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## Book Review. - Literatur

J. H. Fritz

*Concordia Seminary, St. Louis*

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**Book Review. — Literatur.**


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**Theologisches Wörterbuch zum Neuen Testament.** Herausgegeben von **Gerhard Kittel**. Verlag von **W. Kohlhammer**, Stuttgart, 1932. Jede Lieferung in der Stärke von vier Bogen (64 Seiten), 8½×12. Preis jeder Lieferung in der ersten Subskription: RM. 2.00.

Wir beilen uns, die zweite Lieferung dieses monumentalen Werkes hiermit zur Anzeige zu bringen, damit man gegebenenfalls seine Subskription möglichst bald bewerkstelligen kann. Die zweite Lieferung führt den Buchstaben Alpha weiter, und es finden sich hier Beiträge von Schniewind, Grundmann, von Rab, Kittel, Prodsch, Kuhn, Vultmann, Haud, Büchsel und K. L. Schmidt. Druck und Ausstattung sind als ganz vorzüglich zu bezeichnen, besonders in Anbetracht der Tatsache, daß griechische und hebräische Wörter immer in den betreffenden Lettern ausgedruckt werden und die vielen Bezugnahmen und Anmerkungen die peinlichste Genauigkeit erheischen. Es kann mit Recht gesagt werden, daß das Werk die Leistungen Cremers weit überragt, wenigstens was wissenschaftliche Gründlichkeit anlangt. Der neutestamentliche Forscher wird das Werk bald unentbehrlich finden.

H. E. R e h m a n n.

**Der apostolische Ursprung der vier Evangelien.** Mit einer kurzgefaßten Einleitung in die neueste Geschichte der Schallanalyse. Von **D. Dr. Johannes Jeremias**, Pfarrer in Limbach, Sachsen. Verlag von **Dörffling & Franke**, Leipzig. 1932. 165 Seiten 6×9. Preis: M. 6.

Wenn man dieses Werk liest, wird einem zunächst fast unheimlich zumute. Gibt es tatsächlich Leute, die das Gras wachsen hören können? Es scheint fast, als habe man es hier mit solchen fabelhaft befähigten Personen zu tun. In dieser Schrift wird nämlich die Behauptung aufgestellt, man könne durch genaue Untersuchung der Klangverhältnisse des Neuen Testaments feststellen, wer die betreffenden Autoren gewesen seien. Dr. Jeremias legt erfreuliche Schlussresultate vor. Er behauptet, die Schallanalyse liefere den Beweis, daß unsere Evangelien tatsächlich von den Aposteln stammen und daß sie nicht, wie von Feinden der Heiligen Schrift behauptet wird, viel späteren Datums sind. Der Verfasser stützt sich auf die Arbeit des kürzlich verstorbenen Dr. Eduard Siebers, der auf sprachlichem Gebiet ein Genie war und hier Großes geleistet hat. Dr. Jeremias sagt von den Bemühungen dieses Gelehrten altgermanische Schriftkunde betreffend: „Die gesicherten Ergebnisse der Klangforschung auf altgermanischem Sprachgebiet waren von seinen Fachgenossen längst anerkannt, und auch die literar-kritische Wertung der Stimmenscheidung hatte auf dem germanistischen Gebiet fast allgemeine Würdigung und Geltung gefunden.“ Im Neuen Testament begann Siebers seine Untersuchungen mit den Pastoralbriefen. Wie unser Werk sagt, stellte er fest: „Die Briefe an Timotheus und Titus weisen eine Hauptstimme auf, die neben andern durch die drei Briefe hindurchgeht.“ Es war dies Anno 1917. Acht Jahre später stellte er Untersuchungen an mit der Offenbarung St. Johannes und urteilte, die Stimme des Zebaiden Johannes sei darin nicht vorhanden. Nach seiner Meinung ist es der Presbyter Johannes, der hier als Redaktor gedient hat. Diese mythische Person wird von ihm auch als Redaktor des vierten Evangeliums gedacht. Siebers meint, der Presbyter Johannes habe das Urevangelium des Zebaiden Johannes hineingearbeitet in die Schrift, die uns jetzt im vierten Evangelium vorliegt. Später hat Siebers dann auch die andern Evangelien



untersucht. Im Markusevangelium ist es ihm, wie er denkt, gelungen, die sogenannten Denkwürdigkeiten des Petrus vermöge der Schallanalyse herauszuschälen. In den synoptischen Evangelien hat er zahlreiche Aussprüche gefunden, die seines Erachtens von dem Apostel Johannes herrühren. Ebenso läßt sich, wie er uns versichert, die Stimme des Jakobus im Markusevangelium erkennen. Im vierten Evangelium hören wir nach Siebers' Feststellungen unter andern den Apostel Andreas, im Lukasevangelium den Diakonon Philippus. Und so geht es weiter. Dem Leser wird es auch ohne weitere Einzelheiten schon schwindlig genug sein, und wir können abbrechen.

Wenn nun in großem Erstaunen gefragt wird: Was ist denn Siebers' Methode? so läßt sich das nicht kurz und einfach beantworten. Dr. Jeremias sagt (S. 5): „Ich betone ausdrücklich, daß ich mir die Methoden der Klangforschung nicht habe aneignen können. Immerhin konnte ich mir die Kenntnisse derselben Kontrollmittel, die auch dem Laien zugänglich sind, namentlich die Motorik der Stimmen mittels der Bindelurben (nach ihrem Erfinder Beding-Kurben genannt), nach und nach zugänglich machen, so daß ich durch fortgesetztes Üben einiger wenigen, besonders markanten Stimmen, für deren stimmfreie Wiedergabe die Handhabung der optischen Signale nicht unbedingt notwendig ist, mir ein eigenes Urteil darüber habe bilden können, daß eine bestimmte und keine andere Stimme an einer zu prüfenden Stelle redet. Beispielsweise sind die Stimmen des Jüngers und des Presbyters, abgesehen vom Sachinhalt, nicht schwer zu unterscheiden. Die Stimme des Jüngers Johannes zeichnet sich durch besonders eindrucksvolle und anschauliche Motorik aus. Man kann sie ziemlich stimmfrei sprechen, wenn man sie mit einer Bewegung beider Hände begleitet, die mit emporgestreckten Daumen aufbogend aufeinander zu bewegt werden und dann nach außen bogend denselben Weg zurückgehen. Diese etwa einen romanischen Bogen darstellenden Kurven versichtbaren den rhythmischen Fluß der Rede.“ Dem Leser wird die Sache trotz dieser Erklärung immer noch recht düster sein. Wer weiter in diese Geheimnisse eindringen will, muß sich die einschlägigen Schriften — und besonders auch die vorliegende — anschaffen.

Ohne Zögern geben wir zu, daß, wenn alles hier als erwiesene hingestellte ohne weiteres angenommen werden könnte, man die Lösung vieler Fragen in Händen hätte. Vom Schluß des Markusevangeliums zum Beispiel versichert uns der Verfasser: „Er ist nicht von Markus geschrieben, aber er enthält echtes apostolisches Gut. Es reden in ihm Johannes und Petrus.“ (S. 117.) Die in den letzten fünfzig Jahren so oft wiederholte Behauptung, es habe vor der Abfassung unserer Evangelien eine Sammlung von Aussprüchen Jesu bestanden, die man jetzt mit dem Buchstaben L (Logia) oder Q (Quelle) bezeichnet, wird als unhaltbar verworfen. „Eine einheitliche schriftliche Logienquelle (Q) hat es nie gegeben. Die Sprüche Jesu sind teils aus den original-griechischen Quellen von Petrus und Johannes entnommen, teils aus Quellen, welche die Sprüche aus dem Aramäischen ins Griechische übersetzt haben. Damit ist D. Dalman's Vermutung bestätigt, daß das älteste christliche Schriftwerk vornehmlich in griechischer Sprache verfaßt sei.“ (S. 123 f.) „Die Urüberlieferung ist weder ganz aramäisch noch ganz griechisch.“ (S. 127.) Dr. Jeremias kommt zu dem Schluß: „Die Behauptung, daß die Evangelien des Matthäus, Markus und Lukas nicht von Jüngern Jesu, auch nicht von Angehörigen der Urgemeinde stammen, sondern Quellen aus zweiter Hand sind, ist aufzugeben. Die Klangforschung hat den apostolischen Ursprung der Quellen, die unsern vier Evangelien zugrunde liegen, mit einleuchtender Gewißheit in das Licht gestellt.“ (S. 139.)



Die ganze Schrift zeugt von großer Gelehrsamkeit und von hingebender Vertiefung in die behandelte Materie. Wird die Methode der Schallanalyse sich allmählich durchsetzen? Wir glauben nicht. Selbst zugegeben, daß sie nicht ganz unbrauchbar ist, so werden doch nach unserer Überzeugung die Ergebnisse, zu denen der Schallanalytiker gelangt, immer mehr oder weniger subjektiven Charakter tragen. Dr. Jeremias berichtet (S. 2 f.), daß es Eduard Siebers seinerzeit nicht gelang, einen von Viehmann vorgelegten Text, dessen verschiedene Quellen nur dem letzteren bekannt waren, befriedigend in seine Bestandteile zu zerlegen. Freilich hat Siebers dieses Versagen seiner Methode durch die besonderen in diesem Fall obwaltenden Umstände zu erklären versucht; aber die meisten Forscher stehen nach wie vor diesen Untersuchungen skeptisch gegenüber. Wir freuen uns, daß wir auch ohne Schallanalyse in das schöne Bekenntnis des Verfassers, womit er seine Abhandlung schließt, einstimmen können: „Die Kirche ist erbaut auf dem Grund der Propheten und Apostel, da Jesus Christus der Schlüsselstein ist.“ (Eph. 2, 20.)

W. A r u d t.

**The Truth Which Makes Us Free.** By *Martin S. Sommer*. Concordia Publishing House, St. Louis, Mo. 106 pages. Price, 60 cts.

This book, the foreword says, is not a substitute for the Bible. And the publishers' announcement declares: "No book can take the place of a faithful pastor." I would add: Nor can any book on the market take the place of the Catechism as a text-book for the instruction of confirmands, be they eighth-graders or adults. Nor does this book aim to do that. But after the faithful pastor, on the basis of the divine Word and at the hand of the Catechism, has instructed his class of catechumens, does he not feel the need of a brief, simple, yet comprehensive exposition of Christian truth in printed form to impress the spoken word and to recall it when necessary? That this need is felt is proved by the many requests for such a booklet. Professor Sommer has done pastors a distinct service in offering them this book, which, in simple language, in a clear, interesting manner, sets forth the fundamentals of our Christian faith, "God's direction for the life which pleases Him and thus frees us from error, delusion, and perplexity." That the (to us) simplest truths are treated as well as the more difficult is commendable, though it has been criticized. One reviewer thinks that children confirmed in our Church should, after all, know that Adam and Eve were the first man and the first woman whom God created (chap. XII, "Concerning God and Creation"). I do not know how much pastoral experience that reviewer had, if any; every pastor knows that one of the chief dangers threatening our youth to-day is doubt of the reliability of the Bible, and that usually begins with the creation story. The truth cannot be stated too often nor too emphatically. That, as another reviewer has it, "the author lets fly a Missourian dart or arrow against lodges and the Masonic Order on the last page" is only an added recommendation.

THEO. HOYER.

**The Gospel of St. John.** By *Paul Harrison, M. D.* Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. 1932. 166 pages, 4½×6¾. Price, \$1.25.

This book is correctly characterized, in its subtitle, as "Meditations of a Layman," for it is not a commentary of the customary kind, but a book of edifying reflections on the outstanding thoughts of the fourth gospel.



It is the work of a Christian physician who has, on the whole, caught the spirit of this spiritual book. There are a few weak spots in the book, as when the author says, p. 128: "He [Jesus] did not seek the formulation of exact creeds," whereas the Lord repeatedly asked for a definite declaration and confession on the part of His disciples and commended Peter for setting forth His deity with such unequivocal words. The thoughts of the book sometimes flow at random or are suggested only remotely by the context, as on page 25, where the statement is found that Christ was not looking for an opportunity to preach, whereas this is the first activity that is reported of Him after the beginning of His public ministry, Mark 1, 14. 15. A few sections, as in chap. 9, verge on the blasphemous, and the author's conception of Christ is not in keeping with the Biblical teaching.—But the book also abounds in splendid paragraphs and sentences, as when the author writes, p. 130: "An effort to bring eternal life to men by means of warmer clothes or better food, more comfortable houses, or a more extended education would have seemed to Him insanity, utterly at variance with God's truth and will. . . . We are keen to bring to the service of the Kingdom all the resources of scientific knowledge. We imagine that the first step in proclaiming the good news of Christ is to make the message philosophically reasonable. Christ wasted no time trying to make His message reasonable. He made not the slightest effort to bring to its support the resources of human knowledge. He presented a message straight from God. Far from mixing it for expediency's sake with the science and the philosophy of the day, nothing gave Him more concern than keeping it absolutely uncontaminated by such elements." One is tempted to quote larger sections, for the book abounds in such reflections. Such parts may prove to every Bible student a most welcome antidote to the flabby, oratorical sentimentality of our day. It is encouraging to know that others are fighting the social theology of Modernism.

P. E. KRETZMANN.

**Ten Burning Questions.** By *William B. Riley, M. A., D. D.* Fleming H. Revell Company, New York. 200 pages, 5×7½. Price, \$1.50.

In this book these questions are treated: Is the Bible a Human or a Divine Book? The Old *vs.* the New Faith, or, Why Fundamentalism? Shall It Be Theological Liberty or License? What of the Church after Nineteen Hundred Years? Humanism—Is It Also and Only Heathenism? Is Twentieth-century Society Rotting? Shall the United States Reenthroned King Barleycorn? Shall Affinities and Free Love Displace the Family? Shall It Be Christianity or Communism? Are World Governments Doomed? What Redemption? The following statements show the conservative religious position of the author, which in these times of indifferentism and apostasy is very refreshing: "The age-old question is, Who wrote the Bible? Two millenniums ago Peter answered it, and up to this good hour no man has marked improvement upon that reply. God the Holy Ghost is the one and only Author. It is a book having many authors *in* it, but only one Author *of* it. If you looked into the word Paul used to express the original source of the Bible, you would find it reading, 'Every Scripture is God-inspired.'" "The old faith holds the universe to be a divine



creation. It accepts without controversy the opening statement of Genesis: 'In the beginning God created the heavens and the earth.' "The old faith receives the Bible as a divine revelation. It doesn't hold that 'the Scriptures contain the Word of God,' but rather that the Scriptures are the Word of God." "The old faith claims a religion of outright supernaturalism. It not only holds that the universe is the product of God's thought, the material answer to His will and Word, but it holds that life is alone from Him, and consequently it is a supernatural thing. It holds that the Old Testament was supernaturally inspired by the Holy Spirit; that Jesus, the Babe of Bethlehem, was supernaturally begotten, born of a virgin, God manifest in the flesh; that supernaturalism characterized His works and His words, His death, resurrection, and His ascension; that man's redemption is the supernatural product of His shed blood and man's final salvation and glorification is the plan of His supernatural grace." "Some have supposed the object of the Fundamentalist movement was bolstering the Bible. Not at all! The Bible needs no bolstering. It is its own defense. The internal evidences of its inspiration are unanswerable; the external proofs of its veracity multiply daily. It has stood on its own feet for millenniums and was never so well established as now. The British and Foreign Bible Society declared the sale of Scriptures in 1929 exceeded that of any previous year of history. The opposition to the Bible is futile; the rage against its revelations is impotent. A granite mountain would be far more easily shaken or moved from its base than would this sacred Book." "Strange, to say the least, that to this hour neither one historic nor one ethical or moral mistake has been discovered in the Bible." "The children of no generation have ever been menaced in mind or morals as those of this day are being menaced. If such books as *The Early History of Man*, *The Tree-dwellers*, and *The Later Cave-men*—wild fancies palmed off as facts—continue in our public schools, exploited by false statements of false teachers, we will produce a generation who believe themselves to be beasts in the process of evolution, and we will reap the bestial results." "America has long borne the reputation of being a 'Christian land,' but modern education and modern social conditions are combining to change that reputation as rapidly and as radically as Russia has accomplished it."—With the author's idea of "God's millennium" we cannot agree nor with his idea of national prohibition. We do not wish the legalized saloon back, and we also appreciate any effort made in the right direction and in the right way for the curbing of drunkenness, but we do not and cannot approve of the attitude of a large number of sectarian church-bodies; these have been promoting and supporting the Eighteenth Amendment because they would reform man with a policeman's club instead of regenerating the sinner by means of the Gospel of Jesus Christ. — We recommend Dr. Riley's book to our pastors because of its stimulating influence applied to the present very serious situation in our country and in fact throughout the entire world—economic, social, political, religious. We believe that the present revolutionary conditions in the world are not being sufficiently studied from a viewpoint of the Church's opportunity and responsibility.

JOHN H. C. FRITZ.



**The Climax of Revelation.** By *Julian Scoles Sibley, A. B., B. D., Minister, First Presbyterian Church, Shelbyville, Tenn.* Fleming H. Revell Co., New York. 175 pages, 5¼×7¼. Price, \$1.50.

Books like the present volume clearly indicate that the absolute sway of Modernism in sectarian circles is on the decline, for here again a representative of orthodox Presbyterianism expounds in unmistakable terms the tenets which were all but swept away by the deluge of rationalism. The book consists of eleven addresses, which center in the basic theme that Jesus is the Christ, the only Redeemer of sinful mankind. While the reviewer would not subscribe to every statement in the book,—the author avoids the distinctive Calvinistic doctrines,—he was delighted to read the fine Gospel testimonies set forth throughout the volume. To mention just one: "Christ did not come to be only a teacher of a new morality or a founder of new ceremonies, as some have vainly asserted. He left heaven and dwelt for thirty-three years on earth for higher ends than these. He came to procure eternal life for man by the price of His own vicarious death. He came to be a mighty fountain of spiritual life for all mankind, to which sinners coming by faith might drink, and drinking, might live forevermore. By Moses came laws, rules, ordinances, ceremonies. By Christ came grace, truth, and eternal life" (p. 170). The apologetic value of the book lies in its consistent refutation of the lies of Modernism through direct Biblical testimony. J. T. MUELLER.

1. Was soll dir Jesus bedeuten? 2. Gibt es ein Fortleben nach dem Tode? 3. Warum schweigt Gott zum Bösen? Von *Fritz Wigiel, Evangelist der Wichern-Vereinigung.* Agentur des Rauhen Hauses, G. m. b. H., Hamburg. Preis: Je M. .25.

In diesen drei kleinen, je etwa zwölf Seiten starken Heften finden wir kräftige Appelle, die wichtige Wahrheiten in die Herzen hineindrücken wollen. Die Sprache ist möglichst einfach. Der Standpunkt ist der biblische. Die Schrift „Was soll dir Jesus bedeuten?“ hätte mehr Gewicht auf die *satisfactio vicaria* legen sollen. Hier und da ist ein Ausdruck etwas verfänglich. Doch ist es erfreulich, daß solche Schriften erscheinen und verbreitet werden. Ohne Zweifel stiften sie trotz einiger Mängel viel Gutes. W. A r n d t.

**The Way of a Man with a Maid.** — Sermons by *Clarence E. Macartney.* Cokesbury Press, 1931. 176 pages, 8×5½. Price, \$1.50.

While the author, contrary to Matt. 19, 5 and 1 Cor. 7, 15, seems to hold that divorce is under all circumstances prohibited, while in all his references to Christ's redemption not once the vicarious atonement is mentioned, still a Lutheran pastor may perhaps profitably read these sermons for his preparation of sermons or talks before his societies. The author states the purpose of this book in his foreword as follows: "In these Sunday-evening sermons, dealing with men and women, husbands and wives, lovers and sweethearts, men who protected or betrayed, women who tempted or inspired, as they pass before us on the stage of the Bible, I endeavor to state the unchanging conditions of happiness and honor between man and woman."

The sermon on Jael and Sisera is altogether unsatisfactory in the interpretation and application of the story as well as in the verdict on



the song of Deborah: "Then, and what is repulsive to our feelings to-day, with a characteristic feminine note, Deborah, not content to rejoice over the death of the enemy of her country, gloats over the sorrow of Sisera's mother. . . . Judged by the standards of Christianity, Jael was a treacherous murderess who violated the sacred laws of hospitality in order to accomplish the death of the Canaanitish captain."

We were particularly impressed by the sermons on Ruth and Boaz and on Joseph and Potiphar's wife. We quote a passage from the latter in order to acquaint our readers with Macartney's style: "He had lost his coat of many colors stripped from him by his brothers, and the coat which Potiphar had given him he left in the hands of Potiphar's wife, only to be used against him to prove his wickedness and infidelity. But now Joseph is to have another coat. The angels of heaven are weaving it for him. And what a coat it is! Through its fabric there runs the red strand of sacrifice, the blue of honor, the purple of the favor of God and man, and the gold of fadeless glory. Put it on, Joseph, and wear it forever! Wear it, so that, even as thy cruel brothers saw the coat of many colors flaming afar off on the plains of Dothan, thy brethren to-day, young men of thy age, of thy temptations, of thy grace and charm, may see it afar off and be helped and warned thereby! Walk in thy wondrous robe down the aisles of our church this night, Joseph, and display that coat which the angels made for thee in prison!"

T. LAETSCH.

**Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1931.** Concordia Publishing House, St. Louis, Mo. 216 pages, 5¼×8½. Price, \$1.00.

It would seem a matter of routine to refer to the appearance of this annual publication, whose value the Delegate Synod of this year has appreciated by expressly continuing its publication as an annual. But the gathering of the statistics and the information here offered represents a really prodigious amount of painstaking labor, and the statistician of Synod, the Rev. E. Eckhardt, is to be congratulated upon the high mark to which his work has attained. The book is indispensable to all those who desire information on any phase of the Missouri Synod in the statistical field. Not only are the customary Presidents' reports given in a thoroughly adequate fashion, not only are complete parochial reports offered in an amazing percentage of completeness, but there is information on the language of the services throughout our Church, the age and years of service of pastors and teachers, the various missions conducted by Synod, the educational and charitable institutions conducted within Synod, both the synodical and the private schools being duly represented, and there are many other interesting and valuable data. We have every reason to thank the Lord of the Church for the abundant blessings which He shed upon us also in the year 1931.

P. E. KRETZMANN.

#### BOOKS RECEIVED.

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

**Congregational Board of Education.** *Suggestions for Meetings. Rules and Regulations.* Published under the Auspices of the Board of Education of the Ev. Luth. Synod of Missouri, Ohio, and Other States by A. O. Stelthorn. 16 pages, 3½×5½. Price, 6 cts.



**Curriculum in Art for Lutheran Schools.** Prepared under the Direction of the Curriculum Committee of the Board of Christian Education of the Ev. Luth. Synod of Missouri, Ohio, and Other States by *Emil Deffner* and *Arthur E. Dicsing, M. A.* 47 pages, 8×10½. Price, 50 cts.

**Sing! A Song Service Featuring Hymns by Great Lutheran Hymn-writers for Congregation, Choir, and Children's Chorus.** 6 pages, 6×9. Price, 5 cts.; dozen, 30 cts., and postage; 100, \$2.00, and postage.

**Concordia Collection of Sacred Choruses and Anthems for More Ambitious Organizations.** No. 20: *My Soul Longeth.* Mixed chorus. Soprano solo. 4 pages, 7×11. No. 21: *Pentecost.* Mixed chorus. No. 22: *In Lowly Manger.* Mixed chorus. No. 23: *At the Cross.* Mixed chorus. By *Matthew N. Lundquist.* 3 pages, 7×11. Price, 15 cts. each.

**The Seminary Edition of Choruses and Quartets, Classical and Modern, for Male Voices.** Edited by *Walter Wismar.* No. 14: *Lord Jesus, Who Dost Love Me.* By *Matthew N. Lundquist.* 1 page, 7×11. Price, 10 cts.

**The Male Church-Choir.** By *J. C. Wohlfeil.* 14 pages, 7×10½. Price, 30 cts.

**Chorale Anthology.** For children's or female chorus, with organ accompaniment. Compiled and arranged by *Herm. M. Hahn.* 48 pages, 10½×7½. Price, \$1.25.

**Zeitschrift für systematische Theologie.** Herausgegeben von *Karl Stange, Paul Aithaus, E. Hirsch* und andern. Verteilsmann, Gütersloh. 10. Jahrgang; 1. Vierteljahrsheft, 200 Seiten. *Torsten Bohlin (Uppsala):* „Die Selbstbezeugung Gottes“; *Ferd. Rattenbusch (Halle):* „Die vier Formen des Rechtfertigungsgedankens“; *Friedr. Traub (Tübingen):* „Erkenntnistheoretische Fragen zu Heims ‚Glaube und Denken‘“; *Edm. Schlink:* „Zum Begriff des Teleologischen und seiner augenblicklichen Bedeutung für die Theologie“; *Karl Schneider (Riga):* „Psychologische Erregung“; *Joh. Hempel (Göttingen):* „Sünde und Offenbarung nach alt- und neutestamentlicher Anschauung“; eingefandte Literatur.

**Neue kirchliche Zeitschrift.** Herausgegeben von *Lh. v. Zahn, F. Beit, L. Jhmelis* und andern. Deichert, Leipzig. 43. Jahrgang; 6. Heft, 64 Seiten. *W. Jilling:* „Das Alte und das Neue Testament in Goethes Leben und Werk“; *K. Frdr.:* „Die Wesensbestimmung des Katholizismus unter der Einwirkung des Hegelschen Idealismus“; *J. Bergdoll:* „Zeitschriften-Rundschau.“

**Theologie der Gegenwart.** Herausgegeben von *K. Beth, D. Eberhard, W. Eichrodt* und andern. Deichert, Leipzig. 26. Jahrgang; 6. Heft, 20 Seiten. *Otto Eberhard:* „Neuererscheinungen auf dem Gebiet der Pädagogik.“

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