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CONTENTS

	Page
The Pastor and Mission Opportunities. Arthur Brunn	409
Kleine Hesekielstudien. L. Fuerbringer	414
A Few Remarks on Col. 2, 18, 19a. L. T. Wohlfeil	424
What the Liberal Theologian Thinks of Verbal Inspiration. Th. Engelder	433
Sermon Study on 1 John 4, 12—14. Theo. Laetsch	453
Outlines on the Eisenach Epistle Selections	460
Theological Observer. — Kirchlich-Zeitgeschichtliches	468
Book Review. — Literatur	479

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 verfuerehen 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

The Old Testament. Its Making and Meaning. By H. Wheeler Robinson, M. A., D. D. Cokesbury Press, Nashville, Tenn. 247 pages, 5½×8. Price, \$2.00.

The Lutheran pastor ought to be acquainted with the views of modern liberal Old Testament criticism. This book will well serve that purpose. It is written by the Principal of Regent's Park College, who is also Reader in Biblical Criticism in the University of Oxford, and is one of the volumes of *The London Theological Library*, published under the editorship of Prof. Eric S. Waterhouse. The author says in the preface: "By the 'making' I imply the analytical study of literary origins, and by the 'meaning' those qualities of the book which this study reveals the more clearly." With greatest positiveness opinions and views for which there is not the least foundation in fact are set forth as the assured results of scientific-historical research. On the value of the Pentateuch the following paragraph will interest our readers and will serve to illustrate the position and style of the author: "It is not necessary to estimate separately the five books of the Pentateuch, because as such none of them had separate existence in the course of their making, apart from their nucleus, Deuteronomy, which is noticed farther on. . . . The value of the rest of the Pentateuch may be sufficiently suggested by glancing at (a) the primeval mythology, (b) the patriarchal legends, (c) the Exodus and its central figure, (d) the religion of Deuteronomy, (e) the conception of the priestly history. Around these themes, the reader of the English Bible may conveniently gather the fruits of his own reading of it, which nothing can replace." (Page 45.)

"a) The early stories contained in Genesis 2—11 are strictly myths, partly drawn from Babylonian mythology. They belong fundamentally to that large class of stories which attempt to explain the origin of things, so that in one sense they are the science as well as the history of a people's childhood. . . . To us they" (the stories of Adam and Eve, Cain, the tower of Babel, etc.) "may seem childish enough considered as answers to these questions, for they were given by those who were but children in relation to ourselves, as we shall doubtless seem to those who come after us." (Page 46.)

"b) The stories of the patriarchs are to be classed as 'legends' rather than myths. They have doubtless gathered round real persons, or there have been real persons corresponding to those portrayed, though these stories have been so much transformed in oral transmission that we cannot treat them as history. They reflect history; for such stories of individual men often recounted tribal and clan movements and fortunes, as they still do in the tales of the nomads." (Page 47.)

"c) The outstanding historical event of the history of Israel as disclosed in the Pentateuch is undoubtedly the Exodus. . . . Here we have the first great example of the mere event transformed by the faith of a prophet into a 'fact' for religion. We may only conjecture what 'natural'

causes have lain behind Israel's deliverance from Egypt; the essential thing is that Moses was there to interpret them." (Page 49.)

"(d) The religious interest of the Pentateuch culminated in the Book of Deuteronomy. Here, as we read it in the light of historical criticism, the prophetic teaching of the previous century, that of Amos, Isaiah, Micah, and especially Hosea, was gathered up and enshrined. Here we find the great declaration of the oneness of Yahweh (as opposed to the many Baalim), . . . the centralization of all worship in Jerusalem, . . . the doctrine of divine retribution. This last was of special importance for the writing of history in Israel, as we shall see in the subsequent books."

This is what future pastors are taught about the origin and value of the Pentateuch, and of the Old and the New Testament in general. We dread to think of the results of such "criticism" which in fact is destroying the foundations. *Caveat ecclesia Lutherana!* TH. LAETSCH

Das Buch der Weltpolitik Gottes. Kapitel 40—55 des Buches Jesaja. Für Freunde und Verächter der Bibel ausgelegt von Mag. Hellmuth Frey, Pfarrer in Dorpat. Calwer Vereinsbuchhandlung, Stuttgart. 1937. 294 Seiten Großformat. In Leinen RM. 5.50.

Der Haupttitel dieses Buches mag zuerst fremd anmuten, und auch die bezüglichen Ausführungen sind von dem Herkömmlichen verschieden. Aber gerade dieser Umstand drängt zum Studium des Buches, das wenigstens in einem Punkte unzweifelhaft das Richtige bietet: es erkennt die Messianität der Weissagungen in diesen Kapiteln an und lehrt klar und deutlich die stellvertretende Genugtuung, wie wenn z. B. schon zu Jes. 40, 2 gesagt wird: „Es war das Gericht, das für das Volk bestimmt war. Dieser einzelne hat den Schlag dieses Gerichts aufgefangen im Namen des Volkes für die Welt; darum sind die andern frei.“ (S. 14.) Im ganzen Buch ist die wörtliche Übersetzung wertvoll und anregend, wenn auch der Verfasser den Text nirgends in der Ursprache zitiert. Bei Jes. 53 wird immer wieder betont, daß wir es hier zu tun haben mit dem Erlöser des menschlichen Geschlechts, und der Verfasser zitiert durchweg Stellen des Neuen Testaments, die Parallelen zum alttestamentlichen Text bieten und die Erfüllung der Weissagungen in Jesu von Nazareth finden. Leider wird die Darstellung vielerorts dadurch gestört und zum Teil verdunkelt, daß der Verfasser Jesajas II von einem Unbekannten etwa um die Mitte des sechsten Jahrhunderts vor Christo verfaßt sein läßt. Mit diesen Einschränkungen empfehlen wir das Buch angelegentlich allen Pastoren, die sich noch intensiv mit Exegese des Alten Testaments beschäftigen, auch wenn sie der Ursprache nicht mächtig sind. P. E. K r e m a n n

From the Upper Room to the Empty Tomb. By William Evans, Ph. D., D. D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 294 pages, 5½×8. Price, \$2.00.

It is with a feeling of grateful appreciation that we draw the attention of our readers to this work of Dr. Evans, quite well known as a writer and lecturer on Bible subjects both on this and other continents. The author says in the foreword: "I have long had in mind the preparation of a book dealing with a theme that would be fitting for Lenten, Passion week, and Easter season. This volume, . . . dealing as it does with the events that were crowded into the last day of Jesus' earthly life,

seems to satisfy that desire." What we have here may be called a harmony of the accounts of the four gospels touching the suffering and death of the Savior. The resurrection account is dwelt on briefly in the last chapter. But the book is far more than a harmony. Exegetical and harmonistic difficulties play a minor role. The author is chiefly interested in giving a Scriptural interpretation of the great events placed before us in the Passion-story. He endeavors to let Scripture interpret itself, so that the significance of the sacred account might be correctly understood by us. Evidently he accepts the Bible as the inspired Word of God, which must be normative for our faith and teaching. He sees what so many writers on the suffering of the Savior do not see—its blessed meaning for the salvation of the world. Speaking of the cry of Jesus on the cross "My God, My God, why hast Thou forsaken Me?" he says: "Here, then, we are face to face with the 'cup' which Jesus had santed in the garden. Now He was drinking the 'cup' which the Father had placed to His sacred lips. He was being 'made sin' for us, and God, 'who is of too pure eyes to behold evil,' momentarily turned His face away from His Son in order that He might not turn His face away forever from the sinning sons of men. . . . 'Separation from God'—that was 'death' in the fullest sense of the word to Jesus; that was the death which was the wages of sin; the debt which He paid; this was the thing from which His holy soul shrank in the garden; here He is drinking 'the cup.' And so it was Jesus who rescued human life from the agony of desolation." (P. 239 f.) In speaking of "the place of the death of Christ in the Christian religion," the writer emphatically states and elaborates that Scripture itself calls it a ransom, a propitiation, a reconciliation, and a substitution. "By substitution," says Dr. Evans, "is meant that something happened to Christ, and because it happened to Christ, it need not happen to us. Christ died for our sins; we therefore need not die for them if we accept His sacrifice." (P. 258.)

There are a few doctrinal strictures which we have to express with respect to this excellent book. In its teaching on the Sacraments its theology is that of the Reformed churches. It therefore denies the real presence of Christ's body and blood in the Lord's Supper. The author shows himself not well informed when he writes: "Some parts of the Lutheran and Episcopal Church hold to what is termed the doctrine of consubstantiation, by which is meant that, while there is real bread and wine, there is also 'in, with, and under' the bread and wine the real body and blood of the Lord, so that there is a real sense (not like the Roman Catholic view, however) in which the participant not only has communion with the bread and wine, but the body and blood, the real presence of the Lord." (P. 58.) While the author here correctly describes the Lutheran doctrine, he errs in labeling it as consubstantiation, an error which, it seems, simply will not die. That the author, in speaking of the attitude of Judas, does not teach Calvinism is clear from this sentence: "There is no rigid, inflexible law under which God has put man which compels him to do that which is wrong. Man acts as he does, not because he is compelled to, but because he wills to. A man's actions, be they good or bad, are of his own doing; and in the last analysis every man will admit this to be true: Judas did—he said: 'I have betrayed

innocent blood.'” It seems, however, that in steering away from Calvinistic determinism, the author falls into Pelagianism, as is likewise indicated in the above quotation. Barring these matters, the book receives our hearty commendation.

W. ARNDT

Our Lord. An Affirmation of the Deity of Christ. By Wm. Childs Robinson, A. M., Th. D., D. D. Wm. B. Eerdmans Publishing Company. 1937. 239 pages, 5¼×7¾. Price, \$2.00.

The author, who is professor of historical theology in Columbia Theological Seminary, Decatur, Ga., is clearly a Fundamentalist, and this monograph is a defense of the deity of Christ, as the subtitle indicates, and an able one. The very chapter headings are suggestive and informative: The Quest of the Historical Jesus; Back to Christ; The Greater Confession; The Gospel of the Forty Days; Kyrios Christos; The Worship of Jesus; A Solitary Throne; The Triune God. The author's stand on the deity of Jesus is unequivocal, Biblical, and the study of his book will prove of value to every pastor. A few statements are not altogether adequate, as when a reference to Warfield's idea that “the doctrine of the Trinity was revealed between the two testaments” is introduced with the added sentence: “It is preadumbrated in the Old Testament and presupposed in the New Testament.” (P. 108.) The most stimulating chapter in the reviewer's estimate is chapter V.

P. E. KRETZMANN

Christianity versus Religion. By Shade Simmonds. Fleming H. Revell Co., New York. 265 pages, 5½×8½. Price, \$2.00.

The very title of this book suggests the author's confused, phantastic mode of thinking in matters pertaining to religion. Christianity, he holds, is not a religion, for religion is made up of creeds, and Christianity is essentially not anything to be believed, but something to be done. It is a “life,” a “power in man,” the “God-life,” or the “love-life.” The essence of the Bible may be summed up in two brief sentences: “There is one God” and: “God is Love.” The Reformation gave us only a religion, not Christianity. Yet it gave us the open Bible, and the Bible gives Christianity. The Reformation gave us Protestantism, and Protestantism is as bad as Catholicism. Christ is coming again to exert His power; nay, He is in the world right now, working Christianity; and Christianity will make for the blessing of humanity. These are a few of the “lessons” which the author in his obscure way develops in the forty-three rambling chapters of his unprofitable book. The writer everywhere uses the customary terminology of Christian theology, but in a different meaning; for what Christianity is, what it is for, and the primary blessing which it bestows are all things alike unknown to him. Of the six days of creation he says that they are “God's days,” not connected in any way with our human measurement of time. This way of treating the Bible is a fair sample of how it is manhandled in the entire book. “God did not make wild or carnivorous animals,” it claims. “Every living person has three phases of life—spiritual, animal, and human (carnal). Animals are not persons. But it is impossible to feel that the life of some dogs can be extinguished, because there are instances where some rare

dogs seem to have real love, and love, *real* love, is of God." We quote these bizarre statements to show the reader what he may expect when ordering books like the one against which we here must warn our readers.

J. THEODORE MUELLER

Germany's New Religion. The German Faith Movement. By Wilhelm Hauer, Karl Heim, Karl Adam. Translated by T. S. K. Scott-Craig and R. E. Davies. The Abingdon Press. 1937. 168 pages, 5×7½. Price, \$1.50.

What is the new religion which the German Faith Movement (*Deutsche Glaubensbewegung*) is spreading in Germany? Who or what is its God? Its prophet, Prof. W. Hauer, of Tuebingen, tells us all about it in three essays: "Origin of the German Faith Movement," "An Alien or a German Faith" (a lecture delivered to an audience of ten thousand in the Berlin Sport Palace in April, 1935), and "The Semitic Character of Christianity." It is a form of neopaganism. Neopaganism — "we have no intention of awakening the old gods" (Thor, Wotan, and the rest of the Nordic pantheon) "to life; we know perfectly well that they will never emerge from their twilight and that each age must mold its own religious forms" (p. 34). Yes, neopaganism — for the old pagans believed in gods who were superior to them, but the new pagans, in line with the philosophy of immanentism and pantheism, believe in themselves as divine. It is, says Heim (p. 87), "the religion of faith in the divine element in man's inner nature"; its God, says Adam (p. 129), "is in the end only a metaphysical representation of man's own infinite soul." And so says Hauer: "The religious life of the believer has its source in the eternal deeps of his own personality" (p. 47). "The office of the leader is to help man to come to himself, to reach that inner core of his being in which the eternal reveals itself" (p. 48). "We meet the eternal powers in the deeps of our own soul. . . . We believe in God's immanence in the world" (p. 53). "We need no other guide than the religious creativity of the German spirit; . . . we need no other way to the *ultimate deeps of existence, that is, to God*" (p. 82). Who or what is the God of the German neopagans? The ultimate deeps of existence, the eternal deeps of the German's own personality. So the statement on page 41 "We have received *from God* a message to preach" means: We have received our message from the eternal deeps of the Germanic spirit. And the statement on page 62 "The God of the German Faith receives the sinner into a redemptive and creative fellowship if he bravely faces his own guilt" means, if you can get the meaning: The ultimate deeps of existence receive the sinner into a redemptive fellowship. — In passing we should like to say that Professor Hauer's demand that "if the Christian communions have anything special to teach, let them do it in the institutions which they support and control" is reasonable. But his further demand "We want our universities to be German, we demand national schools," in which "our children are nourished by the German genius" (p. 66 f.) is to the same degree unreasonable.

In the essay "Responsibility and Destiny: the difference between Hauer's view and the message of the Bible and the reformers" Prof. Karl Heim of Tuebingen shows that the ethics of Hauer's pagan religion is

destructive of morality. Hauer teaches: "Guilt is man's destiny. Therefore it is sent by God. . . . We should always speak of guilt as a destiny or fate." And this view, Heim points out, "weakens the monogamous resolutions of the husband who is tempted to be unfaithful to his wife. It quiets the conscience of the tyrant who in cold blood steps over the dead bodies of his enemies to secure the throne. It gives the adulterer the courage to obey his passion. For he is entitled by it to say, 'without guilt a man does not come into being; that is how God made the world'" (p. 94 f.).

The article by Karl Adam, professor of dogmatic theology in the Catholic faculty in Tuebingen, "Jesus Christ and the Spirit of the Age," possesses considerable apologetical value. Referring to Hauer's attack on the truth of the Christian religion and generalizing, Adam says: "Whenever the adamantine 'No' of unbelief and skepticism is hurled against the affirmations of faith, it springs not from a crystal-clear insight into irreproachably attested facts, but from the depths of personality which are beyond our control, from those ultimate attitudes and decisions of the spirit which lie beyond all scientific knowledge. *Unbelief has its mysteries no less than faith*" (p. 125). Again: "If God is truly a living God, He can never be a mere object of human questioning or amenable to exploitation by human curiosity. . . . Was it not to be expected that He would give a supernatural revelation . . . which would in its content surpass all human thought, all racial wisdom? . . . So this revelation must be supraracial, supranational" (pp. 128—137). — On the positive side Adam's efforts are wasted. The religion which he defends against Hauer's neopaganism is at bottom a pagan religion, too. The Christ of the Catholic religion, "is not only the tender Savior of our souls, but also and *above all the Messiah of the wrath of God*" (p. 140). "According to the Catholic doctrine of justification justifying grace works through man's moral will and conduct." "It recognizes the free moral action of man as a constituent and organic moral factor in the process of justification" (p. 156 f.). "The kernel of human nature remained untouched by original sin" (p. 162). "What is meant by redemption through Christ? To believe in Christ, the Redeemer, means, properly speaking and in the last resort, to enter inwardly and personally into the redeeming heroism of Christ, to set it up as the guiding and decisive force in the center of our will-to-live and of our personal existence; it means so to merge our little life in the greatness of the Redeemer's life that they become one life" (p. 166).

TH. ENGELDER

Christianity in America. By E. G. Homrighausen, Th. D., D. D. The Abingdon Press. 227 pages, 5½×8. Price, \$2.00.

The author of this book is pastor of a church in Indianapolis, Evangelical and Reformed, and lecturer on church history in the College of Religion, Butler University. The title *Christianity in America* is inviting; so are some of the chapter heads, as "Sound Theological Thought," "Christian Preaching," "Who Is Jesus Christ?" and "The Christian Message." Reading the book, however, a Christian is utterly disappointed, disgusted, and made to feel sad at heart; for the book, after all, fails to present the Christian message of the Bible. It speaks a language which

for the ordinary reader is rather misleading and confusing; the author makes statements which, taken by themselves, sound very orthodox, but which in their context deny the very fundamental truths of Christianity. In his introduction the author says that he is neither a Fundamentalist nor a Modernist. Whatever he may be, he is not a proclaimer of the Bible doctrine of the vicarious atonement, without which there can be no Christian message and no salvation for sinners. The tenor of the book can be learned from the following quotation: "In some quarters of Protestantism a rigid dogmatism later developed the theory of a plenary inspiration of the Bible, which made of it an almost magical creation, accurate in all its details, whether historical, scientific, or social. In a former day such a theory held charm for people who longed for some external security and authority. In truth, these people made the Bible a material Pope. They made it a rigid book of divine laws and proof-texts instead of a living book of God's life and love.

"Few intelligent Protestants can still hold to the idea that the Bible is an infallible book; that it contains no linguistic errors, no historical discrepancies, not antiquated scientific assumptions, not even bad ethical standards. Historical investigation and literary criticism have taken the magic out of the Bible and have made it a composite human book, written by many hands in different ages." (P. 121.) J. H. C. FRITZ

Von den Katafomben bis zu den Zeichen der Zeit. Der Weg der Kirche durch zwei Jahrtausende. Nachgezeichnet von D. Dr. Hans Preuß, Universitätsprofessor in Erlangen. Martin-Luther-Verlag, Erlangen. 341 und VII Seiten 6½×9½, in Leinwand mit Deckel- und Rückentitel gebunden. Preis: M. 6.50.

Dieses mir für den „Lutheraner“ zugesandte Werk bespreche ich lieber an dieser Stelle; denn obwohl es für gebildete Leser überhaupt geschrieben ist, so wird es doch ganz besonders Theologen interessieren. Vielleicht darf ich mit einer persönlichen Bemerkung beginnen. Als jungem Studenten, der sich sehr für Kirchengeschichte interessierte, gab mir mein Vater zwei Werke in die Hand, die bekannte Kirchengeschichte von Guerike und die weniger bekannte von Hase. Mit beiden Männern war er in seinen jüngeren Jahren in Berührung gekommen. Karl von Hase war als junger Dozent an der Universität in Leipzig sein Lehrer gewesen, und H. G. F. Guerike, Professor der Theologie in Halle, kam öfters in das Lößersche Pfarrhaus in Eichenberg in Sachsen zum Besuch, da er gern mit dem trefflichen Löber verkehrte; und wenn er meinen Vater, der damals Hauslehrer in dem Lößerschen Knabeninstitut war, bei den großen alflutherischen Folio-bänden sitzen und diese studieren sah, bemerkte er wohl: „So ist's recht, Herr Kandidat.“ Guerike war überzeugter Lutheraner, der auch sein Interesse für die sächsischen Auswanderer, nachdem sie Deutschland verlassen und nach Amerika gezogen waren, bewahrt hat. Beide Werke ergänzten sich. Guerikes Kirchengeschichte habe ich viel gebraucht und sie ist auch noch jetzt wertvoll wegen des entschieden lutherischen Standpunktes und der reichen Quellenbelege; aber allerdings war Guerikes Stil mit seinen langen, öfters ziemlich verwickelten Sätzen nicht so angenehm zu lesen. Hase war ein Rationalist, aber die Kirchengeschichte war sein Fach; er mußte geschickt und interessant zu schreiben, war ein Schöngest, der immer auch auf die Kunst in ihrer Bedeutung für die Kirchengeschichte Bezug nahm. An diese beiden alten Werke dachte ich, als ich diese neue Kirchengeschichte

von dem schon oft in dieser Zeitschrift und sonst erwähnten Univeritätsprofessor in Erlangen D. Hans Preuß zur Hand nahm und las. Ich würde jetzt dieses Werk besonders empfehlen, namentlich solchen, die schon ein anderes Handbuch der Kirchengeschichte gelesen haben und den Gang der Geschichte kennen. Es vereinigt gewissermaßen die beiden erwähnten Eigenschaften, wenn auch in ganz anderer Weise. Preuß ist Lutheraner und hat eine besondere Vorliebe für Luther. Wir brauchen nur an seine in dieser Zeitschrift besprochenen Werke zu erinnern: „Martin Luther der Künstler“, 1931; „Martin Luther der Prophet“, 1933; „Martin Luther der Deutsche“, 1934. C. T. M., III, 474; V, 571; VI, 155. Freilich ist damit nicht gesagt, daß der Verfasser in allen Stücken ein entschiedener, fest auf dem lutherischen Bekenntnis stehender Theolog ist; aber seine ganze Kirchengeschichte ist doch vom positiven lutherischen Standpunkt aus dargestellt. Und ich habe das Buch mit größtem Interesse von Anfang bis zu Ende gelesen, und viele Partien sind ganz ausgezeichnet. Zu gleicher Zeit ist Preuß auch ein hervorragender Kunsthistoriker, und er zeigt in seiner ganzen Darstellung seine Vertrautheit mit diesem Gebiete und weist nach, wie die verschiedenen Perioden der Geschichte sich in den schönen Künsten einen Ausdruck suchen und wie die jeweilige Geistesrichtung in der Literatur, in der Malerei und in der Musik ihren Ausdruck fand. Preuß ist auch ein sehr gewandter, geschickter Schreiber, von dem man kaum loskommen kann. Das zeigt sich schon in dem Titel des Werkes „Von den Katastrophen bis zu den Zeichen der Zeit“, das heißt eben: vom Anfang der Kirchengeschichte bis zur Gegenwart. Ebenso weiß Preuß besonders treffende, packende Überschriften zu wählen. Ich nenne nur ein paar aus der Reformationsgeschichte: „Das Tor springt auf“, „Der Hammerschlag“, „Nixe, Donner und Stimmen“, „Vor Kaiser und Reich und im Reiche der Vögel“, „Wider die Schwärmerfront“, „Wider die räuberischen und mörderischen Rotten der Bauern“. Preuß hat auch ein besonderes Geschick, führende Männer gut zu charakterisieren und überhaupt mit ein paar Worten und Strichen etwas ganz treffend zu zeichnen. Und sehr oft werden passende Lutherworte eingefügt. Die Ausführungen über Luther, über Luthers Vieder, über Philipp Nicolais und Paul Gerhards Vieder und so manche andere Partien sind ganz ausgezeichnet, und wir werden gelegentlich darauf zurückkommen, weil hier der Raum zu längeren Zitaten fehlt. Aber auch durch kurze Zitate und Schlagworte eröffnet er dem Leser oft das rechte Verständnis. Er schildert des Hieronymus Verdienste und auch seine Eitelkeit. (S. 28.) Er sagt: „Der Satz: ‚Der Zweck heiligt das Mittel‘, steht so formuliert in keinem jesuitischen Buch, aber dem Sinne nach lebt er überall zwischen den Zeilen.“ (S. 221.) Er hebt mit Recht hervor, daß Rembrandts große Kunst zwar protestantisch, aber im Grunde doch mystisch ist. (S. 217.) Er redet von dem calvinistischen Enthusiasmus Oliver Cromwells, dem „oft genannten Selbstgefühl der Engländer“, das Anspruch auch auf k i r c h l i c h e Welt Herrschaft macht, und führt von John Milton das Wort an: „Gott hat jetzt abermals beschlossen, eine große Periode in seiner Kirche zu beginnen, und offenbart sich da, wie es so seine Weise ist, zuerst seinen Engländern.“ (S. 224.) Der Quäker „George Fog hört eine Stimme als Gottesstimme: ‚Zum Diener der Kirche nützt es nichts, in Oxford oder Cambridge studiert zu haben.“ (S. 224.) An Bengels Stirn stand das Wort „Ewigkeit“, und Preuß weiß Bengels unvergänglichen *Gnomon Novi Testamenti* richtig einzuschätzen. (S. 234.) Er redet von Handels berühmtem „Largo“, das aus der weltlichen Oper „Kerres“ stammt, und erwähnt die Sitte, daß beim Hallelujachor aus dem „Messias“ die Zuhörer stehen, seitdem sich der englische König bei der Aufführung des Oratoriums als Erster erhoben hat. (S. 227.) Er zeigt Napoleons maßlose Selbst-

vergötterung (S. 265) und beurteilt Mozarts „zarten Fronleichnamsgesang“ *Ave Verum Corpus* (S. 268). Er führt aus, wie Kuhn und andere berühmte Theologen alle von einfachen Deuten abstammen (S. 284), und bringt den Theologen Albrecht Ritschl und den modernen Impressionismus in Verbindung (S. 295). Er nennt die Bilder in der vielgerühmten Doréschen Bibel treffend „Theaterszenen“ (S. 302) und findet das richtige Wort über Kierkegaard, John Henry Newman, Max Reger und den modernen Impressionismus. Und so könnten wir noch viele Punkte namhaft machen zur Empfehlung des Buches. Aber seine Darstellung der lutherischen Lehre von der Inspiration (S. 207) müssen wir beanstanden. Er läßt die Schrift nicht „absolut unfehlbar“ und „irrtumslos“ in allen ihren Aussprüchen sein und behauptet: „Luther hatte viel freier geurteilt und Christus zum Maß aller Schrift gemacht.“ (S. 207.) Wir beanstanden auch manches, was er von der lutherischen Kirche des siebzehnten Jahrhunderts sagt, ebenso seine Auffassung, daß Rußland der Antichrist sei (S. 328), seine unionistische Richtung (S. 331. 332) und anderes. Von unserer Synode heißt es in dem Abschnitt über U. S. A.: „Im Westen herrschte die imponierende Missourisynode, deren Anfänger unter der Führung des dann leider schwer entgleisten Pfarrers Stephan 1838 einwanderten. Hier gilt strengstes Luthertum, das aus der Lehre ein schweres Gesetz macht. Ihre Ausschließlichkeit geht so weit, daß sie nicht einmal mit andern lutherischen Synoden Kanzel- und Abendmahlsgemeinschaft hält. Ihr Herrschaftsgebiet reicht vom Stillen Ozean bis zu dem Atlantischen, von Canada bis Mexiko.“ (S. 317.) Walthers Name wird nicht genannt, während Mühlenberg erwähnt wird. Man wird es uns hoffentlich nicht als Synodaltolz auslegen, wenn wir damit vergleichen, was das auf ganz anderm Standpunkt stehende „Handbuch der Kirchengeschichte“ von Krüger, bearbeitet von Horst Stephan und Hans Leube, sagt: „Die Missourisynode unter ihrem geistesgewaltigen Führer Karl F. W. Walther“ — Walther unterzeichnete sich immer C. F. W. Walther, und sein Rufname war Ferdinand — „stellte sich auf sämtliche lutherischen Symbole, wies allen ‚Synkretismus‘ mit andern Kirchen ab, hielt fest an der deutschen Sprache und sorgte durch Gemeindefschulen und tüchtige theologische Erziehung für die Wahrung des genuinen Luthertums.“ (Bd. 4, S. 400.) — Das Buch, das mit siebenunddreißig ausgezeichneten Bildern ausgestattet ist, zu denen der Verfasser kurze, treffliche Anmerkungen macht, hat am Anfang eine genaue Inhaltsübersicht und ein Verzeichnis der Bibelstellen und am Schluß ein sieben Seiten umfassendes, besonders wertvolles Personenverzeichnis. Und es schließt mit den schönen Worten: „Es sind letzte Zeiten. Es erfüllt sich vieles von dem, was der Herr Matthäus, Kapitel 24, als Vorzeichen seiner Wiederkunft verkündigt hat. Daß der große Zeiger an der Uhr Gottes kurz vor der Zwölf steht, das sehen wir alle. Ob auch der kleine? Der Kampf gegen das Kreuz Christi ist neu und scharf entbrannt. Der Antichrist ist da. Aber wann ihn der Herr schlagen wird mit dem Geiße seines Mundes“, das befehlen wir dem Herrn der Zeiten in demütiger Geduld und starkem Glauben. Er weiß, wann die Stunde kommt, da er die Kirche, seine liebe Braut, heimführen wird nach langem Wandern und Warten.“ (S. 332.)

L. F ü r b r i n g e r

A History of the Early Christian Church. By Wm. Scott, Th. D. Cokesbury Press. 375 pages, 8½×5½. Price, \$2.50.

Dr. Scott, the author of this work, is professor of religion in Randolph Macon Woman's College, Lynchburg, Va. In his book he "sketches the background and origin of the Christian religion and traces the course of

its development to the time of Constantine." Of the seventeen chapters into which the volume is divided, thirteen (300 pages) are devoted to the Apostolic Age and four (64 pages) to the post-Apostolic. The author's viewpoint is liberal throughout, and his conclusions therefore are not acceptable to orthodox Christians. A few quotations will suffice to show the tendency of the book: "A perusal of the New Testament reveals the fact that the doctrines of the Church in the Apostolic Age had not attained the fixity which was felt necessary at a later time, when ecclesiastical control became more rigid." (P. 297.) "With the partial exception of the Apocalypse, which is marred by a vindictive attitude toward Rome, all of the writers reflect the truly Christian spirit." (P. 298.) "Yet He [Christ] did not attempt to define God; He only sought to share with others His experience of God." (P. 109.) "His sonship, by which He described His relation to God, was based upon an acquaintance with the moral nature of God, which it was His aim to make known to others, so that they, too, might become sons of the Father." (P. 109.) "It was not the belief that Jesus' body had risen, but that His spirit was free that constituted the significance of the resurrection to those who experienced the vision." (P. 137.)

W. G. POLACK

Gingegangene Literatur

In *Luthertum* für Februar bietet Werner Elert einen Aufsatz, betitelt „Die lutherische Kirche im neuen Reich“; Wilhelm Caspari referiert über „Hölle, wo ist dein Sieg?“ und Adam Hohenberger über „Gottesoffenbarung im Hinduismus und im Christentum“. Dieser Artikel wird in der Märznummer zu Ende geführt, und in dieser Nummer findet sich auch ein Aufsatz von Paul Althaus über „Glaube und Volkstum in der lutherischen Kirche Polens“. — Die *Theologie der Gegenwart* bespricht in der Februarnummer Neuerscheinungen auf dem Gebiet der Kirchengeschichte, in der Märznummer solche auf dem Gebiet der christlichen Kunst.

In Thy Courts. For mixed voices. By F. Leslie Calver. No. 47 of the *Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations*. Concordia Publishing House, St. Louis, Mo. 7 pages. Price, 25 cts.

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