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Book Review — Literatur

The Expositor's Greek Testament. Edited by Rev. W. R. Nicoll. Five volumes, 872, 953, 547, 476, and 494 pages, respectively, 5½×8½. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$15.00 the set. Order from Concordia Publishing House, St. Louis, Mo.

An event in the world of theological publications is the acquisition by Eerdmans of the *Expositor's Greek Testament*. It is brought out in the same form as originally by George H. Doran, also as to paper and binding. The type-face shows the result of much reprinting, but not to such an extent as to make the study of text and notes a disagreeable task. The favorable announcement given to this work in the *Theological Monthly* when it first appeared is justified by a new examination of these volumes. For those contemplating the acquisition of a scientific commentary we would say that at the price this is the best purchase in English at present. It has on each page the Greek text at the top, generally from two to six lines, followed by critical notes (variant readings) and cross-references, the greater part of the page, however, given to the exposition. The comment in most cases is conservative, and this may be said also of the copious introductions, which are so valuable a feature of the *Expositor's Greek Testament*. The text chosen for this work is the *textus receptus*, on which both the Authorized Version and Luther's translation are based. This in itself is a highly significant fact. Surely the difficulties of textual criticism cannot be so great when after more than a hundred years of industrious research on the part of first-rate scholars, who have investigated literally every iota of scores of manuscripts, nothing has been brought to light that would establish a new text, in any important detail correcting the text on which the world's New Testaments are based. Undoubtedly superior to the editions of Stephens and Elzevir, the various revised Greek Testaments contain changes so few and unimportant that this standard edition of the Greek New Testament, here reviewed, is the text which we know from our German and English Bibles. In this fact we see something of divine Providence's guiding the early translators.

Most of the comment, in its brevity and succinctness, — inherited from Bengel through Alford, — and also in its textualness, is a pure delight. It is uniformly bad only in the treatment of eschatological passages. The Antichrist is looked upon as a novelty introduced by Paul from Jewish traditions into Christian doctrine (*ad Rom. Vol., 4, 48 and passim*). The interpretation of Revelation is particularly unsatisfactory. Here "*religionsgeschichtliche*" considerations abound, some of the material being ascribed to mythology. The same criticism applies to the treatment of James. With respect to Matt. 27, 51 ff. the author says: "We seem to be here in the region of Christian legend." While there is throughout no recognition of inspiration, some of the authors stress the Holy Spirit's work in guiding the Church into truth by the Scriptures (4, 62, and *passim*). In this connection it should be said that the correct reading of 2 Tim. 3, 16 is given.

In the discussion of authorship and genuineness the prevailing conservative trend of this commentary is evident. The authors accept John's gospel, First Peter, First Thessalonians, the Pastoral Epistles, and the Letter of James as genuine products of their traditional authors. Hebrews is given to Apollos, approving of Luther's view, and the last chapters of Romans are regarded as original parts of that epistle. One is refreshed by the fact that the Reformed exegesis of John 6, 51 ff. is avoided (whereas baptismal regeneration is denied; see on Rom. 5, 12). Sections particularly worthy of high praise are the interpretation of Hebrews, beautifully consistent with the text and with apostolic teaching; also the commentaries on Acts and Galatians. We owe the latter references to Dr. W. Arndt, as also the interesting fact that the text of the Codex Vaticanus is the basis of the discussion in First Peter. Against the criticism of the schools it is maintained that there are "no two Christs, but one which the four gospels depict: diverse as the profile and front face, but one another's complement rather than contradiction" (1, 675); to exclude miracles from the Gospel narrative "is not a scientific procedure" (p. 23); even on the most skeptical analysis the fundamental facts of the Passion-story must be recognized as historical, and the entire narrative "is intrinsically credible" (p. 20 f.). One is heartened by the recognition of such great teachings as justification by faith in the introduction to Romans. This letter, as understood by the commentator (Dr. Denney), "vindicates once for all the central facts, truths, and experiences without which Christianity cannot exist. . . . There can be only one fundamental doctrine, and that doctrine for Paul is the doctrine of justification by faith. That is not part of his gospel, it is the whole of it: there Luther is his true interpreter. . . . By its consistency with this fundamental doctrine we test everything else that is put forward as Christian." Since Luther has been mentioned, we may quote this appreciation from the same introduction: "Luther did find the Gospel in Romans and found in it a power which made him the greatest conductor of spiritual force since Paul, which directly regenerated one half of Christendom and indirectly did much to reform the other half" (p. 570).

TH. GRAEBNER.

The Life of Christ. By Adam Fahling. St. Louis, Mo. Concordia Publishing House. 742 pages, 6×9. Price, \$5.00, postpaid.

The thought which prompted the author to undertake the preparation of the manuscript which resulted in the stately volume which now lies before us is put by himself in the words following the title-page: "Dedicated to the Christian pastor, teacher, and student who seeks, but cannot always quickly find, detailed, authentic, Scriptural, and collateral information on the life of Christ." It is this feature that particularly recommends this book, for it offers abundant evidence of the fact that the author spent months and years in a painstaking search for material which he then wove together in a skilful and comprehensive pattern. From the table of contents, the fourfold harmony of the gospels, and the introductory historical chapters to the account of the exaltation of our blessed Savior and the appendices the book contains valuable information, which will save the busy pastor, teacher, and

Sunday-school worker hours of time. And for the scientifically inclined reader the references in the footnotes will usually afford further clues to source material. Hence the book may be recommended not only to those church-workers mentioned in the dedication, but also to house-fathers in homes where the children are already confirmed, since one or more sections may be used for home devotion.—It stands to reason that in a book of this kind one will not always be able to agree with the author as to certain historical data. For example, the date 5 B.C. is undoubtedly too late for the birth of our Savior, not only on account of certain Biblical hints (e.g., Matt. 2, 16 b), but also on account of recent discoveries which more definitely fix the date of the decree of Augustus. One should consult in addition to the books listed by the author Magnan, *Problema de anno nativitatis Christi*, the chief arguments of which are based upon the evidence of numismatics (Rome, 1772); Gerhardt, *Grundzuege der Chronologie Jesu Christi*, in *Forschungen und Fortschritte*, X (1934), No. 9 (cp. *Der Stern des Messias*, by the same author); an article which was reprinted in *Kirchliche Zeitschrift*, October, 1936; likewise an article in the *Lutheran Church Quarterly*, October, 1936, on "A New Approach to the Christmas Gospel"; and *Wann wurde unser Herr Jesus geboren?* in *CONCORDIA THEOLOGICAL MONTHLY*, Vol. III (1932), 725—737. The question has also been treated briefly by the present reviewer in the *THEOLOGICAL MONTHLY*, December, 1925.—However, such considerations do not in any manner detract from the value of this new life of Christ, but will cause the reader to study with all the greater avidity.

P. E. KRETZMANN.

The Quest for Holiness. A Biblical, historical, and systematic investigation. By the Rev. Adolf Koeberle, D. D., professor at the university of Basel. Translated from the third German edition by the Rev. John C. Mattes, D. D. Harper and Brothers, Publishers. 1936. 268 pages, 5½×8. Price, \$2.50. Order through Concordia Publishing House, St. Louis, Mo.

The subject of this book, sanctification, lies close to the heart of the Christian, and it is of vital importance that in his quest for holiness the Christian live and move in the doctrine of justification by faith. That is the real subject of this book—the relation of the important matter of sanctification to the all-important matter of justification. That is the title of the German original: "*Rechtfertigung und Heiligung*." So the matter is here treated. "It is sure that, since justification is the mother of sanctification, the chief stress will always be laid on the word of forgiveness. But since the daughter 'sanctification,' though she cannot beget the mother 'forgiveness,' can destroy her" (a moment's consideration will show what the author means), "the significance of sanctification must be presented with all emphasis in evangelical preaching" (p. 253). The subject *Justification and Sanctification* is thus developed: "Chapter I, Man's attempt to sanctify himself in God's sight. II. God's judgment on man's self-sanctification. III. Man's justification before God through the word of forgiveness. IV. Sanctification as the work of God in the life of the justified sinner. V. Sanctification as the answer of the justified sinner. VI. The significance of sanctification in the

preservation or loss of the state of faith. VII. The relation of justification and sanctification. Conclusion: The personal decision." The Lutheran pastor will do well to study this book thoroughly, though discriminat- ingly. He needs to warn his people at all times against "the three human ways of salvation — pharisaic moralism, deifying mysticism, Greek wis- dom" (p.19). He needs to know something of the pernicious nature of the ruling philosophies, past and present. He will, however, in reading certain portions of this book, have to apply his Lutheran *sensorium*. Dr. Koeberle is a "conservative Lutheran," as the term is understood in Germany. That is not the same thing as confessional Lutheranism.

There is good Lutheran theology in the book; very much of it; specific Lutheran theology. "As men we have the sad possibility of a freedom to do evil. The freedom to do good must be given us. We can destroy the image of God in which the Creator fashioned us as His creatures, but we cannot repair it. We cannot move God to call us, but we can stop our ears to His call when it comes to us. None of us can bring about the 'drawing of the Father,' but we possess the fearful ability to withstand the breath of the Spirit when He breathes upon us. . . . Man cannot save himself, but he can destroy himself. My faith is produced *sola gratia*; the *repugnare* is *mea maxima culpa*. The *bona opera* are God's work, the *mala opera* are our work. The 'I will' comes from God, the 'I will not' from man's own free choice. Acceptance is not earned through merit, but is a gift; perdition is not the result of fate, but of sin" (p.144). This "paradoxical experience of God's sole activity in effecting salvation and man's sole responsibility for his own destruction" is inculcated again and again. We cannot call (*vocare, trahere*) ourselves, but we can despise the call that has come to us. God converts us (*regeneratio*), and we turn ourselves away from Him. God causes us to be grafted into Christ (*insertio in Christum, unio mystica*), and we tread under foot the seed-corn. We are hallowed through the charism of the Spirit and lose that holiness through un- cleanness. God gives the power to run (*bona opera*), and we stand still. God alone preserves us in fidelity (*conservatio fidei*), but we are able to reply to His long-demonstrated faithfulness with thanklessness" (p.150). "In all questions concerning sanctification, in those relating to its motives, and in those dealing with its activities, we meet with the same rigid dualism: God the only Source of salvation and man the only source of its own destruction" (p.204). "St. Paul (1 Cor. 9, 27) and Luther have understood much more profoundly this paradox of God's sole activity in working salvation and of human responsibility for its loss, which is so incomprehensible to reason" (p.228). "The reception as well as the preservation of faith is God's work alone. . . . Faith can preserve the Christian in sanctification, but sanctification cannot preserve him in faith. . . . No one can acquire the Pneuma nor retain it through his ethical attainments; from beginning to end it remains a gift of God; but salvation can be lost by our own fault, through the 'weak, lazy flesh'" (p.237). That makes fine reading. Every Lutheran teacher needs to study these specific Lutheran truths. Many have forgotten them. They need to have them dinned into their ears and hammered into their minds, so that their heart is dominated by them.

Dr. Koeberle rejects, on the basis of the truths set forth above, synergism. "The mediating solution of synergism leaves to man a modest portion of responsibility in the attainment of salvation; but in doing so, it again makes the individual's worth and merits a cause and condition of blessedness before God and finally reveals itself as nothing more than a somewhat more tenable variation of the theme of the freedom of the will" (p.142). Rejecting the synergism of Melancthon, Pfeffinger, Strigel, etc., "the teaching *de tribus causis efficientibus, concurrentibus in conversione hominis non renati*, the Word, the Spirit, and the will," Koeberle writes: "Of course, it was only a minimum of cooperation that was here required, an exceedingly small requirement compared with what was asked by the medieval practise of penance. As the synergists stated it: God gave the dollar, man only the farthing; but as the Gnesio-Lutherans saw with irrefutable clearness, salvation was thus once more placed in the hands of man. Even the subtle synergism was recognized as a late offshoot of Pelagian teaching" (p.141). Voicing its full and glad accord with this plain rejection of the Melancthonian synergism, *CONCORDIA THEOLOGICAL MONTHLY*, in its review (Vol. I, p.877) of the first German edition of this book, was compelled to object to the statements made on page 176: "Von Entscheidung, Ungehorsam, Schuld kann sinnvollerweise ja doch nur dann gesprochen werden, wenn durch das Wort auch wirklich eine Neuschöpfung im Menschen entstanden war und er nun waehlen konnte zwischen den beiden in ihm jetzt lebendig wirksamen Reichen. . . . Wo Gottes Wort auf den Willen wirkt, da hat er gleich wie vor dem Fall seine Wahlfreiheit zurueckerhalten." In the present edition the statements on the corresponding page (142) read: "It is not as though man through the Word received certain powers from above by whose assistance he could then freely decide by himself to accept grace, to surrender and obey. No, what precedes conversion is nothing but darkness and opposition, enmity and death. Man suffers the merciful kindness of God in his heart, will, understanding, and emotions; it is God who awakens the stones so that they become children. . . . And that is nevertheless not felt as compulsion, but as an unspeakable joy, which he thankfully accepts." These are golden words. They will enrich all who read, ponder, and accept them.

Some of the terms and disquisitions presented in this book are not Lutheran, such as the use of the term "irresistibility of grace" (p.138); "in conversion God forcibly turns our rebellious minds to repentance" (p.142; on page 139 Calvinism's "forcible operation of God" is rejected!); the application of the term "monergism" to Calvinism as distinct from Lutheranism; the presentation of the doctrine of the Lord's Supper; the thesis: "For grace, Melancthon says forgiveness; Luther says forgiveness and sanctification; Osiander, sanctification and forgiveness. The Roman Church, for grace, says only sanctification" (p.94); "the Melancthonian danger of narrowing the doctrine of justification to a mere judicial process" (p.91). These and other matters have been discussed in *CONCORDIA THEOL. MTHLY.*, I, p.875. What does Dr. Koeberle teach on the vicarious atonement? He uses mostly very plain terms. "It is the imputation of an *aliena sanctitas*" (p.60). "The Large and the Small Catechisms confess the *satisfactio vicaria* as emphatically as the Small-

cald Articles" (p. 61). "After all, it is really the teaching of the *aliena justitia* that daily establishes and supports our relation to God" (p. 91). But these plain terms are made vague when the matter is thus described: "When Jesus brings forgiveness unconditionally, He can do so only because He knows that He has come from the One who is the Source of the free decree of love and that He is in unity with Him; because He knows that He is indeed the coming Messiah, in whom God anew approaches the humanity that has become estranged from His will. . . . From the certainty that God, the living Lord of history, will create something absolutely new through His life and death in the world, comes the absoluteness of His claim by which He constrains both the individual and the whole world to make a decision concerning Himself, a decision that involves eternal consequences. With this consciousness of a mission that includes heaven and earth He bears the offense of His humiliation to the very end and so abolishes all the standards of this present perishing eon. . . . Bearing the burden and wretchedness of the sin of all mankind, He travels in obedient love (John 4, 34; Rom. 5, 19; Phil. 2, 8; Heb. 5, 8) the way to the cross, there to reveal to men God's judgment on mankind through the judgment that men pronounce on Him and by His death discloses the justice of God, the injustice of men" (p. 53). That sounds much like the language of Neo-Lutheranism.

The translation by Dr. J. C. Mattes (U. L. C.) is a fine piece of work. It is not an easy task to make a German theologian speak fluent English.

Typographical errors will occur in any printing, even the best. Here, for instance, Jerome's statement concerning the "second plank" is attributed to Jeremiah (p. 64). A man will have trouble to pronounce $\delta\psi\eta\lambda\acute{\alpha}\phi\rho\rho\omicron\upsilon\epsilon\acute{\iota}\nu$ on page 117. Let him try $\upsilon\psi\eta\lambda\omicron\phi\rho\rho\omicron\upsilon\epsilon\acute{\iota}\nu$ (1 Tim. 6, 17). We call attention to these and other instances solely in the interest of a forthcoming second edition.

TH. ENGELDER.

Pentecostalism. *The Problem of the Modern Tongues Movement.* By H. J. Stolee, Th. M., instructor at the Lutheran Bible Institute, Minneapolis, Minn. 142 pages, 5½×8. Order through Concordia Publishing House, St. Louis, Mo.

We recommend this book to any pastor, teacher, or layman desiring information on the problem of the modern tongues movement as the most reliable and informative treatise on the subject in popular presentation. Much to its benefit the monograph has grown out of the writer's classroom work. In ten chapters he sets forth the history and a most valuable criticism of Pentecostalism, or the tongues movement, a fanatic excrescence found not only in Christian, but also in pagan circles. Of the ten brief, but gripping chapters the first two (Religious Movements, The Kin of Pentecostalism, sc., Montanism, etc.) are introductory. The third (The Place of Tongues in Scripture) points out why God may have chosen to reveal Himself in tongues and what relation tongues hold to the written Word. In chapter IV (The Signs of Tongues in Acts) the writer explains the function of the tongues in Acts (sc., the fulfilment of prophecy and the revelation of such fulfilment to all present at the Pentecostal outpouring of the Holy Ghost). In chapter V (The Corinthian Tongues) he compares the tongues manifestations of Acts

with those reported in First Corinthians, showing that the latter were entirely different from those described in Acts ("a mystic communing with God, an ecstatic form of private prayer and praise"). In chapter VI. the author traces the development of the modern tongues movement, with the historical background of Acts and First Corinthians as a corrective and standard. In chapter VII (The Occasion and Cause of Modern Tongues), very valuable, he tries to account for the modern fanatic fad of tongues. In chapter VIII (The Cessation of Tongues) he shows that the "gift served its purpose as a sign from God during the Church's childhood." Chapter IX (The Approach to the Problem) suggests to the pastor how to deal with the tongues movement in his practical ministry. (But we disagree with the author, who applies the "Forbid not" of 1 Cor. 14, 39 to modern tongues crazes, since at Corinth the tongues were gifts of the Spirit, while today we have no assurance at all of any legitimate, God-willed manifestation of such Pentecostalism.) Chapter X (The Answer) is very important, since it suggests preventives and antidotes to discourage or extirpate Pentecostalism. (Here, however, the reader must exercise his own judgment.) All in all, the volume is of value in helping Christians rightly to judge the modern tongues movement and provides good study material for Bible and other instruction classes.

J. T. MUELLER.

The Congregation and Its Work. By Paul Edward Keyser. The United Lutheran Publication House. 140 pages, 5½×7¼. Price, 40 cts. Order through Concordia Publishing House, St. Louis, Mo.

The purpose of this book, gotten out in paper covers for wide distribution, under the auspices of the Parish and Church School Board of the United Lutheran Church in America, is given as follows in the foreword: "The importance of leadership education in the Church is universally acknowledged. . . . There is evident everywhere an earnest desire for a program of leadership education, which will help present and prospective congregational leaders to equip themselves for more effective service."

This book is one of a series called *Lutheran Leadership Course*. We are glad to present it for review for two reasons: 1. to inform our readers that others recognize the importance of organized church-work under good leadership and the great demands that are made on such leaders at the present time; 2. because we can on the whole recommend this book to our pastors as a helpful guide along the lines indicated.

We cannot approve of some few statements in the book, as when it is said that a Lutheran congregation may cooperate with "various religious and semireligious organizations" (p. 24) or that a Lutheran Sunday-school may affiliate with "an interdenominational association" (p. 118). These suggestions are made in spite of the fact that the author of the book expressly says: "A congregation should avoid relationships which necessitate the denial, suppression, or compromise of its own faith and mission. A church's faith and mission are of supreme importance to its very life. To win some outside cooperation at the price of any sacrifice of these is too costly, much too costly. It is infinitely better for a congregation to go its way alone and do its best by itself than to yield at points where it dare not yield if it is to be true to its character and

purpose. The demands made in return for cooperation are often very subtle; sometimes indeed they are not even stated. A congregation ought to be exceedingly careful before it agrees to work with an outside agency of any sort. Only when it is positively certain that there is no danger to its faith and work should it enter into commitments" (p.117).

We also think it is a mistake to let church-members believe that they are in good standing when they have communed "at least once a year" (p.118). Such a statement has the example of the Roman Catholic Church as a basis, but not the Bible.

The author has well spoken when he says: "The congregation is the real seat of authority in so far as its own total life and work are concerned. To it, therefore, belongs ultimate control, not to the pastor, not to any other person, not to any group within it or outside it. There is no power that can rightfully take from the congregation itself its right or its responsibility to control its own affairs—all of them. Even a synod or another general church-body has rights within a congregation only as that congregation itself has delegated these to the general body" (p.87). The reference which is made to synod cannot mean, of course, that a synod has no right or duty to take its pastors and congregations to task and to discipline them when they become guilty of false doctrine or unscriptural practise; for to preserve purity of doctrine, etc., is one of the chief purposes of a synodical organization.

A congregation or synodical body should not deceive itself into thinking that it is efficient when it has ample machinery to carry on its work. To this the author calls attention, saying: "Foremost among the causes of lack of vitality is the lack of spiritual power. Aims and methods may be good; programs may be unified and balanced; activities may be graded; other persons and groups may cooperate; but if there is no real spiritual power, there is no real life in the activities. Other elements may be wanting; this dare not be wanting. The other things that have been mentioned are more or less machinery—very, very important machinery; this is the dynamic that alone can make the machinery run. It is fundamental, it is imperative, this spiritual power" (p.54).

J. H. C. FARRZ.

Mothers and Their Sons. A Series of Twelve Sermons. Edited by *Rev. J. Harold Gwynne*. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 164 pages, 5¼×7¾. Price, \$1.00.

The twelve "sermons" of this book are not properly sermons according to Lutheran homiletics, but topical meditations on twelve mothers of the Bible and their sons. The expository value of the various contributions is not on the same level with, and hardly amounts to, an exegesis of the passage which is placed at the head of each meditation. But to pastors who are looking for suggestions for material to present to their ladies' aid societies this collection may be recommended after the elimination of a few doubtful statements, such as on p.80: "Every human being is a potential child of God; there is something in him of the nature of God." That sentence is ambiguous, to say the least. But instances of this type are rare, and one will be able to use the volume with real blessing.

P. E. KRETZMANN.

Watch Yourself Go By. By Edward Kuhlmann. The Lutheran Book Concern, Columbus, Ohio. 174 pages, 5¼×8. Price, \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

This is a book of unpretentious little sketches, which you enjoy reading even though now and then in the mirrors here provided you actually see yourself lapsing into unbecoming attitudes. The author chats at his ease about everything under the sun, Bibles, flowers, husbands, wives, children, dresses, hats, preachers, hearers, and many other objects in God's great house (to borrow a phrase from 2 Tim. 2, 20), and always the simple talk is wholesome and well seasoned. Buy the book if you occasionally need—and who does not?—a little relaxation and stimulation.

W. ARNDT.

BOOKS RECEIVED

From the Presbyterian Committee Publication, Richmond, Va.:—

Religion in Shoes, or Brother Bryan of Birmingham. By Hunter B. Blakely, Jr., Minister of First Presbyterian Church, Staunton, Va. 186 pages, 5×7½. Price, \$1.00.

From Fleming H. Revell Company, New York, London, and Edinburgh:

He Dwelt among Us. By Ralph Connor. 174 pages, 5¼×7¾. Price, \$1.50.

From the Macmillan Company, New York:—

Getting Help from Religion. By James Gordon Gilkey. 185 pages, 5×7½. Price, \$1.75.

„Luthertum“ für Oktober (1936) bringt einen Artikel von Prof. Debo Müller (Leipzig) über „Die Bedeutung der natürlichen Theologie für die Grundlegung der Ethik“, und Hans Schomerus (Braunschweig) referiert über „Konfessionalismus“. — Heft 9/10 (1936) der „Theologie der Gegenwart“ bespricht besonders die Serie „Bibelhilfe für die Gemeinde“ und die 16. Auflage des Nestleschen *Novum Testamentum Graece*, die unter anderem auch Rücksicht nimmt auf den Korinther-Brief und die Ägypten-Papyri. — Aus Brasilien (Casa Publicadora Concordia) ist eingelaufen das Juli-August-Heft von „Wacht und Weite“ mit einigen zeitgemäßen Artikeln sowie der „Luthersalender für Südamerika“, der 168 Seiten stark ist und einen reichhaltigen und gebienden Inhalt bietet.

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