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

Luther.

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

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

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ARCHIVE

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**Book Review — Literatur**

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**Studies in the Book of Daniel.** Second Series. By Robert Dick Wilson, Ph. D., D. D., LL. D. Fleming H. Revell Company, New York, London, and Edinburgh. 286 pages,  $5\frac{1}{2} \times 8\frac{3}{4}$ . Price, \$2.50. Order through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

In the "Kleine Danielstudien," published in six consecutive numbers of the last volume of the MONTHLY, we repeatedly called attention to the excellent studies in the Book of Daniel of the late Prof. Robert Dick Wilson of Princeton Theological Seminary and Westminster Seminary in Philadelphia (May, 1938, pp. 339, 346). Wilson was indeed one of the foremost authorities on the Book of Daniel and a defender of the divine character, authenticity, and inerrancy of this book, which has been assailed so often since the days of Rationalism. Even critics that take an entirely different standpoint in Biblical matters acknowledge this. Three professors in the University of Chicago, Gerald Birney Smith, Shirley Jackson Case, both theologians, and the Assyriologist D. D. Luckenbill, stated in a review of the *Biblical and Theological Studies by the Members of the Faculty of Princeton Theological Seminary*: "The Aramaic of Daniel' is the title of his [Professor Wilson's] very valuable article on Aramaic philology. There can be no doubt that he has disposed of many, if not most, of Professor Driver's linguistic arguments for the late date of Daniel"; and the German scholar Baumgaertner, himself an authority on the Aramaic chapters in Daniel, calls Wilson's article "eine ohne Frage gruendliche und umfangreiche Studie." Most of Professor Wilson's studies appeared in a number of articles in the *Princeton Theological Review*, and he had intended to elaborate them in three volumes; but only the first volume of these *Studies in the Book of Daniel* appeared in book form and was favorably reviewed on its appearance in 1917 in our *Lehre und Wehre*, 64, 180. This first volume dealt with the various historical questions connected with the Book of Daniel. The second volume was to deal with the linguistic problem, the objections raised by the critics on the ground of "philological assumptions based on the nature of the Hebrew and Aramaic," in which the book was written. Undoubtedly that volume would have been an elaboration of his article on the "Aramaic of Daniel," in which he had maintained against the higher critics, especially against Dr. Driver, that the Aramaic of the Book of Daniel is of the character which we would expect to have been spoken in Babylon in the Neo-Babylonian and early Persian period. About a year before Dr. Wilson's death in 1930 Mr. Harold H. Rowley published a book on the Aramaic of the Old Testament (Oxford, 1929), in which he took issue with Dr. Wilson's conclusions regarding Daniel and defended the critical views of Dr. Driver. We are told that Dr. Wilson spent much time during the last summer of his life in studying this book, and from casual statements made to members of his family and to his colleagues at Westminster Seminary it was inferred that he had practically completed his investigation, that

he felt that he could satisfactorily answer Mr. Rowley, and that his reply was practically ready for publication. But unfortunately, as Prof. Oswald T. Allis states in the preface to the present work, "search for the manuscript of the reply was unsuccessful," and either Wilson's statements as to the shape in which his material stood were misunderstood, or the manuscript material was lost or accidentally destroyed, and so the second volume of the work will never appear in book form. But with regard to the third volume the situation fortunately is different. Dr. Wilson had stated: "In a third volume I shall discuss Daniel's relation to the canon of the Old Testament as determining the date of the book and in connection with this the silence of Ecclesiasticus with reference to Daniel, the alleged absence of an observable influence of Daniel upon postcaptivity literature, and the whole matter of apocalyptic literature, especially in its relation to predictive prophecy." These matters Dr. Wilson had already covered to a large extent in articles in the *Princeton Theological Review*, and since his plan was never carried out, and since with the lapse of years magazine articles tend to become inaccessible, Dr. Allis and others deemed it advisable to gather all these studies together and present them in the form which was originally intended by their author. This has been made possible through the generosity of a personal friend of Dr. Wilson's, who is unwilling to have his identity disclosed. Very properly Dr. Allis was commissioned to prepare these articles for the press. He had close and intimate association with Dr. Wilson in a friendship begun in his student days and extending over a period of more than a quarter of a century. Dr. Allis himself is an outstanding scholar in the Old Testament field and a firm defender of the canonicity, authenticity, and trustworthiness of the books of the Old Testament. He has also had the advantage of access to copies of these studies which contain Dr. Wilson's notes, comments, and corrections, and so these very valuable studies are now accessible in book form. We read all these articles when they appeared in the *Review*, have occasion to refer to them continually, and regard them as excellent. The titles of the different chapters are as follows: "The Book of Daniel and the Canon; Daniel Not Quoted; The Silence of Ecclesiasticus Concerning Daniel; Apocalypses and the Date of Daniel; The Origin of the Ideas of Daniel; The Influence of Daniel; The Background of Daniel; The Prophecies of Daniel." At the end of the book we find a very helpful index. We earnestly recommend these studies to all who are especially interested in the critical questions with regard to the Book of Daniel and look for a scientific defense of the faith. Nothing better has been written since the days of the valiant Hengstenberg and of the "Hengstenberg of North America," William Henry Green, than Wilson's *Studies in the Book of Daniel* and the English scholar Boutflower's *In and around the Book of Daniel*.

L. FUERBRINGER

**The Church and the Christian.** By Shailer Mathews. The Macmillan Company. 150 pages, 5×7¾. Price, \$2.00.

This writing takes a low view of Christ. "As the churches developed, there was a natural tendency for those Christians who were affected by current theosophical and gnostic thought to place the Lord Jesus in

some current *schema* of supernatural beings." (P. 57.) The newly established World Council of Churches made a mistake in limiting its membership to those "who accept Jesus as 'God and Savior.' That shuts out from cooperation churches that seek to perform their religious function by making the example and teaching of Jesus their final moral idealism." (P. 73.) It takes a low view of the Christian doctrine, which is in the main a human growth, subject to new habits of thought, always in need of redefinition and revaluation. "By the end of the revolutionary period of the eighteenth and early nineteenth centuries, the political and social presuppositions which underlay the orthodox doctrines of salvation were replaced by newer presuppositions born of the rise of democracy." (P. 70.) About every other page of the book expresses the idea that the doctrine changes as social experience changes and unfolds the thesis that "a religion is as truly the work of its adherents as of its founder." (P. 54.) Our book takes a low view of the Church. What is the function of the churches? "The particular fact with which we are now concerned is this: Just as human beings as peripatetic chemical laboratories depend upon those activities in the cosmic environment which we call chemical, so as persons they must maintain proper reciprocal relations with those personality-producing activities of the universe with which they are organically connected. Such adjustments involve social combination. Through such combinations, provided they embody the cooperative principle of love, cosmic activities reach individuals. In less oracular terms, a Church as a social group will enable its members to experience God in ways not possible for unsocial individualism. . . . As a social group a Church has for its particular function today that which it has had in the past. That is to say, it can further the help-gaining adjustment of individuals with those cosmic activities upon which we are dependent." (Pp. 82, 141.) The chief, rather the only, business of the churches is "social reform"; the churches are "God's agents in establishing a world order," "a better social order"; the churches must "include within their functions that of making nations moral units" and of "bringing nations into help-gaining relationship with a creative activity of the universe through the recognition of intelligent love"; "social action"—that describes the program of the Church and is the real theme of our book. (See, for instance, pp. 76, 129, 130, 134.) The following pronouncement reveals the spirit of the social-rehabilitation type of churchmanship: "What the world requires of the churches is not a revival of fourth-century Christology, but the impregnation of economic and political processes with love. Only then will Jesus have given meaning to their function. If Christians are to be interested in helping make a better world, the churches must make theology secondary to morality embodying the spirit of Jesus." (P. 105.)—Certain sections of our book show that Dr. Mathews is capable of profound thinking; but his exegetics move on a low plane. For instance: "Jesus had relied upon love rather than violence. That thought of the latter was with Him is to be seen in His direction to His disciples to sell their coats and buy swords." (P. 55.) So we are not surprised to hear him say that the expressions used in the early days "God, even Jesus Christ," "the blood of God,"

and "the custom of evangelical preachers today to address prayer to Jesus," "vocalize group practises born of a belief that Jesus was empowered by the resident Spirit of God to be a savior." (P. 61.)

TH. ENGELDER

**Der Römerbrief.** Von Emil Brunner. 150 Seiten  $5\frac{1}{2} \times 8\frac{1}{4}$ . Preis: Kartoniert, RM. 2.80; Ganzleinen RM. 3.70.

**Die Petrusbriefe und der Judasbrief.** Von Hanns Vilje. 57 und 25 Seiten  $5\frac{1}{2} \times 8\frac{1}{4}$ . Preis: Kartoniert, RM. 1.60; Ganzleinen RM. 2.40. Gustav Schöckmanns Verlagsbuchhandlung, Leipzig und Hamburg.

Dies sind zwei weitere Bände in der Serie „Bibelhilfe für die Gemeinde“, die von D. Erich Stange herausgegeben werden. Die vorliegenden Bücher fordern schon Beachtung aus dem Grunde, weil ihre betreffenden Verfasser in letzter Zeit auch dem amerikanischen Kirchenwesen nähergetreten sind, der Reformierte Brunner dadurch, daß er im gegenwärtigen Schuljahr im Princeton Theologischen Seminar wirken wird, und der Lutheraner Vilje durch seine kürzliche Amerikareise. Brunners Erklärung des Römerbriefes enthält auf wenig Seiten eine Fülle von Gedanken, die wirklich in das Verständnis der großen Lehrepistel einführen. Es findet sich in den Ausführungen vieles, was die volle Billigung jedes lutherischen Theologen finden wird, auch in bezug auf die Gnadentwahl, da Brunner eine doppelte Prädestination rundweg verwirft. Aber so schön vieles in diesem Kommentar ist, so findet sich doch auch manches, was vom lutherischen Standpunkt aus getadelt werden muß. In der Auslegung von Röm. 6 finden sich manche schöne Gedanken; aber die subjektive Seite des durch die Taufe geschaffenen neuen Verhältnisses zu Gott wird fast auf Kosten der damit verbundenen objektiven Segnungen betont. (S. 42 ff.) Wir können auch dem nicht beistimmen, was Brunner zu 11, 25 über eine schließlich zu erwartende allgemeine Judenbekehrung sagt. (S. 85 ff.) Vgl. den Artikel „Der Rest Israels oder das wahre Israel“ im Juniheft 1925 von „Lehre und Wehre“. Dieser ganze Teil des Buches trägt ein etwas schwärmerisches Gepräge. Und so schön manches in dem Anhang „Einige Hauptbegriffe der Lehre des Apostels Paulus“ ist, so wird man doch stutzig, wenn man Sätze liest wie: „Die Erbsündenlehre der späteren Kirchenlehre suchen wir bei Paulus vergeblich.“ (S. 146.) So interessant der Kommentar ist, so muß er doch mit Vorsicht gebraucht werden. — In dem zweiten Buch, von Vilje, sind manche Erklärungen fast zu kurz geraten, um dem gewöhnlichen Leser das Verständnis der Schrift zu öffnen. Merkwürdig mutet uns die Erklärung von 1 Petr. 3, 19 f. an, wo der Verfasser das dort erwähnte „Predigen“ dem „ewigen Gottesohn in seinem vorgeschichtlichen Dasein (Präexistenz)“ zuschreibt. Viel einfacher und auch der Schrift gemäß ist doch der Gedanke, daß Christus nach seiner geistlichen, göttlichen Seinsweise als Keryx seinen Sieg den höllischen Mächten kundgetan hat.

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

**Every-Day Science for the Christian.** By Theodore L. Handrich. Concordia Publishing House, St. Louis, Mo. 154 pages,  $5 \times 7\frac{1}{2}$ . Price, 60 cts.

We recommend this keen little apologetic to our pastors, teachers, and laymen. Written by a Christian day-school teacher, it shows everywhere mature experience with classroom methods and prospectives. The title hardly describes the contents of the book, which critically discusses such topics as Present-day Anti-Biblical Trends, God and Chance, Mat-

ter and Reality, The Age of the World, Evolution, The Flood Theory, Reasons for Accepting the Bible, The "Six Days" and Man's Fall, and a Brief Biblical Philosophy of Life. These titles indicate how well the book may be employed in our schools, Sunday-schools, confirmation-instruction classes, conferences with high-school and college students, and the like. We suggest that it be used in all circles where our young people can be steeled in their faith against modern anti-Biblical trends. Should the edition become exhausted, it might be well, upon due consultation with others working in this field, to enlarge the book, including other subjects that ought to be discussed with our young people before they leave our instruction classes to mingle with an unbelieving world. Perhaps also the title could be changed to advertise more fittingly the contents of the book. Something like this might do: *A Christian Looking into Anti-Biblical Theories*. The book makes both profitable and interesting reading.

J. THEODORE MUELLER

**The First Five Centuries of the Church.** By James Moffatt. Cokesbury Press, Nashville, Tenn. 262 pages, 5½×8. Price, \$2.00.

This is one of the books of the London Theological Library, edited by Dr. E. S. Waterhouse. The author of this volume is Washburn Professor of Church History at Union Theological Seminary. Dr. Moffatt has a method of his own in treating the material at hand, and in general it appeals. He has arranged his book, according to the centuries under discussion, in five chapters. Each chapter then is in two parts. The first offers on opposite pages, in chronological order, first the secular and then the ecclesiastical events of the century; the second is an essay on the respective period. The author, however, experiences the same difficulty that others have had in keeping separate the secular and the ecclesiastical items. It is comparatively simple to do this with the events of the first two centuries, when State and Church were not only separate from each other but actually opposing forces. With the next three centuries, however, and the growing union of Church and State the difficulties increase. As a result the chronological tables are not wholly satisfactory, sometimes even confusing. Nevertheless the advanced student will find them helpful and informative.

As a whole, Dr. Moffatt's volume is satisfactory. He displays a fine scholarship, sound judgment, and a comprehensive grasp of the chief trends of each period during these important centuries of church history. His style is lucid and lively. Not the least important part of his book is the appendix of 151 pages, in which he lists books and references for further study. This list also covers maps, atlases, historical novels, and romantic sketches. A good index of persons, events, and places unfortunately is lacking; such an addition would have enhanced the value of the volume materially.

W. G. POLACK

**G. Campbell Morgan, Bible Teacher.** By Harold Murray. Zondervan Publishing House, Grand Rapids, Mich. 141 pages, 5×7½. Price, \$1.00.

Campbell Morgan never attended a theological seminary. His ecclesiastical complexion has a varied hue, as we learn from his own words:

"I have been a Methodist local preacher. I am a thoroughly convinced and unrepentant Congregationalist ecclesiastically. I have had the joy of being a Presbyterian minister, and I have been brought up in my early years in Baptist surroundings." (P. 139.)

Morgan was born in 1863 in Tetbury, Gloucestershire; was master in a Jewish collegiate school; held various pastorates on both sides of the Atlantic, among them being his pastorate at Philadelphia and at Westminster Chapel in London; also lectured at the Northfield Bible Conference and at the Los Angeles Bible Institute. He has written more than seventy books. He preached 24,000 sermons. A recent book by him, *Preaching*, contains good advice in reference to the technique of the sermon. No doubt he was a remarkable man in the pulpit. He is known as a Bible scholar and as an expository preacher. But what about his theology? In the book which we are reviewing Dr. Morgan is quoted as follows: "What do I mean by 'coming to Christ'? I mean: Answer the gleam of light that has come to you concerning purity; answer the call that is welling up in your own life, declaring the beauty of the Christian ideal, suggesting that you begin the high and noble enterprise of rising to the higher life in the name of the Christ. The doctrines of grace? No man was ever yet saved by believing the doctrines of grace. You will understand them by and by. And you will never understand the doctrines of grace perfectly until you get to heaven. Thank God for that. I glory in the infinite mystery of incarnation and atonement and the doctrines of grace. Oh, man, not by an intellectual apprehension of these doctrines is a man saved, but by answering the light, yielding to the immediate truth, giving myself to Christ as He says, Follow Me." (Pp. 106, 107.)

Remembering Dr. Morgan's denominational shifts and his lack of theological training, we can somewhat understand such a pronouncement; but considering his fame as a Bible scholar and as an expository preacher, we are at a loss to offer any explanation other than the fact that in the Reformed group of churches the central doctrine of the Scriptures and of the Christian religion, justification by faith, is more or less obscured and even denied. Speaking of Morgan, Murray, the writer of our book, says: "You never think of him in connection with 'ists' and 'isms.'" (P. 21.) Murray believes that to be complimentary to Morgan; we do not. Murray's book gives a brief biographical sketch of Campbell Morgan, presenting some interesting facts from the life of a preacher widely known in church circles throughout the world. To get a better insight into the ministry of Campbell Morgan and to evaluate it, one must read his sermons.

JOHN H. C. FRITZ

**Das Heil von Golgatha.** Von Hermann Bezzel. D. Gundert-Verlag, Stuttgart. 1938. 108 Seiten 4×6. Preis: Kartoniert, RM. 1; in Leinen RM. 1.40.

Für die Passionszeit möchten wir Bezzels sechs Betrachtungen über die Worte am Kreuz warm empfehlen. Diese Andachten hat Bezzel im Jahre 1913 im Diakonissenhaus in München gehalten. Die Sprache ist bilderreich, die Darstellung überaus passend, der Inhalt anregend. Bezzel predigt Christus, den Gekreuzigten. Einige Beispiele werden genügen, um diese kleine Sammlung dem

Leser anzupreisen. „Uns wendet Christus die Liebe zu und sich den Zorn; uns holt er die Gnade und sich das Gericht.“ (S. 11.) „In dieser Stunde hat die ganze Welt der Sünde und die ganze Sünde der Welt sich auf diesen einen geworfen.“ (S. 62.) In der Betrachtung über Christi Wort an den Jünger: „Das ist Jesu Art, daß er Menschen durchs Kreuz unter dem Kreuz zusammenbindet.“ (S. 48.) „Wenn wir auch die Tiefen nicht ermessen sollen noch können noch dürfen, in welche die Gottverlassenheit unsern besten Freund senkte, so sollen und dürfen uns doch täglich die Friedenspalmen, die aus ihren Tiefen hervorgeprossen sind, trösten.“ (S. 64.) Beim letzten Wort weist Bezzel darauf hin, daß Christus dreimal am Kreuze das Alte Testament anführt und sagt: „Der Sieger bekennet, welche Waffe ihm diesen Sieg errungen hat. . . . So blickt unser Herr in dieser Scheidestunde auf das Schwert des göttlichen Wortes. . . . Welch eine Mahnung an dich und an mich!“ (S. 93.) Freilich darf nicht übersehen werden, daß Bezzel manchmal etwas mythisch ist. Uns sind namentlich zwei Stellen aufgefallen, S. 17 und 57.

F. E. Mayer

**The Bond of Honor. A Marriage Handbook.** By Burton Scott Easton and Howard Chandler Robbins. The Macmillan Co., New York. 112 pages, 4½×6¾. Price, \$1.50.

According to the introduction this book “is a manual of instruction for instructors. Its views are so irenic and ecumenical that ministers of every faith will find treasure in its pages.” (P. IX.) The first part treats of the essential principle of marriage and of the history of the service, offering some interesting information. The second part explains the marriage service, while the third part offers three marriage services, a Lutheran service, a Presbyterian one, and the marriage service of the Protestant Episcopal Church. In the second part we are told that “as the American marriage service now stands, it consists of the three traditional parts: betrothal, marriage, and benediction. The betrothal contains the prefatory addresses and the mutual promises.” (P. 36.) “The marriage proper consists of (1) the renunciation by the bride’s family of their authority, (2) the mutual vows, — the essence of the rite, — (3) the groom’s gift and declaration.” (P. 51.) We cannot agree with the distinction made between the obligation of the mutual promises at the betrothal and the mutual vows made at the marriage proper. On page 46 we are told: “In themselves the betrothal promises are not permanently binding but express only a willingness for the future. Occasionally couples make these promises in church to give religious expression to their engagement (a practise hardly to be recommended); but if the engagement is broken by mutual consent, the promises are automatically canceled.” It is not quite clear whether these statements refer to the first engagement promise or to the “betrothal” in the service or to both. Concerning the vows at the marriage proper we are told: “The vows necessarily repeat, verbally or in substance, much of the betrothal promises, and the differences are not of great moment. But in place of the vague future ‘I will’ the vows set a specific moment, ‘From this day forward.’ Once these words are spoken, there is no drawing back. . . . The couple are now married.” (Pp. 61, 62.) In connection with the ring ceremony we read: “As the marriage is already complete, ‘I thee wed’ must be understood in the sense ‘I publicly acknowledge our marriage



and admit you to your full share of all I have or shall ever have.'” (Pp. 63, 64.) We ask, Why, then, must not the marriage promises in “betrothal” and the vows in “marriage proper” be understood in the sense of a public acknowledgment of the original promise to be husband and wife made in the first engagement? This question receives special emphasis when we read on page 10: “The marriage service, consequently, is no essential part of Christian marriage at all; this also should be made very clear. No one can ‘marry’ a couple; they marry each other. . . . It is altogether desirable that the avowals should be made in church, before a clergyman, who will add the Church’s blessing. But no Christian responsibilities can be avoided by omitting the service; the mutual duties are not one whit the less when the officiant is a magistrate or when the marriage is entered into by the less formal methods of the old common law (still in force in certain places).” The relation of the promise and its obligation, as far as marriage is concerned, does not seem to be very clear to the authors. After all, *consensus, non concubitus, non sponsalia, facit matrimonium.* THEO. LAETSCH

### BOOKS RECEIVED

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

**Talks to Young Adventurers.** By John Edmund Brewton. 112 pages, 5¼×7½. Price, \$1.25.

**The Name Above Every Name and Other Evangelical Addresses.** By Robert G. Lee, D. D., LL. D. 182 pages, 5¼×7½. Price, \$1.50.

**The Individual in Our Present-Day World.** Making the Grade To-day. By Cecil V. Crabb, M. A., D. D. 93 pages, 5×7½. Price, \$1.00.

**Voices of Twelve Hebrew Prophets.** By G. Campbell Morgan, D. D. 127 pages, 5×7½. Price, \$1.25.

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

**The Crucible of Calvary.** Seven sermons. By Harry Rimmer. 140 pages. Price, \$1.00.

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