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CONTENTS

	Page
The Principles and Teachings of the Dialectical Theology.	
Th. Engelder	81
Die Lehre vom Beruf unter gegenwaertigen Verhaeltnissen.	
H. Strasen	93
Some Contacts of the Book of Acts with the Every-Day Life of Its Age. H. O. A. Keinath	106
The First Three Bibles that Entered the Early Life of Martin Luther. E. A. Brueggemann	118
Der Schriftgrund fuer die Lehre von der satisfactio vicaria.	
P. E. Kretzmann	123
Sermon Study on Phil. 1, 12—21. Theo. Laetsch	126
Dispositionen ueber die erste von der Synodalkonferenz angenommene Evangelienreihe	136
Miscellanea	144
Theological Observer. — Kirchlich-Zeitgeschichtliches	148
Book Review. — Literatur	153

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 veruehren 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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ARCHIVE

 Book Review. — Literatur.

Biblia Hebraica. *Adiuvantibus W. Baumgartner, G. Beer, I. A. Bever, I. Begrich, F. Buhl, I. Hempel, F. Horst, M. Noth, O. Procksch, G. Quell, Th. H. Robinson, W. Rudolph, H. H. Schaefer* edidit *Rud. Kittel*. Textum Masoreticum curavit *P. Kahle*. Editionem tertiam denuo elaboratam ad finem perduxerunt *A. Alt* et *O. Eissfeldt*. Privilegierte Württembergische Bibelanstalt, Stuttgart.

Seit unsern früheren Anzeigen (*Lehre und Wehre*, 74, 21. 151; C. T. M., 1, 392. 712) sind acht weitere Lieferungen der neuen Ausgabe von Kittels ausgezeichnete hebräische Bibel erschienen. Jede dieser Lieferungen kann einzeln bezogen werden, oder man kann auf das ganze Werk subscribieren. Quell hat *Exodus* und *Leviticus* bearbeitet (111 Seiten), Kittel die Bücher *Samuelis* (97 Seiten) und zum Teil die Bücher der Könige (108 Seiten), *Rudolph* *Jeremias* (107 Seiten), *Bever* *Hesekiel* (85 Seiten), *Procksch* die zwölf kleinen Propheten (83 Seiten), *Beer* *Hjob* und *Sprüche* (91 Seiten); und die fünf sogenannten *Megilloth* (Buchrollen) sind verteilt worden, *Ruth* und *Klagelieder* an *Robinson*, *Hohelied* und *Prediger* an *Horst* und *Eißer* an den inzwischen verstorbenen *Buhl* (60 Seiten). Der Herausgeber Kittel, der bekannte Leipziger Professor des Alten Testaments (nicht zu verwechseln mit seinem Sohne *Gerhard* Kittel, dem Tübinger Professor des Neuen Testaments und Herausgeber des großen Wörterbuchs zum Neuen Testament), ist selbst auch inzwischen gestorben, und nach seinem Tode mußte die Herausgabe in andere Hände gelegt werden. Sie wurde von *Alt* und *Eißfeldt* übernommen, und *Kahle* bleibt nach wie vor in seiner Stellung als Beförderer des massoretischen Textes. Die neuen Herausgeber betrachteten es jedoch als ihre Aufgabe, dem Gesamtwerk den Charakter zu wahren, den es nach dem Plan seines Begründers haben sollte. Es besteht in der gesamten wissenschaftlichen Welt kein Zweifel darüber, daß dies bei weitem die beste hebräische Bibelausgabe ist. Wir haben unsere hebräischen Studien mit der alten Hahn'schen Ausgabe begonnen und gingen dann bald über zu *Stier* und *Theiles* Polyglottenbibel, weil es so bequem ist, immer den Text der Septuaginta und Vulgata neben dem hebräischen Text zu haben. Aber seit dem ersten Erscheinen dieser Kittel'schen Ausgabe ist sie uns ein unentbehrliches Nachschlagewerk wegen der sorgfältigen Textgestalt und des außerordentlich wertvollen kritischen Apparats; und dazu ist nun diese dritte Ausgabe im Unterschied von der ersten und zweiten so schön und klar gedruckt, daß wir ihr nichts Ähnliches an die Seite setzen können. Die Mitarbeiter sind lauter bekannte alttestamentliche Gelehrte der Gegenwart, unter ihnen der Engländer *Th. H. Robinson* und der Amerikaner *J. S. Weaver* vom Union Seminary in New York. Die kritischen Ansichten dieser Forscher kommen bei diesem Werke nicht in Betracht und üben keinen Einfluß aus. Besonders wertvoll ist auch, daß in jeder einzelnen Lieferung nicht nur ein Verzeichnis der im kritischen Apparat gebrauchten Abkürzungen sich findet, sondern auch ein Verzeichnis und eine Erklärung der massoretischen Termini auf einer besondern Karte. Das ganze Werk in seiner neuen Auflage ist ein Monumentalwerk, und die Privilegierte Württembergische Bibelanstalt verdient den Dank aller Theologen, daß sie wieder ein solches Werk ohne Rücksicht auf die großen Herstellungskosten zu einem so annehmbaren Preise darbietet. Denn jede Lieferung kostet kartoniert (7×10 Zoll

groß) nur 1.50 Reichsmark. Und seit September haben alle deutschen Verleger den Preis ihrer Bücher, wenn sie ins Ausland gehen, um 25 Prozent erniedrigt wegen der bekannten Entwertung des amerikanischen Dollars im Weltmarkt.

L. Fürbringer.

The Venture of Belief. A Letter from N. S. D. to T. H. S. With Introduction by *Samuel M. Shoemaker*. Fleming H. Revell Company, New York. 54 pages, 5×7½. Price, \$1.00.

The author of this "letter" does not care to identify himself beyond the bare initials which he supplies; for not his own identity should be remembered, but the message which he offers, the "convincing proof that modern intellectuals need God and can find Him," as S. M. Shoemaker of the Calvary Rectory, New York City, declares in his Foreword. But it is Buchmanism, which is here held forth, and Buchmanism, advanced not in learned theological parlance, but in brief, simple, practical applications of its basic principles, which do not conform to the standards of Christian faith, but represent a neopagan, naturalistic system of faith. The writer defines religion "as a man's personal adjustment to the universe," his "attempt to give to life an intelligible unity, a satisfactory explanation of its meaning, and a rational objective to which he may confidently aspire (p. 11). Hence religion principally belongs in the sphere of this present life, it being the "universal explanation which man needs to understand life and to steer his course wisely" (p. 13). In this process, reason plays a predominant role. "Religion must conform to the test of what is reasonable" (p. 16). "Evils, cruelties, and base injustice have come because of the insufficiency of human reason; we are so stupid!" (p. 50). Religion, however, is founded upon, and drawn from, the religious experience of men, and of these the irreducible minimum is the "certainty of the presence of God in this universe" (p. 24). A person desiring to *know* the religious experience "must first desire to *have* it" (p. 25). For this purpose a "decision" is required, the "willingness to make the great venture of faith" (p. 26); and this, again, must culminate in "surrender," a "readiness to listen to God and let Him take command" (p. 29). "Surrender," however, demands "the expulsion of all conscious sin," it being the "abject capitulation of pride, wilfulness, selfishness, the abandonment of all deceptions, of all that is unclean" (p. 33). The writer says of himself: "Once contact was established with God, He gave me not only the power to overcome conscious sin, but He revealed, and keeps on revealing, further sins to be conquered" (p. 33). "Surrender" furthermore means to "deal drastically with sin"; and to accomplish that, the venturer must "share his sins completely with some one in whom he has confidence" (p. 33). "What we call repentance is the logical result of our facing sin squarely and hating it" (p. 34). "Surrender" also demands that we "do God's will"; and what the will of God is he will know "who listens to Him" or who "synchronizes his thoughts with God's" (p. 38). The man who thus lives close to God "will act like Christ" (p. 49). The supreme virtue to be sought is love, whose "highest expression is in the love which Christ experienced and revealed" (p. 53). "The Church is a holy place for worship, for communion, for the apprehension of the deeper spiritual values, for the revelation of

God's purposes and power, and for a real fellowship, that makes a man much more effective as a citizen and social reformer" (p. 50).

Such is the theology of the new "venture of belief," fostered by Buchmanism. Intellectuals may be gained "for God and religion" by this theology, but not for the God of the Bible nor for the religion of Jesus Christ and His Gospel. It is a "venture of belief" without the Holy Scriptures for its source and rule, without any distinction between Law and Gospel, without any idea whatever of the holiness of God and the "terribleness" of sin, without any regard for the need of the divine-human Savior and His vicarious atonement, without any knowledge and appreciation of the means of grace, the work of the Holy Ghost, without whom no man can call Christ Lord. It is pharisaic in its scope and aim, naturalistic in its underlying principles, modernistic in its rejection of Christian theology. Its Christ is only an example, a teacher by example; its hope, only a deeper valuation of the values of this life. The book has been written to win unbelievers back to religion, but its religion leaves the sinner without God and without hope.

J. T. MUELLER.

Release. By *Fredrik A. Schiotz*. Augsburg Publishing House, Minneapolis, Minn. 167 pages, 5×7¾. Price, \$1.00.

The Oxford Group Movement. By *G. T. Lee, D. D.* Augsburg Publishing House, Minneapolis, Minn. 15 pages, 6×9. Price, 10 cts.

The author of the first title is a pastor of the Norwegian Lutheran Church. The title is based upon the words in Luke 4, "He hath sent me to proclaim release to the captives." One might find fault with the extension of "release" to bondage of fear, sin, and self, whereas not sanctification, but regeneration is the message of the text. But we have more serious objections to the book. Even a superficial reading reveals the fact that the author has been influenced by the Oxford Group. We are informed that he attended a "house party" of the group in Canada and had interviews with Frank Buchman and other leaders. We do not recognize the Lutheran doctrine, but find a very considerable infusion of Buchmanism in Schiotz's description of the "surrender," pages 56—59, and particularly in his discussion of the "Quiet Time" (preferably part of the morning "spent in the presence of God"), some of the instructions being undiluted Buchmanism; and in the chapter on "Guidance." Typical sentences are: "To the person who begins the day by dedicating it to God it will not be unusual to have experiences of guidance at intervals through the day. They may come as a strong urgency to do or say something—and again to refrain from a certain action or speaking an idle word. Often circumstances will guide: God may open a door long closed. In other instances a door may close to prevent the action we purposed (p. 106). All that has been said in the CONCORDIA THEOLOGICAL MONTHLY in criticism of the Oxford Group's Quiet Time and Guidance applies to these chapters. They will, however, have their appeal through the wealth of spiritual experiences, of struggles with sin and obsessions of fear, in which these pages abound. The Christian concept of sin and grace, of repentance and justification, is fundamental to the book, and the Oxford Group elements appear like strange grafts on the tree of Lutheran pastoral theology.

The second title is a reprint of an article by Dr. Lee, editor of the *Lu-*

theran Herald, which appeared in the *Theological Forum*. It is a dispassionate criticism of the principles and practises of Buchmanism and emphasizes, in contrast to the dramatics of the Oxford Group and its enthusiast tendencies, the old Lutheran type of pastoral ministration. "We shall have to continue our work as before, instructing the children in home and in school, support our religious institutions, working perhaps slowly, but continually at the difficult task of character-building. There is nothing dramatic about this work; it does not receive much newspaper publicity, but it is God's way of building His kingdom."

In the conflicting attitude of Rev. Schiotz and Dr. Lee, both members of the same Lutheran body, there is a lesson for those especially in the Norwegian Lutheran Church who urge a union of all Lutherans because "we are all of the same faith anyway." TH. GRAEBNER.

Luthers Ehebuch. Was Martin Luther Eheleuten, Eheleuten und Eltern zu sagen hat. Ein Buch zur Geschlechts- und Geschlechterfrage. Von Julius Böhmerv. Verlag und Druck von Johannes Herrmann, Zwickau. 1935. 310 Seiten 6×9. Preis, geheftet: M. 7; Leinenband: M. 8.

Die Herausgeber schreiben mit Recht: „Alle Fragen, die zusammenhängen mit Bevölkerung, Nachwuchs, Erbkrankheiten, Bauernrecht, Arbeiterschaft, Handwerker-tum, bürgerlichem Wesen, stehen jetzt durchaus im Vordergrund. Wo aber käme das alles deutlicher ans Licht, wo werden wichtigere Entscheidungen auf allen diesen Gebieten getroffen, wo offenbaren sich dunklere Räte, tiefere Wunden, grellere Schreie als da, wo es um das männliche und weibliche Geschlecht, um das gegen-seitige Verhältnis der Geschlechter geht? Was der Kenner längst weiß, Fachleute immer aufs neue bewundernd preisen: wo auch immer Luther spricht, spricht er gut und groß, bietet er Neues und Maßgebendes. Sinn und Bedeutung, Wahr-heit und Wert der hier vorgelegten, weit über 500 kürzeren oder längeren Luther-sprüche zur Geschlechts- und Geschlechterfrage werden den Lesern und Benutzern des Buches in einem längeren Vorwort zu Erkenntnis und Verständnis gebracht. Es handelt sich um ein wegweisendes Handbuch, eine wahre Fundgrube, ein Luther-werk höchsten Ranges zu allem, was Eheleute, Eheleute, Eltern angeht.“ Man ist es ja gewohnt, in den Anzeigen der Herausgeber viel Weisheit zu finden; in diesem Fall aber ist das Lob durchaus berechtigt. Was hier geboten ist, ist einmal aus der Erfahrung hervorgegangen. Der Verfasser oder Sammler sagt, daß es beruht auf „mehr denn vier Jahrzehnte währender Mitarbeit an den Werken der Sittlichkeitsvereine und Mitternachtsmissionen, aus dort gehaltenen Vorträgen und stattgehabten Aussprachen“. (S. 9.) Die Hauptsache im Buch sind natürlich die Exzerpte aus Luthers Schriften, bei denen gewöhnlich angegeben ist, aus welchem Jahre sie stammen und welcher Schrift Luthers sie entnommen sind. Wer wollte nicht dem Sammler Dank wissen für eine solche Zusammenstellung aus den Schriften des großen Reformators? Es ist wahr, Luther redet oft derb und be-dient sich Ausdrücke, die wir jetzt nicht gerne in den Mund nehmen; aber nie stellt er sich in den Dienst der bösen Lust. Wer Luther kennt, wird D. Böhmer recht geben, wenn er urteilt (S. 54 der Einführung): „Niemand war es Freude am Schmutz und am Gemeinen, was ihn hier erfüllte und trieb, sondern tiefe Wahrhaftigkeit, heilige Energie. Was er für schlecht, gemein, ungöttlich hielt, bezeichnete er mit schmutzigen Namen; . . . aber nie verrät sich auf diesem Gebiet die geringste Sinnlichkeit, keinerlei Spur von Lüsterheit (libido).“ Gerade die-jenigen, die sich mit den Lutherlästerungen eines Denifle und Grisar auseinander-

setzen müssen, werden in den einleitenden Ausführungen des Autors treffliches Material und sehr wertvolle historische Erwägungen finden.

Hier und da kann man allerdings nicht umhin, ein Fragezeichen an den Rand zu setzen. Wenn zum Beispiel D. Böhmer nach seiner Besprechung der Doppelhebe Philipps von Hessen zu dem Urteil kommt (S. 63 der Einführung): „Luthers Verhalten an dieser Stelle ist gewiß zu bedauern, aber in keinem Punkt gänzlich zu verurteilen, wohl aber aus römisch-katholischer Vergangenheit zu verstehen und teilweise zu entschuldigen“, so fragt man sich, ob trotz der offenbaren Absicht, Luther möglichst in Schutz zu nehmen, das Urteil nicht doch etwas härter ausgefallen ist als nötig. Ebenso konnten wir nicht umhin, uns zu fragen, ob dieser Satz wirklich berechtigt ist (S. 47 der Einführung): „In Luthers Auffassung und Ausführungen von der Ehe hat freilich noch bis in seinen letzten Erdentagen seine römisch-katholische und mönchisch-mittelalterliche Vergangenheit nachgewirkt.“ Doch braucht diese gelinde an Luther geübte Kritik uns nicht mit Vorurteil gegen dies Buch zu erfüllen; sie ist im Gegenteil ein Beweis, daß der Verfasser sich bemüht, zu einer objektiv richtigen Beurteilung von Luthers Stellung zu gelangen. So sei denn dies Buch unsern Lesern angelegentlich empfohlen. W. A r n d t.

The Modern Flood Theory of Geology. By *George McCready Price, M. A.* Fleming H. Revell Company. 118 pages, 5×7½. Price, \$1.25. Order through Concordia Publishing House, St. Louis, Mo.

Here we have the latest volume from the pen of a man who has done yeoman's work in defending the truth of Scriptures concerning the universal flood against the vagaries of a science falsely so called. Those who have his books *The New Geology* and *The Geological-ages Howa* will welcome this book with its brief, but clear exposition of the investigations made by the author and others in demonstrating that the account of the Flood, as given in Genesis, is in full agreement with the story of that great catastrophe as written in the rocks in various parts of the world. There is a statement in the introduction which will well set forth the object of the book: "To those who have stood loyally by the primal orthodoxy of Christianity regarding the Flood and a literal creation it should now be a matter of satisfaction that the scientific answer to evolutionism has at last been found and that the Flood theory is now in a position of such scientific reasonableness that it enables all to accept the early chapters of Holy Scriptures at their full face value, just as the Christian Church used to believe them. The one simple postulate that there was a universal flood clears up beautifully every major problem in the supposed conflict between modern science and modern Christianity. Reasonable men who are searching for ultimate truth will not ask for anything more." (P. 6.) The entire book is very fascinatingly written and affords excellent apologetic material. P. E. KRETZMANN.

Doran's Ministers' Manual, 1936. By *Rev. G. B. F. Hallock, M. A., D. D.* Harper & Brothers, Publishers, New York. 638 pages, 5¼×8½. Price, \$2.00.

This book of over 600 pages furnishes such homiletical helps as we have been furnishing our preachers in the *Concordia Pulpit* and by formerly publishing the *Homiletic Magazine*, which a few years ago was

merged into the CONCORDIA THEOLOGICAL MONTHLY, in which publication we print a series of outlines for successive Sundays and festivals of the church-year and for special occasions. Every preacher needs homiletic material and suggestions in the form of commentaries, sermons, model sermon outlines, good illustrations, pertinent historic facts, etc. But is it wise to furnish ready-made sermon outlines, often well filled out with sermon material, for every Sunday and festival in the church-year? Would it not be better to furnish text studies on a series of texts, as we also have been doing at times, and a comparatively small number of outlines which in every respect are models from a homiletic viewpoint? This might well be supplemented by occasional articles on the various phases of the art of sermonizing. After all, a preacher should make his own sermon outlines after a thorough study of the text, which includes of course the study of the original, the context, parallel passages, and of commentaries. A preacher who relies altogether or to a great extent on sermon helps cannot do justice to his pulpit work. The congregation suffers as a result.

Those of course who furnish sermon helps for the preacher do not intend that these should be a substitute for serious and painstaking work on the part of the preacher himself. We are pleased to read that the compiler of *Doran's Ministers' Manual* calls attention to this fact in his foreword. He says: "The primary purpose of this book is, as Mr. Spurgeon so aptly said of his *Sermon Notes*, 'a little priming to stimulate the wells of thought.' The book is not for one moment intended to take the place of any minister's own thinking, but, on the contrary, to promote it. Every page aims to be a challenge to more extended study and thought. The whole work is intended to be germinal, suggestive, illuminative, inspirational, a stimulus to creative reflection, each section a starting-point from which one can build bigger thoughts and better sermons. At the same time it seeks to supply an expert research service of the same character as that enjoyed by other professions."

We cannot agree with the compiler of *Doran's Ministers' Manual* when he says: "The publication has no denominational bias, but has been prepared for interdenominational use." Preaching should have a confessional character, that is, it should be distinctive of the church-body which the preacher represents. Preachers who make their sermons merely along the broad lines of so-called Fundamentalism and preach sermons which could well be preached in the pulpit of any Christian church denomination are not faithful to their calling. The preaching of a Lutheran preacher should be distinctively Lutheran. By avoiding the confessional character of preaching *Doran's Ministers' Manual* is promoting that doctrinal indifference of which we have so much in our day.

While the compiler of the *Manual* under consideration avoids what he calls "denominational bias," he does not hesitate to give such secret orders as the Odd-Fellows and the Freemasons a place in his book and in the pulpits for which his book has been written. He speaks approvingly of the religion of these secret societies, which, as we know, is not at all Christian.

Nor can we approve the selection, as a rule, of short texts for sermons; for they do not furnish sufficient sermon material. The preacher who

preaches on short texts bases his sermon on dogmatics instead of exegesis or preaches his own ideas. What is a preacher going to do with such a text for an evening sermon as "He made as though He would go further," p. 110; or with such a text for a morning sermon as "Behold My hands," p. 350; or with such a text for Palm Sunday as "A colt, the foal of an ass," p. 143; or, instead of the glorious Easter-message, with such a text for Easter as, "Simon Peter said unto him, Lord, whither goest Thou? Jesus answered him, Whither I go thou canst not follow Me now; but thou shalt follow Me afterwards," p. 152?

It took a large amount of painstaking labor to collect the large variety of material for the more than 600 pages of this book; but, after all, it is not a book which we can recommend to Lutheran pastors.

J. H. C. FRITZ.

Jonah. Six Meditations Broadcast over WTMJ, the *Milwaukee Journal* Station, by *Pastor Philipp Lange*. Published by the Lutheran Radio Committee, Milwaukee, Wis., 1935. 24 pages, 6×9.

These meditations are simple, Biblical, sound, without the flashiness of a great deal of radio oratory, but with a genuine appeal to all listeners and with the application of its truths to the lives of men to-day. We most heartily recommend the modest pamphlet to our readers.

P. E. KRETZMANN.

Elementary Bible History. Second Edition. Concordia Publishing House, St. Louis, Mo. 211 pages, 6×8½. Price, \$1.00.

This is the second edition of the *Elementary Bible History*, so well known in our circles, used in most of our schools and Sunday-schools. The chief change that has been made is in the formulation of the headings, standard headings having been supplied throughout; *e. g.*, the heading of the first lesson has been changed from "How God Made All Things" to "The Creation. Part I.," the second story "The Creation. Part II." In the New Testament the story of the daughter of Jairus has been placed before the story of the young man of Nain, while the stories of the centurion of Capernaum and Zacchaeus have been placed in their proper chronological order. May God's blessing accompany also the second edition of this splendid book!

THEO. LAETSCH.

Lutheran Annual, 1936.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1936. — Concordia Publishing House, St. Louis. Price, each 15 cts.

It seems almost superfluous to announce these publications. For a pastor of our Synod the *Annual* (or *Kalender*) is absolutely indispensable; the roster of pastors and teachers, the names of the officials, the list of institutions of learning and of charity, the titles and the prices of the periodicals, the list of all the synods composing the Synodical Conference, Kieffer's "Statistics of the Religious Bodies in the United States," etc., etc., — a pastor must refer to them so frequently that it is difficult to imagine how we could get along without them. It might be well, however, to point out that these publications are nearly as indispensable for the wide-awake church-member; and it may help to make others wide awake

and active when they see how far-spread the great work is that their Synod is carrying on. The present edition again contains a list of Bible-lessons selected for daily reading; it fills two pages (one sheet), which may be cut out and placed into the Bible and used for family devotion.

The reading-matter (twenty pages, different in the two editions) is interesting and instructive.

Time and effort spent in assuring these publications a wide distribution will pay both pastors and congregations. THEO. HOYER.

Amtskalender für evangelische Geistliche 1936. In Nachfolge von Joh. Schneider fortgeführt von Paul Trostke. 63. Jahrgang. Verlag von C. Bertelsmann, Gütersloh. 258 Seiten $4\frac{1}{4} \times 6\frac{1}{2}$, gebunden. Preis: M. 1.80. Dazu Formularheft für alle amtlichen Aufzeichnungen. 80 Seiten. Preis: 30 Pf.

Dies ist der schon öfters empfohlene, gut ausgestattete und praktische Amts- und Taschenkalendar, der außer dem Kalendarium und Raum für allerlei Notizen für jeden Tag immer auch kirchen- und weltgeschichtliche Gedenktage anmerkt und einen Gedeknspruch nennt, der oft mit wenig Worten viel sagt, zum Beispiel das Wort von Wichern: „Ich sehe erst, wie arm ich bin, wenn ich ans Predigen gehe“; oder der Satz von Hilty: „Niemand ist wahr, als wer seine Sünde bekennt“; oder der Gedanke von Jean Paul: „Verächtlich ist eine Frau, die Langeweile haben kann, wenn sie Kinder hat.“ Der Kalender ist hauptsächlich für deutsche Verhältnisse eingerichtet, kann aber sehr wohl in jedem Lande gebraucht werden.

L. F ü r b r i n g e r.

BOOKS RECEIVED.

From Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.:—

Laughing Gods. By H. Vernor Dixon. 344 pages, $5 \times 7\frac{1}{2}$. Price, \$2.50.

Lifting the Latch to God's Book House. By C. D. Wendel. 122 pages, $5 \times 7\frac{1}{2}$. Price, \$1.00.

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

Prayer and the Bible. By S. D. Gordon. 126 pages, $5 \times 7\frac{1}{2}$. Price, \$1.00.

Live Coals. By Hugh Redwood. 127 pages, $5 \times 7\frac{1}{2}$. Price, \$1.00.

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