

6-1-1934

Book Review. - Literatur

Th. Graebner

Follow this and additional works at: <https://scholar.csl.edu/ctm>



Part of the [Practical Theology Commons](#)

Recommended Citation

Graebner, Th. (1934) "Book Review. - Literatur," *Concordia Theological Monthly*. Vol. 5 , Article 57.
Available at: <https://scholar.csl.edu/ctm/vol5/iss1/57>

This Book Review is brought to you for free and open access by the Print Publications at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Concordia Theological Monthly by an authorized editor of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

Book Review. — Literatur.

The Interpretation of St. Mark's and St. Luke's Gospels. By *R. C. H. Lenski*. Lutheran Book Concern, Columbus, O. 486 + 761 pages, $5\frac{1}{2} \times 8\frac{3}{4}$. Price, \$4.50, net. Order from Concordia Publishing House, St. Louis, Mo.

The Lenski series of commentaries, of which this is the third volume, have drawn the attention of conservative theological circles throughout America, and that with good reason. Though one may not like the occasional overemphasis on the philological side of the exposition, no one will deny that the work is painstaking and thorough. In many passages the light thrown upon the true meaning by the author gives a great amount of satisfaction. We are pleased to note that the author places Matthew before Mark and that he defends the authenticity of the end of Mark. The discussion of Quirinius and the census is short, but adequate for ordinary work. He contends for the three-verse form in the *Gloria in excelsis*, which will certainly appeal to many. We do not always find ourselves in agreement with the exposition, as when the author, in Mark 4, 30, makes Jesus the mustard kernel or when he occasionally uses literalistic translations; but the work on the whole is on a very high plane of excellence. The author's position on election is given in the exposition of Mark 13, 20: "The elect are elect because God's grace succeeded in bringing them to faith and to heaven; the non-elect are what they are because they obdurately and to the very end rejected this saving grace of God. God wanted to include all men in the elect; many absolutely refuse to be included. Since the whole course of the world and every man's complete life was present to God in all eternity, He then already made His election."—The mechanical make-up of the book is excellent, and the Lutheran Book Concern is to be complimented on putting this splendid book of over 1,200 pages on the market for such a low price.

P. E. KRETMANN.

Die Wunder des Neuen Testaments. Wege und Abwege ihrer Deutung in der alten Kirche bis zur Mitte des fünften Jahrhunderts. Von Lic. Theologiae *Hermann Schlingensiefen*, Privatdozent an der Universität Bonn. Verlag von C. Bertelsmann, Gütersloh. 1933. 228 Seiten $6\frac{1}{2} \times 9\frac{1}{2}$. Preis: M. 8.40, kartoniert; M. 10, gebunden.

Es ist dies der achtundzwanzigste Band in der Sammlung wissenschaftlicher Monographien, die als eine Reihe in den „Beiträgen zur Förderung christlicher Theologie“ (herausgegeben von D. A. Schlatter und D. W. Lütgert) erscheinen. Wo man auch das vorliegende Buch aufschlägt, es ist immer interessant. Dem Verfasser kommt es nicht darauf an, die Wunder des Neuen Testaments im allgemeinen zu besprechen; er will vielmehr darlegen, wie die alte Kirche ihnen gegenüber gestanden hat. Ein Blick auf die Inhaltsangabe der vier Teile zeigt dies sofort: „I. Die neutestamentliche Wunderüberlieferung bei den apostolischen Vätern. II. Das Gegenbild des neutestamentlichen Wunders in der apokryphischen Literatur. III. Die Betrachtung der neutestamentlichen Wunderberichte unter apologetischem Gesichtspunkt. IV. Die Wunder des Neuen Testaments im Glauben und in der Lehre der Kirche.“ Wir haben es daher eigentlich mit einer

Kirchenshistorischen Studie zu tun. Freilich will der Verfasser mehr sein als ein bloßer Photograph alter Meinungen; er hofft, durch seine Arbeit seinen Zeitgenossen helfen zu können, die rechte Stellung zum Wunder einzunehmen. Weshalb er aber in der Einleitung sagt (S. IX): „Noch immer herrscht unter uns dem neutestamentlichen Wunderbericht gegenüber eine tiefgreifende Verlegenheit, von der kaum ein zeitgenössischer Forscher ganz ausgenommen sein dürfte, ist dem offenbarungsgläubigen Leser etwas unverständlich. Der Unglaube hat die Wunder stets abgelehnt; der gläubige Christ erkennt sie voll und ganz an, wenn er auch mitunter seufzen muß: „Ich glaube, lieber Herr; hilf meinem Unglauben!“ Während jenes Wort und hier und da die Kritik, die an den Schriftstellern der alten Kirche geübt wird, Bedenken in uns hervorrufen, lesen wir mit Genugtuung (S. 219): „Erst den Reformatoren wieder war es gegeben, zwischen dem allmächtigen, schöpferischen Wirken Gottes und dem Vermögen des Menschen, auch des frommen Menschen, klar zu unterscheiden. Eine ganze Welt des frommen Scheins vergeht darüber in ein Nichts. In neuer Kraft aber leuchtet das Evangelium auf, das von den Wundern des Herrn und seiner Boten zeugt, das Evangelium, in dessen Verkündigung nach der Verheißung der Schrift das einst Geschehene seine Glauben wirkende Macht und Gegenwart behält bis zu dem Tag der kommenden Vollendung.“ Der folgende Satz, aus dem Schlusssatz genommen, macht uns einigermaßen mit der Anschauung des Verfassers bekannt (S. 219): „Was Jahrhunderte hindurch überwiegend Gegenstand religiösen Träumens und Schwärmens oder fragwürdiger rationaler Glaubensbegründung gewesen war, wird von ihr [der Christenheit] wieder vor allem als Gegenstand der zu Christus berufenden Predigt verstanden, in der der einst geoffenbarte, erhöhte Herr mit seiner Sünde, Not und Tod überwindenden Macht nach seinem eigenen Befehl und mit Vertrauen auf seine Zusage als lebendig gegenwärtig bezeugt wird.“ Während wir uns nicht verhehlen wollen, daß einige Aussprüche des Verfassers uns mit Zweifel erfüllen, ob seine Christologie wirklich die des Neuen Testaments ist, so müssen wir seinem Buche doch unverkürzten Tribut zollen, wenn wir auf Anlage und Ausführung der unternommenen Arbeit achten. Besonders ist hervorzuheben, daß die in den Fußnoten beigebrachten zahlreichen Zitate immer genau im Original angeführt werden. Auch sollten wir noch erwähnen, daß die Summierung der Angriffe auf das neutestamentliche Wunder seitens des Celsus und des Porphyrius und der Gegenargumente der christlichen Apologeten einen Glanzpunkt des Werkes bilden.

W. A r n d t.

Conscience. By *O. Hallesby, Ph. D.*, Professor in the Independent Theological Seminary, Oslo, Norway. Translated by *C. J. Carlsen, M. A.* Published by Augsburg Publishing House, Minneapolis, Minn. 157 pages, 5½×7. Price, \$1.00.

Professor Hallesby presents the Scriptural doctrine of the conscience most impressively. He thoroughly explores the vital issues connected with the workings of the conscience, takes issue with "the evolutionistic conception of morality" and with the antinomian tendencies found also within the heart of the Christian, and points out the distressing situation produced by the erring conscience and the evil estate of those who, persisting in ignoring the voice of conscience, are deadening, or have deadened, their consciences. If we would have our people bow before the authority and majesty of the conscience, we shall have to impress upon them these truths: "Then comes that which is most remarkable of all. The judgment

which the I pronounces upon the I is entirely ojective and *unbiased*. . . . Here it is no longer a question of what is pleasant or useful to me, but of what is *right*. Here it is not a question of what I *desire* or *wish*, but of what I *should* or *ought* to do." (Pp. 14. 19.) Our author does not find it necessary to resort to the use of scientific terms and abstruse conceptions in treating of these deep matters. He has the happy faculty of presenting the clear teaching of Scripture in the simplest of language. And the language employed by the translator is clear and fluent English. In view of all this we deeply regret that we cannot recommend the treatise unqualifiedly. There are a number of statements with which we cannot agree. It is particularly the pietistic-synergistic theory of the *progressive conversion*, of the *status medius*, which mars the book. "Through this awakening God has now made possible the *conversion* of the awakened soul. The latter must now choose. He is free to choose *whatever* he wills. But he *must* choose. . . . At the very moment that the awakened soul makes this decision to repent, he performs the first act of faith. He believes in the Law of God. . . . In the latter event it is clear that faith is a fruit of conscience. . . . If he chooses to submit, *faith* is born within him . . . as the Gospel is then preached to the awakened soul, who now, *by believing in the Law of God, has received new ears with which to hear the Gospel*" (italics ours); "we see how faith in the grace of God begins to grow. . . . In *repentance* the sinner decides to submit to the authoritative demands of his conscience, to fulfil the requirements of the Law, and thus makes his life conform to the will of God. By the choice which he thus makes in repentance he attains simultaneously to faith." (Pp. 87 f. 96 f. 126.) And on page 127 we have the explicit term "the early stages of his conversion." This section of the treatise lacks the clarity that inheres in the other portions. Naturally. One cannot form a clear concept of a case where there is awakening and the stirring of spiritual faculties before the creation of faith, of life. And the matter becomes more confused by the author's emphatic repudiation of all synergistic implications. Professor Hallesby does not *want* to make room for synergism. "As long as I, according to my inherent nature, think that I must have a part and that I must *assist* the Savior in accomplishing my salvation, whether it be by repentance, contrition, or faith, so long do I put forth opposition to the salvation of God, whether I myself realize it or not." (P. 102.) That is a fine statement. Man has no part in accomplishing his salvation. But the theory of the *status medius*, holding that spiritual powers are working towards conversion in the heart of the "awakened," not yet fully converted sinner, does virtually assign to man a part in accomplishing his salvation. — Aside from these aberrations the book offers very valuable material to the preacher and pastor.

TH. ENGELDER.

At the Lord's Table. Edited by *Daniel Nystrom*. Augustana Book Concern, Rock Island, Ill. 127 pages, 5×7½. Price, \$1.00. Order through Concordia Publishing House, St. Louis, Mo.

A collection of fifteen preparatory, or confessional, addresses by as many pastors of the Augustana Synod. If these excellent, Scriptural, interesting, and appealing addresses are really, as stated in the foreword, "typical of the sermons preached to our people at Communion service,"

pastors as well as people are to be congratulated. In striving to guard against a "too materialistic conception" of the words of institution one of the contributors says: "It is Christ's *personality* we receive, and that is infinitely more than flesh and blood. That is spirit and life." (P. 48.) We cannot allow the use made of this distinction. The Swedish term for the preparatory address (*skriftetal*) is etymologically referred to "Scripture" (p. 60); we have been accustomed to connect it with the English *shrive* and not directly with the Anglo-Saxon *scrifan*. There is a notable uniformity of treatment and unity of doctrine in these sermons, without conformity to any stenciled pattern. The book is worth the attention of our pastors.

TH. GRAEBNER.

Indien und das Christentum. I. Teil: Indische Frömmigkeit. II. Teil: Das Ringen des Christentums um das indische Volk. Von Prof. D. theol. Hilko Wiardo Schomerus. Buchhandlung des Waisenhauses, Halle-Saale. 1931. 1932. I. Teil VIII und 198 Seiten. Preis: M. 9. II. Teil VII und 265 Seiten 5½×8½. Preis: M. 12.

Der Verfasser war früher Missionar der Leipziger Lutherischen Mission in Indien, ist jetzt Professor für Allgemeine Religionsgeschichte und Missionswissenschaft an der Universität Halle-Wittenberg und gilt als einer der hervorragenden Forscher auf dem Gebiete der Religionsgeschichte. Er ist mit Indien und den Religionen Indiens aus langjährigem Aufenthalt und Studium wohl vertraut, und seine Schrift „Buddha und Christus — ein Vergleich zweier großer Weltreligionen“ ist auch kürzlich in dieser Zeitschrift (3, 154) besprochen worden. Ganz vor kurzem hat er auch ein Werk unter dem Titel „Ist die Bibel von Indien abhängig?“ veröffentlicht, in der er diese verkehrte Annahme mancher modernen Religionshistoriker zurückweist. Das vorliegende Werk, zu dessen beiden Teilen noch ein dritter Teil kommen wird, soll ein vollständiges Bild von dem Kampf geben, der zwischen dem Christentum und der indischen Religion entbrannt ist. Der erste Teil will zeigen, was für religiöse Kräfte auch heute noch im indischen Volk vorhanden und wirksam sind, soll gewissermaßen das Terrain zeigen, auf das die christliche Mission den Samen des Christentums zu streuen sich bemüht. Der zweite Teil läßt einen Blick tun in das Ringen des Christentums um das indische Volk, schildert das bisher von der Mission in Indien Erreichte und die gegenwärtige Lage. Der dritte Teil liegt noch nicht vor; er wird die indischen religiösen Gedanken und die entsprechenden christlichen Gedanken einander gegenüberstellen. Das ganze Werk muß für alle, die sich mit der christlichen Mission in Indien beschäftigen, interessant und wertvoll sein. Wir haben selbst schon einige Kapitel früher gelesen, als sie als Artikel in der „Allgemeinen Ev.-Luth. Kirchenzeitung“ und in dem „Jahrbuch der Sächsischen Missionskonferenz“ erschienen; aber wir müssen auch gestehen, daß wir in vielen Punkten nicht so orientiert sind, daß wir ein selbständiges Urteil darüber aussprechen könnten. Besonders interessiert hat uns das erste Kapitel im zweiten Teile, die Geschichte des Christentums in Indien bis 1500, und der Verfasser stellt als Ergebnis seiner Untersuchungen fest, „daß es um die zweite Hälfte des vierten Jahrhunderts nach Christo bereits christliche Gemeinden in Südbindien gegeben hat; daß sie älter sind, ist allerdings nicht unmöglich, läßt sich aber nicht sicher beweisen“. Er nimmt an, daß die ersten Christen in Südbindien, die sogenannten Thomaschriften, eingewanderte Perser waren. Möglich aber ist auch, daß es durch fremde Missionare gewonnene eingeborne Inder waren, und er nennt als das älteste Zeugnis für die Existenz

christlicher Gemeinden an der Westküste Indiens mit Richard von Garbe, dem berühmten Indologen, „den Bericht eines ägyptischen Mönches Kosmas Indikopleustes, der 525—530 als Kaufmann mehrere Handelsreisen nach Indien gemacht hat“. (II, S. 9. 10.) Der Verfasser vermutet wohl mit Recht, daß die wenigsten Leser alles in einem Zuge lesen werden; aber gewiß werden solche, die sich über indische Verhältnisse und Anschauungen, namentlich auf dem Gebiete der Religion, orientieren wollen, immer wieder zu diesem reichhaltigen Werke zurückkehren.

S. Fürbringer.

The Hutterian Brethren, 1528—1931. A Story of Martyrdom and Loyalty. By John Horsch, author of *A Brief History of Christianity*; Menno Simons, *His Life, Labors, and Teachings*. The Mennonite Historical Society, Goshen College, Goshen, Ind. 168 pages, 6×8¾. Price, \$2.00.

This volume is No. 2 of *Studies in Anabaptist and Mennonite History*, obviously published to celebrate the four-hundredth anniversary of Anabaptism (Mennonitism). The first "study" was written by H. S. Bender and bears the title *Two Centuries of American Mennonite Literature, 1727—1928*. But of the series the present volume, no doubt, is the most important, not only because it has for its author an outstanding Mennonite historian in our country, but also because the "Hutterian Brethren" formed the real backbone of the movement which generally is known as Anabaptism. The author affords the reader not only a thorough general history of the movement in Moravia, Hungary, Transylvania, Russia, Wallachia, etc., but also gives a good account of the doctrines and principles of the sect. The movement was opposed not only by Catholics, but also by the Reformed. The author's chapter on Zwingli's merciless suppression of the movement in Switzerland is of special interest. He shows moreover that the Hutterites did not adopt the radical individualism and fanaticism of the followers of Muenzer, but that they differed from common evangelical Christianity mainly by their belief in community of goods, "non-resistance," and their refusal to take oaths and to hold public office. They rejected infant baptism, of course, since to them Baptism was chiefly a public profession of faith. Much misrepresentation has been spread about the Hutterites both in former and modern times, and John Horsch has done the cause of church history a real service by trying to get at the facts on the basis of reliable sources. The bibliography is quite complete, listing not only books and articles, but also important manuscripts. The whole book is written in that charming, simple style which is peculiar to Horsch and makes all that he puts down on paper interesting and delightful reading. No librarian and historian ought to overlook this instructive little volume.

J. T. MUELLER.

Discipleship. By Leslie D. Weatherhead. The Abingdon Press, Chicago. 152 pages, 5×7½. Price, \$1.00.

The Oxford Group Movement. By G. C. Gast. The Lutheran Book Concern, Columbus, O. 30 pages, 5¼×7½. Price, 40 cts.

Two outstanding discussions of the Oxford movement, or Buchmanism, one by an English promoter, the other by an American Lutheran critic. Weatherhead is a British Methodist, who has accepted Buchmanism as

the solution of the Church's ills. The familiar concepts of Surrender to God, Sharing (mutual confession), the Quiet Time, and the Guidance (immediate suggestions from God) are set forth with great earnestness and with unusual beauty of style. Professor Gast's book was written before the publication of *Discipleship*, but serves as a reply to it, point for point. Throughout, it takes the position of strong disapproval taken by our contribution of several years ago to CONCORDIA THEOLOGICAL MONTHLY.

TH. GRAEBNER.

Proceedings of the Seventeenth Convention of the Central Illinois District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 59 pages, 6x9. Price, 25 cts.

This report, brief as it is, contains the business proceedings of the Central Illinois District in a form which will appeal to the historian. The doctrinal essay was read by the Rev. C. A. Weiss, his topic being "Lessons from the Life of King Saul." Here is excellent material for Old Testament study, especially for Bible-class work. It would be most commendable if many pastors would work out their own Bible lessons, preferably with the assistance of the many excellent doctrinal papers contained in many of our synodical reports.

P. E. KRETZMANN.

Bezzel-Brevier. Worte zur Besinnung und Vertiefung im Anschluß an Schriftworte auf alle Tage des Jahres. Von Hermann Bezzel. Zusammengefaßt von Johannes Kuprecht. D. Gubert-Verlag, Stuttgart. 252 Seiten 4x6. Preis: Kartoniert, Rm. 2.40; einfacher Leinenband Rm. 3.

Bezzel ist Schrifttheolog und glaubt an die Erlösung, so durch Jesum Christum geschehen ist. Dies Büchlein ist interessant für den Theologen, der Bezzels Darstellungsweise studieren möchte, aber kaum passend für den Durchschnittsleser, da die Darlegung nicht einfach genug gehalten ist. Außerdem ist die Auslegung und Anwendung zu stark nationalistisch, als daß sie viel außerhalb Deutschlands gebraucht werden könnte. Betont wird zu viel das deutsche Volk und zu wenig die christliche Gemeinde. Im übrigen aber, wie gesagt, ist das Büchlein wohl des Studierens wert. Selbst wenn man für deutschamerikanische Verhältnisse den Stil nicht herübernehmen kann, so kann man sich doch daran bilden.

H. E. K r e t z m a n n.

The Living Bible, Chapter by Chapter. A Devotional Commentary on Each of the 1,179 Chapters of the Bible. By Amos Wells, D. D. W. A. Wilde, publisher. 343 pages, 4x6. Price, \$1.00.

Daily Communion. By Samuel M. Glasgow. Wm. B. Eerdmans Publishing Co. 399 pages, 4x6½. Price, \$1.00.

The Day's Worship. Edited by Charles B. Focsch. United Lutheran Publication House. 385 pages, 4¼x6¼. Price, 75 cts.

Here are three handbooks for daily devotion, each different from the others. In the first the well-known Dr. Amos R. Wells, formerly editor of the *Sunday-school Times*, offers prayer summaries of all chapters in the Bible; and these may be used when the Bible is read chapter for chapter in daily devotion. That Dr. Wells is a Fundamentalist is evident on every page of his book.—In *Daily Communion* each page contains a complete

devotional exercise, including the text, meditation, and hymn stanza. The author evidently also belongs in the camp of conservative Christianity. — The last book likewise has a complete devotion on each page and covers the secular year, with special devotions at the end for the movable days, like Ash Wednesday, Good Friday, Easter, etc. Each devotion contains text, meditation, and prayer. The devotions were prepared by a number of Lutheran pastors and leaders and are grouped under weekly topics, like The Eternal God, God's Plan of Salvation, Sin, Temptation, Church, Family, Citizenship, etc. The language is chaste and churchly.

W. G. POLACK.

Graded Memory Course for Lutheran Sunday-Schools and Other Institutions. Published under the auspices of the Board of Christian Education by Concordia Publishing House, St. Louis, Mo. 63 pages, 5×7. Price, 15 cts.

We bid a glad and hearty welcome to this *Graded Memory Course* published by our Board of Christian Education and express not merely our firm hope, but our conviction, that it will soon be introduced into all our Sunday-schools. The course is based on the *Lektionsbuch fuer ev.-luth. Sonntagsschulen*, published in 1899 at Elmira, Ont., by Pastors P. Graupner and R. C. Vorberg, the final edition of which was printed in 1908. The sainted Pastor Wm. Luke, in 1930, published a revised and extended edition of this booklet under the title of *Lektionsbuch fuer Schule und Haus*. One of his last acts before his death in the fall of 1932 was to prepare an English version of his revision. This version forms the basis of our present course.

The course includes the Primary, Junior, Intermediate, and Senior departments, so arranged that the Primary Department may continue the use of printed memory cards furnished by Concordia Publishing House. The memory material consists of Luther's Small Catechism, Scripture-passages, hymn stanzas or whole hymns, and prayers. At the end of every lesson reference is made to a number of Bible-stories. Since all the material for every lesson is correlated and all classes learn parts of the same lesson on a given Sunday, opportunity is given not only for brief Catechism talks, but for concert recitation of the memory material, a splendid method of embedding the material in the minds of the children. While for obvious reasons one will not needlessly deviate from the plan suggested nor from the material offered, the course is sufficiently flexible to suit, with slight changes, practically all the varying requirements throughout Synod. Unless such changes are really important or actually necessary due to local conditions, they had better not be made, lest inexperienced teachers be confused. While naturally one may wish to have one or the other text included and wonder why other texts are chosen in preference to one's favorite texts, yet both the choice and omission of the Scripture-passages bespeak experienced, practical teachers, and if one feels that texts must be added, one may do so. Let us bear in mind here also, and here especially, the old German adage *In der Beschraenkung zeigt sich erst der Meister. Non multa, sed multum.*

It was a happy thought to reduce the volume of new material in the Senior Department. How great the temptation for teacher and pupil to

the solution of the Church's ills. The familiar concepts of Surrender to God, Sharing (mutual confession), the Quiet Time, and the Guidance (immediate suggestions from God) are set forth with great earnestness and with unusual beauty of style. Professor Gast's book was written before the publication of *Discipleship*, but serves as a reply to it, point for point. Throughout, it takes the position of strong disapproval taken by our contribution of several years ago to CONCORDIA THEOLOGICAL MONTHLY.

TH. GRAEBNER.

Proceedings of the Seventeenth Convention of the Central Illinois District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 59 pages, 6×9. Price, 25 cts.

This report, brief as it is, contains the business proceedings of the Central Illinois District in a form which will appeal to the historian. The doctrinal essay was read by the Rev. C. A. Weiss, his topic being "Lessons from the Life of King Saul." Here is excellent material for Old Testament study, especially for Bible-class work. It would be most commendable if many pastors would work out their own Bible lessons, preferably with the assistance of the many excellent doctrinal papers contained in many of our synodical reports.

P. E. KRETZMANN.

Bezzel-Brevier. Worte zur Besinnung und Vertiefung im Anschluß an Schriftworte auf alle Tage des Jahres. Von Hermann Bezzel. Zusammengefaßt von Johannes Kuprecht. D. Gubert-Verlag, Stuttgart. 252 Seiten 4×6. Preis: kartoniert, Rm. 2.40; einfacher Leinenband Rm. 3.

Bezzel ist Schrifttheolog und glaubt an die Erlösung, so durch Jesus Christus geschehen ist. Dies Büchlein ist interessant für den Theologen, der Bezzels Darstellungsweise studieren möchte, aber kaum passend für den Durchschnittskristen, da die Darlegung nicht einfach genug gehalten ist. Außerdem ist die Auslegung und Anwendung zu stark nationalistisch, als daß sie viel außerhalb Deutschlands gebraucht werden könnte. Betont wird zu viel das deutsche Volk und zu wenig die christliche Gemeinde. Im übrigen aber, wie gesagt, ist das Büchlein wohl des Studierens wert. Selbst wenn man für deutschamerikanische Verhältnisse den Stil nicht herübernehmen kann, so kann man sich doch daran bilden.

P. E. Kretzmann.

The Living Bible, Chapter by Chapter. A Devotional Commentary on Each of the 1,179 Chapters of the Bible. By Amos Wells, D. D. W. A. Wilde, publisher. 343 pages, 4×6. Price, \$1.00.

Daily Communion. By Samuel M. Glasgow. Wm. B. Eerdmans Publishing Co. 399 pages, 4×6½. Price, \$1.00.

The Day's Worship. Edited by Charles B. Folsch. United Lutheran Publication House. 385 pages, 4¼×6¼. Price, 75 cts.

Here are three handbooks for daily devotion, each different from the others. In the first the well-known Dr. Amos R. Wells, formerly editor of the *Sunday-school Times*, offers prayer summaries of all chapters in the Bible; and these may be used when the Bible is read chapter for chapter in daily devotion. That Dr. Wells is a Fundamentalist is evident on every page of his book.—In *Daily Communion* each page contains a complete

devotional exercise, including the text, meditation, and hymn stanza. The author evidently also belongs in the camp of conservative Christianity. — The last book likewise has a complete devotion on each page and covers the secular year, with special devotions at the end for the movable days, like Ash Wednesday, Good Friday, Easter, etc. Each devotion contains text, meditation, and prayer. The devotions were prepared by a number of Lutheran pastors and leaders and are grouped under weekly topics, like The Eternal God, God's Plan of Salvation, Sin, Temptation, Church, Family, Citizenship, etc. The language is chaste and churchly.

W. G. POLACK.

Graded Memory Course for Lutheran Sunday-Schools and Other Institutions. Published under the auspices of the Board of Christian Education by Concordia Publishing House, St. Louis, Mo. 63 pages, 5×7. Price, 15 cts.

We bid a glad and hearty welcome to this *Graded Memory Course* published by our Board of Christian Education and express not merely our firm hope, but our conviction, that it will soon be introduced into all our Sunday-schools. The course is based on the *Lektionsbuch fuer ev.-luth. Sonntagsschulen*, published in 1899 at Elmira, Ont., by Pastors P. Graupner and R. C. Vorberg, the final edition of which was printed in 1908. The sainted Pastor Wm. Luke, in 1930, published a revised and extended edition of this booklet under the title of *Lektionsbuch fuer Schule und Haus*. One of his last acts before his death in the fall of 1932 was to prepare an English version of his revision. This version forms the basis of our present course.

The course includes the Primary, Junior, Intermediate, and Senior departments, so arranged that the Primary Department may continue the use of printed memory cards furnished by Concordia Publishing House. The memory material consists of Luther's Small Catechism, Scripture-passages, hymn stanzas or whole hymns, and prayers. At the end of every lesson reference is made to a number of Bible-stories. Since all the material for every lesson is correlated and all classes learn parts of the same lesson on a given Sunday, opportunity is given not only for brief Catechism talks, but for concert recitation of the memory material, a splendid method of embedding the material in the minds of the children. While for obvious reasons one will not needlessly deviate from the plan suggested nor from the material offered, the course is sufficiently flexible to suit, with slight changes, practically all the varying requirements throughout Synod. Unless such changes are really important or actually necessary due to local conditions, they had better not be made, lest inexperienced teachers be confused. While naturally one may wish to have one or the other text included and wonder why other texts are chosen in preference to one's favorite texts, yet both the choice and omission of the Scripture-passages bespeak experienced, practical teachers, and if one feels that texts must be added, one may do so. Let us bear in mind here also, and here especially, the old German adage *In der Beschraenkung zeigt sich erst der Meister. Non multa, sed multum.*

It was a happy thought to reduce the volume of new material in the Senior Department. How great the temptation for teacher and pupil to

add to the material in this department! Yet how serious a mistake to grant the permission to teachers to teach, and to pupils to learn, new material before the fundamentals have been thoroughly assimilated. Another happy thought was to break up long passages into short clauses, thus facilitating the understanding and memorizing of these passages.

The course offers ample opportunity for reviews, which experience has proved to be so necessary for thorough indoctrination, reviews not only on special Sundays and in all grades, but occasional reviews by the various grades during the course of the year. THEO. LAETSCH.

BOOKS RECEIVED.

From Fleming H. Revell Company, New York, London, and Edinburgh:—

Quiet Talks on the New Order of Things. By S. D. Gordon. 196 pages, 4½×7. Price, \$1.25.

Christ for Me! And Other Addresses. By Charles Forbes Taylor. 96 pages, 5×7½. Price, \$1.00.

Neue Kirchliche Zeitschrift. Herausgegeben von J. Bergdolt, Th. b. Zahn, F. Veit, A. Jhmels und andern. Deichert, Leipzig. 44. Jahrgang, 11. Heft. 48 Seiten. Vornhäuser: „Der Ursinn des Liebes ‚Ein feste Burg ist unser Gott‘“; zwei theologische Gutachten (Marburg und Erlangen) über die Zulassung von Christen jüdischer Herkunft zu den Ämtern der deutschen evangelischen Kirche; E. Tornählen: „Das Thema des Römerbriefs“ (I. Teil); Bergdolt: „Zeitschriften-Rundschau.“ — 12. Heft. 48 Seiten. F. Ufner: „Der Anspruch der Gegenwart an die Pädagogik“; E. Tornählen: „Das Thema des Römerbriefs“ (Schluß); J. Bergdolt: „Zeitschriften-Rundschau“; J. Bergdolt: „Zum Abschluß“ (die Zeitschrift erscheint hinfort unter dem Titel „Luthertum“).

Theologie der Gegenwart. Herausgegeben von K. Beth, D. Eberhard, W. Eichrodt und andern. Deichert, Leipzig. 27. Jahrgang, 10. und 11. Heft. 51 Seiten. Gerh. Heintzelmann: „Neuererscheinungen auf dem Gebiet der Religionsphilosophie, Dogmatik, Ethik.“ — 12. Heft. 44 Seiten. S. Strathmann: „Neuererscheinungen auf dem Gebiet des Neuen Testaments (Palästina; Zebentum; Auslegung; zur neutestamentlichen Theologie; zur Geschichte des Urchristentums; aus der Arbeit der katholischen Theologie; Parergon).“

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.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "June 31" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.