

Concordia Theological Monthly

Continuing

LEHRE UND WEHRE
MAGAZIN FUER EV.-LUTH. HOMILETIK
THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. IX

July, 1938

No. 7

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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.*

Published for the
Ev. Luth. Synod of Missouri, Ohio, and Other States
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



ARCHIVES

Book Review — Literatur

Novum Testamentum Graece. Cum apparatu critico ex editionibus et libris manu scriptis collecta. Stuttgart, Privilegierte Württembergische Bibelanstalt.

Auch an dieser Stelle machen wir wieder aufmerksam auf die ausgezeichneten Ausgaben des neutestamentlichen Textes, die diese Jahrzehnte hindurch von der Privilegierten Württembergischen Bibelanstalt herausgegeben worden sind. Wohl die meisten unserer Leser haben diese Ausgaben schon viele Jahre hindurch gebraucht. Unter den neuesten Auflagen sind besonders zu nennen die 15., die auch in zehn Teilen zu haben ist, und jeder Teil eignet sich fein zur Mitnahme auf Reisen, wie z. B. die Epistel an die Römer oder die einzelnen Evangelien. Die neueste Auflage, die Rezensent eben in seiner Klassenarbeit gebraucht, nimmt Bezug auf die neuesten Funde in Ägypten und ist also völlig up to date.

P. E. K r e k m a n n

Die Briefe an die Thessalonicher. Übersetzt und ausgelegt von Lic. Gerhard Puttkammer. Gustav Schölkmanns Verlagsbuchhandlung, Leipzig und Hamburg. 88 Seiten 5½×8¼. Preis: Kartoniert, RM. 1.70, gebunden, RM. 2.50.

In diesem weiteren Bande der „Bibelhilfe für die Gemeinde“ hat der Verfasser denselben Standpunkt innegehalten, der auch in den andern Bänden der Serie im großen und ganzen zutage tritt. Die Auslegung, die sich eng an die neue Übersetzung der Briefe anschließt, ist wirklich erbaulich und wendet das Wort Gottes auf die gegenwärtige Sachlage an. Für einen Lutheraner sind allerdings die Ausführungen zu 2 Thess. 2 kaum genügend, trotzdem der Verfasser auch erwähnt, daß man in der Reformationszeit ohne Umschweife dieses Kapitel auf den Papst und sein Reich gedeutet hat. Und so mag manchem, der eine vollständige Exegese aller Wörter und Satzteile sucht, diese oder jene Ausführung nicht genügen. Dabei bleibt aber wahr, daß die Anregung des Buches auch dem erfahrenen Exegeten von größtem Wert sein wird. Es finden sich in der Auslegung immer wieder Sätze, die auch in unsern Kreisen Berücksichtigung finden sollten. Zu 2 Thess. 3, 2 bemerkt der Verfasser schon in seiner Einführung: „Das gilt von dem Glauben, der ganzen Ernst macht mit der ganzen Wahrheit der Bibel, auch mit ihrem letzten Wort, von dem Glauben, der ‚Komm, Herr Jesu!‘ beten (Offenb. 22, 20) und ein festes Amen dazu sprechen kann.“ (S. 12.) „In seinem Missionsbericht handelt es sich also nicht um kirchliche Statistik und um die Finanzlage, sondern um den Glaubensstand.“ (S. 34.) Kein Bibelforscher wird dies Buch ohne Segen lesen.

P. E. K r e k m a n n

The Lamb, the Woman, and the Dragon. An Exposition of the Revelation of St. John. By Albertus Pieters, D. D. Zondervan Publishing House, Grand Rapids, Mich. 383 pages, 5¼×7¾. Price, \$2.00.

Although the subtitle designates this volume as an exposition of the Apocalypse, it is not a continuous exegesis of the book but rather a series of 24 chapters dealing with the important points and visions of the Revelation of St. John. Seven chapters of Dr. Pieters's exposition are devoted to introductory questions: Who Wrote the Apocalypse, and When; Other Apocalypses; God's Picture-book; The Historical Interpretation;

The Futurist Interpretation; The Principles of Interpretation; A Bird's-eye View of Revelation. The author accepts the Johannine authorship and believes the book to have been written during the last decade of the first century, under Emperor Domitian. Chapters VIII to XXIV are devoted to a fairly detailed discussion of the book, the author himself stating: "This is not a commentary in the ordinary sense of the word. It is rather a discussion of some of the outstanding problems in the book of Revelation. Verse-by-verse exposition is not attempted." (P. 5.) This part of the book contains much interesting material, which, however, is not always convincing. Apparently the author did not go into the extensive Lutheran literature on the Antichrist, his conclusions at the end of chapter XVI being, among others: "That it is highly doubtful whether the Antichrist of St. John and the Man of Sin of St. Paul are the same. . . . That the words of St. Paul do most probably refer to the coming of some great religious leader, a renegade Christian, who will be the head and front of a great apostasy in the Church, immediately before the second coming of our Lord, but contain no ground to attribute to him also political power." (P. 205.) With regard to the thousand years, the author, at the end of chapter XXII, states: "Allow me now to summarize this Preterist interpretation, which is the one I commend to the reader." Pastors who are making a special study of the Book of Revelation may consult the book with benefit, but will do well to compare many of its statements with those of good Lutheran commentaries.

P. E. KRETZMANN

The Peril of Modernizing Jesus. By Henry J. Cadbury. The Macmillan Company, New York. 1937. 216 pages, 5×7½. Price, \$2.00.

The preface informs us that here there are submitted lectures which were delivered in 1935 at King's Chapel, Boston, under the auspices of the Lowell Institute. That the material was gathered to be presented in lecture form undoubtedly helps to account for the vivacious style. What the author sets out to accomplish can be deduced in part from the headings of the seven chapters: Anachronism in Thinking of Jesus; The Cause and Cure of Modernization; The Jewishness of the Gospels; Jesus and the Mentality of Our Age; Limitations of Jesus' Social Teaching; Purpose, Aim, and Motive in Jesus; The Religion of Jesus. Notes and an index enhance the usefulness of the work. The author is a thoroughgoing Modernist, and much that he says fills us with grief and has to be rejected. But he wields a two-edged sword. While he in many a sentence wounds the sensibilities of those who believe in the deity of Christ and the redemptive value of His work, he causes a good deal of havoc among the ideas which his fellow-religionists have fondled and nurtured. As the title indicates, he opposes the tendency to ascribe modern ideas which many churches of the twentieth century are proud of to Christ. He particularly annihilates the notion that Jesus taught what is now known as the social gospel. To ascribe to our Lord the sociological tenets which often are now praised as the essence of the message of Jesus he calls an anachronism. He complains there are many of them, and he is induced to speak of an experience of his own in Jerusalem. "I will admit that as a sightseer in the churches of Jerusalem I must have passed over many a glaring anachronism, until one

day, in the Church of the Holy Sepulcher, I saw a real wrist watch on the arm of a statue of the Virgin. That at least was an innovation one degree too much. Anachronism there was blatant and absurd. To see a modern timepiece on a modern Arab is strange enough; how much more so with the first-century Palestinian peasant woman!" (P.7.) In outlining how different the teaching of Jesus was from that of the modern social gospel, the author points out that Jesus rarely, if ever, dealt with social institutions as such; that He furthermore did not "know" class interests, class consciousness, class ideals; that He dealt with individuals as their own situation demanded rather than to consider the interests, privileges, rights, or duties of the other parties, and that in His teaching there is lacking the appeal to social motive. It seems to us that, if Modernists read and studied Cadbury, they would be deterred from making Jesus the champion of their sociological messages. The point of view of Dr. Cadbury, who, by the way, is Hollis Professor of Divinity at Harvard University, throughout the work is historical. He is not necessarily out of sympathy with the social gospel, but he does not hesitate to call it a historical error to attribute this message to Jesus. Thus, though the theology of the author is altogether subversive, he furnishes excellent historical material for the proper understanding of the teachings of Jesus.

W. ARNDT

Prophecy's Light on Today. By Charles G. Trumbull. Fleming H. Revell Co., New York. 191 pages, 5×7½. Price, \$1.50.

One of the most harmful features of the chiliastic delusion is its perversion of the Christian hope. Scripture fixes the hope of the Christian on the bliss of heaven, millennialism on the mythical reign of Christ on earth during the millennium. In reading the glorious promises connected with the second coming of Christ, the consistent premillennialist can see hardly anything but the glamor of a fabled earthly reign of Christ. The book before us ("most of the chapters of which appeared as a series of articles in the *Sunday-school Times* during 1937") is a case in point. The passages Titus 2:13 ("looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ"), John 14:2, 3 ("I will come again and receive you unto Myself"), Heb. 9:28 ("Christ shall appear the second time without sin unto salvation"), Job 19:25-27; Eph. 1:15-23; Phil. 2:10, 11; 3:20, 21; 2 Tim. 4:8, etc., etc., are unhesitatingly and persistently applied to a coming of Christ for the inauguration of a millennial reign on earth. "So many Christian people are rejoicing today in 'that blessed hope' of the Lord's personal, visible, bodily return to establish His kingdom on earth and bring in the millennium of His personal reign" (p.36). "That blessed hope' of the believers, waiting for the Lord's return, when He will establish His kingdom on earth. . . . Eden conditions will be restored; wars will cease. . . . The throne of David is still empty; but it shall be occupied, here on earth, by David's greater Son. . . . From Armageddon the King will move on in triumph until He establishes again the throne of David and reigns over the whole earth" (pp.26, 32, 160). "1 Cor. 13:13 tells us of three precious things that abide: faith, hope, love. 'Faith believes that the Bible is the whole Word of God,' believes it 'from cover to cover';

and that is Fundamentalism. 'Hope' is the blessed hope of the Lord's return, or premillennialism. So we may read: 'And now abideth fundamentalism, premillennialism, love, these three' (p.155). Dr.Trumbull has no intention, of course, of denying or even minimizing the bliss of heaven, but under the spell of the chiliastic delusion he cannot find time to stress it. He mentions it twice, perhaps three times. On page 58 we find the bare statement: "They shall hunger no more, neither thirst any more.' And why? 'For the Lamb that is in the midst of the throne shall be their Shepherd and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes,' Rev.7:17 (R. V.)." And on page 69 heaven is barely alluded to: "The second coming of Christ, being His personal, visible, bodily return to establish His kingdom on earth and to reign over Israel and the world for a thousand years, after which will come 'a new heaven and a new earth,' Rev.21:1, is the goal, climax, and consummation of Bible prophecy." Heaven is barely mentioned; all the glorious passages quoted above and all the rest "are plain predictions of a glorious future for God's chosen people here on earth, of the earthly millennium, or Golden Age, which, the Scriptures tell us, can come only when Christ comes again" (p.31). And the introduction by Dr.Howard A.Kelly contains this paragraph: "Is it not a great, obvious, important truth that we cannot grow into a living apprehension of more advanced truths until we have fully apprehended the antecedent underlying basic truths? First, the virgin birth of the Son of God—Son of Man; then His sacrificial life and crucifixion; then His resurrection and ascension; to be followed by His glorious return, to reign with His saints, to the world where He was so dishonored." There it stops. The basic article of eternal life—which Dr. Kelly, of course, accepts—is not mentioned.

We are in agreement with much of what is said in this book, a fundamentalist writing. Much, too, of what is said concerning the signs of Christ's second coming—one of these signs being the emergence and spread of Modernism—is Scriptural and timely. But parts of this section and the tenor of the entire book are unscriptural. Scripture tells us, and we must tell the world and the Church, that Christ is coming again, personally, visibly, etc. The premillennialists are doing that. But while Scripture tells us that Christ, at His second coming, will at once judge the unbeliever and take the believer with Him to heaven, the consistent premillennialist is fixing the hope of the Christian on a chimera.

TH. ENGELDER

What Is Lutheranism? By Wm.Dallmann, D.D. Northwestern Publishing House, Milwaukee, Wis. 38 pages, 4½×7. Price, 10 cts.; in quantities, 8 cts., plus postage. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

To Dr. Dallmann, God indeed has given a long and blessed writing ministry, the present tract being the 53d among the titles listed for advertisement, and among these are very large volumes, such as *Jesus* (third edition), *Paul*, *Peter*, *John*, etc. In the brochure before us Dr. Dallmann shows the Christian character of Lutheranism, and he does this by adducing testimonies from non-Lutheran sources. The topics

around which the subject-material is centered are: The Gospel, Faith, the Church, Justification and Election, and the Holy Communion. All these fundamental doctrines of Lutheranism, as the non-Lutheran witnesses attest, are truly Scriptural. Here, then, is a tract of great value, which ought not only to be spread among non-Lutherans, but also to be carefully studied in Christian day-schools, Sunday-schools, catechumen classes, Bible societies, etc., since it sets forth distinctive Lutheran doctrines, and these as witnessed in their Biblicality by scholars of international prominence outside the pale of the Lutheran Church. For the sake of the common people a glossary of proper nouns and theological terms might be added (Duns Scotus, Peter d'Ailly, Calvin, Transubstantiation, Lateran Council, etc.). On page 20 the *alii, alii non* might be explained more fully and the general expository truth be added that those who are saved are saved solely by grace, while those who are damned are lost through their own fault. The difficulty of the *alii prae aliis* arises only if we compare "one with another." We wish that Baptism, so much in controversy today, could have been added to the subjects treated in this brochure, which ought to receive special publicity in our papers in this centennial year when Lutheranism will be brought to the notice of millions by the mere fact of our ocean-to-ocean celebration.

J. THEODORE MUELLER

Who Is the Holy Spirit? A Study of the Word of God Concerning His Person, Office, and Work. Fleming H. Revell Co., New York. 124 pages, 5¼×7¼. Price, \$1.25.

In the Foreword the author writes: "The Holy Spirit is the neglected, if not the almost forgotten, Person of the Holy Trinity, and the obligation is upon all of us to make Him known." This he attempts to do by presenting in so many chapters the Holy Spirit's Personality, Office, Sovereignty, Limiting (He does all things in due time and order), Baptism (he discusses this mooted subject with much sanity), Filling, Sanctifying, Empowering, Objectives. A graduate of Princeton Seminary, in its prime, Dr. Frost everywhere shows himself a thorough, painstaking, scholarly theologian, and his firm fundamentalistic attitude makes his book a joy to every Christian believer. For many years he was connected with the China Inland Mission, and (a voluminous writer) especially his "Meditations on Important Truths," *About the Old Faith*, published years ago, won for him many friends in America and Great Britain. Although his presentations are not always in accord with our Lutheran Confessions (denial of private confession and absolution; millennialism, Calvinism), his monograph makes interesting and instructive reading also for Lutheran ministers, especially since he invariably goes back to the Bible to support his declarations. There is a winsome spirit of deep spiritual devotion running through the entire treatise.

J. THEODORE MUELLER

Reconciliation and Justification. By Rev. Theo. Dierks, S. T. D. Concordia Publishing House, St. Louis, Mo. 173 pages, 6×9. Price, 90 cts.

This is a thorough and instructive study of the doctrine of reconciliation and justification as taught in Scripture and the early Christian Church. Originally a doctor's thesis, it is now offered for larger use and wider dissemination in book form. First the author presents the doctrine

as taught by Christ and the apostles and then as it was confessed in the Christian Church, in the first century after the apostles, by such men as Clement of Rome, Ignatius, Polycarp, Justin and Irenaeus, and in such writings as the *Epistle of Barnabas*, the *Didache*, the *Shepherd of Hermas*, the *Second Epistle of Clement*, and the *Epistle to Diognetus*. His "finds" he presents in the "Conclusion," in which he points out that most of the Church Fathers did not hold fast to the objective reconciliation and justification as an accomplished fact, so that in the course of time also the doctrine of subjective justification became easily corrupted by the infusion of work elements. A very fine bibliography is added for reference, while a very helpful synoptic index will aid the reader in quickly orienting himself in case of reference requirements. We heartily recommend this learned but limpid treatise to our pastors. Hasn't the doctrine here presented become a sort of *doctrina incognita* also to some of us?

J. THEODORE MUELLER

Reaching Upward, or Man's Age-Long Search for Truth. By C. D. Whiteley. Zondervan Publishing House, Grand Rapids, Mich. 182 pages, 5×7½. Price, \$1.50.

This book is directed against the theory "that religion has been a gradual development and that it came up through animism and polytheism." The author, a Presbyterian minister in Albemarle, N. C., surveys the leading pagan religions and shows that in man's search for God there is no trace of a gradual development, but rather that in all pagan and naturalistic religions there has been a marked and gradual degradation. Dr. Whiteley includes a chapter on Modernism, which is the most recent effort "to find God apart from supernatural revelation" (p. 97) and is nothing more than "the naturalism of all past ages dressed in present-day finery" (p. 96). The two concluding chapters deal with God's revelation to man in the Old and the New Testament. The book was not written for scholars. The author's interest is that of the pastor who wants to safeguard the youth of the Church against the vagaries of the pseudo-anthropologists, who in the name of psychology, philosophy, or history deny supernatural revelation. The author's style and his approach to the problem, which is distinctly Fundamental, prompt us to recommend this book. It should prove helpful to those of our laity who have been disturbed by the theories of naturalism.

F. E. MAYER

Der Gottesgedanke in der Welt. Von Paul Rohrbach. Hans-Bott-Verlag, Berlin-Tempelhof. 263 Seiten 5½×7¼.

Der Verfasser ist ein bekannter Schriftsteller Deutschlands, hatte eine theologische Ausbildung genossen, hat dann aber, wie er im Vorwort schreibt, „dem theologischen Lehramt vor halb vier Jahrzehnten entzogen, weil mir vorweg verweigert wurde, gegen den Bekenntniszwang zu wirken. So wandte ich mich zur Arbeit für den deutschen Gedanken in der Welt; aber ich habe nie aufgehört, die christliche Religion für eine Hauptwurzel gesunden völkischen Denkens zu halten“. In Wahrheit bekämpft er die christliche Religion, bekämpft die Verbalinspiration, die mosaische Autorschaft des Pentateuchs, nennt die Schriften Alten und Neuen Testaments „Erzeugnisse zeitlich und inhaltlich voneinander verschiedener religiöser Vorstellungswelten“. (S. 208.) Man wird Christ „nicht kraft des Glaubens, durch Christi Werk“ objektiv „erlöst“ zu sein, sondern Auge in Auge mit Jesus, der uns

fragt: „Willst du ewiges oder irdisches Leben? Willst du Liebe oder Selbstsucht zur Wurzel deiner Gefinnung machen? Willst du Gott dienen oder deinen Trieben?“ (S. 246.) Sehr interessant und lehrreich ist das Kapitel über germanische Religion, während seine Ausführungen über das Christentum und die Germanen natürlich von seiner verkehrten Auffassung des Christentums aus geschrieben sind und er daher kein korrektes Bild dieses Verhältnisses entwerfen kann.

T. h. L ä t s c h

Communion and Confessional Sermons. By Harold L. Yochum. The Lutheran Book Concern, Columbus, O. 112 pages, 5¼×7¾. Price. \$1.00.

Within these 112 pages an experienced, well-trained preacher may find some thoughts which may be utilized in a confessional address. But it is not the book to serve a young, inexperienced pastor as a model, and these latter are the very ones who need assistance. In the very first address the author uses this comparison, "Like a condemned criminal, who has but a few hours left before his death, Jesus treasured the precious moments of fellowship with those who were dear to Him." We doubt the good taste of such a comparison. He speaks of "hostile visages" (p. 6), of "surcease" (p. 6), of a "segment of faith" (p. 11), of "presaged" (p. 22). In this same first address he writes: "And for some of you the desire to come to this Holy Communion is occasioned by a sense of sorrow. Sorrow over the death of some dear relative or friend, the same sorrow of loneliness and separation which saddened the heart of Jesus, dims your eyes with tears as you come to the Lord's Table. You rightly sense the mystic fellowship with those who have gone before, and those who share like sorrows here on earth, which is offered you in this Holy Communion." At the close of the second sermon he bases his argument upon his definition of Communism and Fascism. We doubt the advisability of introducing these subjects in a confessional address. Nor are these two isms so simple that a line or two will serve to define them. The Jews are criticized for using a leg of lamb only in their present Passover ceremonies. Nor are we in sympathy with what is said about the Lord Jesus at the Passover table occupying the place of the "Coming One," which the Jews are said to leave empty at every Passover feast. True, Pastor Yochum insists that there are in the Lord's Supper more than symbols; but even so the following sentence is unfortunate: "that solid bread and that red-flowing wine are suited to symbolize our Savior's body and blood given and shed for us." In the fifth address the "order of the Holy Communion" is discussed. This is a liturgical dissertation which may be used at other times, but not in a confessional address. On p. 75 he calls attention to the great change which came over the publican who had visited the Temple and prayed, "God be merciful to me, a sinner," and then he addresses these words to his congregation: "Have you ever experienced such a transformation here in the house of God, here at the Lord's Table? . . . Something is wrong with you if you have not." We are convinced that there are still many in our congregations who have never lost their baptismal grace.

In spite of all that has been said, the book contains material which may be utilized by one who works with trained selective discretion.

M. S. SOMMER

Proceedings of the Twentieth Convention of the Central Illinois District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 60 pages, 6×9. Order from the Rev. E. Wuehle, R. 1, East Moline, Ill. Price, 20 cts.

Twentieth Convention of the Northern Illinois District. 71 pages, 6×9.

The *Proceedings of the Central Illinois District* convention offer, besides the usual committee and board reports, the newly adopted regulations governing District finances, the Indigent Students' Board, the Board of Support, the Press Committee, the Committee on Congregational Constitutions, for the Officers' Conference, and the District Custodian-Historian, and a very timely and instructive doctrinal essay on "The Christian Home" by Prof. M. H. Coyner. This is the continuation of the essay read at the 1936 convention. It stresses the need of special efforts for its establishment and maintenance on the part of the home and congregation. Our pastors ought to procure a copy of this essay and use the material offered in their sermons or talks to the various societies and in the congregational meetings. Pastor Wuehle informs us that copies of the *Proceedings* of 1936 may still be obtained from him and that the price of the two reports is 35 cents.

The *Proceedings of the Northern Illinois District* convention offer a German essay on the reasons urging a Christian to receive the Sacrament frequently, by Prof. Ed. Koehler, and another in the English language by Rev. A. H. Lange on the need of upholding in doctrine and in practise the truth that the local congregation is the only society instituted by God within the Church. The pastoral sermon on Luke 7:24-30 by the recently deceased Pastor R. Piehler presents John the Baptist as an example for all pastors.

THEO. LAETSCH

BOOKS RECEIVED

From the Abingdon Press, New York, Cincinnati, Chicago:

A Self Worth Having. By W. G. Chanter. 116 pages, 5×7½. Price, \$1.25.

From Zondervan Publishing House, Grand Rapids, Mich.:

My Human Best. Spring quarter of the "Quiet Hour Series." By Richard Ellsworth Day. 185 pages, 5¼×7¾. Price, 35 cts.

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