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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 vertuehren 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

 Book Review. — Literatur.

Personality and the Trinity. By *John B. Champion*, Professor of Christian Doctrine, Eastern Baptist Theological Seminary. Fleming H. Revell Company, New York. 268 pages, 5½×8. Price, \$2.25.

This book deals with the doctrine of the Holy Trinity as it has been assailed by Unitarianism in its various forms, by Arianism, and by the related heresies. It is particularly aimed at Modalism (Sabellianism), "as Modalism is in flower to-day" (p. 160), "is one of the great theological menaces to-day" (p. 228) — the difference between Sabellianism and modern Modalism being "that in the former the Trinity of Modes is regarded as successive, while in the latter it is thought of as eternal and, so, as contemporary in manifestation," the essence of both forms of the heresy being that they "give us a mode in place of the God-man, three phases of the activity of one Person in place of three Persons" (p. 244 f). It enunciates the correct principle that the human intellect cannot comprehend the mystery of the Trinity and that human reason cannot serve as a guide in the study of it. Here are some fine statements: "Human reason is never a finality, for it must depend on the range of facts upon which its conclusions are based, and *with it the facts are never all in*. Only in the mind of God are all the facts present. Hence what the mind of God reveals on any doctrine or subject is final. God Himself is naturally the best Authority on the Trinity" (p. 226). "When we discuss the divine unity, we have a subject as boundless as the whole scope of the divine existence. We may see it in part, but we can never behold all of this infinite triunity. In any case 'we know in part.'" "No true analogy or perfect simile to the Trinity has ever been found or can be found, for the good reason that the Holy Trinity is absolutely unique. All illustrations (the sun as an orb, its rays of light, and its heat; the human memory, understanding, and will) unavoidably darken the subject far more than they illumine it" (p. 80).

Unfortunately the author does not adhere to this principle. He attempts to vindicate the doctrine of the Trinity with philosophical considerations. One chapter of the book deals with "The Trinity in the Scriptures" (chap. II), most of the rest appeals to psychology to make the mystery somewhat intelligible and, in a way, to *prove* the doctrine. The book attempts to show that *correct* psychological thinking demands three persons and one divine essence. "Especially in formulating the doctrine of the Trinity a faulty psychology may do great injury. . . . But we have learned a little more of the psychology of personality. . . . The present treatment seeks to combine psychology with theology in the treatment of *personality* and the *Trinity*" (pp. 117. 97. 92). What does psychology teach concerning personality? "Concretely, *personality is the highest conceivable form or type of life in correspondence or reciprocity with its counterpart or kindred environment, which thus enables it to complete itself*; for no living thing is complete in itself" (p. 51). "The true definition of personality may perhaps be its capacity for love, not for self-consciousness, but for self-sacrifice and life in others. . . . Perhaps the

root of personality is capacity of affection" (p. 128). The characteristic of personality, then, is not self-consciousness, but other-consciousness (p. 61). Now apply this to God; for "personality in God must mean as much more than personality in man as God is more than man." Therefore, "the existence of a sole eternal Person is inconceivable" (p. 70). So we get the doctrine of the Trinity. "Love demands fellowship, and perfect fellowship subsists only between persons who are essentially on the same plane. . . . If the divine life were without this social reciprocity, it would be so contrary to the nature of all known personal life, we could not any more consider it the pattern of the human" (p. 104). "Genuine love has no use for self-consciousness. The Father is Son-conscious rather than self-conscious, and the Son is Father-conscious rather than conscious of Himself" (p. 126). "Since God is love, He cannot be characteristically self-conscious" (p. 128). Some psychologizing theologians seek to demonstrate the truth of the doctrine of the Trinity by defining personality as self-consciousness. "We became self-conscious by distinguishing ourselves from what is not ourselves, and especially from other persons of like nature with ourselves. If, therefore, there were no person objective to God, to whom He could say Thou, He could not say I." (Thus Martensen; see Hodge, *Systematic Theology*, I, 480.) But other psychologizing theologians say that is faulty psychology. What we know of love is the key to this mystery of the Trinity. (Thus Sartorius, see Pieper, *Christliche Dogmatik*, I, 482.) Operating with this psychology of love, Dr. Champion would vindicate the doctrine of the Trinity by means of the doctrine that other-consciousness constitutes personality.

This argumentation is most faulty. In the first place, it operates with a definition of personality which will not be at once accepted. It will require a lot of investigation and demonstration to prove its correctness. Discussing the concept of personality in its bearing on the doctrine of God, Dr. H. L. Willett declares: "Personality is as yet a rather vague term in our psychology. We are finding that we are acquainted with only a limited area of our own personalities" (*The Christian Century*, June 12, 1935). We cannot wait till our psychologists have established an absolutely correct definition of personality. In the second place, this concept of personality (assuming its correctness) does not demand a *trinity* of persons in the Godhead. It is a mere assumption to say that since personality is other-consciousness, "there could not be less; there could not be more" (p. 67). And in the third place, the entire discussion is out of place here. Let personality be what it will, our conception of it must not shape the doctrine of the Trinity. The statements of Scripture must establish and shape the doctrine. Christian theology indeed employs the terms *person*, *personality*, in this doctrine, but only as expressing a truth clearly stated in Scripture. "The term *person* they use as the Fathers have used it, to signify, not a part or quality in another, but that *which subsists of itself*" (Augsburg Confession, Art. I). When Christian theology teaches "that the Father, the Son, and the Spirit are distinct persons, a person being an intelligent subject who can say I, who can be addressed as thou, and who can act and be the object of action," it simply reproduces the statements of Scripture that "the Father says I, the Son says I, the Spirit says I" (Hodge, *Syst. Theol.*, p. 444; cp.

Pieper, *Chr. Dog.*; p. 495 f.). A theology which reverses the procedure, first establishing the meaning of person and personality and then superimposing whatever is found on Scripture, is not Christian, Scriptural theology. A doctrine obtained by this method, says Quenstedt, *destituitur auctoritate Sacrae Scripturae*.

The following quotations illustrate the theological method of Dr. Champion in general. "It has been noted that our Lord often speaks of His love for the Father, but never for the Holy Spirit. Nor is this accidental. The reason is, the Holy Spirit is Love in person. And to love Love is sheer redundancy" (p. 215). That is rather hazy and the reasoning precarious. The doctrine of the Virgin Birth and of the *anhypostasia* ("The Son of God did not take on human personality" [p. 170]) is vindicated with these considerations: "The human life-cell from Mary was not personality in embryo, for never by itself could it develop into embryo or person. Only when the complementary male and female chromosomes unite in conception does personality originate. This is infallibly the generic law of the reproduction of human life." That, in effect, *limits* the "With God nothing shall be impossible," Luke 1, 37.

TH. ENGELDER.

The Origin of Mankind. By *Ambrose Fleming*. 160 pages. 5¼×8. Marshall Morgan & Scott, Ltd., London and Edinburgh. Price, \$1.40.

Mr. Fleming is president of the Philosophical Society of Great Britain. His scientific standing is secure through his work for television and in electrical engineering. He is a believer in the Holy Scriptures and accepts as the essential basis of Christianity the deity of Jesus Christ and His office as Redeemer of the world, who by His atonement reconciled God and man. To this faith he bears witness in the present volume as in former products of his pen. However, we cannot subscribe to the fundamental thesis of the present volume. Mr. Fleming believes that there were human beings before Adam and that a reference to a race of non-Adamic beings is alluded to in Gen. 4, 14—17. These races of the human stock were "ethically inferior"; yet they were human, "human in the sense of not being a product of the animal races or generated from them by merely some automatic process" (p. 132). He distinguishes these races specifically from Adam and his descendants by assuming that this creature "had moral and spiritual faculties not sufficiently given so as to permit it to be described as made in the 'image of God'" (p. 132). Since creation throughout the plant and animal world has proceeded along certain stages, "it is consistent with all we know of divine creative operations that this initial step should be followed up by the creation of a being more adequately endowed with the necessary higher nature. Accordingly, we meet in the first chapter of Genesis with the divine resolution expressed in the words 'Let us make man in our image after our likeness,' Gen. 1, 26" (p. 133). Accordingly, we are to recognize "that the account of the Adamic creation given us in the first two chapters of the Book of Genesis is the account of the creation of a special race of men and not that of mankind as a whole" (p. 134). Looking about in the world of humanity to-day, Mr. Fleming assumes that "the unquestionably superior Caucasian branch is alone the derivative by normal generation from the Adamic man"

(p. 137). On the other hand, the Mongolian, Negro, and other human species are a survival of the pre-Adamic man. We must declare our dissent from this view, in the first place, because of the consistent teaching of Scripture that mankind is one. The entire argument of the fifth chapter of Romans rests on this fact, and we have the specific declaration of Acts 17, 26 — a statement which cannot have been made with a mental reservation regarding the black, yellow, and brown races, which were known to the Greeks. Mr. Fleming's reiterated statement declaring that a difference in species exists between the Caucasian race and the rest as well as his claim that in the case of intermarriage between Caucasians and Negroes "the progeny are usually feeble, not long-lived, and of poor *psychical* quality" (p. 116) are simply not in accord with facts. On the contrary, hybrid races such as the Mulatto and certain mixtures of Semitic and African stock, are very vigorous both mentally and physically. An important difference is found also, according to Fleming, between the Caucasian and other languages. He declares that "the Negro languages are also simple and not adapted for conveying any but the simplest ideas and thoughts" (p. 117), whereas a simple reference to any handbook of comparative philology would have convinced the author of the astounding wealth of grammatical structure and vocabulary, for instance, of the Bantu group of African dialects. Both from the standpoint of Biblical exegesis and anthropology we consider the case made out by Mr. Fleming for the existence of non-Adamic races a very poor one. It should be said that he seizes upon this device because of the existence of certain fossil forms, as the Neanderthal race and similar specimens, which he prefers to view as remains of the pre-Adamic race. The fundamental error of his reasoning is to be found in the concession that the age of these finds takes us back to a period some 50,000 years earlier than the Old Testament era.

While we cannot accept the theory here proposed in order to account for the origin of mankind, we should say that the book contains very meritorious chapters, describing the fundamental differences between man and animal and outlining the fundamental propositions of modern physics and chemistry. There is a good refutation of the nebular hypothesis (p. 57 f.) and also an interesting argument for creation, based upon the discovery that matter is essentially composed not of corpuseles, but of waves or radiation. Arguing from the laws of thermodynamics, he concludes that the energy which is active in the universe came into it from outside and that the universe therefore had a starting-point, or beginning, at some time past not infinitely remote (p. 27 ff.).

THEODORE GRAEBNER.

Wir lesen Luther. Gegenwartshilfe zum Verständnis des reformatorischen Wortes. Herausgegeben von Lic. theol. Otto A u f t. Heft 1. Martin Luther: „Von der Freiheit eines Christenmenschen.“ 90 Seiten 6×8¼. Preis, kartoniert: RM. 1.80.

Wir zitieren aus dem Vorwort des Bandes: „Der Plan zu dieser Arbeit ist aus dem Dienst an der Gemeinde hervorgegangen. . . . Das Schriftchen möchte Lust zum wirklichen Kennenlernen Luthers in weite Kreise tragen, vielleicht auch in solche, die zwar den innerkirchlichen Auseinandersetzungen unserer Tage fern stehen, aber irgendwie auf das Problem ‚Reformation und deutsche Gegenwart‘

gestoßen sind und von den Dingen mehr wissen wollen als bloße Schlagworte. . . . Die Sprache Luthers ist sowohl im Wortschatz wie in der Satzbildung möglichst getreu erhalten. Dagegen sind Rechtschreibung und Beugungsformen dem heutigen Gebrauche angeglichen. Die kleingedruckten Anmerkungen dienen der Erklärung der dem heutigen Sprachgebrauch entfremdeten Wörter sowie dem Verständnis kultur- und zeitgeschichtlich bemerkenswerter Ausdrücke und Anspielungen.“ Die Anlage des Büchleins ist derart, daß immer ein Abschnitt in Luthers eigenen Worten geboten wird, worauf dann Auslegungen und Anwendungen, besonders auf deutschländische Verhältnisse, gemacht werden. Wenn Luther auf diese Weise in weiteren Kreisen Deutschlands gelesen und studiert wird, so kann dies nicht ohne reichen Segen geschehen. Es wäre zu wünschen, daß man auch in den Kreisen unserer Pastoren, sonderlich in kleineren Konferenzen, sich auf diese Weise mit Luther beschäftigen würde.

P. C. KREGMAN.

Why I Believe the Bible. By *Wm. H. Richie*. The Sunday-school Times Book Service, Philadelphia. 31 pages. Price, 15 cts. Order through Concordia Publishing House, St. Louis, Mo.

Twenty-five years ago the writer of this pamphlet was a Liberal, "the product of the destructive antireligious influences prevailing at one of our largest universities." He accepted the "modern point of view" as "scientific" and "logical" and cast aside his Christian faith. By God's grace he was won back to the faith of his fathers, and now he gratefully employs a part of his time in writing and publishing booklets defending the Bible and the Christian faith against infidelity. Other pamphlets of his are: *Why Read or Study the Bible? Why Pray? Why Four Different Gospels?* While the reviewer could not subscribe to every statement in *Why I Believe the Bible*, it is, on the whole, a good presentation, in popular and appealing language, of the evidence which Christian apologetics offers in defense of the divine character of God's Book. A useful pamphlet in the hand of a pastor or teacher when instructing Bible and other classes.

J. T. MUELLER.

Sermons on the Commandments. By the *Rev. Wm. Masselink, Th. M., Th. D.* Zondervan Publishing House, Grand Rapids, Mich. 223 pages, 5½×8. Price, \$1.50.

The purpose which the reading of this book will serve a Lutheran pastor is that he learns how a pastor of the Reformed Church presents to his congregation the will of God as expressed in the Decalog and especially how this is done from the specific viewpoint of that Church. I shall give a sample. Dr. Masselink says: "We are not saved because of good works. . . . Salvation by good works is a criminal doctrine. . . . Our salvation is complete in Jesus Christ. Jesus said on the cross, 'It is finished.' Now, what our Christ has finished we certainly don't have to do over or supplement. Paul says that, if we are saved by the Law, then Christ died in vain. Salvation by the works of the Law is impossible, once more, for God requires a perfect obedience. The thrice-holy God must require a perfect obedience. The sinner, neither converted nor unconverted, can render this perfect obedience" (p. 9. and 10). All this is said clearly and emphatically. In view of these statements it makes strange reading when in the very next sermon, on "Has the Law Still Value for the Christian?" Dr. Masselink, among other things, says:

"Real salvation is to be saved from sin itself. It is to hate sin as sin, not only because of the consequences of sin. In other words, to be restored in God's favor and to obediently do His will. Now, His will is contained in the Ten Commandments. What is the meaning of salvation? It not only means to be free from the guilt and punishment of sin. This is only half of its meaning. The other part is equally important, namely, to be saved from sin's power. It has been said that, when we are saved, we have nothing more to do with the Law. That this is not so can be seen. When we are saved, we are saved *from what*? You answer, From sin, because it is written; 'He shall save His people from their sins.' We are therefore saved from sin. But what are we saved to? You answer, We are saved unto holiness. Very well; but what is holiness? Holiness is conformity to the Law of God. Try as you will, you will never get the Law out of the concept of salvation. It is an important part of it. 'If ye love Me, keep My commandments,' says Jesus. The Law is fulfilled in us personally. How can that be? you ask. We reply with the words of the apostle: 'What the Law could not do, in that it was weak through the flesh,' Christ has done and is still doing through the Spirit, 'that the righteousness of the Law may be fulfilled in us who walk not after the flesh, but after the spirit.' Through regeneration the Law is fulfilled, for when man is reborn, he becomes the recipient of a new nature which loves the Law of God. This new nature, which God has implanted in every believer, is incapable of sin and cannot sin because it is born of God. When the Apostle Paul describes this inward conflict, he shows that he himself, his real and best self, did keep the Law; for he says: 'So, then, with the mind I myself serve the Law of God.' He also tells us that he 'delights in the Law of God after the inward man'" (pp. 20, 21).

At one time Dr. Masselink says, because God requires a perfect obedience, it is impossible for the sinner to be saved by the works of the Law, for neither the converted nor the unconverted man can render a perfect obedience. At another time he says that obedience to the Law belongs to the very essence of our salvation. Evidently he means to say with the second statement that the converted man must bring forth the fruits of faith, good works. That is very true. But why not say that? Why use words which must confuse the hearer? Why say what is actually contrary to the Scriptures? When Paul says: "If by grace, then is it no longer of works," Rom. 11, 6, then we have no right to say that obedience to the Law "belongs to the very essence of our salvation" (p. 19). We must remember that the Christian still has the Old Adam and therefore daily sins and does not render a perfect obedience; again, we must bear in mind that the Christian does good works *after* he has been converted, *after* he has accepted Christ and *is in full possession of his salvation*; good works therefore are the result of his conversion and not a determining factor. Dr. Masselink does not properly distinguish between justification and sanctification in their relation to each other. The man who still believes that obedience to the Law belongs to the very essence of his salvation can never have a good conscience. Nor will it help him that Dr. Masselink says that the new nature which God has implanted in the believer is incapable of sin, for, after all, the Christian, still having the Old Adam, does sin; Paul says: "I know that in me,

that is, in my flesh, dwelleth no good thing." Rom. 7, 18. Unless a man knows that his salvation is altogether by grace, he cannot be sure of his salvation.

Dr. Masselink says that the Sabbath has been changed from the seventh to the first day of the week (p. 107). There is no Scriptural proof for this; the Sabbath, also the weekly Sabbath, being part of the Old Testament Ceremonial Law, was abrogated by the very coming of Christ. Dr. Masselink says that a Christian should abstain from liquor (p. 146). In answering objections to this statement, he says: "O, says another, but did not Jesus make wine at Cana of Galilee? Yes, He did. Nor am I interested in the question whether it was fermented or not. I do want to say that, if the world had never known anything more intoxicating and harmful than what Jesus made at Cana of Galilee, no one would have even thought of passing liquor laws" (p. 147). What a strange interpretation of Scriptures! An unbiased reader of John 2 will understand the record to say that at the wedding in Cana real wine was used and that Jesus not only changed the water into some real wine, but even into wine that was better than was first served. So the record expressly says: "When the ruler of the feast had tasted the water that was made wine and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now," vv. 9, 10. Four times the word οἶνος is used. It is exactly the same word which Paul uses when he says: "Be not drunk with wine," Eph. 5, 18. No one can get drunk on grape-juice.

Of the Sacraments Dr. Masselink says: "Time forbids us here to say much about our worship through the Sacraments. Let it be remembered that what God hath joined together man may not separate. God has granted us two means of grace as channels whereby He bestows His divine gifts upon us: the Word and the Sacraments. It is our duty as Christians to make use of both means of grace with deep gratitude of heart and humble obedience of spirit. The means of grace do not save us. They have no inherent power in themselves to save. Apart from the Spirit of God they are insufficient. Nevertheless, it remains true that through the means of grace God has been pleased to bestow the salvation wrought in Jesus Christ. Through the right use of the Word and Sacraments we are conformed to the image of God through mutual fellowship" (pp. 63. 64). Again he says: "In the second place, the Sabbath ideal of fellowship with God is realized by the Church through use of the Sacraments. This is true of both Sacraments, Baptism and the Lord's Supper. Baptism came in the place of circumcision. When was circumcision instituted? Just before the covenant was established with Abraham. What was the significance of this covenant? Fellowship between God and Abraham. Why must circumcision precede the establishment of this covenant, this fellowship between God and Abraham? Because this original fellowship was broken by sin. The impurity, or sin, must first be removed before the fellowship can be established. This is the meaning of circumcision. Now Baptism has come in the place of circumcision.

The impurity, or sin, is removed before the covenant fellowship is restored. This is done by the water which signifies the washing away of our sins. So through the Sacrament of Baptism the idea of fellowship is realized.

“This same truth is evidenced in the Lord’s Supper. The Lord’s Supper has come in the place of the Old Testament Passover. In the Passover Feast there were two significant acts: a) The blood was first applied. b. The communion with God was again established through the eating of the paschal lamb. Sin broke the fellowship between God and Israel. Therefore the blood was first applied to remove sin, and after that the true purpose of the Passover was realized, namely, communion with God. In the Lord’s Supper the essential thought is communion with God. Therefore Christ speaks of His blood in the institution of the Lord’s Supper as the blood of the covenant. So we see that through the Sacraments the Sabbath ideal of communion with God is realized. Therefore it is a matter of deep importance for us how we observe the Sacraments” (p. 112).

Although Dr. Masselink speaks of the Sacraments as “means of grace,” he does not do so in the Scriptural sense and as is taught by our Lutheran Church, the Sacraments actually being means of God’s grace and not merely signifying the putting away of our sins.

It is strange that theologians of the Reformed Church whom we credit both with erudition and sincerity should so tenaciously hold to doctrines which are contrary to the express words of Scripture. The Calvinists, to refer to another instance which comes to our mind, deny *universal* grace; they teach that Christ did not die for all sinners, but only for the elect. As a proof they cite Matt. 20, 28: “Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many,” emphasizing that it says “for many” and thereby trying to prove that Christ did not die for all. But they entirely overlook the fact that the same Scriptures expressly say: “For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time,” 1 Tim. 2, 5, 6, and also the fact that the Scriptures in many places *clearly* teach *universal* grace. But pointing out *their* inconsistencies to them and their wrong presentation of Scripture, contrary to the plain words of Scripture, does not seem to move them at all. They tenaciously hold to their false teachings, and thereby *they* bring about that division in the Church of which Christ speaks Luke 12, 51. Over against such division Christ bids us to hold fast to the truth, both for our own sakes and also for the sakes of others, that through His truth His name may be glorified.

J. H. C. FRITZ.

Quellen zur Geschichte des kirchlichen Unterrichts in der evangelischen Kirche Deutschlands zwischen 1530 und 1600. Erster Teil. Quellen zur Geschichte des Katechismusunterrichts. III. Ost-, Nord-, und Westdeutsche Katechismen. 1. Abteilung. 2. Hälfte, 3. Lieferung. Johann Michael Reu. VI und 297 Seiten 6½×9½. C. Bertelsmann, Gütersloh. Preis, kartoniert: M. 15.

Mit dieser Lieferung kommt laut Ankündigung des Verfassers sein monumentales Werk zum Abschluß. Über dreiunddreißig Jahre hat D. Reu sich mit der Herausgabe dieses Werks beschäftigt, dem Jahre emfiger Forschung und Sichtung

des Materials vorangingen. Es ist bezeichnend für den eisernen Fleiß und die unermüdlige Ausdauer des Verfassers, daß er trotz der Hindernisse, die ihm in diesen Jahren entgegentraten — die weiten Entfernungen, der Weltkrieg, seine sonstigen beruflichen und schriftstellerischen Arbeiten, um nur die hauptsächlichsten zu nennen —, sich nicht hat entmutigen lassen, dies gebiegene, gründliche Werk zu vollenden. Diese Lieferung enthält neben etlichen Braunschweig-Hannoverschen Katechismen (Hoya-Diepholz, Osnabrück, Schaumburg-Lippe, Lippe-Detmold, Waldeck) die westfälischen, nassauer und rheinischen Katechismen. Auch in dieser Lieferung ist das Material bei aller Gründlichkeit in so interessanter und fesselnder Weise dargestellt, daß man ein lebendiges Bild der geschilderten Verhältnisse bekommt, so daß nicht nur der Katechetiker, sondern auch der Kirchenhistoriker reichen Nutzen von der Lektüre haben wird. Wir wünschen dem Werke haben und drücken recht viele anerkennende Leser.

F. H. L ä t j e h.

Christian Ethics. By *Johann Michael Reu*, Th. D., Litt. D., professor at Wartburg Seminary, Dubuque, Iowa, in conjunction with *Paul H. Buehring*, A. M., D. D., professor at Capital University, Columbus, O. The Lutheran Book Concern, Columbus, O. 1935. 482 pages, 5×8. Price, \$2.50. Order from Concordia Publishing House, St. Louis, Mo.

When a well-balanced and scholarly book on Christian ethics appears in its circles, any denomination has the right to hail such appearance as a real event. Lutherans in America have a special reason for being appreciative in this point, because comparatively few comprehensive works on ethics have been produced in their midst. Lutheranism in Germany, it is true, has given the world splendid and famous treatises in this field,—the name of Harless at once comes to mind,—but they are written in what is rapidly getting to be a foreign tongue to Lutherans in America, even in circles where fifty years ago German reigned supreme; and moreover, they do not treat the peculiar problems of American life. Apart from all this, a fresh treatment of Christian ethics is periodically to be welcomed on account of constantly changing conditions and the never-ceasing advent of new perplexing problems, just as the issuance of new works on Christian Doctrine at not too great intervals is desirable, not as though the truth changed and new doctrines were required, but because the antithesis is constantly taking on different forms. In our synodical seminaries the subject of ethics has always been treated in the courses on Dogmatics and Pastoral Theology, a procedure which assures the right basis for the discussion, though it necessarily precludes a systematic presentation of the whole subject. The authors of the present treatise, Dr. Reu and Dr. Buehring, have followed a different course in their theological teaching. They have given, and are giving, a special course in Christian ethics, and the book is the outgrowth of their lectures in this field. For the benefit of his students Dr. Reu published in 1914 his *Christliche Ethik in kurzer Skizzierung*, which appeared in a second edition in 1922. He revised and expanded all this material except that pertaining to social ethics, and Dr. Buehring translated the revised draft into English, furnishing at the same time as his own special contribution the section on social ethics (pp. 256—396). The latter likewise drew up the index, while the extensive, valuable bibliography (pp. 415—458) was compiled by Dr. Reu.

The book is one that we can be grateful for. The presentation is clear and appealing and often enhanced by quotations from Luther and other renowned theologians, and the teachings submitted are based on the Scriptures and the Confessions. That the book is carefully divided into sections and chapters, the latter of which, as a rule, are brief, is a decided advantage for the teacher and the student. The large type and the convenient size of the book are further external features inviting one to read and study. The contents of the book are remarkably rich. After introductory chapters dealing with definitions and giving the pertinent historical material, the Christian life is treated in three parts: The Origin of Christian Life; The Preservation and Development of the Christian Life; The Consummation of the Christian Life. To mention some of the special topics, here one finds information on man's state by nature, conscience, conversion, faith, hope, and love, prayer, marriage, the Christian congregation, Church and State, the right of inaugurating a revolution, "white" lies, the race question, capital and labor, death and the hereafter. One can see at once how important and timely the subjects are which the authors have discussed. At several places, it is true, we could not give our approval to the views expressed, or we regretted that the right position, which the authors evidently intended to sponsor, was not stated with more fulness and definiteness. To advert to one matter chiefly, on p. 131 we met statements which are somewhat mystifying and disconcerting. There we are told that, when God, in converting the sinner, works upon him with the Law, the sinner becomes "conscious of God's terrible wrath over sin and this consciousness strikes him down (*terrores conscientiae incussi*), crushes his heart, and temporarily brings to a halt his natural resistance, *i. e.*, it makes him *mere passive* (Form. Conc., Art. II. 54). But the Word of God is also Gospel; it is the message of divine grace, of forgiveness of sins through Christ, full of life-giving power. In the *very moment* — because Scripture knows of no state of religious neutrality — when man through the Law has been made entirely passive, the Gospel points him to Christ and His inviting Savior-love, and the Spirit, working through that Gospel in a mysterious, creative way, brings about a new understanding and new powers of the will, new inner motions. He provides, again through the creative power of the Word, the organ which is able to receive the Word, even Christ Himself as a personal Savior. This organ is faith," etc. We are at a loss how to understand the function here ascribed to the Law. The meaning seems to be that the Law so humbles a sinner that he no longer looks for aid in himself, but admits his own utter inability to procure God's pardon. But how the sentence that the Law so works upon the sinner that it "temporarily brings to a halt his natural resistance" can be held, we are unable to see. The remark about "noble souls" (p. 121) is not tenable, because "the longing to be free from the contradiction to God's will as well as this consciousness of such contradiction itself" is found not only in noble souls, but in every rational human being; in the unconverted, however, this longing is not that of happy submission, but of dissatisfaction with God's severe demands or of despair. Even "noble souls" like Paul before his conversion do not constitute an exception. We likewise feel that the remarks

about the "prayers" of the unconverted (p. 177) should be recast. — With the exception of a few *naevi*, which can be excised in a second edition, the book goes on its way with our cordial recommendation. W. ARNDT.

The Man who Said He Would, and Other Sermons. By *William Edward Biederwolf*. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 163 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. Price, \$1.00.

Although the twelve sermons here offered do not have the form to which we generally adhere in our preaching, being sermonic addresses or lectures rather than sermons, they contain many stimulating thoughts, some of them actually epigrammatic in force, as when the author says (p. 41): "It was like the Lord that His pity should rest especially upon Peter. He went not first to John, who loved Him most, but to Peter, who needed Him most"; p. 120: "A man's morality is the mere outward adornment of the flesh; a Christian's righteousness is the fruit of the indwelling Spirit, the Spirit of Christ"; p. 143: "What we need, says Paul, is not greater manifestation, but greater love; not more speaking with tongues, but more loving with hearts; not more action, but better motives." The author's emphasis in some cases is not sufficiently strong in the interest of the fundamental truths of Christian doctrine; there is more moralizing than indoctrinating. Expository preaching is in keeping with the best models of the Apostolic Age and the tradition of almost twenty centuries. It is the only kind of preaching that will actually work conviction.

P. E. KRETZMANN.

Healing in His Wings. By *Alfred Doerffler*. Concordia Publishing House, St. Louis, Mo. 32 pages, in loose-leaf form. Price, net. 10 cts., postpaid.

Many a pastor will welcome these brief meditations in loose-leaf form, which may be left at the bedside or the home by the pastor. The author offers sixteen meditations on choice Scripture-passages, well suited to their purpose of comforting, admonishing, encouraging, the patient on his sick-bed or the lonely shut-in. The meditations are brief, none exceeding a page and a half, and are followed by a short prayer. The type is clear and readable.

TH. LAETSCH.

Nach Schrift und Erfahrung ist der überhandnehmende irdische Sinn eine der größten Gefahren, die uns Christen und der Kirche überhaupt in dieser letzten Zeit der Welt drohen. 43 Seiten $7 \times 8\frac{1}{2}$. Preis: 25 Cts. portofrei. Zu beziehen von Arnold F. Nuoffer, 300 Falls Blvd., North Tonawanda, N. Y.

Dieses Synodalreferat (Östlicher Distrikt, 1934), das im betreffenden Synodalbericht nicht Platz fand, jetzt aber mimeographiert vorliegt, weist nach, wie auch in unserer Mitte der irdische Sinn überhandnimmt und nach und nach immer weitere Gebiete des kirchlichen Lebens zerrüttet. P. E. Tozke weiß sich verständlich zu machen; er nimmt auch bekanntlich kein Blatt vor den Mund. Es sieht bei uns nicht gut aus. Und einem jeden von uns tut es not, ernstlich mit sich ins Gericht zu gehen. Dieses Schriftchen wird ihm dabei treue Dienste leisten.

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

The Waiting Drummer and Other Verse. By *Wm. M. Runyan*. 96 pages, 7×5. Price, \$1.00. Fleming H. Revell. Order through Concordia Publishing House, St. Louis, Mo.

Wm. Marion Runyan, editor of the Moody Bible Institute, has put sixty-five of his poems into this little volume. The selections cover a large variety of subjects and are religious in nature. Some are veritable gems and give a happy, unusual turn to some of the Bible events. "Zebedee's Call" is one of these. "Being Let Go," in memory of the well-known Annie Johnson Flint, is excellent. Our pastors will find many of these poems quotable for their sermons.

W. G. POLACK.

Calwer Kirchenlexikon. Kirchlich-theologisches Handwörterbuch, in Verbindung mit sachkundigen Mitarbeitern herausgegeben von *Friedrich Kerppler*. Erster Band, A—K. Erste Lieferung. Calwer Vereinsbuchhandlung, Stuttgart. 144 Seiten 7¼×10¾. Preis der ersten Lieferung, geheftet: RM. 2.50.

Es liegt hier das erste Heft eines neuen Kirchenlexikons vor, das nach dem Plan des Herausgebers ein zweibändiges Handwörterbuch werden soll. Die einzelnen Artikel sind demgemäß kurz und sachlich gehalten, aber bis auf die Gegenwart fortgeführt, so daß z. B. bei Abessinien der italienische Eroberungskrieg mit berücksichtigt ist. Entschieden weniger erfreulich ist, daß sogar in diesem Werk die leidige Evolutionstheorie sich breitmacht (sub Abstammungslehre) und daß beim Abendmahl gesagt wird: „Der am Kreuz sich opfernde Heiland . . . spendet den Jüngern unter den Sinnbildern von Brot und Wein seinen Leib und sein Blut.“ Druck und Ausstattung des Werks versprechen das Beste.

B. C. K r e z m a n n.

Gingegangene Literatur.

In **Luthertum** für Mai findet sich außer einem Artikel von Harris Birkeland über „Die alttestamentliche Offenbarung als Gesetz und Evangelium“ und einer längeren Ausführung von Johannes Sperl über „Luthers Lehre vom Beruf und ihre Auswirkungen für die Gegenwart“ besonders ein recht interessanter Artikel von Ernst Straßer über „Bughagens reformatorische Bedeutung“. — **Theologie der Gegenwart** bietet interessante Besprechungen über neue Predigtbücher und über Neuersehungen auf dem Gebiete der Hymnologie und Liturgik und des Kirchenrechts.

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