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CONTENTS

	Page
Kirche, Staat, Obrigkeit, Volk, Rasse, Familie — und Gottes Wort. Th. Engelder	881
Luther's Monumental Work: Galatians. R. T. Du Brau	888
Der Hoehepunkt des Kirchenkampfes. W. Oesch	892
Medieval Religious Pageantry and Its Modern Revival. P. E. Kretzmann	902
Der Schriftgrund fuer die Lehre von der satisfactio vicaria. P. E. Kretzmann	909
Dispositionen ueber die erste von der Synodalkonferenz angenommene Evangelienreihe	912
Miscellanea	928
Theological Observer. — Kirchlich-Zeitgeschichtliches	938
Book Review. — Literatur	951

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. — Literatur.

Theologisches Wörterbuch zum Neuen Testament. Herausgegeben von Gerhard Kittel in Verbindung mit dreiuñdvierzig andern Gelehrten. Verlag von W. Kohlhammer, Stuttgart. Band II: Lieferung 8—14, je 64 Seiten 8×11½. Subskriptionspreis der Lieferung: RM. 2.90.

Seit unserer letzten Besprechung in dieser Zeitschrift (V, 969) hat dieses großartig angelegte Werk regelmässigen Fortgang gehabt, und mit der vierzehnten Lieferung sind die Buchstaben *Z* und *H* zu Ende geführt und damit der zweite Band zum Abschluß gebracht worden. Man kann nun wohl einen Überschlag über das ganze Werk machen und sagen, daß es wenigstens vier, wahrscheinlich fünf große Bände von 800 oder mehr Seiten umfassen wird. Damit wird ein Werk der theologischen Welt gegeben, wie es nach Umfang und Ausführung noch in keiner Sprache erschienenen ist und nicht so leicht erscheinen wird. Dies ist auch nur möglich durch die besondern Bewilligungen, die von seiten wissenschaftlicher Vereinigungen und staatlicher Behörden gemacht werden, und durch die wirklich große Opferwilligkeit des Verlegers, der auch diesmal am Ende des Bandes fast eine volle Lieferung kostenfrei hinzugibt, „um seiner Freude über den Fortgang des Werkes und seinem Dank an die Subskribenten für deren Treue einen deutlichen Ausdruck [zu] geben“. Dies sagen wir, obwohl wir uns immer gegenwärtig halten und es auch aussprechen müssen, daß dieses Wörterbuch gemäß der ganzen Richtung der modernen Theologie in literar-kritischer, religions-geschichtlicher und dogmatischer Hinsicht Aufstellungen macht, die wir in keiner Weise annehmen können und wir darum auch immer wieder hervorheben müssen, daß dieses Werk prüfende Leser und Benutzer verlangt. Aber diese werden auch so gründliche Untersuchungen und Forschungen finden und so reiche Belehrung erhalten, wie man sie in keinem Werke so bequem und übersichtlich zusammengetragen findet. Dies gilt auch wieder von den vorliegenden Lieferungen, in denen manche Wörter und Wortgruppen sich fast zu kleinen Monographien gestalten haben, und wir greifen einige Artikel heraus, um dies zu veranschaulichen. Das Wort *ἐλπίς*, Hoffnung, umfaßt mit den dazugehörigen drei Verben siebenzehn Seiten (515—531). Da wird zuerst der „griechische Hoffnungsbegriff“ behandelt, sodann der „alttestamentliche Hoffnungsbegriff“, beide von Bultmann in Marburg, ferner die „Hoffnung im rabbinischen Judentum“ von Rengstorf in Lüdingen, die „Hoffnung des hellenistischen Judentums“ und schließlich der urchristliche Hoffnungsbegriff, wieder von Bultmann. Das so bedeutungsvolle Wort *εὐαγγέλιον*, Evangelium, mit den beiden Verba *εὐαγγελίζομαι*, *προεβηγγελίζομαι* und dem Substantivum *εὐαγγελιστής*, von Friedrich, umfaßt in ähnlicher, aber viel reicherer neutestamentlicher Einteilung 36 Seiten; und alle Bedeutungen dieser Worte werden eingehend besprochen. Und ganz treffend wird schließlich gesagt: „Will man den Inhalt des Evangeliums kurz mit einem Wort zusammenfassen, so lautet er: *Jesus der Christus*“ (S. 728). Freilich, gerade in dieser Ausführung finden sich auch so bedenkliche literar-kritische Sätze wie diese: „Ob die Logien ursprünglich sind und *Jesus* von *εὐαγγέλιον* gesprochen hat, bleibt fraglich. Mit Hilfe der Quellenkritik läßt sich das nicht entscheiden. Da die Evangelien keine stenographische Wiedergabe der Predigt *Jesus* sind und auch nicht schriftliche Protokolle seiner Lehrtätigkeit sein wollen, sondern in ihrer ursprünglichen Form mündliche Überlieferungen sind, muß man fragen, ob *Jesus* das Wort ‚Evangelium‘ ge-

braucht haben kann, ob mit dem Wort die Sache richtig getroffen ist.“ Aber dann heißt es auch gleich: „Der Sache nach steht aber fest, daß Jesu Verkündigung eine Freudenbotschaft war, daß er der Freudenbote war“ (S. 725). Das Wort *ἔρχομαι*, kommen, mit seinen Komposita wird von Schneider in Berlin behandelt mit besonderer Beziehung auf die Eschatologie, die heutzutage so viel von den neutestamentlichen Gelehrten verhandelt wird. Da findet sich zunächst der zweifelhafte Satz: „In den Aussagen über das Kommen Jesu in seiner messianischen Herrlichkeit knüpft die urchristliche Überlieferung an die apokalyptische Tradition an.“ Wir würden sagen: Das Neue Testament ruht auch in diesem Punkte auf dem Alten Testament, und es gilt auch hier das augustinische Wort: „Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet.“ Aber dann wird ganz richtig gesagt: „Jesus ist der verheißene Messias, der am Ende der Tage in seiner Machtherrlichkeit (Matth. 16, 27; 25, 31 und Parallelen) auf den Wolken des Himmels (Matth. 24, 30; 26, 63 und Parallelen) kommen wird. Die Frage, wann die Parusie Christi stattfinden wird, wird dahin beantwortet, daß sich keine bestimmte Zeit festlegen läßt (Matth. 24, 42 und Parallelen). Man kann nur eins wissen: daß er plötzlich kommen wird (Mark. 13, 36). Dem Kommen Christi in seiner zweiten Parusie wird das Kommen eines falschen Propheten vorausgehen, die im Namen des Messias mit messianischem Anspruch auftreten (Matth. 24, 5 und Parallelen; S. 667).“ Wenn nur überall, in Deutschland wie in Amerika, so klar geredet würde! In bezug auf das vielbehandelte Wort *ἐπιούσιος*, das Luther mit „täglich“ übersetzt hat, das bekanntlich nur im Vaterunser (Matth. 6, 11; Luk. 11, 3) vorkommt und auch in der außerbiblischen griechischen Sprache sich nur im Zusammenhang mit dem Vaterunser und außerdem in einem Papyrus findet, wird zunächst von Förster in Münster gesagt: „Sein Sinn ist sprachlich nicht mit Sicherheit festzulegen“ (S. 587). Dann wird in eindringender philologischer Untersuchung die sprachliche Ableitung behandelt, die sprachlichen Deutungsmöglichkeiten und mit Recht nachgewiesen, daß, wenn auch die Ableitung von *ἐπιέναι*, hinzukommen, möglich ist, diese Bedeutung sich doch sachlich nicht halten läßt; denn sie widerspricht dem klaren Kontext der Bergpredigt, wo Christus Matth. 6, 34 gerade mit Bezug auf die Nahrung sagt: „Sorget nicht für den andern Morgen“, *εἰς τὴν αὔριον*. Darum sagt der Verfasser am Schluß seiner Untersuchung: „*Ἐπιούσιος* als ‚morgig‘ aufgefaßt, ist in der konkreten Situation, in der das Vaterunser gegeben sein will [sic!], nicht vorstellbar und führt sachlich aus der alt- und neutestamentlichen Glaubenshaltung heraus“ (S. 593), und bemerkt ganz richtig, wenn auch dieses so seltene Wort sprachlich nicht ganz sicher abzuleiten sei: „Seinen Sinn trifft nach dem Gesagten mit hinreichender Sicherheit die Übersetzung: Das Brot, das wir brauchen, gib uns heute (Tag für Tag)“ (S. 595). *Ἐπιούσιος* ist keine *Zeitangabe*, sondern eine *Messangabe*: das notwendige, zu unserm Dasein, *οὐσία*, nötige Brot. So hat es schon Cremer in seinem Wörterbuch gesagt. Und eben dies hat Luther so trefflich ausgedrückt mit seiner Übersetzung „unser täglich Brot“. — So möchten wir noch mehr Worte und Begriffe besprechen, wenn es der Raum gestatten würde; aber jeder Artikel ist eine Aufforderung an den Benutzer, die biblischen Begriffe wieder durchzuarbeiten. L. F ü r b r i n g e r.

The Revelation of St. John. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 360 pages, 6×9¼. Price, \$2.50.

An interpretation of the Apocalypse by one of the greatest theologians of his day, the famous Abraham Kuyper of Holland. One may not agree

with every detail of interpretation of this difficult Biblical book as set forth by the author, but the exegesis is throughout sane and evangelical. The firm grasp of the author upon the essential facts of New Testament doctrine and the easy, flowing language of de Vries's translation make the perusal of this work a pleasure. Kuyper regards the chiliastic hypothesis as absolutely untenable if one considers the relation of chapter 20 to the preceding sections (from chapter 6 forward). As for the interval between the Second Advent and the Final Judgment he says: "Christ's teachings with respect to this both in St. Matthew 24 and other parts of the gospels contain nothing that even remotely suggests any such an interval and directly contradicts it. One does not tally with the other. In the gospels and apocalyptic writings the parousia is not presented as the succession of a series of events of long duration, but as a drastic action, which is immediately connected with the resurrection of all the dead, with the last Judgment, with the destruction of this world and the rise of a new world on a new earth under a new heaven. It is inconceivable therefore that between the parousia of Christ and the Consummation there would again ensue so tremendous an interval of a thousand years" (p. 271). The book is well printed and bound in cloth of good quality.

TH. GRAEBNER.

Geist und Leben. Das Telos-Ethos des Urchristentums. Von Prof. D. Herbert Preisker. C. Bertelsmann, Gütersloh. 1933. 242 Seiten 6½×9½. Preis: RM. 7; gebunden: RM. 8.50.

Wir haben es hier mit einer wichtigen Studie zu tun, die sich vertieft in die Fragen, die von der im Neuen Testament gelehrt Ethik handeln. Mit vollständiger Beherrschung des vorliegenden Materials und einer gründlichen Kenntnis der Umwelt des Urchristentums geht der Verfasser an seine Aufgabe. In drei Kapiteln werden die vielen Probleme, die sich erheben, erörtert: 1. „Die Lebenshaltung des Urchristentums in ihrer Bestimmtheit von der Eschatologie des Reiches Gottes“; 2. „Wandlungen in der Lebensauffassung des Urchristentums“; 3. „Das urchristliche Lebensideal in seinem Verhältnis zur Ethik des Judentums und des hellenistischen Heidentums“. Es folgt dann noch ein besonderer Abschnitt mit der Überschrift „Das urchristliche Ethos und der Sieg des Urchristentums in der damaligen Welt“. Zimmer wird erst untersucht, was das Heidentum und besonders die damals herrschende Philosophie, die Stoa, über einen Punkt zu sagen hat, daneben wird dann gehalten, was das Spätjudentum für Aufstellungen gemacht hat in dem betreffenden Stück, und dann wird ausgeführt, wie das Christentum in seiner Botschaft sich von jenen beiden Strömungen unterscheidet und etwas Eigenartiges bietet. Dankbar ist der Leser für den auf Schritt und Tritt gebrachten Nachweis, wie wenig doch die moderne Auffassung, als habe das Christentum nur in etwas die Ethik des Judentums und der Stoa modifiziert, auf Tatsachen beruht. Es wird gezeigt, daß in ihrem innersten Wesen die christliche Moral doch etwas ganz anderes ist als das, was die Stoiker und die Rabbiner lehrten. Man vergleiche diesen Passus, S. 47: „Der Radikalismus der urchristlichen Lebenshaltung ist einfach gegeben mit seinem Ursprung aus der unerhörten Offenbarung der göttlichen Liebe im kommenden Reich Gottes; der Radikalismus ist nur der Ausdruck dafür, daß dies Ethos aus der Unbegreiflichkeit und Größe der Liebe Gottes mit ihrem eschatologischen Endzielwillen herrührt. Also diesen Gehorsam zum Unerhörten leistet der Mensch nicht von sich aus, sondern weil er bereits vorher von der unerhörten Lebensmacht der Herrschaft Gottes gepackt ist. Luther

meint dasselbe, wenn er schreibt, „daß niemand solches faßt, er sei denn vorhin ein rechter Christ“. Es ist nicht ethischer Radikalismus im Hinblick auf einen großen Lohn, den sich der Mensch beim Untergang dieser Welt und Kommen der neuen erwerben will wie im Judentum und im Mithrasdienst, sondern es ist der Radikalismus, der von einem erlebten, alles umwandelnden Sturmwind Gottes herrührt; nicht der Radikalismus auf ein Nur-Zukünftiges hin, sondern von einer unerhörten, übermenschlichen, nur von Gott möglichen Begnadung her.“ Das sind erfrischende Worte, die gründlich aufräumen mit der arminianischen Auffassung vom Wollen und Können des natürlichen Menschen, die sich in der Theologie so breit gemacht hat. Die zitierten Worte zeigen, von welchem Standpunkt aus die ethischen Fragen erörtert werden. Der Christ ist ein neuer Mensch, von der göttlichen Gnade gerettet und vom Heiligen Geist erfüllt, und als solcher ist er seinem Gott und Heiland gehorsam. — Freilich hat dies Werk auch Aufstellungen, die wir nicht zu den unsrigen machen können. Die Stellung zur Schrift ist nicht einwandfrei. Wenn der Verfasser auf den Apostel Paulus zu sprechen kommt, so macht er Abstriche, die eine biblische Theologie nicht billigen kann. Man nehme diesen Satz (S. 157): „Der grundsätzliche Unterschied zu Christus [nämlich bei Paulus] ist nicht zu verkennen. Nicht im Besitz erfahrener Erlösung ist man für Erlösung der Welt da. So gewiß Paulus das auch noch kennt (Röm. 1, 14; 1 Thess. 4, 12), so ist doch die Spannung zu dem Kommenden so groß, die Gefährlichkeit seitens der Welt so hoch eingeschätzt (2 Kor. 6, 15 f.), daß es der Welt gegenüber nur jenes „Haben, als hätte man nicht“ gibt.“ Und auf der nächsten Seite erklärt er dann, daß Paulus in seiner „inneren Gelöstheit von der Welt“ mit dem Stoizismus sich näher berühre als mit Christus. Daß hier Pauli Stellung nicht recht geschilbert wird, könnte leicht nachgewiesen werden. Abgesehen von solchen Mängeln, ist dies Buch eine so ausgezeichnete Einführung in die Probleme, die uns beim Studium der Lebensfragen im ersten Jahrhundert entgegenreten, daß wir es allen Theologen empfehlen möchten.

W. U r n d t.

The Origin of Religion. By *Samuel M. Zwemer*. Cokesbury Press, Nashville, Tenn. 256 pages, 5×7½. Price, \$2.00. Order through Concordia Publishing House, St. Louis, Mo.

The author of this book is fitted both by training and by personal experience for the writing of a volume on pagan religions. He was a missionary among the Mohammedans and stood in the front rank of workers in that field. He has spent much time in research. And he has literary ability. Add to this the fact that he views all religions from the standpoint of a conservative, if Reformed, theologian, and you will understand that *The Origin of Religion* by Dr. Zwemer is an event in the literature of that field. Briefly, the author has written a notable volume against the evolutionistic idea of the origin of religion and morals. Quoting from many sources, he shows how the idea of a Supreme Being is prevalent throughout paganism, old and new; that the history of prayer and sacrifice is in perfect accord with the story of the Old Testament; that marriage, even among the most degraded tribes, is different from the picture that has been drawn by imaginative evolutionists; and that a belief in immortality is found among all nations, even among tribes that never had contact with the Bible or Christianity. A notable work, well worth the attention of anthropologists, ethnologists, theologians, and Christian scholars everywhere.

TH. GRAEBNER.

Miles Coverdale and the First English Bible, 1535—1935. A Bible-jubilee offering, written in commemoration of the publication of the first complete English Bible in print, October 4, 1935. By *John Theodore Mueller*. Concordia Publishing House, St. Louis, Mo. 24 pages. Price: Single copy, 5 cts., postpaid; dozen, 48 cts., and postage; 100, \$3.00, and postage.

A tract which unfortunately has come to the reviewer's desk so late that this announcement will not help in spreading it before the date set for the celebration is past. However, it is never too late to spread Bible information; and any effort to increase appreciation of our English Bible is always in place. Dr. Mueller sketches briefly the work of Wyclif, Tyndale, Coverdale, and others, rightly showing that, after all, it was Luther's translation which to a great extent shaped the version of our English Bible as we now have it.

To be sure, a period like that of the English Reformation, a period of inflamed passions and conflicting interests, which are carried over into the records of the times written by men of world-wide difference of viewpoint, such a period will present many questions which even careful students of history cannot answer positively. So a student of English history will probably not agree with all the views expressed in this tract.

These, however, are minor considerations. The purpose of the tract is to set forth the work, the suffering, the blood, that went into the making of our English Bible. It is a rich heritage that we have fallen heir to. Let us try to be worthy of it.

THEO. HOYER.

The Bible in a Thousand Tongues. In Commemoration of Luther's Translation of the Bible in 1534. By *Olaf Morgan Norlie*. Augsburg Publishing House. 1935. 133 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. Price, 25 cts. Order through Concordia Publishing House, St. Louis, Mo.

It is by no means too late to complete one's collection of monographs on the Bible of Luther, especially since we are still in the midst of the celebrations commemorating the first printed English Bible as prepared by Miles Coverdale. If some one should say that figures and statistics are not interesting, he should spend a few hours with this book, which is printed by a special photostatic process, since the setting and proof-reading on copy of this kind would be extremely costly. The book will prove itself an indispensable work of reference, teaching lessons not only concerning Bible translations on their philological side, but giving some insight also into the enormous labor involved in the missionary fields; for the majority of the translations are due to the indefatigable application of workers in the field.

P. E. KRETZMANN.

Personal Evangelism. By *A. W. Knock*. The Lutheran Bible Institute, Minneapolis, Minn. 189 pages, $5\frac{1}{2} \times 8$. Price, \$1.00.

A very valuable book indeed and one that supplies a real want. It is divided into two chief parts. Part One, "The Worker," offers chapters on reasons for, and hindrances to, personal work, New Testament examples, the personal worker's incentive, qualifications, equipment, approach, method, and opportunity. Part Two, "The Inquirer," divides all inquirers into ten

classes, giving valuable practical hints on the proper manner of dealing with each one.

In several instances, however, the author unfortunately confuses his terms in a manner which may work serious havoc. Take, *e. g.*, his chapter on "The Honest Inquirer," p. 111 ff. After defining in Point I who he is and showing in Point II why he is in so sorry a plight, he points out in Point III the way to forgiveness. This way implies that the worker show him that God has been seeking him. Then the author continues: "He," the honest inquirer, "needs to understand his sinful condition. He knows already that he has sinned. That is why he is so troubled. It is usually not well to tell him that he must repent before he can come. (This is not to be confused with the daily repentance which he always needs.) He will take that to mean something he must 'do.' (The indifferent and self-righteous need to be told to repent.)" Surely the inquirer must not be told that he must repent before he can come. He must rather be taught that repentance *is* coming to Jesus. But we ask, Why, then, the remark that the indifferent and self-righteous *need to be told* to repent? Will not they also take that to mean something they must "do"? Or does the author mean to say that this class must repent before they can come to Jesus? We hardly believe that; but why, then, this remark? Scripture does not make this distinction when it speaks of the need of repentance. *All* sinners, be they earnest inquirers who tremblingly ask, "What must we do?" or be they self-righteous Pharisees, are told to repent, Matt. 3, 1-12; Acts 2, 38.

The confusion becomes worse as the author proceeds: "To repent means a 'change of mind.' He already has a change of mind; he sees his sin and desires to get rid of it. Show him that he is utterly helpless to make himself different, that he can do nothing but call on Jesus in his helplessness to save him. And that *is* a 'change of mind.' He has not always seen the need of that. That is repentance. He has now been made receptive for the free grace of God in Christ. He is ready to take what Jesus Christ has to offer him." We ask, Just what *does* the author mean by "repentance," and to which of the two changes described by him does the sentence refer: "That is repentance"? Scripture uses the term *repent*, *repentance*, in a threefold sense; sometimes as a synonym for conversion, the sinner sorrowing for his sin coming to Jesus in true faith; so Luke 13, 5; 15, 7. Sometimes Scripture adds the word *believe*, *faith*, using *repent* in a narrower sense, contrition, sorrow for sin, and fear of God's wrath; so Mark 1, 15. Finally repentance is used of the daily repentance of a Christian, the daily sorrow for sin, his daily coming to Christ for forgiveness, daily renunciation of sin; cf. Luke 17, 3, 4; 2 Cor. 7, 9. The author does not want the word to be understood in the last sense in this connection. He is not speaking of the daily repentance of a believing child of God, but of the repentance of the earnest inquirer, who is looking for "the light," but who has not dared to make God's promises his own; who has not believed with his heart, as we read on p. 111. In what sense does he use the word? He speaks of two changes, one which the earnest inquirer already has made; he sees his sin and desires to get rid of it. Yet this "change of mind" cannot be a repentance which makes him a Christian, whereby he obtains forgiveness, for the author demands another change. And still

the author advises the worker to urge this inquirer, still an unbeliever, to call on Jesus, to pray for forgiveness. How can a person who as yet has no faith in Jesus pray to Him? Prayer does not precede faith; it is a fruit and an evidence of faith. We have not a single instance in which Jesus or the apostles ask earnest inquirers to pray. Invariably their invitation is: Believe! So Jesus to Nicodemus. John 3, 16; Peter on Pentecost, Acts 2, 36—38; Paul to the jailer, Acts 16, 31.

The other change of which the author speaks is that the inquirer calls on Jesus in his helplessness to save him. Is that repentance, the way to forgiveness? Calling on Jesus without having faith in Him certainly would not be a way to salvation. And we are sure that the author heartily agrees with us here. Yet calling on Jesus in true faith does not merely make one *receptive* for the free grace of God in Christ, does not make one merely *ready* to take what Jesus has to offer. Such faith actually accepts and takes hold and, by the time it is ready to call on Jesus, *has* accepted, *has* taken hold of, Jesus and His grace. Scripture knows of no repentance which makes a person merely receptive. Repentance in the sense of contrition does not and cannot make any one receptive, and repentance in the sense of conversion does infinitely more. We must confess that we are at a loss to understand just what the author means by repentance, and we fear that the worker will not be able, on the basis of this paragraph, properly to instruct the earnest inquirer as to the way to forgiveness.

Another rather serious flaw is the author's confusion of confession before God and before man. In Point 2, on page 114, he advises the worker as follows: "Have him [the inquirer] pause before this 'snap-shot' of his evil heart, this fearful catalog of sins [Mark 5, 21—23], and have him point out (if he will) those of which he is guilty. Be specific, kind, yet sincere. Find out if he realizes the greatness of his sins. Do not be too reticent to ask if he has committed even fornication. (Too many have.)" That is not the way of Christ and the apostles. Nowhere do we hear that they endeavor to elicit a confession of unknown sins. While it is the duty of the man who has wronged another or whose sin has become publicly known to confess that particular sin, there is no word of God authorizing a Christian to demand the confession of, or even to ask any person to point out, if he will, any special sin committed by him. Such a request is not only improper, unjustified; it may cause needless suspicions and prejudices and a justified resentment on the part of the inquirer. While the author speaks of confession before men in Point 2, Point 3 is headed "Show Him the Need of Confession and Claiming Forgiveness." Before God we must confess all sins, even those unknown to us. There is no word of God making it necessary, in order to obtain forgiveness, that we confess sins unknown to others to any man. That is a privilege we have; but, thank God, forgiveness with God does not depend on confession before men in this case. This difference should have been clearly brought out by the author, so that there would be no room for misunderstanding. The author also fails properly to stress the fact that faith merely accepts the forgiveness which was procured by Christ for all men when He died on the cross and was pronounced upon all men at the moment when God was in Christ, reconciling the world unto Himself, not imputing their trespasses

unto them, 2 Cor. 5, 19, then and there declaring the ungodly righteous for Christ's sake, Rom. 4, 5. The true and only way to assure the inquirer of the forgiveness of his sins is to show to him that his sins were forgiven 1900 years ago on the cross of Calvary and that all that is necessary for him is to accept this full forgiveness offered in the Gospel.

THEO. LAETSCH.

Christmas Hymns. The First and the Finest. Gathered by *St. Luke, M. D.* Edited by *William Dallmann, D. D.* Printed by Northwestern Publishing House. 44 pages, 4¼×7. Price, 15 cts. Order through Concordia Publishing House, St. Louis, Mo.

This handy pamphlet, with its beautiful cover illustrating the Nativity in colors, may well be used by pastors as gift booklets for Sunday-schools and other organizations. It offers a simple exposition of the inspired hymns found in Luke 1 and 2: The Hymn of Mary; The Hymn of Zacharias; The Hymn of the Angels; The Hymn of Simeon. The exposition is popular and edifying and will certainly tend to develop and maintain the right Christmas spirit.

P. E. KRETZMANN.

My Work. By *O. Fred Nolde* and *Paul J. Hoh.* The United Lutheran Publication House, Philadelphia, Pa. 93 pages, 4¾×7.

This book is an attempt to provide the church-worker with a manual which is to give him the right perspective and show him what is to be done. The answer to the question, "How did the Christian Church's basic message, the foundation of its whole life and work, come to be?" makes it appear that the Christian religion was rather a development than the result of divine revelation (p. 15 ff.). What is said in reference to the "spirit of better understanding and greater cooperation" among the various church-bodies of this country does not impress the reader that denominational differences are to be taken very seriously (p. 22).

J. H. C. FRITZ.

For Better, Not for Worse. A Manual of Christian Matrimony. By *Prof. Walter A. Maier, Ph. D.* XV and 504 pages, 6½×9½. Maroon cloth binding. Concordia Publishing House, St. Louis, Mo. Price, \$2.00.

We have been told that during the first month after its publication more than one thousand copies of Dr. Maier's *For Better, Not for Worse* were sold. Nor are we surprised at this sale. The subject which the book treats is intrinsically important and extremely timely. The old-fashioned Christian marriage "in the Lord" has been weighed in the balance of our modern scoffers and infidels and has been found woefully wanting. So substitutes have been suggested, horrid and destructive substitutes. Over against these apostles of indecency and pollution Dr. Maier's treatise upholds and defends the constructive Christian principle that Christian marriage, with all that it implies, with all its restrictions and privileges, all its blessings and disciplinary values, is still the harbor of happiness for all who seek that inspiring, uplifting companionship which holy wedlock proffers. On the other hand, Dr. Maier proves by facts and statistics that every attempt to weaken or destroy Christian marriage is at the same

time an attempt to subvert the foundation on which the security, well-being, and happiness of mankind depend. His book is thus both a *Lehre* and a *Wehre*, a book of information and instruction on all matters pertaining to the vital topic under discussion. It is a book for the pastor as well as for the people, dignified, yet frank where frankness is needed. Here are some of the subjects treated at length: The doctrine of Christian marriage and numerous tests that have proved its worth throughout the centuries in which it has been tried by millions of Christians; its rare blessings for health, morality, sound mentality, spirituality, and felicity; the means of keeping oneself pure within wedlock and without, such as the cleansing Christ Himself, His sanctifying Word, His purifying Sacrament of the Holy Supper, and the holiness dynamic of Christian prayer; the various foes of Christian marriage and purity, for example, the venerated cynic of our day, the brutish Communist, the degrading sects of Swamism and Yogism, of Spiritism, Christian Science, Mormonism, and the like; the baneful effects of destructive Modernism on marriage; the lust literature of our corrupt age; the lewd motion-pictures; the objectives of the "new freedom"; criteria of happy marriage; courtship, engagement, and marriage; the twin menaces of wedded happiness, birth control and divorce; elements of wedded happiness, obedience and love, consecration to the cradle rather than to the career, the need of domesticity on the part of the wife and of restraint, reason, and considerateness on the part of the husband; the financial side of marriage; unreliable counselors; the blessings of the family altar; second marriages; and finally the reunion in heaven. We know of no other volume in which the problem of marriage in all its endless ramifications has been treated so fully, satisfactorily, and appealingly as it is treated in Dr. Maier's work. Statistics may change, but the wholesome, true, Bible-anchored principles which it sets forth do not change. Our only regret is that the book does not contain a subject index; for while the table of contents enables the reader to orient himself in a general way, important details easily slip his memory regarding location. Concordia Publishing House is to be felicitated on its fine workmanship and excellent mechanical equipment of the book.

J. T. MUELLER.

Proceedings of the Thirty-Sixth Regular Convention of the Ev.

Lutheran Synod of Missouri, Ohio, and Other States, assembled at Cleveland, O., as the Twenty-first Delegate Synod, June 19—28, 1935. Concordia Publishing House, 315 pages, 6×9. Price, 70 cts.

The proceedings of the regular triennial convention of our Missouri Synod deserve more than mere passing notice by any one who is interested in the work of our Synod. Some of the outstanding reports and resolutions which may also be of interest to those outside of our organization are:—

a) The report of the Committee on Higher Education and Synod's resolution "that we retain our present system of ministerial education, revise the high-school and junior-college curriculum, and add one year to our course in the Seminary at St. Louis";

b) The report that the attendance at our parochial schools during the depression years dropped only a few thousand pupils, from 81,038 in 1929

to 78,681 in 1934, the attendance having again increased during the past year;

c) The resolution to begin mission-work in Africa under the direction of the Mission Board of the Synodical Conference;

d) The report on the Chinese term question and Synod's action;

e) The resolutions to publish an elementary catechism and a new English hymn-book;

f) The resolution to institute a pension system for the servants of the Word;

g) The resolution encouraging the use of the radio for the preaching of the Gospel; and finally

h) The resolutions in reply to requests on the part of the American Lutheran Church and the United Lutheran Church for closer relationship, to wit, "that we declare our willingness to confer with other Lutheran bodies on problems of Lutheran union with a view towards effecting true unity on the basis of the Word of God and the Lutheran Confessions; that a standing committee of five, to be known as the Committee on Lutheran Church Union, be appointed by the Chair to conduct these conferences; that the terms of the members of this committee be three years, successors being appointed by the Chair on the expiration of each term, at least two members succeeding themselves; that this committee confer with the other members of the Synodical Conference and keep them informed in this matter."

J. H. C. FRITZ.

Proceedings of the Thirty-First Convention of the California and Nevada District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Vol. 1934, No. 11. Concordia Publishing House, St. Louis, Mo. 16 pages, 6×9. Price, 18 cts.

This report contains the proceedings of the District meeting held at Oakland, Cal., in June, 1934. All the customary reports and resolutions are given. The paper read by Dr. W. H. T. Dau, "From Bethlehem to Olivet — the Meaning of Events Nineteen Centuries Ago," is to appear in a special pamphlet.

P. E. KRETZMANN.

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