

Concordia Theological Monthly

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

Vol. III

July, 1932

No. 7

CONTENTS

	Page
ENGELDER, TH.: The Shifting Sands of Science.....	481
MAYER, E. A.: Der Prophet Jeremia und seine Zeit.....	490
MUELLER, J. T.: Pensees ueber den Barthianismus.....	498
KRETZMANN, P. E.: Die Hauptschriften Luthers in chronologischer Reihenfolge	505
BERNER, E.: Der Pastor als guter Prediger.....	506
KRETZMANN, P. E.: Have We Lost Our Balance?.....	515
LAETSCH, TH.: Sermon Study on Acts 20, 17—38.....	518
Dispositionen ueber die zweite von der Synodalkonferenz angenommene Evangelienreihe	528
Theological Observer. — Kirchlich-Zeitgeschichtliches.....	539
Book Review. — Literatur.....	553

Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Wölfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuhren 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.

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



ARCHIVES

Book Review. — Literatur.

Bible Difficulties. An Examination of Passages of the Bible Alleged to Be Irreconcilable with Its Inspiration. By *W. Arndt*. Concordia Publishing House, St. Louis, Mo. 1932. 117 pages, 5×7½. Price, 75 cts.

This is a worthy sequel to the same author's book *Does the Bible Contradict Itself?* which was issued in 1926. It covers a department of apologetics which has been getting much attention of late years, and with good reason; for the enemies know that, to speak with the Scriptures, "if the foundations be destroyed, what can the righteous do?" Ps. 11, 3. This book shows that the foundations are well established and that they can well endure the reasonable examination of the honest searcher after the truth. Those who have the first volume will surely want the second; for the latter expands upon the information contained in the former, adding such features as will stimulate admiration for the Word of God as the eternal truth. The book is divided into six parts: I. Some General Considerations; II. The Miracles of the Bible; III. Moral Difficulties; IV. Historical Difficulties; V. Difficulties from the Point of View of Science; VI. Miscellaneous Passages. The pastor who is doing much work in Bible classes will do well to study this book and to give it to the members of his classes. Although it gives evidence throughout of being based upon careful and intensive study, the language is simple and direct and will therefore appeal to theologian and layman alike.

P. E. KRETZMANN.

The Festivals and Sacrifices of Israel. By *Prof. William Moenke-moeller*. Concordia Publishing House, St. Louis, Mo. 40 pages, 6×9. Price, 20 cts. per copy; dozen, \$1.92.

A brief, but comprehensive treatise on the festivals and sacrifices of Israel. It describes them in clear and simple language and always points out their significant purpose and especially their Messianic content. Pastors and Bible students will find this little brochure profitable reading.

T. LAETSCH.

The Origin and History of Hebrew Law. By *J. M. Powis Smith*. The University of Chicago Press. 285 pages, 5½×7½. Price, \$3.00.

This is one of a series of handbooks published by the University of Chicago for the purpose of setting forth "in a readable form the results of the scientific study of religion and ethics." Powis Smith is well known as editor of the Old Testament section of *The Bible: American Translation*. In the present volume he seeks to establish the theory that the Hebrew law as contained in the Old Testament is a product of evolution. "In general it may be said that legislation does not precede the conditions of life with which it is intended to deal, but arises out of actually existing conditions and situations which it seeks to guide and control. For example, there were no laws for the regulation of automobile usage and traffic until some time after automobiles had come into common use upon our

roads and streets." (P. 3.) Smith distinguishes six codes: The Decalog, the original form of which is conceded to Moses, the present form showing additions by later legislators; the Covenant Code; the Deuteronomic Code, assigned to the seventh century; the Holiness Code, the Ideal Code, Ezek. 40—48, not one word of which was written by Ezekiel; and finally the Priestly Code, written some time after the Exile. In Appendix No. I the author reiterates a number of the old, outworn arguments against the Mosaic authorship of the Pentateuch, long ago ably refuted by Biblical scholars, yet here restated with the positiveness so characteristic of modern criticism. The author rather naively concludes this chapter with the following paragraph: "It is unnecessary to multiply evidence upon this phase of the history of Hebrew law. Indeed, if Moses did actually dictate all the Hebrew law, there was no history of Hebrew law whatever. The only sort of history that could have been written would be a history of the actual administration of the law, concerning which, as a matter of fact, we know very little. If the foregoing history of Hebrew law be at all in line with the actual facts, that history itself makes the Mosaic origin of the four codes wholly impossible." The book contains translations of the code of Hammurabi and of the Assyrian and the Hittite codes.

Smith's book may be of value to such as wish to ascertain the position of American liberal critics of the present day. THEODORE LAETSCH.

Theologisches Wörterbuch zum Neuen Testament. Herausgegeben von Gerhard Kittel. Verlag von W. Kohlhammer, Stuttgart. 1932. Subskriptionspreis pro Lieferung: RM. 2.90.

Dies ist die erste Lieferung eines neuen Werkes von ganz bedeutendem Umfang; denn es soll in etwa dreißig Lieferungen von je 64 Seiten erscheinen. Der Herausgeber des ganzen Werkes ist Prof. Gerhard Kittel, der sich die Mithilfe einer ganzen Anzahl hervorragender Neutestamentler gesichert hat, im ganzen 33 an der Zahl, unter denen wir Namen finden wie Friedrich Büchsel, Rudolf Bultmann, Albert Debrunner, Friedrich Hauck, Joachim Jeremias, Otto Procksch, Hans Freiherr von Soden, Gustav Stählin und Artur Weiser. Das Vorwort schildert die Absicht des Verfassers in kurzen Zügen. Wir zitieren folgende Sätze: „Das ‚Theologische Wörterbuch zum Neuen Testament‘ knüpft an die große Lebensarbeit von Hermann Cremer und Julius Kögel an. Das Ziel, das den Mitarbeitern des ‚Theologischen Wörterbuches‘ vorschwebt, kann nicht besser formuliert werden als mit den einleitenden Worten der Vorrede Cremers aus dem Jahre 1883 zum ‚Biblisch-theologischen Wörterbuch der neutestamentlichen Gräzität‘, in denen er von dem ‚neuen Gewicht und neuen Gepräge‘, der ‚neuen Energie‘ sprach, die die griechischen Worte dadurch erhielten, daß ‚sich der Gesichtskreis des Lesenden und Schreibenden mit dem Ausgangs- und Zielpunkt alles Denkens umgestaltete‘. Diesen ‚neuen Gehalt‘ der einzelnen Begriffe durch unsere Abhandlungen sichtbar werden zu lassen, ist der eigentliche Zweck unsers Buches. . . . In dem ‚Theologischen Wörterbuch zum Neuen Testament‘ sollen alle Vokabeln des Neuen Testaments behandelt werden, denen irgendeine religiöse und theologische Bestimmung anhaftet. Die Zahl ist gegenüber Cremer-Kögel stark vermehrt.“ Die neutestamentliche Sprachwissenschaft ist seit dem ersten Erscheinen des Cremer'schen Werkes um ein ganz Beträchtliches vermehrt worden, sonderlich durch die Papyrusfunde in Ägypten, die von namhaften Gelehrten, sonderlich in England und Deutschland, behandelt worden sind. Die Namen der Mitarbeiter Kittels

bürgen ohne Zweifel für gründliche Arbeit betreffs der übernommenen Votabeln. Daß sich leider auch eine falsche höhere Kritik bemerkbar machen wird, erscheint schon aus der ersten Lieferung; doch erregt dies in einem Werke wie dem hier vorliegenden nicht so viel Anstoß wie wohl sonstwo, weil man von vornherein beim Gebrauch eines Werkes dieser Art viel vorsichtiger und kritischer zu Werke geht. Jedenfalls kann kein Theolog, der auf dem Gebiet des Neuen Testaments arbeitet, ohne die Kenntnisse dieses Werkes fertig werden. Wer es sich bei dem geringen Preise der einzelnen Lieferungen leisten kann, wird ohne Zweifel viel Gewinn davon haben.

P. E. F r e g m a n n.

The Word and the World. By *Emil Brunner*, University of Zurich. Charles Scribner's Sons, New York. 1931. 127 pages, $4\frac{3}{4} \times 7\frac{3}{4}$. Price, \$1.50.

The Theology of Crisis enters the lists against Modernism with blunted weapons. Men are still asking exactly what the Barthian Theology stands for, and its leaders have not yet set it down in clear, concise terms. But this much is clear from Dr. Brunner's book, that this new theology has laid aside the only weapon that can overthrow Modernism. Dr. Brunner points out, and aims to assail, the radical error of Modernism: the self-sufficiency of man, the autonomy of reason. "Self-sufficiency is the core of Modernism." (P. 90.) "*The theological problem as well as the church problem is this—to deliver modern man and the modernized Church and theology from the illegitimate self-sufficiency of reason and the spirit of autonomy.*" (P. 126.) But he cannot strike a decisive blow in this matter because he refuses to uphold the absolute authority of the Bible. We have seen the statement that Barth and his followers place a strong emphasis on Scripture as the Word of God. But our book denies that Scripture is strictly the Word of God. Statements like this one are indeed made: "This book with its claim to be God's Word to me is quite undeniably outside of me, here on the desk." (P. 91.) And: "Christian faith is faith in the Bible." (P. 82.) But the next sentence reads: "When the Christian speaks of the Word of God, he means, in the first place, the Word of Holy Scripture." Why the limitation "in the first place"? Because "God's Word is only indirectly identical with the Bible word." (P. 102.) The real Word of God is Jesus Christ (p. 102), and only so much of the Bible is God's Word as brings Christ to us (p. 84). Therefore: "Nothing can stand between God's Word and myself, neither the Bible nor the Church nor a creed, although God gives His Word through these media. Believe I *must* in His own Word alone, and believe I can only because and when He speaks His own Word within me through His Holy Spirit." (P. 75.) (According to these statements "Word of God" is a most indefinite quantity in the Dialectic Theology, and Dr. Jelke is right when he says in *Die Grunddogmen des Christentums* [p. 9]: "*Damit wird der Begriff 'Wort' Gottes voellig aufgeloeset und die Sache selbst einem uferlosen Subjektivismus anheimgegeben.*") Dr. Brunner cannot identify the Bible with God's Word because he does not believe that the Bible is inspired. He rejects "the doctrine of the infallibility of the Bible word, the so-called doctrine of verbal inspiration." (P. 97.) "That is why in the Bible we find so many errors and inaccuracies; the Bible is full of that frailty and fallibility which is characteristic of all that is human." (P. 96.)

Even H. E. Fosdick makes no stronger statements. Compare the two statements: "The Biblical message is embedded in the world-view of antiquity, not in ours," and: "Let us not forget the world-view which possessed the mind of the Church when this phrasing . . . grew up." One is found on p. 5 of our book, the other on p. 104 of *The Modern Use of the Bible*. Fosdick never penned a stronger statement than this one on p. 92: "This idolatrous acceptance of Bible authority has done great damage to Christian faith." And p. 94: "So far as the orthodox theory of Scripture is concerned, there is no distinction between this and the Indian or Mohammedan belief in their sacred books; the Bible has become a divine oracle." The Theology of Crisis cannot serve as champion in the conflict with Modernism; it wields a broken lance. And it is offering these terms of surrender: "Now, if the modern man is done with the Bible, the Church is not free from blame in the matter; it is a state of affairs which is largely due to the churches' orthodox misunderstanding. The result of the misunderstanding is the doctrine of the infallibility of the Bible word." (P. 97.) "It is quite as possible to be a Biblical Christian with the new world-view, say, with the teachings of Darwin, Einstein, and Planck, as it was to be religious with the Babylonian three-storied universe." (P. 126.) — Dr. Brunner severely arraigns the churches for their neglect of the Gospel, a neglect springing from the infection of Modernism. And that is well. But it is a pity that he himself makes such far-reaching concessions to Modernism. "The Church has nothing to do but proclaim this message, the message of the Cross and of reconciliation. That the Church does not and cannot do it because she does not know this message any more — this is the guilt and sin of the Church. . . . The Church cannot give this message because she is thoroughly poisoned by modern thought." (P. 124.)

On the nature and aims of this new theology Dr. Brunner has this to say: "I have often been asked what the 'Dialectic Theology' is really driving at. . . . The word *dialectic* is used in Kirkegaard's sense, not Hegel's. . . . It is only by means of the contradiction between two ideas — God and man, grace and responsibility, holiness and love — that we can apprehend the contradictory truth that the eternal God enters time or that the sinful man is declared just. Dialectic Theology is the mode of thinking which defends this paradoxical character belonging to faith-knowledge from the non-paradoxical speculation of reason and vindicates it as against the other. . . . The name Theology of Crisis means something very similar. What the Word of God does is to expose the contradiction of human existence, then in grace to cover it. Man is placed in the critical position of having to *decide*; and such a situation, just because it is critical, cannot be apprehended by means of any *single* theoretical idea. Theoretical thought seeks the unity of system; the theology of faith insists on the reality of existential decision." (P. 6.)

TH. ENGELDER.

The Secret of the Universe. By *Nathan R. Wood*. 223 pages, 5×7½. Fleming H. Revell Co. Price, \$2.00.

The author defends the thesis that "the Triunity of the Father, Son, and Holy Spirit reflected and expressed in the triunities of space, matter, time, and man is the secret of the universe." (P. 117.) The standpoint of Professor Wood is not that of pantheism. He stresses the personality

of God and states the relation of the Persons in accord with the ancient creeds. He does not find in the universe a personal substance. While "the Biblical presentation of Father, Son, and Holy Spirit in God means what can best be described as 'three personal centers of consciousness in one Being'" (p. 28), he does not predicate such personal consciousness of the physical world. Yet the universe in the identity of time, space, and matter represents to him the triune essence of God. In the constitution of matter as well as in the newest research into the nature of space and time he finds "a universal and exact confirmation of the divine Trinity." The author is president of Gordon College of Theology of Boston, Mass.

TH. GRAEBNER.

Bilderatlas zur Religionsgeschichte. In Zusammenarbeit mit Hans Bonnet, Hugo Gressmann, Georg Haro, Willibald Kirfel, Benno Landsberger, Johannes Leipoldt, Eugen Mogk, Andreas Rumpf, Heinrich Zimmern u. a. herausgegeben von D. Hans Haas, Professor der Religionsgeschichte an der Universität Leipzig. 8. Lieferung: „Die Äinu und ihre Religion.“ 101 Bilder und 3 Karten auf 32 Tafeln 7½×11; dazu einleitender Text von H. Haas auf XVIII Seiten. Preis: M. 10. 9. bis 11. Lieferung: „Die Religionen in der Umwelt des Urchristentums“ von Johannes Leipoldt. 193 reichbeschriftete Bilder auf 50 Tafeln nebst XXII Seiten einleitenden Textes. Preis: M. 12.80. 12. Lieferung: „Die Religion der Jaina.“ 77 Bilder auf 30 Tafeln; dazu einleitender Text von Prof. Dr. W. Kirfel auf XXV Seiten. Preis: M. 9. 13. und 14. Lieferung: „Die Religion der Griechen.“ 208 Bilder auf 80 Tafeln; dazu einleitender Text von Prof. Dr. Andr. Rumpf auf XII Seiten. Preis: M. 17.50. 15. Lieferung: „Die Religion des Mithra.“ 50 Bilder auf 23 Tafeln; dazu einleitender Text von Prof. D. Dr. J. Leipoldt auf XX Seiten. Preis: M. 6.80. 16. Lieferung: „Mexikanische Religion.“ 73 Bilder auf 21 Tafeln; dazu einleitender Text von Prof. Dr. R. Th. Preuß auf XVII Seiten. Preis: M. 6.80. Leipzig. A. Deichert'sche Verlagsbuchhandlung D. Werner Scholl.

Dieses groß angelegte und sehr schön ausgestattete Werk ist schon früher in „Lehre und Wehre“ wie im CONCORDIA THEOLOGICAL MONTHLY angezeigt worden, und auch die neuesten Lieferungen verdienen Erwähnung und werden solche interessieren, die sich auf dem laufenden erhalten wollen über das, was auf dem Gebiete der vergleichenden Religionsgeschichte heutzutage geschieht. Jede Lieferung ist einzeln für sich erhältlich. Der Text ist durchweg religionsgeschichtlich orientiert, wie ja auch das ganze Werk von dem angesehenen Professor der Religionsgeschichte an der Universität Leipzig D. Hans Haas herausgegeben wird; und die Mitarbeiter gelten als Fachleute auf ihrem Gebiet. Besonders interessant sind die Illustrationen, die die Hauptsache bilden, wie ja auch das Werk ein Bilderatlas ist. Die 8. Lieferung behandelt die Äinu, dieses primitive Jäger- und Fischer Volk, in dem man die Reste der japanischen Urbevölkerung findet, das auf eine Geschichte von zwei Jahrtausenden zurückblickt, aber heute zusammengeschmolzen ist auf 18,000 Seelen. Besonders interessant ist dann die 9. bis 11. Lieferung, von dem Professor der neutestamentlichen Theologie J. Leipoldt in Leipzig bearbeitet. Sie behandelt die Religionen in der Umwelt des Urchristentums, und gemeint sind damit besonders die Religionen und Mischreligionen Ägyptens, Syriens, Kleinasiens in hellenistisch-römischer Zeit mit den Bachischen, Orphi-

ſchen und Eleufiniſchen Myſterien. Die 12. Lieferung behandelt die Religion der Jainas, die ſogenannte indiſche Erlösungsreligion, die heutzutage von den Religionshiſtorikern, auch von den Marburger Theologen Otto und Heiler als ein Konkurrent des Chriſtentums hingestellt wird. *) Die Lieferungen 13 und 14 behandeln Glauben und Kultus des helleniſchen Volkes aus allen Perioden ſeiner Geſchichte; ſie bringen nicht weniger als 208 Abbildungen. Die 15. Lieferung, wieder von D. Weipolſt bearbeitet, behandelt die Religion des Mithra, die im dritten und vierten Jahrhundert beſonders als gefährlicher Feind des Chriſtentums im altiranischen Gebiet bei Perſien auftrat, und die 16. Lieferung führt nach Amerika und behandelt teztlich und bildlich eine Religion, die von den Europäern kaum entdeckt, dann auch ſofort ſchonungslos ausgeſtilgt worden iſt. Was die heutige vergleichende Religionsgeſchichte iſt und will, iſt ſchon mehr als einmal an dieſer Stelle ausgeführt worden.

Z. F ü r b r i n g e r.

Martin Luther, Humanist. The Intellectual Contribution of the Italian Renaissance to the German Reformation. By *Paul Harold Andreen, M. A., Th. D.* Augsburg Publishing House Print, Rock Island, Ill. 76 pages, 6×9. Price, 60 cts. Order through Concordia Publishing House, St. Louis, Mo.

Here we have a study which will delight the heart of every one who is trying to understand the great work which God performed through Martin Luther. It is not merely a new biography with a different viewpoint, but an original piece of work, in which the author has successfully presented the evidence in favor of Luther's humanistic equipment for his great labors, particularly also in preparing his German version of the Bible and in his efforts in behalf of Christian education. The book is by no means too technical and exhaustive for the beginner in this particular field, and it certainly is most stimulating to every one who is endeavoring to understand the great work of the Reformation. The author presents his thesis in the statement that Luther was "a skilled scholar, mentally and intellectually equipped to interpret the spirit of the age in the light of Holy Writ," and that he was "in his life and work the best expression and interpretation of the sixteenth-century movement." The book is recommended for careful study to all lovers of the truth.

P. E. KRETZMANN.

The Lutheran World Almanac and Encyclopedia, 1931-1933. Compiled by *O. M. Norlie* and *G. L. Kieffer*. Editorial Committee: *Ralph H. Long*, chairman; *C. G. Erickson*, *M. G. G. Scherer*, *G. E. Lenski*, *O. M. Norlie*, and *G. L. Kieffer*. Published and copyrighted by the National Lutheran Council, 39 E. 35th St., New York. 1932. 424 pages, 6×9. Price, \$2.00. Order from Concordia Publishing House, St. Louis, Mo.

In evaluating this work, we may well begin by quoting a paragraph from the introduction of Dr. R. H. Long: "As a source-book of factual and statistical information of the Lutheran Church the *Lutheran World Al-*

*) Otto hat vor kurzem eine auffehererregende Schrift: „Die Gnadenreligion Indiens und das Chriſtentum“ veröffentlicht, und Heiler ſagt in den „Marburger Theologischen Studien“: „Die Religionen Indiens vermögen wunderſame Schätze aufzuweiſen. Immer wieder möchte man beim Anblick der Größe und Reinheit indiſcher Glaubensgedanken . . . in Tertullians Jubelruf ausbrechen: O testimonium animae naturaliter Christianae!“ (5, 13.) Aber wozu dann noch Miſſionare nach Indien ſenden?

manac occupies a unique position. No other book attempts to gather and compile all the information concerning the various Lutheran bodies in America into one volume. Each body has its own year-book, but nowhere can the composite picture, made up of all the elements in the Lutheran Church, be seen except in this handy book. As such it claims to have a permanent place in Lutheran literature and a distinctive function among Lutheran publications. It is also gratifying to note that it is included in Mudge's *Guide to Reference Books*, published by the American Library Association, as a standard reference book." The table of contents bears out that the paragraph cited is not guilty of overstatements. The seventeen sections of the book treat these topics: Church-year Calendar, The Lutheran Church of the World, General Lutheran Church-bodies in the United States and Canada, General Cooperative Groups, Historical Essays and Digests, Lutheran Biographies, Necrology, Alphabetical Ministerial Directory, Geographical Ministerial Directory, Executive Directory, A Directory of Those in Other Church-work, Parochial Statistics, Detailed Statistics (Foreign Missions, Home Missions, Inner Missions, Education, Publication), General Comparative Statistics, Statistical Summaries, Cumulative Index (Vols. I—VI), Index (Vol. VII). It is the seventh time that this *Almanac* appears, and this edition is fully as useful and informing as preceding editions. In some sections the type is larger than was the case formerly, a change which enhances the value of the book. Historically minded readers will be especially interested in the subdivision of the section entitled "Historical Essays and Digests," which presents an "Outline History of the Lutherans of America (including illustrations and graphs)," pages 100—137. It was the object of the compiler to enumerate all the Lutheran bodies which ever originated in the United States and to submit in as concise a form as possible the chief data on them. Thus we find that the two synods which bear the name Steimle, the second one of which ceased to exist in 1880, are listed, likewise the Holston Synod, which merged with other bodies in 1922, and the three synods which bear the name Concordia. What increases the value of this compilation is that authoritative books and works of reference, from which fuller information can be obtained, are always mentioned. The chapters dealing with the General Lutheran church-bodies were written by leading men of the respective bodies, the one treating of the Missouri Synod by Dr. Theo. Graebner, while the chapter on the Synodical Conference was contributed by its president, Dr. L. Fuerbringer. We emphasize again that here there is presented to the Lutherans of America and to the world at large a work of real importance and usefulness. It may not be superfluous to add that the price of the book does not pay for the cost of production, which amounts to \$2.50 per volume.

W. ARNDT.

Luther als Seelsorger in seinen Koburger Schriften und Briefen. (Viertes Heft der Sydower Bruderschaft.) Von J u l. S e e b a ß. VI und 91 Seiten 6½×9½. 1931. Verlag von C. Bertelsmann in Gütersloh. Preis: M. 3.

Ein feines Büchlein, das man mit großem Interesse liest. Es zeigt uns Luther als Seelsorger, und zwar nicht nur am Krankenbett, sondern als einen Seelsorger, der klar erkannt hat, daß sein göttlicher Beruf ihn zu einem Hüter seines Bruders

gemacht hat, der es vor allem auf das Seelenheil aller derer abgesehen hatte, mit denen er in Berührung kam, der dann aber auch auf Grund der Gnade Gottes zu rechter christlicher Freude und Fröhlichkeit mahnt und durch sein eigenes Beispiel ermuntert. Das Buch enthält eine so prächtige Zusammenstellung aus Briefen und Predigten jener bewegten Zeit, daß man sich kaum davon losreißen kann. Leider sind einige Irrtümer mit untergelaufen, so wenn der Verfasser auf Seite 21 den Glauben als ein „Geschenk Gottes, angenommen in freier Gewissensentscheidung“, bezeichnet. Der Glaube ist vielmehr eben diese freie Gewissensentscheidung, die Gott wirkt. Ferner sind Luthers Aussprüche über den Antichristen nicht nur „in Stoff und Form gewiß zeitgeschichtlich bedingte Anschauungen“. (S. 70, Anmerkung.) Mindestens mißverständlich ist es, wenn S. 15, Anmerkung 5, der Ausspruch Luthers, er sei des Gechiel müde, für „die Weite seiner Freiheit gegenüber der Schrift“ angeführt wird. L. P ä t j h.

Gingegangene Literatur.

Verlag M. Heinjuss (Nachfolger Eger und Siebers),
Leipzig:

Der Heiland den Kindern! Ausgeführte Kindergottesdienstvorbereitungen für Helfer und Leiter. I. Advent bis Pfingsten. Von Pfarrer i. R. P. h. V o g e l in Dresden. 149 Seiten $5\frac{1}{2} \times 8\frac{1}{2}$. Preis: M. 4.80. II. Trinitatisfest bis Totensonntag. 125 Seiten. Preis: M. 4.

Verlag H. G. Wallmann, Leipzig:

Die Botschaft des Katholizismus. Auslegungen für die Gegenwart. Gesammelt von Adolf Köberle. 144 Seiten 5×6 . Preis: RM. 3.50.

Paul Müller, München:

Russische Frömmigkeit. Von Karl Rögel. 89 Seiten 5×7 .

Neue Kirchliche Zeitschrift. Herausgegeben von J. Bergdolt in Verbindung mit Th. v. B a h n, F. V e i t, L. J h m e l s und andern. Deichert, Leipzig. 43. Jahrgang, 3. Heft. Inhalt: M. Wagner: „Der Lohngedanke im Evangelium“ (Schluß); A. Th. Jørgensen: „Das moderne Luthertum als nationale und als internationale Geistesmacht“; H. Kentenik: „Luther und Zingendorf“; Bergdolt: Zeitschriften-Rundschau. — 4. Heft: K. Vornhäuser: „Fliehe die Lüfte der Jugend“; G. Schwabe: „Die Symbolik des Kirchenraums“; Rosenfranz: „Hinduistische Trinitätsanklänge und christlicher Trinitätsglaube“; Bergdolt: Zeitschriften-Rundschau.

Theologie der Gegenwart. Herausgegeben von R. Beth, D. Eberhard und andern. Deichert, Leipzig. 26. Jahrgang, 3. Heft. Inhalt: Preuß: „Literarische Neuererscheinungen auf dem Gebiete der christlichen Kunst.“ 14 Seiten. — 4. Heft. H. W. Schomerus: „Neue Erscheinungen auf dem Gebiet der äußeren Mission.“ 18 Seiten.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "July 32" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.