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CONTENTS

	Page
Die rechte Mitte in der Liturgie und Ordnung des Gottesdienstes. L. Fuerbringer.	257
The Story of the German Bible. P. E. Kretzmann.	265
A Defense of Luther against Edgar A. Mowrer. Theo. Buenger	296
Predigtstudie ueber 2 Tim. 2, 8—13. T. Laetsch	305
Sermons and Outlines.	313
Theological Observer. — Kirchlich-Zeitgeschichtliches.	322
Book Review. — Literatur.	329

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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ARCHIVE

Book Review. — Literatur.

The New Testament in the Light of the Believer's Research. By *P. E. Kretzmann, Ph. D., D. D.*, Professor of New Testament Interpretation, Concordia Seminary, St. Louis, Mo. W. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1934. 112 pages, 5×8. Price, \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

In publishing this contribution to the discussion of questions having to do with the New Testament, our esteemed colleague has made all of us his debtors. We are here introduced to the mature conclusions of a scholar who has given much of his time to the critical questions which every student of the New Testament must face. In addition, important doctrines are touched on. In the first chapter the inspiration of the New Testament is discussed, and the old Biblical doctrine of the inspiration and the inerrancy of the Scriptures is defended. The second chapter speaks of the Freer Manuscripts and the Oxyrhynchus papyri, which have aroused much interest and discussion during the last decades. The third chapter speaks of the Koridethi Manuscript, which is held to be the best witness for the Caesarean readings in the gospels, and, besides, the latest discoveries in Egypt (the Beatty collection) are described. Then there follows a chapter in which the question is investigated, When was Jesus born? and the historical material available is placed before the reader. Chapter five treats of the earliest Christian congregations at Rome and Antioch, throwing the light of the Scriptures and of history on these venerable churches. Chapter six has as its topic the much-discussed question of the chronological sequence of the Pauline letters, and this quite properly in the next chapter is followed by an investigation of what can be ascertained as to "the place and the time of the Captivity Letters of Paul" (Ephesians, Philippians, Colossians, and Philemon). The last chapter of the book has the heading "The Last Twenty-five Years of Peter's Life," in which proof is submitted that Peter actually was in Rome, while at the same time it is pointed out that this does not imply an endorsement of the Roman claims as to a sojourn of Peter in Rome which lasted twenty-five years. This brief survey has shown, we trust, that this little work is remarkably rich and varied in content, and we heartily commend it to all who are interested in the questions and facts touched on. What makes the book so valuable is that not only solid scholarship is aimed at, but that the author throughout accepts the Scriptures as the infallible Word of God, standing on which we can defy the world.

W. ARNDT.

Sermon Outlines on the Cross of Christ. Specially designed for pre-Easter devotional and evangelistic campaigns. By *C. C. Crawford*. 172 pages, 5×7½. Bound in paper. Price, \$1.00. Published by the author.

The author of this book is clearly a Fundamentalist, one who believes in the inspiration of the Bible and in the atonement through the blood of Christ. It is true that there are a few places which should be corrected by the user of the book. The author's presentation is not quite adequate with regard to the humiliation of Christ (p. 45 f.) and with regard to original sin (pp. 16, 105). He finds no intimation of infant church-member-

ship in the apostolic writings (p. 125), and his comparison between the Old Testament and the New is inadequate in many respects (pp. 125—127). He quotes with approval from Brown, *Beliefs that Matter*, although Brown's entire book offers only an emasculated Gospel. There is a slight mistake on page 109, where the author states that the word *malefactor* is derived from two *Greek* words.— But after one has made these corrections, he may well use the rest of the book to the best advantage. It is, on the whole, a fine compilation and arrangement of pertinent material, some of which is indeed a trifle fanciful, but most of which is valuable, also on the doctrinal side. The author makes a splendid statement (p. 80) concerning the falseness of the so-called evolution of religion. On page 83 he correctly states that expressions such as "the religions of mankind" are, technically speaking, misnomers. "Confucianism, Brahmanism, Buddhism, Mohammedanism, etc., are in reality systems of philosophy. Christianity is the only religion, because it is the only system which makes possible reconciliation between creature and Creator." There are splendid sections on the mysteries of Christianity, on the fulfilment of Old Testament predictions regarding the Messiah, but in particular on every phase of reconciliation through the Cross. Any pastor who wants to be stimulated along the lines of Biblical thinking will derive much benefit from this book.

P. E. KRETZMANN.

A History of the Christian Church. By *Lars P. Qualben*. St. Olaf College. Thomas Nelson and Sons, New York. 1933. 590 pages. Price, \$2.50.

This book marks progress in a field in which it was greatly needed. It is "primarily intended as a text-book for college and seminary classes." It will serve its purpose well in high-school, academy, and junior-college classes, possibly not so well in seminaries; a splendid book for reference in young people's societies; very serviceable to the man who has not made a speciality of church history and wants to review and refresh his memory of knowledge acquired in earlier days.— After an introduction, in which the definition, scope, and divisions of church history and the value of a study of church history are set forth, the author speaks on 23 pages of the world into which Christianity came, stressing particularly the organic relation between Christianity and the Old Testament; the formative period of the early Church to 590 A. D., 111 pages; the medieval world, 590 to 1517, 51 pages; the Reformation and Counter-Reformation, 159 pages; Protestant and Catholic thought in the last three centuries, 56 pages. The last third of the book is devoted to the Church in the New World. There are thirty chapters, many of them divided into several sections; each section followed by test questions and special topics for study, and each chapter by a list of books for collateral reading. The author is a Lutheran, and he views history throughout from the standpoint of a Lutheran. Correlation between church and secular history is well presented. It is by far the best book on the market for its purpose. We recommend it highly and have no doubt that a second edition will soon be necessary, in which case some typographical and a very few other errors might be corrected.— The whole make-up of the book is excellent and the price seems very reasonable.

THEO. HOYER.

The New Church and the New Germany. A Study of Church and State. By *Charles S. Macfarland*. The Macmillan Company. New York. 1934. 209 pages, 5½×8. Price, \$2.25. Order through Concordia Publishing House, St. Louis, Mo.

This fairly accurate description of the conditions obtaining in the Church in Germany owing to the existing relation of Church and State and of the recent momentous events marking the struggle between the powers of the State and the protesting parties, more particularly between the "German Christians" and the "New Reformation Movement" groups, is based not so much on the accounts appearing in the press as on the author's long acquaintance with German men and affairs and recent personal observation. It covers the political background; the German churches before the organization of the German Church Federation; the German Church Federation, how constituted; the new Evangelical Church of Germany; the Free Churches under the Third Reich; the Jewish problem and the Aryan legislation; the Roman Catholic Concordat; the conflicting parties — the "German Christians," the "New Reformation Movement," Karl Barth and his followers; non-Christian Teutonic cults and bodies; the Youth Movement. There are four appendices: the Constitution of the Evangelical Church of Germany, the Marburg Statement on the Aryan Paragraph, an abstract of the Statements of the Erlangen Faculty, and the Roman Catholic Concordat. The main issue at present, the relation between Church and State, receives full treatment. It is summarized in the statements: "The New Reformation Movement and the 'Gospel and Church' parties (two groups not entirely identical) feel that the 'German Christians' are disposed to tie Church and State together as closely as possible, while they themselves insist on a 'free Church within the State.'" And: "We may look for a revived conflict on this vital issue between Church and State." In this connection this statement is of interest: "It is difficult to estimate the relative strength of the two groups. A responsible official of the German Church estimated in October that of approximately 20,000 pastors there appeared to be 2,500 or more in each group, the other 15,000 not having alined themselves definitely enough to be designated as belonging to either camp." Naturally, Dr. Macfarland, General Secretary Emeritus of the Federal Council, cannot evaluate one of the tragic developments of the present crisis: the ease and complacency with which the thirty-four German Evangelical *Landeskirchen*, classified as Lutheran, Reformed, or "United," entered the German Church Federation of 1922, thus establishing "a closer union of Protestantism" (p. 21), and then took the next step, forming the new Evangelical Church, pronouncedly a unionistic Church. And in this connection Dr. Macfarland, most guilelessly, tells the Lutheran bodies involved what we have been telling them for many years: "In this union of the Lutheran and Reformed churches each retains its own confession. In the several states of the Reich there are similar unions, and indeed there were even such, at least to some extent, before the present national union." (P. 41.) While we deplore the lack of confessionalism among the German pastors and churches, we certainly admire the firmness and Christian heroism many of them are showing in their stand against the aggression of the caeseropapistical groups. We agree, in a mea-

sure, with the concluding paragraphs of the book: "The profoundest sensation has been that of admiration for the great body of the German pastors — among them not a few originally highly motivated 'German Christians' — who have withstood the mighty sweep of material force with spiritual power. They, too, had assented to, or were compliant with, or accepted with toleration, a human domination of all else, which is perhaps the most consummate in history. But they would not and will not yield the Christian Church, Gospel, and ministry to human monarchy or monarch. . . . They have revealed a courage in a moment of seeming utter defeat which will command the admiration and respect of the entire Christian world." — The survey is brought up to the second reorganization of the Church in late December. What has developed since then and is bound to develop in the near future will necessitate some supplementary volumes.

TH. ENGELDER.

Quellen zur Geschichte des kirchlichen Unterrichts in der evangelischen Kirche Deutschlands. Von D. J o h a n n M i c h a e l R e u. Erster Teil: Quellen zur Geschichte des Katechismusunterrichts. III. Ost-, Nord- und Westdeutsche Katechismen. 1. Abteilung: Historisch-bibliographische Einleitung. Zweite Hälfte. Zweite Lieferung. Verlag von C. Bertelsmann, Gütersloh. 1933. 358 Seiten 6½×9¼. Preis: M. 18, kartoniert.

Dies ist wiederum eine Abteilung des trefflichen Quellenwerks des gelehrten Verfassers. Gewöhnlich sind Quellenwerke als trockene Werke verschrien, die höchstens für den Spezialisten Wert haben. Das mag bei manchen solchen Werken der Fall sein, trifft aber ganz gewiß nicht in bezug auf das gegenwärtige Werk zu. Der Verfasser versteht es, durch seine eingestreuten Bemerkungen und seine wohl-gewählten Zitate uns ein lebendiges Bild der damaligen Verhältnisse zu entwerfen. Wie genau wird man z. B. mit dem kirchlichen Leben in den Lüneburger Gemeinden bekannt, wenn man liest, was der Verfasser Seite 816—882 zusammengetragen hat! Man begegnet da dem für die Einführung der Reformation in Lüneburg so eifrigen Kanzler Otto Förster. Man sieht Urbanus Rhegius an der Arbeit, Auslegungen des Lutherschen Katechismus zu schreiben. Man macht die Bekanntschaft des trefflichen Loffius, Konrektors am Johanneum in Lüneburg, des gebiegenen Pädagogen und Methodikers, der nicht nur Katechismen-, sondern auch Perikopenauslegungen für seine Schüler schrieb, der sich sonderlich auch der Hebung des kirchlichen Gesanges widmete. Man sieht gleichsam die Kinder und jungen Leute zur Schule eilen. Man bekommt einen Einblick in den Stundenplan des Johanneums. Man nimmt mit der Gemeinde, die versammelt ist, Gottes Wort zu hören, am Gottesdienst teil. Man hört den kräftigen Gemeindegesang und die jugendlichen Chöre, die allerdings selbst 1550 noch zum großen Teil lateinische Lieder sangen. Kurz, die alte Zeit lebt wieder auf, und man erbaut sich an dem frischen Leben, das durch die Reformation Luthers in allen Gauen Deutschlands, in Kirche und Schule und Haus, wieder bemerkbar wurde. Und man dankt Gott, daß man befreit ist von der Finsternis des Papsttums, die in der Kirchenordnung für Calenberg vom Jahre 1542, wie folgt, geschildert wird: „Was haben wir, ehe denn das Evangelium widerumb auffkam, gewußt vom Catechismo, Was ist, von der Kinder zucht? Was wußten wir vom rechten brauch des Hochwirdigen Abendmals? Wo lerete man recht von der wirde der heiligen Tauff? Wo hat man recht gehandelt den Artikel von vergebung der Sünden? Von der Justification? Von rechttschaffnen guten Wercken? Von dem heiligen Creutz? Seind nicht die Geistlichen mit lauterem Fabeln umgangen? War es nicht dahin komen, daß

man vergebung der sünde umb gelt, nicht on mercklichen nachteil des verdinfts Christi, verkaufft hat? Wölte aber ihemand solchs leugnen, So sage er vns, Warumb denn der Ablass in Deutschland so gemein worden sey?" (S. 909.)

Das Werk verdient weite Verbreitung. L. L ä t s c h.

Luthers Werke in Auswahl. Sechster Band: Luthers Briefe, herausgegeben von Hans Küfer. Verlag von Walter de Gruyter & Co., Berlin. 1933. XII und 440 Seiten 5×7½, in Weinwand mit Deckel- und Rückentitel gebunden. Preis: M. 8.

In dieser schönen, handlichen Ausgabe ist wieder ein neuer Band erschienen, der Luthers Briefe darbietet, natürlich nicht alle Briefe, die Luther geschrieben hat — diese füllen ja in unserer St. Louiser Ausgabe zwei große Bände —; aber es ist eine gute Auswahl getroffen worden. Vollständig aufgenommen sind die Briefe Luthers von der Wartburg, die des Jahres 1527 und die auf der Koburg geschriebenen, ferner sämtliche Briefe an Staupitz und an Luthers Ehefrau Käthe. Die Briefe werden dargeboten, wie Luther sie geschrieben hat, lateinisch oder deutsch; nur ist die Rechtschreibung moderner, ebenso die Interpunktion. Sehr wertvoll sind die Anmerkungen. Und Prof. D. D. Clemen in Zwidau, der Luthers sämtliche Briefe für die große Weimarer Lutherausgabe bearbeitet, hat dem Herausgeber manche Dienste geleistet. Wir möchten übrigens bei dieser Gelegenheit einmal bemerken, daß dieser ebengenannte berühmte Lutherforscher, wie wir aus privaten Mitteilungen wissen, sich sehr günstig über unsere St. Louiser Ausgabe ausgesprochen hat, die sich jetzt auch in der Zwidauer Ratschulbibliothek befindet. Er benützt bei seiner Arbeit gern auch unsere St. Louiser Ausgabe. Beim Prüfen des vorliegenden Bandes und gelegentlichem Lesen — wer kann Luthers Briefe auch nur durchblättern, ohne immer wieder festgehalten zu werden? — fiel unser Blick unter anderem auf den kurzen, schönen Brief an Käthe Luther, den der Reformator an seine um ihn besorgte Hausfrau von Eisleben aus wenige Tage vor seinem Tode schrieb. „Dies Du, liebe Kethe, den Johannem und den kleinen Katechismus, davon Du zu dem Mal sagtest: Es ist doch alles in dem Buch von mir gesagt. Denn Du willst sorgen für Deinen Gott, gerade als wäre er nicht allmächtig, der da könnte zehn Doktor Martinus schaffen, wo der einige alte erjüffe in der Saale oder im Ofenloch oder auf Wolfs Vogelherd. Laß mich in Frieden mit Deiner Sorge; ich hab' einen bessern Sorger, denn Du und alle Engel sind. Der liegt in der Krippe und hängt an einer Jungfrauen Pihen, aber siset gleichwohl zur rechten Hand Gottes, des allmächtigen Vaters. Darum sei in Frieden! Amen.“ (S. 419.) (St. Louiser Ausgabe XXI b, 3195.)

L. F ü r b r i n g e r.

Christian Stewardship and Its Modern Implications. By the Rev. Paul Lindemann. Concordia Publishing House, St. Louis, Mo. 46 pages, 6×9. Price, 15 cts., net, postpaid.

A tract on stewardship! Ah, money, of course! some will exclaim. That, however, has been our very mistake — to connect stewardship chiefly with money. Says the writer of the tract, Pastor Paul Lindemann: "Most people think of Christian stewardship in terms of money rather than in terms of life. Stewardship-teaching in our own circles has been primarily financial instead of educational. It has busied itself with the raising of funds rather than with the building of character. It has not been kept entirely clear of legalism and has laid an undue emphasis on mechanical methods and systematization rather than on the principles of joyous liberty

and spontaneous service which the recognition of the true principles of stewardship implied. And yet the attitude towards our money represents only one of the phases of our stewardship. True stewardship comprehends the responsibilities of a Christian in all the many relationships of life. It takes into account every phase of human living. It involves the responsibility of the individual to God in the matter of all his possessions — time, talent, energy, money, and life itself. All of man, with all his powers and endowments, belongs to God. All of life, in all its interests and ramifications, belongs to God and is without qualification to be placed in His service. Man is carrying out God's design regarding him when he yields himself as an instrument to carry out God's world plan; otherwise his life is being mislived." Concerning our preaching Pastor Lindemann says: "Our sermons have been doctrinally clear and satisfying. We have given to our people solid soul food. There is absolutely no doubt about it that the Lutheran preaching is the best preaching of the day; and yet we venture a suggestion for self-examination as to why we are not applying the implications of stewardship with sufficient clarity. We preach the truth from heaven, and we preach it in all its glory, and we permit our people to draw the inferences. The trouble is that these inferences are not drawn. The pulpit statements are accepted as general theories. But do we not often fail clearly to portray the practical application? Do we show our hearers the courses along which they may exercise their faith, how they may live it out in their daily lives and in the work of the Church? Do we tell them, You profess to belong wholly to Christ? You believe that you can truthfully say, For me to live is Jesus. You believe that you can honestly sing: Take my life and let it be, Consecrated, Lord, to Thee. Do you mean it?" Concerning the financial difficulties of our Synod the author of the tract says: "Why is it that the too earnestly applied remedies of systematizing our finances and of educating our people have not brought the expected and desired results? There can be absolutely no doubt that our efforts along these lines have been in some measure successful and that they have in a striking degree stimulated the flow of funds into our treasuries. But after all, these two measures are more or less mechanical in character. Christian giving, as we have pointed out, needs a heart stimulus. It is animated not by logic and reason and synodical patriotism and pride of achievement nor even by a sense of duty, but its actuating impulse must be love." In this tract of forty-six pages what is called the *larger* stewardship is presented in its various phases and its modern implications. Pastor Lindemann writes in an interesting way; what he says is not only sound, but is worth while, and he does not mince words in stating facts. Our pastors will not only for *themselves* find much information and encouragement in this tract, but also an abundance of sermon material. We hold that a thorough indoctrination of our people in reference to the *larger* stewardship is much needed in our Synod. We are convinced that not until this has been done, will some of our serious troubles — not only nor first of all our financial troubles — be removed. Pastor Lindemann's tract is a valuable contribution to this end. But let us remember that what is said in the tract must, if it shall serve its purpose, be *read, studied, and applied.*

J. H. C. FRITZ.

Outlines for Mission Lectures. By *Prof. E. J. Friedrich*. Written by request for the Missionary Forward Endeavor. Concordia Publishing House, St. Louis, Mo. 47 pages, 5×7½. Price, 15 cts., net, postpaid.

These texts and outlines are not intended to be used for the usual "mission service," as the name might indicate, but for special sermons which are needed just at this time to arouse us to a realization of the present conditions in the Church and in the world in the light of the Word of God. So says Professor Friedrich in his foreword: "What our congregations need is a clear interpretation, in the light of the Scriptures, of the present perplexing world situation, a restatement in concrete terms of the Church's duties, a bold, but sympathetic avowal of the fact that, taken as a whole, we are failing in the discharge of these duties, an arousing of the indifferent, a comforting and strengthening of the faithful, who everywhere are losing heart at present, and finally sincere repentance and earnest reconsecration on the part of each and every one. In short, we must get to the very heart of the matter; and this can be done only by bringing the Word of God to bear upon the present situation."

Because the sermons are to serve this purpose, they ought to be preached at the services which are attended by the largest number of people, on Sunday mornings. They could well be preached from Sunday Septuagesima to Sunday Judica. "It will no doubt be found expedient at most places," says Professor Friedrich, "to treat the matters pertaining to our present emergency in the regular Sunday morning sermons. This can be done without debauching the sermon or degrading it to the level of a mere lecture or talk. After all, many of our sermons would be far more effective if they would come to grips with the great problems of the Church and the individual church-member instead of treating the truths of the text objectively and without pointed references to existing conditions." We heartily agree. What is needed at all times, and *especially to-day*, is that the divine truths be *applied* to the needs of the people. We hope our pastors throughout Synod will send for these sermon outlines, which cost but the trifling sum of fifteen cents, and will use the large amount of sermon material given after they themselves have thoroughly worked through the texts. Now is the time for the Church to speak; she dare not remain silent in reference to the great needs of men in the Church and in the world to-day. The following texts and sermon themes are presented: 1 John 5, 19, "The Whole World Lieth in Wickedness"; Is. 40, 9, "The Lord's Chosen Servant for the Salvation of the World"; Num. 13, 26—14, 1, "The Alarming Attitude of the Church in the Face of Its Present Glorious Opportunities"; Lam. 3, 40—42a, "How can a Faltering Church be Restored to Fulness of Power and Missionary Zeal?"; Is. 54, 2—4a, "The Healthy Church in Action"; Luke 19, 12—27, "The Fundamental Facts of Christian Stewardship"; John 1, 35—37. 40—42a, "Personal Mission-work"; Rev. 3, 7—9, "I Have Set before Thee an Open Door."

J. H. C. FRITZ.

Verhandlungen der neunzehnten Jahresversammlung des Legas-Distrikts.
80 Seiten 5¼×8¾. Concordia Publishing House, St. Louis, Mo.
Preis: 15 Cts.

Dieser Bericht ist besonders wertvoll, nicht sowohl wegen der üblichen Geschäftsverhandlungen und der Missionsberichte (obgleich diese dem Kirchenhistoriker gute Dienste leisten können) als besonders wegen der Lehrverhandlungen. Thema dieser Arbeit war die Höllenfahrt Christi, und der Referent, Direktor Stubtmann, hat nicht nur eine gründliche, sondern auch eine sehr erbauliche Arbeit geliefert. Wer sich über die Schriftlehre von der Höllenfahrt orientieren will, findet in diesem Berichte alles, was er nötig hat, die Darstellung aller Sonderlehren sowohl wie die volle Darlegung der Wahrheit auf Grund der Schrift.

P. E. Kretzmann.

Historical Prism Inscriptions of Ashurbanipal. By Arthur Carl Piepkorn. The University of Chicago Press. 109 pages, 7×9½. Price, \$1.25.

Here is a *specimen eruditionis*, part of the work done by a graduate of a few years ago in partial fulfilment of the requirements for the doctor's degree. But it is not merely such a *specimen*; for the text gives us an opportunity to form a good idea of conditions during the reign of Ashurbanipal (668—626 B. C.), who was noted not only for his great wars of conquest, but also for his hunting prowess and for his interest in literature, his great library having been excavated by George Smith. A typical passage (on page 29) shows the boastfulness of the great Assyrian ruler: "I, Ashurbanipal, the great king, the mighty king, king of the universe, king of Assyria, king of the four world regions, duke of Babylon, king of the land of the Sumerian and the Akkadian, grandson of Sennacherib," etc. — Further studies of prism inscriptions are to follow.

P. E. KRETZMANN.

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