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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 *Wölfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen und Irrtum einführen.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behält 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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## Book Review — Literatur

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**Messiah: His Nature and Person.** Messianic Series No. 2. By David L. Cooper, Th. M., Ph. D., 4417 Bernice St., Los Angeles, Cal. 224 pages, 5½×8. Price, \$1.25.

This is an interesting and worth-while book. The author is the president of the Biblical Research Society, has written a number of conservative books, is a firm believer in the inspiration and trustworthiness of the Holy Scriptures, is also well informed about Jewish learning and interpretation, knows his Hebrew well, and presents in the present volume a picture of the Messiah on the basis of the outstanding Messianic prophecies. The six chapters of the book have the following titles: "Current Jewish Conception of Messiah"; "The Angel of the Lord"; "Early Rays of Messianic Glory"; "Messiah a Descendant of David"; "The Noonday Radiance of Messianic Glory"; "The Evening Glow of Messianic Glory"; and then a table of the Scripture-texts mentioned or treated is added. The author states correctly that the Hebrew word *alma*, Is. 7, 14, can be translated only with "virgin" and not, as Rabbi Isaac Leeser renders it, "a young woman" (p. 146). When treating Is. 53, he emphasizes the atoning sacrifice of the Messiah (p. 68), and his motto for the whole book is Is. 1, 18, quoted by him in the Hebrew: "Come, now, and let us reason together, saith the Lord." He makes use of the best modern commentators, like Hengstenberg, Delitzsch, Urquhart, and quotes Keil, and very properly so, again and again (pp. 94. 96. 99. 100. 113. 117. 118, etc.). But we regret to note that he also follows Keil (p. 94) in the typical interpretation of 2 Sam. 7, 12—16, although the New Testament directly refers the passage to Christ, Heb. 1, 5. And we also observe with regret that he has chiliastic leanings, quoting William Zuckerman, who speaks "of the Palestinian boom as a modern miracle. Truly, Israel's time is at hand" (p. 95). The author is a great lover of the Hebrew text, quoting it again and again without making a display of his Hebrew knowledge, and he dedicates the volume "to Dr. John R. Sampey, whose instruction in the Hebrew language caused me to thirst for the satisfying waters flowing from the perennial fountain." L. FUERBRINGER

**An Introduction to Paul.** By Paul Sevier Minear, Department of New Testament Interpretation, Garrett Biblical Institute. The Abingdon Press, New York, Cincinnati, Chicago. 82 pages, 4¼×6½.

After a brief foreword this little volume brings five chapters dealing with Paul and his work: "1. Meeting Paul; 2. Accompanying Paul; 3. Photographs of Paul; 4. Faith, Hope, and Love; 5. Paul's Legacy." The study helps that are included in the volume consist of a map, a chronological summary, selected biographies, and references and suggestions for study. The work rests on the researches and studies of the foremost scholars in this sphere and is well adapted to show our pastors and teachers what views are chiefly stressed nowadays touching the Apostle to the Gentiles. There are many illuminating paragraphs in the book. Often, however, I could not agree with the author. When he, for

instance (p. 24), thinks that Barnabas was sent to Antioch because the original Christians in Jerusalem had become alarmed on account of the addition of so many Gentile converts, he plainly goes beyond our sources. Is there any evidence that Paul and Silas had to leave Philippi because of the antagonism of Jewish residents? (Cf. p. 28.) While we reject the author's evident Modernism, we are grateful to see him point out that Paul taught the monergism of the Holy Spirit. W. ARNDT

**The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians.** By R. C. H. Lenski. Lutheran Book Concern, Columbus, O. 911 pages, 6×9. Price, \$4.00. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Here another one of the volumes of the commentary of the late Dr. Lenski on the New Testament is presented to the Church. Since the nature and the excellencies of this commentary are now well known, hardly more is necessary than to announce the appearance of the new volume. Yet it would be ungracious to let this large book go on its way without a few remarks on how it treats some of the famous questions pertaining to this section of the Pauline epistles. We therefore mention a few details. Galatians is assumed by Dr. Lenski to have been written to the Christians of Southern Galatia, and good arguments are advanced for this view. The time of its composition is held to be that of the second missionary journey and the place Corinth. Ephesians is thought to have been written in Rome and to have been addressed to the congregation in Ephesus, and the modern theory of an Ephesian *provenance* of this epistle, holding that it is a circular letter, is rejected. Philippians naturally is looked upon as belonging to the first Roman imprisonment of Paul. In the interpretation of the celebrated passage Eph. 1, 3 the *intuitu fidei* view of election is championed. *Intuitu fidei* is said to be a short form for the longer phrase "in view of the all-sufficient merits of Christ perseveringly apprehended by divinely wrought faith" (p. 357). Dr. Lenski, in discussing this phrase, says: "The objection that this is, or at least sounds, synergistic depends on the conception one has of 'faith.' When one has the truly Biblical conception that faith is *in toto* divinely wrought, that all power lies in the Christ, the one and only content filling the cup of faith, the objection falls." While we hold that Lenski is mistaken in assuming that Paul taught an election *intuitu fidei*, and while we regret that he did not, like other members of his synod, disavow the phrase, we cannot charge him with synergism. In general, we may say that this volume measures up to the high standards of its predecessors. W. ARNDT

**Der Galaterbrief.** Überfetzt und ausgelegt von P. Paul Burthardt. Gustav Schöbmanns Verlagsbuchhandlung, Leipzig und Hamburg. 126 Seiten 5½×8¼. Preis: Kartontiert, RM. 2.40; Ganzleinen RM. 3.20.

**Die Briefe an Timotheus und Titus.** Überfetzt und ausgelegt von Dr. Wilhelm Knappe. Derselbe Verlag. 144 Seiten 5½×8¼. Preis: Kartontiert, RM. 2.70; Ganzleinen RM. 3.60.

Diese beiden Bände setzen die Serie „Bibelhilfe für die Gemeinde“ fort, wie wir sie schon in verschiedenen Heften dieser Zeitschrift besprochen haben. Von

diesen Lieferungen gilt ebenfalls, was auch sonst als Vorzug hervorgehoben worden ist, daß die Übersetzungen, die in der Regel wörtlich genau sind, sehr anregend wirken. Mit andern Worten, der Bibelleser, besonders der Theolog, wird auf Grund dieser Übersetzungen immer tiefer eindringen können in die Schätze der Weisheit und Erkenntnis, die im Wort der Wahrheit vorliegen. Freilich gestattet es die Kürze der Darlegung nicht, so tief zu graben, wie man es wohl möchte. Trotzdem aber finden sich in beiden Bänden wieder köstliche Ausführungen. So heißt es z. B. zu 1 Tim. 4, 6: „Das Herz macht den Theologen“ ist ein altes wahres Wort, das heißt, die Herzensstellung vor Gott. Theologie ist nicht nur Angelegenheit eines Standes, sondern der Christenheit, und im tiefsten Sinne treiben wir alle Theologie, wenn wir den Geheimnissen des Glaubens nachsinnen und von Herzen das Glaubensbekenntnis sprechen. Die Kirche Christi, gerade auch in unsern Tagen, ist verantwortlich für eine rechte Theologie in ihrer Mitte, eine Theologie, die um das Geheimnis der neuen Geburt aus Gott weiß. Sie kann nur aus der Schrift hervorbewachsen und aus den Bekenntnissen des Glaubens, in denen die Gemeinde um das rechte Schriftverständnis gerungen hat. Nur wer von Schrift und Bekenntnis lebt, kann ein rechter Diener Christi werden.“ Ähnliche Ausführungen finden sich in der Auslegung des Galaterbriefs, und beide Bücher seien hiermit unsern Pastoren angelegentlich empfohlen, womit nicht gesagt sein soll, daß wir jedes Wort in der Geese unterzeichnen. Zugleich machen wir wieder aufmerksam auf die Calver Ausgabe von Luthers Galaterbrief, sowie auf die englische Übersetzung dieses Meisterstücks, die jetzt zu einem sehr annehmbaren Preise erhältlich ist.

P. E. K r e k m a n n

**Church Unity.** A Commentary on the Epistle to the Ephesians. By F. H. Knubel, president of the United Lutheran Church in America. The Board of Publication of the United Lutheran Church in America, Philadelphia. 86 pages, 5×7¼. Price, 75 cts.

This volume is a part of the *New Testament Commentary*, edited by Dr. H. C. Alleman, and represents the conservative position. Its interpretation of Ephesians is scholarly, simple, and instructive. We must, however, take exception to statements like these: "In the Scriptures all the weakness and fallibility of the human have been taken into the divine, overcome, and used for divine ends" (p. 46), and: "Our thoughts upon the subject of church unity must proceed upon a confession of what that death is and means for men. *This does not mean the acceptance of some special theory of the atonement*" (p. 46). (Italics ours.)

The publication of this treatise as a separate volume, with the title *Church Unity*, calls for a discussion of the plan of union advocated by Dr. Knubel. Part III, p. 45 ff., and Part V, p. 79 ff., present this plan. Referring to "the frequent arguments presented concerning the increased efficiency which would be gained by the Church through an external union," Dr. Knubel declares: "The Church must not permit herself to be tempted into an effort merely to make a shallow display of strength before the world by a supposed 'united front.'" More than this, Dr. Knubel also repeatedly insists that "truth, convictions, cannot be trimmed." "The Christians must testify for goodness and righteousness and truth. In their proclamations of their convictions as to revealed truth they must be free and courageous." This correct principle is also

enunciated: "The Christians are to testify, bear witness. *Herein also is the unity of the Church fostered.* That unity is the unity of light in its shining, in its revealing power." (P. 67.) Unfortunately, however, this plan of union contains a provision which is in conflict with the principles just stated. "Truth, convictions, cannot be trimmed. Truth must not be set at naught nor courageous devotion to it discouraged. The very differences of denominations which result are themselves manifestations of unity in devotion to the truth if only love continues amid these differences of conviction." "Unwillingness for mutual recognition is encountered, unreadiness for possible cooperation exists." We certainly repudiate the statement that "the very differences of denominations are themselves manifestations of unity in devotion to the truth." We are unable to tell the Presbyterians that their insistence on the doctrine of particular grace springs from devotion to the truth. We cannot tell the Catholics that their denial of the *sola gratia* is due to devotion to the truth. And it is only by bearing witness to the truth against the false teaching of the Presbyterians and the Catholics that "the unity of the Church can be fostered" and restored. The plan of union we are discussing can only result in perpetuating the disunion.—The first plank in Dr. Knubel's platform calls "for full recognition that the unity of the Church already exists." That is most certainly true. The subject of Ephesians is the *una sancta*. We rejoice to know that all members of the holy Christian Church "*de evangelio consentiunt*" (Apology, VII and VIII, §10). And we agree with Dr. Knubel that "every manifestation thereof which we discover in our relations to other Christians should thrill our hearts." On the other hand, the adherence of these Christians to false teaching, the disrupted state of the visible Church, fills our hearts with grief. And this condition can be remedied only by bearing witness against the error, not by viewing the adherence to error as "devotion to the truth."

TH. ENGELDER

**Predestination.** A Historical Sketch. By Karl Ermisch, professor at Augsburg and Northwestern Lutheran seminaries, Minneapolis, Minn. Vierth Printing Co., Sumner, Iowa. For sale at the Good Samaritan Book Store, Fargo, N. Dak. 118 pages. Price, \$1.00.

Prof. Karl Ermisch, Ph. D., S. T. D., is instructor of Systematic Theology at Northwestern Lutheran Theological Seminary (U. L. C.) and of Church History and Practical Theology at Augsburg Theological Seminary (Lutheran Free Church), both in Minneapolis, Minn., besides teaching German in Augsburg College, which is affiliated with Augsburg Seminary. His dissertation "Predestination" is a *dogmengeschichtliche* survey of the doctrine of election from Augustine to the adoption of the Formula of Concord, under three general heads: Absolute Predestination, Pauline Predestination, and Conditioned Predestination, culminating in a plea for the abolition of the *intuitu-fidei* trope and the acceptance of the doctrine of predestination as it is presented in Art. XI of the Formula of Concord. A few quotations may exemplify the author's point of view. He writes: "It is not possible to prove by any Scripture-passage that predestination, as Paul [rather as Scripture, for Paul's doctrine of election is not in any way different from that set forth

in other places in God's Word] teaches it, is conditioned by foreseen faith. To make predestination conditional or conditioned is equivalent to taking all consolation out of it. Paul could not have written Rom. 8, 38, 39 if he had believed in such a predestination." (P.115.) Again: "If the *intuitu fidei* of the dogmaticians is not supported by Scripture, should it not be discarded at once? *Sola Scriptura!* Is this still the Lutheran principle? Even in the doctrine of predestination? 'What our fathers have taught the last three hundred years is good enough for us' is no argument for a real Lutheran. We honor and respect our fathers. . . . The work of our great dogmaticians is certainly worthy of our greatest respect and admiration; but we do not consider them infallible. We do not accept 'tradition' in any form. No sentimentality, no synodical favoritism or antagonism can or should decide what Lutheran doctrine is and shall be. *Sola Scriptura!*" (*Ibid.*) Or: "Dr. Reu (*Lutherische Dogmatik*, p. V, *Anhang*; not yet published) calls the interpretation of 'hous proegnoo' as those whom He foresaw as such as would believe *illicit* and *annoying*" ("*geradezu stoerend*"). (P.113.) Again: "The correct interpretation of the word 'proegnoo,' 'foreknew,' which our English language attaches to it, dispels all ideas of an election *intuitu fidei*." (P.113.) Or: "But if we take it [predestination] in the specific sense as used by Paul in Rom. 8, 29: 'He also foreordained (*pro-oorise*) to be conformed to the image of His Son,' how many passages of the whole Bible speak of predestination *intuitu fidei*? Does it [the verb 'proegnoo,'] refer only to an intellectual process . . .? No! God knew us from eternity, that is, foreknew us: *He took us lovingly to His heart as His own* [italics our own] and predestinated us to be conformed to the image of His Son, in whom He loved us." (Pp.112, 113.) These citations show how earnest the writer is in his appeal for the adoption of the Scriptural doctrine of predestination as presented in the Formula of Concord. Incidentally, he argues also against Calvinism and refutes Boettner's recent exaltation of Calvinistic predestinationism over the Lutheran (Scriptural) presentation of the doctrine. (Cf. Loraine Boettner, *The Reformed Doctrine of Predestination*; Grand Rapids, 1932.) The dissertation everywhere shows comprehensive study and profound learning, while the author's firm stand on Scripture in the entire question makes it a real pleasure for every *Schrifttheolog* to peruse his fine brochure. If in the following we permit ourselves to criticize it in several points, this does not minimize our deep appreciation of the valuable work. — It would have been more profitable had the learned writer omitted his philosophical approach to the subject (cf. p.1ff.; also a.1.), which in many places has led to stylistic obscurity. In treating the doctrine of predestination, the utmost simplicity ought to prevail both in expression and presentation. This the author himself suggests when he writes: "Unanimity will not be possible, it seems to us, unless and until the theologians forget all about philosophy and philosophical speculation and teach nothing but that which the Bible, the inspired Word of God and only source of theology, clearly teaches. We are of the opinion that philosophy and theology must be kept strictly apart. Philosophy may furnish the tools for our theological thinking, but for the contents we look exclusively to our Bible." (P.8.) — The writer's rather

prolix treatment of Augustinian predestinationism hardly helps the average reader in gaining clarity in the doctrine. For his purpose the entire discussion might have been omitted, especially since Augustine has been greatly misunderstood and misrepresented by our leading *Dogmen-geschichtler*, whom the author largely follows. On the other hand, his critique of Calvinistic predestinationism is exceedingly keen and highly satisfactory and does much to clear up the controversy between Lutheranism and Calvinism. — The expression "Pauline predestination" is somewhat misleading, since it creates the impression as if only Paul had taught the form of election which our Lutheran Church follows. Really, the doctrine is not specifically Pauline, but altogether Biblical, as the writer himself admits in several places. The author's reasons for choosing the term are hardly valid (cf. p. 61). — His criticism of the presentation of the doctrine of election in Art. XI of the Formula of Concord (cf.: "Even a Lutheran who loves the Confession of his Church will admit that the XI. Article of the Formula of Concord is far from being the ideal in presenting the subject-matter. We do not criticize its long-windedness, . . . but we think of the lack of *inner harmony* [italics our own]," p. 71 ff.), is in our opinion rather unwarranted. If by the lack of "inner harmony" there is meant the fact that Art. XI does not harmonize the *sola gratia* with the *gratia universalis* or the *electio particularis* with the *voluntas gratiae universalis*, then the fault really lies with Scripture and not with Art. XI, since Scripture does not present any "inner harmony" on these points. — If our Lutheran dogmaticians of the type of Chemnitz speak of *reprobation*, they use this expression in the sense of the *voluntas consequens*, as this is explained by Gerhard in the sense of *voluntas iustitiae* (God's judgment will upon those who have rejected the Gospel; cf. John 3, 18). — But our review is growing too long. In closing, we may add that also this dissertation in its philosophico-historical aspects shows how wisely the authors of Art. XI acted when they decided to present the doctrine just as they did present it — in its simple, practical, edifying, and comforting way, without any attempt to establish any "inner harmony," just as Scripture itself presents this precious doctrine for the consolation of those who by faith are in Christ Jesus.

J. THEODORE MUELLER

**Christian Faith and the Science of Today.** By J. H. Morrison. Cokesbury Press, Nashville. 228 pages, 5¼×8. Price, \$2.00.

This is a book in Christian apologetics by an author who is thoroughly familiar with the discoveries and writings in the field of science before and since the time of Darwin. One would have to read many books to get the gist of the information offered in these few pages. And the author purports to be writing from the standpoint of confessional Christianity. And yet the Lutheran theologian will have to peruse this book with care, chiefly because the author is not consistent in his stand on the Bible and its revelation, in spite of the fact that he places a Scripture-verse or two at the head of each chapter in his book. It is refreshing to find statements like the following: "Not for a moment would one wish to be dogmatic on a theme where all human experience is transcended and all human words are doubtless vain. But it was in

referring to the resurrection of the dead that our Lord spoke so significantly of 'the power of God,' that power to which all things are possible." (P. 34.) But we ask: Why, then, make a concession to science, falsely so called, in speaking of "unrecorded ages," "countless ages," throughout the book, e. g., pp. 40. 41. 165? This presents one of the inexplicable phenomena with which the discipline of apologetics of today seems to abound. There is a difference between being a literalist and accepting the Word of God as it reads. Then, also, all "contradictions" between true science and the Bible disappear. P. E. KRETZMANN

**Why I Believe the Bible.** By Michael Maryosip. Foreword by Thomas W. Currie, D. D. Zondervan Publishing House, Grand Rapids, Mich. 136 pages, 5½×8. Price, \$1.50.

This book is a disappointment. It makes the impression at first blush that it is written by a Fundamentalist, and the first six chapters seem to support this impression, for they offer some fine apologetic material on the Bible. Yet even here we have some concessions to liberal theology which are not pleasant to read, as when the author states that the books of the Bible may "have been edited and reedited." But the entire book is spoiled by chapter VII, in which the author bluntly states: "The idea of revelation is not to be conceived in terms of words, texts, and even books, but rather in the disclosure of God Himself in the history of a people whose chief representatives were instruments of God's will." In this connection he quotes with approval the saying of George Adam Smith that "the dogma of verbal inspiration has had a disastrous influence upon the religious thought and action of our time." Books of this type are apt to do more harm to the Christian religion than an out-and-out denial of the Bible. It is a pity that the book was published.

P. E. KRETZMANN

**The Romance of the Gospel.** By the Rev. Charles T. Thrift, member of the North Carolina Conference of the Methodist Episcopal Church, South. Introduction by M. T. Plyler, editor of the *North Carolina Christian Advocate*. The Piedmont Press, Greensboro, N. C. 303 pages, 5¼×7¾. Price, \$1.25.

This is the first of a series of books on the spread of the Gospel throughout the world, the object of which is to interest the Christian people of our country more deeply in the paramount cause of world evangelization. Pastor Thrift has worked thoroughly and well, and the extensive bibliographies prove his acquaintance with the subject which he treats. The present volume traces in a general way the spread of the Gospel, from the earliest, apostolic, times up to the present in Asia, the author showing how on that great continent one country after another received and bore Christ's Gospel banner. It is a book worthy of careful study. The various onward movements of the Gospel are woven round the lives of outstanding missionaries. Even such as hold that men like Kagawa and others are not true Christians must admit that the Gospel has mightily stimulated them to serve their fellow-men. Pastor Thrift is the author of many books and pamphlets, all of which should arouse his fellow-believers to greater earnestness in serving the cause of the Gospel.

J. T. MUELLER



**The Psychology of Religious Living.** By Karl R. Stolz. Cokesbury Press, Nashville, Tenn. 375 pages, 6×8½. Price, \$2.50.

When an author believes that "the beginnings of religion are lost in the mists of the prehistoric race of the human race"; when he believes that religion is a natural product arising from man's experience; when he holds that "the Old Testament is a repository of several survivals of polytheistic beliefs and practises of the early Hebrews" (p. 60), we are not surprised to find a discussion of the psychology of religion controlled by purely humanistic views. This sums up what we need to say about Dean Stolz's *Psychology of Religious Living*. The chapter on the more recent development of the psychology of religion (chap. 8) and the author's discussion of occultism (chap. 18) contain valuable detail. But these chapters do not make up for the aridity of the discussion of such fundamentals as sin, temptation, prayer, and worship. These chapters could have been written by one who does not believe in a personal God.

TH. GRAEBNER

**Die Geschichte des Speyrer Reichstags, 1529.** Von Prof. Dr. Johannes Kühn. (Schriften des Vereins für Reformationsgeschichte, Nr. 146.) M. Heinius Nachfolger Eger & Sievers. Leipzig. 267 Seiten. Preis: RM. 6.80.

Die beiden Reichstage zu Speyer spielen eine überaus wichtige Rolle in der Reformationsgeschichte. Der erste, im Sommer 1526, hatte beschlossen, daß in der Religionsfrage jeder Stand sich so verhalten solle, wie er es vor Gott und dem Kaiser verantworten könne. Das war natürlich nur ein Kompromiß. Was man vor Gott und dem Kaiser verantworten könne, darüber war man sich nicht einig; aber so viel war klar: unter den Umständen, besonders in Abwesenheit des Kaisers, wagten die versammelten Stände nicht, gegen die Reformation Front zu machen. Der zweite Reichstag, 1529, versuchte dies; aber in der Zwischenzeit war die Kirche der Reformation so erstarrt, daß das Resultat eine Spaltung des Reichstages brachte. Es ist gewiß bekannt, daß dieser Reichstag jenen ersten Beschluß von 1526 wieder aufhob, wogegen dann die Evangelischen ihren Protest einreichten. Nicht so bekannt mag sein, daß infolge dieses Protestes und der darauffolgenden Verhandlungen die Aufhebung des ersten Speyrer Abschieds ihre Kraft verlor. König Ferdinand und seine Partei sahen sich genötigt, ein Stück des Beschlusses nach dem andern aufzugeben und mit den evangelischen Fürsten Sicherheitsverträge zu schließen; und so war dieser erste große Versuch der Römischen, die Reformation zu vernichten, ein Fehlschlag. Prof. Kühn zieht am Schluß dieser Abhandlung das Fazit: „So hatten zwar auch die Evangelischen nicht gestagt, aber sie hatten sich behauptet. Sie hatten nicht erreicht, was sie natürlicherweise erstreben mußten: reichsgeschichtliche Anerkennung oder Duldung ihres Vorgehens, da u e r n d e Sicherheit. Aber sie hatten eine ihnen feindliche Gesetzgebung des Reiches aufgehoben und v o r l ä u f i g e Sicherheit, wenn auch zweifelhaften Umfangs, erreicht. Sie wußten, daß sie weiter zu kämpfen haben würden.“ Gerade das letztere ist noch zu betonen: Seit diesem Reichstage wußte man auf lutherischer Seite, wie man dran war; die Reihen sonderten sich. Landgraf Philipp von Hessen schrieb an seine Schwester: „Der Gift wider das heilige Evangelium ist in den Leuten so groß, daß ich glaube, könnten sie alle von unserer Partei in einem Vöffel ertränken, sie nähmen keine Schüssel dazu. Sie haben's lange verblümt; auf diesem Reichstag hat die Sonne den Schnee abgeleckt.“ — Zum erstenmal wird uns hier die ganze Geschichte des Protestationsreichstages geboten; man sieht, wie

viele Interessen bei den Beschlüssen in Betracht gezogen werden mußten, wie in Gottes Hand gerade die politische Lage der Reformation zugute kam. Was der Verfasser bietet, ruht auf Akten, die er für die Herausgabe der Deutschen Reichstagsakten gesammelt hat; so bringt das Buch viel neues, wichtiges und wertvolles Material.

Th. Hoyer

**Neubau der Konfirmation.** Von D. Martin Dörne. Verlag von C. Bertelsmann, Gütersloh. 232 Seiten 6½ × 9½. Preis: Kartoniert, RM. 6.50; gebunden, RM. 8.

Es ist dies ein Buch, das man nicht ohne Nutzen wird lesen können. In den ersten zwei Kapiteln gibt der Verfasser Seite 15—47 eine wertvolle Übersicht über die geschichtlichen Grundlagen der Konfirmation und kommt dann auf Seite 48—117 auf die Erneuerungsbestrebungen von 1845 bis 1935 zu sprechen, das heißt, auf die Bestrebungen, die Konfirmation den in der Volkskirche Deutschlands bestehenden Verhältnissen so anzupassen, daß sie ihren eigentlichen Zweck nicht verleugnet. Man wird nicht allem, was der Verfasser sagt, seine Zustimmung geben können. Um nur eins zu erwähnen, seine Ausführung über das Verhältnis der Taufe und des Glaubens zueinander übersieht, daß die „Aufnahme“, die „Eingliederung“, in die Kirche als den Leib Christi nicht „grundlegend durch diese Taufe, gleichgültig, ob sie in der Form der Erwachsenentaufe oder als Kindertaufe vollzogen wird“ (S. 8), sondern durch den Glauben an Jesum, den Sündenheiland, bewirkt wird. Dieser Glaube wird in den Kindern eben durch die Taufe, das Bad der Wiedergeburt, gewirkt. Die Erwachsenentaufe soll aber nach Apost. 2, 41 nur an denen vollzogen werden, „die das Wort gerne annahmen“, die also durch Gottes Wort bereits zum Glauben gekommen und eben damit in den Leib Christi eingegliedert worden sind. Diesen dient die Taufe dann nicht sowohl als Bad der Wiedergeburt als vielmehr als das Bad der Erneuerung, in dessen Kraft sie täglich den alten Adam erfäufen und den neuen Menschen hervorkommen lassen. Es herrscht hier bei dem Verfasser eine Unklarheit auch in bezug auf die sichtbare und unsichtbare Kirche. Der sichtbaren Kirche wird man durch den äußeren Akt der Taufe eingegliedert, der unsichtbaren Kirche, die allein der Leib Christi ist, allein durch den Glauben, der in den Kindern durch die Taufe gewirkt wird, der im Gehorsam gegen Gottes Wort im Taufbefehl in den Erwachsenen das Verlangen nach der Taufe erweckt.

Dem Verfasser ist es ein Ernst mit der christlichen Erziehung der heranwachsenden Jugend bis zum Mannesalter. Im dritten Kapitel weiß er über diesen Gegenstand so ernste Worte zu reden, zugleich so praktische Winke für einen solchen Unterricht zu geben, daß man ganze Seiten abdrucken möchte. Leider bleibt er in dem Gedanken der Volkskirche als schier einzig berechtigter Form der sichtbaren Kirche stecken. Allerdings hat die Volkskirche an der heranwachsenden Jugend ihre Pflicht nicht getan. Aber er meint, wenn in Zukunft die Volkskirche einen gründlicheren Unterricht in Gottes Wort gäbe, so würde man „nicht in den eiligen Rückzug auf die Linie der Freiwilligkeitskirche“ getrieben werden, vor der er einen ordentlichen Horror zu haben scheint, der des öftern zum Ausdruck kommt. Der Verfasser übersieht, daß, je gründlicher man Gottes Wort treibt, das heißt, je gewissenhafter man in seinem Unterricht Gottes Wort zur alleinigen Regel und Richtschnur des Glaubens und Wandels macht, um so weniger die Kirche eine Volkskirche sein wird. Welt bleibt Welt und läßt sich Gottes Wort nicht gefallen; sie bleibt nur bei einer Kirche, die es mit Gottes Wort nicht mehr ernst nimmt. Und je gründlicher der Unterricht in der Lehre der

modernistischen Lutheraner getrieben wird, die die Hauptstücke des Wortes frech leugnen, je mehr man um irgendwelcher Ursachen willen an einer Volkskirche festhält, die allerlei Lehre unter sich duldet, um so weniger wird diese Volkskirche eine Kirche im Sinne des großen Herrn der Kirche bleiben, Joh. 8, 31. 32; Luk. 9, 26. Wir fürchten, daß es in einer Volkskirche nie dahin kommen wird, daß ein gewissenhafter Pastor, ein Seelsorger nach dem Herzen Gottes, mit gutem Gewissen sein Amt wird führen können. Freikirche, und Freikirche mit Konfirmation und Aufnahme in die Abendmahlsgemeinschaft in dem jetzt allgemein gebräuchlichen Alter, und dann gründlicher, treuer, fleißiger Unterricht in Gottes Wort, etwa nach den Ratschlägen des Verfassers eingerichtet, das ist die einzige Weise, sich ein reines Gewissen und rechte Amtsfreudigkeit zu bewahren, zugleich auch Gottes Reich, den Leib Christi, zu bauen. Den Erfolg überläßt man dann Gott, Mark. 4, 26—29. Von seinen Dienern verlangt der Herr nicht Erfolg, sondern Treue, 1 Kor. 4, 2, und ein Teil der Treue erweist sich im Gehorsam gegen Röm. 16, 17.

L. H. S ä t s c h

**One Thousand New Illustrations.** By Aquila Webb. Richard R. Smith, Inc., New York. 283 pages, 5¼×8½. Price, \$1.00. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

James A. Barkley, who has written the introduction to this book, says of the author: "I have studied him in his pulpit and on the platform. He knows the Bible and can reveal its truths in a more clear and convincing manner than any clergyman I have ever known. His sermons are strong and convincing because they reveal so clearly the great truths of the Bible. He preaches Christ the Savior and, like his Master, drives his lessons home by the skilful use of illustrations." When a man of this type selects illustrations for sermons, we may expect that they are in conformity with the Bible. In this we are not disappointed as we page through this book. We recommend this book to our pastors, also to laymen. The psychological reason for using illustrations is that every one thinks in pictures. An illustration well chosen will help to make the hearer better understand and remember the truth presented. Christ, in His preaching, made use of illustrations. J. H. C. FRIEZE

**The Philosophy of Christian Education.** By Herman Harrell Horne. Fleming H. Revell Company, New York, N. Y. 171 pages, 5×7½. Price, \$1.50.

**Principles of Religious Education.** By George H. Fickes. Fleming H. Revell Company, New York, N. Y. 246 pages, 5½×8¾. Price, \$2.00.

Here we have two recent books which deserve the attention of religious educators. Horne, who has written other notable books, offers his views on the fundamental points in a philosophy of Christian education in a manner which is both interesting and challenging. He is clearly a believer in some of the fundamentals of the Holy Scriptures, which is evidenced, for example, by this paragraph: "The resurrection of Jesus is a necessary consequence of His having come forth from God. He must return to God in vindication of His mission, and man must know of His return to authenticate man's salvation through Him." (P. 166.) The

essence of the philosophy of Christian education is contained in the italicized statement: "Christian education is the perfecting of man in the image of God as revealed in Christ." Yet the book throughout requires discriminating readers. The author's epigrammatic brevity sometimes results in an inadequate presentation. Besides, the author occasionally makes concessions to error or shows a deficient understanding of the doctrine involved. On page 101 he seems to present millennialist views when he speaks of Christ's principles of social reform as assuring "in God's good time the coming of the kingdom on earth." He criticizes the fact that Jesus believed in demoniac possession (p.27); he declares that it was God's power, not His own, which Jesus used in casting out demons (p.33); he does not understand John 17,3 correctly (p.48), etc. On the other hand, the chapter on "How Jesus Taught" is a splendid summary of the methods used by the Master Teacher of all times.—The second book will be a valuable addition to the library of religious educators everywhere. There are a few bad spots, it is true, as when the author tries to harmonize the "truths of geology" of the wrong kind with the truth of the revealed religion (p.62) or when he speaks of Abraham as receiving the call from God after he himself had decided to make the decisive step (p.75), or when he postulates the human responsibility for the incoming of the divine Spirit (p.84). But these statements can easily be corrected, and the book, as a whole, is a splendid contribution to our literature in the field.

P. E. KRETZMANN

**Concerning Preachers.** By Josiah Blake Tidwell. Fleming H. Revell Company, New York. 188 pages, 5¼×7¾. Price, \$1.50.

The writer of this book presents a variety of topics which are of interest and value to the preacher. Such topics as the preacher and his body, his intellect, his family, his church, his pastoral oversight, and his sermon are treated. The author, according to his own admission, does not "attempt to present a comprehensive treatise on any of the many subjects that concern preachers" but has selected a large number which he deems "important for every preacher to know and observe." In bringing this book to the attention of our pastors, we trust that their good judgment will ignore what cannot be approved.

J. H. C. FRITZ

**On Growing Old Gracefully.** By the Rev. Charles Courtenay, M. A. The Macmillan Company, New York. 1936. 235 pages, 5½×8. Price, \$2.00. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This is a delightful book. The very opening paragraph of chapter 1 is bound to lure the reader on, where the author states: "Grow old we must. It is quite possible we may decide not to grow old gracefully. What are the alternatives? For we must grow old somehow. Well, we may, if we desire it, *grow old gracefully*. I use the word in a religious sense, as growing old without the grace of God, and so *gracelessly* . . . an old age without God is . . . desolating." These sentences indicate the tone of the book. It is written from the angle of a believing Christian and is replete with wholesome and witty remarks and discussions of the many

problems that confront men and women of middle and advanced age. It is difficult for the reviewer to pick out one particular section above any other, but the chapter "The Temptations of Old Age" struck him with particular force. The book closes with the paragraph "What a glorious prospect for the aged and the aging! It is good to be content. It is better to be joyous. It is best of all to be at peace in Jesus our Lord. Thank God, it is for us all—peace at the last." We earnestly recommend this book to our readers, even if they feel that they cannot agree with every statement.

P. E. KRETZMANN

**Wo aber die Sünde mächtig geworden ist.** Verhandlungen der Synode der Ev.-Luth. Freikirche bei ihrer 53. Synodaltagung in Groß-Södingen, A. D. 1936. Verlag des Schriftenvereins (E. Käerner), Zwidau, Sachsen. 63 Seiten 6×9. Preis: M. 1.

Dieser Synodalbericht interessiert uns nicht nur wegen der vielen Mitteilungen, die er über die Arbeit unserer Brüder in Deutschland enthält, sondern besonders auch wegen des Referats über das oben angegebene Thema. Der Vortragende war Rektor D. Martin Willkomm vom Seminar in Berlin-Zehlendorf. Es wird trefflich gezeigt, was Sünde ist und wie sie zu einer schrecklichen Macht wird. Das Schlusswort weist dann auf die Überwindung hin. *W. A r n d t*

#### PRELIMINARY NOTICE

The Summer Session at Concordia Seminary will be held, God willing, from July 4 to July 16, 1938. With this school will be connected a Pastors' Institute. Further information will be given in our next number. Communications are to be addressed to Prof. P. E. Kretzmann, 801 De Mun Ave., St. Louis, Mo.

#### BACCALAUREATE SERVICES

With reference to the item appearing under this caption in the December, 1937, issue, it should be noticed by our readers that the item is offered merely for discussion in pastoral conferences. *P. E. K.*

#### NOTICE TO OUR SUBSCRIBERS

In order to render satisfactory service, we must have our current mailing-list correct. The expense of maintaining this list has been materially increased. Under present regulations we are subject to a "fine" on all parcels mailed to an incorrect address, inasmuch as we must pay 2 cents for every notification sent by the postmaster on a parcel or periodical which is undeliverable because no forwarding address is available or because there has been a change of address. This may seem insignificant, but in view of the fact that we have subscribers getting three or more of our periodicals and considering our large aggregate subscription list, it may readily be seen that it amounts to quite a sum during a year; for the postmaster will address a notification to each individual periodical. Our subscribers can help us by notifying us—one notification (postal card, costing only 1 cent) will take care of the addresses for several publications. We shall be very grateful for your cooperation.

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