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## CONTENTS

	Page
The Training of Ministers. J. H. C. Fritz.....	881
Einige roemische Gesetze im ersten Drittel des vierten Jahr- hunderts. R. W. Heintze.....	885
The Study of the Apocrypha by the Preacher. H. H. Kumnick	899
Are We Using Our Septuagint? P. E. Kretzmann.....	906
Der Schriftgrund fuer die Lehre von der satisfactio vicaria. P. E. Kretzmann.....	912
Outlines on the Eisenach Epistle Selections.....	916
Miscellanea .....	928
Theological Observer. — Kirchlich-Zeitgeschichtliches.....	933
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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ARCHIVE

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**Book Review. — Literatur.**


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**Paul's Secret of Power.** By *Rollin H. Walker*. The Abingdon Press, New York, Cincinnati, Chicago. 181 pages, 5×7½. Price, \$1.00. Order through Concordia Publishing House, St. Louis, Mo.

Dr. Walker is professor of the English Bible at Ohio Wesleyan University, and as one would expect, the studies here submitted testify to his extensive and intensive occupation with the Holy Scriptures. The results of his researches and meditations he succeeds in setting forth in gripping language. The book is not intended to be a life of St. Paul, but endeavors to uncover the fountains of the amazing power of the apostle and his message. Some of the headings of the twelve chapters should be mentioned here to show the reader what aspects of Paul's work the author has in mind: "Utilizing the Advantages of a Providential Background"; "Power through Responding to the Divine Revelation"; "Power through a Great Conception of Christ"; "Power through Freedom from Legalism"; "Power from Crucifying Self"; "The Dynamic of a Great Hope." Sets of questions for study and discussion, one set for each chapter, conclude the volume. The various chapters are conveniently subdivided, and the resulting sections are given headings of their own. In endeavoring to evaluate the fascinating book theologically, I was struck by the author's vigorous rejection of the fallacy of autosoterism, and I cannot forbear quoting a few striking sentences (p. 26): "It is only after men have been lamed like Jacob in their ineffectual wrestling with the Angel of the Lord that they are capable of receiving His blessing. In the Epistle to the Romans (1—3) Paul declares that this failure of mankind to save themselves by the methods which they have so carefully worked out is a universal experience. Both Jews and Greeks, in spite of all their religious performances, he says, are under sin. Man's self-evident attempt to climb up to heaven on a ladder of his own making has been a failure." That is a doctrine which our haughty age, proud of its scientific achievements, stands much in need of. As I read the chapter dealing with the meaning of Christ and His work, I could not suppress the wish that the doctrine of the deity of our Lord and that of His vicarious atonement had been set forth with more triumphant clarity. Here and there I found a statement which evoked my unqualified dissent; for instance, p. 43, where the author says, in meeting the objection that some modern inquirer may not be able to accept the high doctrine concerning Christ which Paul teaches: "The answer is very simple. No one is required to work himself up to a theological position that has no relation to his experience." Christ is what He is, and we have no right to take away, or permit somebody else to take away, one little ray from the glory which is His divine possession. The polemic against insistence on adherence to a comprehensive creed (p. 62) is another such passage. Though the book, then, cannot receive the full endorsement of a conservative Lutheran, it abounds in green oases where cooling springs are bubbling and pleasant shade refreshes the weary traveler.

W. ARNDT.

**Glaubenslehre für Gebildete.** Von D. Erich Schäder, Professor der Theologie und Geheimer Konfistorialrat in Breslau. Verlag von C. Bertelsmann in Gütersloh. 1933. 232 Seiten 6×8½. Preis: Kartoniert, M. 6.50; gebunden, M. 8.

Wie viele Heilswahrheiten darf ein Theolog leugnen, ehe ihm das Prädikat „positiv“ abgesprochen wird? Man ist da in Europa sehr liberal. Schäder wird unter die positiven Theologen gerechnet. Er verwirft aber die Inspiration und alleinige Autorität der Heiligen Schrift. „Von dieser gehen höchst verwunderliche Begriffe in den Köpfen hochgebildeter Menschen um.“ Ihnen „erscheint die Bibel immer noch als geheiligter Kodex“, „Produkt des übernatürlichen Gottesgeistes“. „Sie halten deshalb jenen äußerlichen, katholisierenden Glauben an die Schrift als inspiriertes Ganzes für die ihr angemessene Position.“ (S. 18 f.) Der christliche Glaube ist nicht „Bejahung religiöser Wahrheiten oder Lehren auf die äußere Autorität . . . der Heiligen Schrift hin.“ (S. 38. 74.) Trotz dieser Stellung wird Schäder gar den „Bibeltheologen“ zugezählt. (Vgl. z. B. F. Rattenbusch, Die deutsche evangelische Theologie usw., S. 68.) Diese Stellung gilt eben als die positive, und darauf beruft sich Schäder. „Es gilt von der gesamten offenbarungsgläubigen Theologie des 19. und 20. Jahrhunderts, die auf den Charakter wissenschaftlicher, das heißt, sachgemäßer, Forschung das nötige Gewicht legt“, daß „sie den Gedanken der sogenannten Verbalinspiration der neu- und alttestamentlichen Bücher abgestoßen hat.“ (S. 18.) Freilich behauptet Schäder durchweg, daß er „Worttheologie“ treibe. Und dieses Wort Gottes findet sich in der Heiligen Schrift. Aber nicht alles, was in der Heiligen Schrift geschrieben steht, ist Gottes Wort. Und was davon Gottes Wort ist, ist ursprünglich Menschentwort; aber es wird für uns Gottes Wort „so, daß Gottes machtvoller, persönlicher Geist oder sein Machtwille sich mit jenem Wort vergangener Menschen verbindet und durch dasselbe an uns wirkt“. (S. 65.) „Der Heilige Geist ist es, der das Menschenwort des Evangelium zum Worte Gottes an uns macht.“ (S. 30.) Und wer sagt uns, welche Stücke der Heiligen Schrift nicht Gottes Wort sind (das heißt wohl, nicht solche Stücke, mit denen Gottes Machtwille sich verbinden kann)? Das muß uns unser Glaube sagen. „Der Glaube hat die Fähigkeit und die Aufgabe, den Kodex der Bücher des Neuen und Alten Testaments daraufhin zu beurteilen, ob und wiefern er Gottes Wort enthält.“ (S. 74.) Der Glaube wird uns z. B. sagen, „was sich etwa in den einzelnen Büchern des Alten Testaments an judaisierenden Bestandteilen zeigt“. (S. 73.) Der Glaube im Christen ist darum die eigentliche Quelle der Lehre und die eigentliche Autorität. Es heißt da z. B.: „Lassen wir jetzt den Glauben zum Ausdruck kommen.“ (S. 182.) „Vom lebendig-wirksamen Wort“ (das den Glauben schafft) „schließt der Glaube direkt auf die Welt“ (S. 104) und kommt so zur Lehre von der Schöpfung. (Wie er dabei zu dem Satz kommt: „Gottes Schaffen ist ewig, aber das Produkt seines Schaffens, die Welt, ist zeitlich“, ist nicht ersichtlich.) „Alles, was in der Glaubenslehre über den Glauben gesagt wird, ist schließlich Selbstausgabe des Glaubens.“ (S. 69.) „Eine Konsequenz aus den Grundpositionen des christlichen Glaubens ist diese Lehre nicht.“ (S. 232.) Schließlich: „Der Glaube hat in der Jesufrage das letzte Wort.“ (S. 182.)

Welche christologischen Wahrheiten darf der positive Theolog verwerfen? Schäder verwirft „die Lehre des Athanasius von der vollen Teilhaberschaft Jesu Christi an dem Wesen Gottes“ (Homoufie, S. 164). Er ist ausgeprochenermaßen Subordinatianer. „Die Unterordnung Jesu unter Gott gehört, weil sie ihm

als dem Sohne Gottes eignet, zu seiner Gottheit. . . . Diese am Bibelwort erwachsene Erkenntnis der neueren Theologie ist unter den Gebildeten weit-  
hin unbekannt. Sie wissen nur von der kirchlichen Lehre der Gottheit und der  
reinen Gleichstellung Jesu Christi mit Gott.“ (S. 26.) Sie müssen sich an den  
Gedanken „der Unterstellung des Sohnes unter den Vater-Gott“ gewöhnen.  
(S. 180.) Die Athanasianer lehren: „Jesus hat die göttliche Natur.“ Aber  
„im Neuen Testament heißt es das nicht einfach“. (S. 165) Schäfer sagt aller-  
dings öfters: „Jesus ist Gott“, aber er sagt lieber: „Jesus ist gottheitlich.“  
Und worin besteht diese Gottheitlichkeit Jesu, „diese eigentümliche Art der Got-  
theit Jesu“ (S. 170)? Die Schrift „stellt Jesus als den sündenvergebenden  
machtvollen Träger seines Geistes Gott an die Seite“. (S. 179.) „Jesus Gott-  
heit besteht in der persönlichen Teilhaberschaft an Gottes Geist.“ (S. 208.) Was  
sagt Schäfer zu der Zmeinaturenlehre? Dies: „Wie soll aus der Vereinigung  
beider Naturen eine Person, ein Ich werden? Das kirchliche Dogma nimmt an,  
daß das menschliche Ich bei dieser Verbindung sozusagen ausgeschaltet wird.“ (?)  
„Das Gottheitliche an oder in Jesus soll die personbildende Größe sein. Aber ist  
Jesus dann noch der Gott Mensch?“ (S. 165.) Übrigens, redet hier der  
Glaube, „der in der Jesusfrage das letzte Wort hat“, oder die Vernunft?  
Ist Jesus von der Jungfrau Maria geboren? „Der dogmatischen Annahme  
gerade der jungfräulichen Geburt stehen eine Reihe literarischer Bedenken gegen-  
über, so dies, daß außer Markus auch Johannes und Paulus nicht von ihr reden.  
Der Glaube, der entscheidend an dem geschichtlich-wirksamen, gekreuzigten und  
auferstandenen Herrn hängt, hat ein unbedingtes Interesse an dem Ergebnis von  
der Herkunft Jesu aus Gottes neuschöpferischem, wunderbarem Wirken, aber  
nicht an dem Besonderen der Herkunft von der Jungfrau Maria.“ (S. 181.)  
Konnte Jesus sich irren? Jesus hat sich in seiner Lehre von der Existenz  
Satan's nicht geirrt. Das darf man nicht annehmen. Aber „ein Irrtum Jesu  
in irgendeiner literarischen, historischen oder lokalen Angabe bedeutet für den  
Glauben an ihn, für die durch Gottes Geist vermittelte Glaubensautorität des  
Herrn, nichts“. (S. 153.) — Worin unterscheidet sich eigentlich die positive von  
der liberalen Theologie? D. William Sunday sagt: „Christology is the strongest  
dividing-line between the modern positive school in Germany and the lib-  
eral.“ (See Champion, *Personality and the Trinity*, p. 83.) Der Liberale  
behandelt Jesus als einen bloßen Menschen; der Positive lehrt noch irgendwie  
seine Gottheit. Hier in Amerika, in lutherischen und reformierten Kreisen, würde  
ein Theolog, der von der Gottheit Jesu redet wie Schäfer, jedenfalls den libera-  
len, modernistischen Theologen zugezählt werden.

Schließlich, muß ein positiver Theolog die stellvertretende Genugtuung lehren?  
Nicht mehr seit den Tagen Hofmann's. Schäfer lehrt: „Die altprotestantische  
Theologie hat das Sterben Jesu Christi in folgender Weise gedeutet. Es voll-  
zieht sich hier eine stellvertretende Genugtuung an die Heiligkeit und Gerechtigkeit  
Gottes. . . . Diese Anschauung ist dem biblischen Evangelium oder dem Worte  
Gottes und mit ihm dem Glauben fremd. Das gilt nun aber vollends, wenn  
diese Auffassung des Kreuzestodes eine vulgäre Form annimmt, in der sie auch  
unter den Gebildeten umgeht. . . . Man stellt sich nämlich den Sachverhalt so vor,  
daß Jesus Christus durch sein stellvertretendes Strafleiden Gott vom Zorn zur  
Gnade umgestimmt habe.“ (S. 24 f.) Was lehrt nun Schäfer? Er redet von  
Stellvertretung, von einer „eigenartigen Stellvertretung“. (S. 196.) Er denkt  
sich die Sache so: „In Christus lebte während seiner geschichtlichen Wirksamkeit

die Gnade Gottes mit ihrer weltüberwindenden Macht. Aus der Vollmacht heraus, die hierin beschlossen lag, hat Jesus bei Lebzeiten Sünden vergeben. . . . Seine Vergebung bedeutet, daß er als der Versöhner, in der Fülle heiliger Liebe, zu uns kommt, unser Inwendiges erfasst und im Glauben schöpferisch erneuert. . . . Für den Herrn bedeutete seine vergebende Tätigkeit immer ein Leiden. Er gab sich keinem Gliede seines Volkes vergebend hin, ohne irgendwie, abgestuft, unter Irrtum, Verkennung, Kleinglauben, Sorgenfuss, Bosheit zu leiden. . . . Der Herr hat auch im Sterben Vergebung geübt. . . . Nun ist das Leiden, welches die Sünde dem Herrn antut, auf seiner Höhe. Die Gnade Jesu Christi entfaltet also hier die ganze Energie von Geduld und Treue. . . . Im Sterben vollendet sich die Gerechtigkeit Jesu. Er tut im Gehorsam gegen Gott das Äußerste. Deshalb hat er auch hier, der vollendeten Sünde gegenüber, die Vollmacht, Gnade zu üben.“ (S. 190 ff.) Klar ist die Sache nicht. Und wenn man den ganzen Abschnitt, S. 189—197, im Zusammenhang liest — und zehnmal genau liest —, die Sache wird nicht klar. Was Schäder nicht annehmen kann, das kann er klar sagen: „Zunächst kann keine Rede davon sein, daß Gott Jesus selber im Tode richtet. . . . Dies ist eine absolut unmögliche Vorstellung. . . . ‚Gott hat den, der von keiner Sünde wußte, zur Sünde gemacht, aber nicht zum Sünder, nicht zum Schuldigen, den persönlich Verwerfung trifft.“ (S. 195.) — Wie gestaltet sich demnach Schäders Rechtfertigungslehre? Was meint er, wenn er sagt, daß die Vergebung bedeutet, daß der Versöhner uns im Glauben schöpferisch erneuert? Bischof D. Zänker, der ihm nicht abhold ist, stellt die Sache so dar: „Für Schäder ist ‚der tragende, letzte Sinn der Rechtfertigungslehre gar nicht der, daß dem Sünder die Entlastung von der Schuld oder die Seligkeit des versöhnten Gewissens zuteil wird. Er liegt darin, daß der Mensch der sündigen Ferne von Gott unter die Leitung des heiligen Gottesgeistes tritt oder den Geist Gottes empfängt. . . . Rechtfertigung ist diejenige Wirkung Gottes, durch welche er den Sünder mit sich in Gemeinschaft versetzt.“ (Das Wort Gottes, E. Schäder, S. 79.) Den Streit um den Unterschied zwischen Gerechtfertigung und Rechtmachung hält Schäder für einen Schulstreit, der endlich aufhören müsse.“ (Allg. Ev.-Luth. R. Z., 11. Oktober 1935.)

Das Schlußwort Zänkers möge hier noch Platz finden: „Es ist nicht zu verwundern, daß Schäder bei seiner grundsätzlich theozentrischen Einstellung von der neuen Welle, die durch die dialektische Theologie heraufbeschworen wurde, ganz besonders stark berührt worden ist und daß umgekehrt die dialektische Theologie manches an Schäders Theologie als Halbheit empfindet.“ Th. Engelder.

**God in Action.** By Karl Barth. Translated by Elmer G. Homrighausen and Karl J. Ernst. Round Table Press, Inc., New York. 143 pages, 5½×8, including an appendix of oral expositions made by Barth. Price, \$1.75.

All students of theology interested in the Dialectical Theology will be grateful to the translators and publishers of the five addresses by Karl Barth contained in this handsome, handy volume. Barth is still the chief exponent of the Theology of Crisis, and no matter what assenting or dissenting pupils of his may write, the theological world still desires to hear what Barth himself has to say in exposition of his theology. The addresses, here offered to English and American students of German theology in a good translation, were originally delivered in German or French before

pastoral conferences in various parts of Switzerland and represent Barth's specific teachings on Revelation, the Church, Theology, the Ministry, and the Witness Function of the Believer in the World. Barth here speaks a little more clearly than he does in his more learned works; yet his usual obscurity of diction and style crops out even in these popular talks and often leaves the reader at a loss to understand what he really means to say. Barthianism arose as a revolt against the pantheism, Pelagianism, naturalism, rationalism, and secularism of his time, urging a speedy and absolute return to the Reformation. But what Barth has proclaimed was neither genuinely Lutheran nor strictly Reformed, but a sort of religious philosophy built around the central thought of God's sovereignty and man's absolute dependence upon Him in the realm of nature and grace. Though both thoughts are Biblical if properly understood and interpreted, Barth, in his new religious system, has become a rationalist himself, unable to direct his students rightly according to the divine truth. Throughout the five addresses offered in this book the reader will find truly Biblical statements, especially in the one entitled "The Ministry of the Word." But there are also many more statements in which the traditional Christian faith is disavowed; and there are still more in which the presentation of ideas is so vague and obscure that the reader fails altogether to understand what is meant. Just to mention a few instances. Barth speaks of *revelation* as *being God Himself* (p. 15: "Revelation is God Himself"). Then again he speaks of revelation as being an act of forgiveness or even an act of sanctification (p. 18). Or he speaks of the Holy Scriptures as being the true authority in religion, since in them God Himself speaks. Yet according to Barth not the Bible is the Word of God, but that which is revealed to him who studies the Bible. He writes: "The Scriptures govern the Church and not the Church the Scriptures" (p. 30). He adds, however: "But note well, the Scriptures as a tool in God's hands; for they are only human testimony of divine revelation" (*ibid.*). Barth thus makes the Bible a human book and so advances no higher in his bibliological belief than did the destructive critics and other heretics whose unbelief he so stoutly condemns. After all, he is only another *Schwaermer*, and one who is all the more dangerous for the very reason that he pretends to be loyal to the traditional faith. Of the *Church*, Barth teaches that it exists wherever the Scriptures speak and where man hears God (p. 29). But he makes no distinction between the Law and the Gospel, and nowhere does he describe the members of the Church as believers in Christ, as did Luther. Of *Theology* he says: "Theology's essential hypothesis, or axiom, is revelation, which is God's own act, done in His Word and through His Word" (p. 41). However, a few pages later he declares: "Theology is a human and not a divine work. Theology is service to the Word and is not itself the Word of God" (p. 49). Is theology, then, human revelation by which the Word of God is revealed? Why does Barth not speak more clearly? Already in America great praise has been bestowed upon Barth and his school, but every one who is fully truthful must contend that he is both a *Schwaermer* and a *Schwaetzer*. As *Schwaermer* he separates authority in religion from the Holy Scriptures and places it in subjective feeling. As *Schwaetzer* he speaks, not to instruct, but to obscure and

mystify. But even so, it is a truly laudable piece of work which the publishers of these addresses have done in making the false prophet Barth accessible to the study of English Bible scholars and so subject to critical examination in the light of Scripture and to just condemnation on the basis of the objective Word of God.

J. T. MUELLER.

**Neue Texte zur Bibelverdeutschung des Mittelalters.** Mit zwei Bildtafeln und einem Anhang: „Perikopenschlüssel für zehn Heiligenmessen in deutschen Quellen.“ Herausgegeben in Gemeinschaft mit Artur Thomass Hatto, Fritz Züllicher, Willy Lüdtke und Ludwig Wolff von Hans Volmer. Akademische Verlagsgesellschaft Athenaion, Potsdam. 274 Seiten  $6\frac{1}{2} \times 9\frac{1}{2}$ . Preis: RM. 24.

Mit Freuden begrüßen wir diesen weiteren Band in dem großen Unternehmen der Herausgeber, die Geschichte und die Texte der vorlutherischen Übersetzungen der Bibel in die deutsche Sprache zu bieten. Die Hauptarbeit an diesem Bande hat auch in diesem Falle der Hauptredakteur getan; aber die Beiträge von Hatto, „Eine deutsche Apokalypse des 14. Jahrhunderts“, Wolff, „Die Reimbibel des Pfaffen Könemann“, Züllicher, „Die Revision der Olmützer Handschrift“ und „Die Evangeliiare Wien und Hambura“, und Lüdtke, „Perikopenschlüssel“, sind hervorragende Leistungen auf diesem Gebiete. Den Abschluß des ganzen Buches bilden sehr dankenswerte Register. Auch die beigegebenen Tafeln erhöhen den Wert des ganzen Bandes um ein bedeutendes. Nicht nur für den Theologen, sondern für jeden, dem die Geschichte der deutschen Sprache und der deutschen Kultur nicht gleichgültig ist, ist dieser Band sehr wertvoll.

P. C. KREJMAN.

**Kagawa the Christian.** By Jan Karel Van Baalen. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 110 pages,  $5\frac{1}{2} \times 7\frac{1}{2}$ . Price, 50 cts.

The Japanese evangelist Tojohiko Kagawa, who visited America early this year and spoke before thousands of people in many of our large cities, has become the storm-center of criticism, and the present book is one of the many biographies and descriptions of the man which attempt to awaken and maintain a sympathetic interest in this messenger from the Far East. The author of this book certainly makes every effort to present Kagawa in the most favorable light. But even he must make the concession "I am convinced that my former classmate and friend Kagawa has perhaps not fully escaped the influence of theological tendencies which run contrary to his fundamental convictions." (P. 36.) The many quotations from Kagawa's books which he offers bear this out. Time and again one is constrained to note on the margin: What does the man mean to say? Can this be considered adequate? etc. One is forced to the conclusions: Kagawa may in his own heart believe in the atonement wrought by the blood of Jesus Christ, but he is at best a poor theologian in expressing the Scripture doctrines clearly and adequately, and he lacks theological balance. As long as he has not fully grasped the truths of the Scripture, he should not presume to be a teacher of others. Even if he is not a Modernist, his language often smacks of modernistic tendencies. It is doubtful whether his teaching will really lead souls to Jesus, the Savior of sinners.

P. E. KRETMANN.

**Portraits of Christ in the Gospel of John.** By *Harold Samuel Laird*.

The Bible Institute Colportage Association, Chicago. 126 pages, 5¼×7½. Price, 75 cts.; paper covers, 20 cts.

This book makes acceptable reading. The brief meditations assert the doctrine of Christ's deity and of the vicarious atonement under such chapter heads as "The Son of God"; "The Son of Man"; "The Great Physician"; "The Bread of Life"; "The Light of the World"; "The Resurrection and the Life"; "The Humble Servant"; "The Sender of the Holy Spirit"; "The Uplifted Savior."

J. H. C. FRITZ.

**The Art of Ministering to the Sick.** By *Richard C. Cabot, M.D.*, and

*Russell L. Dick, B.D.* The Macmillan Co., New York. VIII and 384 pages, 6×8¾. Price, \$3.00. Order through Concordia Publishing House, St. Louis, Mo.

The authors hope that this book "will be of interest to all who care for the sick: to doctors, nurses, social workers, and to the sick themselves, as well as the ministers, to whom it is addressed primarily." In our opinion the authors have succeeded in putting together a very valuable book, brimful of helpful information and practical suggestions as to the technique of ministering to the sick, and no pastor, inexperienced or experienced, can read the book without deriving real benefit, becoming better qualified to perform his duties as *Seelsorger*. We should like to call attention to a number of chapters which we have found especially helpful, though we cannot always agree with the position taken by the authors. Chapter II, "Special Advice on Work with the Sick," offers 24 specific and 10 general rules for the pastor's department in the sick-room. Two samples, taken at random, may be welcome to our readers. "Sympathy can be given in a way that does harm. The sufferer should be made to realize that you share his pain; but if you dwell on his feelings you can unman him." (P. 21.) "A Christian minister can never be insulted or more than momentarily irritated by the patient because he is a patient." (P. 26.) Simple rules, most of them, and most of them quite self-evident, yet so often forgotten. There is Chapter III, "Institutional Problems," devoted chiefly to the best manner of meeting the various complaints of patients against the doctors, the institution, the nurses, etc. Chapters of special value to the young pastor are IX and X, "*Vis mediatrix Dei*" and "Points on Common Diseases," the former presenting a picture "of what nature does to keep the body sound despite the strains which challenge its strength in health as well as in disease" (p. 119), while the latter briefly and accurately describes a number of diseases every pastor should recognize. Chapter XVIII, "Note-writing," to mention only one more, urges the pastor to write out extended notes on his experiences and impressions at every visit and offers an outline and an instructive illustration. On p. 260 we read: "Doubtless it will be said that the minister has no time to keep notes. That sounds familiar. Lazy doctors say the same thing, but competent doctors, no matter how busy, keep notes, because they know that they cannot otherwise do good work. Are ministers busier than doctors?"

The book unfortunately reflects the modernistic viewpoint time and again, which makes it necessary that the Lutheran, Scriptural, background be supplied by our readers. On p. 312, for instance, we read: "We have



made no reference to salvation in this chapter or in the former pages. Some will ask: 'Is it not the purpose of the clergy to work for the patient's salvation, especially at the time of death?' The conception of the ministry as a life of 'saving souls' by pulling them back from the brink before they plunge to their doom involves beliefs which we do not hold. At what point in a person's spiritual growth, salvation begins or at what point it is accomplished is beyond our power to estimate. Some will object to our conception of spiritual growth, perhaps will believe that we have fallen in with an easy, nineteenth-century optimism. But such is not the case. Our conception of growth, which encompasses our conception of salvation, leads us to place the individual as an individual at the center of the picture. It is the minister's task, we hold, to go to the sufferer and to minister to the sufferer's needs as he finds them and not as he assumes them to be." Under the heading "The Minister's Kit-bag" (p. 159) the author says: "The bag represents not only the continuity of the minister's relation to the invalids whom he visits, but the particular nature of his office. It should contain some Protestant equivalent for the Roman Catholic priest's stole, wafer, and oil. What these equivalents should be will differ with each minister. Some will want none at all because they carry in their minds all the insignia of their office. But whatever their spiritual principles, they will probably have some material representative, something to do for Protestants what the crucifix and the rosary do for Catholics." And he lists among the books that might be suggested for patients who ask for religious reading also the following: *Introduction to a Devout Life*, St. Francis de Sales; *The Manhood of the Master*; *The Meaning of Prayer*; *The Meaning of Faith*, all by Harry Emerson Fosdick (p. 168). In spite of this failing, a serious one, the book contains so much of valuable information and suggestion that we feel we are doing our pastors a real favor in calling their attention to this book.

T. LAETSCH.

**Financial Recovery for the Local Church.** By *Julius Earl Crawford*. Cokesbury Press, Nashville, Tenn. 204 pages, 5×7½. Price, \$1.00. Order through Concordia Publishing House, St. Louis, Mo.

This book is written from the standpoint of the Methodist Episcopal Church South, a fact for which the Lutheran reader will occasionally have to make some allowances. On page 93, for instance, we would substitute the services of our synodical committee. With reference to a remark on page 99 we would affirm that we do not *solicit* financial assistance from non-members. But for all this, the book can easily be translated into terms of our own Synod, even if a Lutheran pastor will want to emphasize some things more and modify others. But, on the whole, we recommend this book most heartily, not only to pastors, but also to discriminating laymen of finance boards in our congregations. It is full of stimulating and challenging statements and splendid information concerning plans that have actually proved their value. Moreover, the book is written from an evangelical viewpoint. It correctly states that the program of church finance "involves a realization of the essential worth of the Church; a clear understanding of the Christian basis of church finance; a proper appreciation of the pastor's relation to the finances of his charge; the recognition and fulfilment of the laity in the temporal affairs of the

Church; adequate and equitable provision on the part of the local church for ministerial support, for building facilities and equipment, and for all connectional as well as local needs, necessitating the utmost care in budget planning; the best methods of cultivating the constituency, enlisting the constituents, conserving and carrying on; and a businesslike method of handling the funds." Among the many fine statements of the book are the following. The author quotes with approval: "The Old Testament affords no support for the theory sometimes advocated that tithing is to be the main support of the religion of the New Testament." His own statement, on page 36, reads: "A local church, to be Christian, cannot build its financial program upon legalism. The church that attempts it cannot produce character that is genuinely and thoroughly Christian. The divine ideal for the individual or the group cannot be realized through external coercion. It is possible only through the voluntary and enthusiastic loyalty which is the fruitage of Christian freedom." Again, on page 38: "In an age of democracy and liberty it [namely stewardship education] is an imperative factor in developing a sense of obligation in proportion to opportunity and of responsibility in keeping with privilege." But this will suffice to show the tenor of the book. We trust that many pastors will obtain copies of this book for themselves and their finance boards.

P. E. KRETZMANN.

**Proceedings of the Sixteenth Convention of the English District** of the Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 96 pages, 6×9. Price, 22 cts.—**Central District.** 92 pages. Price, 24 cts.—**Eastern District.** 80 pages. Price, 21 cts.—**Sued-Wisconsin-Distrikt.** 71 pages. Price, 14 cts.—**Michigan District.** 96 pages. Price, 16 cts.

It is a pleasure to call attention to these synodical reports in the uniform format and print which has always characterized this branch of the work done by our Concordia Publishing House, and it is a pity that the plan which was brought to the attention of our clergy early in the summer, according to which the entire set of reports was to be issued in a uniform fashion, could not be carried out for want of cooperation. These reports constitute a valuable theological library and should be found in particular in the library of every young pastor of our Synod. In the five reports which are listed above we have the following doctrinal essays. The English District heard two essays: one on "Our English District in Its Early Developments," with valuable historical material; the other on "Spiritual Stewardship," presenting the topic from a most interesting angle. The Central District likewise heard two essays: one on the words of the Creed "I believe in the resurrection of the body and the life everlasting" and the other on "Christian Stewardship." The Eastern District heard an essay on "The Great Commission," which is full of material for mission talks. The South Wisconsin District heard two papers: one on "Church Discipline" and the other on "The Christian Home," both highly instructive and valuable. The Michigan District heard two English papers: one on "The Layman in Church-work" and the other on "Modernism and Redemption," both of which were exceedingly timely and practical. No pastor or layman will study the various essays here enumerated without the richest spiritual blessings.

P. E. KRETZMANN.

**The Woman Pays.** By *Frank Leighton Wood, M. D.* Zondervan, Grand Rapids, Mich. 280 pages, 5½×8. Price, \$2.15.

The three problems upon which this volume attempts to shed the light of medical experience are indicated by the following expansion of the title, *The Woman Pays*, printed on the jacket of the book: "For Sex Ignorance and Mistakes of Men and Women before and after Marriage the Bride Pays"; "For the Imbecility of Criminal Abortion and Ignorance of Birth Control the Wife Pays"; "For Medical Haste and Indifference and Surgical Greed in Childbirth the Mother Pays." The chapters of the book fulfil the promise given on the same jacket that Dr. Wood's pages are "entirely free of salacious terminology, while, at the same time, exhibiting a commendable freedom from furtive hint and half-explained suggestion, usual to most treatises of similar character." After general considerations of the sex question and a chapter devoted to physiology, he discusses venereal diseases and, in connection therewith, makes a plea for physical examination of all persons contemplating marriage. The discussion of birth control contains purely negative judgments regarding this practise, the single exception being made in favor of the observance of the cycle of fertility. The remaining chapters, 8 to 14, more than half of the book, contain a most valuable discussion of obstetrics. The author is very pronounced in his opinion that surgery in cases of childbirth is being greatly overdone; also that the family physician can be depended on in preference to hospitalization, which has a much higher mortality rate than deliveries in the home. While the book does not attempt to solve every moral problem connected with sex and married life, it is wholesome in its tone and bears the imprint of a scientific, yet kindly and sympathetic spirit.

TH. GRAEBNER.

**Convention Year-Book.** The Walther League. 61 pages. Price, 25 cts.  
Order from the Walther League, 6438 Eggleston Ave., Chicago, Ill.

This year-book and report on the Houston Convention is especially interesting on account of the Unite the Youth Endeavor resolutions, which all our pastors may well study at this time. P. E. KREZMANN.

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