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## Book Review. - Literatur

W. Arndt

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**Book Review — Literatur**


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**The Interpretation of St. Paul's Epistle to the Romans.** By R. C. H. Lenski, D. D. Lutheran Book Concern, Columbus, O. 934 pages, 6x9. Price, \$4.00. Order from Concordia Publishing House, St. Louis, Mo.

"Dedicated to the Concordia Seminary, St. Louis, Missouri" — these words greet the reader as he begins the perusal of this noble volume. If the author were still living, we should assure him of our gratitude for the kindly, friendly feeling expressed in these brief dedicatory words. But hardly had the book arrived and study of it had become possible when the Lutheran world was shocked by the news that Dr. Lenski had departed this life. As we sorrow over the severe loss which the Church at large and his church-body, the American Lutheran Church in particular, has suffered through his death, we are thankful that he has bequeathed to all of us this splendid heritage, a scholarly commentary on the New Testament, the various volumes of which are now, at brief intervals, appearing, among them this stately one on Romans. In describing this work, we may say that here, as in the former volumes of this commentary, one finds a literal translation of the original Greek, an explanation of difficult or striking linguistic phenomena, an exposition of the thought of the apostle, and finally a discussion of this thought with appropriate applications. All this is submitted not in pedantic adherence to a certain scheme, but with delightful freedom and freshness, the author never permitting himself to lapse into a humdrum, lifeless presentation of exegetical details. The reader will not find every little point treated on which he would like to be given information, but he will see that all major matters have been given due consideration, often at considerable length, and that which is given abounds in vital, scintillating thought.

To give an example of the author's style, we shall quote some sentences from his remarks on Rom. 16, 17, 18 (p. 918 f.):—

"Paul's admonition is devitalized in its application to us today by a specious use of the historical principle of interpretation. Who were 'those causing the divisions,' etc.? In the first place, the well-known Judaizers, who mixed Law with Gospel; then, as First Corinthians shows, a number of others, some with philosophical, some with false moral teaching. Now, it is insisted that Paul's words can be applied only to these errors and that today we cannot invoke Paul's admonition unless we are able to point to exact duplicates of these errors. Generally the case is narrowed down to the Judaizers of Paul's day, who demanded circumcision and observance of Jewish ceremonialism. And even these are painted in pure black, as men who rejected the entire Gospel. But look at those Judaizers mentioned in Acts 15, 5: 'certain of the sect of the Pharisees which believed,' former Pharisees, now believers, yet errorists. In Jerusalem they dropped their error; in Galatia some appeared as separatists to divide the churches and to draw them into their separatism. He who knows his Bible will not be deceived. Paul's in-

junction is not to keep away only from total rejecters of the Gospel—what Christians ever needed such a warning? His injunction is to keep away from believers who are errorists and teach falsely. Not only the exact duplicates of the errorists of Paul's day are to be shunned, as though no new ones could arise, as though new ones do not divide, tear, and set traps, as though all errorists, new and old, great and small, are not related, all in the same class; but, according to Paul himself (15,4), 'whatever things were written before, for our instruction were they written,' to be fully applied, not devitalized, evaded. Give up the effort to make Paul even a mild unionist.

"18) The very first word generalizes: οἱ τοιοῦτοι, 'such,' the ones Paul has met and any others who may yet appear. Paul here characterizes all errorists in and by their error, first as far as the Lord is concerned, then as far as the innocent Christians are concerned. Too little attention is paid to the meaning of δουλεύουσιν, just as we found in 14,18. 'Not our Lord Jesus do they serve' does not mean—as if the verb were διακονέω—that they do not render Him the benefit of their service; but that they are not acting the part of slaves who obey as slaves, obey without question every word of 'our Lord Jesus Christ,' to whom as *our* Lord all of us (you Romans and I) are slaves. In the very next verse Paul has the contrast: 'Your obedience' has become publicly known, i. e., you are slaves who do obey our Lord as Lord, and it is so evident, has been proved to such an extent, that all men who at all know you know it. As we have seen, many of the Romans were actual slaves to earthly masters; this word about obeying the heavenly Lord went home to them much more effectively than it does to us, who have only heard of slaves. They knew what masters did with recalcitrant slaves. These got the lash or worse. Such evil slaves are all 'such' as teach contrary to their heavenly Master."

In the section on Rom. 8, 28—30 the author takes the view of Dr. Stellanhorn, holding that here the *intuitu-fidei* trope of the doctrine of election is taught. He is fair inasmuch as he does not conceal that such eminent authorities as Cremer-Koegel and Moulton-Milligan take a different view of the meaning of the verb *foreknew*. But that he misunderstands the position of many of those who disagree with him when he assumes that their definition of the divine foreknowing as *einen Willensakt Gottes, einen goettlichen Ratschluss* excludes or eliminates *knowledge*, is very evident. He writes (p. 563): "Both linguistically and doctrinally it is impossible to eliminate the *knowing* and to substitute for it an act of *willing, a decree*." If we here think of the teaching of our fathers, we certainly must say that it never was their intention to eliminate *knowing* from the complex content of the verb προγιγνώσκω. What they contended for was that not mere foreknowledge was spoken of in this verb, a point which Lenski himself agrees to when he defines γινώσκειν with the old dogmatists as a *noscere (nosse) cum affectu et effectu* (p. 561). Lenski, it is true, repudiates synergism. When he stresses that προέγνω refers to foreknowledge, he conceives of this foreknowledge as covering "all that God's grace would succeed in working in us" (p. 563); but his view certainly empties the divine decree of election of its chief element, for essentially he reduces it to a mere act of registration in the lists

of divine omniscience, God surveying mankind and knowing those that would be believers, and, of course, saying with respect to them, as it were, "I see these people will be My own; I shall give them a Father's care." It is difficult to understand how, with this conception in mind, one can still speak of an election of grace. In brief, what Lenski champions is the well-known position of the later Lutheran dogmaticians, which they adopted in their polemics against Calvinism, but in which they overshot the mark. For a quite complete discussion of the *intuitu-fidei* view we may refer the reader to the Intersynodical Theses (also called Chicago Theses), where the incompatibility of this view with the Scriptural teaching and that of the Lutheran Confessions is set forth.

There are other points where we have to voice our dissent. In speaking of Rom. 5, 12—19, the author is unwilling to admit that objective justification is taught by the apostle. His opposition seems to be directed not so much against the doctrine of objective justification itself as against the terminology employed and the position that Paul, in v. 18 f., sets forth this doctrine. The reader may compare Lenski's remarks on p. 87: "When thus correctly used, we may speak of *allgemeine Rechtfertigung* and of *persoenliche Rechtfertigung*. Since both are equally objective, both judicial declarations made by God in heaven, it should be seen that it is confusing to call the one 'objective justification' and the other 'subjective justification.' This terminology is inexact, to say no more."—Having said this, we now reiterate that we consider this commentary a splendid achievement and hope that it will promote far and wide a better understanding and fuller appreciation of the chief epistle which God has given us through St. Paul. W. ARNDT.

Der Philippenerbrief. Übersetzt und ausgelegt von D. Dr. Paul Kalweit. Gustav Schöbmanns Verlagsbuchhandlung (Gustav Fied), Leipzig und Hamburg. 67 Seiten 5×8. Preis, kartoniert: M. 1.40.

Dieser neue Beitrag zu der neutestamentlichen Reihe der Serie „Bibelhilfe für die Gemeinde“ hat wieder großen Wert für den Theologen und Bibelforscher, der selbständig zu arbeiten versteht und zu unterscheiden weiß. Denn diese knappe Auslegung kann dem Gegebenen gute Dienste leisten, wenn sie auch in der Stelle von der Erniedrigung Christi ziemlich schwach und unzulänglich ist und es mancherorts an Klarheit und Tiefe mangelt. Sinegen kann man sich nur freuen über Sätze wie den, welchen wir unter 1, 18 finden: „Eine andere Christusbotschaft als die von Paulus und dem ganzen Neuen Testament verkündigte kann und darf es nicht geben.“ (S. 20.) Es wäre sehr zu wünschen gewesen, daß der Verfasser gelegentlich ein klares Wort über die Wortinspiration der Schrift gesagt hätte. P. E. R e g m a n n

The Way of Life. By Geo. Luecke. Third, revised edition. Concordia Publishing House, St. Louis, Mo. 96 pages, 4×6½. Price, 40 cts.

We are sure that all who know Pastor Luecke's *Way of Life* will be heartily glad that this little gem of dogmatico-apologetic literature is presented in a third and revised edition. Written in a simple, yet dignified style, it makes ideal reading for all who are interested in the fundamentals of the Christian faith. As a gift-book to catechumens, adults as well as those of school age, it has few equals. In eleven brief, but

rich and thoroughly worked-out chapters it treats of God's existence and nature, man's destiny, the divine inspiration, authority, and inerrancy of the Bible, the God of the Bible, the Triune God, who is Love, the contrast between Christianity and unbelief, the Christian hope of salvation, repentance and conversion, reasons for joining the Christian Church, the orthodox and the heterodox churches, and lastly, the reasons why un-churched readers should join the Lutheran Church. Here a true, kindly pastor speaks to his readers out of the abundance of his faithful, consecrated heart. And he sets forth every essential truth regarding the way to life so clearly, correctly, and convincingly that we should like to see this excellent little book spread throughout our country in millions of copies. By all means let our pastors and teachers make those over whom they have charge acquainted with this fine witness to the divine truth.

J. THEODORE MUELLER

**Vicarious Atonement through Christ.** By Louis Berkhof, B.D., professor of dogmatic theology at Calvin Seminary. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1936. 184 pages, 5½×7½. Price, \$1.50.

"The doctrine of the vicarious atonement is in discredit today." Many no longer believe it ("The modern world cannot conceive of any one still believing the doctrine of the substitutionary atonement of Jesus Christ," says the preface of our book), and many of those who still believe it no longer believe that it must remain the chief subject of their study and their preaching. To that extent they discredit it. They agree with the dean of an Episcopalian seminary who lately said: "I think we spend too much time on dead subjects. . . . I have heard of a seminary where a whole term—or was it a whole year?—was given to a course on the atonement." (See *Living Church*, Aug. 8, 1936.) But there are also those who do not consider the hours lost that are devoted to the study of the vicarious atonement. And they will gladly give their attention to what Professor Berkhof, president of the theological seminary (Grand Rapids) of the Christian Reformed Church, here writes on the necessity of the atonement, the objective nature of the atonement, the vicarious nature of the atonement, the subjective effects of the atonement together with the objections raised against this doctrine and the substitutes offered in place of the vicarious atonement. Those who have studied the chapters on the atonement in Dr. Pieper's *Christliche Dogmatik* will here find valuable supplementary matter. They will be going over familiar ground and will find additional useful information on various points. Unwaveringly, unmoved by the protest of reason, Professor Berkhof stands on the Biblical teaching concerning the necessity and the vicarious nature of the Atonement.

But when he discusses the extent of the Atonement, he maintains, despite the protest of Scripture, the Calvinistic position. These are the final chapters of the book: "The Restricted Design of the Atonement" and "Objections to the Doctrine of a Limited Atonement Considered." At this point the Calvinist permits reason to dominate his theology. Calvinism has accepted reason as a safe guide in divine matters. We

hear Professor Berkhof saying that a certain teaching "does not commend itself to human reason and is also unscriptural. (P.71.) And so he denies here that grace is universal because of rationalistic considerations. Before he gives the "proof from Scripture-passages" (p.161), he establishes his doctrine by arguments like these: "Since God from all eternity decreed to save a certain definite number of the fallen human race, . . . it is but reasonable to suppose that He adapted the means precisely to the end which He had in view. . . . We can only suppose that He designed the necessary means also for those and for no other persons. . . . If God knows precisely, as He does, who will and who will not accept the offer of salvation, does it seem reasonable to think that He would send Christ into the world to suffer and die for the purpose of saving those of whom He is sure that they will never meet the conditions and be saved?" (P.157.) Again: "Another argument is based on the fact that, according to the doctrine of universal atonement, as held by some, God is really exacting a double satisfaction for sin. If Christ really satisfied the demands of the Law for all men; if He made atonement or amends for all, meeting all their legal requirements, it would seem that the Law would have no further claim on them as a condition of life and could not very well exact another satisfaction of them by eternal punishment." (P.159.) And on the strength of these bald and coarse ratiocinations the plain statements of Scripture are ignored and turned into their very opposite. Did the Lamb of God take away the sins of the world? of all men? No; for "the word *world* is sometimes used to indicate that the Old Testament particularism belongs to the past and made way for New Testament universalism. In all probability this is the key to the interpretation of the word *world* in such passages as John 1, 29; 6, 33. 51; 2 Cor. 5, 19; 1 John 2, 2. . . . The passages in 1 Tim. 2, 3. 4 and 2 Pet. 3, 9 refer to the revealed will of God that both Jews and Gentiles should be saved, but imply nothing as to the universal intent of the Atonement." (Pp. 169. 170.) Has the grace of God that bringeth salvation appeared to all men? Titus 2, 11 says so, but inspired by reason, the Calvinist says: "The *all* in this verse evidently refers to all classes of men." (P.170.) Can one be lost for whom Christ died? Not according to the doctrine of the limited atonement. Then why did Paul say so in 1 Cor. 8, 11 and the parallel passages? "These passages do not imply that the weaker brethren could actually fall away. . . . Some commentators assume that the word *perish* in these passages does not necessarily refer to eternal damnation, but may simply mean 'embitter' or 'injure.'" (P. 170.)—The study of these sections of the book is not unprofitable. It will show that the Calvinistic teachings are not based on Scripture.

The book closes with a paragraph stating that "it is not the duty of the preacher to harmonize the secret counsel of God respecting the redemption of sinners with His declarative will, as it is expressed in the universal offer of salvation." Whatever may be meant by "secret counsel," the principle expressed is the only correct one. When reason tries to harmonize Scripture doctrines, it vitiates or destroys one or all of them. The Calvinistic reason harmonizes Scripture by eliminating the sweet doctrine of universal grace.

TH. ENGELDER

**What Is Christianity?** By Sverre Norborg, Ph. D. Translated by J. C. K. Preus, D. D. 136 pages, 5¼×8. Augsburg Publishing House, Minneapolis, Minn. Price, \$1.00.

**How Halvor Became a Minister.** By Peer Stroemme. Translated from the Norwegian by Inga Bredesen Norstog. 192 pages, 5×8. Augsburg Publishing House, Minneapolis, Minn. Price, \$1.00.

**Laur. Larsen, Pioneer College President.** By Karen Larsen. 358 pages, 5½×9. Norwegian American Historical Association, Northfield, Minn. Price, \$3.00. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Three volumes representing the Norwegian Lutheran scene, all three bearing a relation to Luther College of Decorah, Iowa, which celebrated its diamond jubilee last year. The first is a work of a Norwegian scholar, who is at the present time lecturing in this country. Norborg received early honors from the Lutheran Church of Norway and from the universities of Erlangen, Leipzig, Berlin, Oslo, and Oxford and has held pastoral positions in Norway and in New York City. From the academic side the mantle of Soederblom has fallen upon Norborg as one of the most highly talented sons of the Scandinavian Lutheran Church. He converses with ease, as did Soederblom, in five or six languages, and he can write simply. His book discusses the essence of Christianity,—the new birth, faith in Jesus Christ, and the life of daily repentance and renewal,—and it does it with a stirring, powerful appeal. Whatever faults may be found with the book,—sometimes state-church conditions are perceptible, the doctrine of the Church and of the means of grace are not prominent,—it surely has none of the leaven of synergism. The *sola gratia* is powerfully stressed. The higher criticism is rejected (p.108). The sermon to Norborg is, as to us, "the message which an obedient witness of God has drawn forth from the Holy Scriptures under the guidance of the Spirit of God" (p.111). The translation has been beautifully done by the president of Luther College, Dr. J. C. K. Preus. Future editions will give us the correct typography for "perusia" (parusia, p.108) and for "insane" (inane, p.111).

The second volume announced above is the autobiographical sketch by the late Peer Stroemme, written some forty years ago and now translated from the Norwegian. Stroemme was a gifted journalist, who never lost his Lutheran consciousness although success beckoned to him in the field of naturalistic fiction. In *Hvorledes Halvor blev Prest* he told his life-story, to a large extent the story of his experiences at Decorah and at Concordia Seminary, St. Louis. In the story appear the names of men honored in Norwegian American history—Preus, Ottesen, Brandt, Koren, Larsen, Stub, Ottesen, Brandt, Muus. Stroemme's reminiscences of St. Louis,—Concordia Seminary, Dr. Walther, Schaller, his *Waschtante*,—embellished with wholesome humor, possess historical value, as does the entire book, as a record of an almost forgotten age.

Norwegian Americans are to be congratulated upon the high scholarship which marks the productions of the Norwegian American Historical Association and also upon their latest product, the life of Dr. Larsen by his daughter Karen. Miss Larsen teaches history at St. Olaf College and

at the diamond jubilee of Luther College was given the honorary Doctor of Letters. Her life of the distinguished Norwegian Lutheran educator is written with scholarly restraint and shows the hand of the trained historian on every page. Due to the modesty of the sainted Larsen only few autobiographical data regarding his life were available, and Miss Karen was limited to obscure pamphlets and periodicals for much of her source material. It does not appear that much of the correspondence of Dr. Larsen was available. The story of his life is told with many side-lights upon his collaborators. Very often we note the progressiveness and independence of the man's thought processes, also with reference to national (Norwegian) issues and educational questions. As is well known, Larsen for a time taught at Concordia College, St. Louis (1859—1861). There is much stirring detail regarding the slavery controversy and, of course, regarding the controversy on election. While it is evident that the author does not appreciate fully the fundamental nature of the issues involved, she remains at least fair and objective in these sections also. The defection of her father from the Missouri Synod position (by his acceptance of the Madison Agreement of 1912) is told without justifying this step or passing judgment upon it. One could wish a little more definition on this or on other points. There is a criticism in the remark that, when Larsen died in 1915, "only the very briefest note of the event was made in the organ of the Church to which he had been so closely bound" (p. 339).<sup>\*</sup> Such deficiencies—there are a few besides this detachment from underlying theological tendencies—do not detract essentially from the value of the book. It is a masterpiece of historical composition. We have nothing like it in our own synodical literature.

THEODORE GRAEBNER

Was heißt lutherisch? Von Hermann Sasse. Zweite, vermehrte Auflage. Chr.-Kaiser-Verlag, München. 1936. 171 Seiten 6×9.

Dieses Buch, das nach kurzer Zeit in zweiter, vermehrter Auflage erscheint, hat uns der Verfasser, der bekannte Professor der Theologie an der Universität Erlangen, freundlich zugesandt. Es ist eine in deutschländischen Kreisen fast einzigartige, treffliche Schrift. D. Sasse steht mitten im Kampfe, der jetzt die Kirche Deutschlands bewegt, und ist einer der Vorkämpfer. Er kennt wie wenig andere die lutherische Lehrstellung und hat den Mut, seine Überzeugung klar und bestimmt auszusprechen. Jede Seite fast zeigt seine gründlichen, historischen und dogmatischen Kenntnisse, und es ist ihm um die lutherische Kirche zu tun gegen die Union. Er sagt mit Recht in dem Vorwort, daß der Kirchenkampf in Deutschland „ein Kampf um die Konfessionen, ein echter Bekenntniskampf, ist. . . . Während die Welt den Konfessionen den Totenschein ausgestellt und das konfessionelle Zeitalter für beendet erklärt hat, sind die Konfessionen innerhalb unsers Kirchentums wieder eine Macht geworden. Vor einem Menschenalter war man fast allge-

<sup>\*</sup> The present reviewer was then editor of *Der Lutheraner* and of the *Lutheran Witness* and also responsible for the department of *Lehre und Wehre* which passed in review contemporary history. Well does he remember the distress and quite insoluble dilemma, which confronted him and his coeditors when Dr. Larsen's death was reported. It became a question of harmonizing the stalwart attitude in doctrinal matters that had characterized the sainted Norwegian Lutheran leader and his later acceptance of the Madison Theses. The suggestion of reasons and motives involved was unescapable. . . . The result was the brief objective notice in *Lehre und Wehre*, 1915, p. 131.



mein der Überzeugung, daß die Zukunft des Christentums auf dem Gebiete der ‚Gefinnung und Tat‘ liege, daß aber das dogmatische Zeitalter der christlichen Religion abgeschlossen sei. Allen Berechnungen und Vorhersagen der besten Kenner des Geisteslebens zum Trost stehen wir heute an der Schwelle eines neuen dogmatischen Zeitalters, und zwar nicht nur in Deutschland. Denen, die uns einreden möchten, das Christentum habe die Macht über die Geister verloren und die Menschen stürben heute nicht mehr für religiöse Überzeugungen, mühte es doch zu denken geben, daß die Christenheit, soweit wir das abschätzen können, in den letzten beiden Jahrzehnten mehr Märtyrer und Konfessoren in den Tod, in die Verbannung und ins Gefängnis hat gehen sehen als in den ersten drei Jahrhunderten“. (S. 3. 4.) Sasse behandelt nun, wie es die gegenwärtige Kirchenlage erfordert, ausführlicher die Lehrunterschiede zwischen der lutherischen und der reformierten Kirche und hat in seiner Kampfstätigkeit „die erschütternde Erfahrung“ gemacht, „daß viele von den deutschen Führern die Lehre ihrer Kirche . . . gar nicht mehr so kennen, wie es um der Sache willen notwendig wäre“. (S. 5.) Und er betont: „Wie nach dem Worte des Paulus niemand das Bekenntnis, daß Jesus der Herr ist, sprechen kann ‚ohne durch den Heiligen Geist‘, so kann auch niemand die Konkordienformel als wirkliches Bekenntnis unterschreiben ‚ohne durch den Heiligen Geist‘. Es kann niemand die Augustana wirklich als das Bekenntnis seiner Kirche annehmen, in dessen Herzen es nicht jubelt ‚Nun freut euch, liebe Christen g'mein‘.“ (S. 6.) Wir möchten noch mehr Worte des Verfassers anführen, müssen es jedoch hierbei bewenden lassen; aber wir empfehlen diese Schrift nicht nur denen, die eine genauere Einsicht in die kirchlichen Kämpfe in Deutschland nehmen wollen, sondern ganz allgemein. Auch hier in Amerika sind nach unserer Überzeugung Lehrkämpfe, Bekenntnis-kämpfe, in Sicht, und es gilt, daß jeder Theolog, jeder Pastor ordentlich gerüstet ist für solche Kämpfe. Es wird sich da auch um die Frage handeln: „Was ist lutherische Lehre?“ vielleicht nicht gegenüber unitarier oder unionistischer Lehre — denn im Wesen des Unionismus und der unitarier Kirche liegt, daß sie eben keine feste bestimmte Lehre hat —, sondern andern Richtungen gegenüber. Wir wünschen dem um die lutherische Kirche so ernstlich kämpfenden Verfasser von Herzen, daß er nun auch die rechten praktischen Folgen aus seiner Lehrstellung ziehen und ins Werk setzen möchte.

G. Fürbringer

**Proceedings of the Thirty-Fifth Convention of the Ev. Luth. Synodical Conference of North America. 1936. Concordia Publishing House, St. Louis, Mo. 125 pages, 6x9. Price, 25 cts.**

This report is worth reading just at the present time. Everywhere men are speaking of Lutheran union, a cause to which the Synodical Conference is committed. One of its objects is, as the presidential address points out, "the uniting of all Lutheran synods of America into one orthodox American Lutheran Church." A further remark in this address will discourage those who are aiming at a unionistic union: "By the grace of God the Synodical Conference has remained true to its principles, has remained a conference of Lutheran synods standing firmly and unequivocally upon the inspired and inerrant Word of God and upon the Confessions of the Lutheran Church." And now let all those who are speaking and writing and conferring on a Lutheran union study Professor Hoyer's essay on "Union Movements in the Church," as much of it as has been presented at Indianapolis. Let them take to heart what

is said about those "unions which are worse than dissension, union at the expense of the truth," about formulas "veiling the difference" and "vague, ambiguous phrases"; also that from the early days of Christianity men who stood for a union in the truth were charged with "obstinacy" and "were told that with their stubbornness they stood in the way of progress and advancement for the Church"; nor let them forget how Luther dealt with those who, though differing with him, were willing to discuss the differences with a view to their removal: "Since we do not yet understand each other fully, it is well to exercise mutual kindness and always hope the best until all turgid waters have settled." (P. 40.) — The report is worth reading, too, because of the second essay, by Dr. J. T. Mueller: "The Glory of the Gospel Ministry," which should be read at the present time and at all times. — The members of the Synodical Conference will also want to be kept informed on the state and progress of the Colored Missions, just now particularly with regard to the work begun in the Negro's homeland, Africa. — (On page 13, line 13, substitute for "Lutherans" *they*; p. 34, l. 32, for "Luther" *Er*; p. 76, l. 14, read: "unless we retain the Gospel of salvation by grace, we shall have, etc.")

TH. ENGELDER

**Brightest Light for Darkest Africa.** A mission-story book about the Ibibios of Ibesikpo, explaining their country and their customs. By John Theodore Mueller, Th. D., member of the Missionary Board for Colored Missions. Concordia Publishing House, St. Louis, Mo. 35 pages, 5½ × 7½. Price, 10 cts.; dozen, 96 cts., and postage; 100, \$7.00, and postage.

It is proper that our theological journal also should draw attention to this interesting, well-written brochure, in which in thirteen chapters pertinent information is given on the African field where the Synodical Conference has begun a promising mission. The many questions that all those interested ask as to climate, rainfall, travel, economic, social, and religious conditions in this field are here briefly discussed. The numerous illustrations help to make the little work appealing to our people.

W. ARNDT

**Der Heiland der Welt.** Bibelstunden über die sieben Worte Jesu am Kreuz. Von Hermann Vezzel. D. Gundert-Verlag, Stuttgart. 106 Seiten 4×6. Preis: Kartoniert, RM. 1; Leinen: RM. 1.40.

Diese sieben Betrachtungen sind in ihrer Form einfache Predigten, die, wie der Herausgeber, Lic. Johannes Rupprecht, schreibt, „die Grundwahrheit unsers evangelischen Christenglaubens, das Veröhnungs- und Erlösungswerk unsers gottmenschlichen Mittlers“ betonen. Die Sprache wird allerdings in dieser Übergangsperiode in unsern Gemeinden vielen schon zu schwer sein, aber Pastoren, die sich nach neuem Material für Passionspredigten umsehen, werden in diesen Betrachtungen wertvolle Gedanken finden können. Hin und wieder können wir dem Verfasser nicht ganz folgen, wie wenn er behauptet: „Worte wie ‚die keusche Himmelsbraut‘ sollten nie über evangelische Lippen gleiten. Träume wie von ‚der Mutter Gottes‘ sollten in dem Herzen eines nüchteren Protestanten nie Raum haben.“ (S. 40.) Während wir allerdings Bedenken hätten, den ersten Ausbruch zu gebrauchen, dürfen wir uns doch vor dem zweiten nicht scheuen, da er durchaus auf biblischem Boden beruht.

B. E. R e c h m a n n

**Thirty-Fifth Annual of Convention Associated Lutheran Charities, September 1—4, 1936, at Detroit, Mich.** 108 pages, 6×9. Price, 50 cts. May be ordered from Rev. J. H. Witte, 304 Tuscola Rd., Bay City, Mich. Reprints of Pastor Gloe's paper may be had for 10 cts.

This report contains all the addresses which were delivered before the 1936 convention of the Associated Lutheran Charities as well as a summary of all discussions in the afternoon institutes and the papers of the sectional meetings. Every person who desires to remain abreast of the times with regard to the work of our Lutheran organizations in the field of charity and social welfare should read and study this report.

P. E. KREZMANN

#### Eingegangene Literatur

*Luthertum*, Heft 12, 1936, enthält eine Abhandlung des Erlanger Kirchenrechtlers Hans Biermann über „Anglikanische Fragen“ sowie einen Artikel von N. S. Söe (Kopenhagen) über „Die christliche Liebe und das Leben im Beruf“. Die Randbemerkungen von Hans Schomerus und ein gründlicher Bücher- und Zeitschriftenbericht finden sich auf den letzten Seiten. — Heft 11 und 12, 1936, der *Theologie der Gegenwart* bringen Besprechungen auf dem Gebiet der systematischen Theologie.

*Luthertum* für Januar 1937 enthält wichtige Artikel: Simon Schöffel über „Das angenehme Jahr des Herrn“, Hans Preuß über „Gedanken zum Stillsitzen der Gegenwart“, Otto Henning Nebe über „Lutherische Lehre, Deismus und Mystik“. Außerdem finden sich die Randbemerkungen von Hans Schomerus und der Bücher- und Zeitschriftenbericht von Johannes Bergdoll. — Die Januarnummer der *Theologie der Gegenwart* bringt Besprechungen über neuere Erscheinungen auf dem Gebiete der Kirchengeschichte.

*From Augustana Book Concern, Rock Island, Ill.:* —

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