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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 *Wölfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen und Irrtum einführen.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behält 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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Book Review

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The Word of God and the Reformed Faith. Addresses delivered at the Second American Calvinistic Conference, Calvin College and Seminary, Grand Rapids, Mich., June 3--5, 1942. Edited by the Conference's Publication Committee. Baker's Book Store, Grand Rapids, Mich. 221 pages, 5½×8¾. Price, \$1.00.

This book, in the reviewer's estimation, merits careful study by our pastors, for in it orthodox Calvinism boldly attacks the rationalistic trends which today array themselves against the divine truth. Orthodox Calvinism, of course, is in conflict also with orthodox Lutheranism on numerous points of doctrine, but this difference is not specially stressed in the addresses, though in various places the differing viewpoints of Calvinism become obvious. Nevertheless, the book has a pre-eminent value: it rightly defines the Word of God and restores it to its central place in Christian thought. The titles of the seven addresses will give the reader a fair idea of what the book offers: "The Glory of the Word" (Ockenga); "What Is the Word of God?" (Berkhof); "Present-Day Interpretations of the Word of God" (Allis); "The Word of God and Philosophy" (Stob); "The Word of God and Science" (De Vries); "The Word of God and Education" (Welmers); "The Word of God and Culture" (Wencelius). Part Two offers the banquet speeches and conference memoranda, which, too, are of no little interest to the reader. A large, clear picture of the entire conference group, numbered in agreement with a "List of Registered Conferees," is a most valuable asset, since it enables the reader to become somewhat acquainted with the men who delivered the addresses. A number of quotations may illustrate the witness which here is given to the truth. In Ockenga's "The Glory of the Word" we read: "We do not say that the Bible contains God's Word, but that it is God's Word" (p. 39). "It [Scripture] was written by men who were inspired and the writings themselves are God-breathed" (p. 38). Berkhof in his scholarly address "What Is the Word of God?" says: "The prevailing opinion in the churches has always been that the Bible is the Word of God" (p. 54). "The firmly established belief that the Bible is the Word of God was not shaken during the Middle Ages" (p. 56). "Luther designates the Sacred Scriptures as 'the Book given by God, the Holy Spirit, to the Church.' Without any discrimination he presents as the rule of faith and practice, now 'the Scriptures,' now 'the Word of God,' employing the two terms as perfectly synonymous" (quotation from Koestlin; p. 61). "Pieper in his *Christliche Dogmatik* strongly defends the view that according to Luther the whole Bible is the Word of God, and shows that the other view rests on the misinterpretation of a couple of passages in Luther's *Werke*" (p. 62). "By supernatural inspiration the Bible became the Word of God for all coming generations" (p. 78). In his address Dr. Berkhof gives a brief but keen analysis of the views of Schleiermacher, Ritschl, and Barth on

Scripture and Revelation. He writes: "Under the influence of Schleiermacher the idea of inspiration was gradually replaced by that of divine illumination" (p. 64). "Mackintosh is perfectly correct when he says: 'To Schleiermacher, on the whole, revelation is only another name for human discovery'" (p. 65). "The school of Ritschl wanted to improve on this view. They conceived of the divine revelation as a series of divine acts rather than as a communication of the truth. It is the historical manifestation of God in Christ, as the Founder of the Kingdom of God. This manifestation makes such an impression on the minds of men as to warrant their speaking of it as a revelation of God. According to Dr. Orr: 'Revelation [from the viewpoint of the Schleiermacher school] is associated with any event which produces in us a vivid immediate realization of the presence and working of God. But this realization of God's presence is awakened in us in a powerful and pre-eminent degree by the historical manifestations of Jesus Christ'" (p. 66). Regarding Barth's view he writes: "This [the Bible] is not in itself the divine revelation, but a human word full of imperfections; and yet it can be called the word of God in a secondary sense. Says Barth: 'Holy Scripture as such is *not* the revelation. And yet Holy Scripture as such *is* the revelation, as and in so far as Jesus Christ speaks to us through the witness of His prophets and apostles'" (p. 70). In his learned address "Present-Day Interpretation of the Word of God" Dr. O. T. Allis confutes the two widespread modern delusions of higher criticism and dispensationalism. A most timely address indeed and in every way worthy of thorough study. Lack of space prevents us from considering the other addresses; but in them, too, the reader will find much that is stimulating and valuable. The book, of course, must be read with careful discrimination, for those who here speak are professed Calvinists. When, for example, Dr. Allis (p. 80) describes "the analogy of Scripture" as the basic principle according to which "texts and passages must be interpreted in the light of the teaching of the Bible *as a whole*" (italics ours), he differs from the Lutheran teaching that texts and passages lacking in clarity must be considered in the light of the clear *sedes doctrinae*. That is properly the *analogia fidei*, not the totality or scope of Scripture. Or when Ockenga speaks of the parabolic Word and says that the "supreme symbol of the Word is the Sacrament of the Lord's Supper" (p. 47), he teaches Calvinistic doctrine. Or when the same writer lauds the Word of God as "living word" and nevertheless says of it: "But when Christ is seen in the word and confronts individuals through it, he makes alive, recreates, transforms, and renews lives" (p. 47), this is not the Lutheran doctrine of the efficacy of the divine Word. The Reformed background of the writer also comes to light in the ever-recurring emphasis on the "common grace" given to men in general. Lutherans must therefore read the book with care. An interesting remark occurs in Wencelius' very fascinating and valuable address "The Word of God and Culture." He says: "In a letter to Coligny he [Calvin] declares that the famous Augsburg Confession is 'slightly built, feeble, and obscure.'" Those who have given some study to Dr. Bente's "Introduction to the Symbolical Books" in the *Concordia Triglotta* readily understand why Calvin was justified in this remark. It was Melancthon's

passion for union with the Romanists and Calvinists that induced him to make *Augustanam* a *Leisetreterin*, as Luther said of it. The addresses show much learning, thorough study, and an earnest desire to profess the truth as the conferees see the truth. Educators and pastors teaching school may do well to read especially Welmers' address, "The Word of God and Education." In it the reader will find a good analysis of modern paganized education as well as a clear statement of the goal of Calvinistic education, dominated by God's sovereignty. JOHN THEODORE MUELLER

The Doctrine of the Holy Spirit. A Study in Pneumatology. By John F. Walvoord, Th.D., Associate Professor of Systematic Theology, Dallas Theological Seminary. Published by Dallas Theological Seminary, Dallas, Tex. 301 pages, 6×9. \$2.50.

Our book presents the Biblical teaching on the deity and saving work of the Holy Spirit, the deity of Jesus, the Vicarious Atonement, the *sola gratia* ("In the act of regeneration the human will is entirely passive. There is no co-operation possible. The nature of the work of regeneration forbids any possible human assistance." P.146), and Verbal Inspiration ("The work of the Holy Spirit is thus extended not only to the aspect of revelation, but also to the inspiration of the written Word. 'It has been estimated that the Bible in various ways asserts its own inspiration some three thousand times. How often does the Bible have to say a thing before men will believe it?'" P.63).—It departs from the Biblical teaching in presenting the Calvinistic teaching on the Personal Union and the Communication of Attributes ("The human nature of Christ lacked omniscience, omnipotence, omnipresence. . . . There was nothing added to His humanity which was unusual." P.98), on the alleged immediate operation of the Spirit ("Reformed theology has definitely opposed the introduction of any means in accomplishing the divine act of regeneration. Regeneration is accomplished apart from means." P.146).—The Lutheran teaching, by the way, is not correctly presented in these statements: "Luther unfortunately never was able to forsake the sacramentarian idea that grace came through the Eucharist and added to it an unbalanced doctrine of the power of the Word of God to bestow grace—a power within the Word, not of the Holy Spirit." "Lutheran theologians have over-emphasized the living character of the Word of God (Heb.4:12) to the point where it is claimed that the Bible has power in itself and no attendant work of the Holy Spirit is necessary to make it effective." Pp.122, 278), on "common grace" and "efficacious grace" ("Common grace falls far short of efficacious grace."—"It is necessary that more than common grace be given to the elect." Pp. 126, 135. The meaning is that for those who remain unconverted there was no *gratia seria et efficac*), on "irresistible grace" ("Efficacious grace is an immediate act of God which by its nature cannot be resisted. As Charles Hodge writes: 'It is the exercise of "the mighty power of God" which speaks and it is done.'" P.134. In this connection our author states: "The operation of God is not an outward constraint upon the human will. . . . No one is ever saved against his will." That is fine. What is wrong with the Calvinistic teaching is the idea that for those who remain

unconverted there was no efficacious grace, no "mighty power of God."), and on "the perseverance of the saints." ("The New Testament saint need never fear loss of the indwelling presence of the Holy Spirit. . . . David prayed earnestly after his sin, 'Cast me not away from thy presence, and take not thy holy spirit from me' [Ps. 51:11]. No Christian need ever pray the prayer of David." "It is not an issue of salvation, as this is settled once for all when regeneration took place." Pp. 80, 224.) — It departs from the old-school Reformed theology in teaching the millennialistic aberrations ("A devil bound, Christ on the throne, universal righteousness and peace throughout the world." Pp. 231, 262. "During the period of tribulation the man of sin is revealed." P. 116. "The rapture of the Church before the seven-year period of tribulation removes every Christian from the world." P. 257. "The baptism of the Holy Spirit is never found after the rapture of the Church either in the tribulation period or in the millennium." P. 261. "If all who enter the millennium in the flesh are saved, as the Scriptures seem to indicate, the Spirit will empower from within and, accordingly, will have little need for His general ministry of restraining sin as exercised in the wicked world of today." P. 262). And while it takes a firm stand against the "extreme Pentecostal errors" (p. X), giving the Scriptural refutation of "the theory of perfectionism," "the theory of eradication," "the theory of dying to self" (pp. 234—237), and insisting on the Scriptural distinction between the permanent and the temporary spiritual gifts ("With the completion of the New Testament the need for further unusual display of miraculous works ceased." "Speaking in tongues a temporary gift." "Certain sects have clung to the idea that the unusual features of the apostolic age will be reproduced in any age where people truly seek them in faith from God. . . . The undue seeking of spiritual gifts results only in excesses of the most unholy kind." Pp. 191, 205), its teaching on the baptism of the Holy Spirit, the filling of the Holy Spirit and "yieldedness" present some curious and some unscriptural notions. (For instance: Most passages which deal with the baptism by water are made to refer to the baptism of the Holy Ghost. "The passage Ephesians 4:5, 'One Lord, one faith, one baptism' refers to the things which are universal among Christians. All have the same Lord; all have the same faith or essential doctrine; and all have one baptism. It is patent that this passage could not refer to water baptism, as the sacrament of baptism is observed in various forms and with different interpretations by Christians. Instead of the symbol, the reality is in view here, the baptism of the Holy Spirit." P. 155. — "While in this age it is impossible to be filled with the Holy Spirit unless permanently indwelt, it is a sad reflection on the spiritual state of many Christians that though their bodies are the temple of the Holy Spirit, they are not yielded to Him and know nothing of the great blessings which His unhindered ministry would bring." "Only Christians yielded to God are filled." "The presence of the Spirit abides even in the hearts of Christians who are unyielded and living in sin." "A Christian unyielded to the Lord may possess great spiritual gifts, while one yielded may have relatively minor spiritual abilities." Pp. 169, 182, 214 f., 250).

TH. ENGELDER

The Fact of God. A Study Book for Young People and Adults. By Jacob J. Sessler, Ph.D. Published by the Fleming H. Revell Company, N. Y. 159 pages. $7\frac{1}{2} \times 5\frac{1}{4}$. \$1.50.

Our book does not teach Verbal Inspiration. "We must not forget that the Bible was written by fallible men. "The eternal truths which the writers declare receive the coloring of the minds through which they passed.'" (P. 45). It does not teach the *sola gratia*. It teaches the natural goodness of man, his moral freedom. "Man is equipped with a will to say yes or no to God. Man is potentially godlike." (Pp. 106, 122, 134, etc.) It does not teach the Vicarious Satisfaction; what it says on the Atonement (pp. 61, 66 f., 88) does not present Jesus as the Substitute of the sinner. And it asks the Church to make "the reconstruction of the economic order" its business. That is to say, "the Church must demand that the social order be made Christian." "Tomorrow it will establish the Kingdom of God on earth." (Pp. 94, 99 f.)

Much of the other material offered in our book, particularly in the field of apologetics, is valuable. The method followed in "The Forum" (pp. 141—159) gives useful hints for classwork. We pass on a few striking statements: "The heart has reasons which the reason cannot understand.'" "Man cannot think far in any direction without landing in mystery." (Pp. 117, 127.) "The Church with the Holy Spirit can do with very little physical equipment, but without that Spirit it can do nothing, even with the best equipment." "The modern Church in its eagerness to report many accessions and in mistaking numbers for strength has debilitated itself." (P. 96 f.) "Eternal life is not just length of life; it is life with a new depth, lived for eternal values in the fellowship of God." "On his eightieth birthday John Quincy Adams was asked, 'How is my friend John Quincy Adams?' To this the old man replied, 'John Quincy Adams is very well, thank you, but the house he lives in is sadly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles in every wind, and I think John Quincy Adams will have to move out of it before long. But he himself is very well.'" (Pp. 128, 139.) "This Carpenter, who was born in a borrowed manger, preached a sermon in a borrowed boat, rode into Jerusalem on a borrowed ass, ate His last supper with His disciples in a borrowed room, and was buried in a borrowed grave, has taken empires off their hinges and has had the greatest influence on history of all persons who ever lived." (P. 49.)

TH. ENGELDER

The Short Story of Jesus. By Walter Lowrie. Charles Scribner's Sons, New York. 1943. 238 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. \$2.50.

Dr. Walter Lowrie, who from 1907 to 1930 was rector of St. Paul's American Church in Rome, is best known through his translation of Kierkegaard. In 1929 he published a book on the life of Christ which had the title *Jesus According to St. Mark*. It comprised almost 600 pages and hence was quite detailed. The remaining copies of this work were destroyed in 1941 when German fliers bombed London. Dr. Lowrie then set to work to rewrite the book, which revision, however has not yet been published. In addition he wrote a smaller work, one third as

long as the book of 1929, which is now lying before us. This book is likewise based on Mark's Gospel. At the head of each chapter a brief title is placed with the reference to the respective place in Mark's Gospel, and in parentheses the parallel passages from the other Gospels are noted. Thus on p.52 we encounter the heading "The Sabbath Question." Underneath it we read: "Mark 2:23-28 (Matt. 12:1-8; Luke 6:1-5)." At times the passage from Mark is printed out. Dr. Lowrie is a literary artist, and what he submits makes pleasant reading. Unfortunately we cannot be equally eulogistic with respect to the theology underlying the work. It is true that he says that he writes as a "believer." In the Preface (p. VII) he calls Albert Schweitzer his good friend, but he says of him that as a Rationalist he would not have written a book of this kind. It is true that Dr. Lowrie accepts the Gospel account of the virgin birth of Jesus and thereby indeed fixes a deep gulf between himself and most Modernists. But when we come to his account of the resurrection of Jesus, we find that he denies that Jesus' body was brought back to life and simply holds, as Modernists quite generally do nowadays, that the spirit of Jesus appeared to His disciples and thus furnished proof that, after all, He had conquered death (p.220). He is honest enough to admit that some of the resurrection accounts speak of the body of Jesus as having been seen and felt by His disciples after Easter Sunday, but, like some other critics, he holds that some of the accounts imply that it was merely the spirit of Jesus which appeared to His followers. That he does not believe in the inerrancy of the Scriptures and in the consistency of the Gospel accounts is, of course, apparent from what has been said and often becomes evident as one pages through his book. The theologian who knows how to distinguish between right and wrong may be encouraged to read this work, which has in it sections that are quite stimulating, but every reader should know that here we are dealing with a work which does not hesitate to assume errors in the accounts given us by the holy men of God.

W. ARNDT

Martin Niemoeller, Hero of the Concentration Camp. By Basil Miller. 160 pages. \$1.25.

John Wesley; The World His Parish. By Basil Miller. Introduction by Stephen W. Paine, Ph. D., President, Houghton College, Houghton, N. Y. 140 pages. \$1.00.

Martin Luther, God's Man of Destiny. By Basil Miller. Introduction by Theodore Graebner, Professor of Philosophy and New Testament Interpretation, Concordia Seminary, St. Louis, Missouri. 149 pages. \$1.00

All three published by Zondervan Publishing House, Grand Rapids, Michigan.

Three rhapsodies; stimulating to read, but hardly history. The author's books appear too rapidly to show the results of thorough study. Perhaps his aim is only to inspire. He lives in superlatives; many of his paragraphs should end with an exclamation mark. He always admires the subject of his biographies to the point of hero worship. His

style is somewhat heavy, his diction sometimes careless. Better proof-reading would improve the books.

The author's method of writing is perhaps best adapted to the subject of the first title. It is, of course, much too early to write the history of this courageous witness; but the present account, culled mostly from newspaper reports, is interesting and inspiring. It should be read with the reservation that future information may change the picture. Without in any way aiming to detract from the high praise given to his hero by the author, it should not be forgotten that wartime is poor time to arrive at a just estimate of characters involved in it, especially by people who themselves are naturally leaning to one or the other side. Your young people will like to read this book.

The book on Wesley cannot be recommended to them, however. There is too much of an endorsement of Wesley's emotionalism, and his vague and confused conception of conversion and of the call and consequent duties of a pastor are reproduced without any clarifying explanation.

The third book was reviewed in the *Lutheran Witness* of Jan. 5, 1943. Naturally, the author's enthusiasm in this case strikes a responsive chord in our heart. I hope it will be reprinted; people run for new books "just off the press" who would not buy older books, though better; and so some knowledge of the great Reformer may come to places where ignorance now prevails. Some glaring mistakes should be corrected. One is cited by Dr. Graebner in the introduction. A result of hasty writing (p.19): "This meant little if nothing to the young student"; conflicting statements as to the time of Luther's enlightenment (pp.27, 30, 31, 33). The plan of canceling Archbishop Albrecht's debt to the Fuggers by an indulgence issue came from the Pope, not from Albrecht; only the Pope had power to issue an indulgence (p.45). Not Carlstadt, but Luther was the author of the thesis (proposed for the Leipzig Disputation) denying the primacy of the Pope (p.56). In very poor taste are the repeated references to Katherine Luther's red hair (did she have red hair?), e. g., p.112: "It cannot be told whether Martin married Katie because of her scant red hair or not, but doubtless many times he must have rued the quick tongue and speedy retort that redhead indicated." It was not a sharp and *surprising* blow to Luther that he had to stay at the Koburg when his companions went on to Augsburg (p.123); nor have I ever read that Frederick the Wise died of a wound (p.103). For pastors this book has little value; it is a poor bargain to pay a dollar for this book when Koestlin with six times the information can be bought for \$3.00. Add Boehmer's *Der junge Luther* or Kuiper's *Martin Luther, the Formative Years*, and you are well supplied.

THEO. HOYER

Martin Luther, the Formative Years; being the story of the first thirty-four years of his life. By Barend Klaas Kuiper. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1943. 135 pages. \$1.50.

The first edition of this book was published in 1933. It was then a book of 298 pages and sold for \$2.00. The edition was sold out in two

years. It was reviewed in the *CONCORDIA THEOLOGICAL MONTHLY* 1933, p. 636. What was said there may well be repeated of this second edition, which is hardly a revision, as stated on the jacket, but an abridgment of the first. A reprint of the first edition would have been preferable. Much of what was omitted added to a better understanding of Luther the man and the reformer; e. g., who the Brethren of the Common Life were; why Luther joined the Augustinians rather than one of the other orders; why Luther went back to Erfurt after his first term of teaching in Wittenberg; why he went to Rome. Twelve pages on the origin of the University of Wittenberg were omitted in the new edition, also a description of Rome and of the abuses witnessed there. The last fifty-five pages were reduced to three. A pity!—But the book is still worth buying. We are today realizing more than formerly the importance of the formative years in Luther's life. It is impossible to understand the history of the Reformation if we begin our study of the movement with the 31st of October, 1517. Kuiper's book supplies what is lacking in most of the shorter biographies of Luther and histories of the Reformation. THEO. HOYER

The Theme of Plato's Republic. By Robert George Hoerber. A Dissertation Presented to the Board of Graduate Studies of Washington University in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. May, 1944. Eden Publishing House, 1724 Chouteau Ave., St. Louis, Mo. 119 pages, 6½×10. \$2.75.

This doctoral dissertation was written by one of our young brethren who recently was called to the professorship of classical languages at Bethany College, Mankato, Minn. Dr. Hoerber, a resident of St. Louis, has specialized in Greek and at the convocation at Washington University in May of this year was awarded the degree of Doctor of Philosophy.

The subject of his dissertation, presented herewith to the public, is intriguing. From times immemorial people have asked themselves whether Plato was serious when he in his most important work, *The Republic* (The State), advocates community of wives and children and the common possession of all property. The idea seems fantastic and not in keeping with the usual good sense which Plato manifests. Dr. Hoerber takes the view that there is sufficient evidence showing that Plato was not contemplating the establishment of a state having in its constitution such strange provisions. Not only has he with great care studied the works of Plato himself, but he has likewise examined what the contemporaries and followers of Plato in ancient times have said on this subject. The proof which he presents, so it seems to this reviewer, is quite cogent. The conclusion appears justified that Plato was using his description of the ideal State merely as a sort of background against which he could sketch the influence of justice or injustice on the soul of a person. Dr. Hoerber, and properly so in our judgment, warns against the view that the *Republic* is a political treatise; its aims, so he contends, are ethical.

Strictly speaking, this publication does not belong to the category of books ordinarily reviewed in these columns. But on account of the

interest which Plato possesses for theologians and students of theology, many of our readers will be grateful, we are sure, for this note introducing them to this particular study. The book, handsomely bound, contains 11 chapters. We are happy to see that in this materialistic age, when the study of the ancient literatures in the original is eschewed quite widely because it is difficult, a work of this nature could be produced by one of the sons of Concordia Seminary. W. ARNDT

The Truth about Juvenile Delinquency. By Dan Gilbert, Litt. D. Zondervan Publishing House, Grand Rapids, Mich. 39 pages, 5½×7½. 35 cents.

This new book by the well-known Fundamentalist author takes up a topic which is practically foremost in the minds of all who have watched the tendencies in our country under the impact of a great war. The situation is rapidly growing desperate, since a great many parents and others in charge of young people, particularly of girls in the early teen age, have done little or nothing to control the waywardness of these problem children. Dr. Gilbert writes on the basis of information which seems to be authentic. As one might expect, he does not mince words, but points out all the features of the social disease with which sociologists are trying to cope, with almost brutal frankness. The five short chapters of the brochure bear the following titles: The Massacre of Virgins; The Filth Column; The War Against Decency; The Blitzkrieg of Hell; The Way to Win on the Home Front. We fully agree with the author when he states, in proposing a remedy for the desperate sickness with which Christian social workers are trying to cope: "There is just one solution for sin—and that is the blood of the Lord Jesus Christ. There is just one way to save our youth from sin, and that is by bringing them to accept Christ as Lord and Savior. There is just one bulwark of virtue, and that is the Bible. . . . There is just one way whereby young people can be made safe from sin, and that is by leading them to 'hide away the Word of God in their hearts.'" But we cannot agree with the author that this desirable aim will be effected by "Christianizing the public schools of America." Christian church bodies can and should establish Christian schools and then make every effort to reach the unchurched children in every community through the work of these schools. Christian church bodies can also train their membership in the duties of parenthood. Individual Christians working together with like-minded proponents of decency and order can urge prophylactic measures in their respective communities. Let the problem be studied everywhere from this angle, and we may be sure that success will attend our efforts, under the guidance and blessing of the Lord. P. E. KRETZMANN

The Care of Souls. By Rev. Enno Duemling, D. D. Order from author, 1737 N. 52d St., Milwaukee 8, Wis. 20 pages, 7¼×5. 15 cents.

This brochure of twenty pages is written by one of our veteran chaplains, Dr. E. Duemling of Milwaukee, who has served for forty-two years in various public institutions of Milwaukee, Wis., and vicinity as institutional missionary. Based on his wide experience, he gives valuable advice to his brethren in the ministry in his usual clear and

lucid style. He has selected five groups presenting peculiar difficulties in the pastor's ministration: A. The Tuberculous. B. The Mentally Ill. C. The Chronically Ill. D. The Hard of Hearing. E. In Extremis—the Dying. We recommend the book to our brethren. THEO. LAETSCH

Christ and the Fine Arts. An Anthology of Pictures, Poetry, Music, and Stories Centering in the Life of Christ. By Cynthia Pearl Maus. Harper and Brothers, 764 pages, 6¼×9½. \$4.35.

This book, to a certain extent, reflects the nebulous character of the knowledge concerning Christ which is characteristic of our age. Its theology is often *clearly* inadequate and quite as often *falls short* of being adequate. Many of its comments are shallow, superficial, insipid, and even banal. There is, in many parts of the book, too much romanticism at the expense of truth. Why cannot men and women who write on Bible topics learn to accept the simple dictum of St. Paul concerning the life and work of Jesus Christ: "I live, yet not I: Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God, WHO LOVED ME AND GAVE HIMSELF FOR ME?" Yet we are far from condemning the book *in toto*. We feel that any person who knows his Catechism is in a position to supply the theology which is so definitely needed for a full appreciation of the wealth of excellent material which the compiler of this book offers on its pages. Most of the illustrations are reproductions of the masterpieces of the ages, and the interpretation of these pictures is usually of a kind to give the reader the proper appreciation of the artist's work. The choice of the poetry is also, on the whole, well done, even if many of the lyrics hardly do justice to the sublime topic which they attempt to treat. The selection of hymns is, on the whole, very happy. We feel that the shelves of many a pastor's library will be enriched by this book, since the professional teacher will use discrimination with regard to certain parts of the text. But the book should certainly not be made required reading for immature minds, because only in selection of material is there spiritual safety.

P. E. KRETZMANN

Strictly Confidential. By Alice M. Hustad. Augsburg Publishing House, Minneapolis 15, Minn. 102 pages, 6×8¾. \$1.50.

This book is designed to help girls understand themselves and the problems facing them as they emerge into adolescence. In brief, clear chapters, pervaded by a Christian spirit, the author shows her readers how to improve their personality and their physical and mental health, avoid the dangers of dating and other temptations, secure the right views of sex, marriage, Christian womanhood, a career, and so forth. The whole instruction, timely and necessary, is given in the spirit of real helpfulness and Christian love, and deserves study by all Christian girls. An exhaustive bibliography and a glossary add to the value of the book. The author is a teacher in the Minneapolis public schools and has had wide experience in counseling girls.

JOHN THEODORE MUELLER

Memory Book for Lutheran Schools. Grades I to VIII with Correlation Schedule. No. 18 T. Published under the auspices of the Board of Christian Education. Concordia Publishing House, St. Louis. 263 pages, 7½×5. 75 cents.

Mr. Wm. A. Kramer, Assistant Secretary of Schools, introduces this new publication of the Board for Parish Education as follows: "In content, this memory course does not differ radically from older courses. . . . The organization of the present course is entirely new. All materials have been arranged in logical units, and Bible passages, hymn stanzas, and prayers do not appear separately as in the typical older courses. Only the Catechism units have been kept separate, because it seemed advisable to preserve the proper sequence in memorizing the Chief Parts. New selections are introduced by appropriate statements intended to give meaning to the selections" (pp. 4 and 5). A distinct feature is the Correlation Schedule, a device whereby the teacher can select the memory material in such a way that it may be integrated with the religious instruction in Bible History or the Catechism, or it may be used in planning the school devotions. The *Memory Book* was prepared by a committee consisting of Teachers H. C. Gruber, E. G. Luepke, Wm. A. Kramer, E. F. Sagehorn, and George C. Stohlmann, chairman. Since the publication of the new Catechism and Hymnal, this new *Memory Book* is a *necessarium* for Christian day schools and/or confirmation classes, and a *desideratum* for parents who attempt to fulfill their obligation toward their children who are unable to attend a Christian day school.

F. E. MAYER

Know the Truth. A Series of Outlines on the Fundamental Doctrines of the Christian Religion for the Instruction of Adults for Church Membership. By Pastors Alfred Doerffler and Wm. H. Eifert. Published by Concordia Publishing House, St. Louis. 31 pages, 9×6. Paper binding, 20 cents; loose-leaf, 15 cents.

This outline course of study has been prepared for instructing adults in the religion of the Bible prior to receiving them into church membership. In the Foreword the authors tell us how the outline should be used: "This course on the fundamental truths of our Christian religion is given in outline form. The instructor is to supply the complete text of the lesson in his own words. Each member of the class should be given a copy of these outlines. The publisher is making them available in bound and loose-leaf form; each has certain advantages. The Bible must be used in the study of these outlines; the proof texts purposely have not been printed in full, to encourage the class to use the Bible. Every member of the class should have also a copy of Luther's Small Catechism. (See one-cent edition, Concordia Publishing House.) Suitable tracts on the subject matter under discussion can be given to the group for home study. While this course is divided into twelve lessons, the Committee does not intend to prescribe exactly twelve lesson periods as the ideal for a group preparing for church membership. Circumstances will determine the number of lesson periods required. It will be found that these outlines have been so arranged that the instructor can readily expand them into two or more lessons."

We are glad to recommend to our pastors the use of this outline course in the manner prescribed. The authors have rendered a real service to them. Before adults are received into our Church, they should be well instructed in the doctrines of the Bible. A short-cut method of instruction is unfair to such adults, detrimental to the Church, and not in accordance with the will of the Lord. As it is, there is much spiritual ignorance even among those who have been more or less thoroughly instructed. What, then, can we expect of such as receive a course of instruction that is very meager? Only a well indoctrinated church is a strong church. Especially in these days of spiritual and doctrinal indifferentism, of a lowering of the moral standard, and of apostasy, we need to look well to the thorough indoctrination of our church members. The Word of God is the means whereby God would bring man to faith and keep him in His grace and service. The Bible passages referred to in the outline should therefore be looked up and carefully read and studied. After all, truth is truth, not because we speak it, but because *God has spoken it.* J. H. C. FRITZ

Parish Practice. By Paul J. Hoh. The Muhlenberg Press, 1228 Spruce St., Philadelphia, Pa. 6×9½. 210 pages. \$2.50.

Dr. Paul J. Hoh is professor of practical theology in the Lutheran Seminary (U. L. C. A.) at Philadelphia since 1939. As stated in the preface, the author presents this volume as a book on practical parish administration which he has prepared for students of theology, pastors, and interested laymen. It is interspersed with problems based on life situations, to which brief answers are given.

Its thirteen chapter headings are: 1. The Congregation; 2. The Pastor; 3. The Church Council; 4. Employees; 5. Property; 6. Finances; 7. Publicity and Promotion; 8. Organization; 9. Records and Reports; 10. Discipline; 11. Extra-Congregational Relations; 12. Christian Stewardship; 13. Taking over a Parish.

The fact that it has been written with the polity and practice of the U. L. C. A. in mind and for the purpose of preparing young men for the ministry in the U. L. C. A. naturally colors the subject matter presented and also the answers to some problems. As examples we mention the preaching of trial sermons, election of a pastor by voting on the one candidate recommended by the church council, etc.

This volume comes from the pen of a man who has had an unusually rich experience in pastoral problems and therefore will be a valued addition to any pastor's library. Young ministers will find in it much that is very helpful. Older pastors will read it as a stimulating refresher course in pastoral theology. The fine sense of humor which the author displays makes the book very refreshing reading for anyone.

L. J. SIECK

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It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscriptions could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

June, 1943

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