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## Book Review. - Literatur

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machte eine Reise durch Südamerika und Europa und begann seine Propaganda danach. Der Einfluß der Vereinigten Staaten in Latein-Amerika machte einen großen Eindruck auf ihn und führte ihn dazu, die amerikanische Zivilisation zu propagieren. Und jetzt hilft ihm die türkische Regierung. Im fremdsprachlichen Unterricht ist weithin das Englische an die Stelle des Französischen getreten. — Daß der Türke die dollartüchtige Initiative der Amerikaner für ‚Religion‘ hält, ist niederschlagend.“ J. L. M.

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## Book Review. — Literatur.

**Allgemeine Missionsstudien.** Herausgegeben von Prof. D. Julius Richter und Prof. D. M. Schluß. Siebtes Heft: „Die Briefe des Apostels Paulus als missionarische Sendschreiben.“ Von Prof. D. Julius Richter. Druck und Verlag von C. Bertelsmann in Gütersloh. 1929. 212 Seiten 6½×9½, in Leinwand mit Deckel- und Rückentitel gebunden. Preis: M. 8.

Eine Fülle interessanter Punkte wird in diesem Buche berührt, die namentlich denjenigen, der sich mit paulinischer Exegese beschäftigt, interessieren werden, und immer werden diese Punkte vom missionarischen Gesichtspunkt aus betrachtet. So mag es wirklich der Fall sein, daß der bekannte Missionsmann der Gegenwart D. Richter in diesem Buche das Beste seiner Lebensarbeit darbietet, wie wir kürzlich in einer Anzeige dieses Wertes lasen. Richter erweist sich auf jeder Seite als einen, der die mancherlei Fragen über die Entstehung der paulinischen Briefe kennt. Er weiß auch in der religionsgeschichtlichen Forschung der Neuzeit gut Bescheid, weist sie mehr als einmal ab und sagt ganz richtig: „Es vertieft sich bei mir immer mehr die Überzeugung, daß der wirkliche Schlüssel zum Verständnis des Apostels seine Missionsaufgabe ist, die Botschaft von der Versöhnung der Welt durch den Kreuzestod und die Auferstehung Jesu Christi der hellenischen und hellenistischen Welt zu verklären und voll verständlich zu machen“ (S. 3). Und so behandelt er der Reihe nach die folgenden Kapitel: Der Apostel Paulus als Persönlichkeit; Paulus als Missionar; Die Botschaft; Pauli Missionsmethode; Die beiden Thessalonikerbriefe; Der Galaterbrief; Die Geschichte der Korinthergemeinde von ihrer Gründung bis zum zweiten Korintherbriefe; Streifzüge durch die Korintherbriefe; Der Römerbrief; Der Philipperbrief; Der Kolosserbrief; Der Epheserbrief; Die Pastoralbriefe. — Wir können nicht allen seinen Ausführungen zustimmen. Wenn er sagt: „Paulus war, wenn wir den innersten Kern seiner Frömmigkeit charakterisieren wollen, Mystiker“ (S. 12), so ist das nicht richtig, es sei denn, daß man jeden gläubigen Christen, der mit Paulus sagt: „Ich lebe, doch nun nicht ich, sondern Christus lebet in mir“, Gal. 2, 20, einen Mystiker nennen will. Richter sagt auch, daß „der Charakter des Paulus vielleicht nicht ganz ohne Makel ist. Es hängt wohl mit der Leidenschaftlichkeit seines Temperaments, mit der heißen Liebe zu seinen geistlichen Kindern zusammen, daß er im Kampfe mit seinen Gegnern vielleicht nicht immer die strenge Grenze des Zulässigen in der Kritik eingehalten hat“ (S. 13). Aber es gibt auch einen heiligen Born, einen heiligen Eifer um Gottes Ehre und um die Wahrheit des Evangeliums und gegen dessen Feinde. Und so haben wir uns noch eine Reihe fraglicher oder irriger Sätze angemerkt. Aber dabei ist auch so viel Wichtiges und Gutes gesagt, die einzelnen Briefe werden inhaltlich dem Leser so nahe gebracht, und die Gründe

der Kritik gegen ihre Echtheit, zum Beispiel bei dem zweiten Thessalonicherbrief und den Pastoralbriefen, werden nicht nur namhaft gemacht, sondern auch im ganzen so treffend widerlegt, daß jeder davon lernen kann. Und dann immer der missionarische Ausblick und die biblische Begründung der Mission! Wir erwähnen noch, daß Richter gerade auch gegen die beliebte moderne Auffassung des Christentums als einer synkretistischen Religion zu Felde zieht (S. 52), daß er aber 2 Theff. 2, 6. 7 in dem bekannten Abschnitt über den Antichristen τὸ κατέχον (das Aufhaltende) und ὁ κατέχων (den Aufhaltenden) nicht auf den römischen Kaiser und die römische Staatsgewalt beziehen will, was nach unserer Überzeugung seit den Zeiten der Kirchenväter bis herunter zu Th. Zahn die sicherste und beste Erklärung ist (S. 83. 84).

L. F ü r i n g e r.

**The Men Whom Jesus Made.** A Series of Studies in the Characters of the Twelve Apostles. By the Rev. W. McIntosh Mackay, D. D., Sherbrooke Church, Glasgow. Richard R. Smith, Inc., New York. 211 pages, 5×7½. Price, \$1.00. (Anvil Series of \$1 Religious Books.)

While we should not advise a pastor to use the chief services of his church for a series of sermons on the twelve apostles, because naturally such discourses are apt to put more emphasis on historical material than should be the case in the main sermon of the week, there is no reason why such a series should not be preached in Sunday evening or mid-week services. On the contrary, since a special sermonic study of each one of the Twelve will afford the pastor an opportunity to dwell on a number of interesting and stimulating facts and truths which lie somewhat off the beaten path and acquaintance with which will make the Christian understand his New Testament better and love it all the more, pastors ought to be encouraged to prepare such a series for the services which play a subsidiary rôle in the life of a church. We, then, have no objection to offer to the subject of the twelve discourses contained in this book. Another question is whether the work is satisfactorily done. Admirable features of the book are the simplicity of style and lucidity of treatment exhibited by the author. Again, from the point of view of scholarship it will pass muster. Dr. Mackay studied such large works on the apostles as were available, especially Bruce's *The Training of the Twelve*, which he mentions in the introduction, and thus he equipped himself for his task. Here and there the conservative reader will not agree with the critical and historical conclusions which the author has reached. For example, when he says (p. 58) that the Gospel according to St. John in its present form was not written by St. John himself, but consists of his memoirs as they were edited by a disciple after the apostle was dead, we demur. His view on the writer of the Epistle of St. James, according to which this inspired writer was not the Apostle St. James, the son of Alphaeus, but an actual brother of our Lord, likewise fails to commend itself to us.—Doctrinally the book is weak, for two reasons. In the first place, it does not contain much doctrine; the author confines himself quite strictly to comments on the events related of the Twelve and to practical lessons drawn from these events. In the second place, one regrets to see that the author fails adequately to present the Christ "for us," the Substitute, who became a curse in our stead. He speaks of our "ever living near Christ till the spirit of Christ passes into us and we become

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'one with Christ' (p. 74). But on the Redeemer who furnishes us the help which the poor sin-laden heart is yearning for he is strangely silent. Furthermore, did Paul really "know nothing of Peter's infallibility in Antioch" (p. 20)? It is very true, Paul knew Peter was not a perfect saint; but the rebuke he administered to him (Gal. 2) had no reference to the doctrine of Peter, but merely to his conduct. In one paragraph (p. 167) the author creates the impression that he holds people may be led to "find God" and undergo a change of heart through the Buddhist religion. His language is not specific enough to compel us to say he entertains such a view, but certainly even the semblance of holding it should be avoided by a Christian minister. The above shows that the book, though serviceable in many respects, requires discerning, discriminating readers.

W. ARNDT.

**The Holy Spirit in the Life and Teaching of Jesus and the Early Christian Church.** A Biblical Study. By P. Kluepfel. Lutheran Book Concern, Columbus, O. 145 pages, 5½×7¾. Price, \$1.50.

The purpose of this book is to supply our Christian people with more detailed information on the person and work of the Holy Ghost. The foreword states very correctly: "To most Christians the person and work of the Holy Spirit are at best hazy subjects. Few try to get clear on them. Therefore there is great need of instruction in this field." The truth of this no one can deny, and the author's attempt to give this needed information is indeed laudable, and in some respects his book is excellent. It is clearly outlined and definite in its presentation of facts. Many great lessons concerning the Holy Spirit are here set forth and explained which are commonly overlooked by both pastors and laymen. Nevertheless, we regret that the little volume has features which make it impossible for us to recommend it without qualification. First of all, it is a fault, in our opinion, that the learned author—for his treatise shows much learning—has drawn so copiously on Reformed writers. Men like Kuyper, Gordon, Morgan, Vaughan, MacDonald, Torrey, Tuttle, Gore, Swete, etc., are, after all, not the scholars whom Lutheran authors ought to quote in a volume intended largely for popular instruction. The *andere Geist* of enthusiasm inheres also in them. Why not go back to our Lutheran dogmaticians, in whose works we find so much better dogmatics and exegesis than in the sectarian representatives of to-day? Then, too, it is a fault that many of the weighty points which deserve unlimited space because of their importance have been treated so briefly. The book offers many things, but, we are sorry to say, not much of anything. Topics such as "The Holy Spirit in the Life of Christ," "The Holy Spirit in the Teaching of Jesus," and "The Holy Spirit in the Early Church" are so rich, deep, and comprehensive that each, properly treated, will produce a whole library. Even in a comparatively small book like the present volume they should receive considerable attention. Lastly, the book contains much misleading and even downright incorrect exegetical matter. Luke 10, 21, for instance, should not be made to read: "Jesus rejoiced in the Holy Spirit," but, as Meyer, Godet, etc., prove, "Jesus rejoiced in spirit." With regard to the question whether the Holy Ghost proceeds also from the Son the author should have given a clear and distinct answer and not have left the matter open. The Lutheran Church is also

in this point anti-Greek-Catholic and teaches the *Filioque*. To leave the question open, as this book does, means to cause confusion among the unlearned. In the paragraph on the Paraclete the author unwittingly contradicts himself; for he seemingly accepts the opinion of modern scholars that the word *Paraclete* has a passive sense, and yet he renders it with a term having an active sense. The writer's common sense prevailed after all. But still more objectionable is the author's indirect charge that the apostles made a gross mistake by electing Matthias to take the place of Judas Iscariot. True, the author does not say so himself, but Morgan and Gordon, whom he quotes, apparently with approval, say so; and from this they even draw the lesson that Christian churches, when calling pastors, should learn "the mind of the Spirit" rather than get "the sense of the meeting." Such things bar books from the libraries for which they are intended. Recently we read in a book review the following criticism: "*Das Ganze ist nicht recht durchgearbeitet.*" This criticism, we believe, applies also to Dr. Kluepfel's book, and we hope that by saying this we may induce the author, in a later edition, to correct the faults of his book and to present to us an enlarged and improved volume on the person and work of the Holy Ghost which is worthy of Lutheran learning and Biblical research.

J. T. MUELLER.

**What Is Lutheranism?** A Symposium in Interpretation. Edited by *Vergilius Fern, Ph. D.* 307 pages, 5½×8. The Macmillan Company, New York. 1930. Price, \$2.50.

The purpose of this volume is to give "a representative cross-section of the thought that obtains among contemporary Lutherans in America" (p. x). The editor, who is a minister of the Augustana Synod and since 1928 Professor of Philosophy in the College of Wooster, requested the following to discuss the subject announced in the title: Dr. Evjen (formerly United Norwegian, now U. L. C.); Dr. Offerman, Mount Airy (U. L. C.); Dr. Wentz, Gettysburg (U. L. C.); Dr. Reu (Iowa); Dr. Hefelbower, Carthage (U. L. C.); Dr. Scherer, secretary of the U. L. C.; Dr. Haas, Muhlenberg College (U. L. C.); Dr. Dau, Valparaiso (Mo.); Dr. Wendell of the Augustana Synod; Dr. Rohne of the Norwegian Lutheran Church. Among the questions proposed to these writers were the following: What is the unique character of Lutheranism? How far are its confessions normative? Is its theology fixed? What is the Lutheran attitude to such problems as modern Biblical scholarship with the implications involved in textual criticism, historic method; to such contemporary issues as Modernism, Fundamentalism, naturalism, humanism, evolutionism, etc.? What is meant by the "Word of God?"

The attitude which, in the editor's own classification, would be called the traditionalist, uncritical one, is represented in the essay contributed by Dr. Dau, who rejects "a wholesale declaration that one accepts the Lutheran Confessions 'as far as' they agree with the Scriptures" (p. 219) and who identifies with the skepticism engendered by Satan in Paradise the various hypotheses of science with which the Lutheran Church has a conflict (p. 220);—also in that of Dr. Reu and in the contribution of Dr. Rohne. Concessions are made to the spirit of the times in some of the phraseology of Rohne's essay, as when he says that the Lutheran Church "has always retained a friendly aloofness" over against other religious organizations

Fuerbringer: Book Review. - Literatur (p. 249); but he accepts the Bible as verbally inspired and demands not a *quatenus*, but a *quia* subscription to the Confessions (p. 254). In the spiritual realm "human reason is altogether incompetent to act in any capacity whatever"—exactly the view of which Dr. Ferm says in his own essay that it must be rejected both on grounds of morality and reason (p. 294 f.). Dr. Offerman's essay is on the whole favorable both to the material and formal principle of the Reformation and to the historical confessions as a whole. He, too, wants a subscription to the Confessions "without any mental reservation" (p. 52). What he intends to say with his judgment on the dogmatists of the seventeenth century—"The arguments used by them do no longer make their appeal to the minds of modern men" (p. 54)—he does not explain. In Offerman's essay, as elsewhere in the book, Paul is misinterpreted as expecting an immediate Second Advent (p. 63). Dr. Wentz starts out very well, but on the seventh page of his essay he deduces that the theology of Lutheranism is "not fixed"; that there has been a "progressive understanding" of the Gospel since the time of Luther. This alleged progress in the understanding of Scripture is referred to by other contributors to this volume, but in not a single case are instances given of such more adequate comprehension of the Gospel. The reader is led to suspect that here as elsewhere there has been a parroting of the modern criticism of the Bible even where the faith of the writer is still that of the Confessions. Dr. Scherer discusses Lutheranism as an experience and as a doctrine. His contribution is an uncompromising restatement of our confessional position, with a weakening only in the last paragraph, in its reference to evolutionism as something that "seems to be in conflict" with revelation (p. 172). Dr. Haas rejects the "purely mechanical [?] theory of inspiration" of the older dogmatists (p. 189) and accepts the "probable results of the history of the Biblical books" (p. 191), although shrinking from the "extreme liberal positions"; leaves open the question of the evolution of the human body (though not of the soul, p. 195); but on the whole is more conservative than we had reason to expect from his former publications.

The contribution of Dr. C. A. Wendell, university pastor at Minneapolis and a prominent member of the Augustana Synod, is least worthy of inclusion in this volume as a representative expression of Lutheranism. While there are flings at the stricter doctrinal position in the contributions of Wentz, Hefelbower, Haas, and Ferm, Wendell alone descends to sneers and bitter innuendos. His entire essay documents the author's complete break with the Scriptural doctrine of Creation and Inspiration, to mention only these. To the non-Lutheran reader it gives an entirely false view of the current of thought to be found among the clergy and laity of the American Lutheran synods, as, for example, when he pictures the clergy as helplessly viewing the advance of evolutionary teachings regarding the origin of life and of the human race; and when he pictures the layman as unable to distinguish between doctrine and the choice of clerical vestments (p. 232).

We have made a cross-section of the book in its answer to the question, "What is meant by the Word of God?" Some of the answers represent the historic Lutheran view. But there is also a good deal of hedging and jockeying in the expressions of some contributors—as when

Dr. Wentz says (p. 88): "Because the Bible tells us the thoughts of God toward men, it is called the Word of God. Because it was prepared under a special direction of God, so as to make its message dynamic for all ages, it is called the inspired Word of God." Then, to make confusion worse confounded, he adds: "That Word is Christ." Haas is much more clear—and modernistic—when he writes: "The Bible is the Word of God because it *contains* the Word of God.\* The Bible is the record of revelation" (p. 176). Offerman's interpretation, that the Word of God "is God's own living revelation to us, and it is *not* a communication of certain facts or doctrines, *but* a message that proclaims God's forgiving love to all who repent and believe"\* (p. 68), states essentially the same position in different words. The secret of all this misunderstanding is the attempt to derive the doctrine of inspiration either from the whole of Christian belief or from the great fundamentals,—Offerman derives it from the doctrine of Justification (p. 58),—but not from the Scriptures themselves. There is some hedging also in Haas's reference to the inerrancy of the Bible when he writes: "There is no reason for an attempt to justify every actual statement of the Bible, because errors of transcription have clearly crept in" (p. 192),—as if textual criticism were involved when we discuss, as Dr. Haas does in this paragraph, the historical method of criticism. Dr. Ferm alone comes out with definite denial: "A literally infallible Bible, an assumption implied throughout the Lutheran symbols, verbally inspired, is a view that has passed by the board for good" (p. 279). "The doctrine of the complete inerrancy of the Bible . . . can hardly . . . be to-day maintained in the light of the historical method" (p. 293).

The fundamental mistake as we see it of those who have contributed the liberal chapters to Dr. Ferm's book is their assumption that ours is an age of such great changes that inevitably our views of the Bible and our interpretation of its teachings must be affected. We have entered "upon an age which is searchingly critical" (p. 270). Strangely reminiscent of Bretschneider and the other anti-Symbolists of a hundred years ago, who from the height of *their* advancement in science, with all the light of the *Aufklaerung* streaming upon the Bible (and thoroughly discrediting it), regarded the Lutheran Confessions as merely a valuable record of a phase of doctrinal development,—exactly as the Confessions are viewed by Ferm, Wendell, Wentz, and other contributors to this volume. As a matter of fact the very first century of the Christian era was "searchingly critical," and the doctrines of Christianity have ever since been exposed to criticism, skepticism, and rationalism.

The reading of this book confirms three well-settled convictions of our own: 1. Lutheran unity is far off when religious radicals can attain to distinction in American Lutheran synods. 2. The chief danger to Lutheranism is the evolutionistic teaching of the university. The most radical authors represented in this book have taken long courses at Yale and other high seats of infidelity. If you would know what this means for our Church, read the story of the destruction of Puritanism in the Colonies as told in Gordon's book *The Leaven of the Sadducees*. 3. What

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\* Italics by the reviewer.

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Dr. Ferm says about the Lutheran Fundamentalists applies in a sense different from that intended by the author: "The most dangerous foes of the Church, to-day as always, are to be found within rather than without its walls" (p. 298).

THEODORE GRAEBNER.

**The De Sacramento Altaris of William of Ockham.** Edited by *T. Bruce Birch, Ph. D., D. D.*, Professor of Philosophy in Wittenberg College. The Lutheran Literary Board, Burlington, Iowa. 576 pages, 5¼×8½. Price, \$7.50.

This well-bound volume with its fine make-up and wide margins deserves very favorable mention. It was truly an ambitious undertaking to offer the full text of Ockham's noted treatise in a critical edition, with a good English translation, in the style so well brought out in the Loeb Classical Library. To all those who really wish to do research work concerning the position taken by the noted English scholar, whose influence upon Luther for a number of years was very marked, will have reason to be grateful to Dr. Birch for his painstaking and scholarly work. An exhaustive bibliography, copious notes, and a complete critical apparatus further increase the value of the book.

P. E. KRETZMANN.

**God's Gift.** By *William Dallmann, D. D.* Northwestern Publishing House, Milwaukee, Wis. 248 pages, 4×5½. Price, \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

This is the latest book from the busy pen of Dr. Dallmann, a fitting publication for the holiday season, as the publishers have also indicated in their choice of the cover. Here are short meditations, most of them short enough even for home devotions, on Jesus the Christ, greatest Gift of all, with the fulness of His divine grace and blessings. Many epigrammatic and paradoxical sayings give spice to the presentation. Every reader of the book is bound to derive true spiritual blessings from a careful meditation on the topics offered on its pages.

P. E. KRETZMANN.

**Chapters in Church History.** By *John W. Wayland, Ph. D.*, Professor of History in State Teachers' College, Harrisonburg, Va. Fleming H. Revell Co. 154 pages, 7½×5. Price, \$1.50.

This is, as the publishers declare, a specially prepared text-book for classes taking a brief course in the history of the Christian Church, for individual students, Sunday-school teachers, and "for the general reader of limited-time opportunity who desires a brief, yet comprehensive outline of church history." Review questions as well as a list of recommended readings are given at the end of each chapter. The reader will receive a fair idea of the contents from the chapter headings: The Apostolic Age, The Trial by Fire, The Trial by Favor, The Fathers and Their Works, The Ascetic Age, The Missionary Revival, Empire and War, Church and State in Rivalry, The Protestant Revolution, Protestant Denominations, Modern Christian Missions, Contributions of Christianity to Civilization. A five-page index of names and places completes the volume. Professor Wayland's doctrinal attitude may be illustrated by this quotation from the last chapter: —

"Christianity has proved to be more than a religion — it has become a program of life and a motive force for civilization. It has transformed



nations as well as individuals. It has shaped social standards and modified governments. It has elevated art, ennobled music, sweetened literature, and humanized law. It has quickened philanthropy, abolished slavery, and magnified education. It holds out the Golden Rule to industry and commerce and is seeking to displace war with justice and international good will. It has not achieved its full possibilities, but much has been done. Christianity has never really failed where it has been given a fair trial, either as a religion or as a social program." W. G. POLACK.

**Das Augsburger Bekenntnis und seine Bedeutung für die Gegenwart.** Von D. Dr. Wilhelm Volkrath, Universitätsprofessor in Erlangen. A. Deichert'sche Verlagsbuchhandlung (D. Werner Scholl), Leipzig. 78 Seiten  $5\frac{1}{2} \times 7\frac{1}{2}$ . Preis: M. 2.50.

**Luthers Anteil an der Confessio Augustana.** Eine historische Untersuchung von William Ernst Nagel. C. Bertelsmann, Gütersloh. 184 Seiten  $5\frac{1}{2} \times 8\frac{1}{2}$ . Preis: M. 5. (Beiträge zur Förderung christlicher Theologie. Herausgeber: Prof. D. A. Schlatter, Tübingen, und Prof. D. W. Piltgert, Berlin.)

**Luthertum um 1530 in Wort und Bild.** Von D. Dr. Hans Preuß. Eine Festgabe zum vierhundertjährigen Jubiläum des Augsburger Bekenntnisses. Furche-Kunstverlag zu Berlin NW 7. 80 Seiten  $6 \times 7\frac{1}{2}$ . Preis: M. 3.

**Der Wille der Reformation im Augsburger Bekenntnis.** Ein Kommentar von Leonhard Fendt. H. G. Wallmann, Leipzig. 137 Seiten  $6 \times 8$ . Preis: M. 4.50.

**Die Glaubensartikel der Augsburger Konfession, erläutert von Julius Köstlin.** Neuausgabe im Jubiläumsjahr. M. Heinicus Nachfolger Czer & Siebers in Leipzig. 101 Seiten  $4\frac{1}{2} \times 7$ . Preis: 60 Pf.

**Unser Augsburger Glaubensbekenntnis.** Für unser evangelisches Volk eingehend erläutert und im Anschluß daran unser evangelisch-lutherisches Christentum dargestellt und verteidigt von Richard Wolf, Oberkirchenrat und Vizentiat der Theologie. Adolf-Klein-Verlag, Leipzig S 3. 199 Seiten  $5\frac{1}{2} \times 8\frac{1}{2}$ . Preis: M. 5.

**Der Reichstag zu Augsburg 1530 und die Reichsstadt Nürnberg.** Nach den urkundlichen Quellen dargestellt von Kirchenrat A. d. Engelhardt. Mit vier Abbildungen. Buchhandlung des Vereins für Innere Mission, Nürnberg, Ebnersgasse 10. 160 Seiten  $5\frac{1}{2} \times 8\frac{1}{2}$ .

**Für Glauben und Freiheit.** Bilder aus der Augsburger Reformationsgeschichte. Von Julius Schieder. 167 Seiten  $4\frac{1}{2} \times 7$ . Evangelischer Preisverband für Deutschland. Berlin-Steglitz.

**Die Augsburger Konfession.** In ihrem der Sprache der Gegenwart angelegenen Wortlaut und mit den nötigen erklärenden Anmerkungen der Gemeinde dargeboten von Friedrich Ullmer. Verlag von Adolf Klein, Leipzig S 3. 48 Seiten  $5\frac{1}{2} \times 8\frac{1}{2}$ . Preis: M. .70.

**Der Reichstag zu Augsburg 1530 und das Augsburger Glaubensbekenntnis.** Von D. Drescher, Geh. Oberkirchenrat a. D. in Speyer. Zum Gedenkjahr 1930. Verlag des Evangelischen Vereins für die Pfalz, Kaiserslautern. 84 Seiten  $5\frac{1}{2} \times 8\frac{1}{2}$ . Preis: kartoniert, M. 2; Leinen: M. 3.

Die Augsburgische Konfession. Ihre Geschichte, ihre Bekenner, ihre Bedeutung. Festschrift von D. P. h. Bachmann, Professor der Theologie in Erlangen. Mit zwei Abbildungen. Verlag des Evangelischen Bundes, Berlin W 10. 1930. 46 Seiten 5×7½. (Volkschriften des Evangelischen Bundes, Nr. 25.)

Das verfloffene Jubiläumsjahr 1930 hat eine große Anzahl von Schriften gebracht, die wir nicht ausführlich besprechen können. Es ist aber darin sehr wertvolles Material enthalten, wenn wir auch manches nicht gutheißen können, z. B. bei Köstlin und Drescher. Manche gehen, wie der Titel zeigt, mehr auf die Geschichte ein, andere mehr auf den Lehrgehalt des Bekenntnisses; manche sind mehr für das Volk geschrieben, andere mehr für den Theologen. Besonders wertvoll ist die größere Schrift von Prof. Volkath, die wir fast durchweg mit Zustimmung gelesen haben und die namentlich Luther auch als Seelsorger in dieser Zeit darstellt. Die Schrift Köstlins, des bekannten Lutherforschers, ist schon vor Jahren erschienen. Die Schrift von P. Nagel ist eine eingehende historische Untersuchung, und die Schrift von Prof. Preuß, dem bekannten Kirchen- und Kunsthistoriker, ist namentlich durch ihren Bilderschmuck ausgezeichnet und behält mit den andern bleibenden Wert.

L. Fürbringer.

### Eingegangene Literatur.

*Concordia Publishing House, St. Louis, Mo.: —*

Amerikanischer Kalender für deutsche Lutheraner auf das Jahr 1931. Literarischer Redakteur: P. E. Edhardt. 148 Seiten 5½×8½. Preis: 15 Cts.

Lutheran Annual, 1931. Literary Editor: Rev. E. Eckhardt. 148 pages, 5½×8½. Price, 15 cts.

Johannes Herrmann, Zwickau, Sachsen:

Evangelisch-Lutherischer Hausfreund-Kalender, 1931. Begründet von D. D. Billkom m. Herausgeber: Martin Billkom m, Berlin-Zehlendorf. 47. Jahrgang. 125 Seiten 5½×8½. Preis: 20 Cts. Zu beziehen vom Concordia Publishing House, St. Louis, Mo.

Ernst Kaufmann, New York, N. Y.:

Day by Day with Jesus. A Christian Calendar for 1931. Edited by W. H. T. Dau. Price, 60 cts. Order from Concordia Publishing House, St. Louis, Mo.

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