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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.

An Introduction to the Books of the Old Testament. By W. O. E. Oesterley, D. D., Litt. D., and Theodore H. Robinson, D. D., Litt. D. The Macmillan Co., New York. 454 pages, $5\frac{1}{2} \times 8\frac{3}{4}$. Price, \$4.00.

This book, together with Bewer, *An Introduction to the Literature of the Old Testament*, will undoubtedly be one of the standard text-books on Old Testament introduction during the next decades, perhaps replacing Driver, whose *Introduction*, though still quite popular and frequently quoted, is gradually being regarded as antiquated. While Driver endeavored to be conservative, Oesterley-Robinson is far more radical, though the authors no longer blindly follow Graf-Wellhausen, as was the custom of Old Testament critics for upward of fifty years. To mention just a few examples of the rather extreme position taken by the authors, the Book of Esther is said to be an adaptation of an old Babylonian myth, Mordecai being equated with Marduk, Esther with Ishtar, etc. Page 124 f. we read: "The history of a considerable part of Ezra-Nehemiah is unreliable. This is to be accounted for (a) by the fact that our book is a compilation and the sources used have been unskillfully put together; (b) because the compiler's knowledge of the period of history dealt with was inadequate owing to the want of *data*; and (c) because the compiler had some preconceived ideas with which he colored the history." The authors prove their adequate knowledge of the period of history dealt with and their complete lack of preconceived ideas by endeavoring to prove that Ezra came to Jerusalem half a century later than Nehemiah, the latter arriving in 444, the former in 397. In the paragraph entitled "Other Views of the Structure and Dates of the Pentateuch" we read (p. 64): "We may further view the type of view represented by Moeller (*Wider den Bann der Quellscheidung*, 1930), which endeavors to save the unity of the Pentateuch (and incidentally its Mosaic authorship) by explaining the two names as indicating different meanings, Elohim being used when the reference is to the God of nature, Yahweh implying the God of revelation. Harford (*Since Wellhausen*) has no difficulty in showing the weakness of this position." Indeed, if that were the only reason why Moeller and the type of view represented by him reject the modern critical theories, there would be no difficulty in refuting their point of view. One need, however, but read Moeller's *Quellscheidung*, his *Einheit und Echtheit der fuenf Buecher Moses*, and his *Einleitung*, also the works of other representatives of his view in order to be convinced that this view is in better keeping with the laws of logic and hermeneutics, with Scriptural theology, with history and linguistics, as evidenced by the recent archeological excavations, than the theories of radical critics.

Time and space forbid our entering upon a full discussion of all the unscriptural and illogical opinions found in the book. Our readers ought to buy this book, if at all they can afford it, in order to acquaint themselves with the trend of modern criticism. To a reader grounded in the faith, such books will serve only to strengthen his conviction that the Bible is indeed the infallible Word of God and in spite of all attacks from unbelieving critics will endure to eternity.

THEO. LAETSCH.

Das Johannes-Evangelium. Übersetzt und ausgelegt von Dr. theol. Wilhelm Schück. Gustav Schöfmanns Verlagsbuchhandlung (Gustav Fick), Leipzig. 156 Seiten $5\frac{1}{2} \times 8\frac{1}{4}$. Preis: kartoniert, RM. 2.60; in Ganzleinen gebunden, RM. 3.40.

Dies ist einer der ersten Bände eines „Volkskommentars für den schlichten Bibelleser“, wie der Verlag schreibt, auch genannt „Bibelhilfe für die Gemeinde“. Zweck der Serie ist, die Bücher der Bibel dem ungelehrten Volk in einfacher neuer Übersetzung mit schlichter Sacherklärung und Anwendung zu geben. D. Schück ist Direktor des Domkandidatenstiftes Berlin und augenscheinlich ein bibelgläubiger Gelehrter. Seine Übersetzung des Johannesevangeliums ist im großen und ganzen gut gelungen. Die Auslegung lehrt die Gottmenschlichkeit Jesu und die durch Christum geschehene Erlösung. Das Buch enthält besonders viele anregende und wertvolle Gedanken für die Predigt. Schade ist es, daß der Verfasser Joh. 6 vom heiligen Abendmahl versteht und sich immer wieder darauf bezieht (S. 59. 62. 63. 108). Des Verfassers Stellung zu dem Text des Evangeliums ist etwas zu frei, wie wenn er auf S. 85 behauptet, daß die Zueinanderfügung der Stücke in Joh. 10 nicht die ursprüngliche ist. Auch einige andere naevi werden dem Leser auffallen, wie die Zeitberechnung der ersten Reinigung des Tempels (S. 28), die doch durch die Zeitangabe von der Dauer des Baus klargestellt wird. Auf S. 36 philosophiert der Verfasser etwas über den durch die Taufe bewirkten Glauben in Kindern. Unsere Lehre von der Kindertaufe beruht nicht auf menschlicher Spekulation, sondern auf Schriftwahrheit. Aber der Pastor, der neue Anregung in seinem Studium des Johannesevangeliums sucht, wird keinen Fehlgriff tun, wenn er sich dies kleine Buch anschafft. P. E. K r e j m a n n.

Christ's Alternative to Communism. By E. Stanley Jones. The Abingdon Press, New York, Cincinnati, Chicago. 302 pages, $5 \times 7\frac{1}{2}$. Price, \$2.00.

This book will be of great interest both to those who believe in the social gospel and the kingdom of God on earth soon to be established by it and to those who do not believe in this modern delusion; for here one of the ablest and most brilliant advocates of it is presenting his views. What is this kingdom of God on earth which must be established at once if the Russian Communism is not to conquer the world? Dr. Jones accepts the general view (the kingdom of God is the new social order in which the regenerate society of men, perhaps all humanity, practises the precepts of morality) and adds something of his own: The kingdom of God is a co-operative society, based on non-competitive, collective sharing, which will be established not by force and tyranny, as in Russia, but by love; there will be an approximate equality of economic goods; thus poverty will be banished; also bondage of every kind, for it will be a classless society; also war — and sickness — and sin. “The Christian movement offers the most glorious goal ever offered to humanity, the kingdom of God on earth, a kingdom in which there would be no poverty, no classes, no sickness, and no sin, which would, in fact, be the Lord’s year of jubilee, a new world beginning.” (Pp. 199—295. 83. 260. 251. 76. 232. 237.) No more sin? Yes, “changing the social heredity” will help to bring that about. (P. 158.) And “the kingdom is both within and without the Christian Church.” (Pp. 284. 278.) The Scriptural authority for this teaching is found in Luke 4, 18 f. “Christ made known this program: ‘The Spirit of the Lord

is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' When we analyze the program, we find: 1. Good news to the poor — the economically disinherited. 2. Release to the captives — the socially and politically disinherited. 3. The opening of the eyes of the blind — the physically disinherited. 4. The setting at liberty the bruised — the morally and spiritually disinherited. 5. The Lord's year of jubilee — a new beginning on a world scale. 6. The Spirit of the Lord upon Me — the dynamic behind it all." (P. 41 f.) "To preach good tidings to the poor.' This is usually interpreted to mean 'the spiritually poor.' When we do not know what else to do with a thing, we spiritualize it." (P. 48.) — What is wrong with the theology of the social gospel and its kingdom of God on earth? It either denies or minimizes — to the point of denial — the Gospel of the grace of God, of the forgiveness of sins, and operates in place of it with the Law, the principles of morality, of Christian or even heathen morality, of love, of justice, etc. Dr. Jones makes this very clear. In the Sermon on the Mount Jesus laid down the principles of the new kingdom, gave the laws for the re-formation of the world. (P. 155.) "Jesus reduced religion to love to God and love to man." (P. 115.) In the kingdom of God, the real kingdom of God, the principles of love, of justice, etc., certainly do rule, — but only because there the fundamental principle of religion, of Christianity, rules: salvation through the Gospel of the forgiveness of sins. The kingdom-of-God-on-earth men, however, deal with the principles of morality to the virtual exclusion of the principle upon which the Church lives and which gives life to every other factor. This is the fatal error of the social-gospel theology. Jesus is no longer the Savior, but the law-giver, the social reformer. "The central thesis of Christianity is that God was made man, that He meets us in a physical body, speaks to us in a human language, and shows us how to live in a human environment." (P. 126.) No, God was made man in order to save us from sin and damnation through His vicarious death. That is the *central thesis* of Christianity. That Dr. Jones denies: "I cannot be grateful enough that Jesus gave us the conception of the kingdom of God on earth" (a cooperative society) "as the central thing in His teaching." (P. 281.) In our book the terms "Savior," "redemptive love," "vicarious," are indeed used, but not in the sense of substitutionary atonement. The sense is that Christ saves men by sanctifying them. "His contacts with men were vicarious. His love insinuated itself into the lives of those about Him, so that everything that affected them affected Him. He was guilty in their guilt and degraded in their degradation. When the apostle said that He 'bare our sins in His own body on the tree,' he was simply expressing as a final crisis fact what was a continuous every-day fact. Jesus thus showed us that the very nature of the Kingdom is vicarious." (P. 268.) "As men trusted Him and fellowshiped with Him and caught His way of living, they found upon their lips a new word — 'Savior'; for He was actually saving them here and now from gloom and despair, and from themselves and their sins." (P. 240.) The heart of Christianity — forgiveness of sins through the vicarious satisfaction — is thus cut out of the Gospel of the kingdom of God on

earth. Also the following statements are significant in this connection: "Christ did not present a fixed creed which men had to believe or be damned. . . . Jesus gave no set creed. He called men to follow Him. . . . Not fixed, unalterable, bound-up truth, but the spirit of truth! . . . 'Under the sea the islands are one, under the surface humanity, under the creeds the love of God.'" (Pp. 218. 240. 247. 269.) This, too, is significant — the social gospel has little to say about heaven. Dr. Jones mentions heaven but a few times, and in this way, p. 53: "Economically the first concern for this new kingdom is for the poor; not that they should be comforted by promises of future rewards to be content now, but that poverty should be banished by providing for the poor the good things which God has provided for all" (p. 53); "He piously rolled His eyes and looked toward heaven when Jesus was directing His attention to earth (Luke 14, 1—24)" (p. 69); and: "This verse (Luke 4, 18) implies that man is not merely to be released from bondage and then await heaven for final release, but that the kingdom undertakes to bring in a new order, where bondage would have no place." (P. 87.) — The social-gospel-kingdom-of-God doctrine is a product of Modernism. Dr. Jones's general definition of the coming kingdom is exactly that of avowed Modernists, as, for instance, that of Wm. Adams Brown ("When we see social relationship everywhere controlled by the principles which Jesus illustrated in His own life, the principles of trust, of love, of generous and unselfish service, we shall know that the kingdom is here" — *Beliefs that Matter*, p. 59), and of the editor of the *Christian Century* ("Under the mandate of Jesus' law of love we must make a new world in which the law of love can be practised" — September 26, 1934), and he has adopted the *fundamental* principle of Modernism ("When Jesus said, 'Why even of yourselves judge ye not what is right?' He untied religion from ancient bondages and gave men the charter of liberty of mind" [p. 131]), discarding the authority of Scripture ("As men found verbal inspiration slipping away, they found vital inspiration taking its place. They began to believe the Record to be inspired, for they found it to be inspiring," p. 242). — By the way, these men, constantly appealing to the moral principles which Christ inculcated, are dealing with, and building up their case on, half-truths. On page after page Dr. Jones insists that religion has something to do with the economic needs of man (p. 77), that Jesus taught us that "religion has a concern for the hunger of men" (p. 63), etc., etc. That is absolutely true. But it is absolutely false to teach that the application of the principle of love, etc., constitutes the essence of the kingdom of God and that the Church's business is to institute moral and economical and political reform — The frightful misinterpretation of Luke 4, 18 f. is not an isolated case. Consult page 51 f. (Luke 1, 52: "He hath put down princes from their thrones" — "there was to be political revolution"); p. 92 (Luke 2, 32: "A light for the unveiling of the Gentiles" — "He would unveil hidden possibilities, show the amazing wealth of contribution possible in every human personality"); p. 284 ("The Kingdom is both within and without the Christian Church. 'Other sheep I have which are not of this fold,' said Jesus"); p. 99 (Matt. 12, 21: "And in His name shall the Gentiles hope" — "The only hope for the world is a spirituality directed toward basic justice in all human living"), etc., etc. — The last chapter of the book, "The Next Steps," discusses the ways and

means by which the coming of the kingdom of God on earth must be facilitated and expedited. We call attention to these particulars: "We can prepare for the public ownership of public resources and utilities, to which society must come if we are to stop selfish exploitation, by training the group mind in the handling of collective projects through cooperatives." Of course, not all kingdom-of-God men will subscribe to this particular plank of the platform. "One of the next steps is the uniting of the Christian forces of the world into a Christian *Internationale*. . . . Christians of the world, unite! We have nothing to lose except our dividing walls. The truth of each will then belong to the whole." Dr. Jones is a thoroughgoing unionist — and an avowed syncretist. "God was working through other systems of religion before the organized Christian religion came into being. Nor is He confined to it now. 'God hath not left Himself without witness among any nation.'" (P. 222.) "God reached out and put His hands on the Russian Communists to produce a juster order and to show a recumbent Church what it has missed in its own Gospel." (Pp. 224, 24, 34.) And so we are not surprised to hear the following: "When we hear him present Christ," said a Hindu chairman, "we feel we hear the notes of Buddha, the ancient sages, the notes of Positivism, of Humanism — all seem to be sound and to blend in his message." And yet I had mentioned none of these, had only presented Christ." (P. 248.) The Hindu understood exactly how Dr. Jones had been presenting Christ. The next step: "When we have a sufficient majority to make this Christian program effective, we should not hesitate to put through the political order. . . . We would not capture the machinery of the state by a *coup d'état* and set up a dictatorship by a minority; but where there is a majority who stand for the Christian program, we should not hesitate to put it into operation through the state." — Dr. Jones is a brilliant writer, and the book contains many fine sayings. For instance: "A man is no longer a mere man; he is a man for whom Christ died." (P. 118.) And he fearlessly castigates the churches of to-day for grievous faults and sins. For instance: With some, "orthodoxy is more important than orthopraxy." (P. 240.) "If hunger could be met in *any real way* by the sacrifice of costly churches, then the churches should go." (P. 59.) Addressing society in general: "We have produced a civilization where swine are first and men are second, and we have become like our ideals." (P. 60.) The utterance of such truths will have a wholesome influence. But the book as a whole cannot result in good. We have reviewed it at such length only because of the great popularity of the author.

TH. ENGELDER.

Can Christ Save Society? By *A. E. Garvie*. The Abingdon Press, New York, Cincinnati, Chicago. 244 pages, 4½×7. Price, \$1.00.

Dr. Garvie, honored with degrees by the universities of Edinburgh, Glasgow, and Oxford, in this little book makes a contribution to the question whether Christianity can help solve the problems of the present age. He looks upon the present as a time of crisis; and "the transition from the present economic and political system, defective as it is, must be very gradual if society is not to collapse in a common ruin from mankind" (p. 146). In his reference to the social duty of Christianity he takes a middle-of-the-road position. He does not approve revolutions, even if directed against tyranny for political, national, and religious liberty

(p. 165). He does not find pacifism in the teachings of Jesus. War may become a necessity (p. 170). Referring to the World War, he says: "That I might be aided by the grace of God to keep all hatred out of my heart, I read my evening portion of Scripture from a German translation; and an honored friend, an eminent German scholar, confided to me when we were seeking to realize our unbroken oneness in Christ that he in the same way used an English translation" (p. 211). Yet if the world is to be saved from ruin, the Christian Church must do it. Garvie holds that Christ is concerned not only with individual, but also with social transformation (p. 85). He proves this point only by means of an exegesis which we cannot accept, as when he rejects the qualification "saving for the cause of fornication" (Matt. 5, 32) in the teaching regarding divorce (p. 143). He wishes to include in Christ's "giving His life as a ransom" (Matt. 20, 28) a strong ethical element rather than "theories of the atonement" (p. 151) and later finds fault with Paul's ethics because "from the subjection of the Church to Christ he deduces the duty of wives to be subject to their husbands" (p. 160). The book is worthy of the space which we have given to it because it reveals the interpretation of the "social gospel" as held by the more conservative British church leaders.

T. H. GRAEBNER.

The Evidences for Immortality. By *Dr. Harry Rimmer*, president of the Research Science Bureau, pastor of the First Presbyterian Church, Duluth, Minn., author of *The Theory of Evolution and the Facts of Science*. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 114 pages, 5½×8. Price, \$1.00.

"If a man die, shall he live again?" This important question of Job Dr. Rimmer answers in six convincing chapters, in opposition both to the atheistic attacks of modern pseudoscientists and the pseudowitnness of lying Spiritists, demonstrating conclusively, so far as reason can judge in this matter, how stupid it is for any one to question the Christian hope of the resurrection. Christian apologetics, of course, is unable to *prove* the truth of the transcendent doctrine of the resurrection of the body and the life everlasting; for that lies within a sphere where reason cannot follow. Nevertheless, as Dr. Rimmer points out in a new and striking way, reason beholds in nature so many miracles that adumbrate the resurrection that the onslaughts of atheistic and materialistic writers on the faith and hope of the Christian Church are in no way warranted from the viewpoint of a rational consideration of the facts that hold in the case. The book addresses itself to the reader in clear and simple language; yet it contains much food for thought even for such as have thoroughly studied the matter before.

J. T. MUELLER.

Evolution. The Root of All Isms. By *Dan Gilbert*. 95 pages, 5¼×7¾. The Danielle Publishers, 5472 Gilbert Drive, San Diego, Cal. Price, 50 cts. Order through Concordia Publishing House, St. Louis, Mo.

Not just another book on evolution. Besides having literary merit, this little volume treats with authentic quotations the relation of evolutionism to the doctrines of Nietzsche, Marx (Socialism), Freud (the sex-crazed animalism of Freud's American followers especially), the Behaviorists and Atheists. To any lecturer to young people the book is worth the price.

T. H. GRAEBNER.

Der Mythos. Rosenbergbetrachtungen von Albrecht Öpfe. Deichert, Leipzig. 1935. 64 Seiten, broschtert. Preis: RM. 1.50.

Alfred Rosenberg, Architekt, Schriftleiter des „Völkischen Beobachters“ und der „Nationalsozialistischen Monatschrift“, Leiter des Kampfbundes für deutsche Kultur, Leiter des außenpolitischen Amtes des Dritten Reichs, zweiundvierzig Jahre alt, ließ 1930 seinen „Mythos des 20. Jahrhunderts“ erscheinen, der bis 1935 sechsunddreißig Auflagen erlebt hat. Während Gaedekels „Welträtsel“ das Wort Mythos im Ton leutseliger Herablassung gebrauchte, ist es bei Rosenberg voller explosiver Kraft. Mythos ist ihm Religion, entscheidende Lebensmacht. Natürlich arisch-germanischer Mythos; denn die Religion muß aus arischem, deutschem Boden erwachsen und sich dann im arischen Nationalsozialismus verwirklichen. Rosenberg hat mit seinem Buch die Ablehnung des Christentums, die in Deutschland laut geworden ist, nicht erst bewirkt; aber er hat der bewußten und unbewußten Gegnerschaft einen andern Untergrund verschafft: während die Naturwissenschaftler sich auf ihre angeblich sicheren Ergebnisse der Kosmosforschung stützen, während die „höhere Kritik“ des theologischen Liberalismus „innere Gründe“ und historisch-philosophische Untersuchungen anrief — beide Verfahren stellen starke Anforderungen an den Verstand —, spielt Rosenberg den Kampf auf ein Gebiet hinüber, auf dem fast jeder, der sein Volk liebhat, zu Hause zu sein — glaubt, auf das Gebiet der Freude an der Art des eigenen Volkes. Freilich legt Rosenberg dabei und dazu weitgehende rassen- und sprachgeschichtliche Untersuchungen vor; er greift nach Kleinasien, Griechenland, Italien, Indien, Ägypten; er treibt indogermanische Sprachvergleiche, legt urgermanische Zaubersprüche vor, schildert Eheverhältnisse, Rechtsanschauungen usw. Aber das alles nur, um zwei Behauptungen zu begründen: daß, was in der Religion gut ist, arischen Ursprungs sei und daß im Christentum der arische Mythos durch die artfremden, syrischen Juden seine veredelnde Kraft verloren habe.

Gegen dieses Rosenbergsche Buch wendet sich Öpfe. Schließlich ist „Der Mythos“ eine Geschichtsbetrachtung, und so legt Öpfe den nötigen Maßstab der Begriffsklarheit, der Sachkunde und der Gewissenhaftigkeit an. Nach allen drei Mäßen verfaßt Rosenberg. Öpfe weist nach, daß Rasse mit Art verwechselt wird (S. 10. 11), Syrisch mit Semitisch (S. 23—32); daß Rosenberg bei ägyptischen Grabmalereien sich mehr an die Farben als an Schädelmessung hält (S. 13); daß die nordische Herkunft der Hettiter durchaus nicht feststeht (S. 15); daß es für Rosenberg als Geschichtschreiber unziemlich ist, bequeme Zeugnisse zu unterstreichen, unbequeme zu unterdrücken; daß Rosenberg unmäßig verallgemeinert und mit doppeltem Maß mißt. Das gilt auch von dessen Darstellungen aus der deutschen Kirchengeschichte. — Rosenberg versucht, Jesu den Argernischarakter dadurch zu nehmen, daß er den Heiland für die arische Rasse beschlagnahmt. Öpfe weist darauf hin, daß die von Rosenberg gerühmte Schrift von G. Zung über die Herkunft Christi mit Forschung oder Wissenschaft überhaupt durchaus nichts zu tun hat, sondern ein aus jüdischem Klatsch, mißdeuteten Kirchenbäterzitaten und Phantasie, viel Phantasie, gebrauter Tendenzroman ist. Aber die letzte, entscheidende Angriffslinie Öpfes ist seine Gegenüberstellung von Mythos und Evangelium. „Für den Glauben handelt es sich um mehr als um eine diskutabile Hypothese: um letzten Anspruch und Wagnis“; „es handelt sich um die Entscheidung für oder gegen die Wirklichkeit Gottes“ (S. 45); es handelt sich um Sünde und Gnade (S. 49). Es ist eine ernste Schrift, eine gediegene Schrift, eine nötige Schrift.

R. W. S e i n g e.

John and Betty Stam, Martyrs. By *Lee S. Huizenga, M. D.; F. R. G. S.*

A short story of the life and death of Mr. and Mrs. John C. Stam. Introduction by *W. H. Haughton, D. D.*, President, Moody Bible Institute. Preface by *Jacob Stam*. Zondervan Publishing House, Grand Rapids, Michigan.

This little booklet brings the tragic story of how Rev. and Mrs. J. C. Stam of the China Inland Mission, stationed at Tsingteh in Southern Anhwei Province, on December 7, 1934, were carried off together with their three-month-old daughter, Helen Priscilla, by Chinese bandits. The bodies of the parents were later found, having been martyred at Miasheo on December 10. Little Helen Priscilla Stam, however, was rescued by the loyal Christian Chinese pastor Lo. The account of the modern martyrdom, simply told, is very gripping. We heartily recommend the little booklet to our pastors and lay people, because it shows both that the day of martyrdom is not past and that Christians of the twentieth century can die as bravely for their faith as did those of the early Church.

W. G. POLACK.

Deeper Experiences of Famous Christians. By *J. Gilchrist Lawson*, Evangelist. The Warner Press, Anderson, Ind. 382 pages.

"Of making many books there is no end," says Solomon. This is one of them. The author himself says in the introduction: "The great object of this book is to describe, in their own words so far as possible, the deepest spiritual experiences of the most famous Christians of all ages and climes. The author has spent much of his time for years in the greatest libraries of Europe and America, searching the whole range of Christian literature to glean from it the most spiritual and helpful Christian experiences. He believes that this book contains the very cream of the Christian literature of all ages." Nothing modest about him. The "deeper experience" is the baptism of the Holy Spirit; "theories" regarding this may differ, but there is practical agreement among all the sects. Then a great array of Bible verses in which the Holy Spirit is mentioned; a chapter on "Other Early Saints and Sages," including "many Spirit-filled saints" among the Gentiles, Socrates, Plato, Pythagoras, Cicero, Seneca, a careful study of whose writings (resulting in just a dozen lines of quotation) reveals that they had considerable knowledge concerning the true God which they may have received by direct revelation. Then a queer assortment of saints: Savonarola, *the* precursor of the Protestant Reformation, who prepared all Europe for this great event; Madam Guyon, "perhaps of no other person except Job could it be said as truly that they were made 'perfect through suffering,' Heb. 2, 10"; George Fox, who "like the ancient prophets was sent of God to call the church from formalism to a real spiritual worship"; Billy Bray, who had been an inveterate smoker, but whom the "Lord so thoroughly saved from this filthy habit that he threw away his pipe" and "frequently said that, if the Lord had intended people to snuff, he would have turned their noses upside down and that, if he had intended them to smoke, He would have put a chimney in the back of their heads."—Enough. The price of the book is not stated; it is too expensive at any price.

THEO. HOYER.

Easter Bells. Hung in the New Testament. Rung by *William Dallmann, D. D.* Northwestern Publishing House. 282 pages, $4\frac{1}{4} \times 7$. Price, \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

This is a book of meditations (a total of twenty-nine being offered) on the topic "The Resurrection of Jesus Christ." It will hardly be necessary to point to the importance of this doctrine in the corpus of the truths of Christianity, since it is a fundamental fact that the entire apostolic preaching was based upon the resurrection of Jesus Christ. The author presents these devotional meditations, written in his usual appealing, stirring fashion, and we suggest that they be used during the post-Easter season at the family altar. The meditations contain valuable sermon material for Easter and the Sundays after Easter. P. E. KRETZMANN.

The Mystery of Preaching. By *James Black, D. D.* Fleming H. Revell Company, London. 277 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. Price, \$1.50. Order through Concordia Publishing House, St. Louis, Mo.

In an original manner the author of this book presents the sound principles of homiletics, or sermon-making. His originality is indicated in his chapter headings: "To-day Is Not Yesterday"; A Preacher's Requisite; The Smith at His Forge; The Marks of Good Preaching," etc. The fascinating style of the author will tempt him who begins to read the book to finish reading it in one sitting. After such a hurried reading, however, one will do well to reread and study it carefully. The great importance of good preaching should persuade every preacher to improve his sermonizing. While the contents of the sermon, the Word of God, do not change, the sermon in its mechanical make-up should not be stereotyped as to form. However, certain sound and fundamental homiletical rules and principles should not be disregarded. We are pleased to read that the author insists upon doctrinal preaching and on exposition of the text. The last two chapters of the book do not treat of preaching as such. In the last chapter the author answers the question whether prescribed or free prayers should be used. We recommend the book to our preachers.

J. H. C. FRITZ.

Precious Things of the Bible. By *Otto C. Seymour, Ph. D.* Introduction by *Charles R. Erdman, D. D.* Fleming H. Revell Company, New York. 147 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. Price, \$1.50.

The title of this book promises that the book will speak to the reader on "precious things of the Bible"; but that is just what the book does not do. Although it has such subtitles for its chapters as "The Precious Word," "The Precious Blood," "The Precious Faith," "The Precious Christ," it does not say that the Bible is the verbally inspired Word of God nor that Christ is the God-man, who shed His blood in the sinners' stead for the remission of sins, nor that salvation is by the grace of God, apprehended by faith. The author says that he is presenting twelve sermons in print preached during the year 1935 at the First Presbyterian Church, Joplin, Mo. Certainly these so-called sermons are not Christian sermons; not even the farthest stretch of imagination that charity might apply can make them so.

J. H. C. FRITZ.

Topic Leader's Manual. By *P. E. Kretzmann, Ph. D., D. D.* Walther League, Chicago, Ill. Four volumes, 50 pages each, 5×7½. Price, \$1.00 for the series.

We welcome these four manuals written by the author at the request of the Walther League, and we recommend them to all pastors and leaders of young people's societies throughout the Synodical Conference. In fact, there is not a member of our Church that will not profit by the study of these little books, filled with information on "You and Society. You and Your Church. You and Your Congregation. You and Your Personal Life." We wish them Godspeed. THEO. LAETSCH.

Die Herstellung gottgewollter Einigkeit zwischen den lutherischen Synoden West-Canadas. Referat von *Dir. A. S. Schörmann*, Concordia College, Edmonton, Alta., Can. 106 Seiten 6×9. Preis: 25 Cts. Zu beziehen durch Concordia College, Edmonton, oder Concordia Publishing House, St. Louis, Mo.

Dies ist eine ausführliche, sachliche Behandlung des gestellten Themas, die nicht nur in klarer Weise den Schriftgrund für die rechte, gottgewollte Einigkeit bringt, sondern auch darlegt, was einer Vereinigung der verschiedenen in Betracht kommenden Synoden noch im Wege steht. Der Verfasser, der dies Referat in beiden westcanadischen Distrikten der Missouri-Synode vorgetragen hat (Manitoba und Saskatchewan, Alberta und British Columbia), nennt und zitiert die Quellen, die er bei seiner Arbeit benutzt hat, und stellt die Wahrheit dar sine ira et studio. Die in Betracht kommenden Synoden sind die Amerikanisch-Lutherische Kirche, die Vereinigte Lutherische Kirche Amerikas, die Vereinigte Norwegische Kirche und die Augustana-Synode. Das Referat ist gerade jetzt von besonderer Wichtigkeit, da die Einigungsbewegungen so ernstlich betrieben werden. Alle Pastoren (und alle Laien), die wirklich eine Union in der Wahrheit wünschen, sollten diese Abhandlung sorgfältig studieren. P. C. K r e t z m a n n.

BOOKS RECEIVED.

From the Macmillan Company, New York: —

Science and Religion. By *N. Bishop Harman*. Price, \$1.50.

From the Lutheran Bible Institute Book Store, 1619 Portland Ave., Minneapolis, Minn.: —

Win-Some Soul-Winning. With a "Memory Kit" for Personal Workers. By *A. W. Knock, B. D.* 95 pages, 2¾×5¾. Price, 15 cts.

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