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Book Review. - Literatur

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Book Review — Literatur

New Chapters in New Testament Study. By Edgar J. Goodspeed. Macmillan Company, New York. 1937. 223 pages, 5½×8. Price, \$2.00.

Written with that grace and charm which we have come to associate with whatever Dr. Goodspeed (professor emeritus of Biblical Greek and chairman emeritus of the Department of New Testament and Early Christian Literature at the Divinity School of the University of Chicago) produces, whether it be an essay in the *Atlantic Monthly* or a learned discussion of some abstruse textual problem, the chapters of this book make delightful reading. As the preface informs us, we are here dealing with the Ayer Lectures of Rochester Theological Seminary for 1937, four in number, to which the author has added four other chapters, treating subjects of a nature similar to those dwelt on in the lectures. The table of contents will serve best to introduce the reader to the volume: 1. Publication and Early Christian Literature; 2. The Place of Ephesus in Early Christian Literature; 3. A New Organization of New Testament Introduction; 4. New Testament Translation and Manuscript Discovery; 5. Why Translate the New Testament; 6. The Original Language of the New Testament; 7. Pseudonymity and Pseudepigraphy in Early Christian Literature; 8. Modern Apocrypha. Everybody who takes pleasure in scholarly research will read these chapters with great interest. They do not discuss doctrinal subjects, but are concerned with historical, critical, and linguistic matters pertaining to the New Testament, its canon, and its manuscripts, furnishing information which it is good for pastors and Bible-teachers to possess. The chapter on modern apocrypha tells about fraudulent works pretending to give authentic and contemporaneous reports on the life of our Savior and the apostles and can be useful to the pastor whose people are troubled by purveyors of such abominable trash. Some of the critical opinions advanced, especially such as betray a modernistic view, we have to reject. Thus we cannot agree that Ephesians is a non-Pauline epistle. Dr. Goodspeed's contention that Ephesus played a far greater role in the history of the early Church than we usually assume, may be correct and deserves close examination. When he reminds us that according to Ignatius's *Letter to the Ephesians* Onesimus was the bishop of the church there and that this Onesimus may be the same as the slave of Philemon, whose cause Paul pleads in the Epistle to Philemon, we cannot deny that the combination has some merit. But to proceed and to hold that this Onesimus may have collected the epistles of Paul and have been the author of Ephesians, an opinion which is tentatively expressed, is an altogether different matter. A conservative Bible-reader is glad to see the fine array of proofs marshaled to show that the fourfold gospel (that is, our four gospels conceived of as a unity) was in existence as early as 125, Ephesus probably being the place where the collection was made. Hardly any one will read the chapters on New Testament Translation and Manuscript Study and on the Original Language of the New Testament (whether, as some contend, it was Aramaic or whether

it was Greek) without much gain for his understanding of these important subjects. All in all, while we deplore the negative views of Dr. Goodspeed, we are grateful to him for his instructive and stimulating discussions.

W. ARNDT

The Epistle of Paul the Apostle to the Ephesians. Studies in the Christian Life. By Harold F. Pellegrin. Zondervan Publishing House, Grand Rapids. 892 pages, 5¼×8. Price, \$3.50.

The author of this very detailed exposition of the Epistle to the Ephesians is a Presbyterian, and this fact colors his interpretation throughout the book. Yet by that wonderful inconsistency which characterizes so many Calvinistic productions, the way of salvation is clearly set forth in connection with many of the amazing statements in which this letter of the great apostle abounds. The Lutheran theologian will be able to use page after page of the exposition to the best advantage of his work in specific situations. But the chief characteristic of the book is indicated in the subhead: *Studies in the Christian Life*. For that is the author's strong point, the application of the apostle's words to the situations of every-day life and problems. To pastors who are working through the Letter to the Ephesians we would suggest that they add this exposition to that of Stoeckhardt, Harrison, and others (e. g., Beyer), so that the special gift which is here evidenced may be utilized also in our Bible classes.

P. E. KRETZMANN

Literary Treasures of the Bible. By Oscar L. Olson, Ph. D. Augsburg Publishing House, Minneapolis, Minn. 48 pages. Price, 50 cts. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Dr. Olson has given us a very delightful booklet, which is worth many times the money which it costs and is worth reading repeatedly. It is true, Christians know that the Bible is beautiful and precious. Many may therefore feel no need of any one's calling their attention to its value. But it is also true that many of its precious gems are overlooked. Even such a man as Luther seems not to have seen all. Wherefore every one who points out to us this or that treasure in this precious Volume merits our gratitude. Dr. Olson tells us of the wonderful and rich information concerning human nature which is contained in the Bible, the wealth of its biography, the delight of its many short stories, the worth of its instruction and direction for the life of young and old, the many eloquent sermons, the exquisite poetry, and the reliable history which we find there. He calls our attention to some of the literary gems in its chapters. Then he would have us note the remarkable influence which this Book has had upon English and American literature; and finally he does not forget to speak of that which is most precious of all. This booklet costs so little, and its content is so helpful, that we wish all our families could put it in some convenient place in the home. May many of our young people find it there and take it up to read it! We are confident that it will win many friends for the Bible, that it will help many a one to see more of the beauty of God's own Book.

M. S. SOMMER

The Heart of the Christian Faith. By Francis Shunk Downs, D.D., pastor of the First Presbyterian Church, Berkeley, Cal. American Tract Society, New York. 1937. 209 pages, 5½×7½. Price, \$1.50.

The teaching of Scripture on verbal inspiration, the person of Jesus Christ, the God-man, the vicarious atonement and *universal* redemption, the resurrection of Christ, and justification by faith is here, in general, ably presented. The language is simple and lucid, unequivocal and vigorous. The fundamental doctrine of the means of grace, however, gets the usual Fundamentalist-Reformed treatment. The author quotes Titus 3, 5 verbatim and still declares that "the Bible does not teach baptismal regeneration." And the teaching that the Gospel and the Sacraments offer and bestow the forgiveness of sins is completely ignored. There is also the old Reformed error on the relation of repentance and faith. And the last chapter, on "Things to Come," contains six pages on heaven and fifteen on the millennium. While Dr. Downs repudiates "the extravagances of the unbalanced enthusiast, he has taken over the general ideology of premillennialism. — Two additional remarks: 1) Dr. C. S. Macfarland states that "Fundamentalism, so far as our major religious bodies are concerned, has almost ceased to be an internal issue." (*Trends of Christian Thinking*, p. 190.) No doubt the Modernists in the Presbyterian bodies would like to ignore the testimony of the Fundamentalists; but publications like the one before us show that the Fundamentalists are not minded to ignore the deceptions and machinations of the Modernists. 2) Occasionally a Neo-Lutheran attempts to discredit the doctrine of verbal inspiration by pointing out that the Reformed use the same language and employ the same arguments as we do. That will not deter us from giving our hearty approval to treatises on the verbal inspiration of the Bible like the one before us, which bases its argument on the plain statements of Scripture. If a doctrine carries less weight because it is held by a Presbyterian, what will become of the teaching on the deity of Christ and the vicarious atonement? And if one rejects the doctrine of verbal inspiration because the insistence on particular Bible-passages is "legalistic and atomistic," he will have to reject the doctrine of the deity of Christ, too.

TH. ENGELDER

Arbeit und Sitte in Palästina. Von Gustaf Dalman. Band V: „Webstuhl, Spinnen, Weben, Kleidung.“ Schriften des Deutschen Palästina-Instituts, 8. Band. Beiträge zur Förderung christlicher Theologie. 2. Reihe. 36. Band. Mit 128 Abbildungen. Druck und Verlag von C. Bertelsmann in Gütersloh. 1937. 396 und XII Seiten 6¼×9½, in Leinwand mit Deckel- und Rückentitel gebunden. Preis, kartoniert: RM. 22; gebunden: RM. 25.

Dies ist nun ein neuer Band in diesem monumentalen Werke, dessen frühere Bände wir sämtlich empfohlen haben, und auch dieser neue Band verdient solche Empfehlung. Es gibt meines Wissens kein ähnliches Werk in irgendeiner Sprache, das so unterrichtet über den im Titel genannten Gegenstand. Das kommt eben daher, daß D. Dalman fast sein ganzes Leben dieser Sache gewidmet und sich nicht nur einige Zeit, sondern jahrelang in Palästina aufgehalten hat und den ganzen Stoff beherrscht, sowohl die biblische Zeit wie die talmudische und die heutige Sitte und Gewohnheit in Palästina. Der vorliegende Band behandelt, wie der Unter-

titel sagt, alles, was sich auf die Kleidung in Palästina bezieht, zunächst die Herstellung, wobei das Material und das Weben, Sticken, Nähen usw. behandelt wird; sodann die einzelnen Stücke der Kleidung selbst, die Männerkleidung, die Frauenkleidung, die verschiedenen Trachten. Und immer werden die drei Gesichtspunkte im Auge behalten: was jetzt Sitte und Gewohnheit ist, was in der Bibel darüber gesagt wird und was für Erklärungen im Talmud gegeben werden. Wir nennen ein paar Beispiele. S. 332 bis 339 wird die Haartracht der Frauen behandelt; S. 340 bis 353 der Schmud, das Schminken und Tätowieren. Dabei kommt auch Jes. 3, wo die Eitelkeit der Töchter Jerusalems geschildert wird, in Betracht, worüber seinerzeit Stöckhardt einmal einen beachtenswerten Artikel im „Lutheraner“ geschrieben und worin er seine Kenntnisse und zutreffende Beurteilung an den Tag gegeben hat. Wenn man dann nach dem Register das Stichwort „Paulus“ aufschlägt, so findet man Verweise auf Pauli Handwerk des Teppichmachens oder vielmehr der Zeltdeckenweberei (S. 18) und eine Ausführung, wie er dieses Handwerk wohl in seiner Heimat Tarsus, deren Gegend durch ihre Ziegenhaarden bekannt war, gelernt hatte und darum bei Aquila und Priscilla in Arbeit trat, Apost. 18, 2, 3. (S. 116). Dann wird noch das Schweistuch erwähnt, Apost. 19, 12 (S. 239, 260). Über die Haartrachten heißt es: „Wenn Isebel ihren Kopf schön macht, um anziehend zu sein (2 Kön. 9, 30), bedeutet das Haarpflege, wie sie Judith nach dem Bade übte, Jud. 10, 3; 16, 19. Weibliche Eitelkeit kann sich im Haarflechten betätigen, 1 Tim. 2, 9; 1 Petr. 3, 3. So wird es immer gewesen sein, obwohl im Alten Testament das Flechten des Haars zu Zöpfen nie ausdrücklich genannt ist, aber wohl Jes. 3, 24 durch das ‚Drehschwert‘ angedeutet wird.“ (S. 337.) Und so könnten wir noch zahllose Beispiele anführen, wo biblische Stellen kurz erklärt werden; denn der Verfasser kennt das Alte wie das Neue Testament, wozu letzteres sein eigentliches Fach ist; er beherrscht das biblische Aramäisch und hat eine Grammatik dieses Dialekts geschrieben, und die heutige arabische Umgangssprache ist ihm ebenfalls ganz eigen. Zu dem Inhalt kommen dann noch 116 ausgezeichnete Bilder, auf Glanzpapier gedruckt (62 Seiten), die teils vom Verfasser selbst, teils von andern, zum Teil auch von der American Colony in Jerusalem aufgenommen worden sind. Am Schluß findet sich ein dreifaches Register, ein Verzeichnis der hebräischen und aramäischen Wörter, sodann eine Liste der arabischen Wörter, wie sie jetzt in Palästina gebraucht werden, ferner ein Verzeichnis der behandelten Sachen und viertens, was besonders gute Dienste leistet, ein Verzeichnis der erwähnten und behandelten Bibelstellen auf 7 Seiten.

L. FÜRBRINGER

Why Do Men Suffer? By Leslie D. Weatherhead. The Abingdon Press, New York, N. Y. 224 pages, 5×7¾. Price, \$1.25.

How to Meet and Master Adversities. By Walter R. Cremeans. The Westminster Press, Philadelphia, Pa. 148 pages. Paper cover, 5×7½.

Living Religion. Manual for Putting Religion into Action in Personal Life and in Social Reconstruction. By Hornell Hart. The Abingdon Press, New York, N. Y. 260 pages, 5×7¾. Price, \$1.50.

We have grouped these three titles together, although the third book has a wider scope, that of teaching a technique for applying spiritual power to personal and social regeneration. Hart's *Living Religion* is a strange mixture of Buddhism, mysticism, pantheism, and a few Christian phrases. According to Hart, Jesus set up fifteen "stringent

requirements for the disciple who was to receive the Spirit and to become fully a member of the Kingdom of Universal Brotherhood" (pp. 11—13). In order to help "regenerate our social order," the following seven steps are advised: Selection (of a subject or problem), relaxation, concentration, invocation, meditation, illumination (the solution of the problem, at least part of it), application. Rather naively the author states that these steps "are not offered dogmatically. It is merely suggested that the reader try out these methods as possible keys to unlock doors hitherto closed. If these keys fail to work for the reader, let him not rest content until he has found the right keys. At all times it is vital that we keep on guard against the error of depending upon a technique rather than upon the reality to which it is designed to lead" (p. 31 f.). Unfortunately the reader is not told how he can depend on a reality to which a technique is designed to lead, while it is just this reality that we are trying to find.

Both Weatherhead and Cremeans claim to approach the problem of suffering and adversities from the standpoint of Christian psychology, and both woefully misunderstand and misrepresent Christianity. Neither knows and understands the fundamental doctrines of sin and grace, of God's holiness, of Christ's vicarious atonement. Jesus is no more than an example of the correct attitude toward suffering. By this attitude He redeemed the world, and all who take His attitude toward suffering will "by that secret alchemy of Jesus make their pain also redemption" (Weatherhead, p. 150).

After reading these books, one turns with deeper appreciation to Paul's "solution" of this problem, offered, e. g., in Rom. 8:18—39; and Paul's Christ is not merely a redemptive example, but the vicarious Sufferer, Gal. 3:13; 4:4, 5.

TH. LAETSCH

Geschichte der alten Kirche. Von Hans Lietzmann. 2. *Ecclesia catholica*. Verlag von Walter de Gruyter & Co., Berlin und Leipzig. 1936. VIII und 339 Seiten. Preis: RM. 4.80.

Dies ist der zweite Band eines Werkes, das in etwa fünf Bänden den Zeitraum von Christi Geburt bis gegen 600 umspannen soll. Dieser Band bringt die Geschichte der Kirche bis etwa 260, bis zum Ende der ersten allgemeinen Christenversammlung unter Decius und Valerian. Der Verfasser ist der bekannte deutsche Kirchenhistoriker D. Hans Lietzmann, Harnacks Nachfolger in Berlin. Der erste Band erschien im Jahre 1932 und wurde rezensiert in dieser Zeitschrift Jhrg. V, 973 f. Was dort gesagt wurde, will ich hier mit noch stärkerem Nachdruck wiederholen. Um dem Leser eine Andeutung von dem reichen Inhalt dieses Buches zu geben, seien die Kapitelüberschriften angeführt: 1. Das römische Weltreich im zweiten und dritten Jahrhundert. 2. Die Kirche. 3. Das Neue Testament. 4. Glaubensregel und Theologie. 5. Der Kultus. 6. Das Christentum und die Welt. 7. Die Apologeten. 8. Kleinasien und der Montanismus. 9. Gallien. 10. Afrika. 11. Rom. 12. Syrien und sein Hinterland. 13. Ägypten. Der Zeitraum dieses Bandes ist für die Kirchengeschichte besonders wichtig, weil er die Entwicklung des monarchischen Episcopats bringt; und da liegt die Wurzel des römischen Primats. Dies wird im zweiten Kapitel, von der Kirche, trefflich ausgeführt. Immer wird die politische und soziale sowohl wie die religiöse Lage unter den Juden und im römischen Reich dargelegt; und man sieht, wie zu-

Rände in der Welt ihren Einfluß auf die Entwicklung der Kirche gehabt haben und umgekehrt. Das alles in klarer, einfacher Sprache; das möchte man besonders betonen; das kann nicht von allen Büchern gesagt werden, die heutzutage von Deutschland zu uns kommen. Doch ist es mir fraglich, ob die Beurteiler mit Recht behaupten können: „Die Darstellung setzt nichts, was zur Sache gehört, als bekannt voraus. . . . Das Buch ist daher nicht nur für den Gelehrten bestimmt, sondern wendet sich an alle Gebildeten, denen das Christentum in der Gegenwart ein Problem ist.“ Wenn das in Deutschland zutrifft, dann wird dort in Schulen, Hochschulen und Universitäten mehr Kirchengeschichte getrieben als hierzulande. Viehmanns Geschichte ist nicht geschrieben für solche, die sich so schmerzlos ein bißchen Geschichtsfirnis aneignen wollen, mit dem sie glänzen können; jedes Kapitel setzt Vorstudien voraus und erfordert weitere Studien. Für den jedoch, der sich ernstlich für Kirchengeschichte interessiert, bietet Viehmann in gedrängter Kürze eine Fülle von Material zu weiterer Arbeit, eine Zusammenfassung aller Resultate neuer Geschichtsforschung. Freilich darf man auch bei diesem Bande nicht vergessen, was vorher erwähnt worden ist, daß Viehmann „modern“ ist. Daher kommt es, daß öfters bloße Annahmen, Hypothesen, als gesicherte Ergebnisse neuer Geschichtsforschung angeführt werden. Es wird darum auch nicht überraschen, daß Kapitel 3, „Das Neue Testament“ vom Standpunkt des bibelgläubigen Christen, einfach schlecht ist; ja, ich meine, nicht nur von dem Standpunkt aus; jedes reelle Geschichtswert sollte klar anzeigen, ob eine Behauptung tatsächlich bewiesen werden kann oder nur auf Vermutungen und subjektiven Schlussfolgerungen beruht; das ist hier nicht immer der Fall. Auch sonst zeigt sich mehrfach die Einwirkung ungläubiger Bibelkritik. Daniel wird zum Zeitgenossen des Polybios und der Makkabäer gemacht (S. 39); die jungfräuliche Geburt Jesu ist eine Vorstellung antiker Naturreligion, vermutlich ägyptischer Herkunft, die im hellenisierten Judentum auf die Bibel angewendet wird, und es ist deutlich, wie ein aus solchen Kreisen stammender Christ das Prophetenwort Jes. 7, 14 verstehen mußte (S. 114 f.); und anderes mehr. Man vergesse also nie die Tendenz des Verfassers; dann kann man Viehmann mit großem Gewinn studieren. — Es ist erfreulich, daß der erste Band bereits in englischer Übersetzung erschienen ist und somit auch weiteren Kreisen dienlich wird: *The Beginnings of the Christian Church*, by Hans Lietzmann. New York: Charles Scribner's Sons, 1937. 406 pages. \$4.00. T h e o. H o y e r

The Preacher of Today. By John A. Morrison. The Warner Press, Anderson, Ind. 136 pages, 5×7½. Price, \$1.00. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Any book that will make preachers think of the importance of their calling and arouse them to preach better sermons we heartily recommend. *The Preacher of Today* is such a book. It tells us that “in all our Christian history every period of spiritual virility has been marked by pulpit vigor” (p. 9), that “recent surveys in matters of ministerial training would seem to indicate that the ministry of America is not keeping step with the general educational advance of our people” (p. 32), that, when the young preacher “enters upon an extended course of ministerial training, he is entering upon no road of roses” (p. 34), that “a bookless parsonage is evidence of a shiftless parson” (p. 39), that “it is imperative that the preacher be gifted with the faculty of clear thinking”

(p. 59), that the "fault of being uninteresting is a most grievous one on the part of most of us preachers" (p. 89), that "it is not the function of the Bible or of true religion to clear up all mystery" (p. 116), but that this should not "spoil the preacher's sense of certainty" (p. 116). The author also has a chapter on "The Queen of the Parsonage."

The religious convictions of the author are not very apparent. He does not seem to believe that any man is "wholly bad" (p. 112). To him the faith that overcometh the world is "faith in humanity" (p. 86). Strict denominational lines he does not appreciate; he is a unionist (pp. 10, 79). But he does say that "cock-sure Modernism has been found to be a house of straw"; nevertheless he says that "a blatant, pugnacious Fundamentalism has been too shallow to reach the soul's deepest need" (p. 10). These are definite statements; yet they just as definitely do not state what the author's theology really is. The impression he makes is that he would neither be too heretical nor too orthodox. Since, however, the book contains little or no theology but gives good *practical advice* in reference to preaching itself, we recommend the book. A careful study of the chapter "The Preacher—His Most Grievous Fault" is in itself worth the price of the book.

The author, John A. Morrison, has been for twenty years an educator, during which time hundreds of young ministers have gone forth from his classes. He is a member of the faculty of Anderson College and Theological Seminary, Anderson, Ind.

J. H. C. Fritz

Christianity and Sex. By Richard C. Cabot, M. D. The Macmillan Company, New York, N. Y. 78 pages, 5×7½. Price, \$1.00.

The chief value of this little book, the price of which seems rather high, lies in its criticism of modern methods in dealing with the sex problem. Regarding information on sex matters, he says: "If a knowledge of facts could make people behave themselves, medical people generally would be the leaders of the world in this matter; but they are not." (P. 8.) "As a medical man I have been dealing with such disasters for forty years, and I cannot recall a case in which any man or woman has done wrong or got into trouble because of ignorance of facts." (P. 10.) On page 15 he speaks of "our sense of the terrific bulk of evil confronting us and the feeling that 'something must be done,' and done at once and done for everybody. That is true, in so far as it is possible. . . . But I think if we are Christians, we need to be modest about anybody's ability to accomplish in the wholesale a change that is to effect anything as deep as character and virtue. It is easy to give lectures; it is very hard to produce any great effect on anybody by talking." "Education as the imparting of life by greater life—that surely is the remedy for this and all other evils." (P. 11.) In chapter 2 he speaks of the consecration of affections as the surest way to solve this vexed problem. Yet unfortunately, while speaking of Christianity, the author seems not to know what Christianity actually is; at least he never once speaks of the atoning sacrifice of Christ as the dynamics of true morality and chastity, since this sacrifice makes it possible for every believer to become a temple of God, a member of the body of Christ and thus furnishes the most powerful incentive to chasteness and sexual

purity, 1 Cor. 6:12—20. We wonder if the author ever read Eph. 5:22—33. It seems to us that, if he had, he would not have done Paul the injustice of describing him as one "who could find nothing better to say of marriage than 'It is better to marry than to burn.'" **TR. LAETSCH**

Christian Citizenship. By Dr. Theodore Graebner. An essay read before the convention of the English District, Ev. Luth. Synod of Missouri, Ohio, and Other States, June, 1937. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.

This is a study in good citizenship. The state considers him a good citizen who, guided by the light of reason, practises the *iustitia civilis*. But he who practises Christian citizenship contributes a great deal more to the welfare of the state than the patriotic heathen is able to do. And this essay impresses upon us the duty to examine the civic, economic, political questions that confront us in the light of God's Word and to act accordingly. The author believes that "it has been sufficiently emphasized that our Church is not indeed in politics; today the emphasis must be laid upon the obverse of the medal." That does not, however, mean that the Church should "go into politics." We have no business to "form a Lutheran bloc as we have long since had a Catholic, a Masonic, a Sabbatarian, a Pacifist, and a Prohibition bloc, each guided by denominational teachings." What does it mean? "The Christian individual, the church-member as a citizen, has a duty to make his influence felt throughout the political body. You cannot absolve him from the duty of serving *under the guidance of a Christian conscience* as a voting citizen and as an office-holder." We certainly need to be reminded of our obligations towards the state no less than of our obligations toward the family and the Church. — Certain nice problems will indeed come up when the civic and political activity of the Christian is discussed. We need to watch our step particularly in this field. It calls for earnest, conscientious examination and study. And the present study in good citizenship deserves earnest, conscientious study. **TH. ENGELDER**

Sermons on Sin and Grace. Edited by Henry J. Kuiper, minister of the Christian Reformed Church, Grand Rapids, Mich. Zondervan Publishing Co., Grand Rapids, Mich. 112 pages, 5½×8. Price, \$1.00.

This is the first of a series of five volumes of sermons on the doctrines of the orthodox Reformed Church, based upon the Heidelberg Catechism, which is closely followed. The four other volumes that are planned will contain sermons on the Apostles' Creed, the Ten Commandments, and the Lord's Prayer. The purpose of these Catechism sermons is stated as follows: to provide devotional material for home-reading, to supply sermons for "reading services," to aid pastors in writing Catechism sermons, and to present the Reformed faith to wider circles of evangelical Christians. The authors belong either to the Reformed or to the Christian Reformed Church, and since they adhere loyally to the old faith, their sermons are deeply doctrinal and thoroughly orthodox from the Calvinistic point of view. The sermon on "saving faith" thus treats the three topics: the necessity, the essence, and the object of saving faith. But the sermon, while stoutly affirming the *sola gratia* (repudiating

Arminianism and Pelagianism), teaches a "limited atonement," "Christ's sacrifice being sufficient for all people, but not efficient for all" (p. 101), so that "not all men are saved by Christ" (p. 103). This may serve as an example of the Reformed faith, here taught and defended, the sermons being distinctively Calvinistic in doctrinal content. They are interesting also for Lutheran pastors, to whom the various approaches in these Catechism sermons may be of help in constructing their own Catechism addresses. After the foul deluge of modernistic preaching which in the past we have had to endure it is very gratifying to know that once more earnest Christian ministers are coming out with "sermons on sin and grace."

J. T. MUELLER

When Do Teachers Teach? By D. S. Campbell, Ph. D., professor of Education, George Peabody College for Teachers. The Sunday-school Board of the Southern Baptist Convention, Nashville, Tenn. 110 pages, 4¾ × 7½. Price: Cloth, 60 cts.; paper, 40 cts. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

In nine brief but meaty chapters (Why teachers teach; teachers should know what teaching is; teachers should know their learners; teachers should know what they would teach; teachers should know how to teach; teachers should secure and use the interest of their learners; teachers should provide suitable learning activities; teachers should plan their teaching; teachers should test their teaching) Dr. Campbell, an experienced teacher himself, presents, in the spirit of true reverence and piety, the fundamentals of successful Sunday-school teaching. While we have in our own circles a number of good manuals for our Sunday-school teachers, we are sure that no pastor will regret the purchase of this new guide for good teaching for his Sunday-school library. The "teaching suggestions" and "topical outlines" appended to each chapter furnish excellent topics for discussion. We recommend this little book to our pastors and teachers for careful consideration.

J. T. MUELLER

Evangelisch-Lutherischer Hausfreund-Kalender 1938. 54. Jahrgang. Begründet von D. Otto Wiskomm. Herausgeber: D. Martin Wiskomm, Berlin-Zehlendorf. Verlag und Druck von Johannes Herrmann, Zwickau, Sachsen. 120 Seiten. Preis: 25 Gts. Zu beziehen vom Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Dies ist der Kalender unserer Brüder in der europäischen Freikirche. Außer der Namenliste der Beamten und Glieder der verschiedenen Freikirchen, etlichen Gedichten und kürzeren Artikeln und Erzählungen enthält er drei längere Artikel: einen von D. Wiskomm über eine Predigt, die Luther auf der Koburg gehalten hat, während die lutherischen Fürsten und Theologen zu Augsburg auf dem Reichstag waren; einen langen und anschaulichen Bericht über Lebensweise, Zustände und Mission in Brasilien von P. Kemner, der früher selber Missionar in Südamerika war; und einen dritten Artikel über „Große Erfinder und das Christentum“, der aber zum größten Teil Leben und Arbeit Dr. C. W. Paul Sep-landts beschreibt, des Kassenführers der Freikirche, der mit seinen mehr als 400 patentierten Erfindungen gewiß unter die großen Erfinder gerechnet werden darf.

Theo. Höper

Lutheran Annual 1938. Price, 15 cts.

Amerikanischer Kalender fuer deutsche Lutheraner 1938. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

It seems superfluous in a magazine for the clergy of the Missouri Synod to do more than mention the titles of these two annuals; yet the booklets are of such a character that, as Dr. Engelder said in his review in 1935 (*C. T. M.*, VI, 159), they deserve better treatment. A great deal of thought has gone into the make-up of the annuals, as they include in their pages so many things that are really indispensable for a member of our Church. Of particular interest on the twenty-four pages of reading-matter is an article on the statistics of the Missouri Synod and of the Synodical Conference and one on the centennial of the Saxon immigration, by Prof. W. G. Polack in the English, by Rev. E. Eckhardt in the German edition.

THEO. HOYER

Light and Strength Calendar 1938. The Lutheran Book Concern, Columbus, O. Price, 60 cts. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This calendar, consisting of brief meditations on a Scripture-passage concluded with a prayer, has an offering for every day of the year. The meditations are printed on separate little sheets of paper and placed in an attractive container, which is to be hung on the wall. As far as I have read them, they are Scriptural, helpful, and edifying.

W. ARNDT

Kantskalender für evangelische Geistliche 1938. In Nachfolge von Joh. Schneiders fortgeführt von Paul Troschke. 65. Jahrgang. Verlag von C. Bertelsmann, Gütersloh. In Leinwand mit Goldtitel gebunden. Preis: M. 1.80.

Dieser schön ausgestattete Kalender ist zunächst für deutschländische Verhältnisse bestimmt, läßt sich aber überall gut gebrauchen. Er bietet für jeden Tag einen Bibelsezettel, druckt für jeden Tag zwei Bibelsprüche ab, gleichsam als Lesungsworte, gibt Gedenktage aus Kirche und Welt an und enthält genügend Raum für Notizen und Eintragungen. Es ist der schönste Taschen- und Notizkalender, den wir kennen.

L. FÜRBRINGER

A Survey of Classical Roman Literature. By Dean Putnam Lockwood, Ph.D. Two volumes, 5½×8¼. Vol. I, 334 pages; Vol. II, 383 pages. Prentice-Hall, Inc., Publishers, New York. Price of each volume, \$2.50. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

In spite of all the efforts of certain educators to eliminate Latin from the course of study of high schools and colleges, it still remains a most important subject, and rightly so. The treasures of thought laid down in its literature still challenge and stimulate the minds of all those who are looking for beauty, power, and depth. And for the theologian in particular the subject of Latin ought to hold a particular interest, since some of the greatest treasures of theology were given to the world in that language, from the days of Jerome and Augustine to those of the Lutheran dogmatists of the sixteenth and seventeenth centuries. It is hardly possible to be a well-informed Lutheran theologian without a

good working knowledge of the language. Hence we still teach and drill Latin in our preparatory schools and emphatically encourage its use in studying some of the greatest theologians of the past. And one of the best ways for a pastor to keep his interest in Latin alive is to have in his library one or more books which will stimulate him to delve into the riches of Latin literature. To this end the set of two books by Dr. Lockwood will serve excellently well. The author has succeeded in putting into the small compass of somewhat more than 500 pages of text, with somewhat more than 200 pages of notes, the gist of the Latin literature arranged into six periods. The introductory remarks to each period are brief and to the point as are the biographical remarks preceding the excerpts offered from the writings of the great masters. The following paragraph in the preface of Vol. I well represents the idea in issuing the set: "Frankly, the present *Survey* is designed to be at once a finishing course for those — and they are the great majority — who will take no more Latin and an orientation course for those who will continue their study of the subject and will either delve deeper in the classical field or extend their range of work into the patristic or medieval or modern domains of Latin literature." Here we meet old friends, such as the "Messianic" *Eclog* of Vergil and the letter of Pliny the Younger referring to the Christians of Nicomedia; but we are introduced also to others whom we probably knew by name only, and we find them to be most agreeable writers. We heartily recommend this set to all such as still love their Latin.

P. E. KRETZMANN

Eingegangene Literatur

Luthertum für Oktober 1937 hat einen längeren Artikel von Paul Althaus-Erlangen über „Der Herr ist es, der mich richtet. Zur Besinnung über 1 Kor. 4, 4.“ An zweiter Stelle finden wir einen Bericht von Dr. Franz Fischer-Wien über die beiden Weltkonferenzen zu Oxford und Edinburgh. — In Theologie der Gegenwart bespricht Prof. D. Heinzelmann-Halle die Fülle der deutschlutherischen Neuererscheinungen auf dem Gebiet der systematischen Theologie. — In der Novembernummer von Luthertum wird der Artikel über die Weltkonferenzen zu Ende geführt, und Paul Holz bringt eine Arbeit über „Das Alte Testament und unsere Verkündigung“. Dazu kommt ein kurzer Artikel von Simon Schöffel über „Offenbarung Gottes im heiligen Abendmahl“.

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