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Book Review. - Literatur

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Book Review. — Literatur.

Is the Bible True? By *Basil F. C. Atkinson, M. A., Ph. D.* Under-librarian, University Library, Cambridge. With a Foreword by *H. J. Orr-Ewing, M. C., M. D., F. R. C. P.* Fleming H. Revell Company, New York, London, and Edinburgh. 209 pages, 7½×5. Price, \$1.25.

On the publishers' cover the title of this book is given, "*Is the Bible True?*" and the remark added: "If you doubt it, read this book." This book, then, is to furnish proof for the truth of the Bible. Taken thus, the title is a misnomer. It does not prove that the Bible is true; but it does show that all the arguments which have been advanced to prove the Bible false are fallacies. So it will never convince an unbeliever of the truth of the Bible, much less of its divine character; but it may help to strengthen a Christian in his conviction that here he has the Word of Truth. It is altogether worth reading; written, as the foreword declares, especially to help young Christians "who are faced every day in the course of their studies and investigations with the assumption, not only that the Bible is not reliable, but that every one possessed of any intelligence or education knows that it is not reliable." The author states his conviction that the Bible is free from error, therefore perfectly reliable, God-inspired in every word. There are only a few concessions to the critic of the Bible,—a Christian is puzzled why a man who evidently takes so positive a stand for the Bible should feel the need of making any concessions,—*e. g.*, that the Deluge may have been a local flood, p. 52; that the creation day need not mean a day of twenty-four hours, p. 50; that the darkness in Egypt was caused by a sand-storm and the Red Sea was parted by the east wind, p. 81, the Jordan by a landslide, p. 62. Some of the arguments are so well put that I must quote: "The importance of the Bible can be proved by the amount of time spent by those who do not believe these things in trying to prove that the Bible is *not* true and in ridiculing it and trying to persuade others not to read or believe it."—"Far more dangerous [than the attempt to discredit the Bible on the ground that it disagrees with recognized scientific facts and therefore cannot be a revelation from God] is a very wide-spread attitude towards the Bible on the part of religious leaders and theological teachers to-day. This view is that the Bible is unscientific, but that it doesn't matter that it is unscientific. It is often said that the Bible is intended to teach us spiritual things, not science, and that therefore we need not expect its scientific statements to be true. This is the view held by people classed as liberal, higher critical, or modernistic. It does the work of atheism under the cloak of religion, a fact recognized and approved by the atheist associations." "The truth is that no one disbelieves the Bible because of the miracles recorded in it. They are made the excuse for unbelief." The only positive proof that the Bible is God's own truth is the Spirit's witness in the Bible, which the author also acknowledges in the last chapter.—Books of this character will not convince the unbeliever; but they serve to make us more joyful

in our confession; and they should help to convince even the unbeliever that the Bible is an extraordinary Book, which he should study; and that is all that is necessary; if he gives the Bible an opportunity, it will convince him.

THEO. HOYER.

Die letzten Dinge. Von D. Paul Althaus, Professor an der Universität Erlangen. Vierte, neubearbeitete Auflage. Verlag von C. Bertelsmann, Gütersloh. 1933. XII und 353 Seiten 6½×9½. Preis, gebunden: RM. 12.

Dieses weitverbreitete Werk, das 1922 in erster Auflage erschien, bietet reiches dogmengeschichtliches Material, das auch deswegen wertvoll ist, weil es uns über den Stand der Dinge in der modernen Theologie unterrichtet. Als Handbuch lutherischer Eschatologie hat es wenig Wert. Zwar steht D. Althaus in hohem Ansehen in manchen Kreisen der lutherischen Kirche. „Überaus wirkungsvoll vertritt die lutherische Grundanschauung der jetzige Inhaber des Frankenschen Lehrstuhles Paul Althaus.“ (Guthardt-Zelle, Kompendium der Dogmatik, S. 56.) Und wo in diesem Buche die lutherische Grundanschauung sich durchgesetzt hat, hat der Leser reichen Gewinn. „Auf allem Menschentum lastet der Jorn Gottes. Der Gedanke einer Sühne durch ‚Wiedergutmachen‘ hält ernster Kritik nicht stand. Fordert Gottes Gerechtigkeit nicht eine wirkliche Sühne? . . . Für diese Welt ewigen Todes ist das E b a n g e l i u m gegeben worden.“ (V. Kap.: Das Gericht.) „Allen wird das eine und selbe ewige Leben als Geschenk der Gnade Gottes (Röm. 6, 23) zuteil. Das ist die große Gleichheit aller, die in das ewige Leben eingehen dürfen.“ (VIII. Kap.: Das Reich.) Aber vielerorts setzt sich die lutherische Grundanschauung nicht durch. Sie kann es nicht, weil Althaus' Methode des theologischen Erkennens durchaus nicht die lutherische ist. Nach der neulutherischen Methode, die Althaus anwendet, deckt sich die theologische Erkenntnis durchaus nicht mit den Aussagen der Heiligen Schrift. Gleich auf Seite 1 wird gesagt, daß „die dogmatische Selbstbesinnung“ in der Eschatologie das entscheidende Wort hat. Räumlich: „Welches diese allgemeingültigen Züge und Gedanken sind, das läßt sich naturgemäß nicht einfach biblisch-theologisch erheben, sondern nur in systematischer Besinnung ausmachen.“ (S. 256.) „Die Grenze zwischen Weissagung und Wahrsagung, zwischen Prophetischem und Apokalyptischem ist im einzelnen unsicher. Wo sie läuft, wird nur in systematischer Besinnung erkannt.“ (S. 260.) Die Schrift genügt nicht — sie ist ja nicht wörtlich inspiriert. „Wir glauben heute, . . . reformatorischer zu sein als die Orthodogie des 17. Jahrhunderts. Man denke nur an die Erneuerung der Lehre von der Heiligen Schrift, ihrer Inspiration und Autorität. . . Unser Fortschreiten über die Reformation und vollends über die Orthodogie hinaus ist vertiefte A n e i g n u n g der Reformation.“ (S. 230.) Und: „Wir sind in dem Hören auf das Wort Gottes in dem biblischen Wort von diesem letzteren als Menschenwort frei.“ (S. 61.) Was ist denn nun das Resultat? „Der Chiliasmus ist unhaltbar, trotzdem Paulus und Johannes Chiliasisten waren. . . Jesus weiß nichts von einem Zwischenreiche. Aber bei Paulus (1 Kor. 15, 23 ff.) und in der Johannes-Apokalypse (Kap. 20) finden wir den Gedanken wieder. . . An Apol. 20 läßt sich nicht deuten. Wenn wir also mit theologischen Gründen den Chiliasmus ablehnen wollen, so müssen wir angesichts der angeführten Bibelstellen mit unserer grundsätzlichen Erkenntnis Ernst machen, daß der Gehorsam gegen das Wort Gottes uns an einzelne theologische Gedanken des Urchristentums nicht bindet, sondern ihnen gegenüber gerade frei macht.“ (S. 287 ff.) Und wie Paulus und Johannes sich theologisch geirrt haben, so auch Jesus. „Auf die

immer erneuten Versuche, die Stellen, an denen Jesus deutlich das Ende noch bei Lebzeiten seiner Jünger erwartet, umzudeuten, gehe ich nicht ein." (S. 263.) Ferner: „Der Chiliasmus ist theologisch ebenso unhaltbar wie der Gedanke des seligen Zwischenzustandes.“ (S. 306.) Trotzdem „das Neue Testament die beiden Gedanken vertritt, deren Nebeneinander im Spätjudentum zur Idee des Zwischenzustandes führte“ (S. 136), „muß der Lehre vom Zwischenzustande der Abschied gegeben werden.“ (S. 150.) Von einem seligen (und unseligen) Zwischenzustande zu reden, hat keinen Sinn, weil ja mit dem Leibe die Seele stirbt! „Nicht nur der Leib, auch die Seele bedarf der Auferweckung“ (S. 116), obwohl „man nicht leugnen kann, daß der Seelenglaube der Religionen sich auch in der Bibel findet und eine Reihe von Bibelworten gestaltet hat — die Lehrautorität der Bibel zwingt also eindeutig zu dem Gedanken des Fortlebens der Seele nach dem Tode.“ (S. 91.) Was lehrt Althaus über den endlichen, ewigen Ausgang der Menschheit? „Drei verschiedene Zukunftsbilder trägt die dogmatische Überlieferung uns zu: den dualistischen Ausgang in ewiges Leben und ewigen Tod, die Vernichtung der Heillosen, die Wiederbringung aller.“ „Es ist bezeichnend, daß jede der drei genannten Lehren Gedanken der Heiligen Schrift für sich anführen kann.“ „Wir müssen beide Gedanken, den des doppelten Ausgangs und den der Apokatastasis, bilden“ (von uns unterstrichen). „Die christliche Eschatologie kann auf den Gedanken eines möglichen doppelten Ausgangs der Menschheitsgeschichte nicht verzichten um der Gewissenserfahrung an Christus willen.“ „Die Lehre von der Apokatastasis oder Wiederbringung, wenn sie den Anspruch macht, erschöpfende Beschreibung des Endes zu sein, ist und bleibt Vorwih.“ „Fr. Traub erklärt es für unmöglich, die Apokatastasis und den doppelten Ausgang zugleich zu vertreten. . . . Gewiß kann nur das eine wahr sein. Aber die Entscheidung, welches das wahre ist, steht für unser Denken aus, bis die Ewigkeit hereindringt.“ (V. Kap.) Was lehrt also Althaus über diese höchst wichtige Frage? Zum Lehrbuch lutherischer, biblischer Theologie taugt dies Buch nicht. Dazu ist es auch nicht geschrieben. Althaus will kein „Biblizist“ sein. — Ein feiner Satz findet sich auf Seite 321: „So ist es denn wirklich auch in unserer Frage fruchtbarer, dem Geheimnis der Liebe nachzuspüren, als sich an der formalen Dialektik von Zeit und Ewigkeit müde zu rennen und wund zu stoßen.“ Man denkt sich in der Tat müde, wenn man die Gedanken der neueren Theologen (Althaus eingeschlossen) über den Begriff Ewigkeit, den sie so wenig wie wir andern zeitgebundenen Menschen erfassen können, nachdenkt will.

T. H. Engelder.

Our Priceless Heritage. A Study of Christian Doctrine in Contrast with Romanism. By *Henry M. Woods, D. D., LL. D.* Marshall, Morgan & Scott, Ltd., London. Zondervan Publishing House, Grand Rapids, Mich. 204 pages, 5×7½. Price, \$1.50.

An excellent comparison of the Catholic and Protestant doctrine regarding the Church, the Bible, Apostolic Succession, the Pope, the Sacraments, Confession, Life after Death, Celibacy, Church and State. Of special value are the many exact quotations from the resolutions of Trent and other Catholic documents and the Scripture-proof for the opposite, Protestant, position. The book takes an uncompromising stand on the authority of Scripture and on the doctrine of justification as a free gift of God. On the Sacraments the author reveals his Reformed training, denying not only transubstantiation, but the real presence of Christ in the Sacrament of the Lord's Table.

TH. GRAEBNER.

Die Weltanschauungen der Neuzeit. Allgemein verständlich dargestellt von Dr. Hans Hofer. Wohlfeile Volksausgabe. Elberfeld, Verlag „Die Aue“. 1934. 519 Seiten 9¼×6. Preis: RM. 4.80.

In diesem stattlichen und schön gedruckten Band erscheint jetzt in dritter Auflage der dritte Teil von Hofers „Weltanschauung im Laufe der Zeit“. Er umschließt die Hauptsysteme der Philosophie von Jakob Böhme († 1624) bis auf Anthroposophie und andere neueste Erscheinungen. Nicht eigentlich eine Geschichte der neueren Philosophie, bespricht der Band die Weltanschauungen, die sich aus den neueren Systemen ergeben, und vor allem die Verährungen dieser Systeme mit der Religion. Für den evangelischen Theologen läßt sich kaum ein Wert denken, das auf bessere Weise in die Gedankengänge einführt, die der heutigen Kultur zugrunde liegen. Und die Kritik, die überall angebracht wird, fußt auf christlicher Überzeugung. Der Maßstab des Christentums wird angelegt, und die Systeme mit ihren Weltanschauungen werden danach beurteilt. Dr. Hofer hat sich tief eingelefen in die Gedankenreihen der neueren Philosophen und stellt mit großer Schärfe nicht nur die Hauptzüge der verschiedenen Systeme, sondern auch ihre Mängel ans Licht. Die führenden Geister der letzten vier Jahrhunderte werden in ihren Hauptgedanken skizziert, und zwar geschieht das ohne Abstrich, immer gerecht und oft in den eigenen Worten dieser Philosophen selbst. Dann die Kritik, die sachlich, ruhig, aber nichtsdestoweniger einschneidend erfolgt. Dem Rezensenten ist die überaus lichtvolle Behandlung der Spekulation Spinozas, Kantz, Schleiermachers, Loges, Schopenhauers, Comtes, Bergsons und der modernen Theosophie aufgefallen. Seiner Aufgabe treu, bietet der Band besonders auch reiches Material zur Beurteilung praktischer und politischer Erscheinungen, wie des französischen Materialismus, Rousseaus, des Sozialdemokraten Marx, dann auch der Beeinflussung der Politik durch den Idealismus und schließlich des Nationalsozialismus oder der Nazibewegung. Von erstaunlicher Gründlichkeit, bei aller populären Darstellung, zeugen die Abschnitte, in denen die neueren okkulten oder mythischen Systeme behandelt werden, sowie die Darstellung der bizarren Gedanken eines Dacque und des Vitalismus, wie er in Hans Driesch hervortritt. Die Erläuterungen zu den Gedanken Oswald Spenglers („Untergang des Abendlandes“) gehören zu den schönsten Partien. Mit den Systemen französischer, englischer und amerikanischer Denker hat sich der Verfasser offenbar wenig beschäftigt, und es entspricht das Buch daher nicht genau seinem Titel. Als allgemeinverständliche Darstellung deutscher Beiträge zur neueren Philosophie ist ihm wohl nichts anderes an die Seite zu stellen. Der Preis ist äußerst niedrig gesetzt.

J. G. R ä b n e r.

The Call to Service. By C. O. Solberg, Gustavus Adolphus College. Augsburg Publishing House. 148 pages, 5¼×7¾. Paper covers.

Referring to the “extensive and varied movements toward unification” which have prevailed in recent years, the author, an instructor in Christianity at Gustavus Adolphus College of the Augustana Synod, states in his preface that “the pages following are an effort at least to estimate the essential nature of the situation as it confronts the Lutheran Church in the United States and the convictions and influences that dominate, and make not merely for external unification, but for spiritual unity as well.” After dwelling briefly on the growth of the various Lutheran bodies in the United States, the author attacks “The Question Proper,” the controversy on election and conversion which has agitated the Lutheran Church ever

since 1880. "Without entering upon any critical analysis of the position assumed by the Synodical Conference or any one involved in the controversy, we shall proceed to the matter in hand upon its objective merits, in no desire to reprove or correct, were such a thing within our capacity." (P. 42.) Having characterized Calvinism and synergism and rejected both, he continues: "As between these extremes a sound Lutheran view seeks to acknowledge the Scripture that shuts all flesh under sin, acknowledges the sufficiency of grace, and as such consents to stand mute in the presence of that which God hath kept within His own judgment or bosom. When, however, in the effort to objectivize this truth, which it is most essential to objectivize, the reasoning comes to such terms as are used by Dr. Pieper, the very intellectual cast of the statement lends Calvinizing suggestion. Too great an injection of rational logic must so result." (P. 43.) Undoubtedly the author refers to Dr. Pieper's formula *Cur alii, alii non?* Yet that is not Dr. Pieper's term, but the term employed time and again in the Formula of Concord, to which the author subscribes. And unfortunately the author does not inform us just where there is too great an injection of rational logic. The "Calvinizing suggestion" in Dr. Pieper's statement is brought out as follows in one of the paragraphs immediately following: "If the conception that 'there is no such thing as dissimilar conduct' be pressed to its extreme, it at least leads [lends?] itself to a Calvinistic conclusion." (P. 43.) We should be interested to learn just where Dr. Pieper made such a statement and who gives any one the right to press an expression to its extreme, unless the author himself does that. The author continues: "The result to the common man is the same as if he accepted the fatalism of Calvin's view, a notion which easily becomes the reason for spiritual indifference or spiritual inactivity. This conclusion may in its way be just. The view set forth by Dr. Pieper is clear and sound. But sound principle stated in extreme form may lead to wrong inferences." (Again we ask: Where is the extreme form in Dr. Pieper's statements?) "And here we are close upon the second criticism, that the Synodical Conference treatment, however essentially correct, is in danger of setting aside human nature." Before taking up this point, the author rejects the "*intuitu fidei* formula" in no uncertain terms. Continuing on page 54, he says: "The principle of salvation by grace alone can readily be carried too far. It may be so stressed as to make grace effective irrespective of human participation." Question: Just to what extent was there human participation on the part of Lazarus when his dead body was brought back to life by the gracious, effective, mighty word of Jesus? On page 65 we are given the information that "the predestination controversy in the American Church has developed a more definite apprehension of spiritual death." We agree, but we do not agree with the "apprehension" outlined by the author. He writes: "Spiritual death is a blight and a perversion affecting all human faculties and the physical man as well. Its deadly nature in spite of all the susceptibilities of the human person is made distinct in the fact that the 'possibility' of conversion lies in the fact that conversion is 'a change of man's mind, heart, and will, wrought by the Holy Spirit, so that man is able through such operation of the Holy Spirit to accept proffered grace.' Thus the Lord Jesus says: 'Behold, I stand at the door and knock.' The opening

of the door would mean simply a ceasing of opposition. Only by the active entrance of Jesus, of divine grace, can any change be brought about in the nature of man." (P. 65.) The author correctly teaches that man is spiritually dead. Yet the conversion of this spiritually dead man is made possible by a change enabling him to accept proffered grace, to open the door, to cease opposition. That, however, is not yet conversion, but makes conversion only possible. The Lord Jesus still stands without and still knocks. A man not yet converted therefore has already received the ability to cease opposition, to open the door to Jesus. Is this man, then, no longer spiritually dead? Yes, says the author. No, says the author. No, for man spiritually dead is now "able to accept proffered grace." That surely presupposes spiritual life, at least a change from spiritual death to a state in which one has the spiritual ability, power, to open a door, hence that man must be alive, changed. Is he, then, no longer spiritually dead? Yes, says the author; for "only by the active entrance of Jesus, of divine grace, can any change be brought about in the nature of man." We are truly sorry to see the author floundering about in the quicksands of Latermannianism. He does not want to be a synergist, he abhors synergism, and still he teaches plain, unvarnished synergism in order to "avoid the danger of setting aside human nature" (p. 43). Would Jesus have found it necessary to give life to Lazarus if Lazarus had been able to open the door for Him? Right here is one of the points which should be carefully and prayerfully considered and studied by all concerned in the interest of the unity of the Lutheran Church. If right here an agreement can be reached on the basis of Scripture, the chief obstacle to unity and an outward cooperation of all the Lutheran bodies will have been removed. For this we long and pray.

THEO. LAETSCH.

Charles W. Abel of Kwato. *Forty Years in Dark Papua.* By his son *Russell W. Abel, M. A.* Introduction by *Chas. R. Erdman, D. D.* Fleming H. Revell Co., New York. 255 pages, 5½×8¼, with index. Price, \$2.00. Order through Concordia Publishing House, St. Louis, Mo.

Unkulunkulu in Zululand. By *Andrew Burgess.* Dedicated to the Torch-bearers in Dark South Africa. The Board of Foreign Missions, Minneapolis, Minn. 263 pages, 5¾×8, with map, statistics, bibliography. Price, \$1.00. Order through Concordia Publishing House, St. Louis, Mo.

These are two timely, instructive, and interesting books on missions, which deserve recommendation especially to pastors and teachers as source books for missionary studies and addresses. The first is an excellent biography of Missionary Charles W. Abel, who for forty years labored among the primitive people of New Guinea (Papua). Students of missions know how hard it was for the first Christian missionaries to gain a foothold on these islands. With the last of the great missionary pioneers on New Guinea, James Chalmers, who finally was slain and eaten by the cannibals thirty years ago, Charles Abel was associated for eleven years. But the work of the undaunted Lawes, MacFarlane, Chalmers, Abel, and others proved that even cannibals can be transformed into intelligent and useful Christians by the preaching of the Gospel. The dangers and dif-

sculties which Abel encountered in his work make up the bulk of this absorbing narrative, which gives an account also of the heroism and fortitude of the missionary's young bride, who by her faith and common sense was of great assistance in many instances in winning the good will of the natives. The story is told by his son, who was born in New Guinea thirty years ago, was educated by his mother amid primitive surroundings, and finally graduated from Cambridge University. Mrs. Abel with her two sons and two daughters are now engaged in mission-work in Eastern Papua. The volume is attractively illustrated from photographs and drawings and thus gives a most realistic picture of the hard pioneering days in "dark Papua." As reports show, it has already gained for itself a large circle of friends, and certainly on account of the valuable information which it supplies and the deep interest which it creates everywhere in Foreign Mission work it deserves the great appreciation with which it has been received. —

Unkulunkulu in Zululand, by Andrew Burgess, brings the important cause of Foreign Missions very near to the hearts of Lutheran readers; for here we meet with the first Lutheran missionaries in Zululand, or Natal, in Eastern South Africa. Before the author wrote the book, he visited with the missionaries, inspected their fields, learned from them the story of the founding of Lutheran missions in Natal, and finally had his manuscript examined and corrected by men in the African mission area. The result of this painstaking labor is a mission-story which is as fascinating as it is instructive. The religion of the Zulus (Unkulunkulu is the "Great Great," who after creation left the world with its inhabitants; but who created the "Great Great" the Zulus do not know), their age-old traditions, their strange customs and conventions, their superstitions and vices, and finally also their acceptance of the Gospel in ever larger numbers, the self-sacrificing work of Schreuder, a true missionary hero, of Nils and Hans Astrup and their devoted followers,—all these things are vividly described in this handsome volume. Scores of pictures and illustrations, including a map of Natal, statistics of Lutheran missions among the Zulus, a roster of Norwegian missionaries now laboring in the field, and last, but not least, a very helpful bibliography on mission-work in Africa and, in particular, in Natal, enhance the value of the book. The reviewer read the book from cover to cover and with unabating interest perused it for a second time. Volumes like the two just named will go far in making Christian people mission-minded, if they have access to them. There is no reason whatever why our people should not be made acquainted with good mission literature, especially with the fine *Men and Missions Series* which our Publishing House has provided under the editorship of Dr. L. Fuerbringer.

J. T. MUELLER.

Under His Wings. By O. Hallsby, Ph. D., professor in the Independent Theological Seminary, Oslo, Norway. Augsburg Publishing House, Minneapolis, Minn. 177 pages. Price, \$1.00. Order through Concordia Publishing House, St. Louis, Mo.

The author says in his preface: "There are some Christians who are never troubled by difficulties of any kind. There is an atmosphere of matter-of-courseness, I might even say cock-sureness, about their Chris-

tian life. This book has perhaps very little to offer them. It has been written for the many believing Christians who from time to time are filled with dismay at the Word of the Lord and who almost continually feel weary and discouraged in their struggle against sin. And it is my prayer to God that some of these fainting souls will find a bit of surcease, a brief period of respite, in the reading of this book. If it will also help some one here and there to *abide* under His wings, my purpose in writing this book will have been accomplished." There is no doubt that the author's hopes will be abundantly fulfilled. It is a book for the quiet hour; and a quarter hour spent on one of the meditations offered will do every Christian good, particularly if he spends the other three quarters of the quiet hour in reading the Word itself. The definite statement that this is what the author means when he speaks of "seeking stillness before the face of the Lord" comes rather late in the book, in the rarely fine chapter on Mary and Martha (p. 135 ff.). The author's explanations are sometimes strange (e. g., of faith, p. 117) and had better been cast in Biblical form. At times the desirable clarity is lacking, a mystic communion with God without the Word seems to be suggested, a turning of the soul to God before conversion, etc. Bible quotations are taken from a revised version, for no apparent reason. It is a beautiful book, bound in blue cloth, with silver imprint and picture of Jesus and Nicodemus.

THEO. HOYER.

Bible History References. Vol. I. Old Testament. By F. Rupprecht. Concordia Publishing House, St. Louis, Mo. 460 pages, 5¼×7¼. Price, \$2.50.

We gladly welcome this new and enlarged edition of the *Bible History References* and urge all our readers to procure a copy at their earliest opportunity. We have used the second edition for a number of years, have turned to it times innumerable, and have invariably found it a reliable book of information. Time and again we have found trustworthy information on questions that are not even touched upon in similar books of reference and satisfying solutions of vexing problems which other books simply ignore. To those readers who have used the book we need only to say that 104 pages have been added and many paragraphs rewritten; hence it would pay to buy this edition even if one has the older edition. To those who are not acquainted with Pastor Rupprecht's book we can give no better advice than to order a copy at once and make diligent use of it in their preparation of the Bible histories. We know that they will be thankful to the author for his painstaking work.

THEO. LAETSCH.

Eighth Convention of the Southern Nebraska District. 1934. 24 pages, 7¼×10¼. Price, 15 cts. Order from Mr. Karl Ehlers, Garland, Nebr.

This report is issued as No. 9, Vol. 21, of the *Southern Nebraska District Messenger*, fifteen pages being devoted to the English report and nine to the German. Besides a very timely address by President H. E. Meyer on 1 Cor. 16, 13 and the usual committee reports, which are given in both languages, the report offers a very instructive essay in the German language by Dr. P. E. Kretzmann on the Fifth Petition.

THEO. LAETSCH.

Proceedings of the Seventeenth Convention of the Southern Illinois District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 93 pages, 6×8½. Price, 13 cts.

This pamphlet, printed with the customary care of our Publishing House, in self-cover and therefore offered at a low price, contains two excellent doctrinal essays. The first, "Missionary Forward Endeavor in the Light of the Book of Acts," was delivered by Prof. Theo. Hoyer of the St. Louis Seminary. It offers a comprehensive and practical discussion of the doctrinal basis, the object, the means, the workers, and many other factors which are essential for the proper conducting of Lutheran missions. — The second essay, "*Gideon, der Erretter*," was delivered by the Rev. Ernst Berthold. It presents the history of that great judge of the children of Israel, with constant practical applications to present-day conditions. Every pastor who is keeping up his files of synodical reports will want to have this number.

P. E. KRETZMANN.

Proceedings of the Eighteenth Convention of the Central Illinois District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1934. 87 pages, 6×9. Price, 15 cts. Order from the Secretary, Pastor E. C. Wegehaupt, 1120 E. Orchard St., Decatur, Ill.

This report, printed as a number of the *Central Illinois District Bulletin*, contains in full, besides the customary business transactions, the doctrinal essay delivered by Prof. Walter Albrecht of the Springfield Seminary. His subject was "Modernism and the Doctrine of the Person and Office of Christ." Naturally he did not handle the false teachers with kid gloves, but revealed their denial of the truth in the most unequivocal and uncompromising way. The author offers copious quotations from the writers on the modernistic side as well as from those who oppose these soul-destroying errors. It might be well to present some of this material in the voters' meeting or before the men's club.

P. E. KRETZMANN.

Thirty-Third Annual Convention of the Associated Lutheran Charities, July 10—13, 1934, at Chicago, Ill. 78 pages, 5×9. Bound in heavy paper. Price, 50 cts., postpaid. Order from the Rev. J. H. Witte, 304 Tuscola Road, Bay City, Mich.

The spirit of this report is indicated by the leading statements in the president's address on "Duty" and in the paper by the Rev. H. F. Wind on "Practical Christianity at Work in the Social Order." The latter speaker stated: "It is the one great task of Christianity, particularly Christianity in its organized form, to broadcast the good news of man's salvation from sin, that men everywhere might be transformed into children of God." The topics of other papers were: "Problems of the Modern Family," "Volunteers in Church-work," "Social Pathology," "Principles of Social Case Work." It is necessary for the Lutheran pastor to be acquainted with at least the fundamental principles of Christian sociology, and this pamphlet will be of great value in guiding his thinking.

P. E. KRETZMANN.

Clip. Concordia Publishing House, St. Louis, Mo. 1934. 32 pages, 6×9. Price, 15 cts.

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W. ARNDT.

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