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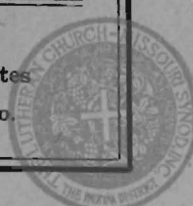
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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *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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ARCHIVES

Book Review. — Literatur.

Das Wort Gottes und das Alte Testament. Von Johann Hänel.
47 Seiten 5×8. C. Bertelsmann in Gütersloh. Preis: M. 1.20.

In diesem Büchlein führt Hänel Gedanken aus, auf die er schon in den Schlußkapiteln des früher angezeigten Buches über „Die Religion der Heiligkeit“ (Aprilheft, S. 313) hingewiesen hatte. Hänel will im Alten Testament Gottes Wort anerkennen, wenn auch der Offenbarungswert des Alten Testaments ihm nicht mehr einheitlich ist. (S. 36.) Er hat eben die Lehre von der Verbalinspiration als unhaltbar aufgegeben und begründet die göttliche Schrift in ganz anderer Weise. „Es ist das in der Offenbarung der Heiligkeit Gottes gegebene Geisteszeugnis, um des willen die diese Offenbarung vermittelnde Schrift sich als das Wort Gottes erweist.“ (S. 12.) Im Alten Testament habe sich nämlich die Lehre von der Heiligkeit Gottes, die das Wesen aller Religionen ausmache, zu ihrer reinsten Gestaltung emporgeschwungen. (S. 13—17.) Diese Vollkommenheit der Offenbarung lasse sich nur erklären durch ein Wirken Gottes auf die Menschen, die das Alte Testament niedergeschrieben haben, doch so, daß die Fehler der Verbalinspiration vermieden werden.

T h. L ä t s ch.

O'er Land and Sea with the Apostle Paul. By A. A. Acton, B. A., B. D.
Introduction by Prof. Ernest F. Scott, M. A., D. D., Union Theological Seminary, New York. Fleming H. Revell Co., New York. 222 pages, 5×8. Price, \$1.75.

This life of Paul can, on the whole, be recommended to students of the career of the great apostle. What interested the author chiefly, as he states in the foreword, was “the missionary procedure of Paul.” Questions of a critical and strictly theological nature, such as “Paul’s relation to the church at Corinth, the North versus the South Galatia theory, or the problems of Paul’s theology,” have not been discussed at length. While not endeavoring to write a critical biography, the author has endeavored to avail himself of the best that modern scholarship has produced in this field. Here and there one finds a sentence that is unacceptable. The statement of Dr. Scott in the introduction that the older theology had leaned too much on Paul is not correct. On the contrary, to the extent that old theologians reproduced the teachings of Paul they were spreading the Christian religion in its purity. If the work appears in a second edition, minor inaccuracies, in which it fairly abounds, should be eliminated. For instance, on page 102, in the account of the conclusion of the second missionary journey of Paul, we read: “Silas and Timothy drop out of the narrative and are mentioned no more save the notice that Timothy accompanied Paul later to Jerusalem.” This is an unfortunate statement; for according to Acts 19, 22 Timothy was with Paul in Ephesus during the third missionary journey of the apostle, serving him there, and was sent by him to Macedonia about a year before the occasion when he accompanied Paul to Jerusalem. Cf. the author’s own reference, p. 208, to Timothy’s rôle in Ephesus.

W. ARNDT.

✓ **What Is Christianity? And Other Essays.** By the *Rev. Prof. F. Pieper, D. D.*, late Professor of Dogmatics, Concordia Seminary, St. Louis, Mo. Presented in English by *John Theodore Mueller, Th. D.*, Professor of Systematic Theology, Concordia Seminary. VIII and 290 pages. Price, \$1.75. Concordia Publishing House, St. Louis, 1933.

This book, embodying essays read by Dr. Pieper at synodical conventions (1. *What Is Christianity?* 2. *The Christian World-view*. 3. *The Reconciliation of Man with God*. 4. *The Laymen's Movement in the Light of God's Word*. 5. *The Holy Bible*. 6. *The Open Heaven*), presents the chief doctrines of the Christian religion and deals with most important matters of the Christian life. The attentive study of it will prove profitable to every Christian and to every unchristian, and these essays, written by a master of the Scriptural and popular presentation of Christian theology, compel attentive study. No matter to what class the attentive reader may belong, he will derive great spiritual benefits from his study. Those of us who have read the essays in German will with every repeated reading discover and acquire new wealth. The riches of Scripture — and of every Scriptural presentation of the saving truth — are unsearchable. And those of us who are not familiar with the German need no longer be deprived of the wealth gathered and offered in these treatises. The masterly translation makes of them a fine equivalent of the original. The young pastor, even though he possess Dr. Pieper's *Christliche Dogmatik*, cannot afford to deprive himself of the possession of this popular dogmatics. (And he who acquires this smaller dogmatics will want the larger one, too.) He will read it first for his own edification. He will read it again in order to enrich his index with the wealth of Lutheran dogmatics. And he will read it again with a view to the needs of the pulpit. Meanwhile he will be immensely benefited by acquiring something of the style of Dr. Pieper, who knew how to express the deep thoughts of Scripture in simple and clear language and how to elucidate his points by apt illustration and graphic description. More than that, he can here learn the art of effective Christian preaching, which consists in basing all exhortation on doctrine and all doctrine on Scripture. Doctrinal preaching of the right sort, as here exemplified, is never dry. The saving doctrines of Scripture, revealing the mind and heart of the Lord, engage the mind and touch the heart of man. They only need to be studied and then unfolded in their depth and grandeur. And as you will here find that all Scripture is profitable for doctrine, you will also find that all doctrine is profitable for exhortation and admonition. Whatever exhortation, admonition, warning, reproof, refutation of error, your people are in need of, base it on the doctrine and base the doctrine on Scripture. The old pastor will study this book with pleasure and profit. He will thank God that he has been privileged to preach these wonderful truths, the wonders of which he is now seeing better than before, these many years; his heart is rejoicing that soon, entering the open heaven, he shall behold the Lord, who reconciled the world unto Himself, face to face; and he is vowing that he will devote his few remaining years to the still more earnest and urgent proclamation of the message: "Be ye reconciled to God." The theologian can learn much from this little book. He will find that the sublime truths of Scripture are capable of being expressed in simple language, intelligible to the

common man and common pastor, and he is going to hear us implore him to save most of his big words and shrewd investigations for heaven, the more so as the real big words, expressive of the *perfect* knowledge of God, are supplied only by the language of heaven. Now we know only in part, and a good many of the modern learned theologian's big words and profound disquisitions are intended to make known the unknowable and thus can only lead to a false knowledge. A good deal of the current theological wisdom does not belong in Christian theology. There is a place in theology for the most erudite language. Employ it in the company of your equals. But as your business is for the most part with the common pastor and common theologian, employ the greatest simplicity possible. Another and more important matter: vague statements have no place in Christian theology. Use the most erudite language if and when you must, but unless it expresses a clear concept, leave it unsaid. And the desire to know the unknowable, to harmonize, in other words, God's wisdom with human wisdom, to express, in other words, the mysteries of the Gospel in words of human wisdom, can result only in vague words and meaningless phrases. Take, for example, the doctrine of the reconciliation. A great many of the great theologians of our day do not know how to present it. They are wont to employ the vaguest, most indefinite terms in defining the reconciliation of God and man. It is hard to find out from them what exactly took place in the heart of God when Jesus died for our sins. They refuse to say that the sinner is the object of God's wrath. They abhor the thought of a real substitution. Hence the intolerable vagueness and occasional vacuity in their definition of "reconciliation." Let them study at the feet of Dr. Pieper. He is a Scriptural theologian. He takes Scripture at its word. So here we have clear and clean-cut statements: God is reconciled — His wrath gave place to grace. The sinner knows what to make of that, and the wealth of salvation is his. Another matter: a great many modern theologians disdain the use of Scripture in their theological writings. For did not Schleiermacher decree that the dogmatist must refrain from the use of Scripture-passages? The fact, however, is that men who are concerned about their salvation will be satisfied with nothing less than God's own words in divine matters. They will not take the word of the Schleiermacherian theologian for it. They want books like Dr. Pieper's. They want every statement buttressed by Scripture. Besides the official teachers of the Church the laymen will profit greatly by this book. They can understand every word in it. Dr. Pieper used to warn against the employment, at synodical meetings, of technical, scientific language, intelligible only to the profession, as an insult of the assembly (*Christliche Dogmatik*, III, 501), and he followed his own advice. He does indeed occasionally use a technical term in this book. But that does not make it unfit for the use of the laity. No man, unlearned or learned, feels imposed upon when the newspapers occasionally use an unfamiliar term. He looks up its meaning. It will harm no man occasionally to pause at a word or discuss its meaning with his neighbor. And what Dr. Pieper here says on the reconciliation of the world with God, on justification by faith, on the necessity of good works, on the inspiration of Scripture, is needed by the layman no less than by the theologian. The essay on the *Laymen's Movement and the Bible* is not the only one that is

meant for the laymen. They will find that that is the case when studying this particular essay. They will find that the business of the laity is not confined to the external matters of the Church or to its financial affairs. "The Laymen's Movement and the Finances of the Church" comes in second place. In the first place we find "The Preaching of God's Word by All Christians Also Divinely Instituted," with the subdivision: "Preaching of God's Word by Christian Women." And here we come upon the grand passage beginning with the words: "But what about the *ability* of all Christians to proclaim the divine Word? This ability is usually underestimated—I am almost inclined to say in ninety-five cases out of a hundred." (P. 141 f.) Let the laymen read this passage and then inaugurate a movement to have our great book discussed, chapter by chapter, in the *Gemeindeversammlung* or in the men's clubs. The pastor must not say: My laymen would not get much out of it. The laymen must not say: We are not interested in these matters.—Another class of men who need to study our book comprises those who deal with the finances of the Church, and that class comprises, in a manner, all Christians. Dr. Pieper knows how to deal with this matter. He was an optimist. He believed in the power of the Gospel. The Gospel puts the hoarded gold in circulation. Dr. Pieper was an optimist, but not an extremist. Look it up! He was not an extremist, but he knew what language to apply to the niggard. Look it up! Our book should be studied by the philosophers, scientists, high-school teachers. It will correct their world-view. Again, our book should be put into the hands both of those who do not know the Lutheran Church and of those who know and love her. We love our Church for the beauty of her doctrine, the Gospel of the grace of God in Christ Jesus as it is here portrayed, and we hang our heads in shame when Dr. Pieper shows us how shamefully we neglect our privileges. He knows what is wrong with us, lays his finger on the sore spots, and presses down unmercifully. He knows how to deal with smug self-satisfaction and pharisaic pride. And those who do not know the Lutheran Church should be told, as they are here told, what glorious things are spoken in the Lutheran Zion: *sola Scriptura, sola gratia, gratia universalis*. Our book should find a place in every public library in the land. It should not be excluded from the public libraries and the Lutheran and non-Lutheran studies because it vehemently denounces the denial of the inspiration of Scripture, of the alone-saving grace of God, and of any other doctrine. And that introduces another class that will find the study of this book profitable: the errorists. Men need to be told what a fearful crime they commit when they deny any one of the saving doctrines of the Bible, when they become guilty of obstructing, in any manner, the way to the open heaven. And here, too, we exclude no class of errorists. The synergists must not claim exemption. Our book has been faulted for its denunciation of synergism, more particularly of "Lutheran" synergism. We fail to see why *any* form of the denial of the alone-saving grace of God should receive tolerance in the Lutheran Church. What is wrong with the statement of Dr. Walther, and why should it not have been incorporated in our book (p. 284): "A theology which changes faith into a work of man and seeks to show that the reason why certain men are saved while others are lost is to be found in man's own free decision or in his conduct or in his cooperation is dis-

tinguished from the papistical doctrine of justification only as to its terminology”?

We do not know of any class of men that would not be benefited by the attentive study of this classical presentation of the Lutheran doctrine. We know of course that it will not get the world-wide circulation which it deserves. But if things take their proper course, it will be studied by a very great number of Lutheran pastors and teachers and by many Lutheran laymen. — Lest we be accused of indulging in extravagant praise, we submit the last sentence of the review that appeared in the *Kirchenblatt* (American Lutheran Church). Not only the body of the statement, but also the introductory clause carries high praise: “*Uebersieht man die missourische Einstellung, so hat man an diesem Buche eine wertvolle Sammlung von gut aufgebauten und scharf durchdachten Reden ueber Zentralwahrheiten des Christentums.*”

TH. ENGELDER.

Martin Luther. Ausgewählte Werke. Schriften, Predigten, Zeugnisse für die Gemeinde von heute dargeboten und verdolmetscht. Band V: Schriften zur Auslegung neutestamentlicher Stücke. 1932. Calwer Vereinsbuchhandlung, Stuttgart. 429 Seiten 5×7½. Leinen. RM. 5.

Daß neuerwachte Interesse an Luthers Schriften in Deutschland hält an. Nicht nur sind in den letzten Jahrzehnten viele ausgezeichnete Monographien, Lutherstudien und Biographien erschienen, sondern es werden auch viele Schriften des Reformators neu aufgelegt, resp. in moderner Fassung dargeboten. Letzteres gilt von der neuen Calwer Lutherausgabe, die in sechs Bänden die bedeutendsten Schriften Luthers zu bringen gedenkt. Der vorliegende Band enthält Luthers Vorreden zum Neuen Testament, seine Auslegung des Magnificats und seine Auslegung des Galaterbriefes (1519). Über das ganze Buch wird sich der lutherische Theolog nur von Herzen freuen, trotzdem die Herausgeber notgedrungen manche Teile etwas abkürzen mußten. Es will uns auch scheinen, als habe die Modernisierung von Luthers Deutsch der Wucht seiner Sprache etwas Abbruch getan. Alle drei Teile des Buches sind von ungemeiner Wichtigkeit für das Verständnis der Schriftlehre, wie sie Luther vorgetragen hat. Die bekannte klassische Einleitung Luthers zum Römerbrief findet sich hier unverkürzt. Was die Anmerkungen der Herausgeber oder des Redakteurs zum Galaterbrief anlangt, so können wir nicht allem zustimmen. Auch die Überschriften der Paragraphen sind nicht immer ganz zutreffend. In dieser Hinsicht gefällt uns die Ausgabe der Galaterauslegung Luthers vom Jahre 1925 besser. Aber jeder Pastor wird für Herz und Amt so viel von dem Studium dieses Buches gewinnen, daß er es wohl des öfteren lesen wird.

P. E. K r e k m a n n.

A History of Christian Thought. By Arthur Cushman McGiffert. Vol. II: *The West, from Tertullian to Erasmus.* 420 pages, 5½×8. Charles Scribner's, New York. Price, \$3.00.

In this second volume of his masterful work Dr. McGiffert surveys the life and writings of the following men: Tertullian, Cyprian, Augustine, Pelagius, Gregory I, John Scotus Erigena, Anselm, Abelard, Bernard of Clairvaux, Francis of Assisi, Hugo of St. Victor, Peter Lombard, Thomas Aquinas, Duns Scotus, William of Occam, Eckhart, and Erasmus; and devotes separate chapters to the scholastic teaching on the Sacraments and to the Church and Papacy. The author's method of giving each man's

life's story before taking up his teachings and his use of a clear and trenchant English adds materially to the reader's enjoyment of the book. The fact that he quotes extensively from the writings of his subject makes it possible to judge the author's own conclusions, with which the reader will not always find himself in full agreement. There is appended a bibliography of fourteen pages, covering reference books for the various chapters, and also a very usable index.

W. G. POLACK.

His Life and Ours. By *Leslie D. Weatherhead*, Author of *Jesus and Ourselves* and *The Transforming Friendship*. The Abingdon Press, New York. 361 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. Price, \$2.00.

In a note the publishers of this book say: "This book brings to the surface wealth from the unfathomable mines of the life of Jesus, so as to enrich the poverty-stricken lives that most of us live." We quote these words because they clearly delineate the purpose of this volume. Why the author should write a book like this is largely explained by his own rich and varied life. During the World War he served as lieutenant in the Indian army, then as political officer among the Arab tribes, and later as chaplain to various units of the British army. After the war he was pastor of the English Church at Madras, India, and he is now minister of one of the largest Wesleyan churches in Great Britain. These varied contacts have moved him to an effort to bring Christ nearer to the groping, searching groups in the present-day, far-from-God world. The eighteen chapters of the book contain much apologetic, devotional, and evangelistic material, but do not move along the lines of orthodox Christian thought. The great Christian truths of salvation are usually very much obscured by that haziness of expression which characterizes modern mediating Anglicanism and Methodism. The writer's trumpet does not give a clear sound on practically any of the fundamental truths on which traditional Christianity has spoken so clearly. This basic fault will bar the book from confessional Christian circles.

J. T. MUELLER.

Gebete der Väter. Eine Auswahl aus dem Gebetschatz der Kirche. Für die Gegenwart herausgegeben von *Otto Dieck* und *Georg Helbig*. Erste Reihe, Band 1. Die Evangelienkollekten des *Veit Dietrich*, herausgegeben von *Otto Dieck*. H. G. Wallmann-Verlag in Leipzig. 112 Seiten 7×9. Preis: M. 4; gebunden: M. 6.

Außer Luther hat *Veit Dietrich*, bekanntlich Luthers Tischgenosse und Begleiter nach Marburg 1529 und Koburg 1530, später Prediger an der St. Sebalduskirche in Nürnberg, die Gebetsliteratur des sechzehnten Jahrhunderts am nachhaltigsten beeinflusst. Er war nächst dem Reformator selbst wohl der Liturg seiner Zeit. Dies war mir schon bekannt; aber erst aus diesem Buche habe ich erkannt, wie trefflich er es verstand, in lapidarer Kürze und im richtigen liturgischen Tenor den Inhalt der kirchlichen Evangelienperikopen zusammenzufassen und betend vor die Gemeinde zu bringen. Das ist wirklich objektiv liturgische Sprache, und jeder kann sich aus unserer eigenen Agende davon überzeugen, wenn er die kurze, gewaltige Kollekte am Tage der Himmelfahrt Christi aufmerksam liest, die dort wiedergegeben ist und mit den Worten beginnt: „*Heer Jesu Christe, du Sohn des Allerhöchsten, der du fortan nicht mehr auf Erden arm und elend bist.*“ So

ist es ein verdienstliches Werk, das hier dargeboten wird und das für jeden Sonntag und Festtag einschließlich der Aposteltage eine Kollekte bringt. Dabei ist das Buch auch schön in besonderen großen, charakteristischen Typen für den kirchlichen Gebrauch gedruckt. Mit Recht ist das Buch Paul Althaus dem Älteren gewidmet, der sich gerade durch seine Forschungen über die Gebetsliteratur der Alten große Verdienste erworben hat. Wir sehen der Fortsetzung dieser Sammlung mit viel Interesse entgegen. Wir haben daneben gelegt ein vor einigen Jahren in der lutherischen Kirche unseres Landes erschienenenes Gebetbuch: "*Oremus: Collects, Devotions, Litanies, from Ancient and Modern Sources.* Edited by Paul Zeller Strodach, D. D., with a foreword by the Rev. H. E. Jacobs, D. D., LL. D.", und haben bei dem vielen Guten, das auch dieses letztgenannte Buch enthält, doch auch wieder den Unterschied gemerkt. Hier Anlehnung auch an römisch-katholische Gebete, wie gleich auf der zweiten Seite ein Gebet mit der Anrede: "O sacred heart of Jesus", dort bei Veit Dietrich echte biblisch-lutherische Gebetssprache.

L. FÜRBRINGER.

Our Movie-Made Children. By Henry James Forman. The Macmillan Co., New York. 288 pages, 5¼×7½. Price, \$2.50.

This book is not written by a conservative Lutheran, but is a publication resulting from the work of the Payne Fund and its Committee on Educational Research. The committee has dispassionately and objectively studied the modern American movie (and talkie), and the author presents the result of these studies under chapter headings like the following: The Scope of Motion-pictures; Who Goes to the Movies?; What Do They See?; How Much Do They Remember?; Movies and Sleep; Other Physical Effects; Horror and Fright Pictures; Movies and Conduct; The Path to Delinquency; Movie-made Criminals; Sex Delinquency and Crime, and others. The charges, on the whole, are of a nature to make the reader shudder. Moving pictures, in themselves a remarkable opportunity for educational endeavor of the very highest kind, have been desecrated and prostituted until they now, in general, serve the lowest instincts of man. The study of the committee shows, among other things, that the weekly movie audience in America numbers 77,000,000, of which number one-seventh consists of children under fourteen years of age. The author quotes from the findings of Dr. Edgar Dale: "In other words, somewhere between seventy-five and eighty per cent. of all pictures dealt with love, sex, crime, or mystery films." (P. 29 f.) "To give crime and sex so large a representation in the motion-picture is surely to threaten the morals and characters of our children and youth." (P. 35.) The author meets the objection that the pictures serve as a horrible example to the youth of the land by showing that in the great majority of the plays the criminals are not brought to justice, but their exploits are presented in a way calculated to challenge emulation. To quote once more: "No medium has ever been blessed with a greater freedom from limitation in its choice of scenes and settings than are the movies. Yet with the entire world as their range, the interior of a bedroom figures in 49 of the 115 pictures, or forty-three per cent. of the total." (P. 45.) — The book should be studied carefully by parents, teachers, pastors, and educators in general. It certainly brings evidence that the movies are a menace to our country as they are now generally presented. Perhaps a reformation is possible; but if so, it must come on the basis of a demand which is well-nigh universal.

P. E. KRETZMANN.

Handbuch der deutschen evangelischen Kirchenmusik. Erster Band, Bogen 1—4:
Der Altargesang. Dritte Lieferung des Gesamtwerkes. Verlag
von Vandenhoeck & Ruprecht in Göttingen. 62 Seiten 7½×10½. Preis:
Bei Subscription auf das ganze Werk M. 4.40; bei Subscription auf nur
Band I M. 4.80.

Von diesem groß angelegten Werke (vgl. die Besprechung im Juliheft dieser Zeitschrift, S. 559) ist nun die dritte Lieferung des Gesamtwerkes erschienen und damit die erste Lieferung des ersten Bandes, der von dem Altargesang handelt. Dargeboten werden die sogenannten „festen Töne“, das Ordinarium, nämlich das Kyrie, das Gloria, das Credo, das Sanctus und das Benedictus und das Agnus Dei. Was für einen liturgischen Schatz besitzt die lutherische Kirche! Da finden wir im ganzen mehr als ein Duzend Kyries; das allgemeine Kyrie, das Kyrie für die kleineren Feste und für die hohen Feste, die dreimaligen Kyries und die neunmaligen Kyries und ebenso die verschiedenen Glorias, alles aus den alten, guten lutherischen Kirchenordnungen von Luthers „Deutscher Messe und Ordnung des Gottesdienstes“ an, darunter auch das gewaltige Gloria „All' Ehr' und Lob soll Gottes sein“ (Nr. 142 in unserm Gesangbuch) aus der Raumburgischen Kirchenordnung von 1537, und zwar mit der Anweisung, es in zwei Chören zu singen, gerade wie das Te Deum Laudamus. Jeder, der dieses charakteristische Lied aufmerksam liest, erkennt ja sofort, daß der ganze Aufbau ein zweiteiliger ist, indem die zweite Zeile im Parallelismus die erste Zeile wiederholt: 1. „All' Ehr' und Lob soll Gottes sein. 2. Er ist und heißt der Höchste“ allein. 1. Sein Born auf Erden hab' ein End'. 2. Sein Fried' und Gnad' sich zu uns wend'. 1. Den Menschen das gefalle wohl. 2. Dafür man herzlich danken soll.“ Warum nun nicht auch dieses Gloria in Chören singen und auch dadurch unsere Gottesdienste mannigfacher und reicher gestalten? Ich kenne eine große Landgemeinde und eine große Stadtgemeinde, die es zwar nicht in Chören singen, aber besonders bei festlichen Gelegenheiten es an die Stelle von „Allein Gott in der Höh' sei Ehr'“ setzen nach der in unsern Kreisen üblichen Melodie, die auch aus der Reformationszeit stammt. Und dieser Gemeindegang hat eine Macht und Gewalt, die geradezu erhebend ist. Wir empfehlen dieses große Werk wieder allen, die auf diesem Gebiete ihre Kenntnisse erweitern wollen.

L. F ü r b r i n g e r.

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