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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 veruehren und Irrtum einfuehren. — *Luther*.

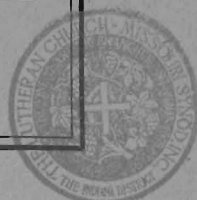
Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

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

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ARCHIVE

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**Book Review. — Literatur.**


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**New Biographical, Chronological, and Geographical Pictorial Chart of the Life and Journeys of Jesus Christ.** 22×36 inches, lithographed in six colors on heavy stock. Marquette Lithograph Co., Chicago, Ill. Price, \$1.50.

It is axiomatic that every parish-school and every Sunday-school room ought to have at least one good map of the Holy Land, since it is quite impossible to teach the Bible-stories in a satisfactory way without such a map. The map to which the attention of our readers is herewith called is a most interesting and valuable piece of work. It is a map of the Holy Land, with special reference to the days of Jesus, giving the names of all parts of Palestine and of all the cities and towns that are associated with the life of our Savior. On the margin of the map are twenty-three colored pictures of the life of Jesus, from His birth to His ascension. Below the map is a complete harmony of the Savior's life according to the four gospels. A special feature is the connection of this list with the map; for the numbers placed next to the names of the towns on the map correspond to those in the list, so that every pupil in Sunday-schools, Bible classes, etc., will be able to obtain a good mental picture of the historical geography of Christ's life. The roads traveled by Jesus are also plainly shown, and there are other color embellishments on the chart which will appeal to young and old alike.—The company has also printed a smaller reproduction of the map, 9×14 inches in size, which is suitable for framing and can be used by the individual student. The smaller size sells at \$1.20 per dozen. Our readers are urged to examine the excellencies of this map for the purpose of introducing it in all their religious classes.

P. E. KRETZMANN.

**Epochs in the Life of the Apostle John.** By A. T. Robertson, A. M., D. D., LL. D., Litt. D., late Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Fleming H. Revell Company, New York, London, and Edinburgh. 253 pages, 5½×8½. Price, \$2.00. Order through Concordia Publishing House, St. Louis, Mo.

It is with a melancholy feeling that one takes up this book, remembering that its author no longer is among the living. All conservative scholars will be grateful that Dr. Robertson was able to finish this work before death terminated his astounding literary activities. As he says in the preface: "This volume completes the *Epochs* series (*Jesus, Paul, Peter, John*), though the volumes on the Baptist (*John the Loyal*) and *Luke the Historian* could well be included." The book is a noble production and deserves to rank with the other important works of the author just mentioned. We have here a strong defense of the old view of the Church that the "beloved disciple" and the Apostle John are identical and that this person is the author of the fourth gospel. The author thoroughly disposes of the theory which would make the so-called Presbyterian John of Papias a different person from John, the son of Zebedee, and fasten authorship of the fourth gospel on him. The authorship of the Apocalypse and

of the three epistles bearing the name John is likewise vindicated for John, the son of Zebedee. As in his volume on Peter, Dr. Robertson not only discusses the historical facts pertaining to the Apostle John, facts gleaned from the gospel narrative and the Book of Acts and the epistles, but he likewise discusses the doctrinal contents of the works which John wrote. Thus 1 John is treated in a chapter which has the heading "John Fighting Gnosticism" and the subheading "The First Epistle" and which comprises thirty pages (110—140). Necessarily detailed exegesis can seldom be attempted. The chapter on Revelation has the heading "Seeing Visions in the Isle of Patmos" and covers pages 199—237. To give an idea of the author's style and manner of treatment of his material, we quote a paragraph discussing the first verses of Rev. 20: "The temporary binding of Satan and the martyrs' reign (20, 1—6) are the occasion of endless controversy to-day. Those who take the thousand years literally overlook the fact that the Apocalypse is a book of similes and that it is perilous to insist on that point, either in favor of the post- or the premillennial view. Peter's comment (2 Pet. 3, 8) is pertinent. It is also uncertain how the first and the second resurrection are to be understood. Certainly the second death (20, 6—14; 21, 8) is the lake of fire and brimstone (hell), spiritual death. The first resurrection can be spiritual, not of the body. But in any case it seems confined to the martyrs in v. 4 and has nothing in common with Paul's language in 1 Thess. 4, 16 or 1 Cor. 15, 23. Special honor is to be given to the martyrs. The general resurrection for all the rest comes later, 20, 5, 12. 'To infer from this statement, as many expositors have done, that the *exsursio* of v. 4 must be understood of bodily resurrection is to interpret apocalyptic prophecy by methods of exegesis which are proper to ordinary narrative' (Swete)" (p. 234). Altogether we have here a work which it will pay every minister to own and study. W. ARNDR.

**The Early Sermons of Luther and Their Relation to the Pre-Reformation Sermon.** By *Elmer Carl Kiessling*. Zondervan Publishing House, Grand Rapids, Mich. 157 pages, 5¼ × 7¾. Price, \$1.50. Order through Concordia Publishing House, St. Louis, Mo.

Dr. E. C. Kiessling is a member of the Wisconsin Synod and professor of English and History at Northwestern College, Watertown, Wis. His book is the dissertation he submitted to the faculty of the Divinity School, University of Chicago, in candidacy for the degree of Doctor of Philosophy. It is an able presentation of an important and interesting phase of the development that took place in the formative years of the great Reformer's life from 1512 to 1522. The material is divided under the following general heads: I. The Pre-Reformation Sermon. II. The Formal Side of Luther's Early Preaching. III. The Theological Content of the Sermons. IV. The Content of Sermons as It Reveals the Character of the Age and of the Preacher.

In his historical survey of preaching in Germany during the Middle Ages the author shows that preaching, though not the work of the average parish priest, but of men especially called for this work because of their preaching ability, was quite common in the period before Luther and that sermons, when delivered before congregations, were usually in the vernacular. For example, in Westphalia, between the years 1378 and 1517,

there are "sermon collections of 70 preachers whose names are known; an equal number of anonymous collections; at least 100 manuscript volumes of sermons, 10,000 different sermons printed in incunabula, to say nothing of the manuscripts which had come down from the previous centuries and collections from the neighboring provinces." While the preaching was mostly done by Franciscan, Dominican, and Augustinian friars, the end of the period saw the rise also of the professional preacher. Attempts were made to lay down definite standards for preachers. "Every member of the clergy licensed to preach had at least been exposed to a theological education, which was sometimes given only by the parish priest, in his parsonage, but more often probably by trained teachers in a cathedral or cloister school or later in a university." The traditional length of the fifteenth-century sermon was one hour, and sermons were delivered mostly in the chief Mass, at nine or ten in the morning. The regular Sunday sermons were usually based on Gospel- and Epistle-lections. Sermon series during Lent or on the Catechism (Ten Commandments, Creed, Lord's Prayer, Seven Deadly Sins, Seven Sacraments) were not uncommon. "The New Year's sermon underwent an interesting development. Its contents gradually shifted from the circumcision and the naming of Christ to thoughts connected with the beginning of the new year." There were various types of sermons, but the thematic was most common. "Contrary to the opinion formerly held within the Protestant churches, the late medieval preacher was well versed in Scriptures"; but "broadly speaking, the content of the medieval sermon was ethical rather than doctrinal or polemical."

In presenting his study of Luther's early preaching, the author covers about 290 sermons which Luther preached in this period. He shows that, though Luther was a slow speaker, he was popular even before 1517 and that he preached ordinarily on the pericopes for Sundays and festivals. As to his preparation and delivery, it cannot be determined whether or not his early sermons were written out before delivery. In his later career he worked out only a *Konzept*, "which often vanished into thin air when he came upon the pulpit and involuntarily became the mouthpiece of a message he had not originally planned to utter." "Often he was vexed in his sleep by dreaming that he had to preach and had no *Konzept*." "For studied rhetorical effects, either in diction or gesture, he had an absolute aversion." Luther denounced long-windedness in the pulpit and once left the church "during one of the interminable sermons of Bugenhagen" (who preached two hours and more), "but was aware that he himself was not always so concise in sermonizing as he might have been." As to the homiletic character of his sermons, John Gerhard described it well when he spoke of its "heroic disorder." "Luther's style of preaching was a combination of expository and topical methods. Rarely is there a really exhaustive textual exposition even in his homilies." Sometimes the text is peripheral in his treatment. At the end of a long sermon for Epiphany he says: "You will see from my *Geschwaetz* how immeasurably greater God's Word is than man's word." His introduction and conclusion are abrupt and matter-of-fact: "What the spittle means, we shall save for another occasion." "But of this I have a sermon in print. Therefore I will omit it now. Read it there." His sermons are unusually full of illustra-

tions, and their language is popular, racy, and colorful. As to his illustrations, "some of them are exaggerated, some not in good taste, but all vibrate with life." His sermons are full of enough "winged words" for a small anthology.

In Luther's sermons up to 1516 Dr. Kiessling finds evidence of his scholastic heritage; in those of 1517, the influence of mysticism; and from 1516 to 1522 the signs of the "new theology" (justification by faith) are more and more apparent. "He began to proclaim from his pulpit a new way of salvation, grounded in the Scriptures, illuminated by his own insight, and adapted to the needs of the hour and the hearts of his hearers." "The sermons he thus evolved were as different from those of the later medieval preachers as the plays of Shakespeare are different from those of his predecessors."

"What, then, did Luther contribute to the sermon and to the generation of sermonizers after him? . . .

"First, he enhanced the position of Christ within the sermon. . . . Secondly, he made the sermon Scriptural in a sense it had never been before. . . . Thirdly, he revalued and deepened the ethical teaching of his time. . . . His last contribution was to enhance its position in the service and in the life of the Church in general."

We have purposely quoted at length from the book in order to give our readers a taste of its contents. We recommend the work wholeheartedly to our pastors. We personally enjoyed reading it from cover to cover and feel certain that others will appreciate it as well.

W. G. POLACK.

**Luther's Large Catechism.** Translated by *Dr. Lenker*. With a fine picture of Luther and "Readings in Luther and the Bible." Augsburg Publishing House, Minneapolis, Minn. 188 pages, 5½×8. Price, \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

Dr. Luther's Large Catechism requires no introduction in Lutheran circles, at least not in theory; for every Lutheran knows that the great Reformer published not only the Enchiridion, but also a commentary on the Enchiridion, to show pastors and parents how properly to teach the Enchiridion. To this day this commentary, or Large Catechism, as it was called in the course of time (Luther simply called it the "German Catechism"), is a rich storehouse of valuable information on the important Catechism truths, and it is a downright shame that we Lutherans do not regard it more highly and use it more extensively. The Augsburg Publishing House is therefore to be congratulated on the reprinting of this great, good book in so handy a form. The translation is that of Dr. Lenker, which is as simple as it is excellent. Since the Augsburg Publishing House used the plates of the Luther Press and omitted the Small Catechism, the reprint begins with page 35. The value of Luther's Catechism has been enhanced by "Readings in Luther and the Bible," prepared by Dr. Lenker, which richly supplement the information given in the Large Catechism. We hope that many Lutherans and other Christians in our country will study this precious book and thus deepen and increase their knowledge of the five Chief Parts of our Christian faith treated in the Large Catechism.

J. T. MUELLER.

**Synoptisches Inhaltsverzeichnis der gebräuchlichsten Lutherausgaben von Rudolf Pöjer und Wegweiser in Buchwalbs Luther-Kalendarium von Bernhard Wörner. M. Heinsius Nachfolger, Leipzig. 1935. 103 Seiten  $5\frac{1}{2} \times 8\frac{3}{4}$ . Preis: M. 3.60.**

Dies ist ein kleines, aber sehr wertvolles Buch für jeden, der Luther liest und mit Luther arbeitet. Es wird mir persönlich manchen Gang von meiner Studierstube und Amtsstube in die Seminarbibliothek sparen. Jeder, der mit Luther arbeitet oder auf Lutherzitate in seiner Lektüre stößt, macht die Erfahrung, daß Lutherzitate nach verschiedenen Ausgaben gegeben werden. In Deutschland wird jetzt meistens nach der großen, teuren Weimarer Ausgabe zitiert, hier in Amerika vielfach nach der alten Walch'schen oder der neuen St. Louiser oder der deutsch-ländischen Erlanger Ausgabe. Dann entsteht oft die Frage: In welcher Schrift Luthers steht das betreffende Lutherwort, und wo kann ich es in meiner Ausgabe finden? Da leistet dieses kleine Werk ausgezeichnete Dienste, indem es in nebeneinanderstehenden Kolonnen die Lutherschriften in zeitlicher Reihenfolge nach der Weimarer Ausgabe, die diese Reihenfolge darbietet, nennt und angibt, auf welcher Seite und in welchem Bande der Weimarer, der Erlanger und der beiden kleineren Bonner und Braunschweiger Ausgaben diese Schriften sich finden. Diese Angaben, die sonst in vielen Bänden zerstreut sind, sind hier zusammengetragen auf 73 Seiten. Dann folgen weitere wertvolle Lutherregister auf Grund des in dieser Zeitschrift (1, 237) besprochenen Luther-Kalendariums. Luthers inhaltsreiche Briefe sind hier geordnet nach den Ortschaften, in die sie gesandt wurden, und nach den Personen, an die sie gerichtet sind. Es wird ein Reise-register Luthers angegeben, nach welchem man schnell finden kann, wohin Luther gereist ist und wo er sich aufgehalten hat. Es wird ferner ein Register der Personen gegeben, die Luther besuchten oder bei ihm verkehrten. Dann folgt ein Predigtregister, worin alle Stellen des Alten und Neuen Testaments, über die Luther Predigten gehalten hat, angegeben werden und zugleich der Lutherband, wo diese Predigten sich finden, und schließlich auch ein Register zu den Disputationen und Vorlesungen, die Luther gehalten hat. In Verbindung mit Buchwalbs Luther-Kalendarium kommt dieses Buch dem praktischen Bedürfnis aller Lutherleser entgegen und wird ein unentbehrliches Handwerkszeug. Wenn doch nur auch noch mehr auf Amerika Bezug genommen und unsere St. Louiser Lutherausgabe mit hereingezogen worden wäre!

L. F ü r b r i n g e r.

**The Cross.** By *Edwin C. Munson*. Augustana Book Concern, Rock Island, Ill. 172 pages,  $5 \times 7\frac{1}{2}$ . Price, \$1.00.

These are Lenten addresses which not only employ the speech of present-day America, but make pointed applications throughout to the moral and economic conditions of our day. The Christian doctrines of the atonement and of justification by faith form the background for these meditations on Christ's sufferings and death. Emphasis is on sanctification. The doctrinal discussions sometimes lack depth, as when a parallel is drawn between the vicarious suffering of Christ and that of parents, soldiers, etc. The author's reference to "vested interests," to the principle of a "fair return" for labor, and to war as "wholesale murder," are not inappropriate in a modern sermon, but will be helpful only if it is made clear that the implications are social and not socialistic. The cross of Christ as the controlling power in the faith and life of the Christian is the theme carried through the book.

TH. GRAEBNER.

**The Netherlands Indies.** World Dominion Survey Series. By *Joh. Rauws, H. Kraemer, F. J. F. Van Hasselt, N. A. C. Slotemaker de Bruine*. World Dominion Press, 156 Fifth Avenue, New York. 186 pages. Price, 5s.

This is a very fine contribution to missionary literature and introduces as no other English book known to me to the large missionary work done in The Netherlands Indies. The authors did much original research work in order to produce this informative volume. The maps and exhaustive statistical appendices are noteworthy and serve their purpose well. Thirty-seven societies and churches are enumerated as doing Protestant and eleven organizations as doing Roman Catholic missionary work.

In reading this volume, I was again impressed with the magnitude of the task to evangelize the world that still confronts the Church of God. Much that is proclaimed in missionary lands under the title of the Word of God is anything but that and cannot serve to lead to God and life eternal through Christ. What a great responsibility, then, do we have to whom has been entrusted the undimmed light of the Word!

FREDERICK BRAND.

**The Gospel of Christ.** By *Jerome O. Williams, D. D.* Fleming H. Revell Co., London. 160 pages, 5¼×7¾. Price, \$1.50.

These are religious addresses which stress the deity of Christ and the vicarious atonement and throughout strike the evangelical tone. Of course, we must always expect that a preacher of the Reformed churches will preach reformed doctrine, as, for example, when the author of this book speaks of "the symbol of baptism" (p. 18). J. H. C. FRITZ.

**Christian Art.** By *C. R. Morey*. 120 pages, including 48 half-tone plates, 6×8½. Longmans, Green & Co. London, New York, Toronto. Price, \$1.75.

We have a sufficient number of books on the various arts, also the ecclesiastical arts, as, for example, the fine monograph by Gradmann, *Geschichte der christlichen Kunst*. But this book is different. It is not a volume of mere historical and descriptive information, but of a most sympathetic interpretation of the principles and factors which influenced the art of each period, from the Byzantine to the present day. The publishers state that "this book was prepared by Professor Morey for the Liturgical Arts Society, an organization of which leading church architects, a large number of Catholic clergy, and many patrons of art are members." The author is one of the most distinguished of living American archeologists and art historians. He has been professor in this field at Princeton since 1918 and is at present head of his department. In this monograph he lays more stress on painting and sculpture than on architecture; but his striking definitions characterizing the periods and his philosophy of art offer most delightful and informative reading. The fact that the volume must be studied with constant reference to the splendid half-tone illustrations enhances the value of the book for the lover of Christian art. The purchase and the study of this book will prove eminently worth while.

P. E. KRETZMANN.

**The Road Back to God.** A Series of Self-searching Devotional Talks by *O. P. Kretzmann*. The Walther League, Chicago. 1935. 120 pages,  $5\frac{1}{2} \times 7\frac{1}{2}$ . Price, \$1.00.

This is a fascinating book, for the author, executive secretary of the International Walther League, has the gift of talking to the heart of young people. The talks which are here presented were delivered at one of the Walther League summer-conference camps, which have brought such rich blessings to numerous young (and old) people in our circles. They are charged with emotion, although they are based throughout on the fact of the atoning power of Christ's blood. The imagery throughout is beautiful, lofty, chaste, the examples and stories well chosen, the poetry appealing. We should like to recommend the book to all our pastors, especially to those who find some difficulty in addressing themselves to the particular needs of young people. The Introduction, by Prof. E. J. Friedrich of Concordia Seminary, St. Louis, really introduces the author and the book.

P. E. KRETZMANN.

**Training for Church-Membership.** By *A. Earl Kernahan, D. D.* Fleming H. Revell Company, London. 125 pages,  $5\frac{1}{4} \times 7\frac{3}{4}$ . Price, \$1.50.

The purpose of this book is good. In his introduction Dr. Kernahan says: "A conviction has been steadily growing, during the years of my work as a pastor and as the National Director of The Directed Survey and Visitation Evangelism Campaigns, that no adequate course of training has been furnished for those who seek admission into the membership of the Church. A little formal preparation, a short catechetical course, a presentation of miscellaneous material, a meeting or two for memorization of questions and answers, a series of prayer-meetings, or indeed no training at all have too often been the methods pursued in the sacred work of preparing individuals to enter the most practical and at the same time the holiest community relationship on earth." We are sorry to say that the author has miserably failed in presenting a book to prepare individuals for church-membership. From his viewpoint the author was compelled to fail, for he says in his preface: "It has been our wish to avoid any denominational bias and to help all who use the text to become Christians first and then to become intelligent members of their respective churches. I have directed as many as eighty-four denominations in one campaign. I know them all, intimately. The emphasis given in this book therefore will be universal and imperative. I wish to express my sincere gratitude to the representatives of the various communions whose statements appear in the first section. This book will be used in the preparation of individuals for membership in all of these churches, and these statements from my friends will be of interest and help to the thousands who will use it." Also the Lutheran Church is given two pages in this book, and although the article is written by a Lutheran pastor, no one can by reading it tell how the Lutheran Church distinguishes itself from other denominations and what is really required to become a member of the Lutheran Church. The whole book bespeaks the religious indifferent attitude of our day.

J. H. C. FRITZ.



**Der Begriff der Seelsorge bei Claus Harms und Löhle.** Herausgegeben von  
M a t h i a s S c h u l z. C. Bertelsmann, Gütersloh. 83 Seiten 5 $\frac{1}{8}$  × 8 $\frac{3}{4}$ .  
Preis: Kartoniert, M. 2.40.

Es ist dies ein überaus interessantes und lehrreiches Büchlein, das kein Prediger auch unserer Synode ohne Nutzen lesen wird. Wohl ist es zunächst für deutsche Verhältnisse geschrieben; doch treten Vokalbeziehungen zurück, und die Grundsätze der Seelsorge werden in durchaus objektiver Weise dargelegt. Der Verfasser weist nach, daß sowohl Harms als Löhle die drei Elemente, die für jeden Begriff der Seelsorge als konstituierend anzusehen sind, als „das Wort Gottes, die Person des Seelsorgers und die Gemeinde“ bestimmt. Er verwirft mit Recht, daß man, wie es in unserer Zeit so häufig geschieht, irgend etwas an die Stelle des Wortes Gottes setzen will und daß es Pflicht des Seelsorgers sei, solche Mittel zu finden, die dem „der Ergänzung bedürftigen“ Wort Gottes zur Seite gesetzt oder übergeordnet werden müßten. Über das Verhältnis der Psychologie zur Seelsorge sagt der Verfasser trefflich: „Der Seelsorger muß von diesen Dingen etwas wissen; er muß die Methoden und Feststellungen der Tiefenpsychologie kennen. Seine d i a g n o s t i s c h e n Fähigkeiten dürften dadurch ganz wesentlich gefördert werden. Nicht so in gleichem Maße seine T h e r a p i e. . . . Immer deutlicher erkennen wir heute, daß der religiös-christlichen Seelsorge die Aufgabe zufällt, die profane Psychotherapie — die Tiefenpsychologie eingeschlossen — zu ergänzen, zu korrigieren, zu vertiefen. Diese wird immer die Neigung haben, im Relativen stehenzubleiben, wenn nicht gar im krassen Naturalismus, wie das heute bei der Psychoanalyse von Freud der Fall ist. Sie wird die Begriffe von Schuld und Sünde nur zu leicht auflösen. Sie wird immer nur von Krankheit reden und in dem Satz endigen: Alles verstehen heißt alles verzeihen. Hier hat die christliche Seelsorge die Aufgabe, an Hand des göttlichen Wortes die Absolutheit der Normen zu wahren, wirklich von Sünde und Schuld zu reden, aber dann auch weiter an Hand desselben göttlichen Wortes den Trost und die Kraft der Erlösung Christi zu zeigen.“ (S. 35.) Es ist in dem Büchlein des Vortrefflichen so viel, daß man gelegentliche irrige Behauptungen gerne überfieht, wenn z. B. behauptet wird, daß die dialektische Theologie sich mit besonderem Ernst um Gottes Wort bemühere, oder wenn von Luthers *ecclesiola in ecclesia* geredet wird, während doch dies Institut nicht auf Luther, sondern auf den Pietismus zurückzuführen ist, der es gerade als eins der Mittel, dem Wort Gottes aufzuhelfen, ansah, die doch der Verfasser mit Recht verwirft. T h e o. D ä t s c h.

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