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

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

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

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ARCHIVES

Book Review. — Literatur.

Biblical Backgrounds. A Geographical Survey of Bible Lands in the Light of the Scriptures and Recent Research. By *J. McKee Adams, Ph. D.*, Professor of Biblical Introduction in the Southern Baptist Theological Seminary, Louisville, Ky. Broadman Press, Nashville, Tenn. 482 pages, 7×9. Price, \$3.75. Order through Concordia Publishing House, St. Louis, Mo.

All students of the Bible have reasons to be grateful for this volume on the geographical, historical, and archeological backgrounds of the Bible. The monumental work by Principal George Adam Smith, *The Historical Geography of the Holy Land*, is rather expensive and is no longer up to date in all particulars, and the latter statement applies also, in a measure, to Knight's fine volume *Nile and Jordan*, while the smaller volume by W. W. Smith, *Historical Geography of the Holy Land*, excellent as it is for the beginner, does not suffice for advanced work. And even if one has the other volumes on his shelves, he will want to add this latest volume in the field. Based on sound scholarship as it is, which makes use of the latest archeological researches, it presents all the necessary information on every part of Palestine, with the historical background furnishing the foil of interest which makes the entire book very interesting reading. The 25 line maps and 98 excellent half-tones which are included in the text give the student a very good idea of the countries and cities which he is studying. In this book the geography of the Bible is actually alive. The references furnish bibliographical material which satisfies even the most painstaking study. Pastors will read the book with profit; they will use it to good advantage in sermons, lectures, and Bible classes; and they will consult it as a reference work of the first rank. P. E. KRETZMANN.

His Book. By *Norman B. Harrison, D. D.* The Bible Institute Colportage Association, Chicago. 109 pages, 5¼×7¾. Price, 75 cts.

The author's purpose in presenting this book is stated by him in the following words: "How could the Creator tell us any more plainly than He has that He is a God of exactness, of order, of proportion, of numerical accuracy of arrangement? The student who finds numerics everywhere evident in the book of nature should be prepared to find an arrangement equally orderly in the Book of revelation. While he will guard against extremes in the matter, yet he will never be surprised when such arrangement and accuracies spring anew from the sacred page; rather, he will incline to believe that very much of orderly method and planning, wholly beyond the purpose of the human writers, lies hidden from his dull powers of perception. The purpose we have set for ourselves in this forthcoming series of studies is to single out certain meaty sections of God's Word, such as Genesis 1, the Book of Genesis, the church epistles, the Revelation, together with such essential features as the Tabernacle, feasts of the Lord, parables of the Kingdom, letters to the churches, and to study them through the medium of the structural mold into which they all have evidently been pressed." Dr. Harrison's book makes interesting reading. While we are

convinced that there is more structural design in the Bible than even the average theologian is aware of, we believe that Dr. Harrison, in an attempt to find this design, has nevertheless gone to extremes. Certainly he has done so in his interpretation. He gives to the parables of Matt. 13 a meaning which ignores their parabolic content. He says, for instance, p. 73, that in the parable of the Mustard-seed, the mustard-tree signifies man's substitute for the pure Gospel of salvation. The parable does not say that. The Lord compares the kingdom of heaven to a mustard-seed, which grows to the greatest among herbs, the point of comparison being the large growth of the very small mustard-seed. In the parable of the Leaven Dr. Harrison makes the woman with her leaven stand for the introduction into the Church of something foreign to the Gospel, saying that the word woman is "used here, as often in Scriptures, in the bad ethical sense." But in this parable the woman, *inasmuch as she is a woman*, does not come into consideration at all; it is rather the *leavening power* which introduces the point of comparison, that leavening power in the Church being the Gospel. Dr. Harrison's method of Scripture interpretation makes of the Scriptures a waxen nose, which one can turn and twist at will. He has made a mold of his own into which he presses Scripture. This is also seen from his identification of Hagar, the bondwoman, spoken of in the Epistle to the Galatians, with the woman in the parable of the Leaven, p. 87. He also presses the *entire* life of Joseph into a symbolic portraiture of Christ's humiliation and exaltation, p. 33. The fact that what Dr. Harrison says may not be contrary to any doctrine of Scripture does not make his *ewegesis* correct.

Dr. Harrison also teaches the millennium, "this longed-for golden age of the world's history," saying: "From all nature the curse will be lifted, while among men righteousness and peace shall prevail. *What was typified in the double days of Genesis* [italics our own] is thus to be realized in this twofold blessing."

May these few examples suffice. We regret that men who still in these days of wickedness and indifferentism and apostasy stand for the Bible doctrine of the atonement ignore the plain words of Scripture in favor of their own fanciful interpretations.

J. H. C. FERTZ.

Die vier Stimmen im vierten Evangelium. In der ursprünglichen Stilform verdeutscht mit einer kurzgefaßten Einführung in das Verständnis der Stimmtheilung von D. Dr. Johannes Jeremiaß. Verlag von Gustav Günther, Herrnhut in Sachsen. 1934. 98 Seiten 6×9. Preis: RM. 3.50.

Trotz der Schwierigkeiten, die gewöhnliche Sterbliche jedesmal vor sich sehen, wenn von Schallanalyse die Rede ist, setzt Dr. Jeremiaß seine Arbeit auf diesem Gebiet, die den Büchern des Neuen Testaments ihren apostolischen Charakter vindizieren soll, rüstig fort. Von den vier Stimmen, die er im Johannesevangelium unterscheiden zu können meint, ist die erste die des „Presbyters“ Johannes, die zweite die des Apostels Johannes selbst, die dritte die eines Petruschülers und die vierte die unsers Heilandes in ursprünglich griechisch gesprochenen Worten. Der Verfasser führt aus, wie er vermittels der Stimmtheilung zu diesen Aufstellungen gekommen ist. So haben wir in Kap. 1, 18 zum Beispiel die Stimme des Presbyters, der dort etwas von Andreas Gehörtes mitteilt, von B. 19 bis 24

hingegen die Stimme des Presbyters als Mitberichterstatters, in B. 27 ein Wort des Apostels Johannes, in B. 28 wieder ein Wort des Presbyters als Berichterstatters. Die Einleitung macht den heroischen Versuch, die schallanalytisch Ungebildeten in die Geheimnisse dieser Methode einzuweißen. Wer glaubt, daß ihm für Studien dieser Art Geschick eignet, sollte sich dieses Buch anschaffen. Durch den Druck werden die verschiedenen Stimmen kenntlich gemacht. Aus obigem geht hervor, daß der Verfasser meint, nicht der Apostel Johannes, sondern der sogenannte Presbyter Johannes, den bedeutende Gelehrte wie Zahn allerdings nicht als historisch anerkennen, sei der schließliche Verfasser des vierten Evangeliums. Er redet von ihm als Redaktor und Mitberichterstatter. Es ist das eine Anschauung, die wir nicht teilen können, freilich nicht aus schallanalytischen, sondern aus historischen Gründen. W. A r n b t.

The Vital Challenge of Biblical Certitude. By *C. W. Hale Amos, D. D.* Marshall, Morgan & Scott, Ltd., London-Edinburgh. American Agent: Zondervan Publishing House, Grand Rapids, Mich. 274 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. Price, \$2.50. Order through Concordia Publishing House, St. Louis, Mo.

An Anglican scholar, a graduate of Cambridge, discusses the modern attacks on the Bible and examines these from the standpoint of history, archeology, and science. Regarding the doctrine of creation he holds: "While we accept all that science establishes on the subject of creation, we accept all that God says, and simply because He does say it. When my reason, having verified the credentials of revelation, is convinced that God speaks and my reason is perfectly satisfied on that point, then faith accepts all that He says, and for the sole and simple reason that He does say it" (p. 90). Dr. Amos's reading has been wide and careful, and from it he draws much information upon the creation record. The apostolic teaching to him is "a sound delivery of doctrine, an unchangeable deposit, which cannot be touched or influenced by human philosophies" (p. 13). There is much apt quotation from modern thinkers, as when Professor McDougall is cited on materialism: "Materialism in the literal sense has gone never to return, but science still renders an account of man and the universe which, if not positively hostile, is yet adverse to every form of religion, however broadly defined, and obstructive to every form of moral effort" (p. 64). Or Huxley on miracles: "Atheism is as absurd, logically speaking, as polytheism. . . . Denying the possibility of miracles seems to be quite as unjustifiable as speculative atheism." *Spectator*, February 10, 1866 (p. 73). The student of the first chapter in Genesis will find much in this volume to strengthen the conviction that modern science has lost its attitude of cock-sureness regarding the origin of things. T. H. GRAEBNER.

God. A Cosmic Philosophy of Religion. By *John Eloy Boodin.* Mac-Millan. 240 pages, $5\frac{1}{2} \times 8\frac{1}{4}$. Price, \$2.00.

Another milestone in the retreat of modern science from the mechanistic conception of the universe. Prof. Boodin in this volume makes an attempt to substitute an idealistic world-view for the materialism that ruled the physical sciences until 1900 and that has been laid into ruins by the research into the constitution of the atom and of the cell. At the same time he intends to make clear to himself what God means to us;

and let it be noted that Boodin has for his conception of God only "the result of a long trial-and-error process," in other words, he discards revelation at the outset (p. 26). The departure from the classical or mechanical world-view is indicated by his confession that the world cannot be accounted for "on the probability of mere chance" (p. 57). Instead, the fundamental unity of matter throughout the universe indicates a "cosmic control" (p. 91). Especially "the creative intelligence of man could not have been brought about by nature's routine" (p. 117). So far good. But when Boodin essays to define his belief in God, he becomes exceedingly vague. For his knowledge of the Supreme Being he depends upon "rare moments when the divine comes to us as a beatific vision" (p. 44). We have read the book carefully, but fail to discover whether "the divine genius of nature" (p. 119) is a reality different from the universe; whether it is actually to be identified with space, or is a union of space and time (p. 149 f.); or whether God to the author is intelligence, will, personality. As for the doctrines of historic Christianity, — Creation, the Incarnation, the Atonement, — the book is throughout decidedly, outspokenly negative. Its value consists not in what it has to offer by way of a cosmic philosophy, but in its disavowal of the materialism which, until so recently, was dominating all science. THEODORE GRAEBNER.

Der junge Luther und Augustin. Ihre Beziehungen in der Rechtfertigungslehre nach Luthers ersten Vorlesungen 1509—1518. I. Teil (1934): Der Sententiar von 1509/10 und Geget der Psalmen von 1513—15 in seinem Verhältnis zu Augustin. II. Teil (1935): Der Geget des Römerbriefs 1515/16, des Galaterbriefs 1516/17 und des Hebräerbriefs 1517/18 in seinem Verhältnis zu Augustin. Von Lic. Adolf Hamel. Verlag C. Bertelsmann, Gütersloh. I. Teil: 349 Seiten 6×9. Preis, kartoniert: M. 13.30. II. Teil: 159 Seiten 6×9. Preis, kartoniert: M. 6.80; gebunden: M. 8.50.

Wer so gründlich, wie Hamel es getan hat, die Schriften Luthers und Augustins studiert, so genau vergleicht, so sorgfältig jedes Wort abwägt (der erste Teil enthält z. B. ein Register, das 123 Seiten umfaßt und alle Berührungen Luthers mit Augustin vermerkt, soweit der Verfasser sie feststellen konnte), wird davon reichen Segen haben. Und wer an der Hand dieser beiden Bücher sich aufs neue sagen läßt, wieviel Luther Augustin verdankt und wie weit er über Augustin hinausgegangen ist, der wird um so brünstiger die Gnade und Weisheit Gottes in der Zubereitung Luthers zum Reformator der Kirche preisen; er wird dann auch eifriger das studieren, was Luther über die Rechtfertigungslehre uns zu sagen hat. — Luther hat durch Gottes Gnade fleißig Augustin studiert und viel von ihm gelernt. Hamel zitiert (II, S. 2) Melanchthons Wort: „Omnia Augustini monumenta et saepe legerat et optime meminerat.“ (Vgl. St. L. A., XIV, 462: „Damals fing Luther auch an, die Bücher des Augustinus zu lesen, wo er in der Auslegung der Psalmen und in dem Buche ‚Vom Geist und Buchstaben‘ viele deutliche Aussprüche fand, welche diese Lehre vom Glauben bestätigten. Doch ließ er die Sentenzschreiber nicht ganz liegen. . . . Aber alle Werke des Augustinus hatte er oft gelesen und sehr gut ins Gedächtnis geprägt.“) Wieviel Luther dem Augustin zu verdanken hatte, sagt er selbst in der bekannten Stelle, auf die auch Hamel verweist (II, S. 8): „So ist mir diese Stelle des Paulus in der Tat die Pforte des Paradieses gewesen. Später las ich des Augustinus Schrift ‚Vom Geist

und vom Buchstaben, wo ich wider mein Erwarten darauf stieß, daß er auch die Gerechtigkeit Gottes in gleicher Weise auslegt von der Gerechtigkeit, mit der Gott uns bekleidet, indem er uns gerecht macht.“ (St. L. II., XIV, 448.) Wäre Luther aber bei Augustin stehen geblieben, so wäre es nicht zur Reformation der Kirche gekommen. Augustins Rechtfertigungslehre leidet an schweren Mängeln. Luther drückt dies in zarter Weise aus, wenn er zu obigem hinzusetzt: „Und wiewohl dies noch unvollkommen geredet ist und nicht alles deutlich ausdrückt, was die Zurechnung betrifft, so gefiel es mir doch, daß die Gerechtigkeit Gottes gelehrt werde, durch welche wir gerecht gemacht werden.“ Deutlicher, aus einer Disputation vom Jahre 1536: „Melanchthon: Augustin redet so, daß wir dafür halten müssen, wir seien gerecht durch den Glauben, das ist, durch unsere Erneuerung. Wenn das wahr ist, so sind wir gerecht nicht allein aus dem Glauben, sondern durch alle Gaben und Tugenden; das ist gewiß die Meinung des Augustinus. Und hieraus ist „die Gnade, die da angenehm macht“ [gratia gratum faciens], der Scholastiker hergekommen. Ihr [Luther] aber, haltet Ihr nun dafür, daß der Mensch gerecht sei durch jene Erneuerung, wie Augustinus, oder vielmehr durch die Gerechtigkeit, welche uns umsonst zugerechnet wird, und durch den Glauben, das ist, die Zuberficht, welche aus dem Wort entspringt?“ Luther: „Das ist meine Meinung, und davon bin ich aufs festeste überzeugt und gewiß, daß dies die wahre Meinung des Evangeliums und der Apostel ist, daß wir vor Gott gerecht sind allein durch Zurechnung der Gerechtigkeit, umsonst [imputatione gratuita].“ (St. L. II., XXII, S. 449.) Hamel weist nun nach, „daß Luther zwar in der Vorarbeit für die Entdeckung des reformatorischen Sinnes der iustitia von Seiten Augustins bedeutsame Förderung erfahren hat, daß er aber diese Erkenntnis letztlich unabhängig von Augustin gewonnen haben muß“ (II, S. 4). Augustin lehrte die sanative Rechtmachung, eine Rechtfertigung, die ihr Wesen in der Mitteilung sittlicher Kräfte hat (welche Mitteilung — entgegen dem Pelagianismus — ein reines Gnadengeschenk ist); ja Augustin ging sonderbarerweise so weit, daß er dieser von Gott gewirkten Heiligung ein Verdienst zuschrieb. Während Luther nun in den besprochenen Schriften diesem Irrtum Augustins nicht folgte, trotzdem er das Wort „Verdienst“ öfters aus Augustin mit herübernimmt (I, 138 ff.; 186 ff.), so hat er anfänglich die augustiniſche Lehre von der sanativen Rechtfertigung vortragen, die Rechtfertigung den Prozeß der Heiligung umfassen lassen (I, 118. 121. 205). „Die Frage, ob, wann und in welcher Form Luthers neue Erkenntnis von der Gerechtigkeit in der Psalmenvorlesung sich findet, ist nicht Gegenstand dieser Untersuchung“ (I, 161). Aber nun begegnen wir in der Römerbriefvorlesung der imputativen Rechtfertigung. Da heißt es: „Iusti, quia credunt in Christum, cuius iustitia eos tegit et eis imputatur“ (II, 86. 93). „Wir bemerken, wie weit der seiner vollen Höhe und Reife sich nähernde Luther in einem so wichtigen Begriff wie dem Glauben andere Bahnen einschlägt als Augustin“ (II, 154). Wer den Hauptartikel der christlichen Religion kennt und liebt, wird den Werdegang des Reformators, die Wege, auf denen Gott ihn zur Erkenntnis des Hauptartikels führte, mit höchstem Interesse und innigem Dank gegen Gott verfolgen. Er wird darum auch diese beiden Schriften mit Interesse und Nutzen lesen. Der Verfasser hat in der Tat gezeigt, wie es am Schluß heißt, „wie Luthers reformatorische Auffassung von der Rechtfertigung sich in einem klar fortschreitenden Prozeß entwickelte“, „wie er selbst Augustin und in ihm den Katholizismus schon in diesen Jahren des Werdens bis zum ersten offenen Konflikt überwunden hat, dabei aber auch die Wege des antipelagianischen Augustin zu Ende gegangen ist“ (II, 158 f.).

L h. E n g e l d e r.

The Soul's Sincere Desire. By *Glenn Clark*. Little, Brown, and Company. 114 pages, 8×5¼. Price, \$1.00.

This is a reprint of an article which appeared in the *Atlantic Monthly* of August, 1924, and has since been reissued in book form, of which the present edition is the 12th impression. The author says: "This much I can say from my use of it in my classes, that if anything proportionately equal to the effect upon a few can be expected from the many, some great—I might add, marvelous—effects will follow its being read by the readers of the *Atlantic Monthly*." The author claims that the art of praying in the manner of Jesus, whose every prayer was answered, has been lost, and rediscovered by himself. Jesus spoke in parables, *i. e.*, "Jesus looked at Reality through the lens of the divine imagination" (p. 23). "He looked right straight through them [the facts of life] into the underlying Reality of which they were the mere counterfeits or reflections. This is what the parabolic point of view consists of. He looked steadily at the dead girl until He could utter with absolute conviction, based upon perfectly clear understanding, this startling parable: 'The maid is not dead, but sleepeth.' He looked through the palsied sufferer until He could pronounce with conviction another parable, 'Thy sins are forgiven thee.' For to Jesus a parable meant simply the going back behind the fact to the Reality that the fact represents" (p. 27). Surely, it is a sign of the times that this pantheistic mysticism, replete with illogical conclusions and deductions, is so popular in our day that a book of this nature still retains its popularity ten years after its publication. THEO. LAETSCH.

Was heißt lutherisch? Von *Hermann Sasse*. Chr.-Kaiser-Verlag, München 13. Isabellastraße 20. 103 Seiten 6×9. Preis: RM. 1.60.

Diese Schrift ist nicht nur für das Verständnis der jetzigen kirchlichen Zustände in Deutschland von der größten Wichtigkeit, sondern sie führt geradezu ein in die Grundbegriffe, die mit der lutherischen Reformation zu verbinden sind. Es finden sich über diese Fragen viele ungenaue und verschwommene Meinungen, auch in sogenannten lutherischen Kreisen, daß wir uns wieder einmal darauf besinnen sollten, um was es sich bei dieser ganzen Frage handelt. Hierzu gibt dies Büchlein eine vortreffliche Anleitung. Viele Stellen sind geradezu überwältigend in ihrer epigrammatischen Kraft, wie z. B.: „Die evangelisch-lutherische Kirche ist keine Idee, sie ist eine Realität. Sie ist nicht stumm, sondern sie redet. Sie wäre ja nicht Kirche, wenn sie nicht Zeugnis abgelegt hätte und noch fortdauernd Zeugnis ablegte von dem, was sie ist, was sie gerade auch als lutherische Kirche ist.“ (S. 4.) „Die lutherische Kirche ist heute in Deutschland, menschlich gesehen und menschlich geredet, eine sterbende Kirche.“ (S. 6.) „Wenn die evangelisch-lutherische Kirche in Deutschland heimatlos wird, wenn sie im Mutterland der Reformation zugrundegeht, dann ist es Gott, der Herr der Geschichte, der ihren Leuchter wegstößt.“ (S. 19.) „Wir halten Luther wirklich für den bedeutendsten Menschen, der aus dem deutschen Volk hervorgegangen ist. Wir freuen uns seiner Größe. Aber wir behaupten, daß die lutherische Reformation aus der großen Persönlichkeit des Reformators nicht abgeleitet werden kann in dem Sinn etwa, wie das Lebenswerk Goethes aus seiner Persönlichkeit abgeleitet werden könnte.“ (S. 23.) „Die Kirche Christi, die eine heilige, katholische und apostolische Kirche, ist eine Wirklichkeit in der Welt. Als Kirche Gottes, als Leib Christi, ist sie zwar unsern Augen verborgen, so daß wir ihren Bestand niemals äußerlich feststellen können. Aber

wir dürfen glauben, daß sie dort wirklich vorhanden sei, wo die Kennzeichen der Kirche, die Predigt des Evangeliums und die Sakramente unsers Herrn Jesu Christi vorhanden sind." (S. 50.) — Es wäre zu wünschen, daß die Schrift in allen Kreisen der lutherischen Kirche Amerikas fleißig studiert würde. Jeder Pastor, der die deutsche Sprache noch einigermaßen beherrscht, wird von solchem Studium den reichsten Gewinn haben.

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

Missionary Forward Endeavor in the Light of the Book of Acts.

By *Prof. Theodore Hoyer*. Concordia Publishing House, St. Louis, Mo.
44 pages. Price, 15 cts.

In this brochure Professor Hoyer discusses, on the basis of the Book of Acts, a number of vital missionary topics, such as the divine Author, the object, the agents, the motives, the means, the methods, the material, and the results of mission-work. Originally the essay was read before the Southern Illinois District Convention, but its great practical value prompted Concordia Publishing House to put it on the general market for wider use and distribution. Here are eight important lectures on missionary work, which ought to be brought to the knowledge of our people, both young and old, interested and apathetic, for the more zealous prosecution by our Church of that paramount work which our ascending Lord by His last command made obligatory on us. The essay is the mature fruit of thorough, painstaking research and deserves careful perusal by pastors and laymen.

J. T. MUELLER.

The Borderland of Right and Wrong. An Essay on the Adiaphora, based on Article X of the Formula of Concord and delivered at the Texas District Convention of 1934. By *Prof. Theodore Graebner, D. D.* Concordia Publishing House, St. Louis, Mo. 27 pages. Price, 10 cts.

This little brochure contains an essay so timely and practical that we should like to see it in the hands of all our pastors, teachers, and intelligent laymen for thorough study and discussion — a treatise on Article X of the Formula of Concord from the viewpoint of present-day problems and questions. We quote the chapter titles to indicate the rich and varied material that is here offered: Adiaphora (a general introduction); I. Ceremonies; II. Making a Sin of Indifferent Things; III. The Problem of the Weak Brother; IV. Adiaphora Imply the Right of Difference of Opinion; V. The Changing Nature of Adiaphora; VI. Things Indifferent May Lose Their Indifferent Character; VII. The Wrongful Use of Rightful Things; VIII. No Longer on the Borderland, but Inherently Sinful; the last chapter covering such subjects as the Lodge and the Dance. Clear and deep thinking, sharp, subtle distinctions, excellent illustrations, numerous quotations from synodical and extrasynodical theological literature, thetical and antithetical exposition — all these matters are here ingeniously interwoven in the production of a little theological masterpiece, which is as interesting as it is instructive. We are sure that the treatment of such subjects as fundamentals and non-fundamentals, the relation of adiaphora to church-fellowship, and such details as the use of grape-juice in the Lord's Supper, liturgical worship, bridge parties, parochial lines, — to mention only a few items, — will cause many to restudy the entire field of adiaphora. Here is valuable source material — or shall we say *Ersatzmaterial*? — for conferences that have exhausted the usual stock of topics.

J. T. MUELLER.

Psychology and Life. By *Leslie D. Weatherhead*, formerly Lecturer in Psychology for the Workers' Educational Association. The Abingdon Press, 1935. 280 pages, 5×7½. Price, \$2.00. Order through Concordia Publishing House, St. Louis, Mo.

We can well understand the fact that this book has received some very enthusiastic comments from all sides; for it is an unusual book, with an unusual appeal. It is a treatise on the principles of psychological therapy as the average pastor ought to know them. It is not as technical as some other recent books in this field and yet shows a thorough knowledge of the field. The Christian viewpoint is most refreshing; for the author is a great preacher with extended experience, a lecturer of wide renown, a scholar in the highest sense, and a Christian gentleman in the best sense of the word. We cannot always agree with his statements, as when he says (p. 218): "Fear is an instinctive emotion taken over from our animal ancestors"; p. 200: "We have no right to suppose that a child should give us obedience and loyalty and affection because we happen to be his parent." But over against these and a few other weak spots we have the general trend of the discussion and in particular pages upon pages of sane and wholesome advice concerning the treatment of difficulties connected with conditions and attitudes of mind. The chapters on The Inferiority Complex and on Fear, Anxiety, Phobia, and Worry alone are worth the price of the book.

P. E. KRETZMANN.

Manual for Lutheran Saturday-schools, Summer-schools, and Week-day Religious Instruction. By *A. C. Stellhorn*. Published under the auspices of the Board of Christian Education of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 65 pages, 6×9. Price, 35 cts.

This manual is the result of several years of work in selecting the schedules, courses, methods, text-books, aims, standards of achievement, and other factors which would seem important in the establishment of the agencies mentioned in the title. As Secretary of Schools of Synod's Board of Christian Education the author has had every opportunity to familiarize himself with the field, so that his General Suggestions in the first part of the *Manual*, as well as the specific directions pertaining to Saturday-schools, summer-schools, and week-day religious instruction, present just those practical features which will be of direct service to the men in the field. It would be a distinct blessing to our educational work if the program of these educational agencies everywhere could be standardized in keeping with the suggestions contained in this Manual.

P. E. KRETZMANN.

Junior Catechism. Fifty-two Lessons Based on Luther's Enchiridion, with a Bible-story to Illustrate Each Lesson. By *J. A. Dell*. The Lutheran Book Concern, Columbus, O. 224 pages, 5¼×7½. Price, 50 cts.

The author himself states in the Foreword: "This book is not intended to be a substitute for any of the explanations of the Catechism now in use in pastors' confirmation classes. It is rather an explanation for younger children who are not yet in the pastor's class. The text of Luther's Small Catechism used is the intersynodical translation, published

in 1929. . . . The hymns suggested are from the *American Lutheran Hymnal*." The Bible-stories used in presenting the respective section of the Catechism are given in simple language. The exposition of the Catechism text is, on the whole, couched in language which will fit the mental capacity of children in the Junior and Intermediate stages. Pastors who have classes of this type, possibly on Saturdays, will be able to derive some benefit from the study of this book. One can easily make his own lesson plans from the text of our Catechism on the same order.

P. E. KRETZMANN.

Catechetical Preparations. Part III: The Lord's Prayer. The Sacrament of Holy Baptism. The Office of the Keys and Confession. The Sacrament of the Altar. By the *Rev. Prof. T. C. Appelt*, Professor at Concordia Teachers' College, River Forest, Ill. 126 pages, $5\frac{1}{8} \times 7\frac{3}{4}$. Concordia Publishing House, St. Louis, Mo. Price, 65 cts.

It was a distinct pleasure to receive this small volume for review in these columns. For years we have been looking for some one to furnish the concluding volume of the series called Catechetical Preparations. The booklets on Parts I and II of the Catechism have been on the market for many years, and for that reason the absence of the concluding section of the work was keenly felt. Professor Appelt has followed the plan of the first volumes. Without adhering in a slavish manner to the original of Dr. G. Mezger's *Entwuerfe* he has succeeded in presenting the gist of that classic in the field of Catechetics. We agree with the statement of the publisher: "Any catechist desirous of having within convenient reach a handbook that will render material assistance in the conscientious planning and preparation of the Catechism lesson will be grateful for this book, in fact, for all three books." For work in catechumen classes, in particular, these books are a *desideratum*.

P. E. KRETZMANN.

How Often should a Christian Receive Holy Communion? By *M. S. Sommer*. 24 pages, $4\frac{1}{2} \times 6$. Concordia Publishing House, St. Louis, Mo. Price: Single copy, 10 cts.; dozen, 96 cts.; 100, \$7.40, and postage.

This is a revised edition of Tract 81, well known in our circles. Statistics show that our Christians do not attend the Lord's Table as frequently as they should, and the Word of God points out the danger of neglecting the means of grace. Professor Sommer's little pamphlet has already reminded many a communicant of the manifold blessings which attendance at the Lord's Table assures to the believing communicant, and we urge all our pastors to call the attention of all their members to this little booklet. It ought to be placed into the hands of all newly confirmed or sent to all communicant members at the expense of the congregation. The result and the blessings would more than justify the expense incurred.

THEO. LAETSCH.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 224 pages, 6×9 . Price, \$1.00.

The *Statistical Year-Book* of our Missouri Synod this year observes its fiftieth anniversary, the first book having been issued in 1885. Our

statistician, the Rev. E. Eckhardt, on pages 203—224 gives tables and graphs and maps referring to the past fifty years: the officers of Synods and Districts, expenditures for home missions, summarized statistics of pastors and congregations, students at colleges and seminaries, expenditures for foreign missions, candidates and calls, delegate conventions, moneys raised, etc. These tables make a very interesting study; we read, for instance, that in 1884 the expenditures for home missions were \$13,820, and in 1931 they were as high as \$1,019,195, in 1884 we had 803 pastors, and to-day we have 3,186.

The *Year-Book*, of course, carries the usual statistics of our Districts, tables showing the number of pastors and congregations in various parts of the country, languages used in services, church attendance, property value, list of institutions and faculties, students and candidates, charitable institutions, anniversaries and dedications, financial report, religious bodies in America, etc.

It goes without saying that every pastor ought to study this anniversary edition of our *Year-Book*. But we believe that many a layman would be thankful to have his attention called to it. Our statistician, the Rev. E. Eckhardt, has put much careful and painstaking labor into the making of this anniversary *Year-Book*. We desire herewith to make public and thankful acknowledgment of this fact. The price asked for the book does not pay our Publishing House for the laborious type-setting and the printing.

J. H. C. FRITZ.

BOOKS RECEIVED.

From the Abingdon Press, New York, Cincinnati, and Chicago:—

Children of Galilee. By *Elisabeth Edland*. 16 pages, 5×7½.

Luthertum. Herausgegeben von J. Bergdolt, S. Schöffel, H. Meijer und andern. Deichert, Leipzig. Neue Folge der „Neuen Kirchlichen Zeitschrift“, 46. Jahrgang, Heft 3. 32 Seiten. — O. Profsch: „Wortoffenbarung“; K. Bornhäuser: „Zur Auslegung von Matth. 25, 31—46“; J. Bergdolt: „Der neue Staat und die neue Kirche, vom Ausland her gesehen“; H. Schomerus: „Randbemerkungen“; J. Bergdolt: Zeitschriften- und Bücherbericht. — Heft 4. 32 Seiten. — W. Clert: „Die Zukunft der evangelisch-theologischen Fakultäten“; K. Karner: „Der Zusammenhang der Selbstmordhäufigkeit mit der Konfession“, I. Teil; H. Schomerus: „Randbemerkungen“; J. Bergdolt: Zeitschriften- und Bücherbericht.

NOTICE TO OUR SUBSCRIBERS.

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