

Concordia Theological Monthly

Continuing
LEHRE UND WEHRE
MAGAZIN FUER EV.-LUTH. HOMILETIK
THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. III

April, 1932

No. 4

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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 ein-
fuehren. — *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.

Published for the
Ev. Luth. Synod of Missouri, Ohio, and Other States
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



ARCHIVES

 Book Review. — Literatur.

The Interpretation of St. John's Gospel. By *R. C. H. Lenski*. Lutheran Book Concern, Columbus, O. 1931. 1,418 pages, 5½×8½. Price, \$4.50, net.

The author of this volume is well known to the Lutheran clergy of this country on account of his long literary activity, in the course of which he issued a number of exegetical studies, which have been widely distributed. His teaching career in the theological department of Capital University, of which he is dean, naturally brought about an intensive study of many parts of Scripture. He was for years especially interested in the Gospel according to St. John and has now produced this *magnum opus*.—This latest book by Dr. Lenski shows that the author has sympathetically and lovingly searched the text of the inspired account. It is a scholarly production, but one which does not exhibit a ballast of scholarly effort. The reviewer has taken sections from various parts of the book at random and has always been rewarded with some form of stimulating thought. The viewpoints and the method of the author are so well known that it is possible to form an opinion of the entire production from the following sample, taken from the interpretation of John 6, 37: "But in these expressions: 'All that the Father gives' and 'All that He has given,' Jesus speaks of all believers of all ages as already present to the eyes of God, He also thus giving them to Jesus. This Jesus does repeatedly: v. 65; 10, 16 and 29; 17, 2 and 9 and 24. There, however, are not a fixed number in some mysterious way [!] chosen by an absolute [?] decree of God to be such a gift to Jesus. Such an exegesis is wholly dogmatic and carries into what Jesus says a thought that is not in His words. On the other hand, equally dogmatic is the view that they who constitute God's gift to Jesus are those who are morally [!] better than the rest in the first place or who at least act better than the rest when the Gospel is brought to them. These words of Jesus are without trace of either predestinarianism or synergism. God's grace is universal. He would give all men to Jesus. The only reason He does not is because so many men refuse obdurately to be part of that gift. On the other hand, God's grace alone is efficacious. Every man who believes does so only and wholly by virtue of this grace. Thus the words of Jesus concerning the Father's gift to Him and its getting to Him raises the question for these Galileans: Did they want to be a part of this gift, or do they mean to exclude themselves? 'Shall get to Me' implies that Jesus accepts the Father's gift. . . . 'Him that comes to Me' makes the matter individual, personal, and a voluntary act. The Father's drawing (v. 44) is one of grace alone, thus efficacious, wholly sufficient, able to change the unwilling into the willing, but not by coercion, not irresistibly. Man can obdurately refuse to come. Yet when he comes, he does so only by the blessed power of grace. Him that comes thus (the present participle only describing the person as such) Jesus 'shall in no wise cast out,' a strong litotes for 'shall most certainly receive.' The Son could not possibly contravene the Father. Back of the individual's coming to Jesus lies the Father's giving (and

having given, v. 39) that individual to Jesus. And in the same way getting to Jesus means complete reception by Jesus. And this reception is so strong, not because Jesus would refuse no one coming to Him, but because Jesus could not possibly deviate from His Father's will." — The language of the author is not always as clear and concise as one should like to have it, and therefore the reader sometimes has difficulty in getting the author's thought. Which reminds one of the fact that it would be a boon to the Lutheran Church of this country if the exegetical lectures of the late Dr. Stoeckhardt on the Gospel of St. John could also be offered to our pastors. Possibly this can be accomplished within the next few years.

P. E. KRETZMANN.

Stuttgarter Biblisches Nachschlagewerk. Anhang zur Stuttgarter Jubiläumsbibel. Mit erklärenden Anmerkungen. Stuttgart. Privilegierte Württembergische Bibelanstalt. 778 Seiten $6\frac{1}{2} \times 9\frac{3}{4}$. Doppelleinen, geglätteter Rotzchnitt, Futteral: M. 6; Halbfranz, geglätteter Rotzchnitt, Futteral: M. 8; Leder, geglätteter Rotzchnitt, Futteral: M. 10.50.

Dieser Prachtband enthält: Einführung in die Heilige Schrift, Luthers Vorreden, Gebete aus Bengels Neuem Testament, Beschreibung des Heiligen Landes, Geschichte des Volkes Israel, Natur- und Volksleben im Lande der Bibel, Erklärung einzelner Wörter, Wortkonfordanz, Konfordanz der Personen- und Völkernamen, Konfordanz zur Topographie des Heiligen Landes, Konfordanz der wichtigsten biblischen Begriffe, Vergleichende Zusammenstellung der drei ersten Evangelisten, Schriftworte und Schriftabschnitte mit Leitworten für besondere Zeiten und Fälle des Lebens, Bibellestetafel und die üblichen Landkarten. Selbstverständlich haben wir in der kurzen Zeit seit Empfang dieses Buches nicht alle Teile genau prüfen können; doch haben wir in den Konfordanzen, die einen großen Teil des Buches ausmachen, viele Stichproben gemacht, die sämtlich zur vollständigen Befriedigung ausgefallen sind. Luthers Vorreden sind nur im Auszug gegeben. Leider ist ein Teil der „Einführung in die Heilige Schrift“ zu Anfang des Bandes unzulänglich und irreführend, schon unter „A. Der äußere Bestand der Bibel“, wo gesagt wird, daß „die Schriften des Neuen Testaments wohl alle [?] aus dem ersten Jahrhundert nach Christo“ stammen. Das Kapitel über Inspiration der Heiligen Schrift ist besonders schwach, weil darin eigentlich nur von einer subjektiven Erleuchtung die Rede ist. Doch nimmt diese ganze „Einführung“ nur sechzehn Seiten ein, und der lutherische Theolog kann den ganzen Teil unberücksichtigt lassen, da er an dem übrigen Buche seine helle Freude haben wird. Der Verlag bemerkt einleitenderweise: „Noch sei die Notiz beigefügt, daß das ‚Biblisches Nachschlagewerk‘ nur so lange als Sonderband dargeboten wird, bis anzunehmen ist, daß sich die bisherigen Besitzer der Jubiläumsbibel [nämlich der württembergischen Revision] diese Ergänzung beschafft haben. Von da ab wird das ‚Nachschlagewerk‘ nur noch zusammen mit der Jubiläumsbibel zu haben sein.“

P. E. K r e t z m a n n.

Fleisch und Geist nach Luthers Lehre, unter besonderer Berücksichtigung des Begriffs „totus homo“. Von E r d m a n n S c h o t t, Lic. theol. 95 Seiten 6×9. A. Deichert'sche Verlagsbuchhandlung, D. Werner Scholl, Leipzig. 1928. Preis: Geheftet, M. 3.50.

Wieder eine Schrift, die in das Studium Luthers hineintreibt. Sie betont die lutherische Lehre, daß der rechtfertigende Glaube sich allein auf das Wort der Schrift gründet. „Luther formuliert bekanntlich den Satz: Sunt duo toti homi-

nes et unus totus homo. (B. A. II, 586, 16 f.) Einerseits bin ich Fleisch, und andererseits bin ich Geist; das sind die größten Gegensätze, und doch ist es dasselbe, Ich. Zur Lösung des damit kurz umrissenen Problems will die folgende Arbeit einen Beitrag liefern.“ Es heißt dann weiter: „Luther kennt zwei Gruppen von Fleischmenschen, die er gewöhnlich sinistrales und dextrales nennt. Die sinistrales sind die grobsinnlich eingestellten Menschen; die dextrales dagegen halten etwas von Weisheit und Gerechtigkeit und sind stolz, sie zu besitzen. Die eine Art von Menschen vergessen Gott über ihren Freuden; die andern bedürfen Gottes nicht, weil sie an ihren Tugenden genug zu haben meinen. Von diesen beiden Erscheinungsformen der caro, die von Luther immer wieder konstatiert werden, ist die zweite die schlimmere.“ (S. 6.) „Es ist der Wille des natürlichen Menschen, nichts anderes als das ‚Gefühlte‘, das Einleuchtende, das dem natürlichen Denken Plausibile gelten zu lassen.“ (S. 10.) „Die caro will auch die Gottesgerechtigkeit nur als erfahrene und erlebte gelten lassen.“ (S. 22.) „Nach Luthers charakteristischer Auffassung benutzt der alte Adam auch die Theologie, um seine Sache zu vertreten.“ (S. 30.) „Das neue Leben des ‚geistlichen‘ Menschen unterscheidet sich von dem Leben des alten Adam ausschließlich durch den Glauben an Gottes Wort.“ (S. 14.) „Der ganze Christenstand auf Erden ist eine Appellation vom ‚Reichtuhl‘ zum ‚Gnadenstuhl‘.“ (S. 69.) Für alles werden reichliche Belege aus Luther beigebracht, und das Schlusswort lautet: „Daher klingt die Lehre von den ‚zwei ganzen Menschen‘ zwar in einen Seufzer aus: ‚Ich elender Mensch, wer wird mich erlösen von dem Leibe dieses Todes?‘ aber doch in einen Seufzer voll gewisser, frohester Zuversicht: ‚Ich danke Gott durch Jesum Christum, unsern Herrn.‘“ In dem Anhang, „Rechtfertigung und ‚Gerechtmachung‘“, wird die falsche Rechtfertigungslehre Holls und Seebergs besprochen. „Seeberg sagt: ‚Die von Gott an dem Sünder ausgeführte Rechtfertigung ist eine fortgehende reale Einwirkung auf die Seele, durch die diese allmählich gerecht wird.‘“ (S. 84.) Schott selber bleibt nicht auf der rechten Bahn, wenn er die Sache so darstellt: „Die Rechtfertigung ist die Erneuerung des Menschen und die Gerechtmachung die Austreibung der ‚reliquiae carnis‘.“ (S. 91.) Das stimmt nicht mit seinen sonstigen Ausführungen: „Allein die Predigt von dem ‚Christus für uns‘ gibt uns ein gutes Gewissen. Das heißt aber: Christus kommt für den Glaubenden in erster Linie nicht als der in Betracht, der in ihm wirkt und ihn sichtbar und fühlbar umgestaltet.“ (S. 37.)

Ein durchaus sicherer Wegweiser durch Luthers Schriften ist dies Büchlein nicht. Es bietet viel Gutes, aber nicht immer kommt Luthers Theologie zur rechten Darstellung. Z. B. Luthers Lehre von der Erwählungsgewißheit wird falsch dargelegt. S. 80 ff. wird von „dem eigentümlichen Nebeneinander von Rechtfertigungsgewißheit und Erwählungsgewißheit, das bei Luther zu allen Zeiten bestand“, geredet. „Nur auf die Selbstbeobachtung, auf das Fühlen, könnte sich die Erwählungsgewißheit stützen. . . . Weil wir nie gewiß sind, ob wir auch den Glauben bewahren werden, so ist es bei uns, wenn auch nicht bei Gott, ungewiß, ob wir erwählt sind.“ Das hat Luther nicht gelehrt. Luther zeigt vielmehr dem Christen, auf welchem Wege er seine ewige Erwählung erkennen und derselben gewiß werden könne und solle. Er sagt: „Unterstehe dich nicht, den Abgrund göttlicher Vergebung mit der Vernunft zu erforschen, sonst wirst du gewiß drüber irre, verzweifelst entweder oder schlägst dich gar in die freie Schanz; sondern halte dich an die Verheißung des Evangelii. . . . Ergreife die Gottes Verheißung, glaubst du, daß er ein barmherziger, wahrhaftiger Gott sei, der treulich halte, was er geredet habe, . . . so zweifle nicht daran, du gehörst unter das Häuflein

der Erwählten." (IX, 1115.) „Schau an die Wunden Christi und sein Blut, daß er für dich vergossen hat; daraus wird die Vergebung hervorspringen." (II, 181.) Schott selber zitiert ähnliche Stellen, z. B.: „Wenn der Glaube wohl geübt und getrieben wird, so wirst du zuletzt der Sache gewiß" (B. A. 14, 23, 10—19; St. G. A. IX, 1354). (S. 81.) So gewiß der Christ seines Glaubens ist, so gewiß er der Gnade Gottes ist, so gewiß ist er seiner Erwählung. Schott zitiert zum Erweis seiner Behauptung Stellen wie diese: „Darum daß der Mensch nicht weiß, ob er bleiben werde vor dem Anstoßen der Anfechtung" (B. A. 10, I, 1. 332; St. G. A. XII, 211). (S. 82.) Da legt aber Luther die Schriftwahrheit dar, daß der Christ sich stets mit Furcht und Zittern die Möglichkeit seines Abfalls vorhält. Zur selben Zeit weiß er im Glauben, daß Gott ihn vor dem Abfall bewahren werde. Schott scheint auf einen Augenblick vergessen zu haben, was er auf Seite 79 schön darlegt: „Damit der Christ diese rechte Mittelstraße innehält, muß er zwischen der ‚Zeit des Gesetzes‘ und ‚der Zeit der Gnade‘ unterscheiden können. ‚Zeit des Gesetzes‘ ist, wenn in meinem Gewissen oder in meinem Fleische die Sünde aufwacht. ‚Zeit der Gnade‘ dagegen ist, wenn Herz und Gewissen befriedet und erfreut sind durch das göttliche Verheißungswort. Zwischen diesen beiden ‚Zeiten‘, die, mögen sie auch begrifflich aufs klarste unterschieden sein, doch in der Wirklichkeit des psychischen Lebens aufs innigste verbunden sind, muß der Christ allmählich unterscheiden lernen; denn in der Zeit des Gesetzes muß er sich an die Gnade halten, um nicht der Verzweiflung preisgegeben zu sein; in der Zeit der Gnade muß er sich am Gesetze prüfen, um nicht vermessen zu werden." (B. A. 40, 1. 524 f.; 40, 2. 42; St. G. A. IX, 451. 641.)

J. E n g e l d e r.

The Religion of Israel. By George A. Barton. The University of Pennsylvania Press. 280 pages. Price, \$2.50.

The author is well known as an Assyriologist, particularly because of his interpretation of the origin of cuneiform characters, his several volumes of inscriptions, and his popular *Archeology and the Bible*. Our readers will perhaps recall that he participated in a lengthy debate with the late Professor Clay of Yale in the attempt to disprove the latter's Amurru thesis. His distinctions as an Assyriologist, however, do not justify the extremes which are again presented in this second edition of a text-book for the religious courses of a number of our colleges and universities.

Barton starts with one of his favorite theses, developed in his *Semitic Origins*, to the effect that Sumerian society was originally matriarchal and that survivals of this primitive matriarchy are found in the feminine associations of Yahweh. After tracing the early Semitic background as he claims it developed from this matriarchy, the author presents the early Biblical narratives and insists that, while at best they portray certain tribal and historical facts, they are not to be taken as real history. He then proceeds to reject the Biblical account of the origin of the Hebrews, distinguishing between the Leah tribes and the Rachel tribes (emphasizing the totemistic theory) and their separate entrances into Palestine. Jehovah was a God of the Kenites, adopted by the Hebrews. The Hebrew festivals are Canaanite holy days with a new religious veneer. Amos is the prophet of practical monotheism, although the Babylonians and Egyptians had made close approaches long before. Deuteronomy was born of Hezekiah's reformation. The "Holiness Code" is postexilic. The Psalter is the

fruit of legalism. Angels are Persian and largely late. — These snatches from Barton's book, only too familiar to any one acquainted with the extremes of modern criticism, illustrate the damaging influences to which our Christian students at our colleges and universities are exposed. While a volume of this kind can render certain, largely negative, service to professional investigators, it ought to serve as a challenge for increased zeal in behalf of our university youth.

W. A. MAIER.

The Lutheran Hour. By *Walter A. Maier, Ph. D.* 324 pages, 5×8. Concordia Publishing House, St. Louis, Mo. Price, \$1.50.

This might have been a book of sermons; but it is not; for it does not present the sermon as it is taught in our homiletic classes at our seminaries and as we are accustomed to hear it from our Lutheran pulpits. It might have been a book of instruction in the Christian doctrine; but it is not that; for then we should expect a different arrangement and expect the topics systematically and more fully treated. It might have been a book of Christian apologetics; but it is not that; for then it would have to present, in a larger measure than it does, the defensive proofs of Christianity over against the many errors of our day. All this the book might have been; but it is not that; for the words which it reprints were spoken in response to a very unusual opportunity given to our Lutheran Church of the Missouri Synod, to wit, that of broadcasting religious programs over a coast-to-coast network under unusual circumstances. The half-hour broadcast cost approximately \$5,000, only twelve to fifteen minutes were allotted the speaker, the number of months on the air was uncertain, a large unseen audience was desired, and yet such a nation-wide undertaking does not easily and quickly register with the masses. The speaker therefore in his own way sought to make the most of such an unusual opportunity under trying circumstances and delivered what he himself calls radio messages, the purpose of which was to tell over the "Lutheran Hour" once a week to the large non-Christian population, and also to the many non-Lutherans, of our country what the Lutheran Church stands for, believing that a clear presentation of the truth of the Bible would also at the same time be the best refutation of error. The many letters received are evidence that Dr. Maier's radio messages served that purpose. Dr. Maier gave his service to the "Lutheran Hour" broadcast without any remuneration; the broadcast was sponsored by the Lutheran Laymen's League.

J. H. C. FRITZ.

Let Us Keep Lent. By *Gerhard E. Lenski.* Harper & Brothers. 104 pages, 4×6. Price, \$1.00.

The publishers tell us that "the author is minister of the Grace Lutheran Church in our nation's capital. He believes that the simple story of the Cross is more vital and far more valuable than all the doctrines that have come from it." Consequently we looked in this booklet for the story of the Cross told in words approximating as closely as possible the narrative as penned by the four evangelists. We were disappointed in this respect, since this narrative does not occupy the place of prominence that one would expect in view of this announcement, and we were saddened to see that just those doctrines which are clearly brought out in

Holy Scripture concerning the meaning and purpose of the Cross of Christ are rendered extremely doubtful. We were grieved to read on such an important and clearly revealed doctrine as that of vicarious atonement meditations such as follow: —

“*Vicarious Love.* ‘The Lord hath laid on Him the iniquity of us all.’

Meditation: Christ ‘died for our sins, according to the Scriptures.’ He ‘bare our sins in His own body on the tree.’ God ‘made Him to be sin for us who knew no sin.’ What do these statements mean? Are they to be accepted literally and at face value, or are they merely Oriental speech-figures, beautiful for color and extravagance, yet in no sense accurate and truthful?

“A word of caution may be in order for the eager mind that faces this problem and the many others involved in the matter of human guilt, its curbing and its cure. Though each mind must of necessity abide by its abilities to observe and to decide, it is certainly not fair in any judgment that God should be limited by merely human conceptions or that Jesus should be appraised in any final way by men who know neither His mind nor the power that resides in Him. Barbarian minds are likely to be poor authorities in the field of art. The earth-worm, clever creature though it may be, can hardly hope to be an interpreter of the dreams that fill man’s heart. In a like manner honest interpretation is bound to recognize human limitations in the presence of the Eternal, nor will it dare to apply the yardstick to measure the things of the Spirit which know neither beginning nor end.

“Here another difficulty may be recognized as inviting an even greater humility on the part of the investigator. Mere words are such poor means of conveying spiritual truths. Redemption, like beauty, is so hard to compress into the mold of definition and doctrine. Paul’s experience with the Cross is so much more clear to Paul than are his words concerning it to us. But be that as it may, Paul’s experience like that of the prophet of old is real, and, more than obviously, he wants us to share it with him. His desire in this matter is so sincere and so generous that to deny it is to be guilty of discourtesy and spiritual aloofness. Why should we not share his experience, especially since he proclaims it as one so gloriously good? After all, many things are true even though they have never been defined and needful in our lives even though their workings are hard to explain.

“For those who veer away from Christian experience and who see little of the hand of God in the Bible and little of His heart in Jesus Christ there is still one common observation within the reach of all which may serve to make a substitutionary interpretation of the Cross both rational and acceptable. The noblest outreach of human love is invariably sacrificial in its character. As Luthardt expresses it: ‘Love is by nature vicarious.’ As Jesus phrased it: ‘Greater love hath no man than this, that a man lay down his life for his friends.’ If God be consistent, if He be good, if He be the possessor of those virtues which are best in His own creatures, then, instead of being unreasonable, might not this strange doctrine which proclaims that God is in Christ and that He is dying in the sinner’s stead, be the very one which shall be found to accord most with our highest thought of Him?” (Pp. 54—56.)

"He gave Himself for Us. 'Behold, we go up to Jerusalem.' Luke 18, 31. *Meditation:* He gave Himself! Very clearly Palm Sunday sets this solemn fact before our minds for such use as we may be able to make of it. He gave Himself! He came to Jerusalem not so much because He had to come as because He wanted to come. He came to die upon the cross, not merely as one who bears with all bravery the slings and arrows of outrageous fortune, but, far more, as one who is Himself shaping circumstances and guiding them in His own way for some purpose He has willed and wanted.

"He gave Himself! The explanation that He died a martyr's death for conviction's sake; the explanation that He suffered death in order to teach us how to meet life's deepest emergency; the explanation that He identified Himself so closely with humanity that He felt the sins of men upon His own conscience as though they were actually His own — all these are interesting explanations, and they do set forth truths that are helpful and uplifting. At their best, however, they are only broken lights, revealing partial truths. When we think of the determination that actuated Him and that led Him on, when we recall that instead of being a passive victim, He freely gave Himself, then these explanations do not suffice. They do not do justice to the purpose that so plainly motivated Him. They do not honor the aim He must have had in His mind.

"He gave Himself! Why? There is one explanation — perhaps it can hardly be called an explanation since it invites questions as much as it answers them — that will do justice to the incidents of the Biblical narrative. He gave Himself for us. He was our Ransom, a Substitute for sin in our stead. The question is bound to arise: Can Christ be that? Can He, the Innocent One, be made sin for the guilty? Is such a thing intelligible? Is it fair? However one may question the statement itself, the fact remains that this is the view that dominated the minds of those who were the closest to Christ and who loved Him best. It is further a fact not lightly to be set aside which declares that this is the view which the apostles preached, the view that changed their lives and transformed the lives of multitudes of others. Summing it all up, seeking for some version of the case that will serve as a common denominator for the facts that history presents, a final conclusion may be in order, namely this — the disciples of Jesus, following Him, believing that He died for their redemption, entered into a different, a higher, a holier experience and understanding than any that is accorded to other men.

"Saul of Tarsus, to begin with, did not want to follow Jesus. Still less did he desire to believe that Jesus died for him. When Saul became Paul, the follower of Jesus, that which had been hateful to his soul became his heart's delight. The thing he had sought to destroy he now sought to propagate. In that experience new light seemed to come. Finally the day came when this Paul, himself under the shadow of death, could say: 'I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.' Can Paul's experience be the explanation we need to make the Cross clear to our minds? Is this the way toward the light — not to stand off at a distance and ask questions about Jesus, but to be converted and then to

walk with Him and, by experience in Christian living, to learn of Him?" (Pp. 85—87.)

We have given these two meditations complete, so that our readers may judge for themselves that this assuredly is not the spirit of Luther, but of Modernism, which we did not look for in the American Lutheran Church.

TH. LAETSCH.

Eingegangene Literatur.

Proceedings of the Sixteenth Convention of the Central Illinois District, October 7—13, 1931. Doctrinal essays: "Article XIX of Augustana: Cause of Sin" (German), by Prof. F. Wenger; "The Agencies in Use in Our District for the Christian Education of Our Youth," by Rev. Ed Sommer. For sale by Concordia Publishing House or by the Secretary of the District, Pastor E. C. Wegehaupt. Price, 25 cts.

The United Lutheran Publication House:—

His Glorious Hour. A Passionale. By P. Z. Strodach. Price, 20 cts.

Calendar of Lenten Devotions. Ash Wednesday to Easter, 1932. Price, 10 cts.

Proceedings of the Ev. Luth. Synod in Australia, Eastern District. Twenty-fifth regular convention, held at Nhill, Victoria, March 20 to 24, 1931.

The Australian Lutheran Almanac for the Year 1932. The Lutheran Publishing Co., Ltd., 172 Flinders St., Adelaide, South Australia. 124 Seiten $5\frac{1}{2} \times 8\frac{1}{2}$. Preis: 1 s. 6 d.

Zeitschrift für systematische Theologie. Herausgegeben von Karl Stange und andern. Bertelsmann, Gütersloh. 9. Jahrgang, 3. Vierteljahrsheft. Siebs: "Die altjüdische Genesiss"; Lohmeyer: "Von Baum und Frucht"; Zänker: "Diktaiosyne Theou bei Paulus"; Vüttger: "Calvins Lehre vom Schöpfer"; Stange: "Die christliche Vorstellung vom jüngsten Gericht"; Hermann: "Christi Verdienst und Vorbild"; Gogarten: "Der Wahrheitsanspruch der Theologie"; Steinbeck: "Die christliche Naturpredigt"; Weber: "Zum evangelischen Verständnis des Wortes"; Eiert: "Zur Terminologie der Staatslehre Melancthons und seiner Schüler"; Schian: "Sichtbare und unsichtbare Kirche"; Bornhäuser: "Die Samariter des Neuen Testaments"; Schäfer: "Historische Theologie und Religionsgeschichte."

Neue kirchliche Zeitschrift. Herausgegeben von Joh. Bergdolt und andern. Deichert, Leipzig. 42. Jahrgang, 12. Heft. Joh. Schneider: "Historische und pneumatologische Exegese"; F. Melzer: "Wilmar als Literaturhistoriker"; W. Caspari: "Das alttestamentliche Wort"; Joh. Bergdolt: "Zeitschriften-Kundschau."

Theologie der Gegenwart. Herausgegeben von K. Beth und andern. Deichert, Leipzig. 25. Jahrgang, 11 und 12. Heft. S. Strathmann: "Die neueren Arbeiten über das Neue Testament" (allgemeines; hellenistische Religionsgeschichte; Auslegung; Jesus; Paulus; Geschichte des Urchristentums; Geschichte der neutestamentlichen Forschung).

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