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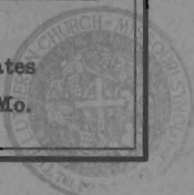
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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. —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

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

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

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ARCHIVES

Book Review. — Literatur.

Die Apostelgeschichte, übersetzt und erklärt von Hermann Wolfgang Beyer. Vandenhoeck & Ruprecht, Göttingen. 1932. 156 Seiten 6×9½. Preis: M. 5.60; bei Subscription: M. 4.70.

Es ist dies ein weiterer Band (fünftes Teilbändchen) des Werkes, das den Titel trägt „Das Neue Testament Deutsch“ und dessen Erscheinen kürzlich in dieser Zeitschrift zur Anzeige gebracht wurde. Die Anlage dieses kurzgefaßten Kommentars ist dieselbe wie die in dem schon besprochenen Band über die Epistel St. Pauli an die Römer. Nachdem ein Abschnitt in glatter Übersetzung vorgelegt ist, folgt in kleinem Druck eine Besprechung der wichtigen oder schwierigen Punkte. Es ist anzuerkennen, daß bei großer Kürze, die strengstens alles rein Fachmännische vermeidet, der Kommentar doch reichhaltig ist. Was den theologischen Standpunkt anbetrifft, so ist allerdings im Vergleich mit den Aufstellungen eines Voish und Bouffet der Verfasser konservativ; doch macht er andererseits der ungläubigen Kritik die bedenklíchsten Konzeptionen.

W. A r n b t.

God and the Cosmos. A Critical Analysis of Atheism. By Prof. Theodore Graebner, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 352 pages, 6×9½. Price, \$3.00. Order from Concordia Publishing House, St. Louis, Mo.

There are books which really require no reviews since their very titles, appearing above names of authors fully known to, and heartily trusted and esteemed by, scores of readers, are favorable reviews in themselves. Dr. Graebner's *God and the Cosmos* belongs to this class of preferred books. The title suggests the subject which the book treats, and the name of the author is a sufficient guarantee that the subject has been treated well. In 1920 appeared Dr. Graebner's monograph on *Evolution*; this was followed in 1925 by his *Essays on Evolution*; both did much to place our esteemed colleague into the front ranks of our country's ablest Christian apologists. His *God and the Cosmos* is the natural sequel to these two controversial volumes. But it is more — it is his *magnum opus* on the subject of evolution, a profound and truly grand treatise, written in support of the belief in God, the existence of the soul, and creation as distinguished from evolution. Such a work on behalf of faith against infidelity might of course be expected from a scholar who is a theologian; but in *God and the Cosmos* it is not the theologian who meets atheism and its allies, materialism and evolutionism, but the philosopher and scientist, who in the name of reason and established scientific truth refutes atheism, materialism, and evolutionism. At once as the reader begins to peruse the book, he becomes aware that the writer has a perfect grasp of his subject, that he is well acquainted with the whole literature which pertains to it, that he fully understands all arguments *pro et contra*, and that he is absolutely sure of his goal. The arrangement of the material, complex and difficult though it is, is clear, the language is simple, but forceful, the presentation of evidence is natural and logical, and the rebuttal is decisive. The volume is so full of valuable information that it may be used as a source-book for lectures, sermons, tracts, and popular

confutations of evolutionism. In it there is much learning, great earnestness, and downright good common sense. It contains so much scientific matter that even the most learned scholar will find it useful; nevertheless, even the most difficult matters are stated so lucidly that also the layman can follow the author and understand what a hopeless mess evolutionism is. The book should be placed in every Sunday-school library to give our high-school and college students a chance to find out what a lie atheism is. It should be in our schools to supply the teacher the needed evidence when he confutes the falsehoods of "science falsely so called." Congregations that are wondering what book their pastor would like to read will find in this volume a worthy and valuable gift. The book has a message for our age; it has a warning for our own people. It should be placed and read and discussed wherever Satan's messengers are doing unspeakable harm by their ungodly agnosticism and pernicious atheism. Books like *God and the Cosmos* are not written for the mere pleasure of writing; they are God's gifts to us, manifestations of His Spirit, to profit withal. Let not the reader fear that he cannot understand it; its sentences and paragraphs are intelligible to every person of ordinary intelligence and with a fair education. Nor let him fear that the subject will not interest him; the subject in itself is of immense interest to every thinking Christian; and besides, Professor Graebner never writes folk to sleep. We earnestly hope that within a short time this timely book will be in every school library, in every Sunday-school library, and in every public library, and besides in many Christian homes, both within and without the Lutheran Church. With respect to the arrangement of the topics, the following will show just what he who intends to buy the book may expect. Chapter I treats of the "Atheism of the Streets," the pitiful ungodliness of the common people, a lurid, but true picture of present-day conditions. Chapter II presents the "Atheism of the Schools," an important chapter for parents who are sending their boys and girls to secular colleges and universities. Chapter III treats of the "Everlasting No," the dead indifference and deep pessimism which results from atheism, together with fatalism and despair in every form. Chapter IV sets forth the "Rational Argument" for God's existence; intelligent man recognizes God's existence from the works of creation. Chapter V offers a still more subtle argument for the existence of an omnipotent, intelligent God, the proof from design, or the eternal fitness of things that are. In chapter VI the author treats "Fundamentals of Matter and Life," presenting some of the great mysteries of life that are possible only because there is a perfect God, who in wisdom made them. The "Voice of the Universe" is the subject of chapter VII; modern science and modern scientists (Lodge, Millikan, Sir James Jeans) find evolutionism incapable of explaining the miracles of the universe as they present themselves everywhere under the microscope and through the telescope. So chapter VIII closes the investigations with the prediction that the prodigals, those who wandered away from the Father's house, will return to acknowledge that atheism is groundless, materialism hopeless, and evolutionism untenable. In conclusion, we direct the attention of our readers to the foreword, which ought to be published some time in the *CONCORDIA THEOLOGICAL MONTHLY* as a distinctive testimony against the lie of modern atheism, to the valuable index,

to the helpful glossary, and above all to the excellent bibliography, which, we are sure, will be of great benefit to the reader. The mechanical make-up of the volume is all that can be desired. The print is clear, the paper good, and the binding durable. The gilt lettering on the red cloth cover gives the book a neat and distinguished appearance. Put it in your front-room library where people who come in may see it; it will be an ornament on your book-shelves and a dependable reference work whenever you happen to argue against atheism, materialism, and evolutionism.

JOHN THEODORE MUELLER.

Protestantisches Märtyrerbuch. Bilder und Urkunden der evangelischen Märtyrergeschichte aus vier Jahrhunderten. Zusammenge stellt von Otto Mich a e l s. Dritte, erweiterte Auflage. Verlag von J. F. Steinkopf in Stuttgart. 264 Seiten. Preis: RM. 4.80.

Eine Sammlung von Berichten, urkundlich bezeugt, von dem Leiden und dem Tode solcher, die ihren Glauben mit dem Tode besiegelt haben, darunter Leute jedes Standes und Geschlechts, aus allerlei Volk: Deutsche, Schweden, Esten, Niederländer, Engländer, Schotten, Franzosen, Wallonen, Spanier, Italiener, Böhmen, Ungarn, Armenier; aus der Zeit der Reformation, der Gegenreformation und aus der Neuzeit, letztere besonders in Rußland; dann auf 29 Seiten Briefe von Märtyrern, Briefe an Märtyrer und weitere Urkunden über Märtyrer; am Schluß neun Gedichte, ein Register und eine Tabelle von Todestagen. — Die erzählten Geschichten sind von ungleichem Wert. Unter den Märtyrern sind solche, die sich den Tod mehr durch ihren sektiererischen Fanatismus zugezogen haben, als daß sie um ihres Glaubens willen gestitten hätten. Wenn man auch gewißlich die Hinrichtung Michael Servets nicht billigt, so ist dieser Leugner der heiligen Dreieinigkeit doch nicht unter die evangelischen Märtyrer zu rechnen! Nicht alle Angaben sind korrekt. Ich habe nicht alles vergleichen können; es fiel mir zuerst in die Augen die Geschichte von der unglücklichen Johanna Greh; es ist schwer verständlich, wie man sie in die Reihe der Märtyrer einreihen und dabei ihr eigenes letztes Wort anführen kann: „Ich bin unter dem Gesetz und durch das Gesetz zum Tode verurteilt. Ich bin unschuldig, denn wider meinen Willen bin ich zu dem Unrecht gezwungen worden, das ich mit dem Tode bezahle.“ Unerklärlich ist auch, wie der Verfasser zu dem Datum ihres Todes gekommen ist: 12. Februar 1556. Neun Tage nach ihrer Krönung, im Alter von siebzehn Jahren, starb sie auf dem Schafott, sagt er; Tatsache ist, daß Johanna Greh am 10. Juli 1553, nach dem Tode Eduards VI., gekrönt wurde; neun Tage später wurde sie gefangengesetzt, aber erst im nächsten Jahre, nach einem Aufruhr, an dem ihr Vater teilnahm, wurde sie hingerichtet. Wenn der Verfasser im übrigen ebenso leicht mit der Geschichte umgesprungen ist, muß man sich etwas vorsehen, wenn man ihn zitiert.

A. H. S o h e r.

The Course of Christian Missions. By William Owen Carver. Fleming H. Revell Company, New York, N. Y. 320 pages, 5½×8¾. Price, \$3.00. Order through Concordia Publishing House, St. Louis, Mo.

William Owen Carver is professor of Comparative Religions and Missions at the Southern Baptist Theological Seminary, Louisville, Ky., and the author of a number of books on missions. In this new book he presents the facts of missionary progress in their relation to history. He does not profess to have written the history of Christian missions, but modestly calls his work an "outline of its main course." But it must be

said in justice to him that it is a very comprehensive outline, one of the fullest to be had in English, and will no doubt be well received in the missionary circles of our country.

To give the reader an idea of the contents of the book: The first four chapters are devoted to a discussion of the Biblical background of missions, the founding of the Church, and the progress of missions in the Apostolic Age; the next three cover the advance of Christianity in the world from Pentecost to the Reformation; two chapters are then devoted to the Reformation and the missions of the sixteenth and seventeenth centuries; and chapters XI to XXII present the era of modern missions, beginning with the work of Wm. Carey.

We cannot always agree with the conclusions drawn by the author, for instance, when he states (p. 95): "If we cannot excuse, we can at least understand the fact that Protestantism took no interest in missionary work beyond the confines of Europe for a hundred and fifty years." It seems to us that as long as the Lord of the Church keeps the door of missionary opportunity closed, the Church cannot be expected to enter. That certainly was the case during the sixteenth century. On the other hand, the author is right when he says of the next century: "It is less easy to understand, and less easy to justify, the active opposition to missions, when they came to be urged, on the part of the ecclesiastical authorities and systems."

Two noteworthy chapters in the book are XX and XXI. In the former the author traces the movement, begun in the last century, on the part of the various denominations to establish "free churches" within the realm of the European state religions. In the latter the Protestant missionary endeavors among the Jews is discussed.

Our pastors who are interested in missions or who desire a volume that will give them ample material for lectures on various mission-fields will find this work very serviceable.

W. G. POLACK.

Winning the Outsider. By *William E. Schramm*. A Brief Discussion of Missionary Motives and Methods. 96 pages, 5×6. Paper-bound. Price, 50 cts.

Beginning at Jerusalem. By *William H. Lehmann, D. D.* 44 pages, 5×6. Paper-bound. Price, 25 cts. Lutheran Book Concern, Columbus, O.

The first one of these brochures is a discussion of the fundamental questions that have to do with mission-work. It is of a practical nature, containing at the end of each chapter questions on what has been presented and suggested Bible-readings. The second brochure is intended to arouse interest in Home Missions and for that reason submits information on this branch of church-work as carried on by the American Lutheran Church. The appeal is evangelical. Each chapter is at the end supplied with review questions.

W. ARNDT.

Religions of Old Korea. By *Charles Allen Clark*. Fleming H. Revell Co., New York. 295 pages, 5½×8¼. Price, \$2.50.

The author served more than twenty years in the Korean mission and is now professor in the Presbyterian Seminary of Korea. The book consists of lectures delivered in various American seminaries and to a large

extent made up of material drawn from the author's own note-books. At the same time he has consulted a large number of works on the religions of Eastern Asia. He traces the history of the various religions which now have adherents among the Koreans — Buddhism, Confucianism, particularly the Shamanism, or spirit-worship, practised by the great masses of this country (and Korea has a population of twenty million). Even in this most degraded cult there is the recognition of "a supreme God over all," in confirmation of Rom. 1, 19 (p. 195), while worship is rendered to the spirits, most of whom are "definitely malignant" and for which the author finds a parallel in the Chinese *kwei* (evil spirits) and *shen* (good spirits) (pp. 113. 175). While the author seems to find some good in Buddhism and Confucianism, he makes no such claim for the Shamanism which holds the masses in its thrall. An interesting chapter on early Christian contacts (some of them doubtful) and particularly of Roman Catholic missions in Korea are treated in the final lecture. The book is supplied with footnotes throughout. The index is unsatisfactory.

TH. GRAEBNER.

Kirchliches Jahrbuch für die evangelischen Landeskirchen Deutschlands 1932.

Ein Hilfsbuch zur Kirchenkunde der Gegenwart. In der Nachfolge von D. Johannes Schneider herausgegeben von Lic. Hermann Sasse. 59. Jahrgang. Druck und Verlag von E. Bertelsmann in Gütersloh. XV und 611 Seiten 6×9. Preis, kartoniert: M. 15; in Leinwand gebunden, mit Rücken- und Deckeltitel: M. 17.50.

Dies ist wieder das schon oft angezeigte Schneidersche „Kirchliche Jahrbuch“, das bequemste und mir fast unentbehrliche Handbuch zur Kenntnis der deutsch-ländischen kirchlichen Verhältnisse. Der Name D. Schneiders, des Begründers und langjährigen Herausgebers, wird für immer mit dem „Jahrbuch“ verbunden bleiben, wie er auch immer auf dem Titelblatt erscheinen soll. Die Hauptarbeit hat Lic. Sasse getan, der aber zwölf Mitarbeiter gewonnen hat, lauter bekannte Kirchenmänner Deutschlands: Missionsdirektoren, Professoren, Generalsuperintendenten und andere. Zuerst folgt auf 176 Seiten eine eingehende Abhandlung über die kirchliche Zeitlage, die besonders die drei großen Themen von heute herausgreift: Krisis der Religion, Politik, Katholizismus. Sodann wird die fast hundert Seiten füllende kirchliche Statistik dargeboten und dann der weitere Bericht erstattet über Jugendarbeit, Innere Mission, soziale Arbeit der Kirche, Evangelisation, Heidenmission, Judenmission, über die deutsche evangelische Kirche im Ausland, die ökumenische Bewegung und den Personalstand der Kirchenbehörden, Freikirchen, theologischen Fakultäten, Predigerseminare usw. Der Herausgeber gehört der konservativen Richtung an; er hebt mit Recht hervor, daß die Kirche und die Theologie auf der Wahrheit ruhen müsse: „Alles Sünd' hast du getragen“ und daß alle theologische Arbeit in der Gegenwart an die Bekenntnisse des sechzehnten Jahrhunderts anknüpfen müsse, „weil die Kirche, die sie geschaffen hat, mehr vom Evangelium verstanden hat als die Theologen des neunzehnten Jahrhunderts“ (S. VII). Sonst ist freilich der Standpunkt des Werkes ganz und gar der Standpunkt der deutsch-ländischen Landeskirchen. Wir kennen kein Werk, das einen solchen Einblick gibt in die kirchliche Lage, und wenn man dazu den ebenfalls von uns wiederholt angezeigten amerikanischen *Lutheran World Almanac* hat, so hat man die besten Handbücher zum Nachschlagen über alle kirchlichen Zustände und Verhältnisse der Gegenwart.

L. F ü r b r i n g e r.

Pastoral Theology. A Handbook of Scriptural Principles. Written especially for pastors of the Lutheran Church. By *John H. C. Fritz, D. D.*, Concordia Theological Seminary, St. Louis. Concordia Publishing House, St. Louis, Mo. 1932. IX and 343 pages, 6×9. Price, \$3.25.

It is not too much to say that the appearance of this book is hailed with joy throughout the ranks of the clergy of the Missouri Synod, and we hope this will be the case also in many places beyond the confines of our own church-body. It was known for some time that Dr. Fritz was engaged in the writing of this book, and repeatedly inquiries came as to the progress that was being made on it, which showed the great interest with which its publication was awaited. Evidently the book was needed. The esteemed author says in the preface: "This book has been written by request. Two reasons prompted its publication: first, the need in our circles of such a book in the English language; secondly, the desirability of having a book on pastoral theology that gives due consideration to conditions as we must face them at the present time." No one who is acquainted with the situation in which our Church finds itself can dispute the correctness of this statement. It will be well if we point here to the relation between this new book and Walther's classic work on pastoral theology, which during the last half century has served as text-book in our theological seminaries. Dr. Fritz acknowledges that his book is based on that of Walther. For one thing, the underlying principles in Walther's book could not be changed because they represent the teachings of Holy Scripture; for another thing, Walther, being not only a great scholar, but a man of marvelous practical ability and insight, succeeded in casting his discussions into a mold which it is rather difficult to improve upon. But while following Walther, our author never permits himself to be shackled to such an extent that his work resulted merely in a translation. When paragraphs are taken over from Walther's book, usually a number of new thoughts are added. But especially must it be borne in mind that a considerable number of chapters in this book are entirely original. We shall mention merely those that treat such important subjects as the spiritual care of young people and stewardship, including church finances. From this it is evident that the work before us cannot simply be called a reproduction of Walther's *Pastoraltheologie*. It is not designed to displace the latter work. The many quotations in Walther's book, most of which are here omitted, will always retain their value, and we sincerely hope that our ministers will continue to study Walther's fundamental work. But owing to the great amount of new material which Dr. Fritz's book offers and owing to its English dress we hope that every pastor of our church-body and many others will feel that they cannot afford to be without this splendid production.

The book has many excellent features. It is written in a simple, direct, straightforward style, which is admirably adapted for discussing the subjects which constitute that branch of theological study and work which we call pastoral theology. Again, the book is comprehensive. The author has endeavored to treat all the subjects and problems which a pastor would like to see touched on when he approaches a work of this nature. While the discussion is full, we, in browsing in the book, never felt that

the presentation is on the verge of becoming diffuse. Among the special sections which are inserted because the times call for special remarks on the respective subject, we should like to draw attention to the paragraphs on unionism (pp. 218 ff.) and to those on the lodge (pp. 223 ff.). Every reader will agree that these special discussions greatly enhance the value of the book. Finally, although the author always proceeds on the basis of doctrine, linking his remarks to Scripture-passages and enunciating on their basis the great principles that have to be upheld, the work is intensely practical, viewing the minister in his various activities and showing him which course to take as one problem after the other arises before him. It is well known that Dean Fritz has a genius for practical church-work, and we see him here at his best. The publication before us is one of the most important books issued by Concordia Publishing House in recent years. It will be a big factor in fashioning the work of our clergy. We are gratified to see that the book to which such an influential mission has been entrusted is not only Scriptural and conservative in its theology, but in every way a noble production. The exterior of the book, the binding being durable blue buckram, is in keeping with the fine contents. The work goes out with our prayer that God will richly bless it for accomplishing the purposes for which it was written.

W. ARNDT.

Religious Education in the Rural Church. By *Henry W. McLaughlin*. Fleming H. Revell Co., New York, N. Y. 220 pages, 5×7½. Price, \$1.50.

This is the type of book that tempts the reviewer to offer a great many quotations. The author is Director of Country Church Work in the Presbyterian Church, U. S., and the entire book breathes his interest in the work in which he is engaged and the purpose of his calling. It is true that the book is written from the standpoint of the author's denomination, that the objectives of religious education as given on p. 99 f. are inadequate, and that individual chapters, like chapter VIII, "The Rural Church and Public Education," could hardly receive our approval because there is too much commingling of Church and State presented in this discussion. But if one keeps these points in mind and uses discrimination, one may profit immensely from the excellent suggestions with which the book abounds. This is particularly true of the paragraphs which set forth the opportunities and the possibilities of work in the rural districts, especially in certain parts of our country, which the author calls "fallow fields." He offers figures to show that many country parishes with able pastors have had a far greater growth than city congregations, and he makes a very convincing plea for more attention to be shown to the rural districts of our country. Among the fine sentences, some of which are truly epigrammatic in form, we quote the following: "Religious education properly executed will do more to cure lawlessness than legal processes" (p. 21). "I fear our seminaries are partly to blame for the city-mindedness of our preachers" (p. 28). "Education divorced from religion has proved to be a national menace" (p. 32). "Outside of the cities of 25,000 or more population 47 adults out of every hundred are not members of any church — Jewish, Mormon, Christian Science, Roman Catholic, or

Protestant" (p. 33 f.). "The family that gathers around the open fire, that uses the same light, and daily has fellowship at the meals can more easily maintain the family altar than the one in the city which is scattered by the multiplicity and complexity of conditions in our modern urban civilization" (p. 56). "The easiest place for the Church to operate is in the country community, where the families dwell on their own farms and do their own work or trade work with their neighbors. In such a community there are no sharply drawn social distinctions; no family is over-rich, and none is exceedingly poor" (p. 65). One is inclined to quote more, especially from the section on the training of rural church-workers and on vacation church-schools, but lack of space forbids. The money invested in this book will bring good returns.

P. E. KRETZMANN.

Christentum und Goethe. Von M. Wilkom. Schriftenverein, Zwickau, Sachsen. 16 Seiten. Preis: 50 Pf.

Eine lichtvolle Behandlung des im Titel angemeldeten Themas. Rektor Wilkom schreibt sine ira et studio, weist aber durch Belege aus der Goetheschen Dichtung und Prosa, besonders auch aus dem „Faust“, nach, daß der große Dichter dem Christentum gegenüber zeitweilig eine ablehnende, durch seinen dem Egoismus und dem Lebens- und Naturgenuß ergebenden Sinn motivierte Stellung eingenommen hat.

L. H. Gräbner.

RECEIVED.

Neue kirchliche Zeitschrift. Herausgegeben von F. Bergdolt, L. H. Mehl, L. H. Zahn und andern. Deichert, Leipzig. 43. Jahrgang, 7. Heft: R. Frör, „Die Wesensbestimmung des Katholizismus unter der Einwirkung des Hegelschen Idealismus“ (Schluß); Fr. Wiegand, „Die Bedeutung Alberts des Großen für seine Zeit“; W. Moser, „Aus der Geschichte der Lutherbibel des 17. Jahrhunderts“; E. Spranger, „Aus dem Leben eines fränkischen Landpfarrers“, I. Teil (Autobiographie); Dr. Wotschke, „Das pietistische Halle und die Auslandsdeutschen“, I. Teil; F. Bergdolt, „Zeitschriften-Mundschau“. — 8. Heft: H. Steinlein, „Phantasien von Frau Dr. Lubendorff über Luther und die Reformation“; Dr. Wotschke, „Das pietistische Halle und die Auslandsdeutschen“ (Schluß); E. Spranger, „Aus dem Leben eines fränkischen Landpfarrers“ (Fortsetzung); F. Bergdolt, „Zeitschriften-Mundschau“.

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