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Continuing

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Ein Prediger muss nicht allein *wei-*  
*den*, also dass er die Schafe unter-  
weise, wie sie rechte Christen sollen  
sein, sondern auch daneben den Woel-  
fen *wehren*, dass sie die Schafe nicht  
angreifen und mit falscher Lehre ver-  
fuehren und Irrtum einfuehren.

Luther.

Es ist kein Ding, das die Leute  
mehr bei der Kirche behaeit 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

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 Book Review — Literatur
 

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**Interpretation of the Epistle to the Hebrews and the Epistle of James.**

By R. C. H. Lenski. Lutheran Book Concern, Columbus, O. 685 pages, 5½×9. Price, \$3.50. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

**Interpretation of the Epistles of St. Peter, St. John, and St. Jude.** By R. C.

H. Lenski. Lutheran Book Concern, Columbus, O. 662 pages. Price, \$3.50. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

With the appearance of these two volumes the Lutheran Book Concern of Columbus, O., has completed the truly stupendous task of issuing a scholarly commentary on the whole New Testament, written by the sainted Dr. R. C. H. Lenski. Our hearty congratulations are offered to the publishing house on the success which it has achieved in this great venture. The announcement is made that "a topical index to the entire *Commentary* is in preparation and will be announced as soon as ready for delivery." We here repeat what we said on former occasions, that we admire this *Commentary* for its insistence on definite Scriptural teaching and for the learning and vigorous style of the author. In these last two volumes, also, it becomes evident that Dr. Lenski is a conservative Lutheran theologian who is not afraid of confessing his faith. Naturally one finds passages which provoke dissent. We hardly have to mention that we do not approve of the author's interpretation of "foreknowledge" in 1 Pet. 1:2, although, when he adopts the old definition *noscere cum affectu et effectu* (to know [foreknow] with affection and with a resultant effect), we find ourselves in agreement with him. The much-debated passage Heb. 6:3-8 is taken as referring to the sin against the Holy Ghost. As to the authorship of Hebrews the view, first expressed by Luther, is endorsed that Apollos wrote the work. The time of composition is supposed to have been between 67 and 70 — a very sane and tenable hypothesis. The argument for the theory that James wrote his epistle between the years 40 and 50 and that this book is the oldest piece of writing in the New Testament is not truly convincing; nor will general approval be given to the author's opinion that the writer of the Epistle of James was not one of the apostles. In its treatment of the *crux interpretum* Jas. 2:14-26 the commentary defends the position that there is no conflict between Paul and James. "Both James and Paul attribute salvation to a living faith (Mark 16:16; John 3:16); but Paul lays stress on what must be removed if a man is to have and to retain this faith; James, on what dare not be absent when a man has, and wants to retain, this faith. Paul roots out what destroys and excludes faith; James stimulates sluggish faith." (P. 587.) Dr. Lenski, as his exposition shows, holds that Paul and James do not contradict each other because their object in the polemics they carry on is not the same. "Paul and James deal with different kinds of works. Paul deals with law works, which have nothing to do with true Gospel faith, which form

the boast of all Pharisees and all work-religious men, who think that they are able by such works to save themselves, at least to aid Christ in saving them. Trust in law works is the direct opposite of faith in Christ alone. James deals with Gospel works, which ever evidence the presence of Gospel faith, which like this faith glorify Christ alone, without which all claim of having true faith is spurious, is self-delusion." (Ib.)

In general we can say that here there is a commentary which deserves the widest circulation and which, we hope, will displace unworthy non-Lutheran commentaries on the shelves of our pastors.

W. ARNDT

**Handkonkordanz zum griechischen Neuen Testament.** (Text nach Nestle.) Von D. Dr. Alfred Schmoller. Siebte, vermehrte Auflage. Stuttgart, Privilegierte Württembergische Bibelanstalt. 534 Seiten  $6\frac{1}{2} \times 9\frac{3}{4}$ . Preis: Ganzleinen RM. 5.50.

Für jeden Theologen, der sich auch nur einigermaßen mit dem Grundtext des Neuen Testaments beschäftigt, sollte es eigentlich schon genügen, wenn er erfährt: Es ist eine neue, verbesserte Auflage der Schmollerschen „Handkonkordanz“ auf dem Markt. Rezension will das Wort „unentbehrlich“ nicht zu oft gebrauchen, um dessen Kraft nicht abzuschwächen. Aber bei diesem Buch ist es wirklich angebracht; denn hier handelt es sich tatsächlich um ein Werk, das mit zu dem notwendigsten Handwerkszeug eines jeden Theologen und eines jeden Pastors gehört, der auch nur einigermaßen Griechisch lesen kann. Es ist ein Nachschlagewerk, das auf dem Studierisch neben dem griechischen Testament, der griechischen Grammatik und dem griechischen Wörterbuch stehen sollte, und zwar zum täglichen Gebrauch. Es kann wirklich kaum genug betont werden, in welchem Maße der Gebrauch dieser Konkordanz dazu beiträgt, den Sinn des griechischen Textes zu erfassen und darzulegen. Wir schließen uns ganz und gar den Ausführungen des Verlags über diese neue Ausgabe an:

„Die Schmollersche ‚Handkonkordanz‘ zum griechischen Neuen Testament ist ein dankbar benutztes, auch von den Vertretern der neutestamentlichen Wissenschaft als sehr brauchbar anerkanntes Hilfsmittel zum Studium des Neuen Testaments. Sie ist das Werk des verstorbenen Defans Lic. theol. Otto Schmoller, der mit der Liebe zum praktischen Dienst in Kirche und Schule ein seltenes Maß von Gelehrsamkeit verband und neben der gewissenhaften Erfüllung seiner Amtsaufgaben sich unablässig auch der wissenschaftlichen Arbeit am Neuen Testament widmete. Sein Sohn, D. Alfred Schmoller, ist in die Fußstapfen des Vaters getreten und hat nach dessen Tod die Besorgung der weiteren Auflagen der Konkordanz übernommen.

„Die neueste Auflage ist nicht nur mit schönen neuen Typen ausgestattet, sondern sie stellt auch eine weitgehende Neubearbeitung dar. Der Wortschatz des Neuen Testaments wurde mit dem der Septuaginta verglichen und in der Konkordanz jedes Stichwort, das nicht in der Septuaginta vorkommt, gekennzeichnet, so daß der Leser von den übrigen weiß, daß sie sich auch in der Septuaginta finden. Ferner ist bei jedem Wort kenntlich gemacht, wie es die Vulgata je an der betreffenden Stelle wiedergibt. Das ist insofern bedeutsam, als dadurch manches Licht auf das Verständnis des Textes in alter Zeit, bisweilen aber auch auf die Art, wie Luther die betreffende Stelle übersezt hat, fällt.

„Der Konkordanz liegt der Text des griechischen Neuen Testaments von Nestle zugrunde, das zur Zeit die allgemein benutzte Textausgabe ist. Der billige Preis

des Buches ermöglicht es jedem Theologiestudierenden und Pfarrer, sich dieses wichtige Hilfsmittel zum Studium des Neuen Testaments zunutze zu machen. Das Arbeiten mit der Konkordanz hat sich ja noch immer sowohl in den Seminaren der Hochschulen als auch in der Studierstube des Pfarrers als besonders förderlich erwiesen. Und so ist zu hoffen, daß unsere Konkordanz auch ferner in weiten Kreisen willkommenen Dienst tun darf."

Druck und Einband sind vorzüglich, wie die von Rahlfs Septuaginta in demselben Verlag. Der Preis ist wirklich niedrig zu nennen, besonders im Vergleich mit heutigen Bücherpreisen in Amerika. P. C. K r e z m a n n

**Kirche und Herrenmahl.** Ein Beitrag zum Verständnis des Altarsakraments. Von Hermann Sasse. Chr.-Kaiser-Verlag, München. 79 Seiten 6×9. Preis, kartoniert: RM. 1.50.

Es wird hier ein kräftiges Zeugnis für die biblisch-lutherische Abendmahlslehre abgelegt. Ein solches Zeugnis tut not. Vor einigen Jahren schrieb die „Allgemeine Ev.-Luth. Kirchenzeitung“: „Es kam [zu Marburg] zur Spaltung, zur bleibenden Lehrirrung im Abendmahl; und diese Lehrirrung drang und bringt vor bis in die innersten Kreise der Kirche der Reformation. Oder wie viele glauben heute noch an das Abendmahl, wie Luther geglaubt hat? Wie viele Pfarrer lehren in seinem Sinn? Was glauben unsere Konfirmanden, wenn sie zum erstenmal zum Tisch des Herrn treten? Daß noch rechter Glaube da ist bei Pfarrern und Gemeinden, bleibe unbestritten. Stellt man aber allgemein die Frage nach dem ‚Sinn des Abendmahls‘, so erhebt sich ein wahrhaft babylonisches Sprachengewirr. . .“ (10. April 1931.) Und da reden die angesehensten lutherischen Theologen, Althaus, Stange usw., ungeachtet die reformierte Sprache. Prof. Sasse konstatiert „die Tatsache, daß diejenigen Pfarrer und theologischen Lehrer in den lutherischen Kirchengebieten Deutschlands, die heute noch die Abendmahlslehre der lutherischen Reformation vertreten, eine verschwindende Minderheit bilden“ (S. 67.) Nachdrücklich hält er den irrenden Reformierten und den abgefallenen Lutheranern den Text der Einsetzungsworte vor und besteht auf der realen Gegenwart des Leibes und Blutes, der sakramentalen Union, der *manducatio oralis* und der *manducatio indignorum*. Auch den Lutheranern Amerikas sei dies gesagt. Da meint noch mancher, daß er, wenn er lehrt, daß im Abendmahl Christus wahrhaftig gegenwärtig ist, lutherische Lehre vorträgt. Der soll sich von Sasse belehren lassen, daß auch Calvin und seine Jünger nachdrücklich die wahre Gegenwart Christi im Abendmahl lehren — um eben dadurch die wahre Gegenwart des Leibes und Blutes Christi nachdrücklich abzuweisen. Sasse führt hier aus, daß die reformierte Bekämpfung der Realpräsenz aus dem Fleisch kommt. Zwingli hat seinem rationalistischen Fleisch zuliebe den Glaubenssatz aufgestellt: *Deus nobis non proponit incomprehensibilia*; Calvin hat ihn übernommen; die reformierten Lutheraner haben ihn übernommen; und diesen allen „ist die leibliche Gegenwart ein Standalon“. (S. 48 ff.) Weiter legt Sasse ein kräftiges Zeugnis ab für die biblisch-lutherische Lehre von der „von allem menschlichen Tun unabhängigen Objektivität der göttlichen Gnade und der Gnademittel“; er weist auch nach, daß die Reformierten den eigentlichen Zweck und Nutzen des Abendmahls verkennen, indem sie lehren, daß „die Kirche alles, was sie an geistlichen Gütern besitzt, auch ohne das Sakrament haben würde“. (S. 73.) Dies, das Wunder des Abendmahls und den wunderbar reichen Nutzen des Sakraments, stellt Sasse auch seiner lutherischen Kirche vor: die lebendige Erkenntnis dieses Wunders und Segens würde der „Abendmahlsnot“ abhelfen, über die man

in Deutschland und auch hier in Amerika klagt. Schließlich ist Sasse bereit, „das Odium unbrüderlicher, unchristlicher Rechthaberei, das unsere Väter im 16. Jahrhundert auf sich geladen haben“ dadurch, daß sie den Reformierten die Bruderhand verweigerten, mitzutragen. „Abendmahlsgemeinschaft ist Kirchengemeinschaft. . . . Wir können die Kirchengemeinschaft so lange nicht realisieren, als sie sich nicht von ihren Häresien losgesagt haben. . . . Die Lutheraner lassen die Reformierten zum Abendmahl erst zu, wenn sie sich von den Irrlehren losgesagt haben.“ (S. 76.) Wegen dieser Stellung ist vor einigen Jahren Prof. Sasse von der *Christian Century* hart angegriffen worden. (Siehe CONC. THEOL. MONTHLY, 1936, S. 539.) Was wird er wohl von den unionistischen Lutheranern Deutschlands zu hören bekommen? — Gott segne sein mannhaftes Zeugnis!

Wir dürfen nicht verschweigen, daß in dieser Schrift manche irrige Meinungen zum Ausdruck kommen. Dem Sakrament wird z. B. zu viel zugeschrieben, wenn es heißt, daß „es das Sakrament ist, das die Gemeinschaft der Kirche zu stande bringt“. (S. 41.) — „Daß dies Kapitel (Joh. 6) vom Abendmahl handelt, ist heute allgemein anerkannt. . . . Selbst ein Theologe wie Luther hat die Beziehung auf das Altarsakrament noch bestritten.“ (S. 57.) — „Darf man hoffen, daß nun endlich das törichte Gerede verstummt, wonach die Lehre von der Leiblichen Wirkung des Sakraments in unserer Kirche ein Theologumenon des ‚Neuluthertums‘ sein soll?“ (S. 72.) Das ist allerdings kein Theologumenon, daß „der Segen des Herrenmahls auch unsern Leib betrifft, dem durch dies Sakrament die Auferstehung und das ewige Leben verbürgt wird“ (S. 53); aber es ist nicht biblisch-lutherische Lehre, wenn „die Wirkung des Sakraments auf den Leib“ beschrieben wird als „ein wunderbares Eingehen seiner [des Herrn] Leiblichkeit in unsere Leiblichkeit“. (S. 73.) — Und was soll dies heißen: „Indem die Gläubigen mit Christi Leib gespeist werden, werden sie, die Kirche, zum Leib Christi. . . . Der Leib Christi ist in der Kirche so real da, wie er in der Eucharistie ist“? (S. 42.) Prof. Sasse setzt hinzu: „Man kann sagen, das sei Spekulation. Aber wer das sagt, muß mindestens zugeben, daß es eine biblische Spekulation ist.“ Wäre diese Spekulation in der Schrift begründet, so wäre es keine Spekulation.

T. H. G u n g e l e r

**Where Are the Dead?** By Herbert G. Stockwell. The John C. Winston Co., Chicago. 295 pages, 5½×8. Price, \$1.50.

There is an intense interest among many persons today in such questions as the one which forms the title of this book. The interest is proved also by the fact that the present volume is the second and revised edition of a similar work, which sold out in a comparatively short time. Herbert G. Stockwell is a layman who was led to the study of the Bible on matters eschatological by the very interest evinced by his friends in the question "Where are the dead?" His purpose in writing the book was "to give consolation to those who sorrow for departed loved ones," his specific aim being "to show that the instinctive feeling that they are thoroughly alive is confirmed in the Bible." Unfortunately the writer does not always set forth the Scriptural truth on the subjects which he treats but gleans his doctrines from subjective human feeling, either his own or that of others (e. g., again and again the author quotes Swedenborg). While not directly teaching a millennium, he quotes with approval authors that speak of a millennial reign of Christ. (P. 28.) He assumes the possibility of a conversion after death (p. 31 ff.),

and this in the "near-hereafter," in the abode of the spirits after death, in which they are prepared for the "far-hereafter," or heaven (p. 51 ff.), or for hell (a subject which he treats too meagerly). In heaven the blessed saints become angels, who serve the Lord as also such souls as are in the world of spirits, the "near-hereafter." (P. 292 and others.) The writer nowhere teaches salvation by grace through faith in Christ but rather awards eternal life as a recompense to those who tried to lead a good life. (P. 244 and others.) In heaven no new marriages will take place, but the marriage union established upon earth between husband and wife continues. (P. 180 ff.) In heaven there will be growth in service and good works. These are some of the many errors which are taught in this popular book, which is written so invitingly, pleasingly, and deceivingly that we are not a bit astonished that its sale has been quite gratifying to both the author and the publisher. What we need in our own circles is a book on the same subject but one setting forth the whole, pure doctrine of God's Word on the matter for warning and for consolation.

J. THEODORE MUELLER

**The Faith of the Church.** By Charles M. Jacobs, late president of the Lutheran Theological Seminary at Philadelphia. United Lutheran Publication House, Philadelphia, Pa. 114 pages, 7½×5½. Price, \$1.00. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

These addresses on the oldest creed of the Christian Church were delivered in the chapel of the Lutheran Theological Seminary at Mount Airy during the academic year of 1936-1937. Their purpose was not so much the formal presentation of the dogmatic truths contained in this creed as the emphasizing of the personal religious values which it possesses. There are fourteen addresses in all. They are direct, fervent, and heart-searching. Dr. Jacobs shows himself a master of style, with an unusual ability to present profound truths in a simple, yet beautiful, eloquent, and edifying manner. He is never trite and never wordy. Nor does he hide paucity of thought behind theological catch-phrases. In fact, he avoids as much as possible the theological terminology of the lecture hall and couches his thoughts in language that the layman as well as the clergyman can readily understand. As his special branch of theology was church history, it was inevitable that he should weave into his discussion the historical background of the *Apostolicum*; but this is never *inapropos* nor tiresome; rather does he thereby clarify and enlighten.

In his introductory address he well says: "The Creed was kept down to 110 words, including the Amen at the end. It contains only the what of faith and leaves the how and why to the theologians. This utter simplicity is one of the reasons why this Creed has kept its place through all these centuries. Theologies have come and gone and been forgotten; arguments for and against this or that belief have had their day of cogency, then lost their pith and fallen out of use; social revolutions and intellectual revolutions have swept the world in successive waves and changed our modes and our thought-ways; — but the Creed has not been

altered. In thirteen centuries it has had no additions and in eighteen centuries no subtractions. It still lives as in the days when it was young. One generation learns it from another and passes it on to the generation yet to come; when we say it we are echoing the chorus that has sounded in all the Christian centuries, saying, 'I believe.'

Jacobs clearly shows the fallacy of the modern slogan "Deeds not creeds": "What we believe does matter; it is what we live by, unless our living is a sham." Against the present trend toward atheism he argues: "Atheism is inconsistent. It does not do away with God at all. It runs out at last into a boundless polytheism by making every man his own god."

In his discussion of creation the author sets up a strong argument against mechanistic evolution. After emphasizing the divine fiat in creation, he states: "We are not concerned, as Christian believers, with the method by which God brought the world into existence, nor are we interested in the number and the nature of the steps that lie between His purpose and its fulfilment. But we are convinced that the world and all it contains comes from God's hand. The power and the purpose and the plan are His." As to the "days" of creation, the author seems to consider them periods.

Dr. Jacobs's discussion of the Second Article is an eloquent and impressive acceptance of the deity of our Lord and His atonement. He is not clear, however, on the vicarious nature of that atonement. The chapter on the Descent will no doubt arouse much discussion. He frankly states that the clause "He descended into hell" was not universally accepted in the Church until the sixth century, points to the fact that the Formula of Concord says that we shall do well not to inquire too curiously concerning it, and then gives his own pious hope that it was, not a descent for the purpose of declaring judgment on the souls of the unbelievers, but to show Himself both as Lord *and* Savior to those who knew Him not, and had no occasion to know Him, in this life, thus departing from the views of Quenstedt and other Lutheran dogmaticians.

Space will not permit a detailed discussion of other points, nor is it necessary to do so. The little volume must be read. One will not always agree with every statement or argument, nor could that be expected, but we believe that our pastors will do well to add this book to their libraries and that they will find it in many respects to be a timely and able apology of the Creed that is so dear to us. It is unfortunate that a few slips were not caught by the editor and proof-reader, such as attributing the prayer "Help Thou mine unbelief" to Peter.

W. G. POLACK

**Utterances of Jesus.** By William H. T. Dau. Zondervan Publishing House, Grand Rapids, Mich. 161 pages, 5¼×8. Price, \$1.50.

We gladly announce this volume of brief addresses by Dr. Dau, who was a member of our St. Louis theological faculty from 1905 to 1926. His former students, as also many others, will be delighted to read these evangelical messages. The style is not heavy, the diction is simple, the contents are edifying. These addresses, says Dr. Dau in his foreword, "go out as a witness to the Jesus of the Scriptures, who has been preached

for a lifetime. Utterances of Jesus are exhibited in their contextual setting, and the chief aim is to bring out fully their evident purpose and import." Pastors will find in these addresses material for sermons.

In his first address Dr. Dau says: "This fact gives to the utterances of Jesus a dignity, a sublimity, a majesty, such as cannot be accorded to any other words ever spoken on this earth. Though uttered by a man, they are not a mere man's words, no matter how great, wise, noble, and good he may have been in the estimation of his fellow-men. They are utterances of God in the speech of men, and He who uttered them is Himself God, come on an errand from the eternal Deity to make them known to men. These utterances, moreover, deal not with any temporary and transient interests of men alone within the limited span of life here below but with the life beyond, for which men's present life is but a preparation and probation. They aim not only to set up man in a pure and noble manhood after the divine image in which he was created; not only to establish true and righteous relations between men in a universal brotherhood, but chiefly and primarily to set fallen man right with the God whom he has offended, to make him understand the horrible crime of sinning against his Maker, and the divine mercy that comes to him in his lost condition with an unbelievably great loving-kindness and an astonishingly free, unconditioned offer of salvation by faith in the Redeemer, Jesus Christ." (Pages 16, 17.)

From the last address we quote: "This twofold mission of Christians, by sound teaching of the truth as it is in Jesus Christ, and by godly conduct, is perennial. In all ages the Christian Church, its pastors, teachers, theologians, with all its members, old and young, have had to face and to stay the unsoundness of men's thoughts regarding God and divine matters and the corrupting practises in men's lives that were shaping themselves in accordance with those thoughts. The early Christian Church grew up amid intellectual and moral dung-heaps and morasses of the Jewish, Greek, and Roman world. The forms of putrescence surrounding it bore different labels in later ages, but it was always essentially the same corruption in which mankind was steeped since it became alienated from the true God and from life with God through the incoming of sin and the commencement of Satan's dominion over men. In our time the Christians everywhere and their organized church forces are opposing false teachings of Christianity, false religious movements, false philosophies, and false ethics that are eating into the lives of men by upholding the true teachings of Jesus regarding sin and the forgiveness of sin for His sake, by applying the principles of righteousness and purity, and setting men an example by living soberly, righteously, and godly in this present world." (Pages 158, 159.)

J. H. C. FRITZ

**Fathers and Founders.** By W. G. Polack. Concordia Publishing House, St. Louis, Mo. 79 pages. Price, paper-bound, 20 cts.

This is the history of the fathers and founders of our Synod, a memorial booklet for this centennial year. The first chapters present the German background, showing the causes that motivated the emigration of these staunch and faithful Lutherans; then follows the story of the



Saxons, of Pastor Wyneken, and of the Franconians under Craemer; then the founding of the Synod of Missouri, Ohio, and Other States. Special stress is laid on the fact that from the very first they provided above all for the education of the children and the training of ministers and teachers for the future, though this necessitated great sacrifices and required a faith and trust in divine help that puts us to shame. Rightly is this emphasized; for to these efforts is due, above all, the permanence, the growth, and the success of these hundred years. — Only a small book and a ridiculously small price; it would be a pity if the end of this year should not find the book in every home in our Church. It should be spread broadcast, so that all of us may the better learn what God hath wrought for us and appreciate His blessings. Particularly should the book be used in Bible classes and young people's societies. I do not mean that it is too elementary for older people; quite the contrary; Professor Polack has the happy faculty of, as we say, "writing down" to the younger generation, though this phrase is usually misunderstood; it takes more to make history interesting to the young than to the old. *Credite experto!* — Many pictures and reproductions of interesting and valuable documents are included in the booklet.

THEO. HOYER

#### BOOKS RECEIVED

*From Fleming H. Revell Company, New York, London and Edinburgh:*

**The Secret of Christian Joy.** By Vance Havner. 120 pages. Price, \$1.00.

**Star in the East.** By Winifred Kirkland. 27 pages. Price, 75 cts.

*From the Textford Press, New York, N. Y.:*

**The Life of Christ.** For boys and girls of junior age. By Eveleen Harrison. 96 pages, 3½×5½.

**A Garden of Prayers.** Prayers for boys and girls of junior age. By Eveleen Harrison. 69 pages, 3½×5½.

*From the Zondervan Publishing House, Grand Rapids, Mich.:*

**Filled! With the Spirit.** A Book of Devotions. By Richard Ellsworth Day. 389 pages, 5½×7½. Price, \$1.50.

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