannot be endorsed, such as this one (p. 33): "It seems to be only too true that preachers are tied to dogma, to a certain extent man-made, not the Gospel of Jesus Christ." This statement needs modification and explanation. In my opinion the work of Christ for us should have received greater emphasis.

W. ARNDT

Cruden's Concordance to the Old and New Testaments, Unabridged. By Alexander Cruden, M. A. Author's original edition, with his own full-line references unshortened. Fleming H. Revell Co., New York. 618 pages, 8×11. Price, \$2.00.

For more than a century and a half Cruden's world-famous *Concordance* has been used in all countries where English is spoken by both ministers and laymen, and it is still regarded as an indispensable Bible-reference help by hosts of Christians. Of special importance in this *Concordance* are the original word commentary, showing various signification and derivation of words, and the suggestive synopsis of important topics, providing outlines for private study. Though somewhat out of date in determining the connotations of words (the work first appeared in 1737), *Cruden's Concordance* is still one of the most helpful books in a pastor's library and has the reviewer's fullest and heartiest recommendation. Unfortunately the type is very small and indistinct, so that students with poor eyes can hardly use this edition for any lengthy study. A list of proper names in the Old and New Testaments has been added by Rev. A. Jones.

J. THEODORE MUELLER

Peter and His Lord. Sermons on the Life of Peter. By Clarence Edward Macartney. Cokesbury Press, Nashville. 247 pages, 5×7¾. Price, \$1.75.

Sermons from the Miracles. By Clovis G. Chappell. Cokesbury Press, Nashville. 224 pages, 5×7¾. Price, \$1.50.

Thou Art the Christ! By Bert Brower. Zondervan Publishing House, Grand Rapids. 156 pages, 5×7¾. Price, \$1.00.

The Magnetic Master. Evangelistic Sermons by Southern Baptist Ministers. Compiled by Alfred L. Murray. Zondervan Publishing House, Grand Rapids. 159 pages, 5×7¾. Price, \$1.50.

We list these four books together, although not published by the same publisher, because they are characteristic of the better type of fundamentalist preaching in America today. The authors have, in part, yielded to the present-day tendency to choose striking themes, as "Peter's Never-answered Question," "The Whiner," "The Art of Not Paying Attention," "The Top or the Towel." But the majority of the sermons present the truth in a simple, evangelical way, the best of the four books in this respect being that of Brower, which contains sections of remarkable beauty and power, although he, as a Calvinist, would hardly be expected to bring out the glory of the Sacraments. In Murray's collection of sermons there is one, "What's the Harm in Dancing Anyway?" which will repay careful study a hundredfold. Chappell has excellent material throughout his book but makes a concession to liberalism on p. 197, where he says of demoniac possession: "According to the belief prevalent at that day, she is possessed by an evil spirit." Macartney's sermons exhibit the same excellencies that mark his previous writings. It is surely encouraging to find statements like these: "A Church without a creed is nothing. . . . Only a Jesus who is the eternal Son of God can redeem man from his sin; only the divine Christ can be the object of our hope and our worship." (P. 25.) While we cannot, on the whole, recommend the *form* of the sermons contained in these four books, we certainly rejoice over the fact that most of them are in full accord with the truth of Scripture. With preaching such as this, souls are bound to be won for salvation.

P. E. KRETZMANN

BOOKS RECEIVED

From A. J. Holman Co., Philadelphia, Pa.:

The Shepherd of All. "The Twenty-third Psalm." Interpretations by George M. Lamsa. 86 pages, 3×5. Price, 50 cts., postpaid.

From the Judson Press, Chicago, Kansas City, Los Angeles, Seattle:

Is This Religion? By Frank B. Fagerburg. 191 pages, 5×7¾. Price, \$1.50.

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