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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 Wolfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuerehen 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. — Literatur.**


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**Die Heilsgewißheit bei Luther.** Eine entwicklungsgeschichtliche und systematische Darstellung. Von Alfred Kutz. Verlag von C. Bertelsmann, Gütersloh. 1933. 262 Seiten 6½×9½. Preis: M. 8, kartoniert.

„Unsere Untersuchung führt in das Herzstück des religiösen Lebens und theologischen Denkens Luthers. Mit der Frage: ‚Wie krieger ich einen gnädigen Gott?‘ sind wohl seine Klosterkämpfe richtig umschrieben; aber diese eine Frage umschließt die weitere: ‚Wie werde ich ein Mensch nach Gottes Wohlgefallen? Wie bleibt mir Gott gnädig in Ewigkeit? Wie werde ich meines Heilsgewiß?‘“ Mit diesem Satz beginnt die Abhandlung. Und wenn der Leser, dem es um diese Sache zu tun ist, begierig der Ausführung folgt, so ist er nicht enttäuscht, sondern unterschreibt dankbar die Schlusssätze: „Es gibt ein ewiges Evangelium. Weil Luther dieses der Welt wiedergebracht hat, . . . durfte in seiner Leichenrede von dem Engel der Offenbarung gesprochen werden: ‚Der hatte ein ewiges Evangelium, zu verkündigen denen, die auf Erden wohnen‘, Offenb. 14, 6. Von diesem Evangelium gilt, was von Christus gesagt ist: ‚Jesus Christus gestern und heute und derselbe auch in Ewigkeit‘, Hebr. 13, 8. Zu ihm wollte Luther sein deutsches Volk führen, ‚auf daß wir durch desselben Gnade gerecht und Erben seien des ewigen Lebens nach der Hoffnung. Das ist gewißlich wahr‘, Tit. 3, 7 f.“ Der Leser wird seinem Gott dankbar sein für das von Luther der Kirche wiedergeschenkte Lehrstück von der auf das Evangelium gegründeten Heilsgewißheit. Er wird auch dem Verfasser für seine vortreffliche Arbeit dankbar sein, die so manches Treffliche auf treffliche Weise zu sagen weiß. Erst wird Luthers Kampf um die Heilsgewißheit dargestellt, wie er auf dem Weg der Werkgerechtigkeit sich in einem „Inferno“ befand, wie er auf dem Weg der zugerechneten Gerechtigkeit in ein „Purgatorio“ kam und wie er auf dem Weg der Glaubensgerechtigkeit das „Paradiso“ erreichte. Unter der „zugerechneten Gerechtigkeit“ der zweiten Periode versteht der Verfasser das „Nichtzurechnen der Sünde durch Gottes freie Willensentscheidung“. Es handelt sich um den voluntaristischen Gottesbegriff Occams, der Luthers damalige Theologie beherrschte. Hinter der „gratia imputata“ stand nicht der gnädige Gott der Schrift, sondern der prädestinierende, absolute, freie Wille des occamistischen Gottes. „Am Anfang der Vorlesung [über den Römerbrief] stand der heilsgewisse Sünder vor einem Gott, der in unberechenbarer Willensentscheidung gerecht spricht und verdammt; am Ende ruft das in Christo begnadigte Gotteskind: ‚Abba, lieber Vater!‘ Occam ist endgültig durch Paulus besiegt. Luther hat die Theologie der Dialektik überwunden.“ (S. 146.) Die Sache des sogenannten „Turmerlebnisses“, von dem Luther in der Vorrede zur Gesamtausgabe seiner Werke redet (W. 54, 179 ff.: „Da fühlte ich mich ganz und gar als ein Wiedergeborener und meinte, durch offene Türen in das Paradies einzutreten“; vgl. St. 2. Ausg. XIV, 448), wird gründlich untersucht. Kurz hält dafür, daß das „Turmerlebnis“ in den Monat September, spätestens Oktober, des Jahres 1516 fällt. Die Sache ist wichtig für das Verständnis der Römerbriefvorlesung und anderer Frühschriften. „Der Ausdruck ‚der gnädige Gott‘ ist hier noch nicht reformatorisch zu verstehen“ (S. 94), „auch nicht die Ausdrücke ‚Glaube‘ und ‚Nichtanrechnung‘“ (S. 83). In der zweiten Periode „wird nicht der Glaube, sondern die Demut, die Anerkennung des inneren Sündigseins, die Anfechtung

und das Nichthaben der Heilsgewißheit als heilsnotwendig hingestellt“ (S. 87). „Von der Römerbriefvorlesung sagt Luther 1532, daß er in ihr zu einiger Erkenntnis Christi gekommen sei (Tischr. I, 136). Von seiner ersten Psalmenvorlesung hat er später überhaupt nicht mehr geredet. Das ist nicht Zufall, sondern Absicht. Selbst der Galaterbrief von 1519 ist nach seinem späteren Urteil nicht reif. „Luther wußte ganz genau, daß er die volle Erkenntnis des Reformators erst besaß, als er sich anschickte, den Psalter zum zweiten Male zu interpretieren.“ (S. 146.) „Vom achten Kapitel des Römerbriefes an, wo die Wandlung sich vorbereitete, finden sich Stellen, aus denen reformatorisches Morgenlicht leuchtet.“ (S. 67.) Es wird in diesem Teil des Buches anschaulich und ergreifend beschrieben, wie Luther von Stufe zu Stufe aufwärts geführt wurde, bis er, auf dem alleinigen Boden der Schrift stehend, seines Heilands, seines Glaubens froh sein konnte — das von Gott zubereitete Werkzeug der Reformation. Der zweite Teil behandelt „Die Heilsgewißheit bei Luther in systematischer Darstellung“. Die Heilsgewißheit gründet sich auf Wort und Sakrament, ist die vom Heiligen Geist durch Wort und Sakrament gewirkte Gewißheit. „Der Heilige Geist ist kein Skeptiker; er hat nicht Zweifelhafte und unsichere Meinungen in unsere Herzen geschrieben, sondern feste Gewißheiten, die fester und gewisser sind als selbst das Leben und alle Erfahrung. (W. 18, 605; St. L. Ausg. 18, 1681.)“ „In Anfechtungen schrieb er an seine Stubentür oder auf seinen Schreibtisch: ‚Baptizatus sum!‘ Oder er sagt: ‚Meine Taufe bleibt, gleichwie die Sonne allezeit bleibt.‘ (W. 34, I, 97.)“ „Es nützt dir nichts zu glauben, daß Christus für die Sünden anderer dahingegeben sei, wenn du zweifelst, ob er für deine Sünden gestorben sei. Das glauben auch die Dämonen. Mit fester Zuversicht mußt du daran festhalten, daß er auch für deine Sünden gestorben ist und du einer von denen seiest, für deren Sünde er dahingegeben wurde. Das ist rechtfertigender Glaube. . . . Das ist das Zeugnis des Heiligen Geistes.“ (W. 2, 458; St. L. Ausg. 8, 1376.)“ — Auf zwei von Kurz hierbei betonte Punkte möchten wir noch besonders aufmerksam machen. 1. Synergismus und Heilsgewißheit vertragen sich nicht. „Ob wir die verschiedenen Formen des Heidentums oder des Zudentums . . . daraufhin betrachten, überall findet sich der Versuch, irgendeinen menschlichen Standpunkt Gott gegenüber festzuhalten und einem — wenn auch noch so schwachen — Synergismus Raum zu schaffen. Luther dagegen hat allein von Gott und seinem Wort her geurteilt und mit dem Monergismus kompromißlos Ernst gemacht. Damit hängt seine Heilsgewißheit ganz eng und unmittelbar zusammen. Sie ist sofort aufgehoben, wenn sie von einem menschlichen Tun abhängig wird. ‚Das weiß ich gewiß, daß ich nichts Menschliches rate, sondern Göttliches, indem ich alles Gott zuteile, dem Menschen nichts.‘ (W. 40, 1, 1131. St. L. 9, 97.) Gott schafft nur aus dem ‚Nichts‘. ‚Ut eius natura, ex nihilo omnia creare, . . . sic creavit omnia. Sic iustificat peccatores, vivificat mortuos, salvat damnatos.‘ (W. 40, 3, 154. St. L. 4, 1873.)“ (S. 208 f.) 2. Erfahrungstheologie (im modernen Sinn) und Heilsgewißheit vertragen sich nicht. „Nach dem Gesagten wird es immerhin gut sein, von einer Erfahrungsgrundlage des Glaubens bei Luther nicht zu reden. Die Zuversicht des Glaubens und die Gewißheit des Heiles bleibt auch ohne gegenwärtige Erfahrung und ist unabhängig vom gegenwärtigen Fühlen. Gott kann das Fühlen entziehen, ohne zugleich die Glaubenszuversicht zu nehmen. . . . Man wird nicht sagen dürfen, daß Luther Erfahrungstheolog sei. Er darf weder von einer Theologie in Anspruch genommen werden, die gegen alle Erfahrung streitet, noch von einer Theologie, die ihren Glaubensgrund in der Erfahrung besitzt.“ (S. 233 ff.)

„Auch den andern Fehler hat Luther vermieden, daß er nicht das religiös erlebende Ich zur religiösen Autorität machte und die Erfahrung verselbständigte.“ (S. 244.) — Bei alledem macht Kurz selber der Erfahrungstheologie einige Konzessionen. Er sagt z. B.: „Wäre Luther ein Sonderfall, wie dürfte man dann eine Kirche auf seiner Lehre und seinem Erleben“ (von uns unterstrichen) „erbauen?“ (S. 256.) Oder: „Beides muß zusammenkommen: das Wort und das Angesprochensein durch Gott; die Erfahrung und ihre Konformität mit der Schrift. Wo das erlebt wird, da ist Heiliger Geist, da ist Offenbarung, da ist Gewißheit.“ (S. 244.) Damit soll natürlich mehr gesagt sein als dies, daß, um ein Christ zu sein, man ein Christ geworden sein muß, daß, um die Kraft der Heiligen Schrift zu erfahren, man sie erfahren muß. Was gemeint ist, ist, daß zum Wort Gottes noch etwas hinzukommen muß, damit es seine Kraft erweise. Auf eben dieser Seite lesen wir: „Gott muß Gott bleiben, und zwar sowohl dem erlebenden oder spekulierenden Ich als auch der Schrift gegenüber, die nicht ein Lehrbuch über Gottes Wesen und Willen ist, sondern erst durch den Heiligen Geist verlebendigt werden muß.“ In ähnlicher Weise wird S. 222 ein falscher Gegensatz gebildet: „Indem die Schrift ihm [Luther] diese Sicherheit bot, hatte sie doch solche Macht nicht als tote Autorität des geschriebenen Buchstabens, sondern als lebendiges Zeugnis des Heiligen Geistes“ — das allerdings „im Wort und bei dem Wort ist“. Aber warum denn hierbei von einer toten Autorität reden? Und S. 223 heißt es gar, in gesperrtem Druck: „Der geistgewirkte Glaube muß immer erst das Wort lebendig und zu einem wirklichen und persönlichen Gotteswort machen, um Heilsgewißheit zu wecken.“ Noch einige andere Sätze müssen beanstandet werden. Das ist schade, da der Verfasser zumeist Luther recht versteht. — Das Buch ist auch in sehr verständlicher Sprache geschrieben. Auch darüber freut sich der Leser.

L. H. Engelder.

**The Original Jesus.** (*Der Goldgrund des Lebensbildes Jesu.*) By Otto Borchert, D. D., Author of *Der Tod Jesu im Lichte seiner eigenen Worte und Taten*. Translated by L. M. Stalker. The Macmillan Company, New York. 1933. 480 pages, 5½×9. Price, \$3.50.

This is a valuable book, offering a fresh, original treatment of great questions having to do with the Life of lives. We are told in the editor's preface that the German original, which was published after the war, "has had a remarkable history. It had to wait for sixteen years before it found a publisher, having been offered and rejected no less than ten times" (p. 9). The editor's explanation is that the book was "ahead of its time." This seems plausible. It constitutes a defense of the Biblical Jesus, and such productions before the war were regarded as worthless anachronisms, which should not be permitted to cumber the ground of this highly intellectual, sophisticated, and almost omniscient age. "With the disillusionment brought about by the great war and the subsequent peace, it found its public, and its message went home. Many editions in the original German have been exhausted; it has been translated into Dutch, Danish, Swedish" (*ibid.*).

It is not easy to give an adequate description of this remarkable book in a few words. To begin with, we may emphasize that it is not a life of Christ as that term is commonly understood — an orderly, comprehensive account of what the gospels report of the earthly life of our Savior. The

events are not studied in their sequence; questions of chronology are not discussed; material of this nature is seldom referred to. What the author endeavors to do is to place before us facts and incidents from the life of Christ which will justify our acceptance of Thomas's confession: "My Lord and my God." The purpose of the work, then, is apologetic. It is designed to make credible Christ's "portrait in the form in which it is offered to us by the gospels" (p. 13). This is accomplished by demonstrating that the gospel story cannot be an invention. If it were a fictitious account, it would read altogether differently, the author shows. "We perceive in different races and in different centuries ideal figures, the creation of many heads and busy hands, often a tissue woven by many generations, the attempt having been made to glorify one man above his fellows; but it has not been successful in a single instance. In every case the deficiencies can easily be perceived, and the blots on the picture are very clearly visible to every one who is not wilfully short-sighted" (p. 14). Now think of Christ. "Like the dying Lavater we are aware of a breath from heaven playing around us when we come into Christ's presence; we feel that this Jesus is not of the earth and that the likeness is not made by human hands" (p. 16). But is it not likely or at least conceivable that the disciples of Jesus, loving and adoring their Master, kept out of the picture they drew of Him a number of blemishes and imperfections to produce a figure of perfect loveliness? Our author says he is aware that skeptics call the gospel picture of Jesus a creation of the disciples; but he holds it can be demonstrated that such a view is false, and the proof in his opinion lies in the many things in the life of Jesus which are "inglorious, strange, yes, even offensive" (p. 17). He continues: "One after another all have been offended in Him—the Baptist [?], the disciples, the people, the Christian community of the second century, the rising Catholic Church, the expositors of the Bible, our own hearts. It can be proved, and for the defense the proof is important, that as soon as men withdrew ["withdrew" must be a mistranslation; one would expect: "gave rein to"—W. A.] their opposition to the picture given in the gospels and followed their own imagination, they never painted the likeness with the colors used by the evangelists; for the figure that looks at us from the gospel story is not one which is always exalted and glorified, rather does it bear on its forehead, even to-day, the sign of much that is an offense. It has features that will never appeal as great to the natural man, features to which we have gradually to accustom ourselves and which are now an example to us only because, gazing at Jesus, we have become convinced of their worth. And these characteristics of which we speak are not only to be found here and there in the picture, so that one might think the evangelists had merely forgotten to erase them when they idealized the main traits—no, they are the basic features of the portrait of Jesus. But if this is so, then this portrait can be understood only as a product of the most scrupulous historical accuracy. The members of that early community did not find in themselves the solid foundations and the divine features of the Savior of the world; they gave them to us as they received them, even when they thereby outraged their own feelings" (*ibid.*). The issue of his study, the author says, will be, "that Jesus has not been transfigured by the hand of man, but that the community of the first century stood awestruck before

the story of His life, even when it was displeasing to them. We see Him as He was" (p. 20). The work is divided into two books, Book One treating of "the foolishness in the picture of Jesus; its value in the scientific defense of Christianity," Book Two of "the beauty of the picture: the beauty of Jesus exhibited anew to scorners and admirers." The book often reaches wonderful heights, for instance, in chapter 4 of Part Two, where the thesis is brought forward: "Jesus is still to-day at variance with the thought of all mankind; because the natural man, in so far [?] as he is stained by sin, sees in Him an enemy" (p. 73). Frederick the Great, Goethe, Nietzsche, Ibsen, Hauptmann, and others are quoted to show the deep chasm fixed between Christ and what the human mind, when left to its own resources, considers great and divine; the difference between the principles which Jesus taught His followers and those exalted and cheered by the intellectual leaders of to-day is emphasized. This powerfully confirms the above statement that we are here not dealing with an invention of the disciples. The chapter on "The Miracles of Christ" (pp. 401—427) likewise struck us as particularly admirable. The presentation is always simple and often gripping. A wealth of quotations is incorporated, showing the author's wide acquaintance with what is considered highest in the various literatures of the world. The translation, generally speaking, as far as we can judge without having the original before us, has been well done. In conclusion we must not fail to remark that the author's view of the inspiration of the Scriptures is the liberal one, which does not shrink from assuming errors in the sacred writings. May we not hope that, since he is looking upon Jesus as the true Son of God, a renewed careful consideration of the question whether the Bible is throughout inspired will result in his following our Lord, who acknowledged the Scriptures as divine and infallibly correct?

W. ARNDR.

**Whipping-Post Theology; or: Did Jesus Atone for Disease?** By Dr. W. E. Biederwolf. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 305 pages, 5½×8.

The somewhat queer title of this book, *Whipping-post Theology*, becomes intelligible to the reader when he considers the words of faith-healer Aimee Semple McPherson: "At the whipping-post He purchased your *healing*," or those of faith-healer Dr. McCrossan: "Much of His precious blood was doubtless shed while receiving those awful stripes for our *physical healing*; but the rest of His precious blood was reserved to be shed on the cross *for our sins*." Modern faith-healers thus apply Is. 53, 5 ("With His stripes we are healed") to bodily healing, claiming that the atonement was not only for sin, but also for *disease* and that accordingly it is the duty of the Christian evangelist to heal not only the soul, but also the body. It is chiefly this error with which Dr. Biederwolf, a noted evangelist himself and author of many other books on religion, takes issue. With keen analysis he examines the claim of modern divine healers in the light of Scripture and reaches the conclusion that it is "without warrant in the Word of God." His book is divided into three parts. In the first he compares the activities of modern divine healers with the healing of Christ during His sojourn on earth and shows by clear logic and excellent exposition that modern faith-healing is altogether unscriptural and in most cases fraudulent. As

a matter of fact, faith-healers usually do not *heal*, but leave those who appeal to them unhealed and unhelped. In the second part the author discusses the problem of divine healing from a practical point of view, showing that Jas. 5, 14, 15 cannot be used to support divine healing and that cases of sickness in the New Testament (Paul's thorn in the flesh; the sickness of his helpers on various occasions) argue against it. An important chapter in the third part of the book is that on the "History of Healing," in which he describes the movement from Montanus (A. D. 150) down to Pastor Rein in Germany (1875) and discusses Shakerism, Khlystism, Mormonism, Spiritualism, Christian Science, Simpsonism (the four-fold Gospel), New Thought, Unity, the Holy Ghost and Us Society, Emmanuelism, Dowieism, Yogaism, Pentecostalism, etc. We recommend also the chapter on "An Examination of the So-called Proof-texts for Divine Healing," in which he proves that there is no shred of evidence in Scripture to support the divine healing of modern fanatics. We do not, however, agree with every statement or argument of the writer. Luther, for instance, should not be grouped among those who favored faith-healing; his prayer for the restoration of Melancthon does not make him a divine healer. Sometimes, too, the writer speaks as if disease were not the consequence of sin; by calling it an "imposed penalty," he admits that sickness, just like the briers, the pains of travail, death, etc., was caused by sin. In some cases his exegetical remarks go beyond the scope of the passages which he expounds. But despite such faults his work is a good refutation of the error of modern divine healing. We recommend especially the moderation and fair-mindedness with which the author treats the subject. He admits that "God does heal the afflicted in answer to the prayers of His believing children," but then continues: "But it is the gross perversion, the glaring distortion, the inexcusably unscriptural statement of the matter that is doing the hurt." The book is an exhaustive, thorough discussion of the perversion of modern divine healing.

J. T. MUELLER.

**Cultural Anthropology.** By *Albert Muntzsch, S. J.* 421 pages, 5½×8¼. Bruce Publishing Co., Milwaukee. Price, \$3.75.

A market flooded with books on ethnological subjects can ill afford to miss this contribution of Professor Muntzsch, who teaches anthropology in St. Louis University. For two reasons—the book is a compend such as we have needed covering practically everything of consequence pertaining to the customs, cultures, and beliefs of the uncivilized races; and we have stood in need of a book that presents the facts of anthropology in a manner free from the misconceptions arising from the atheistic, evolutionary, approach. The average text represents the so-called primitives as typical of a very early stage in the history of human society, out of which our race by slow evolution developed its culture and customs, its morals and its religion. The author of this work develops the thesis that there is no vestige of truth of such an evolution of human society. This twofold purpose runs through the entire book—to provide an answer to evolutionistic ethnology and to supply a text-book for classes and individuals that are making a study of primitive organization, ethics, art, and religion.

Throughout, Rev. Muntzsch takes pains to show the premises of Sir J. G. Frazer, E. B. Tylor, and Emile Durkheim to be at variance with the

facts. The theory of primitive universal rule by women, or matriarchy, one of the corner-stones of the evolutionistic structure, is shown to be "utterly worthless"; "the great mass of evidence stands solidly against it." The theory that human beings at first lived in sexual promiscuity and that the rule of one wife for each husband arose much later has gone by the board since the facts were more carefully investigated (pp. 9. 189). Indeed, as in the study of biology, so also in anthropology the evolutionary view has suffered one crushing defeat after another, the facts refusing to accommodate themselves to the theory of development out of brute beginnings. The author does not try to account for the differences in cultural levels. "Whence the initiative of some people comes is as much a mystery as is the ultimate source of the high endowments of certain individuals" (p. 30). Concerning some tribes it is evident that a degeneration from higher culture has set in, and "the idea of universal, steady, continual upward cultural progress must be given up, once and for all, as contrary to patent facts" (p. 42).

The reader of this work will receive an altogether new impression of the mentality of the primitive if his earlier reading has been limited to evolutionistic texts, texts whose authors are accustomed to seek out the most degrading aspects of primitive society and to fix upon them as the first stage of human progress. But this method is outmoded, says Professor Muntsch. "It cannot be shown that man was brutelike in mind, habits, and behavior. . . . We realize that early man was like man of to-day. Human nature is the same to-day as it was when man first appeared on the horizon. . . . Primitive men reason as other men: their sentiments are the same; their moral sense and effort are the same as those of civilized man" (pp. 45. 46). From the beginning, man has had the gift of reason. There is no "prelogical stage." The mental processes of the savage do not differ from our own. Oft-quoted examples of mental backwardness — such as the alleged ignorance of certain tribes as to the bearing of sexual intercourse on conception — are relegated to the land of fancy. There is much proof that the savages of our day have sunk from relatively high stages of culture.

Especially the chapters dealing with mythology and religion are refreshing with their unprejudiced approach. The author finds no proof that the higher religions have developed out of totemism and other forms of idolatry (p. 128). "Primitive man knows the essentials of the Moral Law. . . . The great boast of evolutionary theorists is that they hold to facts and that their opponents are being led astray by preconceived ideas of what ought to be. Neither of these two contentions is true to fact. . . . All the data point only in one direction — the existence of well-defined ethical notions among people to whom many writers have denied concepts of moral right and wrong" (pp. 182—186). Monkeys can never develop a language, while on the other hand vocabularies of savage tribes "are rich and their grammatical structure is systematic and intricate" (p. 229). Many examples are given also from the author's own research during his sojourn with American Indian tribes. Most certainly "the languages of primitive peoples do not indicate a low mentality" (p. 241). As for religion, some form of religious belief is found among all peoples (p. 273); a belief in a Supreme Being — Creator, Ruler, Lawgiver — is in varying



degrees found among three-fourths or perhaps more of the non-civilized tribes of the world (p. 268). Not everywhere is proof available to show that present religious beliefs are a degeneration from higher levels. However, in all the vast field covering the five continents there "has not been produced any fact that militates against belief in primitive revelation" (p. 288).

The darker sides of heathen life are presented, — not so much in the chapters on family, womanhood, and childhood (where the reviewer was somewhat disappointed by the rather engaging and to that extent untrue picture there presented of life among the savages) as in the sections dealing with secret societies and with tabus, witch-doctors, cannibalism. It is to be regretted that the heartlessness and cruelty which is characteristic of most of the pagan tribes untouched by our civilization is not properly emphasized, though we owe a debt of gratitude to the writer for modifying his detail in the sections treating nature-worship, sections which, in the average anthropological text, reek with obscenity.

THEODORE GRAEENER.

**Teaching Religion To-Day.** By *George Herbert Betts*. The Abingdon Press. New York, Cincinnati, Chicago. 268 pages, 5½×8. Price, \$1.25.

If any one of our readers is looking for a survey of modern methods in teaching religion, he may find this a usable book. The modernistic trend of the book is illustrated by the following quotations: "Let us acquaint the children with such facts as these concerning the Bible. Let us tell them when they arrive at the age when they question how the Bible grew and how the wisdom, mistakes, beliefs, hopes, and experiences of many people went into it. Let us treat its traditions, its legends, its myths, its allegories, and its poetry openly for what they are. Let us tell the beautiful Genesis story, but tell it as the way an ancient people who believed in God accounted for His creation of the earth." (P. 184.) In the chapter entitled "God in Our Teaching" we read: "We can wonder and worship where we cannot grasp or understand. We can reach out with loyalty and devotion to a Greatness which we cannot comprehend, let alone reduce to speech and explanation. Yet, wholly in accord with this attitude and point of view are certain principles which seem sound: 1. What we believe and teach about God should be in accord with accepted knowledge. Religion should keep step with progress in human thought. 2. What we believe and teach about God should represent the weight of probabilities as represented by reason." (P. 207.) And in the chapter on "Jesus in Our Teaching": "Now, certain theologians argue with great ingenuity and sometimes with infinite confusion of meaning that Jesus was both human and divine, being at the same time 'very God' and 'very man,' two natures separate and distinct, yet mysteriously fused. But what the common man wants to know is this: Was Jesus completely human in the sense that He met the same problems and tests that we have to meet and with no other resources than those available to every man to the extent he is able to use them? Or, on the other hand, was Jesus so hedged about by divinity that He had resources of which we have no knowledge? This is an important question that matters greatly. For we are taught that Jesus revealed in His life

what man may become. We are urged to model our lives upon His and to measure ourselves by His standard. This is challenging and inspiring if Jesus won His victories with the equipment that every man may have and if he differed from the rest of us only in degree and not in kind, in the weapons He used. But if we believe that Jesus, because of a unique relation to God, was so equipped that He could not fail and that every battle was won before it was begun, then there seems an element of injustice in expecting us with our lesser equipment to approximate the level He reached. If Jesus was not human in the full sense in which we are human, or if He was divine in a sense in which we may not be divine, then He was but playing at being a man, and we should not be measured by His standard. What we believe and what we teach the young on this question has a vital bearing on life and character. Is it not probable that in our teaching we need to emphasize more the human Jesus, who has been eclipsed in theology by the divine Jesus?" (Pp. 231. 232.)

THEO. LAETSCH.

**Arbeit und Sitte in Palästina.** Von Gustaf Dalman. Band III: Von der Ernte zum Mehl: Ernten, Dreschen, Worfeln, Sieben, Verwahren, Mahlen. (Schriften des Deutschen Palästina-Instituts, herausgegeben von G. Dalman. 6. Band.) Mit 71 Abbildungen. C. Bertelsmann in Gütersloh. 379 und XI Seiten  $6\frac{1}{2} \times 9\frac{1}{2}$  in Leinwand mit Rücken- und Deckeltitel gebunden. Preis: M. 20.50.

Band I und II dieses Werkes haben wir in „Lehre und Wehre“ besprochen (74, 181; 75, 182). Wir können nur unsere dortige Empfehlung wiederholen. Es ist ein sehr wertvolles, interessantes Werk, von dem verfaßt, der als die erste heutige Autorität auf dem Gebiet der Palästinaforschung gilt, der nicht nur viele Jahre in Palästina zugebracht hat, sondern auch jetzt der Leiter des Palästina-Instituts an der Universität Greifswald ist. Der Inhalt des vorliegenden Bandes ist durch den Untertitel genügend bezeichnet. Er begleitet das Getreide von der Ernte bis zum Mahlen und zur Verwahrung des Mehls. Der nächste Band wird sich mit dem Brot, zugleich aber auch mit dem Öl, dem Wein und dem Fruchtbau beschäftigen und damit die Reihe beendigen. Der Verfasser geht immer aus von den Zuständen und Verhältnissen Palästinas, wie sie im Alten und Neuen Testament geschildert oder angedeutet werden, und beschreibt diese Zustände und Verhältnisse in der Gegenwart, gibt darum auch immer die betreffenden hebräischen, aramäischen und arabischen Wörter an. So kommt es, daß beständig in dem Buche sich sachliche Erklärungen zur Heiligen Schrift finden, wie darum auch das Verzeichnis der erwähnten und besprochenen Bibelstellen dreieinhalb eng gedruckte Seiten füllt. Wir geben ein paar Beispiele. Das Ahrenlesen, wie es im Buche Ruth geschildert wird, wird genau erklärt und gezeigt, wie noch jetzt dieselbe Weise befolgt wird (S. 60—62). Ebenso wird das in der Bibel erwähnte Dreschen mit dem sogenannten Dreschwagen oder -schlitten sehr genau und anschaulich beschrieben (S. 89). Dasselbe gilt von dem Abschneiden des Getreides mit der Sichel (S. 41 f.). Es ist wirklich kein Abschnitt im ganzen Buche, der nicht interessanten und belehrenden Aufschluß über das gesamte Ackerbauleben im alten und jetzigen Palästina gäbe. Aber ganz besonders müssen auch die sechsundsechzig Abbildungen, die auf photographischen Aufnahmen ruhen, beachtet werden. Wir leben eben jetzt im Zeitalter des Bildes, und gerade diese Bilder, die der Verfasser des Werkes entweder selbst aufgenommen hat oder andern Aufnehmern verdankt, machen die

Sache recht verständlich. So Nr. 49 das ausgezeichnete charakteristische Bild einer Handmühle, von zwei Frauen bei Nazareth gemahlen. Das ist ein Bild zu Luk. 17, 35: „Zwei werden mahlen miteinander; eine wird angenommen, die andere wird verlassen werden.“ Ebenso Nr. 15, ein drehendes Rind mit Holzring und Maulkorb, eine Aufnahme der American Colony in Jerusalem, die sofort an das Wort erinnert: „Du sollst dem Ochsen, der da drischt, nicht das Maul verbinden“, 5 Mos. 25, 4; 1 Tim. 5, 18. Ebenso die Bilder von dem Dreschschlitten, von der Worfschaukel oder Wurfgabel und andere mehr. Das Buch ist mit einem vierfachen Register versehen: 1. Verzeichnis der hebräischen und aramäischen Wörter; 2. Verzeichnis der jetzt gebrauchten arabischen Wörter; 3. das Sachverzeichnis, das neun Seiten füllt, und schließlich das oben erwähnte Verzeichnis der behandelten Schriftstellen. Die wirklich ausgezeichneten Bilder sind alle auf Glanzpapier gedruckt, und das ganze Werk ist ein solches, an dem man seine Freude haben kann.

L. F ü r b r i n g e r.

**Confirmation Sermons.** By *Harold L. Yochum*. The Lutheran Book Concern, Columbus, O. 143 pages, 5½×8. Price, \$1.00.

These sermons, fourteen in number, coming from the pen of a pastor of the American Lutheran Church, are in the main good, helpful discourses, which can aid pastors in preparing addresses intended for young people. In view of the controversy on election which American Lutheranism passed through we were much interested in the author's treatment of Eph. 1, 3—6, one of the *sedes* of this doctrine. What we read on page 117 was quite reassuring: “The mystery of the salvation of some and the rejection and damnation of others lies not in God's will, but in man's will. ‘God will have all men to be saved and to come to the knowledge of the truth.’ But some simply will not be saved and will not come to the knowledge of the truth. And though we may be charged with inconsistency, we hold to what the Scripture tells us: If any are saved, it is alone by God's grace; if any are lost, it is alone by their own fault.” To be sure, to say that the mystery here involved lies in man's will might be understood to mean that it is man himself whose decision determines his fate, either his salvation or his eternal ruin. But the context seems to show that such a view is not in the mind of the author. He could and should have avoided the difficulty by simply acknowledging the mystery, without any attempt at making the two parallel truths converge in one focal point (*i. e.*, man's will). But what shall we say of these sentences in the same sermon (p. 118): “There is a genuine feeling of blessedness in knowing that God has known from all eternity that we would believe and continue in our faith and devotion to the end of our lives. Knowing this, He has chosen us for His own.” This is simply the old *intuitu-fidei* teaching, which, after the clarifying intersynodical discussions, we had hoped, was quite effectually buried. Certainly God knew from eternity that we should believe; but that was not the reason why He chose us. It is unfortunate that the preacher did not adhere to his text; for there two factors only are mentioned which had a determining influence on God's election; the good pleasure of His will (“His grace”) and Christ (“He hath chosen us in *Him*”). Man's faith does not figure among the causes of our predestination. We hope that in a second edition the erroneous or misleading statements will be corrected.

W. ARNDT.

**Women of the Old Testament.** By *Abraham Kuypers, LL. D., D. D.*  
Translated by *Prof. Henry Zylstra.* 120 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . Zonder-  
van Publishing House. Price: Paper, 60 cts.; cloth, \$1.00.

**Women of the New Testament.** By *Abraham Kuypers, LL. D., D. D.*  
Translated by *Prof. Henry Zylstra.* 73 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . Zonder-  
van Publishing House. Price: Paper, 60 cts.; cloth, \$1.00.

The author offers fifty character sketches of women of the Old Testa-  
ment and thirty of women of the New Testament. Naturally, each sketch  
is very brief. While the volumes contain striking thoughts and practical  
applications, yet one time and again gains the impression as if there were  
too little objective expounding of Scripture and too much subjective reading  
into the text of one's own thoughts.

T. LAETSCH.

**The Best-Loved Religious Poems.** A collection by *James Gilchrist  
Lawson.* F. H. Revell Co. 265 pages,  $5\frac{1}{4} \times 8$ . Price, \$1.75.

A better collection than the average. The selections are grouped under  
such heads as Atonement, Missions, Giving, Heaven, Forgiveness, etc.  
If used with discernment, it may be very helpful in offering material for  
sermons, addresses, school and Sunday-school programs, etc. The price  
is somewhat high.

W. G. POLACK.

**Philippus 2.** Der marcionitische Ursprung des Mythosfakes Phil. 2, 6. 7. Von  
D. Dr. Ernst Barnikol. 1932. Walter-G. Mühlau-Verlag, Kiel.  
134 Seiten  $7\frac{1}{2} \times 9\frac{3}{4}$ . Preis: RM 4.00.

**Zurück zum alten Glauben: Jesus der Christus.** Ein evangelischer Ruf an  
deutsche Theologen und Laien. Von Ernst Barnikol. 1933. Akade-  
mischer Verlag, Halle. 68 Seiten  $6\frac{3}{4} \times 9\frac{1}{2}$ . Preis: RM 2.00.

Wir nennen diese beiden Bücher zusammen; denn sie gehören nach Sinn und  
Geist zusammen. Allerdings würden wir unter andern Umständen diesen beiden  
Büchern kaum die Ehre antun, sie an dieser Stelle auch nur zu erwähnen. Aber  
wir fühlen uns gedrungen, sie als abschreckende Beispiele hinzustellen. Als ein  
solches bezeichnet sich eigentlich das erste Buch schon durch seinen Titel. Es ist eine  
Abhandlung, die der ganzen Textkritik und der gesamten Heiligen Schrift zum  
Hohn die Erniedrigung des ewigen Gottessohnes leugnet, und das mit dem  
frommen Vorgeben, durch Beseitigung der Philippusstelle einer marcionitischen  
Entstellung zu begegnen. Noch schlimmer steht es aber mit der zweiten Abhand-  
lung, die einen so frommen und ansprechenden Titel trägt. Dieser Titel ist mit  
Hinsicht auf den tatsächlichen Inhalt des Buches geradezu eine Blasphemie zu  
nennen. Denn der Verfasser leugnet die Authentie der Pastoralbriefe und nennt  
die Briefe an die Epheser und an die Kolosser deuteropaulinisch; er leugnet die  
Präexistenz, die Ewigkeit, Jesu Christi, des Heilandes; er hat keine Ahnung von  
der Schriftlehre von der heiligen Dreieinigkeit, von der *communio naturarum*  
und der *communicatio idiomatum*. Er zeigt an vielen Stellen eine krasse Un-  
wissenheit betreffs der neuesten archäologischen Funde. Kurz, unter dem Schein  
großer Gelehrsamkeit verbirgt Barnikol einen Animus gegen klar geoffenbarte  
Schriftwahrheiten, den selbst die Naivität eines Gleichgesinnten kaum verwinden  
könnte. Wir raten dem Verfasser, sich angelegentlich mit dem Großen und dem  
Kleinen Katechismus Luthers zu befassen, vor allem aber die Schrift so zu lesen,  
wie sie tatsächlich vorliegt. Möge ihm dann der Heilige Geist die Augen öffnen,  
daß er seine grundstürzenden Irrtümer erkennt und — hoffentlich öffentlich —  
widerruft!

P. E. R e y m a n n.

**Why Not Episcopal.** By *William Dallmann, D. D.* Northwestern Publishing House Print, Milwaukee, Wis. 16 pages, 5×7½. Price, 10 cts. the copy; \$3.50 the hundred. Order from Concordia Publishing House, St. Louis, Mo.

This new tract by Dr. Dallmann, based on authoritative sources, offers the chief reasons why a Lutheran cannot join the Episcopal Church. The author gives twenty-one points in support of his thesis, and every point is presented in a well-balanced and convincing manner. The tract ought to prove of value, not only in keeping Lutherans from straying into the wrong fold, but also for the use of young people in topic discussions. It will help to strengthen Lutheran consciousness and give a better conviction of Bible truths.

P. E. KRETZMANN.

**Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1933.** Concordia Publishing House, St. Louis, Mo. 194 pages, 5½×8¼. Price, \$1.00.

The appearance of this yearly report is more than a matter of mere routine; for Pastor E. Eckhardt, the statistician of Synod, has a way of interpreting the cold figures of his report so as to make them live before our eyes. We have in this report not only the customary statistical material concerning the congregations, but in addition more than 40 pages telling about the languages used in the services of our Synod, the higher institutions of learning, the various missions of the Missouri Synod and the Synodical Conference, Concordia Publishing House, the charitable institutions within the Church, dedications of churches and jubilees of congregations, the average offering per communicant for budgeted treasuries, and many other items of interest. If the information here presented were regularly passed on by every pastor to all the communicant members of his congregation, we should certainly have well-informed church-members and most likely also willing workers in the Lord's kingdom.

P. E. KRETZMANN.

**Synodalbericht des Brasilianischen Distrikts der Ev.-Luth. Synode von Missouri, Ohio u. a. St.** 1934. Casa Publicadora Concordia, Porto Alegre. 69 Seiten 6×9.

Dieser Bericht bringt außer den üblichen Geschäftsverhandlungen, die schon an sich sehr interessant sind, ein überaus wichtiges und zeitgemäßes Referat über „Unionismus“; P. R. F. Güths, Referent. In drei klaren Thesen wird hier die Stellung des Wortes Gottes zum Ausdruck gebracht, und zwar in einer sehr entschiedenen Weise, ohne aber in irgendeiner Weise durch Nominalelenchus herauszufordern. Wir freuen uns von Herzen über dieses Zeugnis unserer Brüder in Brasilien und möchten das Studium dieses Berichts allen Brüdern auf das angelegentlichste empfehlen. Zugleich weisen wir auch hin auf die Synodal-Doppelnummer des „Ev.-Luth. Kirchenboten von Argentinien“, der einen ausführlichen Bericht über die diesjährige Synodalsitzung zu Urdinarrain bringt. Exemplare sind zu 10 Cents das Stück portofrei erhältlich von Rev. Carl H. Wolf, 353 Chapin St., Chadron, Nebr.

P. E. K r e t z m a n n.

**St. Paul's Lutheran Church, Concordia, Mo.** A Brief History and a Souvenir. Prepared for the ninetieth anniversary of the dedication of its first church-building in 1844. 35 pages, 6×9. Price, 35 cts. Order from Rev. Oscar Heilman, Concordia, Mo.

This is a well-written and beautifully illustrated booklet relating the history of one of our old and important congregations, especially dear to many pastors as the organization which founded their alma mater, St. Paul's College. It would be difficult to overestimate the influence of this congregation on the development of Lutheranism in the western part of the State of Missouri. In Pastors Biltz and Brust, the latter now the assistant pastor, it has had ministers who stood in the very front ranks of our clergy.

W. ARNDT.

#### BOOKS RECEIVED.

*From Concordia Publishing House, St. Louis, Mo.:*—

**Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations.** No. 40: *Awake, My Soul, in Joyful Lays.* Mixed chorus. By *Ros Vors.* 7 pages, 7×10. Price, 25 cts. No. 41: *The Lord's Day.* Mixed chorus. By *Matthew N. Lundquist.* 7 pages. Price, 25 cts.

*The Trebalto Collection.* Two-part and Three-part Choir Numbers, Mostly for Use in Church Service. No. 107: *Therefore My Heart Is Glad.* Two- and three-part. By *Martin H. Schumacher.* 5 pages, 7×10. Price, 15 cts.

**The Seminary Edition of Choruses and Quartets Classical and Modern for Male Voices.** Edited by *Walter Wismar.* No. 15: *O Lamb of God.* By *Matthew N. Lundquist.* 2 pages. Price, 10 cts. No. 16: *Cantate Domino.* By *Matthew N. Lundquist.* 3 pages. Price, 10 cts.

*From Zondervan Publishing House, Grand Rapids, Mich.:*—

**Deep Snow.** An Indian story. 152 pages, 5×7½. Price: Paper, 60 cts.; cloth, \$1.00.

*From Harper & Brothers, New York and London.:*—

**Life's Beginnings.** Wisdom and Counsel for Daily Guidance. Compiled by *F. J. N.* and *C. D. M.* 376 pages, 4½×5½.

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