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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 *Wolffen 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

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## Book Review. — Literatur.

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**Alttestamentliche Bibelfunde.** Ein Handbuch für Bibelleser. Von **Martin Thilo**. Mit vielen graphischen Darstellungen und Karten. Verlag von J. F. Steinkopf in Stuttgart. 488 Seiten  $5\frac{3}{4} \times 8\frac{3}{4}$ , in Leinwand mit Deckel- und Rückentitel gebunden. Preis: M. 8.50.

Diese „Bibelfunde“ ist für Theologen und auch gebildete Laien bestimmt und enthält viel Schönes und Gutes. Die Absicht des ganzen Wertes ist, eine zusammenhängende Inhaltsangabe der biblischen Bücher darzubieten. Darin unterscheidet sich dies Werk von allen sonstigen Einleitungen in die Bibel: alle literarkritischen und religionsgeschichtlichen Fragen sind ausgeschlossen. Der Verfasser geht von der Überzeugung aus, daß es eben vielfach an der rechten Bibelfkenntnis fehlt, und ohne Zweifel hat eine solche Weise etwas für sich; und die Darstellung wird trefflich unterstützt durch eine Reihe von Abbildungen, Zusammenstellungen, graphischen Darstellungen und Karten. Beständig wird auch auf die Bibel selbst verwiesen, so daß man immer nachschlagen kann. Recht wertvoll und übersichtlich, um ein Kapitel herauszugreifen, ist die Darstellung des mosaischen Rechts in drei Kapiteln: erstens das öffentliche Recht, zweitens das Privatrecht, drittens das Völker- und Kriegesrecht. Ebenso wertvoll ist auch die Einteilung und Inhaltsangabe bei einem so schwierigen Buche wie Hiob. Aber freilich haben wir auch schwerwiegende Ausstellungen zu machen. Der Verfasser findet in dem Wort von der Feindschaft zwischen dem Schlangen- und Weibeszamen nichts vom Messias, sondern der Gedanke ist: „Der Mensch kann nicht zur Ruhe kommen, indem er sich dem Bösen restlos hingibt. Er kann von dem Kampf gegen die Verführung nicht lassen. Über dem also gefeierten Kampf jedoch schwebt die Hoffnung auf Besiegung des Bösen und die Erlösung von allem Übel dem göttlichen Worte gemäß.“ (S. 27.) Den Inhalt des Hohenliedes Salomos bezeichnet der Verfasser als „ein Zwiegespräch zwischen Bräutigam und Braut, beziehungsweise zwischen Mann und Weib“, und gibt als Absicht des Buches an: „Der Dichter befinigt das Glück der Ehe, das er erlebt hat.“ (S. 376—378.) Und so könnten wir noch mehr Stellen geltend machen, die unsere Kritik heraufrufen bei Jesaias, Daniel und andern biblischen Büchern. Aber prüfende Leser können aus dem Buche gar manches lernen.

L. F ü r b r i n g e r.

**The Interpretation of St. Paul's First and Second Epistle to the Corinthians.** By **R. C. H. Lenski**. Lutheran Book Concern, Columbus, O. 1,383 pages,  $5\frac{1}{2} \times 9$ . Price, \$5.00. Order from Concordia Publishing House, St. Louis, Mo.

Here we are furnished another one of the masterly volumes from the pen of Dr. Lenski which, when their number is complete, will constitute a commentary on the New Testament that friend and foe will have to acknowledge as a splendid contribution to Lutheran literature. The Lutheran Book Concern, we ought to add, announces that “the finished manuscripts for the remaining books of the New Testament are in the hands of the publishers and will be issued at the rate of one or two per year.” Like the other volumes of this series, this one is of attractive exterior and invites reading through the beautiful large type used by the printer, who evidently put the *salus oculorum lectoris* above the considerations of his

own exchequer. In examining the contents, one will at once be struck with the author's refusal to fall in with any of the dissecting theories of critics who see in Second Corinthians a medley of letters joined together rather awkwardly, without satisfactory transitions. It is wholesome reading to see how thoroughly and mercilessly he applies the broom to all the hypothetical cobwebs which some scholars have spent precious years in constructing. Next the conservative Lutheran reader will not fail to remark the uncompromising adherence to the teaching of inspiration which here directly and indirectly is in evidence. On page 10 we read: "The Holy Spirit guided Paul's mind and thought, so that the result bears the divine stamp," 1 Cor. 14, 37. 38. "This written result is the real evidence of inspiration. It governs in indissoluble union Paul's thought and his word. This is what the Church terms verbal inspiration,— and there is none other as a point of fact. Not one wrong or faulty word; Paul's mind indeed; Paul's thoughts indeed; Paul's words indeed; yet all of them under the divine mind and will." That the theology of the author as reflected in his comments is altogether Christocentric needs no proof where his books are known.

In the exegetical process Dr. Lenski follows the old, proved method, translating the sacred text, explaining grammatical and textual matters that are difficult or peculiar, and setting forth tersely, in language of his own, the thoughts and truths the passage contains. Here as well as in his former commentaries he refrains from cataloguing all the various views which in the course of centuries have been uttered in the attempt to interpret these epistles. Since the readers of this review will be interested in having placed before them Dr. Lenski's interpretation on some much-discussed passages, I shall briefly submit his comments or opinion on a few of them.

In 1 Cor. 7, 12 the statement of St. Paul which has perplexed some Bible-readers, "Now to the rest say I myself, not the Lord," is given this satisfactory interpretation: "Jesus had no occasion to pronounce on the sort of cases that Paul had to treat among the Corinthians. Hence Paul cannot appeal to a *logion*, or statement, of Jesus when instructing the Corinthians regarding these. He must speak (*lego*) regarding this type himself; but he does so as an apostle, with divine apostolic authority. Thus, as he writes, divine inspiration applies to what he now records as his own apostolic statement just as fully as it did to what he records in restating the Lord's *logion* in its application to the Corinthians, vv. 10. 11." (P. 295 f.) The difficult passage 1 Cor. 15, 29, speaking of baptism "for the dead," is rendered and explained as follows: "'Else what shall they do who are baptized with a view to the dead,' that is, who by the work and example of Christians who have passed on are induced to have themselves baptized?" (P. 703 ff.) On 1 Cor. 14, 34 this is the salient comment: "Any act on the part of women which sets aside her subjection to man is in violation of the 'Law,' the will of God as expressed in creation and stated in His Word. An act of such a nature would be the speaking of women in the public services either in a tongue or a prophecy." (P. 627.) The mention of the "third heaven" in 2 Cor. 12, 2 is thus commented on: "The first heaven is that of the clouds, the second that of the far firmament of the sky and the stars, the third is the actual abode of God, of the angels,

and of departed saints in glory." (P. 1333.) In a few instances I prefer a different interpretation. While I agree that in 1 Cor. 3, 13 "the day" refers to Judgment Day, "gold, silver, precious stones, wood, hay, stubble," of v. 12 seem to me, according to the context, not to refer to the teachings uttered by Christian pastors, but to their activities in general. Likewise with respect to 1 Cor. 12, 10, it seems to me that the better interpretation of the term "divers kinds of tongues" is ecstatic speech and not foreign tongues which the speaker has never learned. But is absolute uniformity of an exegete's views with our own in respect to every little exegetical detail to be the criterion which decides acceptance or rejection of his commentary? If that were the case, I am afraid the reader could mention but few commentaries which would escape being put on his black list. From such lengths of fanaticism may the Lord graciously preserve us! The little snatches of interpretation submitted cannot, and are not intended to, give an adequate idea of the thoroughness with which exegetical difficulties are discussed in this work; they will, however, confirm the impression which my remarks, I hope, have created, that here we have a commentary which is scholarly, conservative, and doctrinally reliable. The presentation throughout is clear, vigorous, and stimulating. Hence the book can be warmly recommended.

W. ARNDT.

**Gegenwartsfragen in der neutestamentlichen Wissenschaft.** 1. Jesus als Kämpfer. 2. War Jesus Jude? 3. Artgemäßes Christentum. Von J o h a n n e s V e i p o l d t. A. Deichert'sche Verlagsbuchhandlung, Leipzig. 1935. 133 Seiten 6x9. Preis: RM. 3.80.

Wenn wir auch die Stellung zur Schrift berwerfen, die durch des Verfassers Ausführungen hindurchschimmert, und wenn auch seine Weise, von Jesus zu reden, die Gottheit des Heilandes nicht genügend beachtet, so geben wir doch gern zu, daß man viel aus dieser Broschüre lernen kann. Dankbar nimmt der Leser im ersten Aufsatz die Zusammenstellung dessen im Neuen Testament, was uns den Herrn Jesus im Kampf gegen seine Feinde zeigt, entgegen. Aber wenn Leipoldt meint, in der Schilderung bei Matthäus im Vergleich mit der des Markus eine gewisse Zurückhaltung zu finden (S. 11), so mag das wohl an vielen Stellen zutreffen, weil eben Markus anschaulicher erzählt als Matthäus; aber es ist nicht zu übersehen, daß zum Beispiel das niederschmetternde Wehekapitel sich gerade bei Matthäus findet (Matth. 23). In dem Aufsatz über die Frage „War Jesus Jude?“ meint Leipoldt, aus den Worten Jesus Mark. 12, 35. 36 den Schluß ziehen zu müssen, Jesus lehne die Vorstellung ab, daß der Messias von David abstammen habe (S. 18). Welch eine ganz unberechtigte Folgerung! Hier sind allerlei Erörterungen eingeflochten, die äußerst interessant sind, wie die religionsgeschichtlichen Betrachtungen über den Sonnenschirm, das Kultbild und die Tempel. Auf die von ihm gestellte Frage antwortet der Verfasser, daß Jesus sowohl über das Judentum wie auch über das Griechentum hinausgehe (S. 63). Ist in dem dritten Aufsatz, der von artgemäßem Christentum handelt, die Behauptung richtig: „Ebenso müssen unsere Missionare im fremden Lande ein Christentum verkünden, das dort artgemäß ist“ (S. 68)? Da ist doch der Unterschied zwischen Inhalt und Form vermischt. So enthält das Buch viel Fesselndes, Neues und Anziehendes, aber auch manches, dem wir unsere Billigung versagen müssen. Das Werk schließt mit einem „Ausblick“ betitelten Kapitel, worin volkstümliche Art in den verschiedenen Zweigen der christlichen Kirche kurz erörtert wird.

W. A r n d t.

**The Greatest Thing in the World.** By *Henry Drummond*. The Gospel Trumpet Co., Anderson, Ind. 72 pages, 4×6. Price, 50 cts.

Henry Drummond, a Scotch geologist and religious writer, professor of Natural Science in the Free Church College, Glasgow, died March 11, 1897, who, like his rich banker father of the same name, was an ardent adherent of Irvingianism, is still widely known by his two little books: *The Natural Law in the Spiritual World* (1883), an attempt to apply in a modified way the evolutionistic principles of Darwinism to the sphere of the spiritual life, and: *The Greatest Thing in the World* (1890), an exposition and application of Paul's wonderful anthem of love, 1 Cor. 13. Of the two, the latter is the more suitable for Christian readers in general. Strictly speaking, it is not really exegetical, but rather illustrative and applicatory. Its attractive style and profound, sparkling thoughts have made it a literary favorite in Christian circles ever since its appearance. Not always does it measure up to orthodoxy. Inaccuracies abound, as do also ambiguities. Obviously the author did not possess a clear idea of the basic distinction between Law and Gospel, justification and sanctification. His illustrations at times are misleading. "Remain side by side with Him who loved us," he says (p. 50), "and you will become a permanent magnet." The author should have explained what it means to remain side by side with Jesus; as it is, both the Fundamentalist and the Modernist will say amen to the statement, though each in a different meaning. The sweet passage John 3, 16 he explains in this sense: "Whosoever loveth Him shall have everlasting life." You may say this, provided you explain faith correctly and the relation between faith and love (p. 63). To ask "Who is Christ?" and then to answer: "He who fed the hungry," etc., is not a distinctively Christian characterization of the divine-human Christ, who died for the sins of the world as His primary work on earth. To propound the question, "Where is Christ?" and then simply to reply: "Whoso shall receive a little child in My name," etc., certainly does not treat that important query adequately (p. 72). In spite of its faults Drummond's *The Greatest Thing in the World* has become a quasi-classic in the religious literature of England and America, so that it ought to be read (though not implicitly accepted) by Christian ministers.

J. T. MUELLER.

**The Cross of Christ.** By *James H. Todd*. The Bible Institute Colportage Association, Chicago. 128 pages, 4¾×6¾. Price, 20 cts.

A bad spot on an apple may not spoil that entire apple, but it will certainly mar its beauty and its usefulness. Even so with a book. The little book under review has such bad spots. The author says, page 99: "If one is to use Scripture accurately, he must admit that redemption is not by the death of Christ, but by His blood; for that is its meaning in the New Testament (Eph. 1, 7; 1 Pet. 1, 18, 19; Rom. 3, 24, 25)." The Scripture uses both expressions in speaking of our redemption by the blood of Christ and by the death of Christ. We read Rom. 5, 10 that "we were reconciled to God by the death of His Son."

On page 61 Mr. Todd says: "Notice has been taken of the different passages where Christ is said to have died for others, and it has been shown that the word 'for' signifies 'on behalf of.' In Matt. 20, 28 and Mark 10, 45,

where His coming 'to give his life a ransom for *many*' are the words used, the word 'for' means 'instead of'; for it is the Greek word *anti*. In 1 Tim. 2, 6 there is almost the very same expression; only instead of the word 'many' it is 'all'; and the word 'for' is not '*anti*,' but '*uper*,' on behalf of; so the perfect accuracy of the Scriptures is evident. He gave Himself to provide a ransom 'on behalf of all,' but it was 'instead of' the many, not of all; for all do not accept the sacrifice. Christ therefore was a Substitute for all who believe on Him as their Savior. It was when He hung on the cross that He became the Substitute and not during His life."

Evidently Mr. Todd, in accordance with Calvinistic teaching, is denying that Christ died instead of all; he denies universal grace. This he tries to defend by saying that two different Greek prepositions are used Matt. 20, 28 and 1 Tim. 2, 6. He says that the Greek preposition *ἀντί* means *instead of* and *ὑπέρ* means merely *in behalf of*. Says Robertson: "All three prepositions, *ὑπέρ*, *ἀντί*, *πρό*, yield themselves naturally to the idea of substitution where the connection calls for it." (*A Short Grammar of the Greek New Testament*, p. 124.) Thayer, in his *Greek Lexicon*, says that *ὑπέρ* with the genitive may mean in place of, *instead of*. Besides, there are many, many Bible-passages which prove that Christ died as the Substitute of all sinners, Rom. 5, 18; John 1, 29; 2 Pet. 2, 1.

In reference to the Lord's Supper Mr. Todd teaches the Reformed doctrine, which denies the real presence of Christ's body and blood in the Sacrament. He says: "The bread and the wine are simply memorials of the body and blood of Christ. Believers do not come to the Lord's Table to feed on Christ, but to take the emblems provided in memory of Him and of His death for them, recognizing that they have already eternal life by faith in Him as Savior and Lord."

It is very regrettable that Christians who in all sincerity mean to teach the truth will not abide by the plain words and the plain teachings of Scripture. Universal grace, for instance, is taught throughout the Scriptures *in such unmistakable words* that any one who takes the Bible as it reads must accept this doctrine of universal grace. Yet Calvinists persistently and stubbornly deny it and thereby rob the sinner of the positive assurance of his salvation. According to Calvinistic doctrine many cannot be saved because they have no Savior. If there is no universal grace, what real assuring comfort can a pastor of the Calvinistic type give to a dying sinner?

J. H. C. FRITZ.

**The Beloved Physician of Teheran.** The Miracle of the Conversion of Dr. Sa'eed, Khan, Kurdistan, Lokman-il-Mulk. By *Isaac Malek Yonan*, sometime professor at Urmia College, Persia. Cokesbury Press, Nashville, Tenn. 117 pages, 5½×8. Price, \$1.00. Order through Concordia Publishing House, St. Louis, Mo.

That the mission spirit is not dead in our American Christians is proved by the numerous mission books which are put on the market in our country in ever greater number, and much more so by the fact that they sell. Yonan's *The Beloved Physician of Teheran*, we are sure, will find many interested readers. The author, a native-born Persian, by his own claim a descendant of the old Assyrian race, which was largely converted to the Christian (Nestorian) faith at an early time of the Chris-

tian Church, tells of the conversion and the successful missionary work of a converted Kurd, formerly a bigoted Mohammedan, but after his conversion a humble, devout Christian medical missionary, whose proficiency in medical science enabled him at last to serve even kings and princes. But always he is true to the real mission of his life — the testimony of Jesus, in whom he has found the divine Savior. The difficulties which are encountered in connection with mission-work among the Mohammedans are graphically described in the book and still more so the numerous trials which those must endure who abjure Mohammedanism and espouse the Christian faith.

J. T. MUELLER.

**Ralph Norton and the Belgian Gospel Mission.** By *Edith F. Norton*.

Introduction by *Ch. G. Trumbull*, editor of the *Sunday-school Times*.

Fleming H. Revell Company, New York. 253 pages,  $7\frac{1}{2} \times 5$ . Price, \$2.00. Order through Concordia Publishing House, St. Louis, Mo.

The story of Ralph Norton is told in a fascinating manner in these pages, the biography being woven around the founding and development of the Belgian Gospel Mission, now known the world over. Started in 1918, in the mist of Roman Catholicism, by Mr. and Mrs. Norton, the mission to-day maintains 66 posts of evangelization, distributed over nine provinces of Belgium. Two Bible schools are maintained, providing a two-year course in practical Bible-training and a third year of practical work. Summer campaigns are conducted with two Gospel tents and two Gospel cars; also open-air meetings are held in public places, together with an intensive distribution of Gospel literature. The work is delightfully prepared in attractive literary style.

W. G. POLACK.

**The Highway to Happiness.** Twenty-five sermons by *Archibald Alexander Little, D.D.* Zondervan Publishing House, Grand Rapids, Mich. 204 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . Price, \$1.25.

The tenor of these sermons can be seen from the following quotations: "There can be no doubt of what Jude meant by the phrase — 'The Faith.' It was that body of teaching begun in Eden, expressed by Moses and the prophets, confirmed and illumined by Jesus in His life and death, preached by the apostles and accepted by the Church as its final creed. May we emphasize a few of these great truths: a personal God, a Spirit infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth; an infallible Word inspired as the only rule to direct us how we may glorify God; a human, divine Savior, born of the Virgin Mary, who by a perfect obedience and sacrifice of Himself fully satisfied the justice of God and thus not only purchased our reconciliation, but an everlasting inheritance in glory for all who believe on Him. Others are: the presence and power of the Holy Spirit; the life everlasting; the resurrection of the body. These are the center and heart of 'the faith once for all delivered unto the saints.'" — "The trouble with the Christian pulpit to-day is, too many take their texts from Paul, but their sermons from Browning, Tennyson, and the Unitarian press."

In his foreword Dr. Little says: "The confusion in social life and in business is preceded by a confusion in religious thinking. To get back to a sane and sound life requires us to have clearer views of God's age-old

verities. We find them in a book called the Holy Scriptures. They contain a system of truth. When the Reformation of Luther and Calvin awakened the sleeping Church of Europe, in the dimness of the dawning, many strange and confused ideas sprung up. Innumerable cults, fantastic in their expression, filled Europe with clamor. Hence arose the necessity of creeds, the statements that learned and pious men composed out of the Scriptures. The Augsburg Confession, the Heidelberg Catechisms, and for English-speaking people the Westminster Confession and the Larger and Shorter Catechisms. These creeds settled the religious thinking of Europe and America for two and a half centuries. And the world swept on into the greatest era of its development. Men, guided by these statements, followed the Book in life and practise. In the last seventy-five years there has been a swing away from the creeds; and especially has the Calvinistic statement been decried, till now the thinking of the world is confused and bedlam has broken out in all departments of life, political, economic, social, as well as religious. The object of these sermon-essays is to anchor our hearts and minds in the eternal verities of God, presented in His Word, by presenting these Scriptural truths in the modern language of the street." We do not of course agree with the Calvinistic system of theology. In fact, the flexibility which Calvinists have given to their doctrinal system has invited and fostered sectarianism and that doctrinal indifferentism which, though unintentionally, paved the way for Modernism. Dr. Little, however, in his sermons does not put Calvinism into the foreground, but rather the fundamental doctrines of Christianity, the doctrines of the Bible; and that, in these days of apostasy and denial, is *most refreshing*.

J. H. C. FRITZ.

**Winsome Soul-Winning.** With a "Memory Kit" for Personal Workers.

By A. W. Knock, B. D., author of *Personal Evangelism*. The Lutheran Bible Institute Book-store, Minneapolis, Minn. 95 pages. Vest-pocket pamphlet form,  $2\frac{3}{4} \times 5\frac{3}{4}$ . Price, 15 cts.

This is Pastor Knock's vest-pocket guide for Christian workers engaged in personal soul-winning, a booklet to be used in connection with a larger work on the same subject, entitled *Personal Evangelism*, in which the various topics, here briefly dealt with, are more thoroughly discussed. The little manual possesses many commendable features. For one thing, the very project, here fitly embodied in a practical guide for workers, is praiseworthy, while the organization and presentation of the subject-matter is in many respects good. The author understands what a soul-winner must know, and he offers him valuable information and helpful suggestions. Four chapters are devoted to the worker himself, showing what he must know and do to become a faithful, zealous witness to Christ, while four others point out to him how to win souls for salvation. (Cf. Part V, Methods; VI, Excuses; VII, Important General Truths; VIII, Worldly Amusements.) Proper emphasis is laid upon the memorizing of suitable Scripture-passages and upon using them in place of argument when dealing with those who are to be won. Unfortunately, however, the booklet cannot be recommended to such as wish to be guided in their work by sound Lutheran principles; for in many places it is saturated with the spirit of sectarian enthusiasm. The term *saved* is thus used in



a sense foreign to strict Lutheran usage, which distinguishes between objective and subjective reconciliation (for the "saved" substitute the "converted" or the "regenerate"). Moreover, the assurance of salvation is based, not objectively upon the universal Gospel-promises in Christ Jesus, but subjectively, upon a person's confession of his sins, upon Christ's indwelling in the believer, on the inquirer's sincere acceptance of Jesus, upon prayer, upon thanksgiving (pp. 6. 58, etc.), in short, upon infused grace, or the believer's subjective attitude toward Christ. It is gross Calvinistic leaven which has crept in at this point. Furthermore, the writer permitted himself to be drawn away into the pietistic extravagances of those Holiness groups whose perfectionism manifests itself in such fanaticisms, as complete self-surrender and victorious life. (Cf. p. 95: "To the truly surrendered believer the question of amusements is no serious difficulty. The fully surrendered soul is fully and completely satisfied with Jesus." Or p. 94: "Are you living a surrendered life?") This is the language, not of sound Lutheranism, but of morbid Methodism. The author has used the Revised Version, whose revisions at times are quite disturbing to those who have learned their Bible-passages from the King James Version. We regret that we must discover these errors in a work which we should like to recommend in view of the fact that good literature on soul-winning is needed. But such literature must be entirely free from Calvinistic subjectivism and enthusiasm and thoroughly Lutheran in spirit and expression if it is to serve its purpose of building up and preserving a truly Lutheran Church in America.

J. T. MUELLER.

**How to Teach Evangelical Christianity with Special Reference to the Word of God.** By *Theodor Heckel*. Zondervan Publishing House, Grand Rapids, Mich. 121 pages, 5¼×7½. Paper. Price, 75 cts. Order through Concordia Publishing House, St. Louis, Mo.

A translation by N. E. Richardson and K. J. Stratemeier of one of the outstanding contributions to modern religious pedagogy. Rev. Heckel is Superior Consistory Counsel of the German Evangelical Church Union and in this volume offers his contribution to methodology in a simple style that easily causes one to overlook the profound scholarship and pedagogical mastery with which the book is written. The reader will find as notable a combination of modern psychology and methodology applied to the old Bible history and Catechism material, as can be found anywhere in modern literature. The translators deserve our thanks for having made this text available for the American teacher of religion.

TH. GRAEBNER.

**The Educational Philosophy of Herman Bavinck.** A Text-book in Education. By *Cornelius Jaarsma, Ph. D.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 242 pages, 5¼×7¾. Price, \$2.50.

Although the subtitle of this book refers to it as a text-book in education, it merits mention in the columns of a theological journal since Bavinck was, as the preface says of him, a theologian-philosopher-educator, and hence the views which are presented in this book from his many writings have a thoroughly theological background, namely, that of Dutch-Reformed Calvinism. This appears in the fact that the entire book presup-

poses the governing thought of the sovereignty of God. We were obliged to place queries in a number of places, as when it is stated of Bavinek that he was "unequivocally in favor of woman suffrage in both State and Church" (p. 32), that "all coercion and punishment should cease" (p. 173), that "the Church Universal is an institution in society which has as its primary objective the purification of all of society from evil" (p. 190), and elsewhere. Nevertheless there are sections of great beauty and power in the book, which are well worthy of careful study in these days of an uncertain and inadequate educational philosophy on the part of many educators, religious and otherwise. We are told, for example, that "true piety, organically united with sound knowledge and genuine culture, constitutes the fundamental aim of education. It includes the intellectual, emotional, volitional, moral, social, vocational, and spiritual adjustment of man toward a goal which is not static, but organic." (P. 135 f.) Again: "The social function of education is essential. Justice and love, the great social virtues, can be learned most effectively by actual sharing of group responsibilities." (P. 163.) Again: "Method is the systematic, planned order of procedure used by the teacher to aid the learner in acquiring certain skills and attitudes. It must be vitalized by the spontaneity and creativity of the teacher's personality to be most effective." (P. 174.) Again: "Education should take account of the individual in the development of his personality, but at the same time regard him as a member of society into which he must grow by continuous adjustment. Education is both an individual and a social process." (P. 181.) Passages of this kind abound throughout the book. In short, if one is studying educational philosophy from the Christian viewpoint, he will do well to include this book in his bibliography.

P. E. KRETZMANN.

**The American College and University. A Human Fellowship.** By Charles Franklin Thwing, president emeritus of Western Reserve University and Adelbert College. The Macmillan Company, New York. 244 pages, 5¼ × 8. Price, \$2.25.

Although not a theological work, Dr. Thwing's new and valuable book on the American college and university merits notice among the book reviews of this periodical for the simple reason that the educational interests of our country figure so largely and importantly in the work of our Church. Our own system of parochial schools, though independent of State regulation, and above all our system of junior colleges, though having its own mold and objective, cannot be divorced from the lower and higher educational systems current in our country and their far-reaching influences. And certainly, no one can write better on the subject than an educator like Dr. Thwing, who for more than thirty years was president of a prominent university and besides is the author of forty books on education (among these: *American Colleges: Their Students and Work*; *The American College in American Life*; *Higher Education in America: A History*; *History of Education in the United States since the Civil War*; *The American and the German University*, etc.). Among the subjects which Dr. Thwing treats in the present volume are: The Private University; The State University; Financial Relations of the State and Other Universities; The Faculty; The Students; Faculty and Students;

The Family; The Fraternity; The Library; Athletics; Cooperation of Graduates; The President; The Community and the University; Summaries and Conclusions. Lack of space renders it impossible for us to expatiate on the principles and views which the writer establishes on these topics; but be it said that his profound learning, his valuable experience, and his lively, broad sympathies are put to the best use in his discussions. Of special importance is the final chapter, in which he sets forth his summaries and conclusions (not always in agreement with our own), especially on the fellowship values which must be considered in scholastic circles and their extrascholastic contacts. Here the author advocates a syncretism which Lutheranism can never accept; for he contends that for the sake of the fellowship the historic religions must emphasize their common foundations and uniting agreements and present their fundamental faiths in and to the American colleges in inspiring practise and formative influence (p. 235). Speaking of the service rendered by educators, he says with much warmth: "It is a service for the giving of which every man of the college order and tradition may thank his God for the privilege of rendering" (p. 237). Dr. Thwing's book is one that teachers and those interested in education cannot ignore.

J. T. MUELLER.

**Thirty-Fourth Annual Convention, Associated Lutheran Charities.**

September 10—13, 1935. St. Paul, Minnesota. 115 pages, 6×9.

Price, \$1.00. Order from Rev. J. H. Witte, 302 Tuscola Road, Bay City, Mich.

This report of the last annual convention of the Associated Lutheran Charities is so comprehensive and many-sided that we have space to refer to only some of the outstanding features. The association now has a membership of 71 institutions, including 16 hospitals, 8 orphanages, 11 child-welfare organizations, 22 institutional missions, 11 old people's homes, and 3 educational institutions. The property owned by these organizations is valued at \$8,764,674. Besides the customary business transactions, which occupy very little space, the report offers in full the eighteen addresses and essays delivered at the four-day convention, also a summary of the subjects presented at the five institutes which were conducted in connection with the convention. Matters of vital interest were discussed, and all who are at all interested in this work as conducted under the auspices of our Church will find a great deal of stimulating material in this volume.

P. E. KRETZMANN.

**Third Bulletin of Distinctive Choral Music.** Selected for the Choral

Union. 1935—1936. The Walther League, Chicago, Ill. 30 pages, 6×9.

The Choral Union, sponsored by the Walther League, under the leadership of a competent committee, is doing some excellent work in making our leaguers and other members of our Church conscious of, and familiar with, the rich heritage of music which is ours. This pamphlet discusses "Philosophy Underlying Our Music-making," "Development of Junior Choirs," "Development of Children's Choirs," and offers a splendid list of suitable anthems for the entire church-year. This undertaking deserves the earnest support of our whole constituency.

P. E. KRETZMANN.

## BOOKS RECEIVED.

*From the United Lutheran Publication House, Philadelphia:—*

**Confirmation Candles.** By *Paul J. Hoh.* 32 pages, 5×8.

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

**The Church We Love.** A Book of Remembrance. A Companion for the Quiet Hour. A Manual of Instruction. For Every Member, Old and Young. By *Luther E. Lovejoy.* 39 pages, 4×6½. Price, 25 cts.

**Challenge and Power.** Meditations and Prayers in Personal and Social Religion. For Individual and Group Use. Praise, Prayer, and Fellowship. Compiled and edited by *Wade Crawford Barclay.* 207 pages, 4¼×6¾. Price, \$1.00.

“... And Peter.” A Short Mystery Play for Eastertide. By *Philips Endecott Osgood.* 8 pages, 6×9. Price, 15 cts.

**Christ and His Cross.** By *W. Russell Maltby, D. D.* 174 pages, 4½×7. Price, \$1.50.

*From the Warner Press, Anderson, Ind.:—*

**Beautiful Girlhood.** By *Mabel Hale.* 189 pages, 5×7½. Price, \$1.00.

**Beyond These Days.** A Book of Verse. By *Albert Emerson Brown.* 79 pages, 4×6. Price, 50 cts.

**Beside Still Waters.** Meditations and Prayers on the Meaning of Death. By *Telfair L. Boesch.* 32 pages, 5¼×8. Price, 25 cts.

*From Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.:—*

**Voices from Calvary.** By *Harry Rimmer, D. D.* 142 pages, 5¼×7¾. Price, \$1.00.

Luthertum für Februar bringt einen sehr lesenswerten Aufsatz von Hans Giermann über „Naturrecht und Kirche um die Wende des 18. und 19. Jahrhunderts“, sodann den Schluß des Artikels von Martin Dörne über „Annus Domini“ und die scharfsinnigen „Randbemerkungen“ von Hans Schomerus. — Das Februarheft der *Theologie der Gegenwart* bringt eine Besprechung der wichtigsten auf dem Gebiete der Kirchengeschichte im letzten Jahr erschienenen Literatur.

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