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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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Book Review. — Literatur.

Das Neue Testament Deutsch. Neues Göttinger Bibelwerk. In Verbindung mit Hermann Wolfgang Beyer usw. herausgegeben von Paul Althaus und Johannes Behm. 11. Teilbändchen: Die Offenbarung des Johannes, übersetzt und erklärt von Johannes Behm. 1. und 2. Auflage. 1.—10. Tausend. Vandenhoeck & Ruprecht. 1935. 114 Seiten 6×9½. Preis: RM. 4; bei Subskription 3.30.

Unter den Auslegungen der Apokalypse, die in den letzten Jahren erschienen sind, nimmt dieser Kommentar mit seiner trefflichen Übersetzung und seinen knappen, bündigen Bemerkungen eine hervorragende Stelle ein. Was dem Leser, der sich wiederholt mit den vielen Problemen des Buches befaßt hat, besonders gefällt, ist, daß der Verfasser sich zu bescheiden weiß und wiederholt warnend den Finger auf den Mund legt. Daß die Gelehrten, die in der Zahl 666 den Titel und Namen „Kaiser Nero“ finden, hier absolut das Richtige getroffen haben, ist eine Annahme, die er mit einem großen Fragezeichen versieht. Während er die alte Erklärung der sieben Könige, Offenb. 17, 9 f., die hier einen Hinweis auf sieben Weltreiche findet, ablehnt, tritt er ebenso bestimmt gegen die Auffassung ein, daß hier die römischen Kaiser von Augustus bis Domitian gemeint seien. Seine eigene Erklärung, die dem Apostel hier eine irrige Anschauung über die Zahl der römischen Kaiser zuschreibt, ist allerdings noch viel weniger haltbar als die von ihm bekämpften Theorien. Trefflich ist seine Anmerkung zu Offenb. 20, 4: „Es ist nicht der von Raum und Zeit nahezu gelbste, aller berechnenden Neugier unzugängliche christliche Chiliasmus der Apokalypse, sondern am Sinnlichen haftender jüdischer Chiliasmus, der durch die Jahrhunderte hin nicht aufgehört hat, Christen und Nichtchristen, Sektierern und Schwärmern wie noch den Kämpfern für Vajifismus oder Kommunismus als Lehre vom Tausendjährigen Reich das trügerische Traumbild eines Zeitalters vollendeter Glückseligkeit auf Erden einzugeben. Johannes bleibt auch in der Vision vom Tausendjährigen Reich der Seelsorger, der den ihm anvertrauten Gemeinden angesichts des Todes die Gewißheit ewigen Lebens geben will, und der Prophet, der die Heilsgeschichte als göttliche Wirklichkeit, die das ihr gesteckte herrliche Ziel erreicht, verkündigen muß.“ (S. 103.) Die „erste Auferstehung“ wird freilich verkehrt gedeutet als die „Auferstehung des Lebens“, Joh. 5, 29. In der Einleitung spricht der Verfasser diese beherzigenswerte Warnung aus: „Die Offenbarung des Johannes ist keine Himmelskuhr, von deren Zeigern der fromme Betrachter zu allen Zeiten den Gang der Geschichte durch die Jahrtausende ablesen könnte, kein prophetischer Abriss der Geschichte der Welt, der Kirche oder des Reiches Gottes auf Erden.“ (S. 3.) Doch können wir ihm in dem gleich folgenden Satz nicht uneingeschränkten Beifall geben: „Alle Erklärungen der Apokalypse auf der Bahn der weltgeschichtlichen oder kirchengeschichtlichen oder reichsgeschichtlichen Auslegungsweise geht fehl, verliert sich in Wahrsagung und Willkür.“ Daraus, daß wir nicht im voraus die Deutung einer gewissen Weissagung angeben können, geht doch gewiß noch nicht hervor, daß sie nicht auf ein Faktum in der Kirchengeschichte hinweist, das wir im Laufe der Zeit kennenlernen werden. Ganz besonders bedauert es der gläubige Bibelleser, daß die Stellung des Verfassers zur Schrift nicht eine feste ist; läßt er doch das Buch Daniel in der Zeit 168—164 vor Christo entstanden sein. (S. 2.) Trefflich ist übrigens S. 5 die Verteidigung der alten kirchlichen Überlieferung, daß der Verfasser des Buches

der Apostel Johannes ist. Auch das vierte Evangelium schreibt er, indem er auf dem Boden besonnener Forschung bleibt, diesem Apostel zu. Der letzte Satz der Einleitung faßt alles, wie folgt, zusammen: „Denn aus der Offenbarung spricht, nicht minder bestimmt wie aus dem Evangelium, ein einzelner, überragender und selbständiger Geist, der letzte Vollender des Glaubenszeugnisses der Urdchriftenheit, für den es keinen andern glaubhaften Namen gibt als den des Apostels Johannes.“

W. A r n d t.

Child's Life of Jesus. By *Potzger* and *Mertz*. Standard Publishing Company. 112 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. Price, 35 cts. Order from Concordia Publishing House, St. Louis, Mo.

The compilers of these stories and the authors of the objective tests and exercises, which are the chief feature of the book, are J. E. Potzger, professor in Butler University, and H. A. Mertz, parish-school teacher in Evansville, Ind. Both men have had years of experience and of special training for this particular kind of work. The eighteen stories are told in simple language, which the authors kept as close as possible to that of the Authorized Version. The book was designed chiefly for the following uses: vacation Bible-schools and Saturday-schools; supplementary work in Sunday-schools; lower middle grades of parish-schools; gift-book, especially for Christmas; instruction in the homes of children who do not attend our Lutheran parish-schools. A careful examination of the book indicates that these purposes may well be achieved. The excellent line-drawings may be used for coloring. The new-type tests introduced by the authors are especially valuable and will repay careful study and use on the part of all teachers concerned. Altogether, this book is recommended to our pastors everywhere.

P. E. KRETMANN.

Religion and Revolution. By *Adolf Keller, D. D., LL. D.* Fleming H. Revell Co. 188 pages, $5\frac{1}{2} \times 8\frac{1}{4}$. Price, \$2.00.

The author offers four lectures given by him in 1933, at Princeton Theological Seminary, for the purpose of interpreting European religious life, especially that of the German-speaking people, to the people of America. His endeavor is to give to his readers a clear understanding of the principles underlying the conflicting religious movements such as Barthianism, Modernism, Aryanism, the "Faith Movement" of the German Christians, etc. In reading the book, one receives a conception of the seriousness of the religious conflict still going on in Germany and Switzerland, and one is moved to pray to God that He send out His light and His truth to lead man to the knowledge of the glory of God in the face of Jesus Christ. The author himself is not a reliable leader in this struggle between the forces of light and of darkness. In his opinion "all the reformers, Luther as well as Zwingli and Calvin, are in full agreement in their belief in the sovereignty of God's grace. In this respect, there is no difference between the *sola gratia* of Luther, and the *soli Deo gloria* of Calvin." P. 27. There is a world of difference between Luther's conception of grace and that of the Reformed Church. Luther teaches universal grace, while Calvin's grace is a limited grace. Luther teaches a saving grace which operates only by means of the Gospel, while Zwingli, the enthusiast, teaches saving grace independent of the Word. There is,

therefore, an essential difference between Luther's conception of grace and that of Calvin and Zwingli. And this is a difference of supreme importance. The only saving grace that has reality is that universal grace operative in and by the Gospel, which Luther teaches on the basis of Scripture. There is no such saving grace as the limited grace of Calvin, or grace independent of the Gospel, as taught by Zwingli. These conceptions of grace are figments of human reason, without actuality, and will lead man either into false security or into despair. Hence it is a statement unwarranted by facts when we are told that "the two reformers [Luther and Zwingli] were nearer together in the essentials than they themselves knew." P. 54.

The following paragraphs on the theology of Barth will interest our readers.

"As against all theology of the religious consciousness, or of ethical or mystical experience, or of philosophical reflection and speculation, Karl Barth's is a theology of the Word.

"What is God's Word? It has a threefold meaning. It is, first, the Word as preached. As such, it has an imperative character. God's Word is not simply a communication or an objective statement, but a positive command which does not permit man to assume the attitude of a spectator or to enjoy mere disinterested research. It is a motive which is not given as a datum of consciousness or of any human experience whatsoever. It is not subject to our power, but is effective whenever, wherever, and however it wills. Even preachers of the Word are only receivers. In so far as they receive it, it becomes an object for their vision and experience. . . . God's Word in human speech, therefore, is not a given article of knowledge, not a self-sustaining truth nor an independent judgment. It is spoken, however, whenever Christ makes His entrance into the human situation, that is, specifically, in all the historical and individual acts in which the world has been, and still is, confronted by the presence of the living Christ. Karl Barth would be willing to accept a doctrine of apostolic succession, whereby Christ is conceived as being present in His human vicars, provided that the succession humbly and obediently represented Christ and did not replace His authority by an authority of its own, as happens in the Roman Catholic Church.

"The second form of God's Word is the written Word, the Holy Scripture. This is God's Word in that it is a memory of a past revelation of God and an expectation of future revelation. The Church possesses a written Word, a canon of Holy Scripture, but the autonomy and independence of the Word of God in relationship to the Church is not thereby jeopardized. God's Word remains a free power and a living revelation of what God has done and will do. This prevents the Church from identifying itself, its experiences, and its tradition, with God's Word. It forbids the Church from claiming to be herself the Word of God, or from speaking with the authority of God. It keeps her in the position of one who is addressed by an external and superior authority. . . . When we call the Bible the Word of God, we are not referring to the human interpretation of God's Word, but only to the act of faith by which we believe in the God who speaks in the Bible wherever, whenever, and through whatever words He will.

"The third form is the Word as revealed. Revelation is the prior and fundamental act; the Bible is its witness. The latter should not be identified with revelation, therefore. The Bible points towards revelation, and revelation always happens in and through the Word of God in the written Bible; but the Bible itself should not be identified with revelation.

"In this theology the Word of God is understood as the fundamental, dynamic, and ever-present element to which we have to listen in an attitude of obedience before we can assimilate it in our human experience or knowledge, or explain it by human comment. This conception is as much opposed to a humanistic and modernistic interpretation which treats the Bible as an assemblage of mere historical and psychological facts as it is to that conservative conception which treats it as a datum, a static entity which can be classified by the human mind."

From this description of Barth's theology it will be evident to all our readers that Barth's theology is not Scriptural theology, no matter how frequently he insists that it is a theology of the Word. According to this definition of Barth's theology the Word, or revelation, of God and Scripture are two altogether different matters. True, God's "revelation always happens in and through the Word of God in the Bible." But, on the one hand, not the entire Bible is the Word and revelation of God. It "should not be identified with revelation," we are told twice. God speaks in the Bible "wherever, whenever, and through whatever word He will." On the other hand, revelation, God's Word, is not confined to the Bible. The first form of God's Word is "the Word as preached," spoken "whenever Christ makes His entrance into the human situation"; hence it is utterly independent of Scripture. Such theology is not a theology of the Word; it is not Scriptural, not Lutheran theology; it is rather the theology of reason, of subjectivism, which refuses to submit to Scripture as the sole and sufficient authority on all matters theological. Such theology cannot establish the heart nor engender that faith which overcomes the world.

THEO. LAETSCH.

The Justification of the Sinner before God on the Basis of Holy Scripture. Presented by *Dr. Ed. Preuss*, professor at Concordia College, St. Louis, Mo. Second edition. Translated by the *Rev. Julius A. Friedrich*, Iowa City, Iowa; published in the *Theological Monthly*, 1928-29; used by the kind permission of the *Rev. J. A. Friedrich* and of Concordia Publishing House, St. Louis, Mo.; mimeographed and published in a bilingual edition by *F. Allermann, c. r. m.*, 1335 Ardmore Ave., Chicago, Ill., April, 1934. 202 double pages, plus the index, 6×9. Price, \$2.00. Order from Concordia Publishing House, St. Louis, Mo.

The title-page gives most of the information needed to form an idea of the nature of this book. After *Dr. Walther* in 1869, reviewing *Preuss's Rechtfertigung in Lehre und Wehre*, has written: "This work constitutes without a doubt the most excellent discussion of justification that has been written in our century. In masterly fashion it presents the kernel of Biblico-Lutheran theology and on every page gives evidence that its author is a true, experienced Christian, who has been trained in the school of spiritual tribulation," it would be as superfluous as carrying coal to

Newcastle to indulge in laudatory statements about the work. But did not Preuss become a Roman Catholic several years after this book had appeared? Yes; he did. Those who wish to read of this sad episode will find an article in the *Lutheraner*, Vol. 28, in which details are given. His unfaithfulness, however, does not detract from the brilliancy and the Scripturalness of his presentation; nor does it show that at the time when he wrote this classic he was not "a true, experienced Christian, trained in the school of spiritual tribulation." The later follies of Solomon do not in the least demonstrate that he was not a "holy man of God" (2 Pet. 1, 21) when he wrote the canonical books bearing his name. In justice to Dr. Walther it ought to be added here that in the *Lutheraner* article alluded to above in which he speaks of the defection of Dr. Preuss he stated that for some time he had been troubled by doubt whether Dr. Preuss was really a true Christian. He mentions there that he had felt "*den höchst peinlichen Zweifel, ob Dr. Preuss, was er bekenne und so furios verteidige, auch selbst von Herzen glaube oder ob nicht sein ganzer sogenannter Glaube nur eine das Herz leer, kalt und unverändert lassende Sache seines Verstandes sei.*" He adds: "*Es ist dies, wie gesagt, nicht erst nach Preuss' Abfall unser Urtheil.*"

It was not an easy task to translate Preuss into good, fluent English, because his German, although simple, is truly idiomatic and manifests all the graces of a cultured style. Pastor Friedrich's translation, being not only accurate, but smooth and pleasing, represents a very creditable piece of work, as was acknowledged within and outside our Synod. In making not only this translation, but the German original as well, which is no longer purchasable except at second hand, accessible to our people, Mr. Allermann has rendered our Church a real service. Let us hope that many will avail themselves of this opportunity of becoming the possessors of a great Lutheran classic. Perhaps one or the other brother will think that the price is rather high. In reply may I point to my own experience. In the early days of our Synod, it seems, nearly every minister and teacher owned the book; this was true also of my sainted father. But having loaned the work to a friend, he never saw it again, and I had to begin my ministerial career without it. I felt that I should own the famous work and after a number of years bought it from the heirs of an old pastor for two dollars. Now, here both the original German and the English version are offered for that price. Besides, the binding is good and the mimeographing at least satisfactory. In urging that this beautiful treatise be purchased and studied, we conclude our remarks with the final paragraph of the book, which may at the same time serve to illustrate the style of Preuss: "Let us, then, thank God daily for this greatest of all His benefits, that He hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins. With it our Physician covers our festering wounds as with a plaster, and under it they heal from day to day, till our flesh is at last put to death and buried with all its filth. For one is delivered from the body of this death in no other way than by the death of this body. That is the gate which leads to glory, where we shall behold the face of God in righteousness, where there will be no more forgiveness, because there will be no more sin."

W. ARNDT.

Bible History References. Vol. II. *New Testament.* By *F. Rupprecht.* Concordia Publishing House, St. Louis, Mo. 624 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. Price, \$2.75.

In the May issue of this periodical, p. 398, we had the pleasure of reviewing Pastor Rupprecht's Old Testament *Bible History References.* The reviewer can only repeat what was stated there on the merit of the book. Like its companion volume the above-named book is indeed *multum in parvo.* We do not know of any one reference book that gives so much and withal so reliable information of value to pastors and teachers for their work of thoroughly indoctrinating their flock. The number of pages has been increased from 477 to 624, the illustrations from 34 to 78. The purchase price of this book constitutes a good investment. THEO. LAETSCH.

An Introduction to the Art of Speech. By *Dwight Everett Watkins,* A. M., Associate Professor of Public Speaking, University of California. W. W. Norton & Company, Inc., New York. XI and 452 pages, $5\frac{1}{2} \times 8$. Price, \$2.75.

While there is no lack of books dealing with the theory and practise of public speech, elocution, oratory, the spoken word, vocal expression, and extemporaneous speech, this volume of Mr. Watkins is nevertheless a valuable addition to all that has gone before. In the first place, he emphasizes the fact that breathing, voice production, quality, force, pitch, and time are all interrelated parts of a whole. It is true, a volume on this subject of 450 pages will necessarily contain much that is contained also in other publications of this class. But the author of this treatise has exploited all that telephone engineers have discovered concerning sounds, tones, and nature of voices. More also than other authors he calls attention to the temperament effects upon vocal quality. On page 86 he writes: "The whole nervous system is yoked together, and the tone of every muscle is affected by elation or depression. An individual's vocal quality is therefore the result of all the hereditary influences at work and of all the environmental forces that have played upon him since birth." He also states: "It is not too much to say that an individual's religion will greatly affect vocal quality." The diagrammatic representations of the larynx, vocal cords, lungs, and other organs entering into the speech production are excellent. His chapter upon vocal force and acoustics, outdoor speaking, and speaking in large and small halls contains many helpful suggestions. We notice also that the examples chosen to illustrate one or the other qualities of speech are well chosen. We do not entirely agree with what he says in the postscript to his first part, where he speaks upon emphasis. He writes: "Some may miss at this point a separate chapter upon emphasis. The reason why such a chapter is omitted is because emphasis is not a separate speech element. It is a result of all the elements combined, and it is so intimately wrapped up with the thought and emotional processes that any mechanical plans concerning it are more likely to lead the learner astray than to help him in the true revelation of his meaning. The whole problem must be attacked at the root, namely, the response of the individual to the situation. If the response is good, the emphasis will be also." While it is true that the problem of emphasis must be attacked at the root, that the response of the speaker's spirit to the sentiment which

he is to express must be fitting, yet a book on speech production dare not fail to point out the different methods by which emphasis is attained. It is by the method of varying emphasis of one kind and the other, either in the matter or in the manner, that the attention of the hearer is procured and retained. Altogether this is an excellent book for those who serve their fellow-man by way of speech; but it still remains true that the mere reading or study of such a book, even though it be accompanied with earnest thought upon all its statements, will not in itself make a good speaker. Good speaking is a combination of natural gift and diligent application and practise. It is a peculiar excellency of this volume that it gives intelligent information concerning the activity of speaking in public and abundant exercises by which each may reach that degree of proficiency to which conscientious and rational training of his original gifts can advance him.

MARTIN S. SOMMER.

Guiding the Experience of Worship. By *Marie Cole Powell*. Printed for the Leadership Training Publishing Association by the Methodist Book Concern. 263 pages, $4\frac{1}{4} \times 6\frac{3}{4}$. Price, \$1.10.

The reviewer took up this book with great expectations, since it seemed to promise information that is sorely needed in many churches. The table of contents looked especially inviting, since it offered topics such as the following: "What Is Worship? Aids to Worship. Planning the Worship Program of the Church. The Service of Worship. Materials of Worship. Music in Worship. Preparation for Worship." There are individual paragraphs in the book which contain certain useful suggestions and can be utilized to good advantage. But much of the book shows a modernistic attitude in sentimentalizing. The *basic* features of worship, as set forth in John 4, 24 and elsewhere, are not brought out. The entire book is spoiled by statements like the following: "In our hymns we speak to God and then to Jesus, as though He were identical with God, sometimes in the same hymn. [See John 11, 30.] This inaccuracy of thinking makes God less real. [What about John 14, 6—9?] The child should be taught to offer his prayers to God and not to Jesus. The simple, straightforward story of Jesus should suggest to him that he, too, is God's child just as Jesus was" [without showing the difference between essential sonship and that by adoption!]. As a real guide to worship on the basis of the Word of God the book is a total failure.

P. E. KRETZMANN.

Training the Adolescent. By *Raphael C. McCarthy, S. J., M. A., Ph. D.* The Bruce Publishing Co., Milwaukee. 1934. 298 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. Price, \$2.00.

Rudiments of Sociology. By *E. J. Ross*. The Bruce Publishing Co., Milwaukee, Wis. 303 pages, $5\frac{1}{2} \times 8$. Price, \$2.00.

For the first of these two books we are especially grateful, although the author's Roman Catholic viewpoint is sometimes obtrusive, occasionally to the point of actual disturbance. But, after all, these passages are so conspicuous that the skilful reader will easily avoid them or, in popular parlance, skip them. They are directed chiefly against the Scriptural doctrine of original sin and against the doctrine of justification by faith alone. However, these features are found on only twelve pages in

the entire book. As for the rest of the book, the presentation is for the most part so interesting and helpful that every worker with adolescents will derive a great deal of benefit from the study of the book. Of the twenty chapters of the monograph we found that on sensory changes during adolescence, that on training the adolescent's will, that on the religious education of adolescents, and that on the mental health of adolescents especially valuable. A few sentences in a paragraph on "religious vocations" will, *ceteris paribus*, find their application also in our circles: "It is wrong to force a boy into the priesthood or a girl into a convent by creating in his or her mind the feeling that failure to lead a religious life will be a cause of grievous disappointment to a parent. . . . Mistakes of parents along this line have produced untold harm. A boy who is held in the seminary merely by the fear of hurting his father or mother should he leave it ought to withdraw from it as soon as possible. He has no real vocation to the priesthood, and the earlier he gives up his preparation for the priesthood, the better. If he continues on through the purely human motive of desiring to satisfy a parent's hope, he will be unhappy, almost inevitably, and it is highly probable that his services will be of slight value to the Church." (P. 243 f.) There are numerous other stimulating passages of this type throughout the book, which is altogether worth while for every pastor. — The second book is by the well-known sociologist of St. Louis University, who is also instructor at Maryville and Fontbonne colleges. There is a wealth of fine material in this primer of sociology, many sections of which are truly excellent. But the book is very strongly Roman Catholic and will therefore require a much more careful use by discriminating readers.

P. E. KRETMANN.

Gingegangene Literatur.

Zeitschrift für systematische Theologie. Herausgegeben von C. Stange, P. Althaus, A. Köberle, G. Wehrung. Bertelsmann, Gütersloh. 12. Jahrgang, 4. Vierteljahrsheft. 150 Seiten. — G. Wehrung: „Zur theologischen Begründung des Staates“; P. Althaus: „Eskhatologisches“; A. F. Brundo: „Die religiöse Bedeutung der alttestamentlichen Psalmen“; Chr. Zhen: „Der Glaube an Christus als Mittelpunkt der Theologie.“

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