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Book Review. — Literatur.

Die Offenbarung des Johannes. Von D. W. Sadorn. (Theologischer Handkommentar zum Neuen Testament mit Text und Paraphrase.) XVIII. Band. A. Deichert'sche Verlagsbuchhandlung (D. Werner Scholl). XIII und 243 Seiten 7×10. Preis: Geheftet, M. 15; gebunden, M. 18.

Es ist ein neues, beachtenswertes Kommentarwerk zum Neuen Testament, von dem seit einiger Zeit diese Auslegung des letzten Buches des Neuen Testaments als erster Band vorliegt. Es soll ein Handkommentar sein, besonders für Studierende und Prediger, und das Bestreben der Bearbeiter geht dahin, den religiösen Gehalt jeder neutestamentlichen Schrift durch exakte Einzelerklärung und durch zusammenfassende Gesamtdarstellung darzubieten. Die Bearbeiter — wir nennen beispielsweise die Professoren Althaus in Erlangen, Büchsel in Rostock, Deißner in Greifswald, Sadorn in Bern, Rittel in Elbingen, Kögel in Kiel — sind bekannte neutestamentliche Exegeten der Gegenwart, die sich schon auf die eine oder andere Weise hervorgetan haben, wie Kögel, der Sohn des bekannten Berliner Oberhofpredigers, als der sehr verdiente Bearbeiter der neuen Ausgabe des Cremer'schen „Biblich-theologischen Wörterbuchs der neutestamentlichen Gräzität“, einer Schatzkammer für jeden Liebhaber neutestamentlicher Exegese, der sie recht zu gebrauchen weiß. Freilich ist sowohl Kögel wie auch Sadorn vor einigen Monaten gestorben. Die theologische Richtung der Bearbeiter ist konservativ, womit allerdings nicht gesagt ist, daß sie recht zur Schrift als dem autoritativen irrtumslosen Gotteswort stehen. Das ist wohl bei keinem der Mitarbeiter der Fall. Aber es ist doch ein ganz anderer Ton in der Auslegung als z. B. in dem ganz links gerichteten großen *International Critical Commentary*, gerade auch wenn wir die vorliegende Auslegung der Offenbarung von Sadorn und das entsprechende zweibändige Werk *The Revelation of St. John* von dem Engländer R. S. Charles in dem ebengenannten Kommentar vergleichen. Aller unnötige Ballast soll in diesem Kommentarwerk vermieden werden, wozu die Aufzählung aller möglichen und unmöglichen früheren und gegenwärtigen Erklärungen gehört. Es soll auf der Höhe der Zeit stehen, den sprachlichen und historischen Fragen seine volle Aufmerksamkeit zuwenden, aber doch bei aller religionsgeschichtlichen Vergleichung das dem Christentum Eigenartige erfassen (hoffentlich!). Um den Leser recht bei dem Text zu halten — die große Hauptsache in aller exegetischen Arbeit —, wird der griechische Text vollständig abgedruckt und daneben in einer zweiten Kolonne eine Übersetzung mit erläuternden Einschaltungen oder einer Paraphrase. Daß man so den Leser beständig beim Grundtext festhält, ist eine vorzügliche Einrichtung, die auch in dem bekannten englischen Werk *Alford's Greek Testament* und dem vielfach an seine Stelle getretenen *Expositor's Greek Testament* sich findet. Aber daß man dann bei dem vorliegenden Kommentarwerk in der auf den Text folgenden Erklärung nicht die glossatorische, sondern die reproduktive Methode anwendet, wie es schon seit längerer Zeit auch mit den Neuaufgaben des in der ganzen theologischen Welt berühmten Meyerschen Kommentars geschieht, erweckt unser großes Bedenken. Durch diese reproduzierende Methode, wie wir lieber sagen, werden zu leicht die Gedanken des Exegeten hineingetragen (Eisegese) statt aus den Worten herausgetragen (Exegese). — Was nun die vorliegende Auslegung der Offenbarung betrifft, so möchten wir gern auf ein paar Duzend

Punkte eingehen, wenn es möglich wäre. Der Verfasser hält sie wirklich für ein „biblisches Buch“, das „nirgends anderswohin paßt als an das Ende der Bibel“, und stimmt von Herzen ein in den „Ruf des Glaubens und der Sehnsucht, in den mit diesem Buch die Bibel ausklingt: „Komm, Herr Jesu, komm bald!“ (S. 4.) Er weist darauf hin, welche eine Bedeutung die Offenbarung im Leben der Kirche hat, „wie zahlreich in unsern Kirchenliedern die Anklänge an die Offenbarung sind“ (S. 3), und wir brauchen nur an den „König der Choräle“, Philipp Nicolais „Wachet auf, ruft uns die Stimme“, zu erinnern, um dies zu bekräftigen. Der Verfasser erkennt scharf den planmäßigen und kunstvollen Aufbau der Offenbarung und teilt, nach unserer Überzeugung mit volstem Recht, wenn wir auch etwas anders abgrenzen, das Buch in sieben große Zyklen von Visionen: die sieben Sendschreiben, 1, 9—3, 22; die sieben Siegel, 4, 1—8, 1; die sieben Posaunen, 8, 2—11, 19; den Antichristen, 12, 1—14, 20; die sieben Bohnschalen, 15 1—16, 21; den Fall Babels, 17, 1—19, 10; die Hochzeit des Lammes, 19, 11—22, 5, wozu am Anfang eine Überschrift kommt, 1, 1—8, und am Ende ein Schlußwort, 22, 6—21. Und auch sonst finden wir viele treffende Einzelbemerkungen und Abweisungen verkehrter Auslegungen, die mit Nutzen werden gelesen werden. Aber andererseits müssen wir die ganze Auffassung des Verfassers der Apokalypse ablehnen. Er bietet, wie das fast in allen neueren Auslegungen der Offenbarung mehr oder weniger der Fall ist, eine „Geschichte der Auslegung“ (S. 14—19) und bekennet sich darin zu der zeitgeschichtlich-endgeschichtlichen Auffassung, indem er als die Grundlage des Verständnisses die Beziehung auf damalige Personen und Ereignisse hinstellt. Er sagt z. B.: „Das Bild von der Heilung des tödlich verwundeten Tieres“ „kann“ auf nichts anderes gehen als auf „Nero und Rom“ (S. 19). Aber die Offenbarung spricht auch „ewige Wahrheiten aus“, „nötigt“ damit zur typischen reichsgeschichtlichen und endgeschichtlichen Erklärung (S. 19), und „vertritt den Chilasmus“ (S. 197). „Babel ist nicht nur das alte Babel am Euphrat und nicht nur das Rom der Kaiserzeit, sondern im Laufe der Jahrhunderte jede Großstadt und jede Weltstadt, wie auch Nero seine Internationen gefunden hat“ (S. 176). Während die lutherische Kirche je und je mit Recht „die kirchengeschichtliche Deutung“ vertreten hat, so sagt Haborn, daß darauf „mit vollem Ernst verzichtet werden muß“. „Es sind keine geschichtlichen Personen und Ereignisse in der Offenbarung geweissagt, weder Konstantin noch der Papst noch Mohammed noch die Reformatoren noch Napoleon, weder die Völkerwanderung noch die Kreuzzüge noch die Reformation noch die Französische Revolution noch endlich der Weltkrieg“ (S. 19). Von Einzelheiten erwähnen wir, daß auch Haborn die Zahl 666, Kap. 13, 18, auf den Kaiser Nero nach dem Zahlenwert der hebräischen Buchstaben, קס"ו קל"ז , berechnet, freilich mit Auslassung des doch fast nötigen ν in $\text{קס"ו} = \text{καταρα!}$ (S. 146 ff.). Sollte wirklich griechischredenden Lesern eine komplizierte Berechnung nach hebräischen Buchstaben zugemutet worden sein? Wir sagen: 666 ist die Zahl des Antichristen, wenn man auch die Berechnung nicht sicher angeben kann. Und die Fünf, die gefallen sind, Kap. 17, 10, sind für den Verfasser dann ganz naturgemäß Augustus, Tiberius, Caligula, Claudius, Nero, und „der sechste, der ist entweder Galba oder einer der andern Prätendenten oder Vespasian“ (S. 175). Wir halten hingegen dafür, daß die ältere Auslegung, die die Stelle auf die Weltreiche (oder auf die Regierungsformen) bezieht, wobei dann das sechste Reich das römische und das siebte das antichristliche Reich ist, gute Gründe für sich hat.

L. F ü r b r i n g e r.

The Real Jesus: What He Taught, What He Did, Who He Was.
By *Charles Fiske*, Bishop of Central New York, and *Burton Scott Easton*, Professor of the Interpretation and Literature of the New Testament, General Theological Seminary. Harper & Brothers, New York and London. 261 pages, 6×8. Price, \$2.50.

It is getting to be the fashion for New Testament scholars to write a life of Christ, and a greater subject no one could choose, to be sure. Alas, that most of these lives had better not be written! The book before us is the joint product of two Episcopalian clergymen, both eminent in the world of letters and religion. Bishop Fiske frequently writes for magazines and has published a number of books, among them one that partly has been taken over into this work, *The Christ We Know*, and another one that has been given wide publicity, *The Confessions of a Puzzled Parson*. Dr. Easton's book *The Gospel before the Gospels* has given expression to the critical views which are at the basis of this life of Christ. He is probably best known as the author of a commentary on the Gospel according to St. Luke. The aim of the authors, as they say in the Preface, was "to give an account of the life, work, and teaching of Jesus as a readable and interesting story, while yet basing the account on the reasonably assured results of historical criticism" (p. VII). They have succeeded in giving us a readable book, that must be admitted. One here is not deterred by long and involved sentences and by very abstruse technical discussions. That the book is sufficiently scholarly may be granted, too. But what the devout Christian is chiefly interested in, namely, the Scripturalness of the life of Christ, has not been fully achieved. We have here an attempt to rationalize the account of the New Testament concerning Christ. The writers have discarded the teaching that the Scripture records are infallible, and hence they now and then without scruples set down conclusions which are at variance with the doctrines of the Bible. It is but fair to submit a few samples: "Consequently even Jesus, humanly speaking, felt obliged to disclaim perfect and complete goodness that He might make the questioner think of the divine standard in the only way possible for Him to think of it" (the reference is to the conversation with the rich young ruler, p. 44). "In the face of facts—bitter facts of experience for others as well as for ourselves—we know that there are laws which no prayer will ever overcome" (p. 85). The man in the country of the Gerasenes is said to have cried out that his name was Legion, "as if a great regiment of spirits held him in possession" (p. 96). In speaking of demoniacal possession, the evangelists are said to be "using the terminology of their own day" (p. 100). What an arrogant statement is not the following: "It should be said explicitly that not even dogmatic theologians nowadays hold that any one is bound to accept and defend every story exactly as written. No one can doubt that in the first century there existed a tendency to heighten marvelous elements, nor can any one doubt that this tendency has affected to some degree even our Gospel accounts" (p. 103)! But why augment this list? The bias of the authors has become patent enough by this time, I trust. I must not forget to mention that the work has some good points. Note the following: "Modern writers often speak of the Sermon on the Mount as the heart of Jesus' Gospel. They are mistaken. The teaching of the Sermon on the Mount is an utterly vital

part of Jesus' message; it is the rock [?] on which every spiritual house must be built. But the Sermon on the Mount is not Gospel" (p. 51). The authors defend the deity of Christ, His virgin birth, and His resurrection, offering some good apologetic observations. The appendix on Palestine in Jesus' day, though very brief, is valuable.

W. ARNDT.

The Virgin Birth of Christ. By *J. Gresham Machen, D. D., Litt. D.* 415 pages, 6×9½. Harper & Brothers. Price, \$5.00. Order from Concordia Publishing House, St. Louis, Mo.

In the doctrinal controversies between the Liberalists and the Conservatives, the Modernists and the Fundamentalists, during the last three decades or more, the doctrine of the virgin birth of Christ has occupied a very prominent position. Dr. William Adams Brown, in *Beliefs That Matter* (pp. 109, 116), clearly shows that he does not accept the Virgin Birth, particularly not as an essential part of the correct picture of Christ. Dr. Harry Emerson Fosdick, in *The Modern Use of the Bible*, clearly includes the Virgin Birth in the number of miracles which his lecture *Miracle and Law* could not acknowledge. And these two Modernists are evidently acting as spokesmen for a score or more enemies of the truth whose denials and vagaries are undermining the foundations of the truth pertaining to salvation.

Opposing these two leaders of unbelief with their array of formidable forces we have a number of men in various church-bodies who have been upholding the truth of Scriptures with an encouraging show of valiance. Haldeman (Baptist) showed the untenable nature of Fosdick's position in the light of the revealed truth. James Orr (United Free Church of Scotland) published his *The Virgin Birth of Christ* in 1907. Bertrand L. Conway (Catholic) published his *The Virgin Birth* in 1924, and Martin J. Scott, of the same denomination, followed with a book of the same title in the next year. Both of these books are very decided in tone and correct in argumentation, although they make use of tradition.

But among the very staunchest of defenders of the Biblical truth of the Virgin Birth is Dr. Machen, formerly of the Presbyterian Seminary at Princeton, now of the Westminster Theological Seminary of the conservative branch of the Presbyterian Church, located at Philadelphia. The book which he has just issued is an outstanding monument of Biblical research and conservative scholarship. With inexorable frankness and determination he follows the exponents of unbelief, who have attacked the Biblical doctrine of the Virgin Birth, through all the devious and intricate paths of their specious arguments against the truth and with merciless thoroughness exposes them in all their glaring inconsistencies, contradictions, and inadequate presentations. Beginning with the status of the doctrine in the second century, when it was already fully established, he next takes up the question whether the birth narrative is an original part of the third gospel, whereupon he discusses, in order: Characteristics of the Lucan narrative, the hymns of the first chapter of Luke, the origin and transmission of the Lucan narrative, the integrity of the Lucan narrative, the narrative in Matthew, the relation between the narratives, the inherent credibility of the narratives, the birth narratives and secular history, the birth narratives and the rest of the New Testament, alternative theories,

the theory of Jewish derivation, and the theory of pagan derivation. Every point is covered with the same thoroughness and with constant reference to the many articles and monographs which have discussed the question since it became an object of controversy.

The final chapter, entitled "Conclusions and Consequences," offers a very convenient summary of the arguments presented by the author throughout the book. He asks, "What is the importance of the question of the Virgin Birth?" His answer is: "In the first place, the question is obviously important for the general question of the authority of the Bible. . . . If, therefore, the Virgin Birth be rejected, let us cease talking about the 'authority of the Bible' or the 'infallibility of Scripture,' or the like. Let us rather say plainly that that authority and that infallibility are gone. . . . The Bible teaches the virgin birth of Christ; a man who accepts the Virgin Birth may continue to hold the full truthfulness of the Bible; a man who rejects it cannot possibly do so. That much at least should be perfectly plain.—In the second place, the question of the Virgin Birth is important as a test for a man to apply to himself or to others to determine whether one holds a naturalistic or a supernaturalistic view regarding Christ. . . . Misguided apologetics, we know, may sometimes have obscured the issue; defenders of the Virgin Birth have sometimes talked about 'parthenogenesis' and thus have sought to bring the conception by the Holy Spirit in Mary's womb into some sort of analogy with what nature can produce. But such apologetic expedients, fortunately, are rare; and certainly they are contrary to sound sense. It still remains true in general that the question of the Virgin Birth brings us sharply before the question of the supernatural and that a man who accepts the Virgin Birth has taken his stand squarely upon supernaturalistic ground."—Dr. Machen's book is the most comprehensive treatment of the question that has appeared till now, and every pastor will find himself strengthened in his own belief and better equipped to meet the attacks of the enemies if he studies this book.

P. E. KRETZMANN.

The Theology of Crisis. By *H. Emil Brunner*, Professor of Theology, University of Zurich. Charles Scribner's Sons. 1929. 118 pages, 5×7½. Price, \$1.75.

These addresses, delivered in 1929 at the seminary of the Reformed Church in the United States, at Lancaster, Pa., later at Union Theological Seminary and five other seminaries, present the Theology of Crisis put forth by Karl Barth, Brunner, and others, as the cure for present-day theology, which is sick unto death with Modernism. "The Modernist teaches, under the label of Christianity, a religion which has nothing in common with Christianity except a few words. . . . Liberalism, since the days of the Stoics, of Pelagius, of Erasmus, of the Enlightenment, has ever affirmed that the heart of man is not evil." The Theology of Crisis is right in demanding the absolute expulsion of Modernism. What is to take its place?

"Just this constitutes the difference between the Gospel and all other religions and philosophies. All [other] religions and philosophies—as Luther saw it clearly in his day—seek righteousness by works, by human self-assertion. . . . This is what Paul means by justification by faith alone;

this is the meaning of *sola fide*. . . . Divine action is always that of incomprehensible grace. . . . The *sola gratia, sola fide, soli Deo gloria* of the Christian faith, that is, the Pauline view of faith, is the only solid foundation for ethics. . . . To quote again a word of Luther: 'It is not good works that make a good man, but a good man who does good works.' But in spite of these fine declarations the Theology of Crisis will not effect the cure. It is itself fundamentally wrong.

It lacks the *sola Scriptura*. Professor Brunner makes the fine statement: "The Christian Church can never forsake its base, the Scriptures, and the Scriptures alone are God's Word." But in the very next sentence he proceeds to forsake this base: "The Word of God in the Scriptures is as little to be identified with the words of the Scriptures as the Christ according to the flesh is to be identified with the Christ according to the Spirit. The words of the Scriptures are human; that is, God makes use of human and therefore frail and fallible words of men, who are liable to err. He who identifies the letters and words of the Scriptures with the Word of God has never truly understood the Word of God." He even quotes Luther in support of this view of the Bible, "who placed side by side these two statements: 'The Scriptures alone are God's Word' and: 'They are the cradle in which Christ is laid.' Need it be mentioned that he busied himself with Biblical criticism? . . . He who would know what constitutes the Word of God in the Bible *must* devote himself to Biblical criticism, and, let it be understood, to searching, fearless, radical criticism. . . . I myself am an adherent of a rather radical school of Biblical criticism, which, for example, does not accept the Gospel of John as a historical source and which finds legends in many parts of the synoptic gospels." So, then, it is left to man himself to select those portions of Scripture which are true and to reject the rest, and after the patient has cast out Modernism, he is given, to complete the cure, a dose of Modernism.

We are sure that we have diagnosed the case of the Theology of Crisis correctly. Professor Brunner is opposed to Fundamentalism as well as to Modernism — that "imposing medieval form of orthodoxy known in America as Fundamentalism. . . . Fundamentalism and orthodoxy, in general, are a petrification of Christianity." We hold no brief for Reformed orthodoxy, but we hope it will never accept the cure offered in the words: "Modernism and Fundamentalism are born of the same mother, that is, of the fear of sound critical thinking." The cure offered is *sound critical thinking*. If we accept that, "we will see the benefits that come out of the crisis of theology, and our fatal illness will turn into convalescence, into life itself" (p. 278).

On account of the emphasis laid upon sound critical thinking the Theology of Crisis has also come to be known as the Dialectic Theology. It is not Biblical theology, but is made up to a great extent of metaphysical investigations. And so great portions of these lectures are unintelligible to the common Christian. A theology which needs to resort to philosophical disquisitions has no place in the Christian Church. The Modernist pulpits are designed for that purpose. And under the influence of "sound critical thinking" the Biblical terms become either unintelligible or lose their Biblical meaning. Take this: "God revealing Himself to us in *His* reality reveals to us *our* actuality. Only as He becomes real to us in Christ, do we ourselves become real. Then indeed we can and must

break through all naturalistic and idealistic illusions to true self-knowledge. Resolving the contradiction means the suspension of that which lies between God and man, the suspension of guilt. *This is what is meant by forgiveness*" (p. 58).

The Theology of Crisis has been charged with denying substitution. There is nothing in these lectures to disprove the charge. We find redemption described in this wise: "The Gospel proclaims forgiveness to us as having happened in and through the fact of Jesus Christ; it proclaims forgiveness as being grounded in the divine deed of reconciliation in the cross of Christ." It can be understood correctly. But a Ritschlian could also utter this sentiment.

Finally, the Theology of Crisis does not teach justification by faith as Paul taught it. Owing to its Reformed extraction it does not keep sanctification out of the matter of justification. "God marks us as His own possession and gives us His holiness. He does it by His Word alone, and we are in the new life because He says we are, and we believe His assurances. If you *believe*, you *are* and you *have* what God says. The acceptance of God's gift through faith is the creation of the new man, the second birth. This miracle Paul calls justification by faith" (p. 75). And while to Paul the forgiveness of sins is the supreme question, "these five addresses are concerned solely with the ethical problem" (one of the addresses being on "Life and Salvation"!): "It is at this point where Paul broke away from the Judaizers, the Reformers from the Roman Church." "The ethical question is the supreme question of all life."—The high hopes which Professor Brunner's denunciation of Modernism (rationalism and work-righteousness) raises are at last turned into bitter disappointment.

TH. ENGELDER.

Beyond Agnosticism. A Book for Tired Mechanists. By *Bernard Iddings Bell*. Harper & Brothers, Publishers, New York and London. 1929. 170 pages, 5×7¼. Price, \$2.00.

Mechanism is the theory which looks upon the world as a great machine spinning along by inherent forces through infinite time and endless space, which views human activity and behavior as purely physical phenomena, and which has not room for either God, soul, or immortality, knows nothing of sin, and needs no salvation. Those tired of this materialistic world-view are invited by Professor Bell to investigate that which is "beyond agnosticism." While the author has not penetrated to a happy Christian assurance, he at least says some things that will do our mechanists a world of good. Concerning an education not governed by a spiritual viewpoint, he has this to say: "How long shall we remain content with an irreligious educational system, with schools and colleges and universities which regard the mystical experiment as a polite appendage to life, whose chapels are tolerated survivals of the past; schools and colleges and universities where youth is initiated into almost every craft except that craft which matters most to the race; where men and women become alert and skilled in looking back and down, but awkward and self-conscious when they try to look forward and up; where all man's dreams seem fanciful and all man's heroisms futile; where students are taught all things else but how to approach in natural and un-

affected adoration that destiny of man which is God? One may pray to that same God, not long" (p. 31). He holds that "people with anything approaching a decent modern education" recognize as "silliest of all the illusions whereby man seeks to fortify his soul, an illusion for which there is literally not one scrap of scientific evidence," the idea of "human moral progress through the ages" (p. 43).

Salvation by grace through faith alone does not, as already stated, enter into the author's line of reasoning. Yet he may not be far from the Kingdom. "Some day it flashes over us that the saints of all the ages have not been fools and that the Christian Church in her creeds has not been uttering the arrant nonsense that many clever people say she has; that this Jesus is really God Almighty come among us men; that He is alive forevermore; that in very truth He does reveal God in all His power and friendship to us mortals; that, when we pray to Him, God hears; that to go to Communion is to touch God; that to hear Jesus' words is to hear God speak; and that to walk the streets of earth with Him is to tread the courts of heaven" (p. 75). In another chapter we note that trend to liturgical worship and a higher estimate of the Holy Sacrament which is finding expression in the more recent works that have grown out of the postwar disillusionment.

TII. GRAEBNER.

Jerusalem und sein Gelände. Von Gustaf Dalman. Mit 40 Abbildungen und einer Karte. Schriften des Deutschen Palästina-Instituts, herausgegeben von G. Dalman. Vierter Band. Druck und Verlag von C. Bertelsmann in Gütersloh. X und 390 Seiten 7×9½, in Leinwand mit Deckel- und Rückentitel gebunden. Preis: Geheftet, M. 20; gebunden, M. 22.

Dies ist ein neuer Beitrag von dem berühmten Palästinaforscher Prof. D. G. Dalman in Greifswald zu der Ortskenntnis des heutigen Palästina, und zwar hat er sich diesmal auf Jerusalem und seine nächste Umgebung beschränkt. Er erörtert die zahlreichen Lokalfragen, welche die biblische Geschichte an die Hand gibt. Er geht dabei immer von dem heutigen Stand der Dinge aus, gibt darum auch die arabischen Ortsnamen, weist aber fast auf jeder Seite hin auf die biblischen Stellen, wo die betreffende Lokalität erwähnt ist. Jede Seite zeugt davon, daß er mit Auge und Fuß überall an Ort und Stelle gewesen ist, um das recht zu verstehen, was Karte und Bild nur unvollkommen wiedergeben. Daß er auf diesem Gebiete wirklich als eine Autorität allerersten Ranges gelten kann, zeigt schon die Tatsache, daß er sich dreißig Jahre mit der Stadt Jerusalem beschäftigt hat. Er hat sie am 16. April 1899 zum erstenmal betreten und am 8. September 1925 zum letztenmal verlassen. So finden wir in diesem Buche alle bekannten biblischen Stätten ausführlich beschrieben: zuerst die Höhen (Siberg, Berg Morija, Berg Zion, Millo usw.), dann die Täler (Kidrontal, Gethsemane, Ben Hinnom usw.), hierauf die Wege (Straße nach Sichem und Samaria, nach Jaffa, nach Hebron, nach Jericho usw.) und endlich die Wasserversorgung. Auf Einzelheiten kann man in einer Besprechung hier nicht eingehen; aber die zahlreichen Literaturverweisungen zeigen, wie gründlich der Verfasser zu Werke gegangen ist. Dazu kommen dann vierzig vorzügliche Abbildungen. Dreiundzwanzig davon sind Fliegeraufnahmen, siebenzehn Bodenaufnahmen, die die Stadt und ihre Umgebung von allen Seiten darstellen. So ist es ein sehr wertvolles Werk für jeden, der sich für das alte und neue Jerusalem interessiert.

A. F ü r b r i n g e r.

The New Catholic Dictionary. (Vatican Edition.) Compiled and edited under the direction of *C. B. Pallen, Ph. D., LL. D.*, and *John J. Wynne, S. J., S. T. D.*, under the auspices of the editors of the *Catholic Encyclopedia*. The Universal Knowledge Foundation, New York. 1073 pages, $7\frac{1}{2} \times 10\frac{1}{2}$. Price, \$10.00.

In a subtitle this volume is described as "a complete work of reference on every subject in the life, belief, tradition, rites, symbolism, devotions, history, biography, laws, dioceses, missions, centers, institutions, organizations, statistics, of the Church and her part in promoting science, art, education, social welfare, morals, and civilization." This catalog of items gives the reader a fair idea of what the *New Catholic Dictionary*, a "book of Catholic life, past and present, in every part of the world," contains. It was prepared with great care and during a number of years. More than two hundred (Catholic) writers contributed articles for it. Ten thousand friends subscribed for it in advance, while 650 patrons acted as underwriters to enable the publishers to put out the volume. A wealth of material, both historical and doctrinal, of illustrations, portraits, maps, etc., covering the entire realm of Catholicism, has been crowded together in a concise and clear form in this book. To this has been added a comprehensive bibliography of valuable books, most of them by Catholic writers, on art, education, missions, philosophy, religion, etc. Everything possible has been done to make the *Dictionary* a representative and authoritative exponent of Catholic thought. Although primarily intended for Catholics, its possible use by non-Catholics was constantly kept in mind. In consequence the element of polemics has been much reduced, and moderation and discretion are observed in treating controversial subjects. Nevertheless, many statements occur which a Protestant student of history is compelled to deny. The "authorities" for the article on Luther, for instance, are Maritain, Grisar, Denifle, and O'Hare; a criticism of Luther's life and work based on the writings of these men must, of course, be far from correct, as is shown by the statement: "The moral corruption and intellectual decay among his followers resulting from his teachings on concupiscence and man's lack of free will nearly drove him insane; he imagined himself the special object of the devil's hostility. Under these influences his coarseness reached its climax in his treatises against the Jews and the Papacy" (p. 578). The four chief doctrines of Lutheranism are given as follows: 1. acceptance of the Apostles', Nicene, and Athanasian creeds; 2. the authority of the Scriptures as the rule of faith; 3. justification by faith alone; 4. "consubstantiation," or the real, corporeal presence of Christ in and with the substance of the bread and wine at the time of the celebration of the Lord's Supper. This statement is fairly correct; only the Lutheran dogmaticians have never identified "consubstantiation" with the "real presence." The term was employed by Reformed theologians when they purposed to describe the Lutheran doctrine of the Lord's Supper, but was never countenanced by Lutherans, the term being offensive especially because it conveys the impression that the body and blood of Christ are present in the same way and received in the same manner as the bread and wine. The Lutheran theologians never represented the bread and body of Christ as being of the same substance or the body

as being present like the bread, in a natural manner. Hence they rejected the term consubstantiation as strongly as they rejected impanation, commutation, and transubstantiation. Of Luther's translation of the Bible it is said: "His translation has literary merit, but contains numerous errors, especially dogmatic, e. g., in Romans 3, it inserts "alone" after "faith." The value of the New Catholic Dictionary for Protestants lies in the fact that it sets forth, in a concise form, the Catholic views on practically every subject which might come under consideration. The mechanical side of the volume is excellent. The binding is durable, and the print, clear. The first page shows a picture of Pope Pius XI, to whom the work is dedicated. The *imprimatur* is by Cardinal Hayes of New York.

J. T. MUELLER.

BOOKS RECEIVED.

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