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## Book Review. - Literatur

P. E. Kretzmann

*Concordia Seminary, St. Louis*

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**Book Review — Literatur**


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**Alttestamentliche Texte zur Bibelverdeutschung des Mittelalters** nebst einem Festartikel zum Jubiläum der niederländischen Staatenbibel und dem Glossar zu Band IV—VII. Herausgegeben in Gemeinschaft mit Cebus Cornelis de Bruin, Fritz Jülicher, Willy Mübtle und Erich Zimmermann von Hans Vollmer, Hamburg. 1937. Akademische Verlagsgesellschaft Athenaion, Potsdam. 222 Seiten 6½×9½. Preis: RM. 24.

Daß die Herausgeber dieser Serie ihre schwierige Arbeit unter gegenwärtigen Verhältnissen fortsetzen, ist nur mit Freuden zu begrüßen. Was den Inhalt des gegenwärtigen Bandes anlangt, so hat laut des Vorworts Dr. C. C. Bruin den ersten Artikel, eine „Behandlung der ältesten niederländischen Übersetzungen von Luthers Neuem Testament“ geliefert, und Dr. Jülicher hat sie ins Deutsche übertragen. Wir zitieren: „Zu den Texten hat Prof. Mübtle wieder manche Abschrift aus Münchener Manuskripten beigezeichnet. Dr. des. E. Zimmermann lieferte die Mitteilungen nebst Textprobe zu dem Auszug aus den Proverbien von Heinrich Dissen. Dr. Jülicher bearbeitete das Glossar. Alles übrige stammt von dem Unterzeichneten“ (Dr. Hans Vollmer). Uns haben besonders die synoptischen Textzusammenstellungen interessiert, nämlich zu Gen. 1, 1—7. 20—2, 2; Ex. 20, 12—20; Prov. 31, 10. 14. 18. 22. 24. 25; Jes. 9, 2. 6. 7; 11, 1—5; 60, 1—6; Joel 2, 12 f.; Mal. 3, 1—5. Leider steht uns nur eine holländische Übersetzung zur Verfügung, nämlich die, welche „auf Befehl der H. Hrn. General Staten, durch 6 Sprachkundige Theologos, Reformirter Partijch / ausgefertiget / und Anno 1636. zu Leyden zum ersten Mal durch den Druck heraus gekommen ist“. Wir nehmen darum mit um so größerer Dankbarkeit an, was uns hier geboten wird.

A. E. Kretzmann

**New Testament Commentary.** A general introduction to, and a commentary on, the books of the New Testament. Edited by Herbert C. Alleman. Complete in one volume. The Board of Publication of the United Lutheran Church, Philadelphia, Pa. 720 pages, 6½×9½. Price, \$3.00.

This well-planned and beautifully printed book, constituting an introduction to, and a commentary on, the New Testament, was produced by twenty-eight scholars of the U. L. C. A., headed by Professor Alleman of Gettysburg, who, in addition to furnishing extensive contributions, served as editor. According to the preface the work “is designed to furnish Bible students and teachers with a compendium which would enable them to go further in their study of the New Testament than by means of a handbook for teacher-training. The invitation to contributors stated: ‘It is to be a book adapted to the needs of Bible-school teachers and leadership-training. It is also to be serviceable for the Bible-study of the home, a book for the layman as well as for the pastor.’”

The introduction to the New Testament consists of a rather considerable number of long, special articles, which are designed to furnish the required background for the understanding and appreciation of the New Testament writings. These articles have the headings: The Begin-

nings of the Christian Church; The Formation and Transmission of the New Testament; The Historical Relationships of Christianity; Life, Work, and Teachings of Jesus; The Life and Work of Paul; The Cardinal Doctrines of the New Testament; The Beginnings of Christian Worship; The Chronology of the New Testament; Teaching the New Testament. Since more than one-fifth of the whole volume is given over to this section of the book, the reader can easily see that to the editor and his colleagues this part of their projected work appeared particularly important.

When the commentary proper is considered, one is struck by the absence of the sacred text, which, to save space, is not printed, but must be read in the Bible itself. The comments, undoubtedly owing to the limited number of pages at the disposal of the respective writers, frequently are rather scant and fragmentary. Thus on page 323 the words of Jesus which many Roman Catholics have made their citadel, "Her sins, which are many, are forgiven, for she loved much," should have been given fuller interpretation. But it must likewise be acknowledged that the comments often are penetrating and incisive and that the whole volume gives evidence of deep learning.

Naturally in a volume of such compass the reviewer will find little *naevi*, which he, to render a friendly service, will point out to authors and publishers in order that in a second edition such errata may be deleted. As he does so, he will, if he is not altogether a fool, be mindful of his own fallibility. Little historical errors or misspellings which I have observed and which I have not seen other reviewers draw attention to are the following: On page 37 the "damsel possessed with a spirit of divination" who was healed by Paul is said to have lived in Thessalonica (instead of Philippi); on page 316 the linotype man pressed the wrong key and put an "r" for an "x" in the name of Dionysius Exiguus; on page 17 the quotations from Tischendorf should be harmonized; as they stand, the last one says that the leaves which this scholar found on Mount Sinai in 1844 and published in Leipzig in 1846 were discovered by him in 1859. The German original, which I, in curiosity, compared, is, it must be admitted, not all too clear.

While the volume has numerous sections that deserve high praise, it is in not inconsiderable parts vitiated by a definite and at times bold acceptance of modernistic views. To several of the contributors the doctrine of the inerrancy of the Scriptures evidently is an outmoded tenet, while the social gospel seems to be hospitably received by them. In proof I may point to the statement that the Book of Daniel was not written till the days of King Antiochus Epiphanes (p. 29) and to the remark made in reference to Pilate's use of funds belonging to the Temple treasury for the building of an aqueduct (p. 36): "To provide pure water and safeguard the health of the people would have been a more religious use of the sacred treasury than to expend it in purchasing animals for sacrifices, which in themselves could have no religious value except that which was attributed to them by a primitive conception of God's will and which simply made the unsanitary conditions of the city still worse." To the same class belongs the remark (p. 49): "His [Jesus'] immediate awareness of God was so intense that

men not only saw God in Him, but saw Him as God Himself." How little this was true before the resurrection every Bible-reader knows. The assertion of some modern scholars that Jesus perhaps never claimed the title "Son of David" and "Son of Man" surely should not be dismissed merely with the remark "This may be an overdrastic treatment of the record" (p. 57). What is one to think of a comment like this on Jesus' cleansing of the Temple according to John 2, 12 ff.: "It is Jesus' first visit to the Temple since His youth (Luke 2). John could not conceive of such a visit without the sequel here given"? Will the young reader fail to see the sly hint that perhaps we are here not dealing with sober history, but with John's conception of what Jesus was bound to do? Again, the words quoted (p. 315) on the Annunciation, "The poetical character of the story and the angelic appearance may be regarded as the natural art forms of Jewish piety objectifying an inner experience; but the reality of the divine message is not affected one way or the other by the literary form," should not have been introduced without a protest. The young reader will be puzzled when he is told (p. 320): "Luke, a physician, takes demoniac possession as the popular description of disease and treats it accordingly." Is demoniac possession, then, a delusion? he will ask. Similarly he will shake his head when reading with respect to the account of the Gerasene demoniac (p. 324): "The story is told in the psychology of the day."

In this fashion I could go on and fill several pages, submitting evidence that certain sections of this commentary do not reflect the view of the Scriptures found in Luther and the Confession of our Church, but rather that of Fosdick and Shaller Mathews. It is with sincere regret that I write these words. What a grand thing it would be if the entire Lutheran Church of America stood like a stone wall in defense of the plenary inspiration of the Scripture and its message of redemption and reconciliation, eloquently set forth in numerous passages of this commentary! But there is here presented to the Church and the world, at the side of much noble testimony, a conception of the Bible and its teachings which not merely paves the way for the enemy, but has already hoisted the white flag.

W. ARNDT

**Why Do I Believe the Bible Is God's Word?** By Rev. Wm. Dallmann, D. D.  
Concordia Publishing House, St. Louis, Mo. 138 pages, 4¾×7.  
Price, 75 cts., postpaid.

Among the numerous enchiridions in the special field of Biblical apologetics this little volume by Dr. Dallmann merits the highest praise. The Dallmannesque style and approach here appear to their best advantage as he presents to the reader compact information, absorbing instruction, cogent reasoning, and impelling proof to show that the Bible is more than a human book. The work belongs into every school, church, and Sunday-school library and deserves study by all church societies. How vast and convincing is the external proof on behalf of the Book! Its appreciation by all good people, its marvelous unity, its wonderful fulfillment of prophecy, its blessed influence everywhere on men of all kinds and their works—all these things unite in demonstrating its superhuman origin. Yet the rich contents hardly satisfy the title. When

the question is asked, "Why do I believe the Bible is God's Word?" then certainly more than the external arguments ought to be considered. In his Introduction the author states that of far greater value even than all external proof is the internal, divine proof, the testimony of the Holy Ghost, who by the Word convinces the believing reader of its divinity. This paramount fact should have been given special attention in a closing chapter forming the climax of its brilliant predecessors. We hope that some day a final chapter will be added showing how the Word of God itself proves its divine authority through the testimony of the Holy Spirit, so that the reader will learn to say, I believe that the Bible is God's Word because God Himself convinces me of this glorious fact by His own witness through His Word.

J. THEODORE MUELLER

**The Meaning of Christ to Me.** By Robert E. Speer. Fleming H. Revell Co., New York. 192 pages, 5×7½. Price, \$1.50.

A good portion of this book by the senior secretary of the Presbyterian Board of Foreign Missions makes good reading. We are glad to hear Dr. Speer state in the preface that the one purpose of these six chapters (what the earthly life of Christ, the person of Christ, the death of Christ, the resurrection of Christ, the lordship of Christ, and the second coming of Christ mean to me) "is to exalt and glorify Jesus Christ, Son of God and Son of Man, our only Savior, Redeemer, and Lord." He carries out his purpose, too, by bearing unequivocal witness to the true deity of Jesus Christ, the universality of salvation, the objectivity of salvation (he asks a certain minister who declared, "What really saves us is not something which Jesus did nineteen hundred years ago. How can a past fact have present vital power?" to show by what right his Church holds its property, and when the minister produces the title deed, he asks again, "How can an old deed, done long ago, have present validity?" and then makes the application: "All our title deeds are of the past," p. 113), and the *sola gratia*: "The common idea as to this text, Phil. 2, 12, is that it means that a sinner has a share in the work of securing his own salvation. As a matter of fact, it means nothing of the sort" (p. 112). "Paul called himself the *doulos*, the bond-slave, of Christ. . . . This is no servile principle. It is not the depression and dishonoring of life. The real degradation is the futile boastfulness of W. E. Henley's too familiar lines: '. . . I am the master of my fate, I am the captain of my soul'" (p. 144 f.). But many portions of the book will disappoint the reader. There is a certain haziness in the presentation of various points, due, we suppose, to a lack of clear-cut conceptions of these points. And there are evidences of the legalistic spirit indigenous to Reformed theology. As to the vagueness, why should our author say (p. 90): "There are some who prefer the language of theology and speak of the substitutionary, or vicarious, atonement of Christ"? Why does he prefer to say: "We fall back on the glorious simple teaching of the New Testament: 'Christ also suffered for sins once, the Righteous for the unrighteous, that He might bring us to God' (1 Pet. 3, 18)"? Say at once: "vicarious atonement"! (But do not say: "He did not need to die in order to bring God to us. He had already done that in the Incarnation." Scripture does not distinguish thus between the incarnation and the death of Christ.) What does our author teach concerning

the second coming of Christ? Discussing our *book* in his *Trends of Christian Thinking*, Dr. C. S. Macfarland says: "Just what Dr. Speer means by it he does not make clear to me" (p. 175). Dr. Speer repudiates the "extremes of dispensationalism" (p. 158). He points out that "nowhere in the vision (Rev. 20, 4—10) is it said that these martyred saints reign with Christ on this earth a thousand years" (p. 175). Is he a post- or a premillennialist? It is hard to decide. But he does believe in some kind of kingdom-of-God millennialism. And on page 123 he tells us that "the full achievement of the glory of heaven must wait for the complete regeneration of earth"; but on page 171 he disagrees with those "who tell us that the whole world must be converted before Christ comes back." He has not made his exact position clear to us. But it is clear that his teaching on the second coming is not that of Scripture. His description of faith and religion on page 42 is unclear, misleading, and thus positively wrong. As to the legalistic tenor of the book: summarizing and commending the opening chapter of our book, Dr. Macfarland writes: "Jesus gives us, first, 'an ideal character to contemplate.'" Dr. Speer actually puts it that way. He writes: "This is the first simple meaning and use of the earthly life of Christ. It meets our need for an occupation for our minds at all times, in all places. It meets this need in the fullest and most effective way by furnishing us with an ideal character to contemplate" (p. 13). The forgiveness of sins gained by Christ is not put first. It is mentioned in this chapter, but mentioned *here* only as impelling us to forgive each other (p. 30). Chapter 5, "What the Lordship of Christ Means to Me," is an instructive study on the meaning of the five Greek words translated by Master and Lord: *didaskalos*, *kathegetes*, *epistates*, *kyrios*, *despotes*. Many fine, Scriptural statements are made on the meaning and implication of these titles. But the thought stressed again and again is that "the Lord Jesus Christ is Owner of our lives. We are not our own. We belong to Him." The chief thought, that Jesus is "my Lord, who has redeemed me . . . with His holy, precious blood" is indeed expressed, but not stressed. The *duty* we owe to our God and Lord is uppermost in the mind of the Reformed theologian.

TH. ENGELDER

**What Jesus Means to Me.** By Raymond Calkins. An address in pamphlet form. The Abingdon Press, New York. 53 pages. Price, 35 cts.

We do not review this pamphlet because it has any intrinsic merit, but merely because it presents a new type of doctrinal danger to our churchgoing people. As is well known, the pendulum is now swinging back from the extreme left of atheistic denial to a more cautious type of opposition to the truth of salvation. The old Modernism appears as a "new Modernism," which conceals its venom more carefully under a coating of orthodox expression and appeal. The theology of *What Jesus Means to Me* is a fair sample of what the "new Modernism" has to offer. The theme of the discourse may be described as a plea for greater appreciation of Jesus as the "One towering over every other personality" (p. 7) or as "the world's greatest Teacher" (p. 9 ff.). "There seems to be more of God in Him than I find in any other man" (p. 14). Thus the "new Modernism" does not advance one step beyond the old

**Modernism.** It is thoroughly Ritschlian, just as its predecessor was. For example, in order to become a disciple of Christ, it is not necessary to believe the truths of the Gospel or to repent and to be converted. The vital question rather is: "Am I willing to follow Christ as my Master and Friend?" Nor is the Bible any longer the authoritative source and norm of faith. "If the Bible is your authority in morals, then slavery is right, and polygamy is right, and war is right" (p. 26). The only authority is that of personality, as this is revealed in its supreme perfection in the person of Christ, and this calls for obedience, loyalty, and self-sacrifice (p. 28). To the author salvation means no more than has been expressed in a couplet as follows: "Salvation, why, 'tis only this, Salvation from my selfishness." Hence, what the "new Modernism" means by salvation is nothing more than human self-redemption by imitation of the perfect personality of the man Christ. The peril in it is that, since the old ravening wolves are prowling about the fold in a new style of sheep's clothing, it becomes all the harder for the flock to distinguish the foe at the gate.

J. THEODORE MUELLER

**The Doctrine of the Work of Christ.** By Sidney Cave, D.D. Cokesbury Press, Nashville. 317 pages, 5½×8. Price, \$2.50.

This book is primarily a chapter in the history of dogma, namely, that pertaining to the doctrine of the work of the Savior. Chapter I, on "The First Three Gospels," and chapter II, on "Some New Testament Interpretations," are the weakest part of the book; for the author here shows the influence both of the Reformed and of the Modernist tendencies. He states: "The bread He gave was a symbol of His body, which would be broken; the cup a symbol of the blood of the covenant outpoured for many" (p. 43). In explaining Gal. 3, 6—14, the author says: "These famous words have been interpreted to mean that Christ endured the actual curse of God. If that were so, then not grace, but penal justice, is the final principle of God's rule; for only when the claims of penal justice have been satisfied, was the way of grace available for men" (p. 59). It seems that many present-day theologians cannot understand that both the justice and the love of God were concerned in the work of redemption, that, while His righteousness and justice were satisfied, He at the same time gave the highest evidence of His love. But one who wants to have a brief and convenient description of the various theories connected with the doctrine of the work of Christ, from the Penal Theory to those held by Barth and by Moberly, will find this book very valuable. P. E. KREZMANN

**Die Mitte der paulinischen Botschaft.** Die Rechtfertigungslehre des Paulus im Zusammenhang seiner Theologie. Von Heinz-Dietrich Wendland, D. theol., Privatdozent in Heidelberg. Vandenhoeck & Ruprecht, Göttingen. 1935. 48 Seiten 6¼×9½. Preis: RM. 2; gesenkter Auslandspreis: RM. 1.50.

Diese als Vortrag verfaßte Schrift haben wir sehr gern gelesen. Es wird darin die Lehre Pauli von der Rechtfertigung vorgetragen, und wer die lutherische Lehre kennt, wird gleich sehen, daß unser Bekenntnis und Vater Luthier auch in diesem Stück rechte Schüler Pauli sind. Man muß sich allerdings in etwas an

die Redeweise des Verfassers gewöhnen; er verwendet gewisse Ausdrücke wie zum Beispiel Eschatologie in einem für uns merkwürdigen Sinn; doch zeigt der Zusammenhang bald, wie er seine Worte verstanden haben will. Treffend sagt er (S. 28): „Der Ursprung der paulinischen Versöhnungslehre ist dies ganz Unfassliche, daß der zürnende Gott, dessen Verdammungsurteil Juden und Heiden dem Verderben ausliefern müßte, da alle schuldig sind, selber es ist, der durch das Opfer seines Sohnes, den er für uns alle dahingegeben, die Welt mit sich versöhnt (vgl. Joh. 3, 16).“ Ferner (S. 31): „Gerechtersprechung gibt es nur vermöge der Erlösung in Jesu Christo. Diese geschah, indem Gott Christum als Sühnmittel hingestellt hat in seinem Blut, Röm. 3, 24. 25. Der Kreuzestod Jesu ist demgemäß die Verwirklichung der Rechtfertigung. Durch ihn geschah die Sühnung der Sünde im doppelten Sinn: als Vollzug der richtigen Gerechtigkeit Gottes und als Vergebung der Sünde, als Freisprechung. Nun steht Gott da als der Gerechte, der doch gnädig vergibt, 3, 26b.“ Allerdings mußten wir wiederholt Fragezeichen an den Rand setzen. Wenn (S. 41) ein Unterschied zwischen Pauli und Luthers Lehre angenommen wird und (S. 6) der Verfasser einen Gegensatz zwischen Luther und der „Orthodoxie“ macht, so verwechselt er nach unserer Überzeugung Inhalt und Form; denn daß die großen lutherischen Dogmatiker wesentlich die Lehre Luthers von der Rechtfertigung vorgetragen haben, ebenso wie auch die Lehre Luthers die genuin paulinische Rechtfertigungslehre ist, kann man doch nicht leugnen.

B. U r n d t

**The Smalcald Articles.** A Reprint from the *Concordia Triglotta* in Commemoration of the Four-hundredth Anniversary of the Presentation of This Confession of the Lutheran Church at Schmalkalden, Germany, 1537. Concordia Publishing House, St. Louis, Mo. 31 pages. Price: 10 cts. a copy, postpaid; dozen, 72 cts., and postage; 100, \$5.00, and postage.

It is just too bad that this fine reprint of the Smalcald Articles appears so late in this anniversary year. But if the pamphlet is ordered at once, it may yet be used for private reading or group instruction in church-school or other classes before the year is over. And if not this year, then use it in the next. The Smalcald Articles are Luther's own confession against the Papacy and other enthusiasts, and for this reason they ought to be dear to us. Here are vital doctrines of our faith, set forth in simple, forceful language, which both the old and the young in our Church can understand. What does the Lutheran Church teach on Justification, Excommunication, Ordination and the Call, the Church, Confession, the Keys, the Lord's Supper, Baptism, the Gospel, Repentance, the Law, Sin, Antichrist, the Invocation of Saints, the Mass, etc.? Give your people a chance to find out by ordering, and interpreting to them, these excellent Smalcald Articles.

J. THEODORE MUELLER

**Der Humanismus und die Wiedervereinigung der Konfessionen.** Von Robert Stupperich, Lic. theol., Dr. phil. R. Geinßius Nachfolger, Leipzig, 1936. (Schriften des Vereins für Reformationsgeschichte, Nr. 160.) VIII und 133 Seiten. Preis: RM. 4.

Dieses Heft „sucht die Bedeutung und Wirkung der erasmischen Richtung im Zeitalter der Reformation festzustellen“. Es handelt sich aber hauptsächlich um die dreißiger und vierziger Jahre, nachdem es sich in Speyer und Augsburg gezeit

hatte, daß die Reformation festen Fuß gefaßt hatte. Die lutherische Kirche war lebenskräftig, und verständige Katholiken sahen ein, daß man mit der neuen Kirche rechnen müsse; diese ließ sich weder einfach ignorieren noch ohne Aufruhr unterdrücken. Das führte zu Einigungsversuchen, in denen sich vor allem die Humanisten hervortaten, die sich in beiden Lagern fanden. Sie suchten einen Ausgleich „auf mittlerer Linie“, und der Verfasser zeigt, wie sich gerade darin der Unterschied zwischen humanistischem und lutherischem Glauben zeigte. Besonders interessant ist die Schilderung der großen Konvente zu Hagenau und Worms im Jahre 1540 und in Regensburg 1541. Der Verfasser meint, dort sei man sich so nahe gekommen wie nie zuvor (S. 4). Das ist wohl wahr, sofern die Humanisten auf beiden Seiten in Betracht kommen; die waren eben Unionisten; und wie die einigen wollten, zeigt sich in dem Artikel von der Rechtfertigung; die Einigungsformel war so gefaßt, „daß jede der beiden Parteien sie in ihrem Sinne deuten konnte“ (S. 126). Luther urteilte, „daß kein' schädlicher' Schrift seit des Anfangs unfer's Evangelii wider uns gestellet' worden sei“ (S. 128). In der Sache sei ein Vergleich ausgeschlossen, wenn Rom bleibe, wie es sei; „denn es ist unmöglich, Christum zu vergleichen mit der Schlange“. Bleibt das Papsttum, so ist ein Vergleich unmöglich; die Evangelischen haben ihre Lehre zu bekennen und nicht zu fragen, ob die andern sie anerkennen oder nicht. Lehnt sie der Gegenteil ab, wozu sich dann vergleichen? Nimmt er sie an, warum schafft er dann die Mißbräuche nicht ab? Darum sollten der Kaiser und seine Theologen Gott die Ehre geben und bekennen, daß sie die Rechtfertigung bisher falsch gelehrt hätten (S. 127). — Es mehren sich die Schriften, die, wie die gegenwärtige, zeigen, daß Luther den Erasmus besser gekannt hat als diejenigen unter unsern Zeitgenossen, die den großen Humanisten schier abgöttisch verehren. *Theo. Hofer*

**Luther and His Work.** By Joseph Clayton. The Bruce Publishing Company, Milwaukee. 292 pages, 5½×8½. Price, \$2.50.

Just a few years ago three books by Roman Catholic writers, *Denifle's Luther und Luthertum* (Mainz, 1904), *Grisar's Life and Work of Martin Luther* (German edition, Freiburg, 1924/5; English translation by Lomond, London), and *Maritain's Three Reformers* (1928), caused quite a stir in Protestant, specifically Lutheran, circles. Here we are offered a philosophy of the history of the Reformation from the standpoint of a liberal English Roman Catholic. The book, unlike those mentioned above, breathes an open and irenic spirit, even though the author has not understood the principles of the Reformation. The entire presentation is very stimulating, challenging the Lutheran reader to examine the records; for one not sure of his Reformation history and of the writings of Luther had better make some very careful comparisons lest he be carried away by assertions boldly made, but not truly authenticated. The author, as the publishers also state, has endeavored to be impartial; but his misunderstanding of Luther's motivation often causes him to make statements which cannot go unchallenged. He asserts, for example, that Luther "made the center of authority internal," that he introduced "a new theology, placing man's private judgment in the seat of authority," that the qualities which endear Luther to his followers attract "where feeling is ranked above intellect" (pp. 41, 84, 117). He also raises the false charge against Luther and the Lutherans that they teach consubstantiation in the Sacrament. And yet the book is eminently

worth while to the Lutheran theologian, particularly on account of the last third of the book, which discusses at some length the Roman Catholic reaction to the work of Luther.

P. E. KRETZMANN

**Reformation Lectures.** Delivered at Valparaiso University. By E. G. Schwiebert, Ph. D. Valparaiso, Ind. 1937. 298 and V pages (plano-graphed), 8½×11.

We heartily welcome and cordially recommend this book. It presents the results of years of painstaking research on the part of the author, whose university work, both for the Master's and for the Doctor's degree, was done in the field of Luther investigation and who has carefully and repeatedly examined all evidences "an Ort und Stelle." There are four sections: The Background of the Reformation; The Evolution of European Philosophy Preceding the German Reformation; The Physical Environment of the German Reformation; The Spiritual Growth of the Reformation. The reader is brought into the very midst of the scenes among which the stirring drama of the Reformation was enacted. Untenable notions, though of long standing, are quietly removed by the author, with sufficient authentication to substantiate every statement. In short, this is a book which may well serve every lover of Reformation history and will, we hope, be the precursor of a complete history of Luther and the Reformation from the pen of a Lutheran scholar.

P. E. KRETZMANN

**Antisemitism.** Historically and critically examined by Hugo Valentin, Lecturer in History in the University of Upsala. Translated from the Swedish by A. G. Chater, New York. The Viking Press. 1936. 324 pages, 5½×9. Price, \$3.00.

This work, written, as the foreword of Professor Willett of the University of Chicago says, "by an eminent professor of the highest academic standing," is a rich mine of information for all who desire to study the subject of anti-Semitism in its various ramifications. From the religious standpoint there are statements in the book which we have to reject, for instance, the criticism of the gospel stories pertaining to the trial of Jesus (p. 14). In its historical sections, which delineate anti-Semitism in the several ages of the world, the book is extremely valuable. The short chapter on anti-Semitism in antiquity will be read with special interest by Bible students. The statement (p. 25) "Not until the second century A. D. is a pagan (Celsus) thought to have read the Bible" must be modified if modern scholars are right in assigning the famous treatise *On the Sublime*, usually ascribed to Longinus, to the age of Augustus; for in that work the author quotes Moses, speaking of him with high admiration. A striking sentence on p. 47 deserves being included in this note: "During the first eighteen years of the nineteenth century more German Jews were baptized than during the previous eighteen hundred years put together." Touching the present situation, the chapter on the infamous forgery, the Protocols of the Elders of Zion, should be read by all who consider these protocols genuine. Other particularly important chapters have the headings: "Hitler's Mein Kampf"; "The Jews' Financial Power"; "The Jews and Bolshevism."

W. ARNDT

**Walking with God.** Daily devotions, covering the period from October 10 to November 27, 1937. By L. B. Buchheimer. Concordia Publishing House, St. Louis, Mo. 1937. 62 pages. Price: Single copy, 5 cts., postpaid; dozen, 48 cts., and postage; \$3.00 per hundred, and postage.

This notice will again reach the reader when the period for which the booklet is written is past. The cause for which it appeared is so great, however, that this little additional support shall be given. Similar to the former issues in this series, the booklet contains for every day in the period an indicated Bible-reading, a brief devotion based on a Bible-text, and two prayers for each day in the week. Professor Buchheimer has followed the method of setting the theme for the week in the Sunday meditation and then treating subtopics on the week-days. The Sunday topics are: Walking with God; Why does a Christian Go to Church? Our Lord's Challenge (Matt. 16, 26); The Blessings of the Reformation; Strengthening the Faith; The Gate of Heaven; An Earnest Warning (Rev. 3, 2). It is a worthy link in this chain of devotional booklets. May it help to lead Christians into a diligent and devout study of the saving Word!

THEO. HOYER

**Mothers' Book.** Forty-two meditations for expectant mothers. By Prof. Carl Ermisch, Ph. D., S. T. D., Minneapolis, Minn. Good Samaritan Bookstore, Fargo, N. Dak. Paper cover. 87 pages, 6x8. Price, 35 cts., net.

This book of Dr. Ermisch, who is known as a conservative Lutheran and a good scholar, we can cordially recommend. The author says: "I dedicate this book to the mothers of our country. There are times which make it very hard for them to attend public service, times, however, when they need the consolation and power of God's Word more than ever. These sermonets or meditations are written for the purpose of giving them such spiritual food during the last six weeks." The language is simple, the thoughts are Scriptural, Christ is duly exalted, and the tone is cheerful and reassuring, and we think the booklet will be read with much profit by those for whom it is intended. How Dr. Ermisch, who is a member of the A. L. C. and who belonged to the former Intersynodical Committee, conceives of the doctrine of predestination can be seen on p. 84, where Rom. 8, 29 is treated: "Neither in Romans 8 nor elsewhere does the Bible speak of that kind of predestination which human speculation has built up. To be sure, it speaks of predestination. Paul assures his readers (in Romans 8) who are Christians, but who are puzzled by many problems, especially by their sufferings, that the salvation which they enjoy as Christians is not a matter of sheer accident, but rests on a firm decree of God in eternity to do as He actually does in time. He assures us Christians that He took us, each and every believing Christian, lovingly to His heart—that is what 'foreknew' means—and predestinated us to be conformed to the image of His Son. He chose us, not because we were in any possible way any better than others; but He loved us for Christ's sake. Paul does not touch there upon those who are lost,—no, not in this passage where he speaks of predestination—; he merely assures his

readers who are Christians that their salvation from beginning to end is a work of the loving God, planned in eternity, carried out in time." Taught in this manner, the doctrine of predestination is both simple and very comforting.

W. ARNDT

**Readings for Live Programs.** Collected by Olaf Lysnes. Augsburg Publishing Co., Minneapolis, Minn. 224 pages, 5¾×8. Price, \$1.00.

**Meditations Suggested by Biblical and Other Poetry.** By Laura H. Wild. The Abingdon Press, New York. 150 pages, 4½×5. Price, \$1.00.

The first book presents a large and varied collection of interesting and instructive reading-material chiefly for Christian young people's societies. But on account of the wide range of subjects it may be used also in other church-member groups. The selections include such topics as: The Bible, Catechism, Christian Character, Church, Confirmation, Conscience, Marriage, Luther, Lutheranism, Mother's Day, Pentecost, Prayer, Salvation, Mission, Christian Service, Soul-winning, Sunday-school, Temperance, Thanksgiving, Dancing, Movies, Card-playing, Cigaret-smoking by Young People and Women, etc. Poetry is offered as well as prose. We are glad the collector has chosen so many reading-lessons that are distinctively Lutheran. The entire book breathes the spirit of deep and sincere piety. Our pastors may find it profitable to examine the book for use in their various societies.—Miss Wild's *Meditations* presents in five chapters various selections from Scripture and secular devotional literature. The Christian witness of salvation through faith in Christ Jesus and its blessed fruits, however, is unfortunately missing, and we cannot recommend this book for study in our circles.

J. THEODORE MUELLER

**Proceedings of the Seventeenth Convention of the English District of the Synod of Missouri, Ohio, and Other States.** Concordia Publishing House, St. Louis, Mo. 96 pages, 6×9. Price, 22 cts.—Texas District. 61 pages. Price, 11 cts.—Michigan District. 130 pages. Price, 18 cts.—Eastern District. 77 pages. Price, 21 cts.—Sued-Wisconsin-Distrikt. 62 pages. Price, 12 cts.

These are the first of the many reports to be issued during the next months. As usually, they give valuable information on the work of the Church carried on in the individual Districts of our Synod, and all of them contain at least a digest of the papers read at the convention of the District. These papers deal with doctrinal and practical questions. The report of the English District contains three papers, one on "Christian Citizenship," another on "The Lord's Supper," and the last one on "The Business and Responsibility of the Church in These Religiously Confused, Socially Distraught Times." The Texas District heard a paper on the doctrine of "God's Eternal Election," the conclusion of last year's essay. A brief *résumé* in the German language is included. In the Michigan District an exegetical treatise on 1 Cor. 1 was read, in the German language, and the English essayist spoke on "The Present Condition of the World a Proof of the Proximity of Judgment Day and a Mighty Incentive to Christian Duty." At the convention of the Eastern District the how and why of missions was discussed together with some of the

hindrances that keep us from doing our duty. "Youth and the Church" was the subject discussed at the convention of the South-Wisconsin District, also twelve theses in the German language on "The Duty of the Congregation toward Its Baptized Children." Timely subjects, every one of them, and every report is worthy of careful reading, study, and corresponding action.

TH. LAETSCH

**The Lutheran World Almanac and Encyclopedia, 1934—1937.** Published and copyrighted by the National Lutheran Council, 39 E. 35th St., New York, N. Y. 384 pages, 6×9½. Price, \$1.25, net. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This volume represents a prodigious amount of painstaking research work and careful compilation, offering not only a complete alphabetical ministerial directory of all the Lutheran pastors of the country, but also parochial statistics of all general Lutheran church-bodies and statistics of foreign missions, inner missions, home missions, education, and other pertinent data. There are sections on "The Lutheran Church of the World," "General Lutheran Church-bodies in the United States and Canada" (the report on the Missouri Synod being contributed by Prof. Theo. Hoyer and that on the Synodical Conference by Dr. L. Fuerbringer), "General Cooperative Groups," "Historical Essays and Digests," "Lutheran Biographies," and much other material of historical and practical value. In view of the completeness of the statistical contents of the volume its price is nominal.

P. E. KRETZMANN

#### Eingegangene Literatur

Das Septemberheft des Luthertums wird eröffnet durch einen Aufsatz von Pfarrer Lic. Dr. Otto Henning Nebe in Konradserbe: „Not und Verheißung lutherischer Theologie.“ Der zweite Aufsatz ist von Prof. D. Heinrich Matthes in Darmstadt: „Shakespeares Dramen, theologisch gesehen.“ — „Der Zeitschriften- und Bücherbericht“ verweist auf die wichtigsten Neuerscheinungen auf dem Gebiete der praktischen Theologie.

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#### NOTICE TO OUR SUBSCRIBERS

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