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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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ARCHIVE

Book Review. — Literatur.

Paul of Tarsus. By *T. R. Glover*, Fellow of St. John's College, Cambridge, and Public Orator in the University. Richard R. Smith, Inc., New York. 1930. Price, \$1.00.

One must read with care the books of a man who is welcomed as a lecturer at the University of Chicago and the Pacific School of Religion. But it is a pity that the learning here displayed and the ability here shown was not used in the interest of orthodox Christianity. There is much fine historical material, but there are also many aberrations and serious mistakes. The reviewer took up the book with some hopes that he might be wrong in his anticipations. But he was severely disappointed. Where the belief in the inspiration of the Bible is lacking, no part of the structure of teaching will show any definite outline. If a book is written from the standpoint of the acceptance of modern religious philosophy and the science of comparative religions, it is bound to show its subjective tendencies. It is the *proton pseudos* of the book, on the inspiration, that makes its conclusions inadequate in the majority of cases. If one intends to treat the Bible like any other book, it would be best not to treat it at all. Chapters IV and V are especially disappointing, since the author here missed his chance of setting forth the fundamental truth of Christianity, that of the salvation of a poor sinner through the merits of Jesus Christ alone.

P. E. KRETZMANN.

The Doctrine of God. By *Albert C. Knudson*, Dean of Boston University School of Theology and Professor of Systematic Theology. The Abingdon Press, New York. 434 pages, 6¼ × 8¾. Price, \$3.50.

This is the first of two volumes in which Dr. Knudson intends to present the entire material of dogmatic theology. The second volume will be entitled *The Doctrine of Redemption* and will deal with the world, man, sin, and salvation through Christ. The present volume is divided into two parts, one dealing with the "Province of Theology" and the other, with the "Doctrine of God." To the first part the author devotes 199 pages, or practically half of the book. In presenting his views, Dr. Knudson proceeds in a clear, scholarly, and thorough manner, and it is refreshing to note his departure from the superficial way in which the subjects of theology are usually treated to-day. However, the writer is not an exponent of Christian theology. He is a mediating liberalist, strongly influenced by Schleiermacher and Ritschl, especially by the former, whose rationalistic theology is reproduced and defended throughout the treatise with much enthusiasm. Dr. Knudson, following Schleiermacher, holds that "authoritarianism (that is, belief in the Bible as the only source and norm of faith) belongs to the past. Progressive Protestant theology has set it aside," p. 15. Yet theology cannot renounce metaphysics, which has to do with God, without ceasing to be theology. The supernatural in theology must therefore be retained and "grounded philosophically." Accordingly, he defines theology as "the systematic exposition and rational justification of the intellectual content of religion," p. 19. Religion itself has three positive essential elements, namely, trustful dependence upon a Higher Power, a longing after life or redemption, and implicit alliance with the

moral ideal, p. 45 ff. It differs from magic and mythology in that it ascribes to the world of spirit a rational and ethical character, p. 51. Hence it also has a rational content. The religions of the world reduce themselves essentially to two: the prophetic-Christian and the Buddhistic-Oriental, p. 118 f. Both, however, contain religious values. Christianity is the absolute religion in the sense that in Christ we have an actual revelation of God, and this revelation "is the highest known to men," p. 117. The difference between Christianity and other religions is therefore only one of degree. However, absoluteness cannot be ascribed to the entire system of Christian doctrine, but only to its "essence," p. 123. This essence of Christianity cannot be defined, since it varies according to the subjective view of the individual; but if a person is "a Christian believer, he will naturally find its essence *in some ideal that appeals to the thinking man of to-day* and that has about it the ring of permanence," p. 123. This "essence" of Christianity is the modern substitute for the "infallible Book or infallible Church of the past," p. 123. The norms of theology are the "highest insights of reason," p. 173. "There is no external standard of truth. The only standard is within the human mind itself," p. 173. Of course, "in a special and preeminent sense" the Bible is still the source and norm of Christian belief, for "in it we have the earliest and most trustworthy record of that unique revelation of God which was mediated to the world through Jewish and early Christian history," p. 175. Hence "to this record we must go for the original documents of our religion, for its classic expression," p. 175. To this principal source may be added three supplementary sources: "the Church, natural reason, and Christian experience," p. 187. The method by which the theologian determines truth is the critical method that "begins with an inquiry into the subjective conditions of knowledge or belief and that makes this inquiry basal," p. 189. In its practical application this method becomes speculative, especially since "the Christian system needs to be brought into harmonious relation with the general field of philosophy," p. 198.

These are some of the basic principles of the author's *prolegomena*. The theology produced on the basis of such premises is, of course, altogether rationalistic and unscriptural, as the reader perceives at once as he studies the author's exposition of the "doctrine of God." What he teaches as doctrine of God is not the Scriptural doctrine of God, but a doctrine of God which reason suggests and asserts. The writer indeed speaks of God's existence, absoluteness, personality, attributes; but all these facts are considered and expounded on the basis of rationalistic axioms, and not once does he quote Scripture as the true source of Christian doctrine. Nor can he rightly cite the Word of God to support his subjective theology, in which there is left only the terminology, but not the content of Christian theology. He rejects "traditional and orthodox Trinitarianism," p. 410. Yet he holds that for various reasons the doctrine of the Trinity should be retained within the Church, for it symbolizes the richness of the idea of God and proves God's "Christlikeness," whatever that may mean. He has the impudence to assert: "What the Trinitarian theologians were fundamentally concerned about was a new ethical conception of God. They affirmed the deity of Christ in order to make certain the Christlikeness of God. If this conception of God is granted, we have the heart of the

Trinitarian doctrine and for practical purposes need nothing more," p. 427. Again, "the Trinitarian doctrine does unquestionably dramatize the divine love in a way that appeals to the imagination and that makes it an effective symbol of the divine grace," p. 428.

Dr. Knudson's "doctrine of God" is both a failure and a fraud. It fails to present true Biblical theology and yet pretends to be a text-book of Christian doctrine. The author recognizes no inspired Holy Scripture, no Holy Trinity in the sense of the Bible, no deity of Christ as our Lord Himself testified of His deity. If he retains the terminology of sacred theology, this is done only to mislead simple believers to assume that modernistic "Christianity" is still Christian, whereas in reality his dogmatics is a mockery of the divine truths of the Word of God. We record this with sorrow, for the author's learning (he is a graduate of Jena and Berlin, and by the latter was honored with the title of Th. D. *pro merito*), insight, and ingenuity might have been well used for the exposition and defense of true theology, which he claims to teach, but which most insidiously he undermines and destroys.

J. T. MUELLER.

The Revolt Against Dualism. An Inquiry Concerning the Existence of Ideas. By *Arthur O. Lovejoy*. W. W. Norton & Co., Inc., New York, N. Y. 325 pages, 5¾×8¾. Price, \$4.00.

Dualism, as defined on the jacket of this volume, is "the concept of subjective appearance and objective reality." A little more simply: Is there an existence, in and by themselves, of things and of my thoughts about things? At bottom there is the fundamental distinction between spirit and matter and between mind and body. Is the world to be conceived under one principle only, that of matter? Then we have Materialism. Does nothing real correspond to the objects of sense; are my ideas about them the only true realities? Then we have another monism, this time Idealism. Do matter and mind both exist? Then, what are their relations to each other? By what possible explanation can I assume that they interact? This Dualism of mind and body — of physical realities or things and events, and mental realities, or ideas — Professor Lovejoy's book treats. The author is Professor of Philosophy in Johns Hopkins University and together with Professors McDougall, Sheldon, and J. B. Pratt represents the American reaction against the materialistic denial of mind. He has given us lucid discussions of Pragmatism and Behaviorism and now, in the *Revolt Against Dualism*, takes up the systems of Whitehead, Russell, and others and the changes which they represent and to which they point, in modern speculation on the rival propositions of Monism and Dualism. His discussion of this theme offers a survey of the history of metaphysics during the past three centuries and an evaluation of the systems now dominant in America and England, especially of the New Realism. Fascinating and sometimes tantalizing vistas are opened up for the study of those theories of relativity in which the most abstruse ontological speculation contacts with the realities of science, especially in the field of radioactivity. Professor Lovejoy does not, of course, trace out these relations, his theme being limited to the strictly metaphysical viewpoint of the speculations which until recently were regarded as destructive of the old ideas of a Dualism of mind and matter. That this

revolt has been unsuccessful, that neither the American Neo-Realists nor Whitehead nor Russell have succeeded in avoiding the Dualism against which they contend, is conclusively brought out in this volume. It is the latest word on the present status of modern philosophy in its relation to the new physics, on the one hand, and to the older critical and dogmatic systems, on the other. It appears to justify a statement made some years ago by Professor Pratt in his book *Matter and Spirit*: "No more hopeful point of attack upon the ultimate problems of metaphysics could be found than here, in the relation of mind and body. The whole question of matter and spirit centers, as it were, within our very organisms. A study of this problem therefore and a serious consideration of Dualism and all that it involves could hardly fail to open up new and enticing vistas of investigation, fresh and fruitful problems for further study." For one thing, such books as those of Lovejoy and Pratt, and, of course, McDougall, sound the death-knell of mechanism and withdraw the last scientific support from the various materialistic systems also in the fields of biology and psychology. This is the principal value of such discussions as here referred to, for the professional theologian.

THEODORE GRAEBNER.

Men Who Made the Churches. By *Paul Hutchinson*. Cokesbury Press, Nashville, Tenn. 212 pages, 5×7½. Price, \$1.50.

This book contains eight biographical sketches, of the following men: Martin Luther, Oliver Cromwell, John Knox, John Bunyan, George Fox, John Wyclif, John Wesley, and Alexander Campbell — men "who gathered up in their career the working forces which produced" new churches. The author's style is fresh and fluent. He draws a fairly complete picture of his chosen characters. His book makes interesting reading. Pastors will find it a handy volume for reference in preparing lectures for young people's societies, and the like. The author's theological viewpoint is not Lutheran.

W. G. POLACK.

Kann auch ein Pastor selig werden? Ernste Gedanken für Seelsorger und alle, die an andern Seelen arbeiten. Von *Dietrich Vorwerk*. Verlag: Friedrich Bahn, Schwerin in Mecklenburg. 115 Seiten 5×7½. Preis: M. 2.80. Zu beziehen durchs Concordia Publishing House, St. Louis, Mo.

Vor vielen Jahren las ich in der trefflichen Abhandlung D. Adolf von Harlek' über „Christentum und Dichtkunst“ ein Wort aus Paul Anton's Pastoral-sentenzen, daß ich mir abgeschrieben und besonders gemerkt habe. Dieser ernste Theolog, allerdings aus der pietistischen Schule, schreibt in der 104. Sentenz: „Weil man immer mit heiligen Sachen umgeht, so gewohnt man derselben endlich, und ist niemand mehr in Gefahr der Heuchelei als der geistliche Stand.“ Das ist gewiß ein Wort, das allen Predigern und Theologen durch Herz und Gewissen fahren sollte. Und an dieses Wort dachte ich, als ich die neue Auflage von Vorwerk's „Kann auch ein Pastor selig werden?“ zur Hand nahm. Ich habe das Büchlein schon vor zwanzig Jahren gelesen, als es mir zum erstenmal zu Gesicht kam. Jetzt hat es seine sechste, neubearbeitete Auflage erlebt. Es ist eine gewissenhaft bearbeitete Schrift. Das sage ich, obwohl ich an ihr auch Ausstellungen zu machen habe und Sachen darin finde, die verkehrt sind. Von der heiligen Schrift heißt es: „Die Bibelkritik hat uns gezeigt, daß wir an der Bibel nicht einen papiernen Papst haben, sondern ein machtvolles Zeugnis von den Taten Gottes. Nicht ein un-

fehlbar bis auf jeden Buchstaben inspirierter Kodex ist unser Glaubensgrund, sondern Gottes Heilstaten in Jesu und in der ihm vorangehenden und nachfolgenden Offenbarungsgeschichte" (S. 75). Das ist die falsche moderne Inspirationslehre. Darum heißt es auch an anderer Stelle: „Vom inneren Leben Jesu aus empfangen die heiligen Schriften ihre Autorität zurück, weil und sofern sie Christum treiben" (S. 76 f.). Das ist ein falscher Standpunkt, dem ein falschverstandenes Lutherwort zugrunde liegt. Von den Bekenntnissen unserer Kirche sagt der Verfasser: „Die reformatorischen Bekenntnisschriften leben nicht im Volke; sie sind zu theologisch oder zu lang" (S. 80). Aber wie steht es mit dem Apostolikum und dem Kleinen Katechismus Luthers? Da sagt der Verfasser ganz richtig: „Kein Satz des Apostolikums hat durch moderne Wissenschaft an Wahrheit verloren.“ Er fügt jedoch dann gleich hinzu: „Aber gefragt darf werden, ob wir Gott nicht bitten sollen um ein Bekenntnis, welches das Apostolikum nach der subjektiven Seite ergänzt, welches zum Ausdruck bringt, durch welche Gewissenserfahrungen der reformatorische Glaube entsteht" (S. 80). Aber gerade der Kleine Katechismus, der vom ersten Hauptstück zum zweiten übergeht, beantwortet diese Frage. Der Verfasser lehnt zwar im Werke der Befehung den Semipelagianismus ab, wenn er sagt: „Diejenigen, welche die Befehung teils zur menschlichen, teils zur göttlichen Tat machen möchten (ähnlich den Semipelagianern), sagen: Halb ist es der Ruf des Vaters, der das Kind vom Abgrund hinwegzieht, halb das Entgegenkommen des Kindes, welches dem Vater zustrebt" (S. 19). Aber er gebraucht dann doch Bilder und Ausdrücke, die nicht richtig sind. Der Verfasser ist landeskirchlicher Theolog, Pfarrer an der Andreaskirche in Dresden und außerordentliches Mitglied des sächsischen Landeskonsistoriums. Und doch möchte ich dieses Buch gern auch von unsern Pastoren prüfend gelesen sehen, weil es so viel Ernstes und Gutes enthält, ernste Mahnungen und Warnungen. Wir geben kurz den Inhalt an. Nach einem Vorwort kommt ein poetisches Zwiegespräch: „Kann auch ein Pastor selig werden?" und dann die folgenden Kapitel: „Die Seligkeit der Pastoren. Befehung und Bewährung der Pastoren. Der seligmachende Glaube und der Geist unserer Zeit. Charakteristik des Geistes unserer Zeit. Hindernisse für den seligmachenden Glauben und das pfarramtliche Wirken der Pastoren, welche in dem geschilderten Charakter der Zeit enthalten sind. Segnungen für den seligmachenden Glauben und das pfarramtliche Wirken der Pastoren, welche in dem Charakter des Geistes unserer Zeit enthalten sind, und Winke zur Überwindung der Hindernisse. Kleine Feinde und Freunde." Wir teilen einige Ausführungen mit, bei denen der Verfasser sich selbst immer mit einschließt. „Eine Gewissensfrage an den Leser und an den Verfasser dieses Buches: Hat jeder von uns die Gewohnheit, täglich für seine Gemeindeglieder zu beten, und zwar nicht nur so im allgemeinen, sondern namentlich, mit brennender Hirtenliebe? Hat jeder von uns ein Seelenregister, das er bei seinen Fürbitten sorglich und barmherzig zugrunde legt? Der beste Teil der Seelsorge wird im Gebetskammerlein getan" (S. 35). Nachdem er von der persönlichen Bibellektüre, dem persönlichen Gebet, von guten Büchern usw. geredet hat, sagt er: „Aber wenn auch Bücher einem Freunde und Seelsorger werden können, wenn auch der Prediger sich selbst ein Seelsorger sein soll, wenn auch Gott, der unsichtbare Seelsorger, für jeden Pastor erreichbar ist, wichtig sind doch auch sichtbare Seelsorger. Ein Pfarrer soll zusehen, daß seine Frau ihm eine Seelsorgerin sei. Dann muß es freilich eine Frau sein, die ihren Mann nicht blind vergöttert, alle seine Predigten schön findet, alle seine Maßregeln gutheißt, sondern vielmehr ihr Gewissen braucht und ihrem Manne das Gewissen schärft, eine Frau, die mit ihrem Manne das Gebet zu zweien liebt und sucht" (S. 38).

Sodann redet er davon, daß ein Pastor Seelsorger haben kann an seinen Gemeindegliedern, und sagt im Anschluß daran: „Ein Pfarrer soll sehen, daß er in einem Amtsbruder oder in mehreren Amtsbrüdern Seelsorger und Beichtiger findet. Einer unserer gesegnetsten Geistlichen hatte immer einen amtsbrüderlichen Seelsorger, von dem er sich beraten ließ, und er nahm in seiner kindlichen Demut wohl auch seinen unordinierten Vikar zum Seelsorger“ (S. 38). Er wendet sich gegen die Modeprediger, bei denen „das Salz des Wortes Gottes durch den Zucker der Sentimentalität ersetzt wird“, und schärft ein: „Wer Menschen zur Seligkeit führen will, der muß ihnen den Weg zur Seligkeit zeigen, nicht die Blumen, die am Wege blühen“ (S. 65). Der Verfasser hat auch die besondere Gabe, durch kurze, pointierte Gegenüberstellungen richtige Gedanken zum Ausdruck zu bringen. Wenn er von den Hindernissen für Glauben und Wirken der Pastoren in unserer Zeit redet, sagt er treffend: „Die immense Steigerung des modernen Verkehrslebens bringt leicht eine ebenso große Verkümmerng des Verkehrs mit dem himmlischen Vater zustande“ (S. 54). In bezug auf die vielen Versammlungen heutzutage sagt er kurz und gut: „Versammlungen sind oft das Verderben für die Sammlung.“ Und er fügt dann hinzu: „Wenn die Seele immer um sich herblüht in tausend fremde Augen, wenn sie immer um sich herumredet in tausend fremde Ohren, dann verlernt sie schließlich das einsame Gespräch mit ihrem Gott, dann verlernt sie, emporzulauschen in das heilige und doch so berebte Schweigen der Ewigkeit“ (S. 59). Wir schließen diese Besprechung mit dem bekannten Gebetswunsch Walthers, einem seiner letzten Worte: „Gott beschere uns ein frommes Ministerium!“ Und da wir diese Worte schreiben gerade an dem Tage, da ein neues Studienjahr beginnt, so fügen wir hinzu: Gott beschere uns fromme Studenten der Theologie, denen es ein Ernst ist mit ihrem persönlichen Christentum!

L. F ü r b r i n g e r.

Religion and Conduct. The Report of a Conference Held at Northwestern University, November 15—16, 1929. Editorial Committee: *George H. Betts, Frederick C. Eiselen, George A. Coe.* The Abingdon Press. 288 pages, 5×8. Price, \$2.00.

Child Life and Religion. By *Ilse Forest.* Rich. R. Smith, Inc. 142 pages, 5×8. Price, \$1.50.

A Christian Pedagogy. By *Edward W. A. Koehler,* River Forest, Ill. Concordia Publishing House. 260 pages, 5×8. Price, \$1.75.

If one may judge by the number of books issuing from the printer's press, interest in education in its various phases is still unabated. Alas, most modern books on pedagogy are written in an unchristian, too frequently an antichristian spirit. Reading these books, one is astonished on the one hand by the mass of learning displayed on every page, and the astonishment grows as one sees that in spite of this mass of learning these recognized leaders in the field of education, having strayed from the Word of Truth, are in a state of hopeless confusion as to the aim, the means, the method, yea, the very meaning, of religious education. Says the chairman of the conference committee in an "Explanatory Statement" prefacing the volume (page 8): "Naturally, the question at issue (the place of religion in shaping conduct and character) was not settled; it was only opened for discussion. Those who contributed most to the conference would be the first to agree that nothing final was arrived at." The old question: What is truth? Dr. Paul Hutchinson, managing editor of the *Christian*

Century, in a concluding paper on "What did the Conference Accomplish?" writes among other interesting things as follows: "I think I could sum up my answer to the first question, 'What facts seem fairly dependable?' by saying that, aside from the fact to which Dr. Vieth had already referred, namely, the very evident fact of interest in the subject,* there appear to be *no facts that can be described as dependable*.† For the second question, 'What hypotheses need further testing?' my answer would have to be, All. For the third question, 'What chief problems await solution?' again my answer would have to be, All, page 272. Again, on page 278: "I think we have had an immensely stimulating two days; and, as I said at the beginning, if we are looking for dependable facts emerging from this, I think a dependable fact will be our *general confusion*.† We don't know what the sources of character are; we don't know what it is that reaches these sources; we don't know whether any conception of religion we might have is among these effective agencies, even if we knew how to go about reaching them. But it has been a fine thing to see this awakening to our situation. We are really getting started when we realize the position in which we are" [?]. If the autoist realizes that his machine lies hopelessly wrecked in the ditch, what a wonderful start he is getting! We hope and pray that the eyes of these blind leaders of the blind may be opened by the Spirit of Christ. The value of this book for the Christian teacher lies chiefly in the fact that here we have the latest pronouncements of such recognized leaders as Freeman and Wiemann of the University of Chicago, Betts and Todd of Northwestern, Geo. A. Coe, and others.

Mrs. Forest's book breathes the same spirit. The publishers assure us that Mrs. Forest has supplied an answer which is worthy of the careful attention of every thoughtful person to the question, "What shall I tell my child [in preschool years] about religion?" Still the authoress assures us (page VIII): "Again be it said that this book offers no adequate answer to any of these questions." Page 79 she tells us: "No matter what one's interpretation of the 'psychology of prayer' may be, the only belief in its efficacy which can survive self-conscious intellectual development and the criticism of modern psychology is that which looks upon it as a collection of inner resources, a calling up of strength to will and to do." Try that definition in the hour of death. Pity the poor children of preschool age who are thus taught to pray! On page 83 we find this pearl of wisdom: "What right has even a mother to pry into the 'rights' and 'wrongs' of a child's day and arbitrarily associate these with his evening prayers? The present writer wonders." We wonder also, but for another reason.

It is refreshing to turn from the reading of books such as the two reviewed above to a book of the nature of Koehler's *Pedagogy*. Here we breathe an altogether different atmosphere, that of absolute submission to the Word of God. The very fact that the motto for this book was taken from Scripture shows the spirit which moved the author when he wrote and which is evident from every page of his book. For this reason we can truthfully say that more sound pedagogy is found on one page of this

* More than 600 persons came at their own expense to participate in the discussions, many from a distance of hundreds of miles.

† Italics our own.

book than in the two volumes reviewed above. Koehler's pedagogy is that of the Bible. Based on the infallible Word of God, it is sure of its grounds, its purpose, its means, its scope, its final end. We have here not a rudderless ship drifting on an uncharted ocean; rather do we gain the impression that the author knows whereof he speaks, knows that he is in possession of the truth. Such positiveness, if it is, as it is here, the fruit of humble submission to the Scriptures, begets confidence and like assurance that one is on the right track in this important duty of training one's children to be good citizens of Church and State.

Koehler's book was written not for teachers only. Pastors ought to call the attention of parents to this volume. There is no chapter that a parent of average intelligence will not understand, so clear and lucid is the style of the author. A well-arranged, comprehensive index adds to the usefulness of the book. The price is reasonable, as compared with that of *Religion and Conduct*, which numbers only 28 pages more and whose workmanship certainly does not excel that of this product of our Publishing House.

TH. LAETSCH.

BOOKS RECEIVED.

From Richard R. Smith, Inc., New York: —

Homely Homilies. By the *Right Rev. W. T. Gunn, D. D.*, Moderator of the United Church of Canada. 147 pages, 5×7½. Price, \$1.50.

THE ROAD TO FAITH. By *Winifred Kirkland*. 270 pages, 5×7½. Price, \$1.00.

With Mercy and with Judgment. By *Principal Alexander White, D. D.* 285 pages, 5×7½. Price, \$1.00.

The Mind of the Master. By *John Watson, D. D.* 338 pages, 5×7½. Price, \$1.00.

Funeral Sermons and Outline Addresses. Compiled by *William E. Ketcham, D. D.* 375 pages, 5×7½. Price, \$1.00.

From Lincoln MacVeagh, the Dial Press, New York: —

Spirit in Evolution. From *Amoeba to Saint*. By *Herbert F. Standing, D. Sc.* 312 pages, 5½×8½. Price, \$5.00.

From the Wetzel Publishing Co., Inc., Los Angeles, Cal.: —

The Call of the Stars. By *Kathrine R. Logan*. 164 pages, 5×8. Price, \$2.00.

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