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Book Review — Literatur

Abraham to Allenby. By G. Frederick Owen. With illustrations. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 351 pages, 6x9. Price, \$2.50.

This book came to the reviewer's desk after he had laboriously collected a bibliography on the history of the Holy Land through four millenniums, the result of his efforts being collated in a list of some forty titles. It stands to reason that many of the monographs of this list present detailed information on certain phases of the history of the Holy Land which are needed for the expert in the field. At the same time it became evident that this one book contains practically *all* the information that the average pastor or teacher will actually need in a lifetime of teaching. The author, writing on the basis of the information gained as a member of the Palestine Oriental Society and in the American Schools of Oriental Research and with a bibliography of more than a hundred titles to offer information on the subject, has succeeded in a most remarkable manner in condensing the historical data connected with Palestine from the days of the patriarchs to the present British protectorate. From the standpoint of the man in the field the book will certainly suffice for all teaching needs. Not only is the account, based on the Bible, sound and conservative, but the chapters on the rise of Mohammedanism, on the crusades, on the four centuries of Turkish occupation, and on the present status of the Holy Land are very satisfactory. The illustrations are, for the most part, new and unusual, and the reference notes, like the bibliography, are very comprehensive. Only a few small queries had to be placed in connection with the chronology of Jesus. All in all, a splendid book for the pastor's library.

P. E. KRETZMANN

Der Jakobusbrief. Von Paul Le Seur. Gustav Schöbmanns Verlagsbuchhandlung, Leipzig und Hamburg. 107 Seiten 5½x8¼. Preis, kartoniert: RM. 2.20; geb. 3.00.

Der Hebräerbrief. Von Johannes Schneider. Derselbe Verlag. 131 Seiten 5½x8¼. Preis, kartoniert: RM. 2.60; geb. 3.40.

Diese neuesten Bände in der Serie „Bibelhilfe für die Gemeinde“ sind wiederum von dem Standpunkt eines konservativen Konfessionalismus aus geschrieben. Le Seur, der schon die Gefangenschaftsbriefe behandelt hat, bietet hier eine Auslegung des Jakobusbriefes, die auf gründlicher Einsicht in die Probleme des Briefes beruht und diesen wirklich in gemeinverständlicher Weise auslegt. Wenn auch für den Durchschnittsleser berechnet, so sind doch die Ausführungen durchweg so gründlich, daß selbst der wissenschaftliche Theolog viel Gewinn von dem Studium dieses Buches haben wird, namentlich für Bibelklassen. Einzelne Schlüsse des Verfassers sind so klar und bestimmt, daß sie sich fast unwillkürlich dem Gedächtnis einprägen. So der Satz: „Jakobus steht im Kampfe wider die tote Rechtgläubigkeit, die Paulus ebenso klar abweist (3. B. Gal. 5, 6 und 1 Kor. 13). Keiner von beiden kennt einen Glauben ohne Werke oder Werke ohne Glauben.“ (S. 60.) — Der Kommentar über den schwierigen Hebräerbrief, von Johannes

Schneider besorgt, ist durchweg sehr ansprechend, wenn er auch mehr Ausführungs als Auslegung bringt. Sonderlich gefallen hat uns die Erklärung von Hebr. 11, wo der Verfasser richtig sagt: „Es hat sich dabei nicht in jedem Fall um Heilsglauben gehandelt, wohl aber um Offenbarungsglauben, das heißt, um einen Glauben, der zum Gegenstand Gott, sein Offenbarungswort und seine Offenbarungstat hatte.“ (S. 99.) Jeder Pastor, der sich die andern Bände der „Bibelhilfe“ angeschafft hat, wird diese beiden Bände auch besitzen wollen.

P. E. Kregmann

Walther and the Church. By Wm. Dallmann, D. D., W. H. T. Dau, D. D., and Th. Engelder, D. D., Editor. Foreword by F. Pfothner, D. D. Concordia Publishing House, St. Louis, Mo. 140 pages, 5¼x7½. Price, \$1.00.

Much has been written in praise of this fine centennial contribution, and indeed it deserves all that has been said in its favor. When Dr. Walther and his collaborators organized in our country (on the basis of the Bible) a Church governed by strictly democratic principles, they accomplished a feat which even Luther's Reformation could not achieve; for they went back to that church polity which the apostles in Christ's name established in their own time. The Baptists and Congregationalists come nearest the Lutherans in recognizing congregational independence. Our fathers did not exalt the local congregation above God's Word, though they restored to it the full freedom which it possesses according to Scripture. But Dr. Walther did more. He not only established a true church democracy but also adequately trained (through the ministers he educated) the several churches rightly to govern themselves in accordance with God's Word, and thus the seeming disorganization proved itself the most potent organization. Today the simple, elementary principles regarding the Church, its function, and management, stressed by Dr. Walther in the book before us, require new emphasis, for there is danger that we forget that, while the local church in its peculiar sphere is sovereign, it is altogether subject to God's Word and bound to its sister congregations by the commandment of Christian love. A "strong central government," "better organization," a "more efficient machinery," will not benefit us at all if we do not in true faith obey God's Word and in true love serve Him and the neighbor. The grave dangers of our age, threatening us from every side, invite careful study of this new book by both our clergy and laity. It is the product of four prominent theologians in our Synod. Each has written an essay of rare worth: Dr. Pfothner, a most instructive Foreword; Dr. Dau, an excellent appraisal of Dr. Walther as a man of God and fighter of His battles; Dr. Engelder, an estimate of Dr. Walther as a true Bible theologian; and Dr. Dallmann, one showing Dr. Walther's high respect for the Christian congregation as such. All three essays are real gems of literary art. The book also contains synopses of three works of Walther: *The Voice of Our Church on the Question Concerning the Church and the Ministry*; *The Proper Form of an Ev. Luth. Congregation Independent of the State*; and *The Ev. Luth. Church the True Visible Church of God on Earth*. There is also a "Synoptic Review" of each essay and, lastly, a detailed index. The first two works of Dr. Walther are presented with more illustrative material than

is the last, of which hardly more is offered than the bare theses. But even so the book gives the reader an excellent idea of what Dr. Walther taught on the various subjects in question. Whether the volume will sell or not depends largely on our pastors and teachers and their interest in the questions which it discusses. If the topics which it presents are properly set forth in our voters' and other meetings and, besides, are studied in our advanced instruction classes in school and Sunday-school, the book will prove itself a great blessing to our Church. Then, too, we shall rightly observe the centennial of the coming of our Pilgrim Fathers, not outwardly merely, by means of festive services, but inwardly and truly, by putting to practise the important truths which our pious Fathers have taught us from God's Word.

J. THEODORE MUELLER

I Believe. Addresses on the Apostles' Creed. By Howard W. Ferrin. Fleming H. Revell Co., New York, N. Y. 174 pages, 5×7. Price, \$1.50. Order through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Howard W. Ferrin is president of the Providence Bible Institute, Providence, R. I. His book, now in its second printing, was written in defense of the orthodox faith. He expresses his theme in a well-written foreword in these words: "Christ and His redemption, and not metaphysics, furnish the one unifying principle to all life, thought, and action." His division of the *Apostolicum* for the purpose of detailed discussion is in twenty chapters, each of which covers a fundamental doctrine of the faith. His treatment is scholarly, yet popular enough for the layman, the language is excellent, the illustrations are to the point. All in all, it is a splendid testimony to the Christian faith, and one will find comparatively few points in which one must disagree with the author. Certainly, one can only hope that the author will accomplish through a wide distribution of his book what he states in these words:

"We hear much in these days about the reconstruction or modernization of Christian theology. While we may and do admit that the garb of truth will inevitably change from generation to generation, we hold that the truth itself remains the same. We also hold that the language of the Apostles' Creed expresses, in words that can be understood by all, the great verities of the Word of God, which are essential to an intelligent understanding of the Christian faith. Therefore we feel that a reaffirmation of our belief in these cardinal truths at this time will help to settle many whose minds have been disturbed by erroneous religious teaching, perplexing philosophy, and science falsely so called."

W. G. POLACK

Christ in His Suffering. By K. Schilder. Translated from the Dutch by Henry Zylstra. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1937. 467 pages, 6×8¼. Price, \$3.00.

Having first been issued in the Netherlands in 1929, this book, so the publishers say, earned for its author a phenomenal reputation. Dr. Schilder, a graduate of the University of Erlangen, was elected by the General Synod of his Church (Reformed) as professor of Ethics and Dogmatics in Kampen, Holland, a position he still holds. The work before us consists of sermonic essays or meditations on the Passion of our Lord

and is praised as being "distinguished by flashing exegetical insight, a wealth of reflection, and a host of richly provocative suggestions." It must be admitted that the author writes in a forceful, searching, way, avoiding what is hackneyed and platitudinous. What he submits rests on deep and reverent meditation. The underlying theology naturally is that of the Calvinistic churches. Reading the chapter on the institution of the Lord's Supper, one sees not only his adherence to the Reformed view of the Sacrament, but the discussion of the manner in which the Sacrament was given is typically Reformed, inasmuch as the Nestorian tendency of Calvinism to separate the two natures of Christ is in evidence. The founding of the Sacrament is explained as originating in the Messianic consciousness of Jesus. (P. 234.) While the Sacraments of the Old Testament, so the author says, were instituted by direct command of God, by a voice from heaven, as it were, here "no voice is necessary. Christ is so permeated with the Messianic consciousness that He acts on the basis of infallible certainty as He takes the bread from the table and, by blessing it, segregates it from any other bread in the world. And He takes the wine from the table, pronounces thanks over the cup, and in that way lifts that wine out of all other liquors of the world. Thus He accepts bread and wine as the means which God Himself allows Him to use, so revealing Himself as the Messiah, who knows unhesitatingly what He may do." A Lutheran theologian loyal to the Confessions of his Church would have written differently on this point. He would have said that the Man Jesus instituting the Sacrament is the true God and that hence we have as direct a divine origin for the Sacrament of the Altar as Israel had for Circumcision and the Passover.

In conclusion, to characterize this work properly, it must be added that here we have the first one of three books on the suffering of Christ. What is treated in this volume is the account of the suffering of Jesus up to, and including, His being made a captive in the Garden of Gethsemane.

W. ARNDT

American Lutheranism Surrenders to Forces of Conservatism. A thesis submitted to the Graduate Faculty of the University of Minnesota by Carl Mauelshagen, university system of Georgia, Atlanta, in partial fulfilment of the requirement for the degree of Doctor of Philosophy. Planographed. 252 pages, 6×8½. For particulars address Dr. Carl Mauelshagen, 1830 Peachtree Road, Atlanta, Ga.

If we review this expanded doctor's thesis at this place, it is to bring to the attention of our readers what we regard as a most timely contribution to our present Saxon Centennial literature. Dr. Mauelshagen was connected with the university system of Georgia, his home being in Atlanta. His thesis was submitted to, and accepted by, the Graduate Faculty of the University of Minnesota and was published in its present form in 1936. In his Foreword the author writes: "The subject-matter of the monograph proved of such general interest that a departure from the usual structure of a doctor's dissertation seemed advisable. The manner in which the outstanding leaders of the Lutheran Church in America and Germany are involved in the story convinced

me that it is a subject which should interest the general reader as well as one interested in church history. With this in mind, I have attempted to present the material in its historical setting by tracing the interplay of religious and cultural forces in America and Europe with their repercussions among Lutherans in the Old and New World." We believe that the writer has accomplished his purpose very well. He has done extensive reading in the special field here treated, as the long list of illustrative footnotes and the abundant bibliography, which evidently he has studied with great care, strikingly show. The work is thorough and scholarly and covers in its fourteen chapters the following topics: Reasons for German Immigration 1820—1860; Germany from Despair and Materialism to Spiritual and National Regeneration; Early American Lutheranism to 1850; The Spiritual Status of the Lutherans in the West; Germany Awakens to America's Spiritual Need; The Saxon and Prussian Lutherans; Awakening of Confessional Consciousness within Lutheran Ranks in the United States; The Missouri Synod — Its Organization and Polity; The Cohesive Forces in the Missouri Synod; The Conflict within "Old Lutheran" Ranks — "Buffalo" vs. "Missouri"; The Missouri Synod and Its German Implications; The Scandinavian and German Lutherans; The General Synod Succumbs to Conservative Lutheranism; Retrospect of the Missouri Synod. To these chapters the author has added a Conclusion, in which he recapitulates his finds and contemplates the future. The present reviewer was unable to examine each statement as to its historical verity, but upon the whole the presentation of historic trends and developments is accurate and truthful. In connection with Mauelshagen's monograph Dr. Bente's two volumes on *American Lutheranism* may be studied with excellent profit.

J. THEODORE MUELLER

Sabbath and Immersion. By O. Boettcher. Concordia Publishing House. Tract No. 98. 24 pages, 5×7¼. Price: Single copy, 10 cts., postpaid; dozen, 96 cts., and postage.

This tract is a reprint of a series of articles which appeared in the *Lutheran Witness* fourteen years ago. The material is as up-to-date now as it was then. In convincing paragraphs Pastor Boettcher shows that the position of the Seventh-day Adventists is untenable. Over against the various immersionists, the antipedobaptists, the Pentecostals and their baptism with the Holy Spirit, the author marshals Scripture with telling force. This tract will be welcomed by those pastors especially whose people are being troubled by any of the groups treated in the tract. The tract deserves a prominent place in the tract-rack of every congregation.

F. E. MAYER

Führen die Weltkirchenkonferenzen nach Canterbury? Von W. Dsch. Verlag des Schriftenvereins (E. Kärner), Zwickau, Sachsen. 44 Seiten 5½×9. Preis: Kartoniert, 60 Pf.

Dies ist „ein Augenzeugenbericht über die Oxforder Weltkonferenz (1938) mit neuem, hochaktuellem Material“. P. Dsch. (London) weist erstens nach, daß die Weltkonferenzen alle nichtrömischen Kirchen zu einer Kirche vereinigen wollen; unter gewissen Bedingungen könnte diese Weltkirche auch die römische Kirche in sich aufnehmen. „D. Temple, der Erzbischof von York, sagte ganz offen: „Die nichtrömische Christenheit muß durch einen einzigen Mund zur Welt reden kön-

nen.' Und „der Erzbischof von Canterbury erklärte in Oxford, daß die überragende Bedeutung der Kirche Christi in einer ruhelosen Welt wieder zum Durchbruch komme. Darum Sammlung aller Christen der Erde, nicht unter Verzicht auf ihre Sondergaben und -bekenntnisse, aber mit kraftvoller Herausstellung, daß es noch eine große Christenheit auf Erden gibt, geeint unter dem Zepher Christi! Dann wird auch die Welt auf sie hören, und die Staaten werden auf sie hören.“ Zweitens wird nachgewiesen, daß die Leiter dieser Bewegung die Aufgabe der zukünftigen Weltkirche darin sehen, daß sie durch das Evangelium (durch ihr Evangelium) eine Weltverbesserung, Reformen auf dem politischen und sozialen Gebiet herbeiführe. „Die Grundthesen der ganzen Oxford, ja der ganzen ökumenischen Bewegung sind nach dem offiziellen Bericht der Oxford Konferenz (*The Churches Survey Their Task*, S. 99 und 227): Nur um das Evangelium herum, das heißt, in der Kirche kann das Volk sich wirklich einigen, und um diesen Mittelpunkt herum kann allein Völgergemeinschaft entstehen. Also bieten sich diese Kirchen zu dieser irdischen Aufgabe an, und zwar 1. jedem Volk und 2. der Völgergemeinschaft.“ Das Ziel ist, wie es Prof. Valer bei einer andern Gelegenheit ausdrückte, „to Christianize nationalism, to nationalize Christianity, to Christianize internationalism, to internationalize Christianity“ (S. 32.) „Diesen Leuten geht es nicht um das Evangelium. Es geht ihnen vielmehr darum, die Welt mit weltlichen Mitteln zu verbessern, sie gesetzlich zu reformieren, die europäisch-amerikanische Kultur auf diesem Wege zu erneuern.“ (S. 20.) Wenn es im Vorwort heißt: „Die beiden Tagungen [Oxford und Edinburgh] dienen der Erfüllung des Traumes, alle nichtrömischen Weltkirchen zur Untermauerung der englischen Weltmachtstellung zu benutzen“, so enthalten wir uns darüber eines Urteils. Aber das ist gewiß, diese Weltkonferenzen liegen unter dem Bann des calvinistischen Wahnes, daß eine Hauptaufgabe der Kirche auf politischem Gebiet liegt. So gibt Canterbury, eine Hauptstadt des Calvinismus, auf alle Fälle den Ton an. — Manche Ausdrücke in dieser trefflichen Schrift hätten etwas gemäßigter sein können.

Wir machen nebenbei auf die diesem Hefte angefügte Bücheranzeige aufmerksam. Es wird uns alle interessieren, daß der Schriftenverein (E. Klärner) diese beiden Schriften anzeigt: Die rechte Gestalt einer vom Staate unabhängigen ev.-luth. Ortsgemeinde. Dargestellt von D. C. F. W. Walthers. Preis: Broschiert, RM. 1.50. — Die Kirche frei vom Staate. Sechszehnjährige Zeitsähe mit biblischen Beweisstellen, entnommen aus D. C. F. W. Walthers Referat „Die rechte Gestalt usw.“ Mit einem Vorwort von D. Otto Willkomm. Preis: Broschiert, 60 Pf. Th. Engelder

Der Kampf der deutschen lutherischen Freikirchen im 19. Jahrhundert. Von Heinrich Martin. Chr.-Kaiser-Verlag, München. 1937. 68 Seiten. Preis: RM. 1.50.

Dies Büchlein ist Heft 56/57 der Schriftenreihe „Bekennende Kirche“, in Gemeinschaft mit Georg Mez und Hermann Sasse herausgegeben von Christian Soll. Der Verfasser beschreibt den Anfang der evangelisch-lutherischen Freikirchen in Preußen und Hessen durch den Kampf gegen die Union von 1817, den in Schlesien besonders Johann Gottfried Scheibel, Professor der Theologie an der Universität Breslau, und mit ihm die beiden Universitätsprofessoren Guschke und Steffens führten, während in Hessen August Wilmar, Professor der Theologie in Marburg, und sein jüngerer Bruder, Wilhelm Wilmar, Metropolitan in Meßungen, die Renitenten leiteten.

Th. Hofer

Research Memorandum on Religion in the Depression. By Samuel C. Kincheloe. Social Science Research Council, 230 Park Ave., New York, N. Y. 158 pages, 6×9. Price, \$1.00. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This book is worthy of the most careful study, since it presents the results of a study which was planned and carried out with scientific thoroughness. It will give pastors who are trying to evaluate the new social movements of our day with reference to the Church abundant material for meditation and for action. The author, who is Associate Professor of the Sociology of Religion at the Chicago Theological Seminary, offers the following chapters: Church-membership and Attendance; Church Finances; The Clergy; Secularization: General Considerations; The Message; Program and Activities. We find a number of pertinent remarks concerning the Lutheran groups, including the Missouri Synod. Some of the author's conclusions are challenging, if not always fully convincing, and one is tempted to quote at length from some of the sections, especially under the heading "Secularization," where we find the following sentence, for example: "Even before the depression missionary funds had begun to decrease, the church-school enrolment had decreased, and churches seemed to be having difficulty in securing attendance." (P. 51.) We recommend this book to all pastors who are trying to understand the changes which have influenced church-life during the last twenty years.

P. E. KRETZMANN

Facts that Undergird Life. By Paul E. Scherer. Harper & Brothers, publishers, New York and London. 181 pages, 5¼×7¾. Price, \$1.50.

The preacher of these so-called sermons is a pastor of the United Lutheran Church and is known to a larger audience by his radio broadcasts. We have tried hard to find in these messages a clear Scriptural presentation of how the sinner is saved, but we have failed to find it. In reference to the outstanding fundamentals of the Christian religion the speaker is evasive, at least not clear. A sample from his "sermon" on "The Mysteries of the Cross" is herewith given:

"But not only is sin persistent in spite of the way in which we try to ignore it; it's dreadful. People doctor it up and make plays out of it for an evening's amusement. They put good clothes on it and write a novel in which, as Channing Pollock has pointed out, it's smart to be dirty and cynical and disregardful of everything upon which every decent civilization has to be founded and by means of which this civilization of ours must endure, if it does endure.

"Even you and I frequently enough regard the whole thing with precious little concern. We condone it in ourselves and sometimes shake our heads with secret admiration for the men and women who seem to get away with it, as we say, in the grand manner: who covet largely and cheat broadly and murder magnificently in armies! While by reason of it all, what we call society is crumbling in front of our eyes. It's the only thing in the whole wide world that makes our going difficult. People who spend their time being afraid of disease and poverty and loneliness and pain are 'fools and blind' to pass sin by with nothing but

a shrug. When a man once really sees how life is, he'll get down on his knees and make a prayer of that cry: 'God in heaven, will nobody say anything?'

"The mystery of it is that two thousand years ago one Man did say something by dying; and there's still nothing else to be said. The night before, in Gethsemane, He trembled; and it wasn't at death. Of that I'm sure. He was no coward, less brave than the women and children who have since died for Him. It isn't human weakness you stumble on in the prayer He prayed, 'Father, if it be Thy will, let this cup pass from me,' and in the sweat that was like great drops of blood. That's not the slack in the fiber of a man's courage: that's the tautness in God's face staring without any veil into the abyss of human sin; it's the tortured knowledge of God standing on the brink of its own appalling leap to get under the farthest estate to which any soul can fall, as the eagle is said to dart with the swiftness of the wind to spread her wings beneath her fledgling when it drops; 'Father, if it be Thy will,' and then to walk off, with eyes wide open as He did, into the yawning mouth of the Thing!

"That's one of the mysteries of the cross, that in some unaccountable way it has got itself related to the eternal, caustic, mordant mystery, for all our attempts to gloss it over, of human sin. And it brings me to another: that in some fashion, equally unaccountable, it has got itself related to the eternal, triumphant mystery of human assurance in the face of that sin. I do not know how it happened, and no one else does. The theories about it have never satisfied anybody very long. It's the fact that interests and concerns me. And that fact, simply stated, is just this: that the only complete and final answer to the riddle of lust and greed and selfishness and injustice and cruelty which life has ever discovered it has found on Calvary. Nowhere else have men learned to stand as straight and look so steadily into those evil eyes with as little terror." (Pp. 171, 172.) The reader of these words asks, What does the preacher really teach concerning Christ's death on the cross?

Speaking on the text 2 Cor. 13:14, the preacher says: "I offer no apology for attempting to set before you the three basic conceptions which have upheld now for twenty centuries the life of the Christian community. Paul records them in the so-called New Testament benediction, which is a sort of threefold idea of God held in solution, not crystallized yet into any doctrine, with no effort at definition, just the bare statement of an experience which any man may have of the grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost; not an abstruse philosophy, out of touch with life; not simply a revelation, to be received on the authority of a book and recited in a creed,—but an insight, an insight into the nature of that ultimate reality which undergirds the universe; a judgment of essential values—values inherent in the very process of living, values without which life cannot continue long or prove valiant and victorious. This that we call today the doctrine of the Trinity is really just a home-body bit of philosophy in its overalls. I want you to watch it at work." (P. 30.)

In the concluding paragraph on this text the preacher gives this summary: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost.' I wonder if you see any more

clearly now how that ancient doctrine of the Trinity, because it was first an experience, still conserves and interprets the most immediately valuable of all the truths that undergird our life: faith through Christ in the human soul; our belief in a friendly world held fast in a Father's love; and this knowledge, which no failure can ever betray, that you and I may turn back now into the thick of things, and even if the vision tarry, we can wait for it there with quiet eyes, for it will come; and it will not be late!" (P. 35.)

Whatever these so-called sermons may be, they certainly do not clearly present the Scriptural way to salvation. It makes one feel sad to know that they have been delivered at all, and especially, that they have been published by means of the radio to people so sadly in need of the old Gospel — and here they do not get it. J. H. C. FRITZ

Cross and Affliction. By R. C. Rein. Concordia Publishing House, St. Louis, Mo. 64 pages, 5¼×7½. Paper cover. Price, 25 cts.

We gladly recommend this booklet to all our pastors for their own personal use in troublous times and for preparation for sick-calls and other pastoral visits. We ought to place this book into all homes within our Synod. It offers twenty-six meditations, ten on "The Christian's Cross," sixteen on "The Christian's Affliction." A number of suitable prayers and Scripture-readings are added. TH. LAETSCH

Wives of the Bible. By W. B. Riley. Zondervan Publishing House, Grand Rapids, Mich. 119 pages, 5×7¾. Price, \$1.00.

Their Names Remain. Seventeen Women of Old Testament Days. By Mary Hallet. The Abingdon Press. New York. 132 pages, 4¼×6¾. Price, 75 cts.

The reader may find some fine thoughts, penetrating delineations of character, and practical applications in these two books. Riley bases Christian character on faith in the atoning work of the Son of God. Miss Hallet knows of no such foundation. The story of creation is to her a myth, Eve's life "veiled in legends and symbolism," Sarah "appears to us as the first unquestionably historical woman of the Hebrews," p. 19. Riley's book, in the opinion of the reviewer, is marred by too many stories, and both authors become guilty of frequently reading too much into the Biblical records rather than being satisfied with expounding the story as it is found in the Bible. Interpretation consists in letting the facts speak, not one's own imagination. TH. LAETSCH

A Virtuous Woman. By Oscar Lowry. Zondervan Publishing House, Grand Rapids, Mich. 160 pages, 5¼×7½. Price, \$1.00.

Pastor Lowry writes on sex life in relation to the Christian life, warning against the pitfalls of modern society, its immoralities and impurities. Many of his stories would gain in value if they were not so vague as to time and place. Unfortunately he places the use of tobacco and intoxicating drinks in the list of sinful things to be avoided by Christians. Still we can recommend the book as a sane exposition of the problem of sex life. TH. LAETSCH

Proceedings of the Thirty-Sixth Convention of the Ev. Luth. Synodical Conference of North America. 1938. Concordia Publishing House, St. Louis, Mo. Price, 25 cts.

We have here two timely and instructive essays, written with a great expenditure of time, thought, and care, such as the importance of the subjects demands. "Union Movements in the Church," by Professor Hoyer, covers the various attempts made within the Church to unite the various dissenting parties, some of which attempts were God-pleasing and therefore successful, most of which, however, were carried on in the unionistic spirit and therefore disastrous in their results. The last section of the essay (the first part of which was presented in 1936) treats of the "Union Movements in the Lutheran Church in America." The essay concludes with two warnings: "There is, on the one hand, the danger of establishing a union without true unity. . . . History shows us that true Lutheranism simply cannot exist in an atmosphere of doctrinal indifference. . . . Luther: 'Verflucht sei die Liebe und Eintracht, wegen deren Gottes Wort darangegeben wird, um sie zu erhalten.' (IX, p. 555.)" "There is danger of assuming another attitude, that of standing so straight that we lean over backward. Let us not give just cause for the accusation that we are deliberately separatistic, that we refuse to unite with others because we want to be different. . . . Luther said: 'It is indeed true that we ought to have patience even though everything in doctrine be not realized at once (as this has not occurred even among us),' " (XVII, p. 282.) — The second essay, "Social Problems and the Gospel," by Professor Kowalke, sheds light on a matter concerning which there is much confusion of thought among churchmen, perhaps among us, too. On the one hand, "those efforts that would turn the Gospel of Christ into a social program devoted to the correction of social evils and that would persuade men that the kingdom of heaven consists in a solution of social problems, are, according to Christ Himself, conceived by the devil and are an offense unto Him. . . . The kingdom of heaven that He proclaimed was something quite different from the bread-and-fish paradise dreamed of by men." On the other hand, "the Gospel does touch the social problems and does solve them in its own way — by making new creatures of men who shall live before God in righteousness and who by their lives as children of God refrain from creating conditions of life that others might suffer from, and who patiently bear whatever cross of social problems God sees fit to impose. . . . Thirdly, we know that God withholds that consuming wrath only because of those sinners who have been washed by the blood of the Lamb or who are yet to come to the knowledge of Christ through the preaching of the Gospel." TH. ENGELDER

Lutheran School Journal. Edited by the Faculty of Concordia Teachers College, River Forest, Ill., with the Cooperation of Representatives from the Field. Published monthly, September to June. Concordia Publishing House, St. Louis, Mo. Terms: \$1.50 per annum anywhere in the world.

Our *Lutheran School Journal*, formerly *Schulblatt*, should hardly require a special notice of this kind. In a former generation it was

practically self-evident that a pastor subscribed not only for the professional magazines in his own field (*Lehre und Wehre, Homiletisches Magazin, Theological Quarterly, later the Theological Monthly*), but also the professional magazine for teachers, since he must be concerned about the matter of schools and teaching for himself and in order to understand the work of the parish-school. The *School Journal* in its new form not only invites but practically compels every pastor who is interested in the entire field of teaching (and which pastor can afford not to be?) to subscribe for, and study, this well-edited magazine. Its scope has been so broadened as to offer all professional people a fine opportunity to remain abreast of the times. The Editorial Section, the articles, the Music Department, the reviews,—all hold a definite appeal and should attract and hold readers.

P. E. KRETZMANN

Recreation in Church and Community. Edited by Warren T. Powell. The Abingdon Press. 136 pages, $4\frac{1}{2} \times 6\frac{3}{4}$. Price, 75 cts.

The subtitle of this little book is "The Values and Theory of Play, Its Influence upon Character, Its Objectives and Programs." This ambitious title is satisfied in the discussion, much of which is taken from Charles D. Giaouque, Raymond W. Porter, and H. D. Edgren, and shows a careful study of the principles involved. A few sections will not have much value for the Lutheran pastor, and we definitely disagree with the author when he suggests at least one sermon a year on recreation. But the book contains so many excellent suggestions that it is well worth studying. The paragraphs on the objectives of recreation (p. 55 f.), on the characteristics of various age levels (pp. 61—64), the hints for picnic contests (p. 92 f.), the suggestions on discipline (p. 115), and the bibliography are alone worth the price of the book.

P. E. KRETZMANN

BOOKS RECEIVED

From M. A. Donohue & Co., Chicago and New York:

Addresses. By Henry Drummond. 363 pages. Price, 75 cts.

Stepping Heavenward. By Mrs. C. Prentiss. 359 pages. Price, 75 cts.

Kept for the Master's Use. By Frances Havergal. 159 pages. Price, 75 cts.

With Christ in the School of Prayer. By Andrew Murray. 307 pages. Price, 75 cts.

From the United Lutheran Publication House, Philadelphia, Pa.:

Green Timber. By Esther Gerberding Hunt. 220 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. Price, 75 cts.

From Concordia Publishing House:

My Redeemer. An Easter Evening Service for Congregation and Children. By A. C. Mueller. 14 pages, 6×9 . Price, 5 cts.

From the Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.:

When God Died. A series of meditations for Lent, including descriptive messages on the Seven Sayings on the Cross. By Herbert Lockyer, D. D. 118 pages, $5 \times 7\frac{1}{2}$. Price, \$1.00.

From Zondervan Publishing House, Grand Rapids, Mich.:

These Men Live! Candid-camera Bible Characters. By William Ward Ayer, D. D. 135 pages, 5×7½. Price, \$1.00.

Let the Fire Fall. By Paul W. Rood. 131 pages. Price, \$1.00.

All the Days. By Clark J. Forcey. 163 pages, 5¼×7½. Price, \$1.00.

The Christ We Need. Fifteen sermons. By W. T. Conner, Professor of Systematic Theology, Southwestern Baptist Theological Seminary. 124 pages, 5×7½. Price, \$1.00.

From the Stockton Press, 516 N. Charles St., Baltimore, Maryland:

1,000 More Snappy Sentences for Church Bulletin Boards. Compiled by Rev. Paul E. Holdcraft, D. D., S. T. D. 54 pages. Price, 35 cts.

From the Abingdon Press, New York, Cincinnati, Chicago:

The Fulfilment. An Easter Choralogue. For Use in the Churches. Arranged for Reader, Organ, and Choir. By Oswald W. S. McCall. 15 pages. Price, 35 cts.

From the Methodist Book Concern, New York, Cincinnati, Chicago:

Income, Outgo, and the Kingdom of God. A Study in Personal and Family Economics. By Samuel E. Carruth. 62 pages. Price, 25 cts.

Living and Working in Our Country. A Unit in Week-day Religious Education for Christian Citizenship Series for Grades Five and Six. By Edna M. Baxter. 199 pages, 5½×8½. Price, \$1.00.

From Meador Publishing Company, Boston, Mass.:

From Son-Lit Shores. By James Falk. 200 pages. Price, \$2.00.

The Last Struggle. By Rev. J. Kromolicki. 182 pages. Price, \$1.50.

From the Judson Press, Chicago, Los Angeles, Kansas City, Seattle, Philadelphia:

Yet We Can Hope. By Lee A. Howe, Jr. 156 pages. Price, \$1.50.

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