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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 Wölfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen und Irrtum einführen. — *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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ARCHIVES

Book Review. — Literatur.

The Reformed Doctrine of Predestination. By *Loraine Boettner*, Professor of Bible, Pikeville College, Kentucky. Wm. B. Eerdmans Publishing Co. 1932. 431 pages, 6×9. Price, \$3.00.

This is a comprehensive, lucid, and uncompromising presentation of Calvinism. The author, a Presbyterian, states: "In the development of this book much use has been made of other books in order that this one may contain the very cream and quintessence of the best authors on the subject." In setting forth the "Five Points of Calvinism": "Total Inability, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints," he quotes extensively the old writers Calvin, Zanchius, etc., and the modern exponents of Calvinism C. Hodge, B. B. Warfield, W. G. T. Shedd, S. G. Craig, and others. It is *Calvinus Redivivus*. It will be of value to those who would familiarize themselves with the Calvinistic system. It will prove of particular value in that it exhibits the violent methods Calvinists are forced to employ in order to square their tenets with Scripture. Furthermore, it exhibits the strongly rationalizing trend of Calvinistic theology. The opening sentence (which also appears on the jacket) states that the purpose of the book is "to show that the Reformed faith, or Calvinism, is beyond all doubt the teaching of the Bible and of reason." Reason, logic, common sense, is being constantly appealed to in defense of the Calvinistic tenets. On the one hand, the true, Scriptural principle is clearly enunciated, as, for instance, on page 50, in the words of Charles Hodge: "It is the duty of every theologian to subordinate his theories to the Bible and teach, not what seems to him to be true or reasonable, but simply what the Bible teaches." See also pages 52, 54, 124. On the other hand, Calvinism is advocated because of "its logical consistency," p. 44, its "most inescapable logic," p. 95. "This view alone is consistent with Scripture and with what we see in the world about us," p. 49. "The doctrine of election is in every point Scriptural and a plain dictate of common sense. . . . Consequently, Calvin's own reasoning compels him to hold (to be consistent with himself) that no reprobate child can die in infancy," p. 147 f. "While other systems are found to be wholly inadequate in their explanation of sin, Calvinism can give a fairly adequate explanation in that it recognizes that God is ultimately responsible, since He could have prevented it," p. 251. "Let our opponents inform us why it is that in regard to those who become true Christians, but who, as they allege, fall away, God does not take them out of the world while they are in the saved state," p. 183, etc., etc. It is *Calvinus Redivivus*, the spirit of Calvin, who also was wont to stamp the denial of reprobation as "*inscite nimis et pueriliter*," "*plus quam insulse*." "This they do ignorantly and childishly, since there could be no election without its opposite, reprobation. . . . It were most absurd to say," etc. (*Institutes*, III, XXIII, 1.)

The author knows his Calvinism full well, but Lutheranism not at all. The Lutheran doctrine that the sole cause of man's damnation lies in man and the sole cause of man's salvation lies in God is nowhere touched.

"There are really only three systems which claim to set forth a way of salvation through Christ. They are 1) Universalism, which holds that Christ died for all men and that eventually all shall be saved, either in this life or through a future probation. . . . 2) Arminianism, which holds that saving grace is offered to every man, which grace he may receive or reject, just as he pleases. . . . It is essentially a recrudescence of Pelagianism, a type of self-salvation. . . . 3) Calvinism, which holds that as a result of the fall into sin all men in themselves are guilty, corrupted, hopelessly lost; that from this fallen mass God sovereignly elects some to salvation through Christ, while passing by others, etc.," p. 47 f. The teaching of the Lutheran Church, which, on the one hand, rejects Arminianism and insists on the *sola gratia* and, on the other hand, rejects Calvinism and insists on the *gratia universalis*, is nowhere discussed. The author is not acquainted with it. In fact, he lists Luther as a Calvinist, pp. 1. 106. "And the Lutheran Church to-day as judged by the Formula of Concord holds the doctrine of predestination in a modified form," p. 2. He certainly does not know our Formula of Concord, which rejects and condemns reprobation, absolute election, and whatever else goes to make up Calvinism. (He does know the Lutheran doctrine on the means of grace, "the necessity which it attaches to the means of grace, especially [?] the Word and the Sacraments," p. 145, and rejects it.)

The supralapsarians taught that the greater part of mankind will be lost. The statement of the Visitation Articles, listing as a doctrine of the Calvinists "that God created the greater part of men for eternal condemnation" (*Trigl.*, p. 1157) is not a calumny. It is substantiated by S. G. Craig, editor of *Christianity To-day*, who says: "No doubt many Calvinists, like many not Calvinists, have, in obedience to the supposed teachings of Scripture, held that few will be saved; but there is no good reason why Calvinists may not believe that the saved will ultimately embrace the immensely greater portion of the human race," p. 131. Accordingly, modern Calvinism has modified Calvin's tenet. It still teaches that God predestined a part of mankind to damnation, but greatly reduces the numerical extent of this part. — Scripture certainly teaches that the number of the lost exceeds the number of the saved. Scripture employs the terms "remnant," "little flock." While the number of the saved forms a countless multitude, they are "few" as compared with the number of those who bring eternal damnation upon themselves. In illustration of the violent methods of exegesis Calvinism employs for the purpose of harmonizing Scripture with human speculation we submit this paragraph: "But, it may be asked, do not the verses 'Narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it' and 'Many are called, but few are chosen,' Matt. 7, 14; 22, 14, teach that many more are lost than saved? We believe these verses are meant to be understood in a temporal sense, as describing the conditions which Jesus and His disciples saw existing in Palestine in their day. The great majority of the people about them were not walking in the ways of righteousness, and the words are spoken from the standpoint of the moment rather than from the standpoint of the distant Judgment Day. In these words we have presented to us a picture which was true to life as they saw it and which would, for that matter,

describe the world as it has been up to the present time. But, asks Dr. Warfield, 'As the years and centuries and ages flow on, can it never be — is it not to be — that the proportion following "the two ways" shall be reversed?' (p. 139).

TH. ENGELDER.

The Significance of Karl Barth. By *John McConnachie*. Richard R. Smith, Inc., New York. 288 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. Price, \$2.00.

Zerbe, Pauck, and now McConnachie have tried to do what Karl Barth himself has warned his followers not to attempt, namely, to define the "standpoint" of this foremost of present-day modern theologians. Barth's warning was justified. As yet he has laid down no permanent basic principles by which to judge the thousand and one questions that must be put in connection with the doctrines he proclaims. Barth knew as little as others what would follow after his *Roemerbrief* or his *Das Wort Gottes und die Theologie*, or even his *Dogmatik, I. Die Lehre vom Wort Gottes*. Barth, the devoted pupil of Herrmann, only realized (in 1918) that the connection between himself and his former teacher must be severed since neither the "religious individualism" of Herrmann nor the "historical relativity" of Harnack could furnish the theologian with an adequate *principium cognoscendi*; so he turned to Luther and Calvin, principally the latter, and began a most diligent research of the material and formal principle of the Reformation, — of course, all this in the light of his own modernistic background. For a while orthodoxy and Liberalism struggled vehemently in the young theological professor, while he tried to find himself; gradually, however, more positive notes were heard, and to-day Barth is on the way to conservative Calvinism. This explains why McConnachie can speak with more definiteness than could Zerbe, and even Pauck. The Barth of 1932 is no longer the Barth of 1918. He is less Kierkegaard, less Dostojewski, less Kant and Plato, and more Barth, yet always the same searching, investigating, doubting, polemizing Barth of 1911; for the years of storm and stress have not yet passed away. Barth's position is between historic Fundamentalism and Ritschlian Modernism; Barthianism is neither of the two, yet it contains elements of both. Against modernistic pantheism, with its eternal emphasis on divine immanence, he stresses God's transcendence. Against modernistic self-sufficiency he preaches the total depravity of man; of course, not in the sense of Augustine, or even Calvin, nevertheless in terms that are unmistakable ("Before the Cross of Calvary there is no good in me at all"). Over against modernistic agnosticism, Barth points out the necessity and certainty of divine revelation; yet divine revelation, according to Barth, is not Scripture, nor is the "Word of God" the Holy Bible. Barthianism is against Modernism, yet not for the Apostles' Creed in the historic sense of that inestimable confession. Nevertheless, the basic tenets of Barthianism are Calvinistic, and toward Calvinism he is drifting steadily. What Barthianism is and what it purposes to do, cannot be stated until Barth has completed his *Dogmatics* and has applied his dialecticism to the various doctrines of historic Christianity in a systematic and critical way. In the mean while men are studying his books and essays, and his pupils (McConnachie is one of them) are writing monographs to explain to the world what the master really means to teach. The present volume is by a Scotch scholar who studied Barthian-

ism at its source. His language is simple, his paragraph divisions are lucid, and the whole monograph is an important contribution to the already voluminous Barthian literature. His book is worth reading, especially as the writer makes it clear that Barthianism is only Calvinism in a modern garb. Our own opinion on Barthianism appeared in the last issue of the MONTHLY, and we were glad to find that this new volume on Barthianism did not contain anything that compelled us to alter or revise what we have said. The "theology of crisis" has done much good in liberalistic Germany, since it has drawn the younger theologians away from the extreme critical and liberalistic school that ruled supreme before the war. But it will not accomplish any permanent good until it places itself absolutely and four-square on Holy Scripture as the only norm of faith and teaches with simple faith and in simple terms the Gospel of the crucified Christ. As yet it is not Gospel, but only Gospel philosophy.

J. T. MUELLER.

„Erlösung von Jesu Christo“? Eine Auseinandersetzung mit Frau Dr. Mathilde Lubendorff. Von Lic. Karl Heinrich Rengstorff, Privatdozent in Tübingen. Leipzig 1931. Verlag von Dörffling & Franke. 72 Seiten 5¼×9. Preis: M. 1.50, geheftet.

Der Tannenbergbund ist eine deutschländische Organisation zur Bekämpfung des Christentums. Die geistige Führerin des Bundes ist Frau Dr. Mathilde Lubendorff. Diese hat letztes Jahr ein umfangreiches Buch erscheinen lassen, das den bezeichnenden Titel „Erlösung von [sic] Jesu Christo“ führt. Ihr Buch ist, wie der Verfasser dieses Heftes klar nachweist, zum großen Teil ein Abklatsch zweier Bücher, des Werkes von Jacollot, *La Bible dans l'Inde*, und eines kleineren Werkes von Plange, „Christus ein Indier?“ Ersteres Werk erschien 1876, letzteres 1906. Angriffe auf das Christentum von dieser Seite aus sind ja nichts Neues; haben doch auch schon andere Schriftsteller den vermeintlichen Ursprung der christlichen Religion in Indien finden wollen. Prof. Rengstorff weist in schlagender Weise, manchmal nicht ohne sachgemäße Ironie, die plumpen Angriffe Frau Lubendorffs zurück und deckt besonders ihren Mangel an Wissenschaftlichkeit auf. Das Lesen dieses Pamphlets hat wieder die Überzeugung vertieft, die der Rezensent schon seit vielen Jahren hat, daß nämlich von seiten solcher Leute dem Christentum nicht viel Gefahr droht. Wir schließen uns den Worten des Vorworts an: „Der Verfasser ist der Überzeugung, daß letzten Endes nicht die Sachkenntnis, sondern allein die mutige und frohe Bezeugung der Botschaft des Neuen Testaments unsere beste Waffe gegenüber dem modernen Heidentum ist.“

P. C. R e g m a n n.

Father and Son. The life-story of Henry Ziegler, D. D., 1816—1898, and of John A. M. Ziegler, Ph. D., D. D., 1855—, together with a concise outline of American Lutheran history by the son, with an introduction by Frank P. Manhart, D. D., LL. D., Dean of Theological Department, Susquehanna University, Selinsgrove, Pa. Published for the author. 285 pages, 6×8. Price, \$2.00.

No person interested in the history of the American Lutheran Church will fail to find the first part of this book, treating of the elder Ziegler, truly fascinating. This remarkable man, whose picture is here skilfully and affectionately drawn by his son, was born in 1816 of poor parents,

living in Pennsylvania. We are shown how he was "converted" when eighteen years old; how he, after this change, conducted morning and evening prayers for the family; how, after having done the severest kind of manual labor from his fourteenth to his nineteenth year, he prepared for the ministry, making the trip of 250 miles to and from Gettysburg on foot twelve or fourteen times, "never getting an invitation to ride even a single mile by a passing traveler"; and how he, at the conclusion of his studies at the seminary, became a pastor of the General Synod. He was bilingual and preached in either the German or the English language, as the circumstances required. In the controversy over "new measures," he belonged to the party which sponsored this type of church-work, holding "revivals" in his churches, but not dispensing with catechetical instruction and confirmation. Having been pastor, missionary superintendent, and agent of an education society supporting ministerial students, he, in 1858, was chosen as professor of theology for the Missionary Institute at Selinsgrove, Pennsylvania, which was founded in that year. Here for a period of fifteen years he was the sole regular theological teacher, performing herculean labors, inasmuch as the presidency of the school also rested on his shoulders during this period. The institute was founded by people who declared that they were decidedly in favor of a learned ministry and did not wish to interfere with the work of the regular colleges and seminaries, but that they entertained the conviction that there "are men in our Lutheran Zion who ought to enter our ministerial ranks, but who cannot be expected to do so by means of our present system, men who are somewhat advanced in life, established in health, pious, and approved by their brethren, having already a practical knowledge of men and things in the Church and in the world," and that it was their design to open an institute for this class of men, giving them a thorough training "in such branches as have a direct and essential bearing on their peculiar calling" (p. 77 f.). In the twenty-three years that Professor Ziegler taught at Selinsgrove, one hundred men entered the Christian ministry as graduates of that school, which now is known as Susquehanna University. Confessionally his position in his earlier years was vague and unsatisfactory, like that of many other men in the General Synod; but in common with Krauth and Passavant and others he experienced a growth in the right direction. When the storm arose which was caused by the so-called Definite Platform, the anonymous pamphlet which attacked the Augsburg Confession in its historical form, Dr. Ziegler and his fellow-members of the Synod of Central Pennsylvania were inclined to endorse it; but a few months later he and they emphatically declared that they did not wish to be understood as having adopted that whole instrument (p. 103). When an old man, he bitterly deplored that in his youth he had not enjoyed a course of thorough catechetical instruction. His words written with reference to an exposition of the Catechism deserve quotation (p. 113): "Would to God I had been faithfully drilled in that Appendix (*i. e.*, the section of the Catechism treating of the Power of the Keys) when a catechumen. Oh, the agonies through which I had to pass for want of such instruction! It took me years of praying, searching, and struggling to get out of the darkness into the full light of the Gospel and of the Lutheran Church. I want to save our youth in all

coming time from the necessity of passing through the same uncertainties, perplexities, and struggles." It is evident that, though at the time of his death in 1898 he was still a member of the General Synod, he had gone forward a great distance on the road of Lutheran conservatism. As a preacher he must have been a power in his day, having unusual gifts for public speaking. A number of books on theological subjects were published by him which had grown out of the work which he did in the classroom.

The second part of the book is autobiographical, Dr. Ziegler, Jr., telling about his own work as pastor and teacher (Carthage, Illinois). The third part, treating of the history of the American Lutheran Church, is intended to set forth the confessional development in the General Synod. Those who would like to read of the withdrawal of the Pennsylvania Ministerium from the General Synod in 1866, which secession led to the formation of the General Council, will find here a reprint of some of the documents which played an important rôle at that time. The last chapter of the book discusses the founding of the United Lutheran Church and the ventures in which it is particularly interested. The weaknesses of this general body, which still tolerates un-Lutheran preaching and un-Lutheran practise in its midst, are not dwelt on by the author. Other Lutheran bodies are referred to only briefly. For a better understanding of the history of the old General Synod the work is very valuable.

W. ARNDT.

Studien des apologetischen Seminars in Bernigerode. Herausgegeben im Auftrage des Vorstandes von Carl Stange, Göttingen. Druck und Verlag von C. Bertelsmann in Gütersloh.

10. Heft: „Urchristentum und Religionsgeschichte.“ Von Karl Holl. 48 Seiten 6×9½. Preis: M. 1.20. — 11. Heft: „Leben und Tod.“ Von Prof. Dr. med. Rudolf Ehrenberg. 78 Seiten. Preis: M. 2. — 16. Heft: „Seelenbehandlung und Seelenführung“ nach ihren biologischen und metaphysischen Grundlagen betrachtet. Von B. Frhr. v. Weizsäcker. 83 Seiten. Preis: M. 2. — 18. Heft: „Naturwissenschaft und Apologetik.“ Von D. Dr. E. Pfennigsdorf. 32 Seiten. Preis: M. 1. — 19. Heft: „Schriftauslegung und Gebet.“ Von Lic. Martin Riemer. 46 Seiten. Preis: M. 1.50. — 20. Heft: „Das Problem des Leidens.“ Von D. Blau. 59 Seiten. Preis: M. 2. — 21. Heft: „Glaube und Mystik.“ Von D. Dr. Hans Emil Weber, Bonn. 74 Seiten. Preis: M. 2.80. — 23. Heft: „Willensfreiheit und gute Werke im Sinne der Reformation.“ (Die Stellung des Christen zu den Fragen des sittlichen Lebens.) Drei theologische Vorlesungen von Prof. D. Rudolf Herzmann. 56 Seiten. Preis: M. 2. — 24. Heft: „Luther und das fünfte Laterankonzil.“ Von Prof. D. Carl Stange. 110 Seiten. Preis: M. 3.50. — 25. Heft: „Die kirchliche Statistik in ihrer apologetischen Bedeutung.“ Von Prof. D. Schneider. 31 Seiten. Preis: M. 1.

Lutherisches Missionsjahrbuch für das Jahr 1932. Herausgegeben im Auftrage der Missionskonferenz in Sachsen durch W. Gerber. 45. Jahrgang. Verlag H. G. Wallmann, Leipzig. 152 Seiten 5×7½. Preis: M. 2.

Auch dieses Jahr enthält das vorliegende Werk viele interessante Artikel und Mitteilungen. Nach einem einleitenden Artikel über das zeitgemäße Thema „Durchhalten!“ findet sich ein Aufsatz über „Das Bild Christi am Kreuze zu Beginn des

Mittelalters als Ausdruck frühdeutscher Frömmigkeit" von Pfarrer D. Dr. Reil. Es folgt ein Artikel über die Mission auf der Insel Island von Pfarrer Dr. Beng. Missionar Lic. Sandegren, einer der schwedischen Missionare in Südbindien, schreibt über das Thema „Theologische Aufgaben in Indien“. Pfarrer Dr. Specht behandelt die Frage: „Welche Aufgaben erwachsen der Mission aus der zunehmenden Industrialisierung der Welt?“ Missionar Dr. Reyher schreibt über „Naturvolk, Zivilisation und Mission in Neuguinea“. Es folgt dann die übliche Rundschau und eine Missionsbibliographie für 1931. Schließlich wird in einer Reihe kürzerer Aufsätze Material geboten für Bibelstunden. Unser Blick fällt gerade auf einen Satz Missionsdirektor Ihmels', der mitteilt, daß das Tamulenland in Indien, wo auch unsere Missionare arbeiten, reichlich so groß ist wie Süddeutschland und daß siebzehn bis achtzehn Millionen Menschen die tamilische Sprache sprechen, von denen nur achtundzwanzigtausend lutherische Christen sind. Beigelegt ist ein kleiner Traktat, der von einem Besuch im Lehrer- und Evangelistenseminar für Südwest-Afrika in Okahandja erzählt. Das Jahrbuch ist so reichhaltig, daß es sich gewiß lohnt, wenn Prediger und Lehrer es sich bestellen. W. A r n d t.

Historias Biblicas para Menores. Preparadas por el Rev. L. Heinemeier de Vernon, Texas, conforme de la edicion en idioma aleman hecha por el Concordia Publishing House, St. Louis, Mo., e impresas por cumplido del Rev. A. W. Reese de Concordia, Mo. Buenos Aires. 1932. 155 Seiten 4½×6. Preis: 60 Cts.

Wir begrüßen dieses Büchlein mit tausend Freuden. Es ist unsere altbewährte „Biblische Geschichte für Unterlassen“, die auch in englischer Form vorliegt in dem Büchlein *Bible History for Parochial and Sunday-schools* und hier nun in spanischer Sprache erscheint, hauptsächlich für die Arbeit in Argentinien, aber auch für die spanische Missionsarbeit in unserm Lande, in Texas, in Chicago, in Los Angeles und hier in St. Louis. Die ganze Anlage des Büchleins heimelt an, weil es eben nicht nur in den fünfundsiebzig Geschichten des Alten Testaments und den vierundvierzig Geschichten des Neuen Testaments den bekannten Text der besten Geschichten bietet, sondern auch weil die Verleger selbst die alten Illustrationen gebraucht haben. Wir haben einige Stichproben gemacht, auch im Vergleich mit der spanischen Bibel, sowohl der katholischen als der protestantischen Übersetzung, und sind der Überzeugung, daß die hier vorliegende Form ihren Zweck in bester Weise erfüllen wird. Besondere Anerkennung verdient die Arbeit Pastor Heinemeiers und das Interesse Professor Reeses, die das Unternehmen möglich gemacht haben. Es wäre gut, wenn jeder Pastor, der etwa mit spanischredenden Leuten zusammenkommt, Exemplare dieses Büchleins zur Hand hätte, damit er gegebenenfalls Mission treiben kann.

P. E. R e g m a n n.

The Book We Love. By Charles L. Goodell. Abingdon Press, New York. 108 pages, 5×7½. Price, \$1.00.

The Bible in Religious Education. By Jacob Sheatsley. Lutheran Book Concern, Columbus, O. 270 pages, 5×7¾. Price, \$1.50.

A Methodist and a Lutheran discuss the Bible, and both volumes are an apologetic against Modernism and the higher criticism. Dr. Goodell's little volume is a panegyric on the Bible, highly wrought, sometimes slightly straining after effect, but undoubtedly sincere in its presentation of the

spiritual supremacy of the Bible in the world's literature. Much of it quotable. Dr. Sheatsley of the American Lutheran Church (Ohio Synod) submits a volume of scholarly chapters defending the conservative position relative to the Bible as the inspired Word of God and as adapted, also in our present age, to the demands of religious education. An excellent book for young people instilled by the skepticism of the university; its argumentation is closely reasoned and its attitude towards the Bible orthodox throughout. The chapter entitled "The Bible as Revelation" presents a unique argument, and there are other chapters which state old truths in a novel way. The contrasting of modernistic and orthodox positions is done in a trenchant manner, yet not in a way that will offend those mired in doubt. The pedagogical defects of the modernistic scheme of religious education have not often been set forth as convincingly. We took special delight in the writer's attitude towards the Christian day-school. His English is excellent.

TH. GRAEBNER.

BOOKS RECEIVED.

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

Confident Faith. By *Samuel M. Shoemaker, Jr.* 190 pages, 5×7½. Price, \$1.50.

Souls Aflame. By *Joseph M. Dawson, D. D.* 143 pages, 5×7½. Price, \$1.50.

Pilate's Wife, and Other Addresses. By *French E. Oliver, D. D.* 160 pages, 5×7½. Price, \$1.50.

C. Bertelsmann, Gütersloh:

Das Dogma und die Kirche des Glaubens. Von D. Dr. W. Schmidt. 31 Seiten 5½×8½. Preis: M. 1.

Zeitschrift für systematische Theologie. Herausgegeben von *Karl Stange* und andern. Bertelsmann, Gütersloh. 9. Jahrgang, 4. Vierteljahrsheft. M. 4.50. Inhalt: Schott: „Luthers Anthropologie und seine Lehre von der manducatio oralis in wechselseitiger Beleuchtung“; Zwirner: „Bemerkungen zu dem Aufsatz Karl Beths über Psychopathologie und Religionspsychologie“; Schumann: „Zur Frage der theologischen Anthropologie“; Stange: „Das letzte Wort des Auferstandenen (Matth. 28, 18—20)“; Michel: „Grundzüge der urchristlichen Eschatologie“; Stange: „Die Wandlung des religiösen Bewußtseins in der Gegenwart“; Traub: „Heidegger und die Theologie.“

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