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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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## Book Review. — Literatur.

**Das Neue Testament.** Übersetzt von D. Adolf Schlatter. Calwer Verlagsbuchhandlung, Stuttgart. 1931. 574 Seiten 5×7, in Leinwand mit Goldtitel gebunden. Preis: \$1.20.

Auch in der deutschen Sprache mehren sich die neueren Übersetzungen der Bibel, die das griechische Original durch genaue Übersetzung in die heutige Sprache dem Leser näherbringen wollen, und das neueste Werk ist die Übersetzung von Schlatter, dem bekannten Theologen, der auf dogmatischem und besonders neutestamentlichem Gebiet arbeitet. Gerade wie die Übersetzungen von Weizsäcker, Menge, Wiese und andern wird man auch dieses Werk mit Nutzen zum Vergleiche heranziehen, wenn man auch sonst aus guten Gründen bei dem unveränderten Luther-Text bleiben will. Schlatters Übersetzung ist genau wörtlich, jedoch nicht slavisch, so daß die Sprache darunter leiden würde. Das Buch enthält weiter nichts als den Bibeltext, sogar ohne Kapitelüberschriften, hat aber am Rande eine beschränkte Anzahl von Parallelstellen und gibt, ebenfalls am Rand, mit eigenen Worten den Inhalt des betreffenden Abschnitts an. Ein paar Proben mögen das Gesagte illustrieren. Die letzten zwei Verse der Apostelgeschichte sind so wiedergegeben: „Er blieb aber volle zwei Jahre in der eigenen Mietwohnung und nahm alle auf, die zu ihm kamen, verkündigte Gottes Herrschaft und lehrte vom Herrn Jesus Christus in voller Öffentlichkeit, ungehindert.“ Aber muß da nicht *μετὰ πάσης παρρησίας* in seiner ersten und natürlichsten Bedeutung, „Offenheit, Freudigkeit“, oder, wie Luther eigentlich geschrieben hat, „Freidigkeit“ = Mut, wiedergegeben werden, da der Begriff „Öffentlichkeit“ schon in „ungehindert“ liegt? Die Inhaltsangaben der Abschnitte sind kurz, aber doch treffend, so Röm. 1, 8—17: „Paulus will Christus in Rom verkündigen“; Kap. 2, 1—11: „Falsche Entschuldigungen“; Kap. 3, 1—8: „Der Vorzug der Juden; worin er besteht und wie er mißbraucht wird.“ Aber manche der Angaben erläutern nicht wirklich den Inhalt. Röm. 1, 18—8, 39 wird zusammengefaßt in die Worte: „Das Werk der göttlichen Gerechtigkeit in den Gläubigen.“ Da läßt sich nicht klar erkennen, wie der Übersetzer den Ausdruck Gerechtigkeit versteht, ob er damit die Eigenschaft der göttlichen Gerechtigkeit meint oder, wie Luther in seiner mit Recht berühmten und unvergleichlich treffenden Übersetzung und weiteren Ausführung sagt: „Die Gerechtigkeit, die vor Gott gilt.“ Offenb. 17 wird bezeichnet als „die Sünde Roms“, Kap. 18 als „der Sturz Roms“. Das könnte richtig verstanden werden, ist aber vom Übersetzer jedenfalls nicht richtig gemeint, da er unter Rom nicht das römische Antichristentum versteht, sondern das zeitliche Rom. Aber wir können auch sagen, daß wir ganze Kapitel mit Interesse in dieser Übersetzung durchgelesen haben.

L. F ü r b r i n g e r.

**St. John.** Introduction and Notes. By W. Graham Scroggie, D. D. (Edinburgh). Harper & Brothers, New York and London. 132 pages, 4¼×6½. Price, \$1.25. Order from Concordia Publishing House, St. Louis, Mo.

It was a genuine pleasure to read this book carefully. It is not an exhaustive commentary of the Gospel of John, but an analysis with short expository sections. It is thoroughly evangelical in content and tone, and

only rarely will one disagree with the form of a statement. The appeal of the book lies particularly in its many epigrammatic sayings, which often throw a spotlight on an inspired passage. For example: "It is astonishing how careful people are of their bodies and careless of their souls; they take their bodies to the springs and leave their souls by the sewer." Again: "Beware lest, while being as orthodox as heaven about the Sabbath, you be as heterodox as hell about salvation." Again: "If to-day you do not want what you need, some day you will need what you want." The book will offer fine material for sermon outlines and for Bible-class work.

P. E. KRETZMANN.

**The Gospel of the Mediterranean.** By *Elmer Ellsworth Helms*, Pastor, First Methodist Episcopal Church, Los Angeles. Illustrated. Fleming H. Revell Company, New York, Chicago, London, and Edinburgh. 157 pages, 5×7½. Price, \$1.50.

When wearied by a hard day's work, the pastor may take this book for some light reading and relaxation. He will find it interesting and informing. A number of countries, cities, and islands touched by the waters of the Mediterranean Sea and visited by the author in 1930 are here made the subject of brief essays—Patmos, Corsica, the Balearics, Cyprus, Malta, Antioch, Athens, Rome, Palestine, Egypt. Historical characters like Napoleon and Raymond Lull (the great missionary of the thirteenth century) are spoken of in connection with their native countries. Mohammedanism and Zionism are given separate chapters. The title of the book, of course, is ill-chosen and jars our Christian sensibilities. In describing the famous localities mentioned, the writer makes frequent excursions into history, sacred and secular, realizing that his readers must know what great events came to pass there before they will feel a genuine interest in these places. We regret to say that the historical data frequently are inaccurately presented or even entirely wrong. Here are some of the particularly flagrant errors. When St. John leaves Jerusalem to take up his abode in Ephesus, "Nero is emperor of Rome. Herod Agrippa I [!] is ruler of Palestine" (p. 16). Concerning the collection made by the Christians at Antioch for the poor saints in Jerusalem we are told: "When the collection was ready to be sent to Jerusalem, by whose hand was it sent? Only one man received a vote, and he the unanimous vote, Brother Barnabas" (p. 57). "Antioch was at the head of the Valley of Mesopotamia. . . . For a thousand years Antioch was the capital, ruling the vast valley that lies between the Euphrates and Tigris" (p. 69 f.). "The various dialects [of ancient Greece] were blended into a new tongue—the Attic Greek" (p. 82). "Why was Socrates given the hemlock? Because he believed in, and taught, immortality" (p. 92). About Dionysius the Areopagite we are told that he was a judge, and then the writer continues: "Later, as we know, for it has been unearthed, there was a church of Dionysius in Athens. Also, there was later [!] a theater or amphitheater of Dionysius." *Risum teneatis, amici!* A fairly good book was largely spoiled by these outrageous performances.

W. ARNDT.

**The Christ of Every Road.** A Study in Pentecost. By *E. Stanley Jones*. The Abingdon Press, New York, N. Y. 271 pages, 5×8¾. Price, \$1.50.

Much of what this popular writer and zealous missionary of the Methodist Church has to say to the churches is worth saying and needs to be taken to heart. He sets before them in burning words their duty towards God and their fellow-men and fearlessly scourges their faults and sins, such as formalism and ritualism, race snobbery, the growing passion for costly church edifices, the decline of personal missionary endeavor, and the like. He warns against the emphasis placed on apologetics. "Our faith does not need protection—it needs proclamation" (p. 30). "Jesus used no syllogisms. He announced self-verifying truths" (p. 63). And the matter is presented in plain, emphatic language, with a brilliant style and a wealth of illustration. The pity of it is that the theology of Dr. Jones, besides being of the Reformed-Methodistic type, is infected with Modernism. The chief emphasis is placed on life. "The revelation we need is the revelation of the moral character of our Father" (p. 61). "Paul's chief emphasis was upon the Spirit—upon the Spirit and not upon 'justification,' as has been so largely held" (p. 96). The atonement is not presented as consisting in the substitutionary sacrifice of God. According to chapter VI the Gospel rests upon Christ's life, His death, His resurrection, and His coming into the lives of men—Pentecost. First of all it was necessary that Jesus should step out before us to show us how to live! And while the suffering is spoken of as vicarious, the matter is presented in too vague a way to convey the thought that God's wrath came upon Jesus on account of our sins. Indeed, the wrath of God is not as much as mentioned. On the contrary, we are warned: "How we have surrounded Calvary with stone walls of adamant theory, placed barbed-wire entanglements of exclusively correct doctrine, made men climb narrow paths of impossibly steep propositions, and when we have arrived at the top we have only a tomb—a dead doctrine about a dead Christ." In the light of this such fine statements as: "Jesus by His life wrote out against the eternities the imperishable message, 'God is Love,' and nothing can erase it" (p. 66), may mean much or nothing. Dr. Jones considers the present scientific attitude, with its demand for fact, a soil upon which our Gospel can come to its own (p. 22) and even adopts the view of Dean Inge that the new knowledge should influence our theology as much as the new Platonic philosophy helped to formulate the Christian faith in the fourth and fifth centuries. "What philosophy was then science is now" (p. 142). The Pelagianistic vein crops out in statements like these: "The joy of the gospels comes from finding something that is congruous to our nature" (p. 236), and: "The soul of the East is too spiritually inclined to be utterly secular, and we have reason to hope that the ultimate issue will be Christ" (p. 21).— There is occasionally vague and meaningless oratory and frequently argumentation of the loosest kind, the text being made to yield unwarranted inferences. We are not bound to use the rite of Baptism, for Paul said: "I thank God I baptized none of you, save Gaius and Crispus" (p. 149). Women have the right to preach, for "at Pentecost 'one hundred and twenty were there with the women'" (p. 115). "The account says that the Spirit came

upon the group while they were in an upper room — a home. *Here was religion centered in that universal place of living, a home*” (p. 99). “It was said of Him that ‘He was full of grace’ (Latin) ‘and truth’ (Anglo-Saxon). The Gospel interpreted through the graciousness of the Latin and through the straightforwardness of the Anglo-Saxon will in combination enrich us both” (p. 139). Even this: “Jesus is both [radical and conservative]. The wise scribe of the kingdom is to be both radical and conservative — he brings forth ‘things new and old.’ But note the order — the new is first. And at Pentecost the young men seeing visions came before the old men dreaming dreams” (p. 129). We have heard pastors setting up Dr. Jones’s writings as models for the preacher! — Dr. Jones does not hold that Baptism and the Lord’s Supper are means of grace. Nor is the Gospel the means of grace. Prayer takes their place as the means of grace. — It goes without saying that he is a syncretist.

TH. ENGELDER.

**The Unequal Yoke.** Should a Christian Support Modernism? (The Autobiography of a Dollar.) By *Martin Paul*. 87 pages,  $5\frac{1}{2} \times 7\frac{1}{2}$ . Mennonite Publishing House, Scottdale, Pa. Price, 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

**Christentum oder Religion?** Eine Betrachtung über den Ursprung und die Entwicklung der Religion und die Übernatürlichkeit des Christentums. Von D. theol. *Arno Clemens Gäßlein*. Publication Office “Our Hope,” 456 Fourth Ave., New York, N. Y. 213 Seiten  $5\frac{1}{2} \times 7\frac{1}{2}$ . Preis: \$1.50.

**World Revolution and Religion.** By *Paul Hutchinson*. The Abingdon Press, New York, N. Y. 201 pages,  $5\frac{1}{2} \times 8$ . Price, \$2.00.

These three books belong to the field of Christian apologetics, since they deal with the spread of Modernism and its dreadful effects on present-day religious faith and life. Martin Paul’s *The Unequal Yoke* is the shortest of the three and in many respects the best. It is written in story form and points out the pernicious influence of Modernism on a Christian youth, whose faith is shattered by his unchristian instructors in college and seminary, who nevertheless enters the field of foreign missions, but dies in agony as he contemplates his defection from the faith of his childhood days and his deception of the heathen who turned to him for spiritual counsel. Throughout the little volume liberalistic views are ably attacked and refuted. The appeal of the book is to a return to Biblical practise in matters of doctrine, which implies that Christians should a) cease supporting Liberalists, b) insist on every doctrine of the Bible, c) abandon attempts at an outward unification of the Church until it is inwardly at one in every doctrine, and d) come out from modernistic circles and be separate “regardless of what the results may be.” The story is told by the “Soul of a Dollar,” which in places makes it rather awkward; it might be improved if the author would relate the story of “Spike” in the third person and enlarge on certain scenes. The author, besides quoting the outstanding apologetic works of conservative modern scholars, mentions also “Theodore Graebner’s excellent little book on Evolution.” The book is well worth 25 cents.

Gaebelein's *Christentum oder Religion* is evidently a translation, and the language is often stilted and ponderous. The title is misleading, for what the author wishes to show is that Christianity is the only true religion since it is the religion of the only true God revealed to man. It refutes the modernistic and evolutionistic theory that religion is a "development," shows that religion is "instinctive" because it is universal and as old as the human race, and proves that religion in so far as it is true is a gift of God. Christianity, in particular, has a supernatural foundation, centers in a supernatural Person, teaches a supernatural redemption, proclaims a supernatural salvation, a supernatural resurrection, and a supernatural second advent, and is a supernatural power. The author's presentation of the fundamentals of Christianity is, in the main, correct; but he is a thoroughgoing millennialist and looks forward to the millennial reign of Christ on earth as the complete vindication of Christianity. The chief value of the volume lies in its refutation of the widespread superficial theories of Modernism on religion and matters religious.

Paul Hutchinson's *World Revolution and Religion* belongs into this class of apologetic works only because of its keen analysis of present-day revolutionistic tendencies, which are undermining all existing institutions. He visions an obvious political revolution, a world-wide industrial revolution, a social revolution, a racial revolution, and a religious revolution, all of which work hand in hand to produce a world-crisis and bring about a complete chaos. The picture which he paints is extremely pessimistic, and his outlook on the religious upheaval is almost pathetic. He is convinced that the Church as it now exists is doomed to pass away and that religion will survive only in so far as it is able to accommodate itself to the new social order. He offers no remedy and pleads for no return to that Word which shall never pass away. From this point of view the book is a complete failure. Its chief worth lies in its graphic portraiture of the perils that confront the Christian Church of to-day. J. T. MUELLER.

**Works of Martin Luther.** With Introductions and Notes. A. J. Holman Company and the Castle Press, Philadelphia, Pa. Volume III; 464 pages,  $5\frac{1}{2} \times 8$ . Volume IV; 411 pages, same format. Price of each volume, \$3.00. Order from Concordia Publishing House, St. Louis, Mo.

This undertaking deserves the acclamation and support of all who are anxious to preserve the excellent theological treatises of Martin Luther, especially at this time, when the transition into English has made considerable headway. The Holman Edition, planned to comprise six or more volumes, is to contain a selection of Luther's writings that will give at least some good idea of his many-sided activity, his theological acumen, and his unflinching adherence to the truth of Scripture. Volume III contains the following treatises of the Reformer: An Argument in Defense of All the Articles of Dr. Martin Luther Wrongly Condemned in the Roman Bull; The Magnificat; An Earnest Exhortation for All Christians, Warning Them against Insurrection and Rebellion; Secular Authority, to What Extent It should be Obeyed; To the Leipzig Goat; Reply to the Answer of the Leipzig Goat; Answer to the Superchristian, Superspiritual, and Superlearned Book of Goat Emser; To the Knights of the Teutonic Order. Vol-

ume IV contains: On Trading and Usury and A Treatise on Usury; The Right and Power of a Christian Congregation; Preface to an Ordinance of a Common Chest; To the Councilmen of All Cities in Germany that They Establish and Maintain Christian Schools; Sermon on Keeping Children in School; The Burning of Friar Henry; Admonition to Peace; Against the Robbing and Murdering Hordes of Peasants; An Open Letter Concerning the Hard Book against the Peasants; An Exposition of the Eighty-second Psalm; An Exhortation to the Clergy Assembled at the Diet at Augsburg. The work of translating was, on the whole, very well done, by men who have established a reputation in this field; only rarely is the peculiar force of the original weakened, and then only where there is no corresponding idiom in English. In any event, the thought of Luther is usually preserved. The introductions are short, but ample, references to existing editions are complete, the indexes satisfactory in every way. The price of the volumes, considering the present condition of the book market, is low.

P. E. KRETZMANN.

**Studien über christliche Denkmäler.** Herausgegeben von J o h a n n e s F i c k e r. Neue Folge der archäologischen Studien zum christlichen Altertum und Mittelalter. Dietrichsche Verlagsbuchhandlung, Leipzig. 21. Heft: „Christus am Kreuz in der Bildkunst der Karolingerzeit.“ Von J o h a n n e s R e i l. Mit 12 Bildtafeln. 127 Seiten 6×9. Preis, geheftet: M. 10.

Dies ist eine sehr spezielle kunstgeschichtliche Untersuchung, die aber alle diejenigen, die sich für solche Studien über christliche Denkmäler interessieren, erfreuen wird. Der Verfasser ist ein Großstadtpfarrer in Chemnitz, der sich schon seit fünfundsanzig Jahren mit diesem Studium befaßt hat und dem nun zu diesem Zwecke ein mehrmonatiger Urlaub bewilligt worden ist und schließlich eine besondere Studienreise, die ihm die Rotgemeinschaft der deutschen Wissenschaft ermöglichte. Auf solche Weise ist es eben möglich, solche eingehenden besonderen Studien zu machen und in wertvollen Monographien darzustellen. Von der Gründlichkeit des Verfassers zeugt jede Seite und am Schluß ein genaues Verzeichnis der besprochenen Denkmäler. Dazu kommen aber noch zwölf Bildtafeln und unter diesen der Golddeckel des Uxburnham Evangeliiars aus dem neunten Jahrhundert, das sich in der reichhaltigen Bibliothek J. P. Morgans in New York befindet. Es ist eine goldgetriebene Arbeit, „Christus am Kreuz“, von ganz besonderer Schönheit, wie wir sie noch nicht gesehen haben und die auch der Verfasser als „einzigartig“ bezeichnet. (S. 57. Tafel VII.) L. F ü r b r i n g e r.

**The Living Hope.** By *Louis Wessel*. Concordia Publishing House, St. Louis, Mo. 216 pages, 6×9. Price, \$1.25.

This new sermon book contains thirteen sermons on texts taken from the First Epistle of Peter, one sermon from the Second Epistle of Peter, and six Lenten sermons on texts from various Biblical books. Dr. Wessel is an expository preacher, who makes the exposition of the text the prominent feature throughout the sermon and who presents the subject-matter in plain English, without unnecessary embellishments. If preachers will use this sermon book as sermon books should be used, its sale need not be restricted to the clergy. Let the preacher plow with his own oxen rather than with another man's heifer.

J. H. C. FRITZ.

**The Burden Made Light.** Meditations and Prayers for Sick, Convalescents, Invalids, and Afflicted. *Alfred Doerffler.* Concordia Publishing House, St. Louis, Mo. 103 pages,  $5\frac{1}{4} \times 7\frac{5}{8}$ . Price, 75 cts.

This practical book, written out of the wide experience of a pastor of a large congregation, ought to be placed into the hands of all our sick and afflicted fellow-men. It contains 54 meditations on a wide range of Scripture texts. Each meditation is followed by a prayer which sums up the chief thought developed in the meditation. Pastors should urge their parishioners to buy a copy of this book for their sick friends, use this book while making sick-calls, or, better still, learn from the author how to make the proper use of the inexhaustible treasure-house of God's Word in their important and blessed work among the shut-ins. TH. LAETSCH.

**Contrary Winds and Other Sermons.** By the *Rev. William M. Taylor, D. D., LL. D.* Richard R. Smith, Inc., New York. 372 pages,  $5 \times 7\frac{1}{2}$ . Price, \$1.00.

**With Mercy and with Judgment.** By *Principal Alexander Whyte, D. D.* Richard R. Smith, Inc., New York. 285 pages,  $5 \times 7\frac{1}{2}$ . Price, \$1.00.

The publishers are to be commended for making these excellent sermons available in the Anvil Series of \$1.00 Religious Books.

Both of these preachers were Scotchmen, and their sermons must be numbered among the best productions of the modern Scottish pulpit. Dr. Taylor needs no introduction to the Lutheran clergy, for almost every minister's library contains some of his books. But Dr. Whyte is not so well known among us. He was a member of the Free Church of Scotland. After serving as minister of Free St. George's at Edinburgh for a quarter of a century, he in 1909 succeeded Dr. Marcus Dodds as professor of exegetical theology and principal of New College, Edinburgh. He died in 1921. Dr. Whyte's sermons are marked by unusual freshness, fervor, and sincerity, by "a rare wealth of imagination," and by their direct and telling applications to every-day life. The doctrine of the vicarious atonement is set forth clearly and emphatically, especially in the beautiful sermon on "The Ransom" (p. 214).

E. J. FRIEDRICH.

**Zeitschrift für systematische Theologie.** Herausgegeben in Verbindung mit Paul Althaus, Erlangen, Emanuel Hirsch, Göttingen, und Georg Wehrung, Halle a. S., von Karl Stange, Göttingen. Druck und Verlag von C. Bertelsmann, Gütersloh. Preis des Jahrgangs: M. 20.

8. Jahrgang, 1. Vierteljahrsheft. 200 Seiten. Inhalt: Stammler: Rechtsleben und Rechtspflege im Einklang mit der christlichen Grundlehre. — Smetlhage: Die Prädestination im Lichte des Kritizismus. — Stange: Die Gottesanschauung Luthers. — Hirsch: Kierkegaards Erstlingschrift. — Hafesbrink: Das Problem des religiösen Gegenstandes bei Max Scheler. — Von Dobshütz: Die Paradoxie im Neuen Testament.

2. Vierteljahrsheft. 195 Seiten. Inhalt: Stauffer: Das theologische Weltbild der Apokalypstik. — Zwand: Studien zum Problem des unfreien Willens. — Hafesbrink: Das Problem des religiösen Gegenstandes bei Max Scheler (Schluß). — Stange: Die Christusfrage in der Augsburgerischen



Konfession. — Gronau: Herders religiöse Jugendentwicklung. — Stange: Die außerchristliche Begründung des Gottesgedankens. — Hempel: Gottesgedanke und Rechtsgestaltung in Altisrael.

3. Vierteljahrsheft. 190 Seiten. Inhalt: Lorm: Die geschichtliche Wirklichkeit und der Glaube. — Stange: Die Bedeutung des Christentums für den modernen Menschen. — Aulén: Die drei Haupttypen des christlichen Veröhnungsgedankens. — De Zwaan: Paulinische Weltanschauung. — Franke: Die religiöse und politische Bedeutung des Konfuzianismus in Vergangenheit und Gegenwart.

4. Vierteljahrsheft. 174 Seiten. Inhalt: Stange: Die Bedeutung des Augsburger Bekenntnisses. — R. Bring: Einige Blätter aus der schwedischen Lutherforschung. — Ulrich: Ist der Deutsche Evangelische Kirchenbund eine Kirche? — Stange: Wort und Geist. — Künneht: Zur Frage der Geschichtsgebundenheit des christlichen Glaubens.

### Gingegangene Literatur.

Verlag von Adolf Klein, Leipzig:

**Die Episteln des Kirchenjahrs.** J. Kühling. Band 1: Advent bis Rogate; 154 Seiten; M. 4.75. Band 2: Himmelfahrt bis 25. Sonntag nach Trinitatis; 147 Seiten; M. 4.50.

**Das heilige offenbare Geheimnis.** D. P. Klein. 190 Seiten; M. 5.50.

Verlag von M. Heinzius, Leipzig:

**Der Heiland den Kindern.** P. h. Vogel. Band 1: Advent bis Pfingsten. 149 Seiten; M. 4.80.

From Harper & Brothers, New York and London:—

**The Unlocked Door.** By James Black. 232 pages, 5×7½. Price, \$2.00.

From the Cokesbury Press, Nashville, Tenn.:—

**Girded with Gladness.** By Bruce S. Wright, D. D. 152 pages, 4½×7½. Price, \$1.00.

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

**The Christ We Love.** By L. S. Hoffman, A. B., B. D. 224 pages, 5×7½. Price, \$2.00.

From L. C. Page & Company, Boston:—

**The Noble Thoughts of Epictetus.** Edited by Dana Estes. 89 pages, 5×7½. Price, \$1.25.

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