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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 behaeilt 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

A Shepherd Remembers. By Leslie D. Weatherhead. The Abingdon Press, New York. 176 pages, 7½×5. Price, \$2.00.

Here is a new appraisal of the Twenty-third Psalm by the pastor of the City Temple in London, who spent considerable time during the World War as a political officer among the Arab tribes on the Persian border. His purpose is plainly described in the preface: "What I have tried to do is to paint the picture which lies behind each phrase in the psalm and then interpret its meaning in the fuller light we have in Jesus, the Good Shepherd." In a general way, the author has met this objective, although we believe that the emphasis on Christ as the Good Shepherd, who lays down His life for His sheep, could be stronger and more consistent.

Unfortunately the presentation is marred by unnecessary concessions to higher criticism. Thus the superscription "A Psalm of David" to the author means "that the psalm was taken from the first of the minor psalters gathered under the name of David, the traditional father of religious poetry." (P.17.) This denial of the Davidic authorship and the substitute theory, of course, is not original with Pastor Weatherhead. He cites the *International Critical Commentary* on the Psalms by Briggs and accepts his peculiar theory of authorship.

The presentation creates the impression that the Biblical text of the Old Testament is unsound, and the author is ready to correct the Masoretic text on the basis of the Septuagint manuscripts. For example, on page 106 he says: "The verse in Ps. 2:9, translated 'Thou shalt break them with a rod of iron' should be read: 'Thou shalt shepherd them with an iron club,'"—an utterly unwarranted emendation based on a Septuagintal error, with a resultant fantastic translation. Again, the author makes long linguistic leaps in such statements as these: "The word 'friend' in the Old Testament comes usually (not always) from the root of the word for 'shepherd.'" A glance at Gesenius will show that the two words are derived from homonymic, yet different, roots.

The author seeks to retain the shepherd picture in the last part of the psalm with about as much success to our mind as any other attempt. A notable feature in the book is the well-selected sepia pictures from the American Colony in Jerusalem illustrating Palestinian shepherd life.

W. A. MAIER

The World in which Jesus Lived. By Basil Mathews. The Abingdon Press, New York, Cincinnati, Chicago. 130 pages, 5¼×8. Price, \$1.50.

The book, as the blurb says, is written for those who have not seen the Bible lands or people, for those who would equip themselves as Bible teachers, and for those who would prepare for a visit to the Near East. Having during twenty years repeatedly visited Palestine, the author is well equipped to describe the land in which Jesus lived among men and with the aid of this background to picture to us the life of the Jews in the days of Christ. These are the headings of the chapters:

Jesus' World and Ours; The Life of the Home; The Drama of Every Day; His Native Land; The Panorama of His People; The Greek Way of Life; The Roman Eagles; Paul: Hebrew Orator, Greek Writer, Roman Citizen; Paul's Pictures from Life."

The book furnishes much interesting, helpful information, assisting one in the endeavor of understanding the picture language of the gospels. Now and then a feeling of uneasiness arises in one as to the scholarship of the author. It was not, as the uninitiated reader has to conclude, Antiochus the Great who was responsible for the destruction of the Temple in Jerusalem (p.74 f.); nor was Baruch the coworker of the prophetess Deborah (p.63); nor did Cyrus of Persia bring his armies west to fight the *Greeks* (p.44). One is amazed to read (p.125) that the high priest carried a dove or lamb into the Holy of Holies. These are, of course, mere little slips or inaccuracies which can easily be deleted in a second edition.

In the chapter on "Paul's Pictures from Life" we find these beautiful sentences on the meaning of reconciliation (the Scripture reference being 2 Cor. 5:18 f.): "God makes my relation to Him right through Christ and gives me the work of bringing others into that relationship of love and understanding; God, not reckoning that I have not contributed my share, has canceled that debt and actually trusts me with expressing to the world His longing to bring all His children into a relationship of love with Himself." (P.121.) Justification is correctly and forcefully portrayed as a forensic act (p.123). But when the word propitiation is explained the moral-influence theory is adopted (p.125), and the doctrine of the substitutionary atonement, although not quite adequately described, is rejected. How this view of propitiation is to be harmonized with the author's teaching concerning reconciliation mentioned before is hard to see.

W. ARNDT

God the Creator. By Geo. S. Hendry. The Cokesbury Press, Nashville, Tenn. 170 pages, 5¼×7¾. Price, \$1.50.

The Eternal Gospel. By Rufus M. Jones. The Macmillan Company, New York. 235 pages, 5¾×8. Price, \$2.00.

The pulpit pronouncements in our American (sectarian) churches are generally no more than a faint echo of the modern books on theology (alas, often falsely so called) which their ministers read, so that we can rightly understand modern American preaching only if we keep in touch with the present-day book markets. From this point of view the two volumes here reviewed are of interest also to us Missourians. The first, *God the Creator*, contains five lectures which the Rev. Prof. G. S. Hendry, associate professor of divinity, University of Edinburgh and the Hastie Lecturer at the University of Glasgow, delivered in 1935. His guiding thesis finds its expression in the presentation of the non-immanent, "wholly-other" God, whom Barth (Brunner) has been preaching Germany and Switzerland as a challenge to German Ritschlians to restudy the doctrine of God as this is set forth especially in the great church creeds and in the writings of the Reformers (as Barth, so also Hendry includes the Swiss divines). The lectures do not make easy or

popular reading but are intended for such only as are interested in, and conversant with, Barthian fundamentals. To all who have the requisite historico-theological background, as also the desire for theological research, they make fascinating reading. The lecturer, of course, is orthodox only in a Barthian sense. On the one hand, he stoutly disavows the vague pantheistic concept of God which Continental and British divines now champion; on the other hand, while seeking his *terminus a quo* in the theology of the Reformation, he does not turn entirely to Christian orthodoxy in expounding the doctrine of God. Like Barth's, so also his investigations terminate in a sort of philosophy of theology rather than in a *theologia pura et e Scriptura hausta*. He begins his lectures with the problem of the knowledge of God, then pictures, in a somewhat sweeping way, the God of Israel and the deities of Greece in their fundamental divergences, next brings them together in a supposed "great amalgamation," or fusion, of God-concepts, then presents in a long chapter — and this is the best portion of the book — Luther's "theology of the Godhead of God," seen of course through Barth's colored spectacles, and finally endeavors to analyze the Christian knowledge of God the Creator in its fundamental aspects. Studies of this kind are by no means useless. They at least show us orthodox theologians how eminently well we are off because we take our theological knowledge directly out of the Bible and confine it to what Scripture teaches in so many clear words, there resting the case. In this way we obtain the divine truth concerning God and a very definite, certain, and helpful divine truth, while rationalizing Barthians and their fellows "wax worse and worse," *πλανῶντες καὶ πλανώμενοι*, 2 Tim. 3:13, "ever learning and never able to come to the knowledge of the truth," v. 7. The book is full of striking judgments and sayings, such as the following: "God must now pass a test, set by human thought (modernistic thought of course), before He can be accorded to be God." (P. 134.) Or: "He [Luther] is entirely innocent of the 'Zug zum System'" (p. 118), which indeed is very good. Or: "To identify empirical method with scientific method is quite unscientific." (P. 21.) Or: "Reason comes a litigant, but it constitutes itself the judge, and faith in consequence is rationalized." (P. 15.) Professor Hendry avows in his Preface that "Scottish theology has to find its true affinity with the theology of Continental Protestantism rather than with that of England or America." To this profession he is moved, we believe, by the painful shallowness of English and American modernistic theologians, which is in no wise pleasing to the profounder Edinburgh divines. — In his treatise Professor Hendry speaks of the present-day "vogue of mysticism." *The Eternal Gospel*, by Rufus M. Jones, offers a sample of this modern religious mysticism. Dr. Jones, formerly professor of philosophy at Haverford College, kept (as we are told) in close touch with leading mystics of Europe ever since he studied in Heidelberg some fifty years ago. Also in this book Barthian influences are traceable. The "old devil" of enthusiasm in his book is not so very different from that of the Barthians, though wearing another kind of garment. To Philosopher Jones the "eternal Gospel" is the "direct revelation of God to men through the coming, and the

presence in the world, of the Holy Spirit" (p. 1). This is the definition of the "eternal Gospel," which mystic monk Joachim a Fiori suggested in the twelfth century, and Dr. Jones adopts it as quite pertinent. He himself interprets the "eternal Gospel" as the "endless revelation to men of a spiritual Reality who is over all and in all and at the same time vastly more than all things in space and time, a Reality, both immanent and transcendent, as Spirit in its essential nature is bound to be." After the fashion of mystics in general he next traces the "revelation of the eternal Gospel" through the ages, in history, the Church, literature, and so forth, until he arrives at the conclusion that "the world is still in the making" and that "God is still 'making man,' " "creation being yet in progress." Professor Jones's attack is upon (atheistic) Humanism and materialism, which grossly dethrone God and seek to get along without Him. But Jones's mysticism is no remedy against atheism in any form. It is no more than a pantheistic (evolutionistic) acknowledgment of an existing world force conceived as "God," very similar to Schleiermacher's. We are somewhat perplexed that this book is the first to appear in a so-called *Great Issues of Life Series*, which is to be published soon. Books of this sort contribute nothing helpful in support of positive Christianity. It rather represents antichristianism and essentially the same brand which Humanism champions. Mysticism, both ancient and modern, is nothing else than *merus enthusiasmus* (*eitel Enthusiasmus*), and what Luther so well writes in his fine Smalcald Articles (Part III, Art. VIII, §§ 5, 6) is true also of the "sheer enthusiasm," which Rufus M. Jones here represents: "All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts and led them from the Word of God to spiritualizing and self-conceit (*auf Schwarmgeisterei und Eigenduenkel*)." (*Triglot*, p. 495.)

J. THEODORE MUELLER

Der französische Protestantismus. Sein Weg bis zur französischen Revolution. Von Joseph Chambon. 1937. Chr.-Kaiser-Verlag, München. 210 Seiten. Preis: geheftet: RM. 3.80; gebunden: RM. 5.

Der Verfasser dieses Buches, Abkomme eines alten Hugenottengeschlechts, will die innere Geschichte des französischen Protestantismus zeichnen. Er hat sein Buch „aus der Tradition seiner Vorfahren, aus dem Geiste der Urkunden und aus der Seele des Volkes und der Landschaft heraus geschrieben“. Er will zeigen, daß die Geschichte der Reformation in Frankreich nicht auf politisch-militärische Ereignisse, sondern auf Grund der französischen Geistes- und Kulturgeschichte aufgebaut werden muß. Das könnte eine etwas einseitige Abhandlung erwarten lassen; tatsächlich ist sie nicht einseitig, sondern schenkt beiden Seiten gebührende Aufmerksamkeit. Freilich, den Schlußfolgerungen kann man nicht immer beistimmen. Wenn er behauptet, die französische Reformation unterscheide sich so von der deutschen, daß in Deutschland sich die Fürsten zuerst für das Evangelium erklärt hätten und ihren Untertanen vorangegangen seien, während in Frankreich einzelne, meist einfache Menschen des Volkes, zum Heilsglauben gekommen, sauerteigartig ihr Land mit dem Evangelium durchsetzt hätten, so ist letzteres wahr; aber ersteres läßt sich nicht halten. Die Römischen möchten das — o wie gerne! — feststellen, daß die Reformation in deutschen Landen dem Volk von den Fürsten aufgezwungen worden sei und daß die Fürsten natürlich die

Reformation hätten einführen wollen aus Habgier, um die Kirchengüter an sich zu reißen. Daß es solche Fälle gab, wird niemand bestreiten; in der Regel aber wuchs auch in Deutschland die Reformation aus dem Volke heraus. In der Folge zeigt sich dann freilich die Einwirkung der ganz verschiedenen Staatsverfassung in beiden Ländern. Wenn Chambon weiter behauptet, daß in Frankreich die Auseinandersetzung mit der römischen Kirche nur eine Begleitmelodie im eigentlichen Kampfe sei und der entscheidende Bedränger das vergöttlichte Königtum war, das nicht nur über Fleisch und Blut, sondern auch über die Seelen herrschen wollte, so ist das richtig, aber wieder nur die halbe Wahrheit. Wenn später in der französischen Revolution Königtum und Kirche in einen Haufen geworfen und miteinander abgeschafft wurden, so hatte das seinen Grund in jahrhundertelanger Geschichte; die beiden hatten je und je zusammengehalten. Niemand hatte mehr zur „Vergöttlichung“ des Königtums beigetragen als die „Kirche“, weil es ihr dort in ihren Kram paßte. Was bemog Franz I. dazu, gegen seine eigene Neigung die erste Verfolgung des Protestantismus ins Werk zu setzen? Es wurde ihm klargemacht, daß er es sich in jenen unruhigen Zeiten nicht leisten dürfe, sich die „Kirche“ zum Feinde zu machen. Wer war schuld daran, daß das Toleranzedikt von 1787 nicht schon 1598 datiert werden konnte? Wer überzeugte Louis XIV., daß er als Sühne für seinen bisherigen ausschweifenden Wandel das Edikt von Nantes widerrufen müsse? Madame de Maintenon? Aber die hatte das nicht selbst erfunden; das befahl die „Kirche“. Die „Kirche“ hätte gar zu gerne zu demselben Zweck in Deutschland das Kaisertum „vergöttlicht“; dort scheiterte es aber wieder an der verschiedenen Regierungsverfassung, unter der der Kaiser ohne seine Fürsten schier machtlos war.

Man möchte so das ganze Buch durchackern; es ist überaus anregend. Es ist ein „Buch voll Blut und Tränen“. In einem kurzen einleitenden Kapitel erzählt der Verfasser die Vorgeschichte der Reformation in Frankreich; schildert die schrecklichen Zustände in der Kirche; „die bürgerlichen Mütter verkaufen ihre Töchter an reiche kirchliche Würdenträger, um zunächst eine Mitgift für den späteren legalen Gatten herauszuschlagen; in der Provinz geht das gräßliche Wort um: „Schon der Schatten eines Franziskanerkloster-Kirchturms macht die Frauen der Umgebung schwanger“; Kardinal Jean von Lothringen vereinigt in seiner Person zwölf Erzbistümer und Bistümer und bietet so „die ungeheuerliche Erscheinung eines wandelnden Konzils in der Person eines einzigen freisinnigen Lebemanns“. Dann ein Kapitel über die Renaissance in Frankreich mit Charakterstücken des Poeten Marot, der Königin Margarete von Navarra und des Franziskanermönchs Rabelais, der ein wenig Jura studierte, dann Arzt wurde und schließlich „Priester“ einer kleinen Gemeinde, „um die er sich weder als Pfarrer noch als Arzt viel gekümmert hat“. Das dritte Kapitel, die Reformation, schildert das Werk Lefebvres, die Bedeutung Luthers für die Reformation in Frankreich, die viel zu kurz abgemacht wird, die Meaux-Bewegung, die Wirksamkeit Farel's, die Jugendgeschichte Calvins und seinen Einfluß auf Frankreich, eine schauerliche Beschreibung der Verfolgungen unter Franz I. und Heinrich II. und endet mit der Gründung der protestantischen Kirche Frankreichs auf der Synode von Paris, 1559. Kapitel 4, die Gegenreformation, von Amboise aus mit seinem Schauspiel „zur Unterhaltung der Damen“, zu dem der runde Turm des Schlosses mit abgehackten Köpfen hingerichteter Menschen und an Stricken und Ketten hängenden Leichen, wie Marionetten, geschmückt ist, durch die Religionskriege mit der perfiden „Schaufelpolitik“ Katharinas von Medici, die Bar-

tholomäusnacht mit der vorbereitenden Arbeit Pius' V., demgegenüber „Alexander VI. ein Verbrecher pro domo“ ist, bis zur Ermordung Heinrichs III. und Heinrichs IV. Letzterem wird dann noch ein besonderes Kapitel gewidmet. Kapitel 6 beschreibt die Amtszeit Richelieus und Mazarins und bereitet vor das Sterben des französischen Protestantismus (Kap. 7) unter Louis XIV. und schildert die Aufhebung des Edikts von Nantes mit der begleitenden schrecklichen Verfolgung und dem Kamisardenkrieg. Schließlich bringt das letzte Kapitel die Gründung der „Kirche der Wüste“, die bis 1752 bitter verfolgt wird, bis schließlich 1787 Louis XVI. das Toleranzedikt erläßt.

Ein Buch voll Blut und Tränen! Man lese und bedenke, daß der Mohr nur schwerlich seine Haut wandelt noch der Parde seine Flecken.

Theo. Höyer

George Whitefield, the Matchless Soul-Winner. By Edwin Noah Hardy, Ph. D. American Tract Society, New York, N. Y. 298 pages, 5½×7¾. Price, \$1.50. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

The author has written a fascinating and instructive biography of the founder of Calvinistic Methodism, the inaugurator of the greatest and withal the most evangelical revival sweeping the British Isles and America. Of feeble health, yet indomitable in his zeal to preach Christ and Him crucified to a world steeped in sin and iniquity, Whitefield preached almost every day, in cathedrals and in the open field, at the bedside of the ailing and dying and before vast multitudes numbering twenty to thirty thousand, to sailors on shipboard, to hardened criminals in prison, to outcasts in the slum districts, to blue-blooded aristocrats in the drawing-room of Lady Huntington, to pleasure-seekers at amusement places, invariably preaching repentance and faith in Christ Jesus, the Son of God. Though one deploras his Calvinistic and unionistic persuasions, one cannot read the book without catching some of the enthusiasm animating this winner of souls and praying God that He would fill the hearts of all our preachers and laymen with that intense love of souls characterizing George Whitefield.

TH. LAETSCH

Up to Now. By Charles Forbes Taylor. Fleming H. Revell, New York. 140 pages, 5¼×7¾. Price, \$1.50.

The autobiography of a modern "evangelist," who began his career when three and a half years old by singing "Jesus Loves Me" while his father was conducting a meeting and who accompanied the singing of the congregation by whistling. The book is priced rather high.

TH. LAETSCH

2500 Best Modern Illustrations. By Rev. G. B. F. Hallock, M. A., D. D. Harper and Brothers, New York and London. 413 pages. Price, \$1.00.

Dr. Hallock has compiled a number of volumes of illustrations for sermons and addresses. For a number of years he was also editor of *Doran's Minister's Manual*. Among the thousands of incidents, myths, anecdotes, fables, legends, etc., which are contained in these volumes, there are no doubt some that are worthy and appropriate; but with these there are many more which are definitely not of that description. Quite

a number of the latter are silly or even misleading. Some may be used in an after-dinner speech or in an address upon an occasion which admits of humor. In this connection it may be repeated what has been said at other times: Good illustrations are certainly a valuable part of a sermon. But good illustrations which are fitting and striking are not easy to find. Not a few preachers therefore have used poor, trite, and even banal material. And now, because this illustrating of sermons with anecdotes, stories, myths, and fables has been overdone in quantity and underdone in quality, some ministers have almost entirely discontinued the use of illustrations. That is also a mistake. The Bible itself is full of the finest illustrations. Nor are they trite or too well known. It is true, there are some that we have heard and read repeatedly in our churches and in our literature, but there are many others which we have never heard and which we have never read, although we have read and heard no small number of sermons. It is with this matter of illustrations as it is with polemics. Polemics, properly handled, is a necessary, interesting, and powerful ingredient of a sermon. If you remove polemics from the teachings of Jesus, from the letters of Paul, or from the writings of Luther, much of their most valuable material is lost. But polemics must be carefully handled. If improperly used, the pastor will be condemned for "knocking other churches." In polemics the preacher must so arrange matters that his people are filled with indignation against that which he condemns as false, untrue, and misleading.

But to return to illustrations. Dwight L. Moody, whom we heard repeatedly, was a master in the use of apt and telling illustrations. His personality, manner, diction, and delivery also were exactly adapted to his narratives. To the young pastor who is to increase in this ability of illustrating the truth no better advice can be given than that he carefully study the Bible and note the illustrations which the holy men of God moved by the Holy Spirit have used. He need not on this account despise a good anecdote or historical incident which may be utilized for this purpose. He may therefore consult such a volume as that of Dr. Hallock's. Let him remember, however, that good taste, sound judgment, and rare tact are necessary for the proper selection and arrangement of a preacher's illustrations. Even pastors may momentarily forget that there is no source of illustrations superior to Holy Writ. Such men may buy expensive books and for the time being overlook the best Book of illustrations right upon their desk. We must all daily guard against gazing aloft and afar while forgetting what precious things are right *ante pedes*. We must watch over ourselves lest we be of those to whom other men's pastures are always the greener and to whom "distance lends enchantment to the view." Remember Aesop's dog, who dropped his meat and snapped at a shadow. Not only our people need more Bible-study, — we preachers need more of it. Nothing else can so enrich and improve our sermons as a prayerful, systematic, and persistent study of the words of those holy men who wrote the thoughts and words inspired by Him of whom it was said: "Never man spake like this Man," John 7: 46.

MARTIN S. SOMMER

Die Freude am Herrn unsere Stärke. Predigten von Hermann Bezzel. D. Gundert Verlag, Stuttgart. 127 Seiten 4×6. Preis: Kartoniert RM. 1.10; Leinen RM. 1.40.

Wieder ein prächtiges Büchlein, welches zur Genüge beweist, daß drüben im Heimatlande Luthers die Schriftlehre noch gelehrt wird. Bezzel ist ein schriftgläubiger Prediger, der an die Erlösung durch Christi Blut glaubt. Er ist Meister einer schönen, bilderreichen Sprache, vielleicht für unsere hiesigen Verhältnisse etwas schwer zu verstehen, aber für jeden, der die deutsche Sprache noch lieb hat, sehr ansprechend. Nur hin und wieder finden sich Abirrungen, wie wenn der Verfasser (S. 32) sagt: „Aber doch glaube ich, daß der Herr in seiner Heidenwelt auch ohne Mission alle Suchenden in Todesnöten tröstet; denn er ist treu.“ Und es ist zum mindesten fraglich, ob Paulus den Philipperbrief im Angesichte des Todes geschrieben hat. (S. 82.) Aber ein Prediger kann sich an Bezzels Betrachtungen bilden, sowohl was Inhalt als was Sprache anlangt. P. E. K r e z m a n n

How to Organize and Conduct a Meeting. By W. M. Henry and Dr. L. Seeley. 133 pages, 5¼×7½. Noble and Noble, New York. Price, \$1.50. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This book, as the publishers state, “provides a manual of parliamentary law that is as authoritative as *Roberts’ Rules of Order* or *Cushing’s Manual*, but is written in a simplified manner and organized in topical paragraphs for use in schools and colleges.” It will prove valuable to our pastors also. The author offers chapters on Parliamentary Law, How to Conduct a Meeting, Duties and Rights of Members, Rules of Order, Order of Business and of Debate, Discussion of a Question, Privileged Questions and Work of Committees, also a form for a constitution and by-laws and forms for various resolutions and reports. A good index facilitates the use of the book.

TH. LAETSCH

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