

Concordia Theological Monthly

Continuing
LEHRE UND WEHRE
MAGAZIN FUER EV.-LUTH. HOMILETIK
THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. III

January, 1932

No. 1

CONTENTS

	Page
ARNDT, W.: Foreword	1
LAETSCH, TH.: Die Schriftlehre von der Verstockung....	7
MUELLER, J. T.: Introduction to Sacred Theology.....	12
KRETZMANN, P. E.: Apostelamt, Predigtamt, Pfarramt, Synodalamt	23
LAETSCH, TH.: Studies in Hosea 1—3.....	33
Dispositionen ueber die zweite von der Synodalkonferenz angenommene Evangelienreihe	45
Miscellanea	55
Theological Observer. — Kirchlich-Zeitgeschichtliches.....	57
Book Review. — Literatur.....	72

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.

Published for the
Ev. Luth. Synod of Missouri, Ohio, and Other States
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

that Christianity has gained considerably. But only six million Christians over against a population of three hundred fifty million — what a disparity, what a cry for help in those figures! A.

Der Zionismus lebt noch immer. Der „Christliche Apologete“ berichtet: „In der Welt-Zionistenkonferenz, die in Basel, Schweiz, tagte, wurde letzte Woche mit großer Stimmenmehrheit Nahum Sokolow, der seit Jahren als die rechte Hand Dr. Chaim Weizmanns galt, an Stelle dieses Herrn zum Präsidenten der Bewegung erwählt. In der offenen Sitzung der Delegaten wurde ein Voranschlag der Ausgaben für das nächste Jahr im Betrage von \$1,800,000 bewilligt.“ J. L. M.

übertritte zur lutherischen Kirche in Oesterreich. In einem Bericht aus „D. E. D.“ teilt der „Lutherische Herold“ mit: „Im Jahre 1927 wurden in der evangelischen Kirche in Deutsch-Oesterreich 3,980 Eintritte und 2,565 Austritte gezählt. Die meisten übertritte zum Protestantismus kamen den lutherischen Gemeinden, eine kleine Zahl den reformierten zugute.“ J. L. M.

Book Review. — Literatur.

Psalms. By *W. G. Scroggie*. Harper and Brothers. 144 pages, 4×6. Price, \$1.25.

This is a brief commentary on the first 41 psalms, prefaced by an introduction treating of Hebrew poetry and the divisions, the authorship, the titles, the character of the Psalter and including a reading scheme according to which the entire Psalter may be read every month. We were delighted to read the following exposition of the Twenty-second Psalm, which may serve as a sample of the style of the author: —

“This amazing psalm is in two distinct parts. The first part is a *sob* (1—21), and the second is a *song* (22—31). The key to Part One is, ‘Thou answerest not, and to Part Two, ‘Thou hast answered. The first part tells of sufferings, and the second part, of the glory that follows (1 Pet. 1, 11).

“Not a few answers have been given to the question, Who is the sufferer? But there is only one answer that fits the facts: . . . the sufferer is Jesus. It has truly been said that ‘the psalmist gives a more vivid description of the sufferings of Christ on the cross than the authors of the gospels.’ Mark carefully the parallels. Christ’s dying cry (1); the mockers gathered round the cross and their taunts (7. 8. 12. 13); torture by crucifixion (16); the distorted body (14. 17); the parched tongue and lips (15); the divided garments and unrent vesture (18); and at last the sudden silence in death. Why is there no mention of the spear thrust? Because Christ was already dead when that was done, and the Sufferer could not be represented as telling what happened after He had died.

“The most poignant utterance of Jesus discloses the most tragic factor in His sufferings, namely, His being forsaken of God (1); note, He does not say, ‘My Father — why?’ Now, of no one but Jesus could these words (1—21) have been written, for we know of no one in history but Himself who had such an experience. This, therefore, is pure prophecy, genuine prediction, and whoever was the writer of the psalm, he was writing by

inspiration of events which were not to be fulfilled for probably a thousand years and not relating any experience of his own or of another in the past. Get thoroughly hold of that.

“And now kneel at the foot of the cross and read verses 1—21 and sing softly to yourself: ‘Alas! and did my Savior bleed?’ etc.”

On the other hand, we were painfully surprised to find in this book also many concessions to modern theology, which make an unqualified recommendation impossible.

T. LAETSCH.

The Foundations of Bible History. (Joshua and Judges.) By *John Garstang, M. A., D. Litt.*, etc. Richard R. Smith, Inc., New York. Illustrated. 1931. XXIV and 423 pages, 5½×8½. Price, \$5.00.

Largely on the basis of the results obtained in the recent excavations at Hazor, Jericho, and Ai (financed by Sir Charles Marston, to whom this book is dedicated) Prof. John Garstang of the University of Liverpool presents in this volume the latest archeological light on a number of questions involved in the conquests and settlement of Canaan by the Hebrews. It is a noteworthy publication, not only because of the archeological experience of the author, but also because it definitely tends to verify a number of fundamental Biblical statements in the Books of Joshua and Judges.

Garstang, of course, is not motivated by any harmonistic tendencies. He accepts without question the dismemberment of the books of Joshua and Judges according to the current and critical literary analysis. He believes, for example, that there is a discrepancy between Josh. 15, 63, which records that the children of Judah could not drive out the inhabitants of Jerusalem, and the statement in Judg. 1, 8 that “the children of Judah fought against Jerusalem and took it and smote it with the edge of the sword” (not conceding either that the two events refer to two altogether different military movements or that the second conquest, as the World War campaigns so frequently emphasized, might be merely temporary). Such “numerous discrepancies” he cites as one of the evidences for the justification of the textual analysis. Ruling out the alleged amplification of the Deuteronomic school (D) in the sixth century and the further post-exilic supplementing and editing “from the view of the organized priesthood” (P), he restricts his investigation to what criticism recognizes as the oldest portions of Joshua-Judges, the sources represented by the symbols J, E, and JE. In this he follows quite generally the critical partition of the late Canon Burney in his commentary of Judges, 1918.

After a presentation of this mutilated text, Garstang comes to the object of his study: the investigation of the accuracy and truth of the Biblical statements as illumined by the light of his expedition in 1928 and similar subsequent efforts. He accepts, because of the testimony of the Tel-el-Amarna letters and the Biblical chronology in 1 Kings 6, 1, the earlier date of the Exodus, making Thotmes III and Amenophis II, respectively, the Pharaohs of the Oppression and the Exodus, and places 1407 B. C. as the nearest available approximation to the year of the opening of the Book of Joshua.

After a general description of the Palestinian territory and terrain the third section discusses the campaign led by Joshua. Typical of similar results is the summary of the archeological history of Jericho. Garstang,

as we read his report, brings these interesting corroborations of Joshua's narrative: 1) Jericho occupied a strategic location; yet it was isolated, remote from any center of authority. 2) It was surrounded by great defensive walls, on which houses had been built. 3) These walls actually collapsed and fell outward, and this catastrophe is dated on archeological evidence at a time chronologically compatible with the Biblical statement. Thus Garstang concludes (p. 147): "The evidence all points, then, toward the year 1400 B. C. for the fall of Jericho." 4) Joshua's charge that the city was not to be rebuilt was apparently observed, because after its destruction, Garstang concludes, "the city lay in ruins with no appreciable population for some five hundred years" (p. 147).

Similar archeological deductions, though not always as precise and detailed, are found in the following sections, which speak of the destruction of Ai (p. 6), the relief of Gibeon (p. 7), the fall of Hazor (p. 8), the allotment of the tribal areas (p. 9), Judah and Simeon (p. 10), Ephraim and Manasseh (p. 11), tribal portions in the north (p. 12), death of Joshua and the elders (p. 13), restorations of peaceful conditions in Egypt (p. 14), establishment of the northern tribes (p. 15), Shamgar and the Philistines (p. 16) (significant because, while the early mention of the Philistines is generally regarded by critics as an anachronistic gloss, Garstang is not definitely opposed to an early Philistine infiltration), the reunion of the tribes under Deborah (p. 17), the conquest for a leader (p. 18), movement toward kingship (p. 19), Philistine rule over Israel (p. 20).

One of the most valuable features of the book is the 53-page supplement, listing place names and the archeological light shed on their identity. The photographs, all taken by the author, are far better and more copious than the usual run of such illustrations. W. A. MAIER.

Forschungen zur Entstehung des Urchristentums, des Neuen Testaments und der Kirche. III. Personenprobleme der Apostelgeschichte: Johannes Markus, Silas und Titus. IV. Röm. 15; letzte Reiseziele des Paulus: Jerusalem, Rom und Antiochien. V. Der nichtpaulinische Ursprung des Parallelismus der Apostel Petrus und Paulus. III: Großoktav; 32 Seiten. IV: Großoktav; 23 Seiten. V: Großoktav; 32 Seiten. Verlag von Walter G. Mühlenau, Kiel. Die größeren Hefte je RM. 1.60, das kleine RM. 1.20.

Wir bringen eine kurze Besprechung dieser Serie aus nur einem Grunde: Wenn man wirklich einmal sehen will, wie weit manche neuere Kritiker gehen, wenn sie mit Konjekuralkritik, mutmaßlichen Auslassungen, unbekanntem Quellen, Interpolationen usw. operieren, so kann diese Serie als Muster empfohlen werden. Man hätte derartige Studien seit dem Zusammenbruch der Tübinger Schule und seit Erscheinung der Forschungen von Ramsay, Zahn und andern kaum noch für möglich gehalten. So soll z. B. Johannes Markus nicht aus Jerusalem gestammt haben, sondern aus der Insel Zypern; Titus soll Mitbegründer der Gemeinde zu Korinth gewesen sein; Silas wird als Autor der „Wir-Berichte“ in der Apostelgeschichte hingestellt; der Römerbrief soll ein Brief an die Gemeinde zu Antiochien sein; Gal. 2, 7. 8 soll eine nichtpaulinische Struktur haben usw., usw. ad nauseam. Der kräftigste Subjektivismus, ohne auch nur eine Spur von common sense, geschweige Achtung vor objektiver Geschichtsforschung. Ein abschreckendes Beispiel!

B. E. K r e g m a n n.

Why I Believe. By *Teunis E. Gouwens, D. D.* 147 pages. Cokesbury Press, Nashville, Tenn. Price, \$1.00.

In judging modern theological literature, we must not fail to apply that touchstone which is implied in the question, "What think ye of Christ?" Paul, speaking of Christ, not only said, "Who loved me," but added, "And gave Himself for me," Gal. 2, 20; and what Paul meant by the latter statement he clearly tells us when in the very next chapter of his epistle he says: "Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree," Gal. 3, 13. Again, in judging modern theological literature, we must not let ourselves be deceived by pious phraseology and even a liberal use of Biblical language, which nevertheless is not at all meant to say what the Bible clearly teaches and what the Christian Church has always taught.

In the book *Why I Believe*, Gouwens, in the second chapter, gives *his* answer to the question, "Why do I believe in Christ?" He says: "Before we can state why we believe in Christ we must say what we believe about Him. A full statement here obviously involves a larger task than we have time to undertake in this discussion. But we may summarize our faith in a sentence or two. When we speak of belief in Christ, we mean that in Him we see what God is and what man may become. We mean further that through Him, through His teachings, His sufferings, His death, and His abiding spirit, we are lifted above sin, protected from spiritual harm, inspired to noble effort, and exalted to the coveted experience of peace and joy which only fellowship with God can give." And in the closing paragraph of the chapter he sums up as follows: "And all that we have been saying may be summed up in the one unquestionable and finally convincing statement that He saves us. You know the fear, the doubt, the sorrow, the weakness, and the sin which drag you down; and you know, if you have been sincere in your allegiance, that Christ, and Christ alone, can lift you up and sustain you with the certainty of abundant and eternal life. We believe in Jesus Christ because He went to the farthest limit of sacrifice and suffered death on the cross for our eternal good." That is as close as Gouwens gets to Christ. The entire chapter does not contain one clear, unmistakable statement that Christ, the eternal Son of God, very God of very God, became man and put Himself under the Law and suffered and died in the sinner's stead and thus, by fulfilling the Law and suffering the sinner's punishment, became the world's only Savior, whom man apprehends by faith, which is wrought in the heart by the Holy Spirit through the Gospel.

In the chapter "Why I believe in the Bible," Gouwens says: "We are not trying to defend the view that there is no evidence of human cooperation in the composition of the Bible, that the text is perfect, that one may dip in anywhere and find teaching which harmonizes with the Sermon on the Mount, and that there are no mistakes in it. When we say we believe in the Bible, we do not mean that we believe it was dictated word for word by the Holy Ghost and preserved without error through the centuries. Nor do we mean that the book was meant to be used as an authority in the realms of science and history. When we speak of the Bible, we speak of the world's supreme book of religion. . . . Since the

Book is not designed to give information on science, we need not reject it on account of its primitive views of the universe. Since the Bible represents growth, it is inevitable that it should have in it some crude notions of morality. Nor need our confidence in the book as our reliable guide to God and life be shaken by the fact that errors have been found in it." These few quotations characterize the book. J. H. C. FRITZ.

Die Gottesstimme im Menschenherzen. Von Dr. Heinrich Engel. Adolph-Klein-Verlag, Leipzig, 1930. 52 Seiten 6×9. Preis: M. 1.50.

Der Titel dieses Buches wird vom Verfasser selber näher erklärt: „Ausprüche griechischer und römischer Schriftsteller als Zeugnisse aus dem heidnischen Altertum für ewig unwandelbare Wahrheiten.“ Zur Charakterisierung des Buches wäre etwa dies zu sagen. Wir leben im Zeitalter der vergleichenden Religionswissenschaft. Diese Bewegung hat zwei Seiten: 1. Anerkennung der Gleichberechtigung aller Religionen, inkl. der christlichen; 2. Annahme, daß heidnische Philosophie vorbereitend auf das Christentum gewirkt habe. Dies Buch scheint zu der letzten Gattung zu gehören. Es führt die Zeugnisse aus den verschiedenen heidnischen Klassikern zusammen mit den Schriftstellen auf, von denen der Verfasser meint, daß sie parallel seien, was natürlich eine Vermischung von absoluter und relativer Wahrheit bedeutet. Der Heide vermag seine Unfähigkeit in geistlichen Dingen und die Unzulänglichkeit seiner Religion einigermaßen zu erkennen, nicht aber den Weg zur wahren Glückseligkeit zu finden. Unter keinen Umständen kann irgendeine falsche Religion als vorbereitend auf das Evangelium bezeichnet werden. *Ὁ δὲ δούρατοι γυνῶναι*, 1 Kor. 2, 14. P. C. K r e t z m a n n.

Das Ende des Idealismus im Zeitalter Bismarcks. Von Wilhelm Luetgert. XIV und 480 Seiten 7×9¾. 1930. C. Bertelsmann, Guetersloh. Price, M. 18.

Luetgert is a philosopher of history, who is now teaching in the theological faculty of the University of Berlin. To find a German book written in a comprehensible style — readily comprehensible to those who have not grown up with the strange vocabulary and new idioms of modern German — is a rare thing. To find a German university Professor, a philosopher, even a theologian, who does not only avoid the stilted, marinated, artificial German which now prevails in scientific and religious literature as well as in fiction and journalism, is an experience that comes only once in a decade. Luetgert's *Ende des Idealismus* is written in pellucid German, its style is simple and natural although the author discusses so difficult a subject as the changing thought-patterns that characterize the history of the German mind during the age of 1820—1870 and the spiritual and political upheavals which resulted from these changing attitudes. The Awakening, the conflict between the empire and Romanism, Socialism, the decline of Classicism, Darwinism and Nietzsche, pessimism and naturalism, all are treated with a fulness of information, sureness of touch, and clarity of style which makes the reading of the book a delight.

The decline of Idealism is traced through a number of clearly defined stages. The theology of the Awakening was a sister of idealistic philosophy. Luetgert recognizes the antagonism of idealistic theology to the Reformation. He traces both, the idealism of the philosophers and the theology of the Awakening, to mysticism as their common religious ground (p. 382).

If the Awakening led to the downfall of Idealism, it was because "on one point the theologians of this movement were in agreement with the Reformation: the inability of human reason to know and love God. They perceived in idealistic philosophy a self-consciousness which was not broken and humiliated by sin. If in Kant, conscience was first of all consciousness of duty, the theologians of the Awakening looked upon conscience as primarily a consciousness of guilt." Starting at this point, we finally reach the restoration of Orthodoxy in Philippi (pp. 383—385). Luetgert recognizes the folly of attempting to preach the Gospel in the light of source criticism and from the viewpoint of materialistic science (p. 76). He points out time and again the evils of the union of Church and State, which had to result either in entanglements with secular politics or in a hopeless conflict with the State. He points out the inability of the critical theories to account for the fact that the worship of God in spirit and in truth developed out of the religion of Israel (p. 373). "Eliminating the miraculous from the life of Christ did more than simply remove that trait from the Christ portrait; His entire countenance changed and finally became unrecognizable. The *deed* disappeared from the life of Christ, and nothing remained but a speaker and his self-consciousness" (p. 375). It was an age in which under the pressure of materialism, rather of atheism, the higher circles of society became pessimists; the lower, Communists (p. 251). The dechristianization of the masses is explained as a result of state-church conditions. "The dependence of the Church and her government upon the State and therefore upon the changing politics deepened the distrust of the Church among the cultured and even more so among the lower classes of society, especially when the conflict with Socialism had arisen" (p. 440). The *Kulturkampf* in the course of time lost much of its purely political character and served to lend aid to the antichurch elements in the German nation (p. 84). The age was characterized by the dechristianization of the humanistic gymnasium. "Both the Christian and the classical interests were relegated to the background, and the result was a spiritless instruction, consisting mainly in the preparation for examinations, but leaving the heart and soul empty."

We were reminded of the expressions heard from the lips of Dr. Stoeckhardt and Dr. Krauss when reading Luetgert's description of the anti-christian and mammon-worshipping sentiment which developed in Germany after the smashing defeat of France in 1870. Luetgert quotes Stoecker: "Our present time is without belief" (p. 411). Theoretical and practical materialism prevailed. In 1876 no one contradicted the sentiment: "The German people to-day is the least churchly among the Protestant nations" (p. 413). Religion was discarded in favor of *Bildung*. Compulsory education and military training were glorified. "If the middle class had remained comparatively sound, it at this time constituted a layer of society, above it a glacier, under it a volcano, evermore thinning out under the frost from above and the hot crater from below" (p. 441). "How poorly prepared were the upper ten thousand for the coming catastrophe when in the upper circles of society and culture the principles of conduct had become so obscure! Christian faith had degenerated into a superficial optimism, which had to go to pieces in its contact with historic experiences" (p. 255). Really, materialism had never satisfied the people. Fontane is

quoted: "The great tendency of the time is apostasy, but we are getting weary of it. The world was sickened by Haeckelism and thirsts for the restoration of the ideal" (p. 430). "Pessimism was a necessary result of materialistic science. The world view became increasingly distempered as the God idea receded. After this light, which once had shown through the curtain of nature, had been extinguished, nature herself became dark, especially since with the belief in God also the hope of immortality disappeared" (p. 257). What we find wanting in the book is a call for the return of the nation to the principles of the Lutheran Reformation and to simple faith in the Word of God.

THEODORE GRAEBNER.

My Church and Others. A Summary of the Teachings of the Evangelical Lutheran Church as Distinguished from Those of Other Denominations. Second edition. By *John Theodore Mueller*, Professor of Systematic Theology, Concordia Theological Seminary, St. Louis, Mo. Publisher: Rudolph Volkening, St. Louis, Mo. 88 pages, 5×7. Price, 75 cts.

When this book first appeared, in 1926, it at once became popular, evidently supplying a real want. Thousands of copies were sold, and expressions of satisfaction with the book came from many sides. Concerning the second edition the Foreword says: "For various reasons both the author and the publisher deemed it advisable to leave this little guide just as it appeared in its first edition. Only such changes as were necessary have been made, and all statistical matters have been revised up to date." Evidently the arrangement of the material in two large sections, one entitled "Doctrine," the other, "Description," has proved serviceable. For those who are not acquainted with the book we state that in the first part the author, when discussing a given doctrine, presents the teachings of the Scriptures and then submits the antithesis, mentioning the various church denominations which reject that particular doctrine of Holy Scripture. The second part furnishes a brief history and other descriptive details with respect to the various denominations, their names being given in alphabetical order. The book truly contains *multum in parvo*. The presentation is always concise, brief, and simple. Altogether the work admirably serves its purpose of furnishing in small compass an authoritative guide to one who wishes to obtain a correct view of the church-bodies surrounding us.

W. ARNDT.

Die evangelische Mission in Niederländisch-Indien. Von D. Julius Richter. (Allgemeine Evangelische Missionsgeschichte, Band V, Heft 1.) Druck und Verlag von C. Bertelsmann in Gütersloh. 1931. 167 Seiten 6½×9. Preis: M. 5.50.

Der bekannte Verfasser, der von vielen als die erste Missionsautorität der Gegenwart angesehen wird, hat schon vier große Bände seiner „Allgemeinen Evangelischen Missionsgeschichte“ erscheinen lassen: „Indische Missionsgeschichte“, „Mission und Evangelisation im Orient“, „Geschichte der evangelischen Mission in Afrika“, „Das Werden der christlichen Kirche in China“. Das waren große, geschlossene Missionsgebiete, die einheitlich behandelt werden mußten und konnten. Mit dem fünften Bande, von dem nun das erste Heft vorliegt, steht es etwas anders. Da soll behandelt werden Fern- und Südoft-Asien, Australien, Amerika

und Niederländisch-Indien. Bei diesen Gebieten ist die Abtheilung in Lieferungen angezeigt, einmal weil die Interessentenkreise für die einzelnen Gebiete vielfach verschieden sind, und sodann, weil die Literatur zum Teil sehr schwer zu beschaffen ist und doch möglichst vollständig verarbeitet werden soll. Nur durch einen Zuschuß von Seiten der „Notgemeinschaft für die deutsche Wissenschaft“ ist die Drucklegung ermöglicht worden. Das vorliegende Heft behandelt nun, wie schon der Titel angibt, die verschiedenen Missionen in Niederländisch-Indien auf Java, Sumatra, Mias, Borneo, Celebes, Neuguinea usw. Der Verfasser beginnt mit der portugiesisch-katholischen Mission in jenem Gebiete, schildert die holländische Kolonialmission und dann besonders die Missionsarbeit im neunzehnten Jahrhundert bis auf die Gegenwart. Am Schlusse findet sich eine Statistik und ein Namen- und Sachregister, wodurch der Wert des Buches erhöht wird. Niemand, der tiefer in die Missionsgeschichte eindringen will, wird an diesen umfassenden Werken vorübergehen können.

L. F ü r b r i n g e r.

Hymns in Human Experience. By *Wm. J. Hart*. 221 pages, 5×7. Harper & Brothers, Publishers, New York. Price, \$2.00.

From year to year there seems to be a growing interest in the hymns of the Christian Church, and publishers are issuing a goodly number of books that treat their origin and history. This newest volume brings stories about nearly one hundred and fifty hymns. They are grouped under the following heads: I. A Singing Faith. II. Songs in the Night. III. Hymns Mothers Loved. IV. When Preachers Sing. V. Songs of Soldiers. VI. Heard within Prison Walls. VII. The Music of Submerged Lives. VIII. Songs of Salvation. IX. "The Old Rugged Cross." X. Hymns of Youth. XI. Hymns as Prayers. XII. Songs of the Negroes. XIII. Christmas and Easter Melodies. XIV. Funeral Music. XV. Hymns on Patriotic Occasions. Our pastors will find this a handy volume because of the illustrative material for sermons and addresses which it offers.

W. G. POLACK.

Books Received. — Eingegangene Literatur.

Boulton, Pierce & Co., Chicago: —

Strategy in Handling People. By *Ewing T. Webb* and *John J. B. Morgan, Ph. D.*, Associate Professor of Psychology, Northwestern University. 260 pages, 5½×9. Price, \$3.00.

Concordia Publishing House, St. Louis, Mo.: —

Amerikanischer Kalender für deutsche Lutheraner auf das Jahr 1932. 162 Seiten. Preis: 15 Cts.

Lutheran Annual, 1932. 162 pages. Price, 15 cts.

Proceedings of the Twenty-Second Convention of the Oregon and Washington District. Vol. 1931, No. 5. 56 pages. Price, 33 cts. Doctrinal essays: "The Missionary Activities as Recorded in the Acts, Models for Present-day Mission-work," by Pastor H. Engelbrecht; *Die Bedeutung der Augsburgischen Konfession fuer die Gegenwart*, by Pastor J. A. Rimbach.

Proceedings of the Twenty-Ninth Convention of the California and Nevada District. Vol. 1931, No. 7. 56 pages. Price, 21 cts. Doctrinal essay: "Some Lessons of the Ante-Nicene Age," by Prof. P. E. Kretzmann, D. D.

Verhandlungen der achtzehnten Jahresversammlung des Texas-Distrikts. Jahrgang 1931, Nr. 8. 74 Seiten. Preis: 17 Cts. Referat: „Der achte Artikel der Konfordinformel, ‚Von der Person Christi.‘“ Referent: Prof. Theo. Vätsch.

Verhandlungen der vierunddreißigsten Jahresversammlung des Süd-Wisconsin-Distrikts. Jahrgang 1931, Nr. 6. 93 Seiten. Preis: 18 Cts. Referate: „Warum halten wir trotz aller Fortschritte und Veränderungen fest an dem alten Evangelium?“ Referent: P. G. Kanieß. „True Happiness.“ Referent: P. K. Wedel.

Johannes Herrmann, Zwickau, Sachsen:

Evangelisch-Lutherischer Hausfreund-Kalender. 1932. Begründet von D. O. Willkomm. Berlin-Zehlendorf. 48. Jahrgang. Mit Titelbild von Albrecht Dürer. 96 Seiten $5\frac{1}{2} \times 8\frac{1}{2}$. Preis: 20 Cts.

Casa Publicadora Concordia, Porto Alegre, Brasilien:

Lutherkalender für Südamerika. 1932. Achter Jahrgang. 164 Seiten 6×9 . Preis: 15 Cts.

Schriften des Vereins für Reformationsgeschichte. M. Heinius' Nachfolger, Eger & Siebers, Leipzig:

Jahrgang 45, Heft 2: **Die Anfänge der evangelischen Bekenntnisbildung bis 1529/30.** Vortrag, gehalten von Hans von Schubert. 39 Seiten 6×9 . Preis: M. 1.50. — Jahrgang 45, Heft 3: **Der Reichstag von Augsburg im Zusammenhang der Reformationsgeschichte.** Vortrag von Hans von Schubert. 36 Seiten. Preis: M. 1.50.

Jahrgang 47, Heft 1: **Die Geschichte des Speyrer Reichstags 1529.** Von Johannes Kühn. 267 Seiten. Preis: M. 6.80.

Jahrgang 48, Heft 2: **Der Protestantismus in Steiermark im Zeitalter der Reformation und Gegenreformation.** Von D. theol. Paul Dedic. 174 Seiten. Preis: M. 4.40.

A. Deichert'sche Verlagsbuchhandlung, Leipzig:

Das Problem der Gotteserkenntnis in der Religionsphilosophie Max Schelers. Von Lic. Dr. Johannes Heber. 106 Seiten $5\frac{1}{2} \times 8\frac{1}{2}$. Preis: M. 5.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Jan 32" 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.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

