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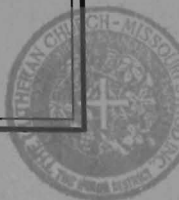
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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum ein-
fuehren.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

 Book Review. — Literatur.

Studien zum Sondergut des Lukasa. Von Prof. D. Karl Bornhäuser. Marburg. Verlag von C. Bertelsmann, Gütersloh. 1934. 170 Seiten $5\frac{1}{2} \times 9$. Preis: RM. 5; gebunden: RM. 6.50.

Ist Gegeese ein trodenes Studium? Ist, schwierige Stellen ettoa ausgenommen, in allen exegetischen Fragen schon das letzte Wort gesprochen? Kann es noch einen neuen Gedanken geben über so häufig erörterte Gleichnisse wie das vom verlorenen Sohn? Diese und ähnliche Fragen wird der Leser des vorliegenden Buches sich selber bei der Lektüre stellen, um sofort eine für den Autor recht günstige Antwort zu geben. Es werden hier bekannte Stellen des Lukasevangeliums in höchst anziehender Weise besprochen. Überall trifft man auf treffliche Bemerkungen, die das Verständnis des Schriftwortes noch mehr erschließen und neue Seiten der alten Wahrheit hervortreten. Dann und wann fragt man sich: Warum habe ich selber dies noch nicht gesehen? Bornhäuser benutzt besonders die Septuaginta und die spätjüdische Literatur. Man merkt bald, daß man in diesem Ausleger des Neuen Testaments einen tiefen Kenner des zeitgenössischen Judentums vor sich hat. Daß es deutsche Gelehrte gibt, die der herrschenden Gepflogenheit zuwider einfach und fesselnd schreiben und auch nicht auf jeder Seite Ausdrücke wie „ausgerechnet“ oder „einstellen“ gebrauchen müssen, um packend zu reden, ist aus diesem Buch ersichtlich. Die Schriftabschnitte, die hier behandelt werden, sind zehn an der Zahl, unter ihnen die Erzählung von der Erweckung des Jünglings zu Nain und die Gleichnisse vom reichen Mann und armen Lazarus und von dem ungerechten Richter. Allerdings ist auch Bornhäuser trotz seiner konservativen Stellung zur Schrift nicht in allen Fällen ein Zeuge für die alte Wahrheit. Von Auslegungen, wo wir nicht mit ihm stimmen, aber eine andere Auffassung nicht Lehrrtum in sich schließt, sehen wir natürlich gerne ab. Wenn er aber z. B. Seite 18 sagt: „Die Lehre von den ewigen Höllestrafen ist nicht biblische Lehre, weder die des Alten Testaments noch die des Neuen, vor allem aber nicht die Jesu selber“, so erschrecken wir. Es erfordert darum auch dieses in vieler Hinsicht ausgezeichnete Buch prüfende Leser. W. A r n d t.

St. Mark. (The Study Hour Series.) Introduction and notes by W. Graham Scroggie, D. D. Harper and Brothers, New York and London. 285 pages, $4\frac{1}{2} \times 7$. Price, \$1.25.

If a person wishes to procure a book on St. Mark which is based on wide reading without making a great display of learning and which, moreover, is not losing sight of the practical applications involved, he will hardly be disappointed if he purchases this little volume. The doctrinal point of view is that of the Fundamentalists, which implies both that the work steers clear of negative Bible criticism and that it more or less espouses the specific doctrines of Reformed theology. The external make-up of the volume is so pleasing that one enjoys picking it up and reading in it. In the introduction the author says: "It is now an established fact that Mark's is the earliest gospel and that it is the main source of Matthew and Luke." That a big question-mark ought to be placed aside of this statement is something he overlooks. As to the date of the composition of this gospel he holds that it was written between 40 and 56 A. D. In

general the introductory chapters are interesting and helpful. The method the author follows is to print a section of the gospel in heavy type and then to add comments in ordinary print. The words of Jesus are given in italics. To give an idea of the nature of the comments, a few sentences may be quoted from page 28 referring to the baptism of Jesus: "In keeping with the moral and spiritual significance of this ceremony, Jesus was *immersed*: He was baptized *into (eis)* and came up *out of (ek)* the Jordan. This was no affusion or sprinkling. The Messiah's consecration to His public ministry is marked by the descent of the Holy Spirit upon Him (10). There never was a time when He was not 'filled with the Spirit,' and all that He ever had done was done by the Spirit; but now, on the eve of His ministry, He receives a special endowment and empowerment. The Spirit is promised for service as well as for holiness, for work as well as for character, and should be received for both. That He came upon Jesus 'as a dove' points to that sympathy and gentleness which characterized His ministry and should characterize ours also. We need the baptism of the Spirit for life, the fulness of the Spirit for holiness, and the anointing of the Spirit for service. Have you what you need?" This quotation shows that the work has its commendable and objectionable features. The last sentence (but one), it will be noted, is lacking much in definiteness. What is said about the manner of the baptism of Jesus is pure assumption. The statement about the coming of the Spirit on our Lord, however, is in keeping with Scripture-teaching.

W. ARNDT.

A Common Faith. By *John Dewey*. Fourth Printing. The Yale University Press, New Haven. 87 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. Price, \$1.50.

It is noteworthy that of the many books of its class published last year hardly another received the almost startling applause that was accorded Dr. Dewey's *A Common Faith*. Dewey is professor of philosophy at Columbia University and is regarded by many as the greatest living American philosopher. His literary productiveness is immense; his clientele, international. His practical monograph on religion was so ravenously read that within three months four printings became necessary. The *Christian Century* hailed it as an "implicit outline of a noble religion." *Harper's* acclaimed it as "the most thought-provoking book for liberal-minded Americans." The *Book-of-the-Month Club News* (Dorothy Canfield) declared that "intelligent, thoughtful, troubled men and women will find comfort and spiritual strength a-plenty in this new book of our greatest American philosopher." The *Boston Transcript* said of it: "Never before, it may safely be said, were the factors constituting real religion more illuminatingly presented and more profoundly discussed." The Freethought Book Club selected it as their choice for January, 1935. Yet, after all, the reviewer was sadly disappointed upon reading it, for it contains nothing that is new, nothing that intimates that here a great mind has been at work. He first became acquainted with Dr. Dewey a quarter of a century ago. Already then his fame was well established; but already then the spiritual decadence and moral senility that characterize those of his writings which bear on religion were strongly in evidence. For the "god-concept" he substituted a blank; morals he disparaged as "conventions," and he deified man as the creator and captain of his destiny. Twenty-five

years of agnostic philosophizing have not improved his religious gropings, and his recent contacts with Russia have only strengthened him in his ungodly views. Certainly, *A Common Faith*, which suggests to intelligent Americans a new religious creed in place of the discarded Christian faith, declares God to be unnecessary and faith in God a hindrance to true religious progress. In his monograph he distinguishes between *Religion* and the *Religious*. Religion is accidental, transitory, and cumbersome; the *Religious* is fundamental and abiding. And what is the *Religious*? It is moral faith, not in God, to be sure, but in man and his intellectual and social progress. The *foundation* of this moral faith is not intellectual belief, not even the idea of the divine as a definite, unifying reality, but the ideals of humanity, uplifting impulses inherent in man, racial experiences that have made for man's intellectual and social improvement. These ideals, he says, are not mere illusions, but real, "their reality being vouched for by their undeniable power in action." These ideals, which serve for the advancement of the human race, form a common creed, which the intelligentsia of to-day must accept, in fact, which it has accepted already in place of the old-time creeds. Of course, the existing churches need not be abolished; for they may function in the new scheme and order of things as centers in which religious ideals are realized. But what must be eliminated by all means is the recognition of the supernatural, the dependence on God; for the more man relies on supernatural aid, the less will he exert himself. These are some of the outstanding thoughts in Dr. Dewey's book, a worse than pagan product, since it leaves no room for the worship of God and no reliance on His grace and assistance. What the author preaches is a social gospel, but one which is apart from God, the hope of immortality, and everything else that transcends the purely human and natural. That a book with a message so godless, so hopeless, and so meaningless in every-day life, with its many tribulations and crises, should be hailed with such genuine appreciation by so large a circle of apparently intelligent men and women proves how greatly dechristianized our country has become. At the same time it serves for a challenge to all true Christians to increase their efforts in publishing the divine, hopeful Gospel of salvation in Christ Jesus.

J. T. MUELLER.

Personality and Religion. By *Edgar Sheffield Brightman*. Abingdon Press, New York. 156 pages and index. Price, \$1.50.

Dr. Brightman is professor of philosophy at Boston University. The book contains the Lowell Institute Lectures of 1934. Not satisfied with purely epistemological efforts, the author holds that the chief problem for intelligence to-day is to find truth that is socially useful. Since the spirit of the age has lost confidence in the truth and usefulness of religion, whatever the reason may be, an investigation is in order as to the extraordinarily high value that religion has set on personality in man and God. Man's own "personality" demands that, when the universe puzzles, terrifies, amazes, benefits, tortures, ignores, and yet produces him, he must arrive at the hypothesis of the personality of the supreme First Cause; otherwise man would have to be nothing but a product of the human will or a human theory. God is both infinite and finite. This statement is not like the antinomies of Kant. But since Brightman develops the category

of personality from the human being, it is easy enough for him to "see" that the infinite personality of God necessarily involves finiteness, namely, the necessity of "suffering" evil, etc. But since the life of reason is not the life of pure thinking or contemplation, but is the total experience of man guided by comprehensive insight, the religious man must acquire a specific attitude, in action, toward other personalities; *i. e.*, personal religion must be social religion. Where an established Church becomes the instrument and support of the *status quo*, the essence of religion gradually vanishes, and only the form remains; for "if God is the eternal real Being, who is both Source and Purpose of universal process, then He is to be found *at work* [*italics mine*] everywhere, and to have faith in God is to assert a social universe." (P. 142.)

The most interesting part of the lectures, to me, is the one that deals with the infinite-finite theory. The many references to Berkeley's *Common-place Book* are no help. Formerly Dr. Brightman warned against applying the divinely inherent category of personality to man. That he now seems to have shifted is in itself no blemish; it might be progress. But it is not. It seems to me that not purely metaphysical reasoning is responsible for the thesis of infinite-finite, but the desire to build a foundation under the *a-priori* claims for the social side of religion.

Compared with several of his previous books, these lectures employ a simpler language and permit easier following of the line of thought.

R. W. HEINTZE.

Adolf von Harleß. Theologie und Kirchenpolitik eines lutherischen Bischofs in Bayern. Von Theodor Heßel. Chr. Kaiser-Verlag, München. VIII und 542 Seiten 6×9, in Leinwand mit Goldtitel gebunden. Preis: M. 12.

Dies ist eine Biographie, die weit über den engeren Rahmen einer Lebensbeschreibung hinausgeht, die zugleich ein außerordentlich wertvoller Beitrag zur Geschichte der lutherischen Kirche Deutschlands im 19. Jahrhundert ist und von niemand ohne mannigfache Bereicherung seines theologischen und kirchengeschichtlichen Wissens gelesen werden wird. Vielleicht darf ich mit einer persönlichen Erinnerung beginnen. Rudelbach und Harleß (geb. 21. Nov. 1806, gest. 5. Sept. 1879) waren nach dem Urteil Walthers und anderer Väter unserer Synode die beiden bedeutendsten lutherischen Theologen des 19. Jahrhundert, wie Walthers auch Harleß bei seinem Besuche in Deutschland besonders aufgesucht hat. Von einem der Väter — ich weiß nicht mehr, wer es war — hörte ich in meinen Jugendjahren eine Anekdote. Jemand habe einmal Harleß eine Stelle in einem seiner Werke gezeigt und ihn gefragt, was er damit sagen wolle. Harleß habe die Stelle mehrere Male aufmerksam gelesen und dann geantwortet: „Als ich dies schrieb, haben zwei gewußt, was ich damit meinte: der liebe Gott und ich. Jetzt weiß es nur noch einer: der liebe Gott.“ „Si non e vero, e ben trovato“, sagt ein italienisches Sprichwort. Wenn nicht wahr, so doch gut erfunden. Aber gerade diese Anekdote mit der Empfehlung der Schriften von Harleß, die ich von meinem Vater, von P. Joseph Schmidt und andern hörte, haben mich bewogen, Harleß zu lesen, und ich habe in ihm einen der gründlichsten und selbständigsten neueren Theologen, der immer den Sachen genau nachgeht und alles sorgfältig durchdenkt, kennengelernt. Und es ist auch nicht so schlimm mit seiner Darstellungsweise; sonst hätte zum Beispiel sein Hauptwerk, die „Christliche Ethik“, nicht im Laufe der Jahre acht Auflagen erlebt. Und was mich immer besonders dabei interessierte, war sein zielbewußtes Zurückgehen auf Luther, wie er auch eine Reihe von Luther-

worten in poetische Form gebracht hat in seinem feinen Werke „Aus Luthers Lehrweisheit“ mit dem Lutherwort an Coban Heß, dessen Wahrheit auch viele andere empfunden haben, als Motto: „Ich gestehe, daß ich einer von denen bin, die die Gedichte mehr bewegen, ergötzen und einnehmen, daß sie bei ihnen hängen bleiben, als die ungebundene Rede, wenn es auch Cicero und Demosthenes selber wäre.“ (St. Louiser Ausg. XXI, 2182.) So habe ich seine „Ethik“ gelesen, die ich von meinem Vater geerbt habe, und mir dann im Laufe der Jahre eine Anzahl seiner zahlreichen Schriften angeschafft: seinen Kommentar zum Epheserbrief mit dem gehaltvollen Vorwort, in dem er seine richtigen exegetischen Grundsätze, die er in der Schule Winers gelernt hat, entwickelt; seine theologische Enzyklopädie und Methodologie, an der er freilich selbst später als sein eigener und schärfster Kritiker manches auszusetzen hatte; seine kleineren Schriften über die Ehescheidungsfrage, über die ägyptischen Mysterien, über Kirche und Amt — denn Harleß griff auch, durch den Kampf unserer Synode gegen Grabau und die Buffalosynode veranlaßt, in diese Lehrfrage ein, wie er überhaupt auch viel Interesse für die lutherische Kirche Amerikas hatte. Seine zuerst anonym erschienenen „Bruchstücke aus dem Leben eines süddeutschen Theologen“ habe ich seinerzeit in einem Zuge durchgelesen; zu seinen Gedichten „Aus dem Leben in Lieb und Spruch“ greife ich noch jetzt gelegentlich, und seine Ausführungen über das Verhältnis des Christentums zu den Kultur- und Lebensfragen der Gegenwart, namentlich die besonders schöne Abhandlung über „Christentum und Dichtkunst“, sind mit das Beste, was über diese Fragen überhaupt geschrieben worden ist. (Einer unserer Collegeprofessoren, den ich auf dieses Werk aufmerksam machte und dem ich es lieh, war davon so eingenommen, daß er die ganze Abhandlung sich abschrieb.) Das Leben, die Theologie und vor allem das kirchliche Wirken dieses Mannes ist nur in dem vorliegenden Werke so eingehend und gründlich geschildert, daß man ihm nichts an die Seite setzen kann. Der Verfasser hat nicht nur alle Schriften von Harleß genau durchgearbeitet, sondern ihm waren auch die besonders schönen Briefe im Manuskript zugänglich, ebenso handschriftliche Vorlesungen Harleß' und die Akten der Konsistorien; denn Harleß hat eine große, reiche und mannigfaltige Tätigkeit entfaltet. Ein Bayer von Geburt, war er zuerst auch in Bayern tätig als Professor in Erlangen, wurde als Vertreter der Fakultät in den Landtag gesandt, dort in die kirchlichen Kämpfe mit dem katholischen Minister von Abel verwickelt über die Kniebeugungsfrage, das heißt, ob die protestantischen Soldaten vor der geweihten Hostie niederknien sollten, und wegen seiner freimütigen und entschiedenen Stellungnahme seiner Professur enthoben und zum Konsistorialrat in Bayreuth degradiert. Er folgte dann einem Berufe nach Leipzig an die Univerſität und später als Oberhofprediger nach Dresden, bis er wieder mit hohen Ehren nach Bayern zurückgerufen wurde als Präsident des protestantischen Oberkonsistoriums. Trotzdem er die meiste Zeit seines Lebens Kirchenleiter war, hat er doch sein lebendiges Interesse für die Theologie bewahrt und seine, wenn auch nicht immer einwandfreie, Theologie auf alle aufsteigenden kirchlichen Fragen: Bekenntnisfragen, Einigungsfragen, Unterrichtsfragen usw., angewandt. Er war ein Mann, wie es wenige im neunzehnten Jahrhundert gegeben hat, der namentlich für die bayerische Kirche von großer Bedeutung war; und wer seine selten, unterschiedenen, charaktervollen Gesichtszüge anblickt und unter seinem Wibe seinen Wahlspruch liest: „Vor Menschen sich scheuen bringet zu Fall“, Spr. 29, 25, der wird diese Eigenschaften auch seiner wahrhaft vornehmen, männlichen Physiognomie ablesen. Wir möchten viele Einzelheiten aus seinem Leben und aus seiner theologischen und kirchlichen Tätigkeit mitteilen, wenn es der Raum gestatten würde.

Er konnte Schlagworte formulieren und war offenbar auch ein Meister in der Debatte. Sein Urteil über die hebräische Sprache, daß sie die Sprache der unmittelbaren Anschauung ist, nicht der Abstraktion (S. 187), trifft zu. Seine exegetischen Prinzipien: „Den Sinn des Schriftwortes schließt nur die Schrift selbst auf“; „Zum wahren Verständnis der Heiligen Schrift gehört mehr als Grammatik“; „Rechte Exegese fordert eine rechte Haltung des Exegeten“ (S. 172 f.) sind die einzig richtigen. Wenn er einmal sagte: „Niemand versteht besser als Luther, ungewaschene Köpfe zu waschen“ (S. 83), so ist das wahr; wenn sich nur mehr Leute ihre Köpfe von Luther waschen ließen, Luther fleißiger lesen würden! Sein Urteil über verschiedene Konferenzen und Kirchentage: „In unserer Zeit bringen es die Hennen vor lauter Gackeln nicht zum Eierlegen“ gilt auch oft von heutigen Verhandlungen und Bestrebungen. „Nur so lange, als Gott uns in der Demut erhält und das Läuten mit den großen Glocken unleidlich macht, wird etwas zuwege gebracht.“ (S. 267.) Das Wort, daß das Christentum eine *ecclesia possidentium* sei, nicht eine *schola quaerentium*, ist wiederum einzig richtig. Und wenn alle Leute sich seine Auffassung von der Poesie aneignen würden, so gäbe es nicht so viele schlechte Poeten. Er schreibt an eine hohe Frau: „Kein wahrhaftes Gedicht oder Lied entsteht so, daß ich sagen könnte: Das habe ich gemacht. Weiß ich nur dies zu sagen, dann ist es kein echtes Gedicht, kein echtes Lied. Denn das entsteht als ein Embryo, ich weiß nicht wie. Es quillt aus verborgenen Tiefen und ist da, ohne daß ich es schuf. Erst wenn es da ist, tue ich daran und ziseliere und modelle nach bewußten Regeln der Kunst.“ (S. 177.) Dabei tritt dem Leser immer wieder seine Ehrfurcht vor Gottes Wort und seine Sorge um das Heil seiner eigenen Seele entgegen: „Dummodo anima mea salvetur, wenn nur meine Seele gerettet wird!“ (S. 211.) Als er nach kurzer, aber reichgeegneter Lehrtätigkeit von Leipzig nach Dresden ging, überreichten ihm eine Anzahl seiner Zuhörer, darunter solche, deren Namen später bekannt und berühmt geworden sind (F. H. R. Frank, v. Bezschwitz, Max Frommel, R. Böber), ein Kreuzifix aus Eisenfuß mit der schönen Inschrift: „Sub cruce recordare, ad crucem quos vocasti“, wie sein Nachfolger im Amt des Oberkonsistorialpräsidenten, A. v. Stählin, in Herzog-Blietz-Haude's Realencyklopädie (2. Auflage, 18, 20) mitteilt. Das Buch ist nicht immer ganz leicht zu lesen. Es fordert aufmerksame, nachdenkliche Leser; aber es lohnt sich sehr, es zu lesen, und ein Rezensent in den „Pastoralblättern“ hat es für „das bedeutendste Werk“ des Jahres 1933 erklärt.

L. F ü r b r i n g e r.

Christ in American Education. By *Gerrit Verkuyl, Ph. D., B. D.*
Fleming H. Revell Company, New York, N. Y. 192 pages, 7¼×5.
Price, \$1.50.

This is a book written by the National Field Representative for Leadership Training, Presbyterian Board of Christian Education. The author deplores the inadequacy of our public schools, pp. 41—57, and of Christian education in Europe and America, p. 57. The Sunday-school is inadequate, for “the ignorance of our laity regarding facts and principles of their own religion is appalling. Had some atheist invented, and put into operation, a scheme of education whereby those who are drawn under the influence of our church-schools must remain immune to Christian instruction, the situation could scarcely have been worse. Ten thousands of Sunday-school teachers are but slightly better informed than their millions of pupils; yet most of them resent suggestions for improvement and would resign if truly supervised.” P. 57 f. The state-supported Christian

day-school "does not suit our country, partly because tax-support is out of the question, but more because it segregates our growing people." P. 59. "The parochial system is not in agreement with the democratic genius of America, neither with the Christian genius of brotherhood." P. 61. The only remedy which the author sees is that all the various religious denominations combine in an effort to improve the religious education in America and the world at large. The author sees in the organization of the International Council of Religious Education a step in the right direction and hopes that, once the local churches will forget all denominational differences and unite in the efforts to put religion into the hearts of their fellow-men, the problem will be solved.

THEO. LAETSCH.

Love Is Strong as Death. By *H. Lindemann, Ph. D.* Zondervan Publishing House, Grand Rapids, Mich. 80 pages, $5\frac{1}{2} \times 8$. Price, \$1.00.

Dr. Lindemann, a member of the American Lutheran Church, is the author of these brief essays, character studies of men and women of the Bible who illustrate the constancy and strength of love. Some of the interpretations in the opinion of this reviewer assert modern romantic love where the Bible narrative does not suggest any such emotion (if it does anywhere). We do not believe that all Shakespearean plays have this ingredient in their plot (p. 27). The author's interpretation of Solomon's Song—he makes of it a delineation of true marital love as a protest against the having of many wives—is not acceptable.

THEODORE GRAEBNER.

The Man of Sorrows. A series of Lenten sermons, including seven sermons on the seven words from the cross. By *Rev. Henry Beets, LL. D.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 131 pages, $5\frac{1}{2} \times 7\frac{3}{4}$.

Soundly homiletical, eloquent, devotional sermons on Lenten texts, the interpretation evangelical, the Reformed approach unobtrusive.

THEODORE GRAEBNER.

The Voice of Jesus and Other Occasional Sermons. By *George Drach, D. D.* The Lutheran Book Concern. Columbus, O. 151 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. Price, \$1.00.

This is a collection of sermons by a Lutheran divine, delivered in Baltimore and vicinity. They are not offered in the form which we have always advocated for use in our churches, and they are not expository sermons. Strictly speaking, they may be called sermonic addresses. There are also some strange thoughts presented in these addresses, as when the author includes modern means and methods of transportation and modern medicine and surgery in the possible "greater works" of which Jesus speaks in John 14, 12 (p. 148) and when he refers to world brotherhood: "Gradually, over many obstacles and prejudices, the Christian teaching of the fatherhood of God and the brotherhood of all men is prevailing in the minds of people and in the affairs of nations." Cp. Matt. 24, 6—10. Yet the addresses are full of interesting and appropriate thoughts and of passages that fairly scintillate, and many of the illustrations are well chosen, so that one may derive much stimulation from the reading of the volume.

P. E. KRETZMANN.

Pro Ecclesia Lutherana. A Liturgical Review. Published by the Liturgical Society of St. James. Volume II. Essays read at the Third Liturgical Conference, held at Grace Lutheran Church, Cleveland Heights, O. 92 pages, 6×9. Price, \$1.00.

Distinguendum est! That is the call which should be heeded by all who are interested in preserving our liturgical heritage and therefore may wish to study the volume which is here offered. Very frankly, we do *not* like the illustration of a Lutheran pastor officiating at the altar in a chasuble, nor do we like the quotation from the Third Article in the form "I believe One Holy *Catholic* and Apostolic Church" of the Nicene Creed; for our Catechism says advisedly: "I believe a holy Christian Church, the communion of saints." Nor do we like the trend of the article on "Eucharistic Vestments," although the author, in the concluding paragraph, states: "But after all has been said, Christian sobriety will ever demand that vestments shall never become the vehicles of misinterpreting the office of the Christian ministry, as if the minister were a being invested, because of his priestly person, with peculiar, distinct, divine, churchly, and mediatorial powers. The Christian minister is a steward only, whom the Christian church commissions, in its name, to preach the Gospel and to celebrate [?] the Sacraments." On the other hand, the articles on the origin of the Common Service and on Matins and Vespers may be studied with profit, and we hope that the society will confine itself to such studies. To those who have been following the movement we would suggest that they study the articles which appeared in Vol. V of this magazine, "*Die rechte Mitte in der Liturgie und Ordnung des Gottesdienstes*," 257 ff., also p. 45 ff.; 81 ff.; 102 ff.; 604 ff.; 668 ff.; 757 ff., and many articles in previous volumes.

P. E. KRETZMANN.

Mutual Obligations of the Ministry and the Congregation. By the *Rev. Karl Kretzschmar*. Concordia Publishing House, St. Louis, Mo. 56 pages, 6×9. Price: Single copy, 15 cts., postpaid; dozen, \$1.44, and postage; 100, \$10.00, and postage.

Says the author in his pamphlet: "However insignificant in size, humble in social status, and primitive in equipment it may be, a congregation of Christians is the most important institution in any locality. Whatever therefore affects the status and welfare of the Christian congregation in any given place may sooner or later have a corresponding effect upon the community in which such congregation is situated. . . . Since the Christian congregation is the world's greatest institution, the Christian ministry is its most important office." This being true, every pastor and every church-member ought to know what their mutual obligations are in order that, by the grace of God, they may to the greatest possible degree measure up to their high and noble calling in this world. Pastor Kretzschmar treats a variety of topics; he does so clearly, forcibly, and convincingly on the basis of the Word of God. This timely pamphlet ought to be given wide distribution and to be diligently studied.

J. H. C. FARRZ.

Proceedings of the Twentieth Convention of the South Dakota District. 1934. 52 pages. Price, 12 cts.

Pastor Oberheuer's paper, entitled "What Should a Congregation Consider when Calling a Pastor?" treats this subject in three theses: 1. What

should a congregation consider *before* choosing a pastor? 2. What should a congregation consider *while* choosing a pastor? 3. What should a congregation on such an occasion most diligently avoid? Pastor Oberheu's timely remarks are given in both German and English.

Proceedings of the Thirty-Fourth Convention of the Ev. Luth. Synodical Conference of North America. 1934. Concordia Publishing House, St. Louis, Mo. 116 pages. Price, 30 cts.

In the opening address the President, Dr. L. Fuerbringer, reviews the work of the Synodical Conference in the field of doctrine. His review shows that this body of Lutherans has been from the beginning, and by the grace of God still is, "a conference of Lutheran synods, which conscientiously and firmly adheres to the Word of God and the Lutheran symbols and refuses to depart therefrom on any point." In the present movement for Lutheran union the Synodical Conference is maintaining this same position. Rejecting as false the thesis that "the different Lutheran bodies of America are in all essentials one in doctrine" (p. 110), it refuses "to promote general church unity among Lutheran bodies of *divergent doctrines and practise*." Any movement to promote general church unity among the Lutherans will find the Synodical Conference heartily cooperating. That is one of its purposes and objects: "the uniting of all Lutheran synods of America into *one* orthodox American Lutheran Church" (Constitution, § 3). Any movement aiming at the removal of the doctrinal differences by means of thorough and painstaking doctrinal discussions can count on the participation of the Synodical Conference. Any movement which aims at union without unity will find the Synodical Conference non-participating. — The report contains two doctrinal essays. The German paper, presented by Prof. J. P. Meyer, is a continuation of the study of Christ's royal office and discusses Antichrist, the rival of Christ, the King, and the Millennium, the caricature of Christ's kingdom. It gives a fine exposition of 2 Thess. 2, and comparing this passage with the history of the Papacy and the teaching of the Roman Catholic Church, it establishes by the finger-print method that the Pope is the Antichrist. It shows further that chiliasm is based on a gross perversion of Scripture and that particularly Rev. 20 does not support chiliasm, but dissipates the millennial dream. Such clear expositions of the Scripture-teaching and crushing exposures of the chiliastic perversion of Scripture are sorely needed in these days, when this pernicious error is spreading like the Deluge within the Church. It has inundated a part of the Lutheran Church too. When the doctrines that are disputed within the Lutheran Church of America come up for discussion, Professor Meyer's paper will demand attention. It demands our attention for other reasons too. It is replete with timely admonitions and warnings. All of us are exposed to the same tendencies and influences that culminated in the Papacy and in chiliasm. — The subject of Dr. S. C. Ylvisaker's English essay is "Christ's Use of the Old Testament in His Prophetic Ministry." The subject is developed under sixteen heads, the seventh, for instance, showing that "Jesus plainly teaches the so-called verbal inspiration of the Old Testament," and the tenth, that "the Old Testament is inseparably connected with Jesus and He in turn is inseparably linked up with it." Point sixteen is most interesting in

that it presents a pretty complete dogmatics as taught by Jesus on the basis of the Old Testament. — The report of the Board for Colored Missions is of great interest to those who are interested in the spread of Christ's kingdom; so also the resolution of the Synodical Conference to send a commission to the Ibesikpos (in Africa), which will make a thorough survey of this field and the adjacent territory as to the missionary possibilities there offered.

TH. ENGELDER.

Proceedings of the Fifty-Ninth Convention of the Central District.
1934. 79 pages. Price, 28 cts.

This report contains two doctrinal essays, one by the Rev. Theo. Schurdel on "Justification," pointing out the meaning of justification, the need of justification by faith, the manner of justification by grace, for Christ's sake, through faith, and the fruit of justification, the other by Pastor R. H. Schroeder, who spoke on "Some Features of Luther's Bible Translation." The essayist shows first what was involved in the task of Bible translation, then the many translations which came into existence due to Luther's translation, and finally, what means the Lord employed to make Luther so exceptional an instrument for this particular work. Both essays deserve careful study. Both reports are published by Concordia Publishing House, St. Louis, Mo.

THEO. LAETSCH.

Verhandlungen der zwanzigsten Jahresversammlung des Texas-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 87 Seiten 6×8½. Preis: 14 Cts.

In diesem Bericht sind nur die Geschäftsverhandlungen zum Teil in deutscher Sprache, sonderlich der interessante Missionsbericht. Beide Referate werden englisch dargeboten. Das erste, von D. Theo. Gräbner, handelt von dem 10. Artikel der Konfordinformel, „Ablaphora“, und zeigt in sehr praktischer Weise, wie ein Pastor etwa auf diesem Gebiet vorgehen muß. Während das Thema manchmal in das Gebiet der Kasuistik hinüberspielt, ist doch die ganze Ausführung von großem Wert. — Das zweite Referat wurde von P. F. C. Streufert vorgetragen, und sein Thema war "The Call of the Ages the Call of the Hour", eine in jeder Hinsicht zeitgemäße Arbeit, die der Referent auf Grund seiner langjährigen Erfahrungen in sehr lehrreicher Weise ausführte. Das ganze Heft sollte fleißig studiert werden.

P. F. C. Streufert.

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