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

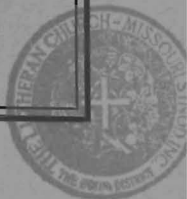
Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?  
*1 Cor. 14, 8.*

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**Book Review. — Literatur.**


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**Das Evangelium des Diakonen Philippus.** Von D. Dr. J o h a n n e s J e r e -  
m i a s, Pfarrer in Limbach, Sachsen. Gustav-Winter-Verlag, Herrnhut.  
66 Seiten 5½×9. Preis: RM. 1.50.

D. Jeremias ist jetzt schon weit und breit bekannt als energischer Verfechter der Schallanalyse in ihrer Anwendung auf unsere Evangelien. Seine Aufstellungen haben allerdings längst nicht allgemeinen Beifall gefunden, und auch uns ist dabei durchaus nicht geheuer zumute. Doch sind wir ihm dankbar für so manches gute Wort, das er für den apostolischen Ursprung unserer Evangelien gesprochen hat. Die gegenwärtige kleine Schrift beschäftigt sich mit der Hypothese, daß eine der Quellen, die Lukas bei der Verabfassung seines Evangeliums gebraucht hat, ein Werk des Diakonen Philippus gewesen sei. Zu unserm Erstaunen sehen wir, daß ganz besonders der Reisebericht mit seinen herrlichen Gleichnissen (Kap. 10—17) größtenteils von ihm herrühren soll. Ansprechend ist gewiß die Vermutung, daß einer von den Emmausjüngern dieser Philippus gewesen sei. Da der Verfasser nicht bloß Schallanalytisches, sondern auch exegetische und historische Fragen, z. B. die Stellung der Armenpfleger in der Gemeinde zu Jerusalem und besonders auch das Problem des Nikolaus, der nach unserm Autors Meinung fälschlicherweise in Zusammenhang gebracht wird mit der Sekte der Nikolaiten, erörtert, so fällt auch für den Leser Gewinn ab, der mit der Schallanalyse selbst unverworren bleiben will.

W. A r n d t.

**Der Brief des Paulus an die Philipper.** Von D. W i l h e l m M i c h a e l i s.  
Leipzig. 1935. A. Deichert'sche Verlagsbuchhandlung D. Werner Scholl.  
77 Seiten 7¼×10½. Preis: RM. 1.90, geheftet; RM. 3, gebunden.

Dies ist ein weiterer Band des „Theologischen Handkommentars zum Neuen Testament mit Text und Paraphrase“, bearbeitet von Prof. P. Althaus-Erlangen, Propst Appel-Kieve, Prof. Bauernfeind-Lüdingen, Prof. Büchsel-Kostock und andern. Wie alle Handbücher dieser Serie, so ist auch dieser Beitrag sehr wertvoll für den prüfenden Leser; denn nur solche werden das Buch mit Nutzen gebrauchen können. Der Verfasser bekennt sich nämlich zu der merkwürdigen Deißmann-Duncan'schen Hypothese von dem ephesinischen Ursprung des Philipperbriefs und geht in seiner Auslegung des Christushymnus, Kap. 2, 6—11, ziemlich weit ab von dem klaren Sinn der Worte im Lichte des übrigen Neuen Testaments, wie wenn er B. 6 auf den präexistenten Christus bezieht und B. 7 das „entleerte sich“ von einem Entäußern seines eigenen Willens versteht (!). Trotzdem aber enthält das Buch viele ausgezeichnete philologische und historische Ausführungen und wird eine willkommene Bereicherung einer jeden theologischen Bibliothek bilden.

B. C. K r e t z m a n n.

**The Doctrine of the Call, with Special Reference to the Auxiliary Offices in the Church.** Paper delivered by P. E. Kretzmann, D. D., at the Arlington Convention of the Northern Nebraska District, 1934. 17 pages. Price, 15 cts. Order from Rev. G. W. Lobeck, Scribner, Nebr., or from Concordia Publishing House, St. Louis, Mo.

Much has already been written on this subject in our circles, by Dr. Kretzmann and others. But the points brought out in this essay can well bear rewriting and rereading. So we will write them down once

more in this place, so that they may be reread by many and restudied. I. The call in the true sense of the word has reference to the entire office of the ministry, with all its functions. II. The call, according to the more general usage of the word, embraces all functions or auxiliary offices of the ministry of preaching or of the pastoral office. III. In the one office established by the Word of God, that of the public ministry of the Word, the duties are plainly fixed in Holy Scripture; in all auxiliary offices (which do not embrace the entire office in all its functions) the norm for the fixation of the scope of their duties is the call of the congregation. IV. The privilege and right of calling is vested in the Christian congregation, which, however, may explicitly or tacitly delegate this function to a committee in its own midst or to a larger body with which it is organically connected. V. Not only men, but also women may be called to fill auxiliary offices in the Christian congregation, provided their office does not conflict with restrictions fixed by the Word of God. VI. The call of a Christian day-school teacher (male or female) is a divine call, since it embraces a function of the public ministry, is issued by the congregation, and concerns the teaching of God's Word. VII. A list of other auxiliary offices. VIII. In the case of all auxiliary offices a temporary call in itself does not conflict with the divinity of the office; but they all partake of the nature of the one office originally instituted, and the office of a Christian day-school teacher and the analogous ministries are least susceptible to the temporary arrangement. IX. The rite of ordination in the Lutheran Church is connected historically with certain usages mentioned in the Bible, namely, the laying on of hands. In its significance it is a) a public acknowledgment of the call issued by a congregation or its representatives; b) a declaration on the part of the Church of the fitness of a man for the work of the *entire* office.

TH. ENGELDER.

**Luther und das Luthertum in ihrer weltgeschichtlichen Auswirkung.** Von Walter Köhler. M. Heinjus Nachfolger, Leipzig. 136 Seiten. Preis: RM. 3.60.

In diesem Heft der Schriften des Vereins für Reformationsgeschichte (Nr. 155) besieht Prof. Köhler die Reformation Luthers von einer andern als der gewöhnlichen Seite, nämlich, wie sie die Weltgeschichte beeinflusst hat. Er stellt klar, daß Luther selbst die gewaltigen Einflüsse seines reformatorischen Wirkens auf die Weltgeschichte weder gewollt noch geahnt hat — was uns freilich nichts Neues ist, aber doch nützlich und interessant zu lesen. Es ist gut, daß man immer wieder daran erinnert wird: Luthers Reformation ist nicht im Voraus geplant, sondern aus dem Bedürfnis des Christenherzens hervorgewachsen, das seine Sünde recht lebendig erkannt hat und nun Gewißheit seiner Vergebung und Seligkeit sucht; sie unterscheidet sich schon dadurch von der calvinischen, die im Voraus bei Lampenlicht geplant, dann dem Genfer Rat vorgelegt und den Genfer Bürgern aufgezungen wurde, daher nicht sowohl das Heil der einzelnen Seele als vielmehr das Gemeinwohl im Auge hat. — Wie man dies bei den Schriften des Vereins für Reformationsgeschichte gewohnt ist, so ist auch dieses Heft das Ergebnis sorgfältiger und fleißiger Arbeit; viel ist auf wenig Seiten kurz zusammengefaßt. Wenn man auch nicht alles unterschreibt — kann man bei einem historischen Werk überhaupt erwarten, daß jeder aus den feststehenden Tatsachen dieselben Schlüsse ziehen muß? —, so erfreut doch fast überall das gesunde, scharfe Urteil des Verfassers.

z. B. über den Bauernkrieg, S. 46 ff., oder wenn erklärt wird, wie Luthers Rechtfertigungslehre die Macht des Papsttums gestürzt hat: „Die Proklamation des allgemeinen Priestertums . . . ist die große reformatorische Befreiungstat gewesen. Da sie aus Luthers Rechtfertigungslehre folgte, mag man diese das reformatorische Fundament nennen. . . . Der erste Urheber der Abwerfung des alten Zwangsjoches ist und bleibt er. Als Befreier schuf er die Keime unzählbarer Möglichkeiten; ohne ihn wären sie nicht.“ Freilich, Luthers Lehre hat Prof. Köhler gar oft nicht recht erfasst, so z. B. wenn er von Luthers Rechtfertigungslehre sagt, er habe den „ethischen Blickpunkt nie aus den Augen verloren. Gerade auch bei der Rechtfertigung vor Gott nicht. Gott, der über Raum und Zeit Erhabene, vollzog im Rechtfertigungspruch gleichsam eine Schau: er sah den Gerechtzumachenden als Gerechten, sprach gerecht, weil er gerecht machen wird, schaute im rohen Mar-morblock das vollendete Kunstwerk“. Das ist katholisch, nicht lutherisch. Köhler merkt das auch wohl; er sagt, Luther habe dem kirchlichen Schema den Motor neu eingestellt. „Dort arbeitete er wie der Sklave um Werklohn, mühsam Posten um Posten, nur ein wenig durch Zuschuß von oben gefördert — es war ein Ab-dienen einer Schulb; hier wirkte schaffensfroh ein Freier, dem aller Schuldbruck behoben war und der nun einfach laufen mußte, so wie der gute Baum seine Früchte hervorbringen muß.“ Aber das ist nicht Luthers Lehre; für Luther kommt in der Rechtfertigung das Tun des Gläubigen gar nicht in Betracht, sondern nur das, was Christus getan hat. Gerade das war Luthers Lehre, was Köhler später als ein Mißverständnis der Bauern darstellt, daß „die Rechtfertigung des Sünder aus Gnaden mechanisiert [?] wurde, wenn sie aus einer inneren Umwandlung zum äußeren Nichtspruch wurde kraft der Bezahlung der Schuld durch Christus“. Das war vielmehr das Mißverständnis der Bauern: „Christus der Erlöser wurde zum Hebel der Befreiung von allerlei weltlichen Nöten gestempelt.“ — Zum Verständnis der weltweiten Wirkungen der Reformation ist dies Heft ein wertvoller Beitrag. T h e o. S o h e r.

**History of the Lutheran Church in America.** By *Dr. J. L. Neve*. Prepared for third edition by *Willard D. Allbeck*. 399 pages, 5×7¼. The Lutheran Literary Board, Burlington, Iowa. Price, \$2.25. Order from Concordia Publishing House, St. Louis, Mo.

Dr. Neve is professor of theology in the U. L. C. seminary at Springfield, O. His *History of the Lutheran Church in America* was published in 1904. For this third edition a number of scholars from various Lutheran bodies contributed manuscripts or material; the history has everywhere been brought down to date. A bibliography has been added, of which the author says that it is far from complete. But since most bibliographies are a waste of ink and paper, we shall have no quarrel with the author on that account. We regret, however, that the valuable appendix of the second edition, which contained an exact reprint of important confessional documents, has been eliminated. Probably the publisher thought he was furnishing enough for the price of \$2.25 and stopped one page short of 400.

This history tells the story of Lutheranism in America from its beginning, traces the origin of the first general bodies, the great controversies, the Norwegian, Augustana, and Danish synods, and the recent merger of general bodies. Judgments on men and events testify to the author's wide reading and moreover are generally such as every conservative Lutheran will subscribe to. Referring to loyalty to the Confessions of

the Church, Dr. Neve says: "From this viewpoint we measure success and failure" (p. 69). He regrets the "general confessional confusion" that resulted from Muehlenberg's practise of pulpit-fellowship with the Reformed (p. 84). Regarding the Wisconsin Synod he says: "From a 'mild and conciliatory' attitude the Lutheranism of this synod developed into one of uncompromising fidelity to the Lutheran Confessions" (p. 226). He quotes with approval Dr. Mann's judgment: The beginning of Lutheran synodical life was "such a beginning as circumstances permitted. But whosoever will at this time refuse to unite with the change for the better which has taken place or oppose the recovered self-respect of Lutheranism, its God-given individuality, he is guilty indeed" (p. 97). He never fails to praise such progress in "doctrinal precision" as he is able to trace in the history of the General Synod. No one will say that this history is a partisan document. We might have expected more fulsome recognition of General Synod leaders than is accorded, for instance, to C. P. Krauth. On the other hand, adequate cognizance is taken of the achievements of men also in the Wisconsin and Missouri synods. For the first time in a general history do we find such full credit given to our Synod for the progress in all Lutheran bodies toward a sounder confessionalism (pp. 99, 95, 118, 186). The author is acquainted with the controversy regarding the trial of Rev. Stephan (p. 179). There is a paragraph on the work of the Intersynodical Conferences, also of the committees that worked until 1929. Concerning the Chicago Theses we have the notation: "The agreement on the article of predestination was brought about by Dr. George Fritschel, who, accepting Dr. Stoekhardt's exegesis of the Epistle to the Romans [Ephesians], succeeded in convincing others that Stoekhardt had the correct Biblical view" (p. 241). "The Missourian position is recognized with much emphasis in the Chicago Theses" (p. 218). We would not say, however, that "because of Missouri's refusal to recognize the theses Ohio withdrew from further negotiations" (p. 241). The break-up of these negotiations cannot be told in a brief sentence. Here, as elsewhere in reading the book, it occurred to us how much history there is that must ever remain unwritten. No historian, we believe, will ever tell the true story of the Norwegian union of 1917 as those of us know it who were in the midst of the preliminaries. The experiences of T. E. Schmauk in connection with the Merger of 1918 likewise, it is safe to say, will never be spread on the records. Dr. Neve gives from his own experience some impressions of the intersynodical conference held at Milwaukee some thirty years ago. He quotes statements then made by leaders of both sides, but does not correctly interpret our view of the problem in predestination as being a "mystery in God Himself," our position being that it is a logical mystery; and he fails somewhat in stating what Ohio-Iowa meant with "psychological mystery." Since we are finding fault, we should say that, while the author is striving to be quite impartial as between the Missouri Synod and her opponents in this controversy, he hesitates to say that it was indeed a conflict between the soundly Lutheran and erroneous views (p. 4b). We have a number of other question-marks. For instance, why not mention unionism in explaining the loss of the early Swedish (p. 27) and of German (p. 68) congregations? Why not mention the doctrine of the ministry in characterizing the earlier Buffalo Synod doctrine? Eielsen's

Synod was never called "Hauge's" Synod (p. 297). Dr. Pieper's *Zur Eini-gung* is the German original of *Conversion and Election*, the latter being a translation made by the present reviewer. The missionaries of Loehe were not Saxons (p. 184), but Bavarians. The judgment pronounced on Seiss's chiasm (p. 162) is too gentle. At this point we must remark with some surprise upon the excessive amount of space given to the Synodical Conference controversies. Excepting the early discussions of confession-alism, one has the impression as if the U. L. C. antecedents had been one glad song. Nothing about the voluminous and highly acrimonious debate which raged for years in the *Lutheran Observer*, the *Lutheran World*, and the *Lutheran* regarding the merits of the altered and unaltered Augsburg Confession. (Professor Neve might have gotten on his campus some first-hand recollections of one who participated in this controversy.) Reading this history, no one could guess that there has been until very recently a strong party in the General Synod which accepts not the Lutheran, but the Reformed view regarding the Sacrament of the Altar. Scores of articles and books were written on this subject, and the waves of dissension went high. Even if the Synodical Conference quarrels had not been given so much space, these omissions would be noted by a critical reader. The importance of C. P. Krauth really demands a cross-reference to page 77 on page 171. In the biographical notes we missed John Ylvisaker of the Nor-wegian Synod and Carl Swenson among the Swedes. TH. GRAEBNER.

**Modern Discoveries which Help Us to Believe.** By *George McCready Price, M. A.* Fleming H. Revell Co., New York. 209 pages, 5½×8. Price, \$1.50. Order through Concordia Publishing House, St. Louis, Mo.

The author of this book, professor at Walla Walla College in the State of Washington, has written so many useful works in the field of Christian apologetics that the present volume hardly requires an introduction. Such works of his as *The Geological-Ages Hoax; A History of Some Scientific Blunders; The Predicament of Evolution; The Phantom of Organic Evolution; Q. E. D., or New Light on the Doctrine of Creation; God's Two Books*, and many others of similar title and trend have accomplished so much good in rescuing especially students at godless universities and colleges from the confusion of atheistic evolution that he deserves the thanks of all earnest men and women in our country. The reader cannot support every statement which Professor Price makes; yet the study of his books is always refreshing, stimulating, and instructive. His is the rare art of expressing great thoughts in simple words and of arraying his arguments so effectively that they convince. *Modern Discoveries* is a catechism, a book consisting of questions and answers on many matters pertaining to the godless philosophy and science of our irreligious age. It contains seven-teen chapters, of which we shall mention a few titles: "Creation the Only Reasonable Theory"; "Cleaning Up the Anthropoids"; "Atoms, Electrons, and God"; "Modern Lessons from Ancient Rocks"; "Philosophy and Science." We hope that also this new volume will find many interested readers. In the preface Professor Price writes: "This book is written to convince friends and enemies alike that there are great numbers of ob-jective facts which are on the side of the old-time Christian beliefs.

Modern Christianity has nothing to fear and everything to gain by gathering to herself all those scientific facts which we are accustomed to regard as the special characteristics of the knowledge of our day. And as she realizes the meaning of the present situation, it is certain that the Christian Church must inevitably return to the complete acceptance of both the record of a universal deluge and of the literal creation back of the Deluge ruin. And having accepted both these vital ideas, she will find that all the other outstanding problems in the field of science and religion will be solved almost automatically." J. T. MUELLER.

**The Yoke Made Easy.** By *Rev. Alfred Doerffler*. Concordia Publishing House, St. Louis, Mo. 119 pages, 5¼×7½. Price, 75 cts.

Pastor Doerffler in this book offers "meditations and prayers for the sick, convalescents, and invalids who are seeking comfort, encouragement, hope, and peace in the Gospel of Jesus Christ, the Great Physician of Souls and Savior of all mankind." In one of his meditations Pastor Doerffler says: "In the days of trouble and sickness, as we search our hearts more seriously than in the days of health, let us in faith look up to Jesus Christ and find in Him hope and certainty. Believing in Him gives us the blessed assurance that, though we have sinned, we are saved, that we are heirs of eternal life. We are at peace with God even as we bear the burdens of life and endure great suffering and pain in our sickness and affliction. Knowing that we are the dear children of our heavenly Father enables us to bear patiently the trials of the day." To each meditation a suitable prayer is added. On the last pages of the book the author offers morning and evening prayers and table-prayers, also daily Bible-readings for shut-ins. What appeals to us in this book is that the author, having been in the pastorate for many years, speaks as one who from practical experience knows what divine comfort Christian people need in their afflictions; and this comfort Pastor Doerffler gives from the Scriptures in a very simple and understandable English. This book is a companion volume to a similar book by the same author, *The Burden Made Light*. Although written primarily for the sick and afflicted, others may also derive much benefit from the reading and studying of these pleasing little volumes. J. H. C. FRITZ.

**Eighteen Meditations on the Life of Joseph.** By the *Rev. G. Chr. Barth*. Published by the Lutheran Radio Committee in grateful recognition of the services rendered by our first radio director. 34 pages, 6×9. (Copy sent to all who submit their request to the Lutheran Radio Committee, c. o. Concordia College, Milwaukee, Wis.)

The mere announcement of the publication of these meditations and of the kind offer of the Milwaukee Lutheran Radio Committee will undoubtedly bring many requests for the booklet. The meditations here offered were broadcast over WTMJ from the chapel of Concordia College and were received most gratefully by a large radio audience. Pastor (then President) Barth delivered these fine Scriptural meditations in connection with the chapel exercises at the college, and both form and content have this purpose in mind. They are intended primarily for young people in the various circumstances of life, but will prove most beneficial for private study as well as for home devotions. P. E. KRETZMANN.

**The Old Testament as It Concerns Women.** By *Marie Welles Clapp*. The Methodist Book Concern. 128 pages, 4½×7. Price, 50 cts.

This is a thoroughly modernistic book, showing the extent to which Liberalism has permeated the Methodist Episcopal Church, whose Committee on Curriculum of the Board of Education has approved of this book as a text-book. Two quotations may suffice to show the spirit in which the book is written. On page 76 we read: "Early Hebrew women enjoyed most of the privileges that men did in the Jehovah cult. Gradually many of these were taken from them. In modern society many a responsibility and privilege is denied a woman because of popular prejudice." On page 80: "Job's answer to his wife 'Don't talk like a fool' and his quotation of a pious phrase about being resigned seem so realistic that they might be modern. We are not told in the poem what was the fate of Job's wife! . . . In the postlude, where mention is made of the returned wealth, of gifts of money and rings, of the seven sons and of the three daughters, who were more beautiful than any women in the land, there is no word of Job's wife. We may suspect that she died of nervous prostration, brought on by the shock of loss, or that her bitterness and sarcasm alienated her from Job and another shared the renewed fortune, the glory of ten children and the life for a hundred and forty years, with grandchildren to four generations blessing his day."

THEO. LAETSCH.

**Proof-Texts to Dean Fritz's "Pastoral Theology."** 91 pages, 7×10. Mimeographed by Concordia Seminary Stationery Co. Price, 80 cts., postpaid.

Concordia Seminary Stationery Co. has mimeographed the Bible-passages to the *Pastoral Theology* of Dr. J. H. C. Fritz. Having these passages in so convenient a form materially adds to the usefulness of the book and will save hours of work in looking up and copying out these passages, which really prove that the principles outlined in the book are based on Scripture in every instance. Order directly from Concordia Seminary Stationery, 801 De Mun Ave., St. Louis, Mo. — We are informed that the Stationery Co. has also gotten out mimeographed copies of the Bible-passages in Dr. Mueller's *Christian Dogmatics*, pages 1—240. 92 pages. Price, 80 cts., postpaid.

THEO. LAETSCH.

**Amtskalender für evangelische Geistliche.** 1935. In Nachfolge von Joh. Schneider fortgeführt von Paul Trotsche. 62. Jahrgang. Verlag C. Bertelsmann, Gütersloh. 258 Seiten 4½×8½, in Leinwand mit Rücken- und Deckeltitel gebunden. Preis: RM. 1.80.

Dieser Amtskalender, den uns die Verlagsbuchhandlung alljährlich zugehen läßt, ist zwar zunächst für deutsche Verhältnisse eingerichtet. Er ist aber so bequem und inhaltreich, daß wir ihn beständig zur Hand haben. Nicht nur gibt er das Kalendarium mit kirchlichen Gedenktagen an, nicht nur ist der Raum für Notizen sehr schön und bequem eingerichtet, sondern bei jedem Tage werden auch kirchliche und staatliche Gedenktage erwähnt, und unter diesen Gedenktagen steht ein kurzes treffendes Wort. Wir schlagen ganz zufällig den 18. März auf und lesen da das Wort von dem originellen, geistvollen Theologen C. A. Wilkens: „Jedes Blatt der Bibel trägt die Überschrift: Meine Gedanken sind nicht eure Gedanken. Die allermeisten Kommentare dagegen die: Unsere Gedanken müssen Gottes Gedanken sein.“

L. F ü r b i n g e r.



**Concordia Historical Institute Quarterly.** Official Organ of the Concordia Historical Institute. Vol. VII, October, 1934.

We take great pleasure in reminding our readers once more of this little publication of the only historical organization in our midst. It is trying to preserve for posterity some of the records of the past. The seven volumes which are now coming to an end have brought a wealth of such information, much of which was rescued from oblivion in just the nick of time. The above-mentioned number offers a record from an old church-book kept by Pastor G. H. Loeber of Altenburg, Mo., Pastor F. Lochner's report on his first contacts with the Saxons, excerpts from three interesting documents regarding the early history of the two Concordia seminaries (which also show that history tends to repeat itself), an account of the development of English Lutheran church activities in the Ozarks, an outline of the history of the Texas District, and a report on the birth record of W. C. Berkkenmeyer. All of this is not only interesting in itself, but very valuable in tracing the hand of God in the work of our Church.

P. E. KRETZMANN.

### Gingegangene Literatur.

**Zeitschrift für systematische Theologie.** Herausgegeben von C. Stange, P. Alt haus, A. Köberle, G. Wehrung, G. Bertelsmann, Gütersloh. 12. Jahrgang, 3. Vierteljahrsheft. 165 Seiten. — C. Stange: „Natürliche Theologie“; W. Grüner: „Existenzbegriff und Gnade“; A. Bring: „Glaube und Werke“; Literatur.

**Luthertum.** Herausgegeben von J. Bergdolt, S. Schöffel, G. Meiser und andern. Deichert, Leipzig. Neue Folge der „Neuen Kirchlichen Zeitschrift“. 46. Jahrgang. Heft 2. 32 Seiten. — J. Bergdolt: „Der neue Staat und die neue Kirche, vom Ausland her gesehen“; R. Lutterjohann: „Einige Sätze über die Bedeutung des kirchlichen Amtes nach dem Augsburgerischen Bekenntnis und der Apologie (Artikel 5 und 14)“; G. Schomerus: „Randbemerkungen“; J. Bergdolt: Zeitschriften- und Bücherbericht.

**Theologie der Gegenwart.** Herausgegeben von W. Eichrodt, G. Heinzelmann, W. von Löwenich und andern. Deichert, Leipzig. 29. Jahrgang. Heft 2. 31 Seiten. — G. Sasse: „Neuere Literatur über Kirchengeschichte“, III. IV (Lutherforschung; Reformation; Protestantismus; Katholizismus; Konfessionskunde; Unsere Zeit).

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