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CONTENTS

	Page
The Pastor and His Sermon. E. J. Friedrich.....	81
Kleine Hesekielstudien. L. Fuerbringer.....	88
Justification, Sanctification, and Stewardship in Their Aims and Relation to Each Other. W. Arndt.....	98
Die Lehren des Novatianismus und des Donatismus. P. E. Kretzmann.....	111
Outlines on the Eisenach Epistle Selections	116
Brief Lenten Outlines	127
Miscellanea	132
Theological Observer. — Kirchlich-Zeitgeschichtliches	137
Book Review. — Literatur	153

Ein Prediger muss nicht allein *wei-*
den, also dass er die Schafe unter-
weise, wie sie rechte Christen sollen
sein, sondern auch daneben den Woel-
fen *wehren*, dass sie die Schafe nicht
angreifen und mit falscher Lehre ver-
fuehren 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

Theologisches Wörterbuch zum Neuen Testament. In Verbindung mit sechs- undbierzig Gelehrten herausgegeben von Gerhard Kittel. Verlag von W. Kohlhammer, Stuttgart. Band III, Lieferung 1 bis 8, S. 1 bis 512. Subskriptionspreis der Lieferung: RM. 2.90.

Dieses große Wörterbuch, dessen zweiten Band wir in dieser Zeitschrift (VI, 951) unsern Lesern zur Kenntnis gebracht haben, schreitet rüstig voran, und wir machen, da nun schon acht Lieferungen vom dritten Bande vorliegen, wieder einmal darauf aufmerksam. Es ist wirklich ein einzigartiges, umfassendes Werk, und manche der Hauptartikel sind fast Monographien. Noch nie ist in einem Wörterbuch so viel Material zusammengetragen worden, aber der Besitzer und Leser darf auch nie den ganz modernen Standpunkt dieses Werkes außer acht lassen. Es kommt sehr viel darauf an, wer der Verfasser eines Artikels ist. Ist er mehr konservativ gerichtet, so wird man seine Ausführungen mit viel Zustimmung lesen; ist er stark religionsgeschichtlich gerichtet, so wird man gar viele Fragezeichen zu machen haben. Wir nennen einige der Hauptartikel. *Θάνατος* und seine Wortgruppe umfaßt Seite 7 bis 25. Der Verfasser ist Vultmann, ein bekannter Religionsgeschichtler. So wundern wir uns nicht über den Satz (S. 14): „Wohl kann das Woher und Warum des Todes *mythologisch* verstanden werden, indem der Tod als dämonische Person aufgefaßt wird (1 Kor. 15, 26; Apok. 6, 8; 20, 13 f.) oder wenn als Herr des Todes der Teufel bezeichnet wird (Hebr. 2, 14).“ Die wichtige Wortgruppe *δέλω* wird auf zwanzig Seiten behandelt. Namentlich ist der Artikel *θεός*, an dem vier Gelehrte gearbeitet haben, ganz umfassend (S. 65 bis 123); aber da finden sich nun auch Sätze wie diese, daß Moses der Stifter „des Jahweglaubens“ ist, daß „die sogenannte jahwistische Überlieferung . . . die unterscheidenden Merkmale der vor dem Jahwedienst herrschenden älteren Gotteserkenntnis durch Einfügung des Namens Jahwe in die Darstellung oder durch Tilgung ursprünglicher Ausdrucksformen zu verwischen bemüht ist“ (S. 80) — bekannte Behauptungen der modernen höheren Kritik. Ebenso ist der Artikel über die Wortgruppe *ιερός* eine ganze Abhandlung (S. 221 bis 284). Wie da zum Beispiel der Begriff des Hohenpriesters behandelt wird, zeigen folgende in Abschnitte zerlegte und weiter ausgeführte Gedankenreihen: „Christus, der erhabene Hohenpriester. 1. Die Solidarität mit der Menschheit. 2. Das Werden des ewigen Hohenpriesters geschieht durch Bewährung der Sohnschaft. 3. Der sündlose Hohenpriester. 4. Der Gegensatz zum sarkistischen Opfer. 5. Der Hohenpriester Christus bahnt den Zugang zum Throne, zur vollen Gottesgegenwart“ (S. 279—282). Sehr wichtige Artikel sind auch *Ἰησοῦς* und die Wortgruppe *ἰλάσσομαι*, versöhnen. Dabei sagt der Bearbeiter des alttestamentlichen Begriffs, Prof. Herrmann in Münster, zum Schluß seiner Ausführung: „Daß der Gedanke einer Substitution . . . vorhanden gewesen ist, sollte . . . nicht geleugnet werden“ (S. 311). Aber je weiter das Werk fortschreitet und je länger wir es gebrauchen, desto stärker müssen wir auch betonen, was wir schon wiederholt gesagt haben, und den Besitzern einschärfen, daß dieses Wörterbuch weit hinausgeht über ein Wörterbuch und über alle bisher erschienenen Wörterbücher zum Neuen Testament. Es bringt nicht nur die Sprachwissenschaft zur Darstellung — die eigentliche Aufgabe eines Wörterbuchs —, sondern, und zwar ganz intensiv, die vergleichende Religionswissenschaft, und zwar nicht vom festen biblischen Stand-

punkt, von der Tatsache der göttlichen Offenbarung aus, sondern vom Standpunkt der Entwicklung der religiösen Vorstellungen der verschiedenen Religionen aus. Auf Grund der vergleichenden Sprach- und Religionswissenschaft entsteht hier eine neue „biblische Theologie“, und darum muß das Werk, dessen Wert wir sonst anerkennen, doch auch mit großer Vorsicht gebraucht werden.

K. F ü r b r i n g e r

The Gospel Selections of the Ancient Church. An exegetico-homiletic treatment by R. C. H. Lenski. A series of Gospel texts for the entire church-year. Lutheran Book Concern, Columbus, O. 1,003 pages, 6×9½. Price, \$4.50. Order from Concordia Publishing House, St. Louis, Mo.

The readers of this journal are aware that the author of this book is no longer with us, having been summoned to his eternal rest last summer. Since reviews of Dr. Lenski's books have appeared on these pages quite frequently of late, it is not necessary to say much about his workmanship. It will almost suffice to remark that the volume here announced shares the characteristics and excellences of its predecessors. I have to mention, however, that no one should fail to note the very considerable size of the book, which will help to convince him that its price is not exorbitant. Next it ought to be emphasized that the work is eminently practical, presenting not only exegetical discussions on the old Gospel-lessons, loved by our people and the favorite pulpit texts of our clergy, but appending in each case to the exegetical section a division called Homiletical Aid, where some hints on the handling of the text in sermons and brief outlines are submitted. Nor should this review fail to mention that the work opens with a general introduction, in which valuable information is furnished on the Christian church-year and the use of the old pericopes by our preachers is explained and defended.

All who have read Dr. Lenski's books know that his constant aim is faithfully to present Scripture-teaching as set forth in the Lutheran Confessions and to exalt Christ. It is chiefly for this reason that conservative Lutherans can be happy to see his books used extensively by Lutheran pastors. Here and there an exposition appears which is not tenable. The study of Matt. 22, 1—14 (20th Sunday after Trinity) has been justly criticized by Prof. J. P. Meyer in the *Theologische Quartalschrift* for October, 1936, p. 293 f. It is impossible to argue the question here, which has to do with the relation between election and faith. I merely wish to say that whatever may be taught on election in other passages of the Scriptures, this pericope does not state or imply that faith comes first and election follows. It merely warns that hearing the Gospel outwardly is not a proof that one is an elect of God and that there are far more who have a mere outward contact with the Word than those who belong to the chosen children of the Lord. W. ARNDT

Glimpses of Paul. By George M. Strombeck. Christian Service Press, Moline, Ill. 88 pages, 5×7½. Price, 25 cts., postpaid. Order through Concordia Publishing House, St. Louis, Mo.

This little book consists of sixteen articles which originally were published in the *Sunday-school Times* and the *Evangelical Beacon*. The intention was not to furnish a complete biography of Paul, but, as the

title indicates, to describe particular aspects, or phases, of his extraordinary career. After an introductory chapter of a general nature, having the caption "Paul the Man and Superman," we have chapters with such headings as "A Young Man Named Saul," "Damascus," "Arabia." The author writes with warmth and eloquence and, where opportunity offers, introduces practical applications. I did not meet any statement to which I should have to object on doctrinal grounds. Here and there I questioned the author's exegetical conclusions. The statement (p. 43) which refers thus to the visit of Paul and Barnabas in Jerusalem at the time of the apostolic council, "This time it was not with a gift, but to inquire if it were necessary for Gentiles to submit to the Law of Moses to be saved," I consider incorrect. It was not to receive instruction, but to restore harmony in the Church that these two great leaders went to Jerusalem. Similarly, when it is held that Paul, after his clash with Barnabas, began the second missionary journey without the Spirit's guidance (p. 45), I believe that an unwarranted interpretation is put on the narrative. Disregarding a few passages of this sort, I can heartily recommend the book and believe that especially Sunday-school teachers will read it with delight and profit.

W. ARNDT

The Church of Christ and the Problems of the Day. By Karl Heim, D. D., Ph. D., professor of theology in the University of Tuebingen, Germany. Charles Scribner's Sons, New York. 172 pages, 7½×5¾. Price, \$1.75.

K. Heim (Lutheran, "positive"), "the most popular professor today, as Tholuck was in his day," delivered these seven lectures (Rationalization: Its Power and Limits; the New "German Faith"; Luther and the Problems of To-day; The Reality of Sin and the Reality of Atonement; Christ, His Church, and the World; The Power of Prayer; "I Am the Resurrection and the Life") at Union Theological Seminary, Richmond, Va., in 1935. The one great problem facing the world, "which also caused Luther so much trouble, is this: If, at death, I must appear alone before the face of God, burdened with the guilt of my past, how shall I obtain the grace of God?" (P. 81.) Reason cannot give the answer. Reason cannot solve even the minor problems confronting the world. It has "not yet succeeded in finding some way of extirpating unemployment." (P. 7.) And so with regard to any real difficulty enmeshing the world: "Human reason, in its attempt to become master of reality, has reached a limit which it cannot pass." (P. 7.) Nor can the "German Faith" solve our problems, not the minor ones nor the one great problem. Both forms of this "racial religion," the primitive form represented by E. Bergmann and the sublimated form represented by W. Hauer, deny the enormity and reality of sin. Together with idealism (Fichte, etc.) and mysticism this view of man and life does not even *face* the problem. All these philosophies preach "faith in the goodness, nobility, strength, and heroism in men." (P. 76.) When the Christian Church asks the world to *face* the problem, to realize its need of salvation, it gets no hearing. "Insistence on the reality of sin is the stumbling-block in Christianity." (P. 75.) What the world needs to know is, first, its lost condition and the reality of the atonement. The Church must teach men to say: "We

men can be helped only by a Savior who not merely goes before us as a shining example, but who accomplishes vicariously what we could not do ourselves. We are entirely dependent on His substitutionary work for our eternal salvation" (p. 91), "to learn what Luther taught George Spenlein: 'Dear Brother, learn Christ, and above all as the Crucified One; learn to praise Him, to despair of yourself, and say: Thou, Lord Jesus, art my Righteousness. But I am Thy sin.'" (P. 92.) To bring this message to the world is the chief business of the Church. And living itself on this Gospel, the Church is enabled to serve the world in other respects. "The first service can be described in this way: A Church which lives under the guidance of Christ is the conscience of the nation and people in the midst of which it lives. . . . The second service of the Church, which any man in the world can feel, is that the Church is not only the conscience of the people, but also a helping power, a good Samaritan, who heals the wounds which arise out of the present battle of life." (P. 122 f.) The Church needs the almighty power of God to accomplish its great work and needs to lay hold of this power in prayer. "If we are to rediscover inner strength for the battle of life, we must first of all rebuild the ruined altar of morning and evening prayer." "The quarter of an hour in which we are alone with God every morning is more important than the whole remainder of the day." (Pp. 147. 151.) And the divine power for which the Christian people pray comes to them through the Gospel of the resurrection of Jesus, of the resurrection of the body, and of eternal life.

This is good Scriptural teaching. Unfortunately some statements are made which go against Scripture. We could wish that the last two pages (95. 96) of the fine chapter on "The Reality of Sin and Atonement" had not been written. After making the statement "I can be helped only by the imputed righteousness of Christ (*aliena iustitia Christi*), of which Luther speaks, writing in 1516 to the troubled monk George Spenlein" (see above), Dr. Heim says: "It is a striking fact that neither Paul nor John has set up a detailed theory, either a theory of sacrifice or a detailed doctrine of the vicarious punishment or of ransom. They did not find the decisive matter in the reconciliation here." We are wondering whether this amounts to a denial of the previous statement regarding the imputation of Christ's righteousness to the sinner and of similar statements: "The holy Son of God was lifted up on the cross and there suffered death in my stead" (p. 93)? Just what does the author mean when he says on p. 95: "None of these passages [Rom. 8, 32; John 3, 16] speak in detail of what Christ did on earth in order to accomplish our reconciliation, but preeminently of what happened previously in the heart of God. God offers an innermost sacrifice"? Was or was not Christ's work "substitutionary" (p. 91)? — "The essence of Christianity does not lie . . . in a system of doctrine, but in a Person." (P. 99.) "Jesus let it be understood repeatedly from His words and actions that everything depends not on the acceptance of the truth of particular propositions or the appropriation of a definite view of life, but on an attitude to His Person." (P. 114.) This is a false contrast. Surely everything depends on our attitude to this Person; but no one can take the right attitude unless he

knows what this Person did for him and offers him in the Gospel, he *must* hear and accept the *doctrine* of Christ. — The fine chapter on "The Power of Prayer" is marred by philosophical and scientific speculations: "Prayer not only recollects and concentrates the inner man, but also exercises the strongest of influences on the outside world, even if we do not yet have a scientific understanding of the effect of spirit on the physical world." "It was obvious that there must be a kind of wireless telegraphy between a praying soul and the person for whom it makes intercession." (P. 136 f.) — The following statement is not true: There is in modern youth the desire "to surrender themselves body and soul to a power which will lift them out of the pitiful comforts and the trivialities of every day and will ask the sacrifice of their existence. All men, even the skeptic and the secularist, who can no longer believe in a world beyond, long fundamentally not for the pleasures of life nor for security. They all yearn for a holy passion which they can allow to dominate them." (P. 134.) — Dr. Heim is looking for a "millennium" to set in before the final coming of Christ "in which peace reigns (Is. 2, 4)," "when a new order shall descend from God," when Christ "shall be the life of the whole of humanity." (Pp. 19. 72. 132.)

TH. ENGELDER

The Menace of Modernism. By Merrill T. MacPherson, president of the Philadelphia Fundamentalists and pastor of the Central North Broad Street Presbyterian Church, Philadelphia, Pa. Zondervan Publishing House, Grand Rapids, Mich. 31 pages. Price, 20 cts.

This brochure offers an eloquent address by an outstanding Fundamentalist, delivered at the Founder's Week Conference of the Moody Bible Institute at Chicago. A "special word of introduction" is supplied by Chas. E. Trumbull, editor of the *Sunday-school Times*. Here is a clear, thorough, and most effective arraignment of Modernism, with much valuable material to pastors wishing to speak on the subject before their church societies. The writer champions the peculiar views of most Fundamentalists on Sunday protection by law, prohibition, etc.

J. T. MUELLER

The Church and the Churches. By Prof. Karl Barth of the University of Basel, Switzerland. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 92 pages, 4½ × 6¾. Price, 75 cts.

This book offers an attempt on the part of the well-known proponent of the "dialectical theology" to solve the problem of disunion among the various churches of the Christian religion. One may welcome every effort of this kind, especially if it comes from such a well-known authority as Professor Barth. It is somewhat unfortunate that the attempt lacks Biblical clarity and cohesion. The reviewer was not able to follow the distinction between the *una sancta* and the so-called visible churches, as set forth by Barth. His argumentation finds its climax in the paragraphs connected with the question "What are the essential conditions in which it would be possible to share in such a genuine effort of union towards a living Church?" His answer is fourfold: 1. Such a step should in no circumstances be an act of confessional weakness. 2. No secular

motive . . . should be allowed to prompt a church to surrender its individuality. 3. Such a surrender must not imply the abandonment, in one iota, of anything which a Church believes it necessary to assert in a certain way and not otherwise. 4. Only one thing must be abandoned, namely, a failure in obedience to Christ. If by this last point the author means an unequivocal obedience to the inerrant Word of God, then we may consider that a basis of agreement is not beyond hope. But as long as he can still write: "It is unthinkable that, whichever way one looks and listens, one should hear people saying, in quiet or vehement tones, with kindly understatement or undisguised sternness, 'You have a different spirit of ours,'" this seems to imply a direct disagreement with Luther concerning his stand at Marburg and a consequent disavowal of an unequivocal acceptance of the Word alone. If that is Barth's stand, we cannot follow him.

P. E. KRETZMANN

Paul Gerhardt, der Sanger fruhlichen Glaubens. Von D. Karl Hesselbacher. Mit 19 Abbildungen. Gustav Schloßmanns Verlagsbuchhandlung (Gustav Fied), Leipzig und Hamburg. 208 Seiten 5½ × 8¼. Preis, kartoniert: RM. 3.60; gebunden: RM. 4.

Das Lesen dieses Buches war eine rechte Herzerquickung, zumal da die ganze Anlage dieser Biographie sich nach dem Untertitel „Der Sanger fruhlichen Glaubens“ richtet. Denn der Verfasser hat es meisterhaft verstanden, in seiner sympathischen Schilderung des Lebens Gerhardts die Lieder des gottbegnadeten Sangers mit hineinzuflchten. Uber siebzig von den Liedern Gerhardts sind so zur Verwendung gekommen. Auch die Schilderung des Charakters Gerhardts ist innig und anmutig, so da der Leser ein gutes und genugendes Bild von dem Assaph der lutherischen Kirche gewinnt. Allerdings hat der Verfasser des Buches augenscheinlich nicht das volle Verstandnis fur die Festigkeit Gerhardts in dem bekannten Streit zwischen dem Groen Kurfursten und den lutherischen Predigern Berlins. Aber dies tritt nur an wenigen Stellen zutage. Die neunzehn Abbildungen erhohen den Wert des Buches um ein bedeutendes. Das Buch ist nicht nur fur den Theologen von groem Wert, sondern auch fur solche Gemeindeglieder, die noch die deutsche Sprache wertschatzen und sonderlich auch die geistliche Dichtung der lutherischen Kirche liebhaben.

P. E. Kretzmann

Biography of Dr. Friedrich Bente. By Josephine Bente. Concordia Publishing House, St. Louis, Mo. 1936. 112 pages. Cloth. Dr. Bente's signature in gold on the front cover. Price, 75 cts.

While there is probably no great historical value in these reminiscences, to us whose teacher Dr. Bente was these words penned by a loving hand are interesting, and we appreciate them. They recall another, a more intimate, side of the man whom we knew as one of our keenest theologians and most interesting instructors. Particularly do the "Gleanings" at the end of the little volume call to mind Dr. Bente's remarkable ability of giving definitions in brief, concise, striking form, of presenting his thoughts in epigrammatic sentences. "Duty well done, that is success." "Let your light shine — but not on yourself." "If failure comes, may it find our sword broken at the hilt!" Whoever knew the man will enjoy reading the book.

THEO. HOYER

Mothers and Their Sons. A Series of Twelve Sermons. Edited by Rev. J. Harold Gwynne. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.00.

Each of these sermons is by a different pastor. In succession they treat the following mothers: the mother of Cain and Abel, of Jacob and Esau, of Moses, of Samson, of Samuel, of Solomon, of John the Baptist, of Jesus, of James and John, of James and Joses, of Mark, of Timothy. Those who are well able to distinguish between chaff and wheat, between gold, silver, and precious stones and wood, hay, and stubble will find many gems in this book, much that may be used when preaching upon bringing up children in the nurture and admonition of the Lord. But these things must be found and must be carefully selected; for interwoven with them there is much that is worthless, and some things are even harmful. The editor, Rev. Gwynne, for instance, writing concerning Eve's fall into sin, speaks of Eve's *nature as being too trustful*. He deals with this fall as if we ought rather to pity Eve than to condemn her; however, we dare never to forget that all sinners are to be pitied, but they must also be condemned. There is an insoluble mystery connected with the fall of man; but we never dare speak of it as if man had been created weak or as if his sin were in any wise to be excused. — The preacher who writes concerning Rebekah tells us that Esau married Canaanite women "in order to spite his parents." In the Scripture there is no warrant for such a statement. Esau married Canaanite women, and these women were a grief of mind to his parents; but we are not told that he had married them in order to spite them. All that we read of Esau leads us to believe that he married these women without considering his parents' wishes. He neither tried to spite his parents, nor did he try to please them. Later on he married also women of Semitic extraction, and there we read: "Esau, seeing that the daughters of Canaan pleased not Isaac, his father, then went Esau unto Ishmael, and took unto the wives which he had Mahalath, the daughter of Ishmael, Abraham's son," Gen. 28, 8, 9. Another fault that we find with these sermons is their excessive use of superlatives and exaggeration, and there is a mixture of somewhat unreliable experience with the words of Revelation. But, after all, the preacher who knows how to make his selections may find material, anecdotes, and terse quotations which may stimulate thought and, in the proper setting, may even be used in a sermon. The very selection of texts which we find here is helpful. M. S. SOMMER

Proceedings of the Ninth Convention of the Northern Nebraska District of the Synod of Missouri, Ohio, and Other States. Held at Columbus, Nebraska, August 17--21, 1936. 60 pages, 6×9. Price, 15 cts., postpaid. Order from Rev. G. W. Lobeck, Scribner, Nebr.

This report, arranged in the customary manner, offers a digest of the English doctrinal paper delivered by Dean J. H. C. Fritz, his topic being "The Real and Final Purpose of the Christian's Life in This World," and a somewhat more comprehensive German essay, by Pastor W. E. Harms, on *Gleichgültigkeit in Lehre und Praxis mit besonderer An-*

wendung auf unsere heutigen Gemeindeverhältnisse. Both papers contain very important points, which pastors should bring to the attention of their members time and again, especially in these days of indifference.

P. E. KRETZMANN

Lutheran Annual, 1937. — *Amerikanischer Kalender für deutsche Lutheraner auf das Jahr 1937.* Concordia Publishing House, St. Louis, Mo. Price, 15 cts. each.

The two old annuals that most of us have used for many years and that are indispensable for pastors and all active members of the Church. Old and yet new. One part of the annuals we do not want changed: the usual calendar pages and the lists of pastors, teachers, and officials of the Synodical Conference, brought up to date, one alphabetical, the other arranged according to States and post-offices; a list of seminaries, colleges, and charitable institutions; a list of religious periodicals published within the Synodical Conference. Besides this, however, each of the two annuals contains a selection of Bible-readings for each day in the year on two pages; Dr. Kieffer's statistics of all religious bodies in the United States; a special statistical table of the Lutheran bodies in the United States; and the latest figures on the synods forming the Synodical Conference and affiliated bodies; then eighteen pages of reading-matter, different in the two editions, well selected, instructive, edifying. No Lutheran home should be without one or both of them.

THEO. HOYER

Fourth Bulletin of Distinctive Choral Music Selected for the Choral Union. Issued by the Walther League, Chicago, Ill.

It is a pleasure to call the attention of pastors, teachers, and other leaders in young people's work to this pamphlet of 35 pages, which, after a few introductory chapters, presents the selections for the 1937 International Mass Concert as well as suggestions for the various seasons of the church-year. If the Lutheran Church desires to keep her heritage of song, she will have to follow programs such as that offered by the Walther League, which has certainly shown its value during the last years.

P. E. KRETZMANN.

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