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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

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

American Churches: Beliefs and Practices. Concordia Publishing House, St. Louis, Mo. By F. E. Mayer, D.D. 102 pages, 5×7¼. 25 cents. Test Sheets, 10 cents. Instructor's Guide, \$1.00.

This, we believe, is a most valuable contribution to the "Concordia Teacher Training Series," made by a man who for many years has taught comparative symbolics at Concordia Seminary. *American Churches* contains the following chapters: 1. The Lutheran Church; 2. The Holy Catholic Apostolic Roman Church; 3. The Calvinistic Reformed Churches; 4. The Arminian Reformed Churches; 5. Union Churches; 6. Modernism and Fundamentalism; 7. Adventist Groups; 8. Miscellaneous Anti-Christian Cults. Much valuable material has been compressed by the author into these eight chapters. The presentation is clear and convincing; the spirit of the book is kindly and winning, though at the same time firm; and the work *in toto* a handy reference for pastors and teachers. The test sheets have been elaborated with great care, and the test questions are thorough and comprehensive. Very helpful is the "Instructor's Guide," in which the examiner is given detailed information on every question, so that added information may be given to the student when his answers do show that he has not clearly grasped the subject. Three special test sheets are added to help the examiner check up on the work of his students and to classify the work done by those applying for credit. This new publication by our Publishing House will certainly go far to indoctrinate our young people and to enable them to meet the many errorists in our country.

JOHN THEODORE MUELLER

The New Modernism. By Cornelius Van Til. The Presbyterian and Reformed Publishing Company, Philadelphia 6, Pa. 384 pages (including Index), 6×9. \$3.75.

In the opinion of the reviewer this is one of the most timely and helpful works which in recent times have been placed on the theological book market. The question "What Is Barthianism?" has now been asked throughout the Christian world for more than a quarter of a century. And with this question have gone others: "What difference is there between the early and the later Barth?" And: "Does Barth differ essentially from Brunner?" Or: "Is the modified form of dialectical theology, championed by many in America, since it appears more evangelical than Barthianism in its original form, essentially different from the *Religionsphilosophie* which Karl Barth originally produced?" The learned author, professor of Apologetics in Westminster Theological Seminary, Philadelphia, Pa., carefully examines these and other questions with a view to showing the reader in clear and unmistakable statements what the Theology of Crisis really is. With great thoroughness he analyzes the positions of Barth and Brunner, comparing them, one with the other, and pointing out that essentially they teach a theology which is opposed to the traditional

Christian faith. Their theology, in other words, is an essentially modern theology. By an essentially modern theology the author means a theology which is basically antimetaphysical and anti-Biblical. It is not merely a Neo-Calvinism, but a new Modernism, which in spite of all declarations to the contrary is, in its fundamental principles, as negative as is Kantian rationalism, and so the very opposite of what the Reformers have taught and defended. Barth and Brunner do not theologize as theologians in the traditional sense of the term, but as philosophers who rationalize the Christian faith and so become adversaries of Christian orthodoxy. It is not always easy to follow the author's argumentations, just as it is not easy always to understand Barth, Brunner, Kant, Schleiermacher, and Ritschl; but the conclusions which he reaches are, in the main, lucid and convincing. His charge is that "the dialectical theology of Barth and Brunner is built on one principle and that this principle is to all intents and purposes the same as the principle which controls Modernism" (p. 364). Barth and Brunner indeed claim that, though modern in form, "in content their theology is true to Reformation principles" (p. 365). But this, the author contends, is not true, for their thinking "is oriented with reference to Schleiermacher, the 'father of modern theology'" (*ibid.*). "In addition to being modern in form, the Theology of Crisis is also modern in content." (P. 366.) "The 'modern Protestantism' of Schleiermacher and Ritschl, against which Barth and Brunner have arrayed themselves, proceeds from, and is virtually based upon, the theory of knowledge developed by modern philosophy, more specifically by Immanuel Kant." (*Ibid.*) "All the doctrines of the Theology of Crisis, then, must be viewed through the spectacles of the *Critique of Pure Reason*. . . . Dialecticism is a basic reconstruction of the whole of Reformation theology along critical lines." (*Ibid.*) "The dialectical theologians have interested themselves chiefly in eschatology." But "according to Barth and Brunner, too, the real suffering of Christ and the real resurrection of Christ cannot be identified with anything that took place on a particular calendar day. According to the crisis theologians the orthodox doctrine of the historicity of Christianity spells the destruction of the very significance of Christianity. There is no question here of more-or-less, but only of either-or" (p. 368). "The whole idea of the supernatural is reduced to mean merely that ultimate of irrationality which we as men are ever approaching, but never reaching with our rationalizing efforts. To think thus is, for Barth, to think eschatologically." (P. 374.) The author finally reaches this conclusion: "It is in the interest of plain intellectual honesty, then, that the Theology of Crisis should be seen for what it is. Both the liberal and the believer in historic Christianity should know who is friend and who is foe. The Theology of Crisis is a friend of Modernism and a foe of historic Christianity." (P. 378.) All these conclusions and many more are not merely so many unfounded statements but charges based upon discerning analyses of the writings of Barth and Brunner. Dr. Van Til is himself a philosopher by training and practice, and so his arguments carry much weight. He has received his Ph. D. from Princeton University and has served for eighteen years as professor of Apologetics, first at Princeton Theo-

logical Seminary and then at Westminster Theological Seminary. He is not a rabid Fundamentalist, but a thoughtful, thorough, and fair conservative Christian of the Reformed faith, who by this keen and profound analysis of the Theology of Crisis means to warn all friends of the Christian faith against the danger that lurks in "modern theology." The reader may not agree with all the statements made in the book, but on the whole it is certainly a work which conservative Christians, to whom the divine truth is precious, dare not ignore.

JOHN THEODORE MUELLER

The Journals of Henry Melchior Muhlenberg. Translated by Theodore G. Tappert and John W. Doberstein. Volume II. Published by the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States and the Muhlenberg Press. Philadelphia. 772 pages. Price \$3.50.

The second volume of this monumental publishing project is herewith offered to the public. The third volume, no doubt, will be forthcoming soon.

This volume begins with the year 1764 and carries through to the end of 1776, when Washington crossed the Delaware and a number of Hessian prisoners were taken at Trenton.

We have here the story of Muhlenberg during the period of his mature years, when his counsel was sought by many congregations and individuals from as far north as Nova Scotia and as far south as Georgia. It is also the period when his synodical organization, the Pennsylvania Ministerium, after a lapse of some years, resumed its corporate activity. It is evident that no one can obtain an adequate understanding of the difficulties and problems that attended the planting of the Lutheran Church on American soil unless this journal of Muhlenberg is carefully studied. For this reason the work of the translators and publishers is to be appreciated highly. The day is past, and will probably never return, when it could be expected that our theological students and younger ministers would be able to read the German Lutheran historical and theological literature. Therefore it is most necessary to put this material into English. Concordia Publishing House has served the entire Lutheran Church in America by publishing its *Concordia Triglotta*, and the present publishers are doing a similar service in putting *The Journals of Henry M. Muhlenberg* on the market in excellent English dress and adequately annotated. Concordia Publishing House is making ready to launch its "Concordia Historical Series," in which the entire history of the Missouri Synod will be presented in a series of monographs which will constitute at least a dozen volumes. The first volume of this series will likely be off the press by the end of this year. These works are only a beginning. There should be co-operation on the part of all synods and Lutheran publication houses in this field. The American Lutheran Church would do well to put the old Iowa Synod's *Quellen und Dokumente* into English. Koehler's *Geschichte der Wisconsin-Synode* ought to be completed and published in English. There is much material in the old German and Scandinavian synodical reports which should be made available to the student not able to use the original languages in which they were written. This matter is important

and should not be delayed too long. We sincerely hope that others are thinking and working along these lines and that much valuable material will be rescued from the dust in which it lies today.

W. G. POLACK

Learning and Living. A Catechism Workbook. By H. J. Boettcher. Concordia Publishing House, St. Louis, 1946. 141 pages, 8½×11. 80 cents.

This catechism workbook was prepared under the auspices of the synodical Catechism Committee according to the direction given by Synod in 1941. Here we have another pioneer venture to provide a practical workbook for catechism classes in the Lutheran Church. Pastors and teachers will more than welcome this unique contribution from the rich experience of the author.

In thirty-four extensive units the workbook covers the material in Luther's Small Catechism. While the order of the Catechism is followed, the outline is flexible enough to permit other patterns which the teacher might find more suitable. The preface for the instructor offers a suggestion for those who may wish to follow the church year.

As the title *Learning and Living* suggests, the workbook tries to make the religious instruction function in the lives of young Christians. This is, no doubt, its outstanding feature. Every possible effort is made to give the children an opportunity to express their Christian faith in Christian living. Both Christian impression and Christian expression are taught throughout its pages. The work of the local congregation, the church at large, and the community are not overlooked in the almost multitudinous suggestions. Concrete projects are offered to assist in the enrichment of the individual's devotional life, to bring about greater participation in the work of Synod, and to realize more intensive reading in the Church's papers. There is close integration with the Bible and *The Lutheran Hymnal*, which is splendid.

Another outstanding feature is the effort to bring about a closer co-operation with the home. Definite tasks and suggestions are made in every unit to bring about this desirable assistance. This alone merits the consideration of every teacher. We can well visualize the difficulties which the teacher will meet at first, but he must realize that it is the definite task of the Church today to draw the home closer to its educational program.

The mechanical make-up of the book is outstanding. Typographically the job is excellent. The black-and-white pictures which adorn each unit contribute to the theme of the lesson. Ample space is provided for clippings and individual assignments. To many the cost of the book will seem high until they have examined the 141 pages. It might at first seem more desirable to have published the book in two sections, but this would have made the plan less flexible.

Every pioneer effort must by its nature be visionary, and we rejoice in the enthusiasm and vision of the Catechism Committee and especially of Pastor Boettcher. It is, however, not surprising that such a fine work will be subject to criticism as being impractical for the average school. In a small way we join in this criticism. A few suggestions are made for consideration in future editions if the criticism is proved valid by teachers and pastors in service.

For instance, we believe too much stress is placed on the importance of scoring. We realize that its chief purpose is to draw in the home; but isn't it perhaps too much to expect parents to grade their own children so closely that they must distinguish between "excellent, above average, average, below average, poor, not at all" (p. 6), especially the three gradings centering on "average"? Will teachers be expected to overrule the scores of parents if they disagree? If so, is this inviting a storm of criticism? If this will not be done, is such a close rating desirable?

We believe some of the questions are too subjective for honest grading. How would the reader score the following: "Lutherans usually excel other church people in Bible reading" (p. 18)? Ability to read well should not be scored in a religious workbook (p. 6). How will the parents or the teachers score the individual when the class or the school administration decides it cannot enter into some of the suggested projects, such as Parent Night, etc. (p. 23 or 88)?

On page 8 the suggestion is made that teachers score the workbooks on a given evening of the week and return them the next day. It is questionable whether this is always practicable under existing conditions and may lead to the embarrassment of a busy teacher.

The workbook does not provide for reviews of the memory work and fails to take into full consideration the adopted *Memory Course* although a valiant attempt has been made. Teachers may be faced with the dilemma of choosing one or the other memory system.

Some of the word studies seem a little difficult for sixth-graders, but we believe the entire book will be more acceptable for all the pupils; so this weakness may adjust itself.

Altogether *Learning and Living* is an outstanding job and answers a real need.

ARTHUR C. REPP

Romanism and the Gospel. By C. Anderson Scott. The Westminster Press, Philadelphia, Pa. 202 pages, 5½ × 7¾. \$2.00.

The aggressive and often offensive propaganda of the Church of Rome is moving Protestant leaders today to scrutinize Romanism with new zeal and to place before their laymen their findings. The publication of the work of the late Dr. C. Anderson Scott is most timely in a period when Protestants are induced to ask themselves: "Where really do we stand over against Rome?" Dr. Scott (born in 1859) was educated at St. John's College, Cambridge, at New College, Edinburgh, and the universities of Leipzig and Jena. At the age of thirty-two he became a minister in the Presbyterian Church of England. From 1907 till 1932 he was professor of the New Testament at the Theological College of the Presbyterian Church of England. In 1923 he served as Moderator of his Church, an honored and distinguished position, showing the high esteem in which he was held by his fellow believers. Author of a large number of books on New Testament subjects, he departed somewhat from his special field when he presented to Protestant readers this dip into the discipline of comparative symbolics. But after all, the book is centered about the Gospel of the New Testament, with which, as the author shows, Rome is at variance. Chapter by chapter Rome's claims and practices are compared with the teachings of the New Testament, and the

writer makes it very clear that Romanism deals in shadows, ignoring or perverting the Gospel of Christ. The book contains sixteen chapters, including the Introduction and the Conclusion, which are integral parts of the book. Other headings are: 1. The Witness of the New Testament; 2. The Need for Reformation; 3. Perversions of the Truth as It Is in Jesus; 4. Christ in the Early and the Medieval Church; 5. Mary the Mother of Jesus; 6. The Lord's Supper; 7. The Mass; 8. Purgatory, Penance and Indulgences; 9. Saints, Relics, and Miracles; 10. The Church; 11. The Roman Church as an Institution; 12. Scripture and Tradition; 13. Catholicism and Morals; 14. The Authority of the Church. In an appendix "books for further study" are listed. The reviewer regards the book as a most valuable contribution to the existing Catholico-Protestant controversial literature, which will be read with great profit by our pastors. Lutheran readers, however, will not agree to every statement in the book, especially not to such as are found in the chapter on the Lord's Supper, where Reformedism is upheld and Lutheranism rejected. The book is written in a captivating style, and the spirit in which the author argues against Rome is irenic and evangelical. He speaks as a loyal Presbyterian of the old school. Throughout the work Dr. Scott's great learning is in evidence. On the doctrine of justification by grace through faith in Christ *sine operibus* he writes very clearly and Scripturally. The mechanical equipment of the book is excellent and the price very reasonable.

JOHN THEODORE MUELLER

Our Roving Bible—Tracking Its Influence Through English and American Life. By Lawrence E. Nelson, Director of the Division of Language and Literature, Director of Graduate Studies, University of Redlands, Calif. Abingdon-Cokesbury Press, New York and Nashville. 317 pages, 6×9. \$2.75.

If a person is looking for a book which is both instructive and entertaining, the present volume will meet the specifications. One cannot deny that it is sparkling, witty, scholarly, and informing. In the brief Foreword Mr. Nelson quotes Sidney Smith's remarks made in the *Edinburgh Review* almost 150 years ago: "The author . . . should gaze at Noah and be brief. . . . He should learn, as they did in the ark, to crowd a great deal of matter into a very small compass," and that admonition has been one of his guiding stars in the production of this volume. The whole history of English-speaking people is traversed, the literature of the many periods is examined, the influence of the Bible on the various writers and social developments is noted, and apt quotations are submitted. The first chapter flies at its masthead a word from William Lyon Phelps, much-beloved teacher of English at Yale: "The Bible has been a greater influence on the course of English literature than all other forces put together." When the volume has been read, one has to say that Phelps did not exaggerate.

The first chapters are particularly interesting through the many bits of information they contain on the early literature of England, bringing before us some things learned at school, but forgotten long ago, and other matters of which the average student of English literature never hears or reads. When in the course

of the journey Shakespeare is reached, the reader begins to tread on some familiar ground. Summarizing, Mr. Nelson says: "In his [Shakespeare's] plays are 149 passages from Matthew, 138 from the Psalms, 64 from Genesis, 42 from Job, and lesser numbers from other Biblical books." (P. 62.) This sentence illustrates the wealth of lore gathered between the covers of this book. To give the reader a sample of the style of the author, two more sentences of his, pertaining to Shakespeare, may be quoted. "Shylock, the Jew, would be expected to know how Jacob outsmarted his uncle Laban in the matter of the latter's sheep, but he also, though a Jew, knows well the New Testament story of the Gadarene swine. If a close knowledge of the Scriptures should lead one to heaven, then rascally Falstaff stands an excellent chance of avoiding hell. Scriptural allusions drop from his glib tongue." (*Ibid.*) One sees that Mr. Nelson writes in lively, virile fashion, and that his mood cannot be said to be too serious. This feature, we are afraid, constitutes one of the faults of the book. Is the writer sufficiently aware of it that he deals with God's holy Word? Will the reader, when he lays down the volume, not only have been entertained, but will his reverence for the Scriptures have been increased? The quotations from some of the enemies or insincere friends of the Bible, in many of which the sacred Book is ridiculed, the references to the foibles of Christian people which are here paraded (and, alas, how numerous the weaknesses are!), the mirth-provoking sections of the book in which the Scriptures are spoken of "in a lighter vein" — all these matters make us raise the question whether people will be benefited spiritually by the reading of this volume. It should be added that while the author at present is engaged in educational work, he is an ordained Baptist minister who served three pastorates before he turned to teaching as a profession.

W. ARNDT

Light from the Ancient Past. The Archeological Background of the Hebrew-Christian Religion. By Jack Finegan. Princeton University Press, Princeton, N. J. 535 pages, 6×9. \$5.00.

There are books which a reviewer reads painfully, wishing that the end would soon be in sight, and books which he puts away regretting that he has reached the end. Mr. Finegan's *Light from the Ancient Past* belongs to the latter class. He himself is an American scholar who began his work in Christian archeology at the University of Berlin, where he received the *Lic. theol.* degree *magna cum laude* in 1934. He is now a minister of the Disciples of Christ and director of religious activities at Iowa State College, Ames, Iowa. His work shows painstaking research in his specialty and exceeding care in writing the book, which in the estimation of the reviewer surpasses everything which so far has been published in the field of popular presentation of Christian archeology. Brilliantly written and richly illustrated, the book will be read with profit and pleasure not only by intelligent readers in general, but also by students of Near East civilization, ancient art, Hebrew-Christian archeology, the historical background of Holy Scripture, and related studies, of all of which it affords a splendid overview. A large part of the work is based on ancient sources, but in the section on early Christianity the author has made valuable research contributions of his own. There are in

the volume more than two hundred excellent photographs of ancient artistic and architectural triumphs of the past and ten drawings, including plans of Jerusalem and Rome and also maps of the Near East. It was the author's good fortune to study at Berlin University, where as a student of Dr. Hans Lietzmann he could sift a mass of material which so far was available only in the works of specialists, but which now is placed within reach of students of archeology in general. The book contains nine long chapters, packed with information: 1. Mesopotamian Beginnings; 2. The Panorama of Egypt; 3. Penetrating the Past in Palestine; 4. Empires of Western Asia; 5. The Holy Land in the Time of Jesus; 6. Following Paul the Traveler; 7. Manuscripts Found in the Sand [papyri]; 8. Exploring the Catacombs and Studying the Sarcophagi; 9. The Story of Ancient Churches, *e. g.*, in Dura-Europos, Rome, Palestine, Syria, Egypt, and Constantinople. The author was wise in adhering strictly to the field of archeology and not mingling into the text speculations regarding the origin of the Christian religion, which would have involved him in controversy. He prefers as the more probable date for the Exodus ca. 1290 B. C., while to the reviewer the preferable date seems to be ca. 1440 B. C. And does the evidence supplied by the author really prove that St. Peter labored in Rome? But these are only secondary considerations in a book which presents so much valuable information in so winning and authoritative a way and which we recommend to our pastors and teachers.

JOHN THEODORE MUELLER

Our Eyes Were Opened. By Chaplain (Lt. Col.) Arnold M. Maahs, U. S. A. The Wartburg Press, Columbus, Ohio. 110 pages. 50 cents each. Stiff paper covers. Illustrated.

Although this is only a little book, it is, in the opinion of this reviewer, one of the most interesting of wartime books. It deals with the New Guinea theater of the war in the Far East. Chaplain Maahs' work as army chaplain brought him into the field of Lutheran missions in New Guinea which are under the supervision of the American Lutheran Church. His pen pictures of the natives, their way of life, their sufferings at the hands of the Japanese, and their appreciation of their liberation by American and Australian forces, are most illuminating. What is most interesting is the tenacity with which the 60,000 Lutheran natives remained loyal to their Church even though their missionaries had either been killed, captured, or evacuated. The book is to be recommended highly for personal reading by clergy and laity alike. It deserves a wide sale as an incentive for foreign missions.

W. G. POLACK

The Arts and Religion. The Ayer Lectures of the Colgate-Rochester Divinity School. By Albert Edward Bailey, Editor. The Macmillan Co., New York. 180 pages. \$2.50. Illustrated.

This volume contains four lectures on the following subjects: 1. The Expression of Religion in Painting and Sculpture, by Prof. A. E. Bailey, who also furnished the introductory chapter. 2. The Expression of Religion in Architecture, by Kenneth John Conant, professor of architecture in the Graduate School of Design, Harvard University. 3. The Expression of Religion in Music, by H. August-

tine Smith, head of the Department of Sacred Music, Boston University. 4. *The Dramatist and the Minister*, by Fred Eastman, professor of biography, literature, and drama, Chicago Theological Seminary.

The respective authors represent the modern school of religious thought. There is, however, much of value in the book for the Lutheran minister who is interested in the subject of sacred art.

W.G.POLACK

Calling Men for the Ministry. By Hampton Adams. The Bethany Press, St. Louis, Mo. 157 pages, 5×7½. \$1.50.

The postwar era has brought forth an effort to recruit young men from the ranks of the returning G. I.'s for the ministry. Union Theological Seminary has lately initiated such a promotional campaign with a series of eight pamphlets on "Servicemen and the Ministry." The book before us, according to the author's own words, has as its purpose "that young men themselves will read this book and be stimulated by it to give very earnest thought to the ministry." It endeavors to answer some of the questions which come to the mind of a young man contemplating on entering the ministry. Finally, "this book endeavors to lay the needs of the ministry on the conscience of the lay leadership of the churches."

The book is very readable and interesting. The author presents a wealth of examples and anecdotes illustrating the pastor's life and work. It is challenging and inspirational in its call to young men. Notable in this respect is the first chapter, entitled: "A 'Moral Equivalent of War,'" in which the author emphasizes the fact that the ministry is not a refuge for the weak but, rather, that it presents a challenge to the strong. It demands the whole life, energies, and capacities of a man. It demands courage, sincerity, and devotion. To the millions of young men returning from the battlefronts the office of the ministry offers, in the language of Wm. James, the "moral equivalent of war." He illustrates this by four considerations:

1. The ministry presents a cause — a cause to which one can devote his life, or lay it down, if need be.
2. It demands strict moral discipline.
3. It offers adventure.
4. It demands personal sacrifice.

The remaining chapters are more or less informational in character, as the titles indicate.

Dr. Hampton Adams is pastor of the Union Avenue Christian Church, St. Louis, Missouri. He has been an instructor of pastoral theology in the College of the Bible at Lexington and professor of philosophy in Transylvania College. He is, as might be expected, quite liberal in his theology.

LOUIS J. SIECK

Young Man on Fire. The Story of Torrey Johnson and Youth for Christ. By Mel Larson. Youth Publications, Chicago, 1945, ix and 114 pages, 5¼×7¾. \$1.50.

This is the biography of the pastor of Midwest Bible Church of Chicago and the director of Chicagoland Youth for Christ since its inception in 1944. Much of the zeal of the youthful evangelist permeates the story in such a way that the reader at times is

almost swept away. Young Torrey Johnson's experiences radiate a deep love for the Savior, which seemingly knows no barriers in an effort to win souls. The Lutheran reader can well profit by the testimony Johnson gives not only on the platform in the tabernacle hall, but also in his everyday conversation regardless where he might be. The persistency, probably inherited from his Norwegian parents, to overcome obstacles in establishing a congregation in a neighborhood of Chicago which seemed to offer no promise will be heartening to many a missionary pounding the pavement and pushing doorbells. While the account in places is quite thin with much ado about next to nothing and, of course, reflects the Pentecostal viewpoint of an evangelist, the breezy account makes interesting reading. ARTHUR C. REPP

Sin! By Rev. R. R. Belter, D.D. Lutheran Literary Board, Burlington, Iowa. Brochure. 31 pages, $3\frac{1}{2} \times 5$. 20 cents.

These nine Lenten meditations, which originally appeared in Dr. Belter's church bulletin, were received with so much favor that he has published them in this pamphlet. The author writes: "With a mad world giving pretty names to black sins, I thought it well to write this series [on sin] so that my congregation would rethink the whole subject. How can men appreciate God's *grace* and Christ's *atonement* if they do not see the heinousness of sin?" The following subjects are treated: "Sin [in general]"; "Unbelief, the Parent of All Sin"; "The Sin of Making Others Sin"; "Sin Begets More Sin"; "Secret Sins"; "Sins of Ignorance"; "Sins of Haste"; "Sins of Weakness"; "Sins of Omission." The meditations contain valuable material for parish papers or the subjects may be expanded into sermons or addresses.

JOHN THEODORE MUELLER

Breakfast Table Autocrat. The Life Story of Henry Parsons Crowell. By R. E. Day. Moody Press, Chicago. 317 pages, $6\frac{1}{2} \times 9\frac{1}{2}$. \$3.00.

Here is the biography of a sincere Christian, which we recommend most cordially, especially to our laymen, since Mr. Crowell was a layman with scores of rare virtues that laymen of all denominations might do well to imitate. The title is not particularly attractive, nor is the author's approach apt to gain the reader's interest until he has finished about half of the book. He shows, as it were, glimpses of Mr. Crowell's life, often rather disconnected and difficult to follow. So it is only when the reader has completed the work that he fully appreciates both the greatness of the book and of the man whom it describes. Mr. Crowell was a great industrialist (Quaker Oats Co., Perfection Stove Co., Wyoming Hereford Ranch) and a great Christian; and it is the sincere Christianity of the man that fascinates the Christian reader, his unselfish, total stewardship of person, time, and money, dedicated to churches (Fourth Presbyterian in Chicago), the Moody Bible Institute, mission enterprises of all sorts, and innumerable charities. Mr. Crowell began with tithing and ended with giving more than sixty per cent of his possessions to churches and missions. Above all, the reader will be inspired by his boldness of confessing the Christian Gospel truths, in the interest of which he left the Fourth Presbyterian Church when it became liberal and joined

in worship a small but strictly confessional group. There is a lesson, too, in this, that when his daily work was ended and he took his seat in the suburban train to his splendid home in Winnetka, he spent his time quietly and unostentatiously studying his beloved New Testament. Truly a great Christian man! The book is well illustrated, interestingly written and mechanically nearly perfect. Its contents leave a deep impression on the Christian reader and set forth an example which he will be led to follow. Mr. Crowell died in his 89th year.

JOHN THEODORE MUELLER

BOOKS RECEIVED

From Concordia Publishing House:

Tracts: **What Lutherans Teach**, by K. Kretzschmar; **We Believe**, by Rupert H. Schroeder; **Eternal Life Insurance**, by E. A. Kettner; **To Dance or Not to Dance**, by G. Mahler; **You Owe It to Your Child**, by G. Mahler; **The Technique of Making Calls**, by D. C. Hennig.

From Abingdon-Cokesbury Press, New York:

My Pastoral Record. Prepared by J. N. Greene; 477 pages, 11¼×8, \$7.50.

From William B. Eerdmans Publishing Co., Grand Rapids, Mich.:

Our Father. A devotional study on the Lord's Prayer. By Dr. Alexander MacLaren. "Home Devotional Library Series." 93 pages, 8×5½. Cloth-bound. \$1.00.

From Moody Press, Chicago, Ill.:

Dobbie, Defender of Malta. By S. Maxwell Coder. 144 pages, 7¾×5½. \$1.50.

The Incomparable Cross. By J. C. Macaulay. 5×7¼. 48 pages. 50 cents.

From Warner Press, Anderson, Ind.:

Christ at the Door. By Charles Ludwig. 148 pages, 7½×5¼.

From the Pulpit Digest Publishing Company, Great Neck, New York:

What Jesus Was Like. By G. Ernest Thomas. 173 pages, 7¾×5¼. \$2.00.

From the Bethany Press, St. Louis, Mo.:

Man Has Forever. By B. H. Bruner. 64 pages, 8¾×5¾.

