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CONTENTS

	Page
The Pastor and Synod. J. W. Behnken	729
Schrift, Bekenntnis, Theologie, Pfarramt und verwandte Gegenstaende. Th. Engelder	736
The Doctrine of Justification According to Bernard of Clairvaux Theo. Dierks	748
Das Verhaeltnis der Schmalkaldischen Artikel zur Augsburgischen Konfession. O. F. Hattstaedt	753
Study on Heb. 4, 9—13. Theo. Laetsch	763
Outlines on the Eisenach Epistle Selections	774
Theological Observer. — Kirchlich-Zeitgeschichtliches	788
Book Review. — Literatur	801

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

The Bible Guide Book. A Companion to Bible Study for Young People and Their Teachers. Arranged by Mary Entwistle. Cokesbury Press, Nashville, Tenn. 236 pages, $5\frac{1}{2} \times 8\frac{3}{4}$. Price, \$2.50.

If we could eliminate approximately twenty pages from this book, we should be able to recommend it almost without reservation. For the discussion of the Land of the Bible (peoples, climate and weather, mountains and hills, lakes and rivers, trees and flowers, animal life, wells and springs, cities and villages, roads and travel routes), Life in Palestine in Bible Times (dwellings, occupations, dress, food, games and play, musical instruments, writing-materials, education, etc.), Times and Seasons (springtime, harvests, feasts), Rulers (in the Old Testament, between the Old and the New Testament, in the New Testament, in the Christian era), are, on the whole, very well done, and the illustrations are valuable. But the section on Religion and Religious Leaders must be discounted almost one hundred per cent. because the author is evidently under the domination of evolutionistic, modernistic ideas. The chronological list on page 221 must also be corrected, especially since it places the Pastoral Letters and Second Peter at the end of the century and in 150 A. D., respectively. It is too bad that an otherwise valuable book is spoiled by such aberrations.

P. E. KRETZMANN

Trends of Christian Thinking. By Charles S. Macfarland, General Secretary Emeritus of the Federal Council of the Churches of Christ in America. Fleming H. Revell Co., New York. 1937. 207 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. Price, \$1.50.

A Faith for Today. By Harris Franklin Rall, Professor of Systematic Theology, Garrett Biblical Institute, Evanston, Ill. The Abingdon Press. 284 pages, $5\frac{3}{4} \times 8\frac{1}{2}$. Price, \$2.00.

The title of the first book is much too narrow. Dr. Macfarland is examining all sorts of religious or allegedly religious thinking, and being an avowed Liberal (pp. 31, 190), he feels at liberty to designate the unscriptural teachings of the Modernists and the purely naturalistic cogitations of the theologizing philosophers as "Christian" thinking. He discusses these cogitations with much respect and reverence. "Prof. B. E. Meland summarizes worship as living in vital relationship with the best of our environment and that 'which religious language terms God' (note the absence of divine personality, in which he follows H. N. Wieman)." And "happily Meland is both deep and constructive" (pp. 133, 193). His and Wieman's philosophies of religion are "well worthy of the time and thought of every preacher" (p. 9). Prof. Georgia Harkness believes that "the religious consciousness lays three high demands upon men . . . : (1) belief in a God or gods giving man cosmic support, (2) acceptance of moral obligation in human relations as divinely enjoyed, (3) the impulse to worship" (p. 160). "And," says the secretary emeritus of the Federal Council, "it is heartening these days to find professors of philosophy in our colleges giving sympathetic study to religion" (p. 159).

Dr. Macfarland, himself a Modernist, thinks highly of the theology of the Liberals within the Christian Church, the Modernists. Discussing Professor Rall's *A Faith for Today*, he states: "This volume is wholesome, sane, readable. . . . We need just now more teachers who maintain perspective and poise" (p. 165). What, then, does Dr. Rall think of Christ? He accords Christ high praise. He is ready to call Him Lord. He subscribes to the statement that "Jesus stands forth as the supreme discoverer of the laws of power" (p. 196). But he is careful to refrain from calling Him God. What does this leader of the Methodist Church think of the Bible? He rejects as "impossible the old theory of a book verbally inspired and infallible." "You cannot accept the supremacy of Christ and hold to the infallibility of the Bible." "Strictly speaking, not the writings were inspired but the writers." "We cannot say of every word in the Bible that it is the word of God." And so the Bible is "not the final authority for our faith" (chap. XVI). What is the way of salvation according to Dr. Rall's thinking? "Man is made over in that he comes up to a certain standard. This is not a matter of rules to be followed; it is *our higher self waiting to be achieved.*" And how is this achieved? "Follow the example of Jesus: get outside of yourself, share your life with others, find your life in others." "For the Christian, God is Person speaking to person, love and truth claiming the understanding and free loyalty of man" (pp. 159. 183—199). (Modernism, it will be seen, is full-blown Arminianism.) Dr. Rall, like H. E. Fosdick and the others, likes to ridicule the old Christian way of thinking. He will not have God made "a doting grandfather, feeding lollypops to each hungry child, removing stones from its path," nor a "magnified nurse-maid, keeping mankind in perpetual infancy" (pp. 118. 125). The Atonement must not be made "a courtroom affair, a plan by which a debt can be paid or a penalty remitted." "The old preaching was otherworldly. It was narrow, absorbed in some 'scheme' of atonement or plan of salvation by which a man could be forgiven and get to heaven" (pp. 167. 188). If the *sola gratia* is maintained, "salvation will have to be a one-way affair, every step of which is determined by God, and God alone." "Man becomes a helpless pawn in the game that God plays" (pp. 151. 185). And in the estimate of Dr. Macfarland this is "wholesome and sane" thinking, maintaining the Christian perspective and poise. (The *Lutheran* of April 7, by the way, finds it "useful as a way of clearly outlined entrance to the deep things of God.")

To get back to Macfarland's book. *Most* of the writings discussed there as indicating the trend of Christian thinking are written by Liberals and ultra-Liberals. Biblical theology is scantily treated. Our volume therefore is representative only of that part of the external Church which is represented by the Federal Council of the Churches of Christ in America. And it will serve the purpose of showing the state of mind obtaining in the circles dominated or influenced by the liberal theology. These circles are discussing the need of a "new reformation," a "new theology" (pp. 125. 137. 191). The old theology has been discarded. "Of over three hundred contemporary volumes that have been read or have passed under my eyes during the past year there is a conspicuous absence of the subjects of the earlier day, at least in terminology. They are:

the Trinity, the Atonement, Christology, the Incarnation, Miracle, Biblical Inspiration, Eschatology" (p. 197). And this new theology concerns itself, says "Ivan Lee Holt, former president of the Federal Council, with the great ideals of a warless world, a Christian social order, and a united Christendom" (p. 136). The Church, declares Macfarland, "must find its way to unity or be submerged" (p. 146), to a unity, declares John R. Mott, which does "not sink differences," but pools "vital merits" (p. 157). As to the social gospel, many declare that "it has been an illusion and a delusion" (p. 197); but "the champions of social Christianity refuse to abandon the field" (p. 72). Others are looking for help to the theology of Barth (concerning whose book *God in Action* Macfarland says that "it is not ordered thinking," p. 27), to the Oxford Group Movement, the liturgical movement, and other helpers. Macfarland pins his hope on the philosopher. "Perhaps the main trend revealed is the awakening of theology and its need of the philosophic background" (p. 191). "*American Philosophies of Religion*, by Wieman and Meland, which makes clear the 'present need for philosophy of religion,' is well worthy of the time and thought of every preacher" (p. 9).

TH. ENGELDER

Communism. A Deadly Foe to the Christian Faith, Assuming the Guise of Christianity. By John Horsch. Bible Institute Colportage Association, Chicago, Ill. 28 pages, 5¼×7¾. Price, 15 cts. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

We are more than glad that Mr. Horsch, an outstanding antagonist of Modernism and similar destructive trends of our time, has given us this new pamphlet, showing the prevalence and viciousness of Communism as it seeks to inveigle itself into the favor of American churchmembers under the guise of Christianity. Also this brochure exhibits the excellent graces of Horsch's controversial writings: a clear, entrancing style, careful and accurate thinking, moderation in attacking the opponent, and, above all, constant backing up of all statements by dependable source-proof. If that which John Horsch here writes is true (and there is no reason to assume that it is untrue), then it is high time for us to study more generally also this new insidious snare of Satan now threatening millions in our country in order that we may rightly warn those entrusted to our care. We heartily recommend this new booklet on Communism for careful perusal both to our pastors and our laymen.

J. THEODORE MUELLER

Adolf von Harnack. Von Agnes von Zahn-Harnack. Hans-Bott-Verlag, Berlin-Tempelhof. 1936. 579 Seiten 5½×8½. Preis, kartoniert: RM. 6.50.

Die vorliegende, ziemliches Aufsehen erregende Biographie des bekannten und vielgenannten Gelehrten — er war am 7. Mai 1851 geboren und ist am 10. Juni 1930 gestorben — hat mich aus mehr als einem Grunde so interessiert, daß ich sie vollständig und sorgfältig trotz ihres nicht geringen Umfangs gelesen habe; und doch habe ich schließlich das Buch mit tiefem Bedauern aus der Hand gelegt. Zweimal habe ich Gelegenheit gehabt, Harnack persönlich zu hören und kurz zu sprechen: das erste Mal, als ich in Berlin einer kirchengeschichtlichen Vorlesung von ihm über das Mittelalter beizuwohnte, das andere Mal, als er mit Tröltzsch, Pfeleiderer und

andern hervorragenden Männern der Neuzeit bei der St. Louiser Weltausstellung im Jahre 1904 auf dem Kongreß für Künste und Wissenschaften einen fesselnden Vortrag hielt über die Eingliederung der Kirchengeschichte in die allgemeine Weltgeschichte. Der Eindruck, den man von ihm persönlich und durch das Lesen seiner Schriften gewann, wird durch diese Darstellung seines Lebens und Wirkens verstärkt. Er ist ohne allen Zweifel ein hochbegabter, ganz bedeutender Mann gewesen, und wenn man seine langjährige, vielseitige Tätigkeit überblickt, so kann man sich nur wundern, wie er alles hat bewältigen können. Die Geschichte der Theologie und zum Teil auch der Welt in den vergangenen fünfzig Jahren zieht wie im Fluge an den Augen des Lesers vorüber: seine Lehrtätigkeit an den Universitäten Leipzig, Gießen, Marburg und vierzig Jahre in Berlin, der Streit um das Apostolische Symbolum, der Babel-Bibelstreit über die angebliche Abhängigkeit des Alten Testaments von Babel, das „Wesen des Christentums“, das Harnack selbst für sein bestes Werk erklärte, gegen das unter andern auch unser D. Pieper im Jahre 1902 seine schönen, im Synodalbericht und dann besonders gedruckten Vorträge unter demselben Titel richtete, die jetzt auch von D. Müller unter dem Titel *What Is Christianity?* ins Englische überetzt sind, Harnacks Tätigkeit in der Berliner Akademie der Wissenschaften, einer der bekanntesten gelehrten Vereinigungen der Welt, seine Tätigkeit als Direktor der großen Berliner Bibliothek, als Gründer und Vorsitzender der Kaiser-Wilhelm-Gesellschaft, als Mitglied des Reichstags, der Weltkrieg und seine Folgen und anderes. Der Leser verfolgt mit Interesse die Entstehung der vielgenannten Harnackschen Werke: der Dogmengeschichte, in der er die Theologie der Kirche als ein Werk des griechischen Geistes auf dem Boden des Evangeliums hinstellt, der Chronologie des apostolischen Zeitalters, in der er aus wissenschaftlichen Gründen oft zu konservativen Resultaten kommt, der Arbeiten über die Lukasschriften, die er, wieder aus wissenschaftlichen Gründen, im ganzen als echte und zuverlässige verteidigte, über den Erzkleriker Marcion, für den er eine besondere Vorliebe hatte, den er als den rechten, eigentlichen Theologen des zweiten Jahrhunderts bezeichnete, über die Mission und Ausbreitung des Christentums, wo er die Ursprünglichkeit des Taufbefehls in Abrede stellte, und andere mehr. Um so tiefer ist es zu beklagen, daß ein solch reichbegabter, unermüdlich tätiger und einflußreicher Mann nicht der Theologie und der Kirche besser und wirklich gedient hat. Aber auch das Leben und Wirken solcher Personen gehört zur Geschichte, und wer die Geschichte des letzten halben Jahrhunderts recht verstehen will und sich überhaupt für theologische Fragen interessiert, muß sich damit auseinandersetzen. Ich habe mir viele Notizen aus dem Werke gemacht: über Harnacks Vater Theodosius Harnack, den tüchtigen Vertreter der praktischen Theologie in Dorpat und Erlangen, den Verfasser des trefflichen Werkes „Luthers Theologie“ (vgl. die Besprechung in „Lehre und Wehre“, 74, 373); über seine geistig hochbedeutende Mutter, über sein Studium; über seine Freunde und Schüler, zu denen Leute wie Gregory, Mommsen, Wilamowitz-Möllendorff, Rade, Voofs, Holl, Barth und andere bekannte Gelehrte der Neuzeit gehören; über seine Kollegen, wie Schürer, Stade, Rattenbusch und andere; über seine theologische Abhängigkeit von Albrecht Ritschl und die Trauer, die den frommen Vater wegen der Abweichung des Sohnes von Schrift und Bekenntnis befiel; über sein hervorragendes Lehrgeschick, so daß seine Schüler für ihn begeistert wurden; über seine Vielseitigkeit, so daß er in Berlin auf allen Gebieten weitreichenden Einfluß ausübte und in den Kreisen der Minister und bei dem Kaiser selbst großes Ansehen genoß; über sein Familienleben mit seiner

begabten Gattin Amalie, geb. Thiersch, die, wenn er einmal wegen Krankheit eine Vorlesung im Hause abhielt, hinter der Tür zwischen „Staubwischen und Bratwurstbraten“ zuhörte; über seine Tätigkeit auf sozialem Gebiet; aber dann auch über seine ganze moderne Theologie. Er wollte zwar nichts von Religionsgeschichte wissen und erklärte selbst, daß er kein Philosoph sei und sein wolle; aber er leugnete die Jungfrauengeburt und die Auferstehung des Fleisches, bezweifelte das Johannesevangelium und den Epheserbrief, verwarf tatsächlich das Alte Testament, leugnete die Gottheit Christi, bestritt namentlich die Zweinaturenlehre, glaubte keinen persönlichen Teufel, setzte die Hauptsache der Verkündigung Jesu in Gotteserkenntnis und Moral. Dies alles liest man in diesem Werke; aber dabei bringt es so viele interessante Einzelheiten, daß es wirklich ein Beitrag zur neueren Kirchengeschichte ist, freilich vom Harnack'schen Standpunkt aus. Immer stieg in mir der Wunsch auf, daß ich doch bestimmte Anbeutungen finden möchte, daß seine liberale Theologie nicht die Theologie seines Herzens, sondern nur seines Verstandes gewesen sei. Er hielt Hausandachten; an seinem Geburtstag redete er über das Jakobswort „Ich bin zu geringe aller Barmherzigkeit und aller Treue, die du an deinem Knechte getan hast“; am Tage seiner goldenen Hochzeit über das Schriftwort „Es ist nicht gut, daß der Mensch allein sei“. Am Grabe seines Kindes sprach er in Gegenwart seiner andern Kinder den Vers „Schreib meinen Nam'n außs beste ins Buch des Lebens ein“. Er liebte vor andern die Lieder Paul Gerhards, namentlich „Warum sollt' ich mich denn grämen?“ ebenso auch, ganz besonders in seinem Alter, „Jerusalem, du hochgebaute Stadt“; aber es läßt sich auch erkennen, daß er den Inhalt dieses Liedes ganz nach seiner Theologie verstand und daß er die Unsterblichkeit der Seele und die Fortdauer nach dem Tode nicht auf die Schrift, sondern auf Vernunftschlüsse gründete. Von einem Trostspruch aus Gottes Wort auf seinem Sterbelager — er war in seinem hohen Alter noch zu einer Versammlung nach Heidelberg gereist und erkrankte dort — wird nichts erwähnt. Seine Leiche wurde eingäschert. — Harnack war auch in unserm Lande bekannt. Präsident C. W. Eliot von der Harvard-Universität hat ihm wiederholt eine Professur an dieser Anstalt angetragen, namentlich als er durch den Apostolikumstreit berühmt geworden war. Bei seiner Amerikareise im Jahre 1904 hielt er Vorträge an bekannten Universitäten unsers Landes; er verkehrte brieflich mit Francis Peabody und andern amerikanischen Gelehrten. Er hatte auch ein Auge für die gewaltige wissenschaftliche und industrielle Entwicklung Amerikas, die durch Rockefeller, Carnegie und andere so stark in die Wege geleitet wurde, und förderte deshalb an seinem Teile in der Kaiser-Wilhelm-Gesellschaft den Aufschwung namentlich der für die Industrie bedeutsamen Wissenschaften. Sogar der deutsche Gesandtschaftsposten in Washington wurde ihm angetragen. Bei der Einweihung des Harnack-Hauses, dem Zentrum der Kaiser-Wilhelm-Gesellschaft, hielt der bekannte damalige amerikanische Botschafter in Berlin Jacob Gould Schurman eine Rede, in der er „Pathos und Humor in unübertrefflicher Weise zu verbinden“ verstand. — Noch ein Wort über die Verfasserin der Biographie, Harnack's eigene Tochter, die mit großer Sachkenntnis und warmer Pietät das Leben und Wirken ihres Vaters geschildert und namentlich außerordentlich viele Auszüge aus seinen Briefen und Reden, die sonst nicht zugänglich sind, gemacht hat. Wir hatten wieder gerade bei dem Lesen dieser Biographie den Eindruck, daß, wenn man wirklich einen Mann und seine Zeit genauer kennenlernen will, man besonders auch in seine Briefe blicken muß. Das gilt von Luther, und das gilt auch von Waltther. —

Harnack's Zeit und sein Einfluß sind vorübergegangen. Er mußte es selbst erleben, daß der Historismus, die rein geschichtliche Betrachtungsweise — die Geschichtswissenschaft war sein eigentliches Gebiet, mit der er auch die Fragen des Christentums und der Kirche verband — abgetan wurde und daß einer seiner eigenen Schüler, Karl Barth, eine neue Epoche in der Theologie begründet hat. Wie tief er in den Kämpfen seines Lebens und bei dem allmählichen Schwinden seines Einflusses bisweilen getroffen war, zeigt eine handschriftliche Bemerkung in seiner Bibel, als er über Jes. 40, 27—29 die Hausandacht hielt: „Ich weiß vor großer Traurigkeit nicht, wo ich mich hinwende.“ Ritschl ist vorbei, Harnack ist vorbei, Barth wird vorübergehen, einer nach dem andern, eine Theorie nach der andern; aber die Theologie, die sich fest auf den Fels im Meere, Gottes Wort, gründet, bleibt.

S. F.

Marriage in the Lutheran Church. A Historical Investigation. By Gerhard E. Lenski, Ph. D., Pastor of Grace Lutheran Church, Washington, D. C. The Lutheran Book Concern, Columbus, O. 377 pages, 5×7½. Price, \$2.50. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This book at once makes a favorable impression because it is carefully written and printed in large, inviting type. The description of the work placed on the title-page, "A Historical Investigation," is borne out by the contents. In dwelling on the Lutheran position with respect to marriage, the author expatiates particularly on Luther's attitude and on that of the Lutheran Church in America. The volume will be found interesting and informing, and on account of its excellent documentation and bibliography it possesses a high value for all who wish to engage in independent studies in this field.

In his doctrinal views, which naturally come to the surface, the author will on the whole have the approval of conservative Lutherans. Statements which I have queried are the following: "Whether the so-called innocent party is free to marry is not made clear," namely, in the words of Jesus pertaining to divorce (p. 35); "Luther stands for ending an unsatisfactory marriage rather than for the patient endurance of a wrong" (p. 108), a too sweeping statement; the apparent criticism of Luther (p. 109) for looking upon impotence as a reason for divorce, a criticism which ought first to have investigated whether the impotence which Luther has in mind existed before, or was contracted after, marriage; the questioning of the correctness of the position which declares secret engagements invalid (p. 290); the lament that in the Lutheran Church of America there has not been developed "a social philosophy acceptable to, and influential in, the present order" (p. 319), a lament which, appearing at other places, too, comes dangerously near to being the author's *Leitmotif*. That the Lutheran Church of America, in the sphere of matters pertaining to marriage, has not been the power for good that it should have been is very true; but the same charge can be raised with regard to every other sphere, for instance, the evangelization of the unchurched masses. The reason is not to be sought in the lack of a proper message, but in our human imperfections and weaknesses.

W. ARNDT

Fourth Lutheran Hour. By Walter A. Maier, Ph. D. Concordia Publishing House, St. Louis, Mo. 355 pages, 5¼×7¾. Price, \$1.50.

The Lutheran Hour, on a nation-wide hook-up, is by this time an established radio feature. The 90,000 letters received during the fourth Lutheran Hour broadcast are sufficient evidence not only for the fact that the Lutheran Hour has registered with the people of our country, but that many are being blessed by the Gospel-messages which they heard. The Lord, our Savior, does not hold us responsible for converting the world or even one single soul,—that is His own prerogative,—but He has commanded us to *preach the Gospel*. The evident good results of preaching the Gospel by means of the Lutheran Hour puts all those to shame who have little faith in the power of the Gospel. And this very Gospel is so much needed in our day. In one of his addresses of the last series Dr. Maier said: "Before it is too late and Liberalism seizes control of more American pulpits, we should have a determined counter-movement among all conservative Christian groups. Instead of supporting efforts to unite superficially entire church-bodies saturated with this unbelief, Scripturally-minded Christians should consider ways and means of breaking away from denominations where the deity of Christ and His sacrificial redemption are discarded. History shows that, the longer orthodox Christians remain affiliated with Christ-denying groups, the weaker and less effective their protest becomes. The time is here for a new alinement of Christian forces in America." In another address of the last series he said: "Jesus Christ, the same self-giving Savior yesterday, the same loving Redeemer today, the same sin-removing Atonement tomorrow—yes, forever! Can you think of a greater God and a deeper love than our heavenly Father and His holy compassion in giving His own Son, the Sinless for the sin-stained, the Ever-living for the justly damned? Can you picture a more glorious Savior than the Christ who thanked His Father for the privilege of redeeming the world and who in His unchanged love still intercedes for the sinner, the Christ for every man and every day and every place; the Christ for the sick-bed and the death-bed, yet the Christ for the health and strength of life; the Redeemer of the deserted and destitute, yet the Ransom for the applauded and acclaimed? Can you—or any one else—construct a better faith than the changeless Gospel, that has never put a price on its promises or demanded payment for its blessings?" No doubt many who have heard the addresses of the fourth Lutheran Hour will be glad to have them in print. And many others who could not or did not hear them will, we take it, welcome the opportunity of receiving the blessings of these messages. A map of the United States, found on the inside covers of the book, shows the stations that carried the Lutheran Hour.

A few of the subjects treated are herewith given: "Rest for a Restless Age," "The Word—Forever Unbroken," "Building a Better Nation," "Grace without a Question-mark," "Christ Solves the Mystery of Sorrow," "The Changeless Christ for a Changing World," "The Glorious Christ in Every Home," "Power through Prayer," "Christ's Youth Program," "The Resurrection Reality."

J. H. C. FRITZ

My Redeemer Liveth.—Ye Shall Be Witnesses.—Streams of Living Water.—Perfect in Every Good Work. Concordia Publishing House. Price: Single copy, 5 cts., postpaid; dozen copies, 48 cts., and postage; 100 copies, \$3.00, and postage.

Booklets of 64 pages each, in attractive covers, containing meditations for daily devotions, consisting of a passage to be read from the Bible, a meditation of one page on a topic suggested by the Bible-reading, ending with a question for meditation. Each booklet contains weekly prayers. The period covered by the four booklets extends from Easter Monday to October 9; the authors are the Revs. O. P. Kretzmann, G. Chr. Barth, Walter E. Hohenstein, and Richard R. Caemmerer. — A practical tone prevails in the meditations, the topics presenting the application of the divine Word to the daily life of the Christian. There could be no better way of stimulating the private devotional life of Christians as well as of encouraging the practise of family devotion than to do what many congregations are doing: ordering these booklets for every home in the parish.

THEO. HOYER

BOOKS RECEIVED

From the Stockton Press, 516 N. Charles St., Baltimore, Md.:

Snappy Sketches for the Church Blackboard. By Rev. Paul E. Holdcraft, S. T. D. 60 pages, 6×9.

From the Westminster Press, Philadelphia, Pa.:

Toward a Vital Christian Experience. By John A. McAfee. 158 pages, 5×7½.

TO OUR READERS

The Editorial Committee has decided not to publish sermon outlines during the coming year. The sermon studies on the Eisenach Epistle selections will be continued, and a number of outlines for occasional sermons will be published as space permits. The Committee takes liberty to call the attention of the brethren to the *Thomasius Gospel Selections* recently put on the market by Concordia Publishing House and suggests that the brethren choose this splendid selection for the year's preaching and in their preparation make use of the material offered by our Publishing House in its recent publication.

NOTICE TO OUR SUBSCRIBERS

In order to render satisfactory service, we must have our current mailing-list correct. The expense of maintaining this list has been materially increased. Under present regulations we are subject to a "fine" on all parcels mailed to an incorrect address, inasmuch as we must pay 2 cents for every notification sent by the postmaster on a parcel or periodical which is undeliverable because no forwarding address is available or because there has been a change of address. This may seem insignificant, but in view of the fact that we have subscribers getting three or more of our periodicals and considering our large aggregate subscription list, it may readily be seen that it amounts to quite a sum during a year; for the postmaster will address a notification to each individual periodical. Our subscribers can help us by notifying us — one notification (postal card, costing only 1 cent) will take care of the addresses for several publications. We shall be very grateful for your cooperation.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Oct 37" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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