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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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Book Review

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A Conservative Introduction to the Old Testament. By Samuel A. Cartledge. Published by Zondervan Publishing House. Grand Rapids, Mich. 238 pages, 5½×7¾. Price, \$1.75.

The author of this book is professor of New Testament Literature and Exegesis at Columbia Theological Seminary, Decatur, Georgia. In the Preface he states that he believes in a personal God as the Creator and Governor of the universe, able to work miracles; that the Bible is the inspired Word of God; and that Jesus Christ is the God-Man, who died an atoning death for the sins of those who would believe on Him. "He believes that no position taken in this volume is out of harmony with those great fundamental truths." Unfortunately, the author vacillates between the old orthodox views concerning the authorship and canonicity of the books of the Old Testament and radical criticism, accepting neither by trying to find a middle way between orthodoxy and radicalism. "Some have made a belief in the complete Mosaic authorship [of the Pentateuch] an essential of orthodoxy. Some have made an acceptance of the development theory an essential of intellectual respectability. Both of these positions are too extreme." (P. 63.) "Whoever the author of Deuteronomy was, and whenever it might have been written, the book is full of the very highest type of moral precepts." (P. 75.) "Whoever wrote this second part of Isaiah, all scholars recognize that it contains some of the most important and sublime truths in all Scripture. The author was just as much inspired as the author of any book who is now known by name or as the authors of the many books that are now unknown." (P. 130.) "It is possible that further work may result in reaching conclusions that are more uniform and that can be considered to have some high degree of probability. The technical student of Ezekiel must be aware of the new theories as they are propounded. Meanwhile we would do well to adhere closely to the older view of the book." (P. 152.) "It seems certain that most of the second part of the book [Zechariah] is to be placed many years after the first chapters; it is possible that they may have been produced by the aged prophet himself." (P. 163.) In like manner throughout the book the author never expresses definite conclusions as to age and authorship of a book, even where the Bible gives the answer, but always leaves the question unsolved and urges the reader to make his own conclusions.

On inspiration Dr. Cartledge writes, "Our theory of inspiration should come from a fair handling of all the factors involved. There are certainly minor contradictions between parts of the Bible, at least in the best texts that are available to us now. There are some contradictions between Biblical statements and statements taken from ancient historians; the ancient historians may have always been in error, though it is possible that the Bible may have erred from time to time. Conserva-

tives should recognize clearly that errors in matters of historical detail do not imply errors in matters of faith and practice or invalidate a firm belief in plenary inspiration of Scripture. There are events that go back beyond all of our historical checks, and so we can never hope to be able to prove whether they are true or false. At times historical truth is of utmost importance, and at such times we conservatives believe that God's supervision saw to it that the truth was preserved. We should recognize that our Master Himself taught some of His finest lessons through parables. Figures of speech of all kinds are used in Scripture, and there would be nothing wrong *per se* in believing that there may be something other than scientific, historic fact in the Pentateuch." (Pp. 60 and 61.) We fail to see the force of the argument in the last sentence. What have figures of speech to do with the belief that there may be errors in the Bible? And we fail to understand how this whole statement on inspiration can be made to agree with the author's asseveration that he believes "that the Bible is the inspired Word of God" (p. 8). He comes very close to charging Jesus with speaking a falsehood when he writes, on page 47: "Even though it could be proved that Jesus did speak of the whole of the Pentateuch as of Mosaic authorship, it is possible for a conservative to believe either that He was adapting His speech to the belief current in His day or that He may have seen fit to limit His omniscience in regard to minor historical matters, as we know He did in regard to the time of His second coming. Jesus certainly never entered into any of the debates of modern critical problems, as He had matters of far greater importance to deal with; just as He did not come to teach the men of His age about the shape of the earth nor any other truths of modern natural science. As God, Jesus had all knowledge; yet, when He became man, He emptied, or humbled, or limited, Himself in certain respects, and it may be that He allowed His knowledge to be subject to the limitations of His time in details that did not destroy His authority in spiritual matters." Along the same lines runs the following statement on Jesus' testimony, Matt. 24:15, concerning the authorship of the Book of Daniel: "Jesus may have known that the book was written by someone else and still have spoken of it in a popular way. Or the 'emptying' of which Paul spoke may have kept the incarnate Jesus from having complete knowledge about certain non-essential things; He may simply have used the current tradition." (P. 221.) Surely it is one thing to confess ignorance, not to make full and constant use of one's divine omniscience, as Jesus did in His state of humiliation, and it is quite a different matter to claim that every word one speaks is true, as Jesus did, John 6:63; 8:31-55; 14:6, and then—as the critics claim—to make statements not in conformity with actual facts.

Three times he repeats the time-worn statement that Luther was convinced that Solomon was not the author of the Book of Ecclesiastes, pages 61, 209, 223. We read on page 209: "Martin Luther, however, denied that Solomon wrote it, and his denial is accepted by virtually all scholars, radical and conservative alike, today." Dr. Cartledge overlooks three facts: First, that this so-called denial is found only in Luther's Table Talks, which is, or ought to be, universally known as frequently very unreliable in its statements. Secondly, that Luther in his exposition

of the entire book, St. Louis, V:1372ff., constantly regards Solomon as the writer by divine inspiration (cp. particularly V:1576); and that therefore, thirdly, the person supplying the information concerning Luther's denial evidently confused Ecclesiastes with the apocryphal book of Ecclesiasticus. Such "conservatism" does more harm than downright denial of the inspiration and canonicity of the books of the Old Testament.

TH. LAETSCH

One Lord, One Faith. By Floyd V. Filson, Professor of New Testament Literature and History, Presbyterian Theological Seminary, Chicago. The Westminster Press, Philadelphia. 256 pages, 5½×8½. Price, \$2.00.

The author of this volume has now for twenty years been professor at the Presbyterian Seminary in Chicago, teaching in the field of the New Testament. He occupies a prominent place among American Bible students and takes a leading part in the work of the Society for Biblical Literature and Exegesis. At present he is the secretary of the Midwest section of this Society. Among his teachers has been Prof. Karl Ludwig Schmidt of Basel, Switzerland, and under this scholar he received his Doctor's degree. Other books of Professor Filson are, for instance, *Saint Paul's Conception of Recompense*; *The Origins of the Gospels*; and *Pioneers of the Primitive Church*.

In the scholarly volume before us he defends the thesis that the primitive Church faithfully preserved and handed down the teaching of Jesus, so that the New Testament documents contain a reliable account of what Jesus did and preached. Among the views uttered by unbelieving scholars is the assumption that it was the Church which produced the picture of Jesus that Christian people throughout the centuries have cherished; that the Gospel description of His life and work is guilty of gross exaggerations; that this description must be regarded as somewhat of an idealization; and that hence in our early documents we are not dealing really with facts, but largely with fiction. Such a view—and at that in very extreme form—was at the basis of Strauss's *Leben Jesu*, which appeared a little more than one hundred years ago (1835), and it has been prominent in a number of other negative studies of the Savior's life. Among modern writers it was especially Wrede who advocated the impious opinion that the Christ whom Christians believe in is the product of the thinking of the Apostle Paul. It is views of this nature which Professor Filson examines with objectivity and fairness, not refusing to look at the arguments produced by the opponents. Because of his impartial survey of the facts his refutation becomes all the more telling and convincing. In combating the positions of the skeptics and negative critics generally, the book can render valuable service.

The work, besides, presents in excellent, succinct form information on the opinions of scholars of today on the various subjects which so-called "Gospel criticism" is concerned with. Streeter's famous hypothesis, which may be called the "four-document hypothesis," is sketched, so is Torrey's assertion that the Gospels were originally written in Aramaic, and finally the latest development in Gospel criticism called

"form criticism" (*Formgeschichte*). While the author cannot become very detailed in dwelling on these matters, he sketches the chief arguments pro and con. Whoever would like to bring his acquaintance with New Testament scholarship up to date is advised to procure this book.

The material is divided into two parts, the first treating of the credibility of the sources, the second of the essential continuity between Jesus and the primitive Church. We have space for only a few remarks of dissent. We regret to see that Doctor Filson takes the view that John's Gospel must be regarded as an interpretation rather than as a historical record. It is true that in comparison with negative critics, who entirely dismiss every thought of the historical value of this Gospel, our author takes a conservative position, holding that this Gospel is based on real history, but his conclusion that it is "interpretation of a historical tradition" (p.80) does not satisfy the Bible Christian.

In the second part one has to object to the extreme kenoticism (the author does not use the word) which is adopted. There is no hesitation to admit that Jesus was in error as to the time when the Kingdom of God would be established. "Believers in the real incarnation should expect to find Jesus sharing the thought forms of His day and using them as means of teaching." (P.100.) One is jarred to find sentences like these: "Some difference exists as to whether Jesus in His reply to the high priest at the trial asserted that He was the Messiah. . . . It seems probable that He did so." (P.151.) In general, it should be added that the author does not accept the inerrancy of the Scriptures, and hence in that point is in agreement with the Auburn Affirmationists of his Church.

W. ARNDT

A Compend of Luther's Theology. Edited by Hugh Thomson Kerr, Jr., Ph. D., Associate Professor of Systematic Theology, Princeton Theological Seminary. The Westminster Press, Philadelphia. XVI and 253 pages, 6×9. Price, \$2.00.

Here we are reviewing writings of Luther! The Foreword of our book, pages I—XVI, was written by Professor Kerr, but the rest of it contains selections from Luther's writings, offered without any comment. Need we say that we bespeak for them the widest possible circulation? Professor Kerr states: "Christian ministers and preachers, theological students, and others interested in the message of the Church ought to have at their command some deeper insight into Luther than isolated events in his life or the lines of a hymn. And the sad fact is that Luther himself is not well known, certainly is not much read." (VI.) It is a sad fact that Luther is not much read even by Lutheran ministers. A study of the fine selections offered in our book should drive us into a more systematic study of Luther's writings. For that reason we are here submitting a few excerpts from Professor Kerr's excerpts.

Opening statement: "In other things, those pertaining to this temporal life, you may glory in what you know, you may advance the teachings of reason, you may invent ideas of your own; for example: how to make shoes or clothes, how to govern a household, how to manage a herd. In such things exercise your mind to the best of your ability. Cloth or leather of this sort will permit itself to be stretched

and cut according to the good pleasure of the tailor or shoemaker. But in spiritual matters, human reasoning is certainly not in order; other intelligence, other skill and power, are requisite here — something to be granted by God Himself and revealed through His Word." Other statements: "Where will we find God's Word except in the Scriptures?" "The Scriptures, although they also were written by men, are not of men nor from men, but from God." "God commands this Word to be told you through men, and especially has He permitted it to be proclaimed and written for you by the Apostles; for St. Peter and St. Paul do not preach their own word, but God's Word, as Paul himself testifies in 1 Thess. 2:13." "Therefore . . . say: This is Scripture, and this is God's Word." ("Darum . . . sage also: Das ist die Schrift und Gottes Wort." [St. L. Ed. XI:940.] Luther identifies Scripture and the Word of God.) — "If man is to deal with God and receive anything from Him, it must happen in this wise, not that man begin and lay the first stone, but that God alone, without any entreaty or desire of man, must first come and give him a promise." "The dogmas of the scholastic doctors: that man has a free will to do good and omit evil . . . that if a man do as much as is in him, God certainly grants to him His grace . . . are truly heathen dogmas, which we cannot endure. For if these dogmas would be right, Christ had died in vain. . . ." "You do not seek Him, but He seeks you. You do not find Him, He finds you." "When God works in us, the will, being changed and sweetly breathed on by the Spirit of God, desires and acts, not from compulsion, but responsively, from pure willingness, inclination, and accord." — "As often as thou (Satan) objectest that I am a sinner, so often thou callest me to remembrance of the benefit of Christ, my Redeemer, upon whose shoulders, and not upon mine, lie all my sins; for the Lord hath 'laid all our iniquity upon Him.' (Is. 53:5.) Again, 'for the transgressions of His people was He smitten.' (Chap. 53:8.) Wherefore, when thou sayest, I am a sinner, thou dost not terrify me, but comfortest me above measure." — "Beware, then, of putting your trust in your own contrition and of ascribing the forgiveness of sins to your own sorrow. God does not have respect to you because of that, but because of the faith by which you have believed His threatenings and promises." — "Why God sometimes, out of His divine counsels, wonderfully wise, unsearchable to human reason and understanding, has mercy on this man, and hardens that, it beseems us not to inquire." — "One of the wickedest offenses possible to commit against the Church is the stirring up of doctrinal discord and division, a thing the devil encourages to the utmost." "The world at the present time is sagaciously discussing how to quell the controversy and strife over doctrine and faith, and how to effect compromise between the Church and the Papacy. . . . Here is lack of understanding, for understanding proves by the Word that such patchwork is not according to God's will, but that doctrine, faith, and worship must be preserved pure and unadulterated." "We, through God's grace, are not heretics, but schismatics, causing, indeed, separation and division, wherein we are not to blame, but our adversaries, who give occasion thereto, because they remain not by God's Word alone, which we have, hear, and follow." — "I believe that in this congregation, or church, all things are common,

that everyone's possessions belong to the others and no one has anything of his own; therefore, all the prayers and good works of the whole congregation must help, assist, and strengthen me and every believer at all times, in life and death, and thus each bear the other's burden."—"A council has no power to interfere in worldly law and government. . . . A council should have to do only with matters of faith."—"Suppose my lord were wrong in going to war?" I reply: If you know for sure that he is wrong, then you should fear God rather than men, and not fight or serve, for you cannot have a good conscience before God." "How is it, when the subjects do not know whether the prince is in the right or not? I answer, As long as they cannot know nor find out by any possible means, they may obey without peril to their souls."—Our compend contains also the full statements of Luther's Small Catechism on the Creed, Baptism, and the Lord's Supper, and eleven of his mighty hymns, one for each chapter. We feel sure that some of the readers of this book will want more than these fragments; they will want to sit down to the full feast.

A few remarks on some statements made in the Foreword. Quoting Luther's utterance: "I rather dislike having my books so widely spread and should prefer to have them all fall into oblivion together, for they are desultory and unpolished, and yet I do want the matters they treat known to all. But not all can separate the gold from the dross in my works," our author says: "It may be claimed, therefore, that we have the authority of Luther himself for the Compend, since here an attempt is made to separate the gold from dross." We are wondering how Professor Kerr classifies, for instance, Luther's teaching on Baptism and the Lord's Supper.

Our author does not side with those who hold that Luther's theology changed in the course of time. He agrees with R. Seeberg, who says: "The difference between the 'first form' and the later forms of Luther's theology are commonly very much exaggerated. . . . We can scarcely reach any other conclusion than that Luther had before A. D. 1517 already grasped the conceptions and attained the points of view which gave character to his lifework."

We wonder how many Reformed theologians would subscribe to this statement: "There would seem to be little reason for distinguishing between Luther and Calvin by saying that the regnant principle of Luther's theology was justification by faith, while for Calvin it was the sovereignty of God. . . . For Calvin, as for Luther, justification by faith is the heart of the Christian faith. . . . If the sovereignty of God is emphasized, as it obviously is, it is only because the sovereign God is also the God who justifies." Abraham Kuyper does not agree with this. He closes his tract on "The Biblical Doctrine of Election" with the words: "According to this view, nay, rather, according to the Scriptures, the doctrine of eternal election is the '*Cor Ecclesiae*.'" He had said on page 6: "Under God, it is John Calvin who has made the dogma of God's Eternal Election the '*Cor Ecclesiae*,' that is, 'the heart of the Church.' . . . It was his conviction that the Church had but one choice with respect to this teaching, namely, to make it the very center of our confession. . . . He placed the eternal election in the foreground."

L. Boettner agrees with Kuyper: "The doctrine of eternal and unconditional election has sometimes been called the 'heart' of the Reformed Faith." (*The Reformed Doctrine of Predestination*, p. 96.) To quote just one more authority, *The Presbyterian*, Nov. 11, 1937, says: "The Reformer [Calvin] taught a system of theology with the *Sovereignty of God* as the center; the greatness and omnipotence of God was the substance and basis of his thinking and productions. The blazing central sun of the whole system is the Sovereignty of God."—To be sure, Calvin taught justification by faith, by grace, without works. But under the influence of the regnant principle of his theology he taught that God prepared this justification only for the elect.

Finally, we call attention to this statement: "The one sharp difference which at the present time distinguishes Luther and Calvin more than any other doctrine is their differing conception of the relation of the Christian individual and the Christian Church on the one hand to the civil government, or the State, on the other hand. . . . That is why the long section on *The Christian and the State* is included as a separate section in the Compend. It will be observed that while Luther does on occasion make room for the right of rebellion, the total impression one derives from his discussion is that Christians are subject to the civil government, whether it be right or wrong, just or tyrannical, since it is God's instrument for justice and judgment." Yes, Luther taught that. Our Compend quotes the statement from the "Treatise on Good Works": "Even if the government does injustice, as the king of Babylon did to the people of Israel, yet God would have it obeyed, without treachery and deception. . . . Its power, whether it do right or wrong, cannot harm the soul, but only the body and property; unless indeed it should try openly to compel us to do wrong against God or men." Luther inculcates obedience to the government even when it is wrong, that is, acts unjustly and tyrannical. Then what about the statement that "Luther does on occasion make room for the right of rebellion"? Our book contains a section headed "Concerning the Right of Rebellion," pp. 226—232. But none of the quotations submitted mentions "the right of rebellion." Luther did say something on the question "*Ob man sich wider den Kaiser wehren moege?*" See *Miscellanea* in this issue of *CONCORDIA THEOLOGICAL MONTHLY*. But the statements submitted by Professor Kerr all pronounce against "rebellion," against insurrection. The first quotation says this: "Although the lords did wrong in this, it would not therefore be just or right to do wrong in return, that is, to be disobedient and destroy God's ordinance, which is not ours. On the contrary, we ought to suffer wrong." From the second quotation: "Insurrection is an unprofitable method of procedure and never results in the desired reformation. Hence no insurrection is ever right, no matter how good the cause. . . . My sympathies are and always will be with those against whom insurrection is made, however wrong the cause they stand for, and opposed to those who make insurrection, however much they may be in the right." ("An Earnest Exhortation for All Christians Warning Them Against Insurrection and Rebellion." Holman Ed., III, pp. 211 f. St. L. Ed., X, pp. 365 ff.) Third quotation: "He who takes the sword shall perish by the sword." That

means nothing else than that no one, by his own violence, shall arrogate authority to himself." Fourth: "According to Scripture it is in no wise proper for anyone who would be a Christian to set himself against his government, whether it acts justly or unjustly, but a Christian ought to endure oppression and injustice, especially at the hands of his government." The last two quotations simply state that when the government "should urge a subject to do contrary to the commandments of God or hinders him from doing them, there obedience ends and that duty is annulled." Surely, the total impression one derives from Luther's discussion is that Christians are subject to the civil government, whether it be right or wrong, just or tyrannical. What position did Calvin take? Professor Kerr tells us that on this point "there is radical and very important difference between Luther and Calvin." TH. ENGELDER

The Primacy of Faith. By Richard Kroner. Macmillan Co., New York. 226 pages, 5½×7½. Price, \$2.50.

This book contains the 1939—'40 Gifford lectures, given at the University of St. Andrews in Scotland. Dr. Kroner was professor of philosophy at the University of Kiel, when in 1934 he was forced to resign his professorship by the Nazi authorities. At present he lectures on Philosophy of Religion at Union Theological Seminary, New York. In his lectures Professor Kroner discusses ten vital subjects: "Biblical and Natural Theology"; "Kant's Critique of Natural Theology"; "Kant's Doctrine of Rational Faith"; "The Nature of Evil"; "The Mystery of Man"; "The Origin of Evil in the Will"; "The Idea of God and the Religious Imagination"; "The Image of the Creator"; "The Origin of Evil and Original Sin" and "The Primacy of Faith," the last representing the conclusions which are drawn from premises laid down in the preceding discussions. Kroner champions conservatism in religious thought. By that he does not mean a new orthodoxy or true orthodoxy in the Christian sense, for to him the Biblical salvation facts are only so many symbols of redemptive religious truths. "The resurrection of Christ is a myth like other myths" (p. 213). But he shows that a natural theology cannot be prohibited by dogmatics, as Karl Barth would have it. At the same time a merely rational faith, as provided by Kant, is not tenable. Reason needs the supplement of revealed religion. In that way thought [reason] and faith do not contradict, but rather supplement each other, and in this relationship faith has the primacy. It surpasses the power of reason and completes its undertaking (p. VIII). Kroner thus opposes the purely negative philosophy of materialism and atheism and demonstrates the necessity of faith. Only, in that case, why not accept the Christian faith in the traditional sense? Why again elaborate a new philosophy which actually destroys the foundation of faith and makes saving faith impossible? Kroner's philosophy shows Barthian influences, but, positive though they are, his philosophical speculations nevertheless do not solve the problem of the antinomy of reason and faith. Nor do they really establish the primacy of faith. Christian orthodoxy, after all, is the only solution of this problem, for it assigns to each its proper sphere and thus leaves untouched as intrinsically true the precious Gospel facts upon which faith rests. JOHN THEODORE MUELLER

History of Christian Thought. Volume I. By Dr. J. L. Neve, with contributions by the Rev. O. W. Heick, Ph. D. Published by United Lutheran Publication House, Philadelphia, 1943. XVII and 343 pages, 6×9. Price, \$3.00.

Dr. Neve, who departed this life August 12 of last year, had been working on the history of Christian thought for years in connection with his lectures at Hamma Divinity School. The first volume came off the press shortly after his death. The manuscript of the second volume is ready, and we hope that the publishers will be able to put it on the market in the near future. The United Lutheran Publication House is to be complimented for carrying through the first half of this important undertaking.—It does not seem necessary to point out the great value of studying the history of Christian doctrines. The theological controversies of the Christian Church bring truth and error into sharp contrasts and enable the student of these controversies to see the truth in bold relief. We heartily recommend this book to the pastor and submit the following considerations:

1. It is a history of Christian thought rather than of Christian dogma, or doctrine. The author included many theological views which are of interest though they did not become doctrines, or dogmas, in the Church. This holds true particularly in the modern era to be treated in the second volume, where the authors, Drs. Neve and Heick, will review the theological trends and the philosophies of religion since the beginning of the eighteenth century, both in Europe and in America.
2. This two-volume work will fill a real need. Seeberg's five-volume *Dogmengeschichte* (completed about ten years ago) is, of course, still the standard work in this field, but the English texts available to the American student are not adequate nor up to date.
3. The approach is definitely in the Lutheran tradition, and a relatively large amount of space is given to the Reformation period. We are glad to note that the views of some European Luther scholars, *viz.*, that Luther's central doctrine was not justification, but sanctification in the wider sense, are carefully examined. Neve accepts the position of Walther (Rostock) in this entire controversy. However, we believe that the presentation of the difference between Calvin's and Luther's theology is inadequate, because Calvin's divergence from Luther was far more fundamental than his divergent views concerning the Lord's Supper.
4. Dr. Neve's presentation is objective. In studying the theological views of errorists one is apt to stress the aberrations so unduly that the total picture is lost. Dr. Neve has succeeded in a high degree to present an unbiased evaluation of the various theologians.
5. It is scholarly. All pertinent primary and secondary sources have been consulted, including the very recent contributions of the Lundensian School.
6. The author follows the topical rather than the chronological order.
7. Opinions will vary as to the amount of space to be given to various phases of the history of doctrine. We regret that so little space is devoted to the development of doctrine from Gregory the Great to the Reformation. This section is treated *kulturgeschichtlich* rather than *dogmengeschichtlich*, and in our opinion scholastic theology is not given the prominence which it deserves in a history of Christian thought.
8. The type used is identical with that used in the feature

articles of this magazine, the lines being five inches long. The text of 335 pages offers as much material as is found in the average book of 600 pages. We are anxiously awaiting the publication of the second volume and hope that in the meantime Volume I will find its way into many of our pastors' libraries.

F. E. MAYER

Victory Through Christ. By Walter A. Maier, Ph. D., D. D. Concordia Publishing House, St. Louis. 411 pages, 5½×8. Price, \$1.50.

It would be carrying coals to Newcastle to give our readers any information concerning the radio addresses of Dr. W. A. Maier. He has been on the air for ten years and has been heard by thousands upon thousands of people. His radio addresses have been a means of bringing our Lutheran Church and its doctrines to the attention of many, have strengthened the faith of God's children, and have brought many to a knowledge of Christ and of the truth. God has richly blessed this radio mission. In the Foreword to this volume we read, "During the ten seasons a total of more than 1,500,000 letters were sent to the Lutheran Hour. If the ratio of advertising men is correct in its claim that we should figure 1,000 listeners for every letter, the radio has certainly demonstrated its remarkable power in spreading the Savior's Gospel. . . . The international character of the Lutheran Hour was strikingly emphasized again by the truth that although the war prevented us from maintaining our broadcast in the Philippine Islands and China or from using scheduled outlets in Australia, New Zealand, India, and Portuguese West Africa, we were able to maintain about 450 stations in the United States, Canada, and the following countries and territories: Alaska, Argentina, Bolivia, Brazil, British Guiana, British West Indies, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Dutch Guiana, Ecuador, Haiti, Hawaii, Honduras, Iceland, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Uruguay, and Venezuela. Our messages were transmitted from these stations either in English, Spanish, or Portuguese, and the Gospel reached far beyond the confines of their countries." (P. VIII.) In the volume which we are reviewing Dr. Maier spoke on such themes as these: "America, Don't Be Ashamed of Jesus!" "The Greatest Faith: Firm Trust in Christ," "Believe Christ—and Live!" "A New Heart for the New Year," "The Strongest Secret Weapon, Christian Prayer!" "Do You Believe in Jesus Christ?" "Tears Over America," "Families of America, Cling to the Cross!" "Look to the Cross!" J. H. C. FRITZ

Proceedings of the Twenty-First Convention of the English District.

Published by Concordia Publishing House, St. Louis. 51 pages.
Price, 18 cents.

Proceedings of the Sixty-Seventh Convention of the Michigan District.

Published by Concordia Publishing House, St. Louis. 156 pages.
Price, 26 cents.

Proceedings of the Sixty-Fourth Convention of the Western District.

Published by Concordia Publishing House, St. Louis. 84 pages.
Price, 28 cents.

The Report of the English District offers only the business proceedings of the convention held in Concordia Teachers College, River Forest, Ill., June 15 and 16, 1943.

The Report of the Michigan District, assembled at Grand Rapids, Mich., June 21 to 25, 1943, covers 156 pages. Only mass distribution makes the small price of 26 cents per copy possible. Here we have the four devotion addresses by Pastor L. Nuechterlein, pages 6 to 13, followed by two doctrinal essays: "The Living God," presented by Pastor E. A. Storm, and "A Program of Christian Education in the Local Congregation," read by Teacher E. M. Jutzi. Pastor Storm first brings out the various answers of man to the questions: Is there a living God? and Is such a living God an asset or a liability? Then he shows the assurance and the comfort of the Christian faith in the living God as He has revealed Himself in His Holy Word. Finally, he reminds the Christians that they are to be witnesses of the living God to all mankind. Teacher Jutzi calls attention to the general neglect of religious education in our nation and shows that the educational program of the Lutheran Church is a solution of the problem. He also brings out the necessity and desirability of the extension of the Church's program of education from infancy to maturity through various organized agencies designed to meet the needs of the local parish and the local community. Personal gratitude for the means of grace will move every Christian to assume his share of responsibility in building up an adequate program of Christian education within the local congregation of which he is a member.

The convention of the Western District, held at Concordia Seminary, St. Louis, Mo., June 15 to 17, 1943, also was a streamlined convention. The Rev. F. Niedner presented the doctrinal essay on "The Lord's Supper and the Christian Life." He showed that the Lord's Supper is a means of grace, assuring the Christian of God's love, mercy, and forgiveness, and giving to him comfort in the troubles of this life; that it is a mighty motive for Christians to grow in sanctification and the service of God; and finally offers to the Christian an opportunity to make known the reason and the purpose of the death of his Savior.

Both the Michigan and the Western District Reports naturally give a survey of the business proceedings also.

TH. LAETSCH

Minutes of the Ninth General Assembly of the Orthodox Presbyterian Church. Rochester, New York, June 2—5, 1942. 79 pages.

We bring the "Minutes of the Ninth General Assembly of the Orthodox Presbyterian Church" to the attention of our readers, because they contain the excellent "Report of the Committee on Secret Societies," which is well worth studying by our pastors and which, above all, is most gratifying because it shows that also non-Lutheran Christians recognize the sinfulness of anti-Christian secret societies. Of the 79 pages of the brochure the Report covers 11. It is divided into three parts: I. Preliminary Considerations: 1. Masonry and Other Secret Organizations; 2. Is Reliable Information Available? 3. Criticisms That Do Not Seem Weighty. II. The Religion of Masonry: 1. The Issue Stated; 2. Is Masonry a Religion? 3. The Religion of Masonry Evaluated: a. The Origin of Masonic Religion; b. The God of Masonry; c. Masonry and the Word of God; d. The Ethics of Masonry; e. Salvation According to Masonry; f. The Brotherhood of Masonry; g. The Universalism of Masonry. III. Conclusion. The most important part of the Report is

that appearing under the title "The Universalism of Masonry," where Christianity and Freemasonry are contrasted and the anti-Christian character of Freemasonry is described in detail. The "Conclusion" consists of two paragraphs, the first closing with the words: "Although a number of the objections commonly brought against Masonry seem to the committee not to be weighty, yet it is driven to the conclusion that Masonry is a religious institution and as such is definitely anti-Christian"; and the second with the words: "Far be it from the committee to assert that there are no Christians among the members of the Masonic fraternity. . . . But that in no way alters the fact that membership in the Masonic fraternity is inconsistent with Christianity." The Assembly took no further action on the Report, so far as the "Minutes" show, but the very fact that it was published unabridged shows how greatly the representatives of the Assembly were impressed with it. Whether the Report is available for general use we do not know. Our copy was sent to us by the Rev. Dr. Paul Woolley, Westminster Theological Seminary, Philadelphia, Pa., a member of the committee. We suggest that the Report be published in tract form.

JOHN THEODORE MUELLER

The Lutheran Annual. Published by Concordia Publishing House, St. Louis. 248 pages, 5½×8½. Price, 25 cents.

Amerikanischer Kalender fuer deutsche Lutheraner. 248 pages, 5½×8½. Price, 25 cents.

Both *Annual* and *Kalender* feature the seventy-fifth anniversary of this publication in its German form and the seventy-fifth anniversary of the establishment of Concordia Publishing House. While the German *Kalender* still appears in its familiar garb, the *Annual* has donned a new apparel for the occasion. Articles picturing the past history, pointing out present opportunities and obligations, and looking forward into the future, all voice the note of gratitude for past favors granted by the grace of God, of firm resolution to do our duty, and of prayerful trust for the continued blessing of Him without whom we can do nothing. An index to the varied and rich contents increases the usability of this familiar house guest.

THEO. LAETSCH

BOOKS RECEIVED

From Zondervan Publishing House, Grand Rapids, Mich.:

The Third Heaven. Is It Reality or a Myth? By N. I. Saloff-Astakhoff. 56 pages, 5¼×7½. Price, 35 cents.

From Funk & Wagnalls Company, New York and London:

Taking God into Partnership. By Grenville Kleiser. 175 pages, 5×7½. Price, \$1.50.

From the Broadman Press, Nashville, Tenn.:

The March of God in the Age-Long Struggle. By John J. Wicker. 234 pages, 5½×8. Price, \$2.25.

From the Westminster Press, Philadelphia, Pa.:

Five Minutes a Day. By Robert E. Speer. 384 pages, 4¾×8¼. Price, \$1.00.

From Willett, Clark & Co., Chicago and New York:

Every Day a Prayer. By Margueritte Harmon Bro. 396 pages, 4½×6¾. Price, \$1.50.