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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 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.

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ARCHIVES

Book Review. — Literatur.

Altchristliche Städte und Landschaften. III. Antiocheia. Von D. Dr. Viktor Schulze, Professor an der Universität Greifswald. Mit 95 Abbildungen. Druck und Verlag von C. Bertelsmann in Gütersloh. 1930. XIV und 378 Seiten 6×9, in Leinwand mit Goldtitel gebunden. Preis: M. 20.

Der Verfasser gilt als eine der ersten, wenn nicht die erste, Autorität auf dem Gebiet der altchristlichen Archäologie und Topographie. Wir haben schon einen Band seines umfassenden Werkes über „Altchristliche Städte und Landschaften“, der Kleinasien behandelte, vor einigen Jahren in „Lehre und Wehre“ besprochen, und nun hat er einen neuen, prächtigen Band erscheinen lassen über Antiochien in Syrien. Unter den Großstädten des Ostens beanspruchte Antiocheia eine besondere Bedeutung, wie jeder weiß, der sich mit der Weltgeschichte der damaligen Zeit, mit der Hellenisierung der im syrischen Reich beschlossenen Fremdvölker und dem griechischen Geistesleben beschäftigt hat. Und in diesen Boden tritt schon früh das Christentum ein. Ein wichtiger Teil seiner ältesten Geschichte bewegt sich in Antiochien, wie Apost. 12, 19 ff.; Kap. 13—15; Gal. 2, 11 ff. zeigen. Diese Großstadt war ja auch der Ort, wo die Gläubigen zuerst Christen genannt wurden, Apost. 12, 26. Und dieses wichtige und interessante Gebiet stellt nun Schulze dar. Der erste Teil des Werkes behandelt das Königreich Syrien, der zweite die römische Provinz Syrien, der dritte die inneren Zustände, der vierte die Kirche und der fünfte das Ende. Besonders interessiert uns natürlich der vierte Teil, wo in einzelnen Kapiteln unter anderm dargestellt werden der geistliche Kreis, die kirchliche Wohlfahrtspflege, die neue Humanität, die theologische Wissenschaft, die kirchliche Kunst, der Untergang des Heidentums usw. Das Buch ist darum ebenso wertvoll für den Eregeten und Archäologen wie für den Historiker. In dem Kapitel über die theologische Wissenschaft werden zum Beispiel folgende Punkte und Personen behandelt: theologische Unterrichtsanstalten, Vertreter der theologischen Wissenschaft: Lukianos, Dorotheos, Antiochenische Schule, Diodoros, Theodoros, Polychronios, Chrysostomos, Theodoretos, Hieronymus. Jeder Theolog hat sich schon irgenwie mit dem 1 Tim. 5 ausführlich beschriebenen Witweninstitut befaßt. Schulze zeigt recht deutlich, weshalb dieses Institut in der Kirche fallengelassen wurde. Er schreibt: „Im Stande der Witwen herrschten zur Zeit des Chrysostomos“ (also im vierten Jahrhundert) „üble Zustände. Die Mehrzahl waren alte, giftige Schelterninnen; sie klagen, fordern, schimpfen, wo sie ihre Wünsche nicht erfüllt finden. Keine gönnt der andern etwas. Bei der Aufnahme wird oft leichtfertig verfahren. Auf diese Weise gelingt es Diebinnen und Betrügerinnen, Eingang zu finden. Es fehlte auch nicht an solchen, die zu Ehemännern ein Verhältnis unterhielten und in das Familienleben zerstörend eindrangen. Denn neben alten befanden sich auch junge Witwen in diesem Kreise, die noch verführerische Reize besaßen. Sie trieben sich bettelnd und schwagend auf dem Markte umher und schändeten den Namen Christi. Die Mahnung, daß jüngere Frauen in den Stand der Witwen nicht aufgenommen werden sollten, scheiterte an der Wirklichkeit, da gerechterweise doch immer nur von Fall zu Fall entschieden werden konnte. Die Kirche selbst hatte von ihrem asketischen Lebensideal aus ein Interesse daran, die zweite Ehe möglichst zu hindern, was aber erfolgreich nur geschehen konnte, wenn sie die in dieser Gefahr stehenden Witwen aus dem Weltleben herausnahm und dem unter ihrer Aufsicht stehenden ‚Stande‘ einordnete.“

(S. 239 f.) Und solche und andere Ausführungen werden aus den Schriften der betreffenden Zeit, wie hier aus Chrysostomos' „Vom Priestertum“ und den sogenannten „Apostolischen Konstitutionen“ belegt. Und zu der Schilderung kommt nun noch reiches, prächtiger Bilderschmuck. Das ganze Werk ist auf Glanzpapier gedruckt, so daß sich die Illustrationen gut abheben, und wenn man dann auf Seite 252 f. die Kelche, die Silberkannen, die eucharistischen Gegenstände, die Buchbedeckel usw. betrachtet, so gewinnt man wirklich eine Vorstellung von dem damaligen Leben und der damaligen Zeit im alten Antiochien.

L. FÜRBRINGER.

Familiar Talks with Students of the Greek New Testament. By Prof. Jacob Van der Meulen, A. M., D. D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 144 pages, 5½×8. Price, \$2.00.

We have found this a very interesting book. Its general scope and plan reminds one of Robertson, *The Minister and His Greek New Testament*, although the contents are altogether different. The author offers eighteen “familiar talks” on the language, the manuscripts, the translations, and the canon of the New Testament. In a fascinating manner he shows that the dry rules of grammar serve to bring out the very life of the text, help us to grasp its full meaning, and throw an interesting and novel light on many familiar passages. To acquaint our readers with the style of the author, we quote a few paragraphs from chapter VI, “The Greek Tenses,” p. 48 ff.: “May I suggest here an illustration that has been very helpful to me in the appreciation of the peculiar significance of each of these tenses? It is taken from the field of photography. The imperfect tense is the ‘time exposure.’ The picture was being taken. The lens was still open. Think of a moving picture, and the idea is quite up to date.—The aorist is the ‘snap-shot.’ The picture was taken. The lens snapped, and all was over. There was no progressive action. The whole thing was the work of a moment.—The perfect is the ‘proof,’ or the developed picture. We see nothing of the action, but here is the evidence that something has taken place. Here is the effect of the action continuing still.” As an example the author quotes Matt. 9, 2: “They were bringing him to Jesus,” this imperfect including the detailed description of Mark 2, 1—4. Then he shows how the meaning of the verb would change, had Matthew employed either the aorist or the perfect. Another interesting chapter treats the question, Did Jesus speak Greek? We enjoyed reading the book.

TH. LAETSCH.

Beliefs That Matter. A Theology for Laymen. By William Adams Brown, Ph. D., D. D. Charles Scribner's Sons, New York, N. Y. 1928. 333 pages, 8×5½. Price, \$2.75.

“No man putteth a piece of a new garment upon an old. If otherwise, . . . the piece that was taken out of the new agreeth not with the old.” You cannot make the teachings of infidelity and the teachings of the Bible agree. The resultant theology makes no sense. The theology of plain infidelity—Jesus was a mere man, and the Bible is wrong in teaching otherwise—at least makes sense. But the theology of moderate Liberalism, which would retain the Biblical terms, but give them the rationalistic meaning, does not even make sense. It puts too much of a strain on the intelligence of the layman (and of the theologian). No

intelligent layman will believe that the Bible means what Dr. Brown's book would make it mean. The Bible states plainly that Jesus is true God. Dr. Brown sews this rag on the good garment: "The fact that Jesus is the supreme self-manifestation of God, revealing God's purpose for humanity through the expression of His character in terms of human life, is expressed in the doctrine of the deity of Christ. . . . When we say that Jesus is God incarnate, it is our way of reminding ourselves that, in Jesus, God is teaching us by example. Bible and Church may tell us in words so plain as to admit of no mistake what we must do to be saved. But if there had been no Jesus, the telling would not have sufficed. We must see the ideal life realized in the person of one who has lived it" (p. 106). "When we affirm our faith in the deity of Christ, we mean, 1) that Jesus helps us to understand more clearly than we could have done in any other way what God is like, and 2) that He helps to make real to us, as could be done in no other way, what God is doing" (p. 113). "When we say that we believe in the deity of Christ, we do not mean that God is in Jesus quantitatively, as one can put jewels in a box, but that He is in Him qualitatively, as the sun's light is in the sun's rays" (p. 115). The intelligent layman will refuse to accept the Biblical statement that Jesus is God as meaning that Jesus was in some way *like* God. What becomes of the doctrine of the atonement after Dr. Brown has patched it? "Of man, too, it is true that atonement is primarily not something done for him from without, but something that happens within him" (p. 135). "The obedience of Christ on Calvary is not intended to be a substitute for our obedience, but to help make it possible" (p. 137). Dr. Brown is ready to accept Professor Machen's fine statement (*Christianity and Liberalism*, pp. 126—128): "When we come to see that it was no mere man who suffered on Calvary, but the Lord of Glory, then we shall be willing to say that one drop of the precious blood of Jesus is of more value, for our own salvation and for the hope of society, than all the rivers of blood that have flowed upon the battle-fields of history." But the intelligent layman is asked to find this sense in it: "Unless Christ's suffering on Calvary was more than a mere example of human heroism, unless it was the revelation in human form of some deep principle inwrought into the nature of things, unless in this whole matter of redemption through suffering God Himself is concerned, what hope is there of any future for civilization?" (p. 141.) But what atonement really means is stated thus: "So we would add to Professor Machen's three hymns a fourth, which is necessary to bring out the Christian doctrine of atonement in its completeness: 'Must Jesus bear the cross alone And all the world go free? No, there's a cross for every one, And there's a cross for me.'" (See also the statement quoted above from page 106.) "Jesus saves us" means: We save ourselves, — that is, if we are in need of salvation. "As long as man is a religious being, hearing in the warnings of conscience the voice of One greater than himself, he will experience the fact of sin, *if not in himself, at least in others*, and be compelled to deal with it" (p. 129). Dr. Brown found common ground with a Mohammedan for the discussion of the doctrine of the Trinity. "That same evening I chanced to find myself alone with the Mohammedan. It was suggested that the truth for which the doctrine of the

Trinity stands was not a recondite mystery concerning the nature of God in Himself, but the summary of certain facts of which we have first-hand evidence in experience; namely, the fact that the Supreme Being whom Mohammedans and Christians alike recognize as Creator has given us, in the person of Jesus, whom Mohammedans as well as Christians revere, our clearest revelation of what He is like; and the further fact that this same God, by His Spirit, imparts to our human spirits intimations regarding the ideal which He wishes us to realize and gives us strength for the life which He wishes us to lead. When we parted, after interchange of thought along these lines, it was with the mutual recognition that, great as were our differences, there was a common ground of religious experience on which we both could meet" (p. 171). It certainly requires superintelligence to follow Dr. Brown. The difficulty involved in the modernistic theory of the Bible is brought out squarely thus: "But if the Bible records such widely different stages of spiritual development, how are we to discriminate between them? How can we tell what part of the Bible is revelation and what is setting?" The layman is bound to ask that question. This is the solution of the difficulty: "There is one very simple and effective way to do this. It is to bring everything the book contains into touch with the central personality in whom its story culminates — the Lord Jesus Christ" (p. 226). That and nothing more. There is no attempt made to show how this test is to be applied. All is left to the subjective judgment of the individual. It is a phrase hiding a void. One more instance regarding the Sacraments: "This experience of discovering God in His handiwork is only one illustration of a principle of wider application — the presence of God in all nature. The special sacraments of the water and the bread are capable of becoming the instruments through which the grace of God is mediated to man only because all nature has sacramental significance or, in other words, is itself the outward and visible sign of an inward and spiritual presence. . . . We need some sign to make real to the senses the spiritual reality in which we believe, the ring to consecrate the marriage bond, the seal to ratify the completed agreement, the flag to typify the spiritual bond which unites us as citizens of our country. So the ritual of baptism reminds us of God's gracious offer of forgiveness, and the bread and wine of His power to remake and renew" (p. 250). — If the layman should refuse to accept the impossible theology of Dr. Brown, Dr. Brown will not quarrel with him. For Dr. Brown is not at all sure of his case. He *does* advocate definite beliefs. He speaks of "the need of definite belief" (p. 10), repudiates "the attempts to justify a creedless religion," states that "the importance of theology consists in the fact that it helps us to define the beliefs which make a difference for life," and gives his book the title it bears. Yet we find such statements as these: "So our doctrines about Jesus Christ are true, not because they present us with final definitions which must be accepted without change as meaning the same thing to all men, but as pointing us to a reality transcending all definition, which each generation must experience for itself" (p. 104). "It is just because the sacrament is capable of so many and such varying meanings that it retains its perennial vitality" (p. 275). Changing truth, changing changelessness! (A future edition of *Beliefs*

That Matter should carry as motto these two statements of the *Christian Century*, the liberal organ: "Modernism is a different way of expressing that which is the continuing element in the Christian Church" [May 14, 1925]. "The Christ of the Fundamentalist is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another" [January 3, 1924.]

TH. ENGELDER.

Humanism. By *William P. King*. Published by the Cokesbury Press, Nashville, Tenn. 298 pages, 5¼×8½. Price, \$2.25.

Humanism, the pagan reaction to materialistic science and the new psychology, has come to stay. Its spirit is well expressed by Alexander Pope: "Know, then, thyself and think not God to scan; The proper study of mankind is man." Also in its modern American form it exalts the merely human, holding that we ought to believe in man rather than God and that the chief end of man is to glorify man. Through it runs a self-sufficiency of humanity to accomplish its own salvation, unaided by any power from above.

In this collection of essays, humanism is traced to its sources in the writings of John Dewey and Dr. E. S. Ames and through the contributions of Lippmann, Dietrich, Crutch to its principal representatives to-day, Prof. Irving Babbitt and Dr. Paul Elmer More.

So much does humanism emphasize the reliance on human effort for improving social conditions that it almost completely eliminates God. "There is almost nothing upon the destruction of which leading humanists seem so determined as any vital belief in God as a superhuman intelligent Being worthy of human faith and fellowship" (p. 55). Prayer in the mouth of a humanist would be addressed as follows, "O Thou Objectification of our highest ideals!" "O Thou Projection of our sublimated libido!" "O Thou Symbol of the highest social values!" "O Thou Personification, Idealization, and Glorification of the world, including humanity!" "O Thou Wish-being!" "O Thou Substantiated Abstraction!" (p. 62). In other words, no humanist will pray, since it is inconceivable that any one should be found saying, "O Thou Integrating Process, hallowed be Thy name." He will not pray, "O Thou Principle of Concretion, forgive our sins" (p. 255).

James Clark Maxwell, in the controversy of the last century, said: "There never was a theory of the universe that did not need a God to make it go." The new humanism is no exception to this law. As far as it is a religion, it is a religion of despair. Mr. Bertrand Russell is quoted as admitting that as for this type of religion there is nothing to look forward to but "the trampling march of unconscious power," "the slow, sure doom" which falls "on him and all his race, . . . pitiless and dark." Quite comparable with this famous utterance of Mr. Russell's is Mr. Joseph Wood Krutch's recent remarkably frank avowal of the despair which seems to him the logical outcome of the life without faith in God (p. 51).

The importance of humanism as a movement in American life is so great that our pastors might well consult this present volume for its chief marks and tendencies. Unfortunately the viewpoint of the contributors is such as to render ineffective even the best philosophical ar-

gument. In seeking to eliminate points of difference in humanism and the Christian religion, one author protests against charging modern Christianity with such doctrines as "that hell is a place of eternal torment for the wicked; that man is inherently evil and a worm of the dust; that there is a necessary antithesis between creation and evolution" (p. 156). Again, Christianity is faulted — not by a humanist, mind you, but by a critic of that movement — for having "offered the compensations of celestial bliss as a palliative for terrestrial misery" (p. 167), so that the situation of these critics of humanism "is described by the epitaph on a Negro's tombstone: 'He fit a good fight, but his razor was dull'" (p. 269). As for the outcome of the present-day conflict between humanism and Christianity, we quote the following from the concluding essay (contributed by the general editor and easily the best essay in the book): "The Irishman was asked if he were not afraid the wind would upset the stone wall he was building. He replied: 'And, faith, it is two feet high and three feet wide; and if it upsets, it will be a foot higher than before.' When you imagine that religious faith has been overturned, it has only been lifted higher" (p. 289).

TH. GRAEBNER.

The Augsburg Confession. A Collection of Sources, with an Historical Introduction. By *M. Reu, D. D.* Wartburg Publishing House, Chicago, Ill. 798 pages, 5¾×8½. Price, \$5.50, net.

It may seem at first glance that this is a volume *post festum*; but this assumption is dispelled as soon as one begins to read the book and to compare the mass of information on sources which has here been made available in English translations of outstanding merit. The author has here brought together all the best material in the form of research which was done for the Augsburg quadricentennial celebration last year. The publishers are right in stating that we have in this book the most complete collection of sources on the Augsburg Confession ever published in the English language. All the pertinent documents concerning the origin and the history of the great Lutheran confession are here offered, even some discovered within the last year. Previous translations of documents were carefully examined and revised for this volume, while others were newly translated by noted scholars, the author freely acknowledging his indebtedness to these men in his introduction. A feature of the historical section of the book is a detailed survey of the history of the Augsburg Confession in the various countries of the world, including the mission-fields. The first part of the book contains the "Historical Introduction," on 258 pages, the notes alone occupying almost 44 pages. The second part of the book presents "A Collection of Sources," on 513 pages, the rest of the book being taken up with two complete indexes. Although the publishers offer an apology on account of the haste with which the work on this book had to be done, due to the amalgamation of publishing houses in the American Lutheran Church, the reviewer found no printer's errors that are really serious. Every Lutheran pastor who desires to have up-to-date, authentic information on the Augsburg Confession should by all means add this volume to his shelf on Symbolics and History of Dogma. It will be a splendid book to place next to Schaff, Curtis, Krauth, Loy, Lindemann, Plitt, Neve, Schmauck, Pieper, Walther, Graebner, and the *Concordia Triglotta*.

P. E. KRETZMANN.

Things New and Old. A Series of Sermons for Sunday Evenings and Other Occasions. By *L. Buchheimer*. Concordia Publishing House, St. Louis, Mo. 225 pages, 6×9. Price, \$1.50.

With the publication of these sermons the esteemed author has provided another helpful volume for his brethren in the ministry. It contains thirteen sermons on the life of Moses, four on the prophet Jonah, eight on the Beatitudes, and seven on the Seven Letters to the Churches of Asia Minor. These sermons measure up to the reputation which the author has established during his long preaching career at Redeemer Church, St. Louis, and by his former contributions to homiletic literature. In the biographical series much valuable material has been compressed within the space of a few pages. The sermons on the Seven Letters will be welcomed for their clear and concise exposition of the texts and for their skilful and heart-searching applications. But in his discourses on the Beatitudes, those exceedingly difficult texts, the author does not seem to have been quite so successful. Especially in the treatment of the second part of the texts there is in several instances a lack of definiteness and exhaustiveness. Notwithstanding, *Things New and Old* is herewith heartily recommended to our clergy; for its contents reveal the author as a thorough Bible student, a conscientious sermonizer, and an experienced pastor, who has attained great skill in employing the fruits of his pastoral experience in the pulpit.

E. J. FRIEDRICH.

Lutherisches Missionsjahrbuch für das Jahr 1931. Herausgegeben im Auftrag der Missionskonferenz in Sachsen durch *W. Gerber*. 44. Jahrgang. *H. G. Wallmann-Verlag*, Leipzig. 153 Seiten 5×7½. Preis: M. 2.50.

Auch dieser Jahrgang des „Lutherischen Missionsjahrbuchs“ enthält eine Anzahl interessanter und anregender Artikel für Missionsarbeit im allgemeinen und für die Tätigkeit der deutschen Missionsgesellschaften im besonderen. Es wird auch eine Übersicht dargeboten über amerikanisch- und skandinavisch-lutherische Missionsarbeit im Jahre 1929. Nach einem Vorwort finden sich folgende Artikel: „Die Herrlichkeit des Herrn“ (D. Marahrens); „Die kulturelle und nationale Bedeutung der Missionierung Germaniens für das deutsche Volk“ (D. Rückert); „Luthertum und Judenfrage“ (P. Lic. Runge); „Karl Mirbt als Missionswissenschaftler“ (P. Lic. Straßer); „Mein Reich ist nicht von dieser Welt“ (Dr. Epplein); „Verdun — zur gegenwärtigen Missionstätigkeit in Indien“ (Pf. Sammisch). In weiteren Artikeln wird dann eine Übersicht über evangelische und lutherische Missionsarbeit geliefert. Wichtig ist die Missionsbibliographie für 1930. Ein Anhang enthält Artikel mehr praktischer Art. Der Gesichtspunkt ist der der deutschen Volkskirche. Es ist gewiß aller Ehren wert, daß die deutschen Christen trotz der trüben finanziellen Lage, in der sie sich befinden, doch darauf bedacht sind, ihre Missionspflicht zu erfüllen.

W. A r n d t.

Eingegangene Bücher.

Die Heilung von Kranken durch Glaubensgebet. Mit Zeugnissen aus der Gegenwart. Von *Christoph Blumhardt*. Volksdienst-Verlag, Leipzig. Preis: Kartoniert, M. 2; gebunden, M. 3.

Weg der Wahrheit. Von *Gerhard Tersteegen*. 334 Seiten. Preis (gebunden): M. 3.50.

Friedrich Bahn, Schwerin in Mecklenburg:

Im Dienst des Heiligen. Sammlung geistlicher Amtsreden. Herausgegeben von Bernhard Gösch. Band 6: Konfirmationsreden. 199 Seiten $5\frac{1}{2} \times 8\frac{3}{4}$. Preis: M. 5. — Band 7: Abendmahlsreden. 143 Seiten $5\frac{1}{2} \times 8\frac{3}{4}$. Preis: M. 3.60.

BOOKS RECEIVED.

Abingdon Press, New York, Cincinnati, Chicago:—

How Lincoln Prayed. By *William J. Johnstone*. 116 pages, $5 \times 7\frac{1}{2}$. Price, \$1.00.

Jesus and Ourselves. By *Leslie D. Weatherhead*. With a questionnaire for group discussion. 284 pages, $5 \times 7\frac{1}{2}$. Price, \$2.00.

The Friendly Light and Other Story Sermons for Children. By *Virginia Greene Milliken*. 118 pages, $5 \times 7\frac{1}{2}$. Price, \$1.00.

The Invisible Christ. By *Ricardo Rojas*. Translator: *Webster E. Browning*. Introduction by *Robert E. Speer*. 336 pages, $5 \times 7\frac{1}{2}$. Price, \$2.50.

Ancient Fires on Modern Altars. By *Adna Wright Leonard*, one of the bishops of the Methodist Episcopal Church. 162 pages, $5 \times 7\frac{1}{2}$. Price, \$1.50.

God in the Slums. By *Hugh Redwood*. Introduction by *Evangeline C. Booth*, Commander, United States Forces of the Salvation Army. Fleming H. Revell Company, New York, Chicago, London, and Edinburgh. 167 pages. Price, \$1.25.

Between Two Worlds. The Romance of Jesus. By *Daniel A. Poling*. Harper and Brothers, New York and London. 229 pages, $5 \times 7\frac{1}{2}$. Price, \$2.00.

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