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## Book Review. - Literatur

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Glaubens macht. Ebenso konnte hinzugefügt werden, in welchen Punkten Steffen Martin Nähler „weiterführt“. Wir können uns auch denken, daß durch diese näheren, wenn auch nur ganz kurzen, Angaben der Verlauf des Buches nicht gehindert, sondern vielmehr gefördert werden würde.

Æ. P.

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## Book Review. — Literatur.

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**His Gospel of Life, Love, and Light.** By *Norman B. Harrison, D. D.*  
The Bible Institute Colportage Association, Chicago. 96 pages.  
Price, 75 cts.

In brief chapters this book treats the outstanding truths of John's gospel account and of his first epistle. The following quotations are representative of the Biblical character of the book: "What an anomalous thing it is that the people who tamper with the personality of Jesus Christ as the Son of God talk so loudly and glibly of the love of God! Yet they are denying the one great manifestation of His love, namely, the giving of His Son to be our Savior—'born of a woman, born under the Law, that He might redeem them that are under the Law.' Gal. 4, 4. 5. If the Incarnation is not a stupendous reality, if God did not take His very own Son from His eternal glory and 'give' Him, as told in the gospel, then the world is robbed of a priceless possession, and the Gospel is rendered insipid and impotent. But if indeed He did thus give His Son, such perversions of the truth malign the love of the God of Love. . . . If Love's gift required the Incarnation, the full extent of the gift, going all the way to meet our case and make the rescue, required the crucifixion. Bethlehem involved Calvary. To rescue us from perishing, He must perish, the Innocent for the guilty. So the high priest unwittingly prophesied: 'It is expedient for us that one man should die for the people and that the whole nation perish not.' John 11, 50. To accomplish this purpose, Love must give Himself in death. This He did, with the glorious result that we do not need to die. . . . The great sin is unbelief, because it is a sin against God and His love, because it wounds Him at His heart. For God yearns to bestow eternal life upon men if only they will let Him. The way they let Him is by believing. The way they prevent Him is by unbelief. Our unbelief is sin against Love, against the gracious purposes of Love. It is sin against the remedy Love has brought, against the sharing of God's own nature and life which Love longs to bestow. Unbelief leaves us outside the pale of His love—leaves us without a remedy." In these days, when the book market is flooded with modernistic literature, it is a delight to review a religious book that does not belong to that class.

J. H. C. F.

**The New Testament in the Light of Modern Research.** The Haskell Lectures, 1929. By *Adolf Deissmann.* Doubleday, Doran & Co. 193 pages, 5×7½. Price, \$2.00.

It is a pity, a fact deeply to be deplored, that a man who stands in the front rank of New Testament philologists is almost totally lacking in the understanding of the truths which are so clearly set forth in the

Bible in general and in the New Testament in particular. Yet this book is another proof for the fact that the author has no conception of the mysteries of salvation, that he has not the faintest notion of the real nature of the Christian religion. His own statement (p. 174) proves this; for he writes: "Religion, and especially Christian religion, does not consist for me, in the first place, in acknowledging certain facts of the past. Christian religion is to me a living and moving in the present living God, a fellowship with the living Christ, which is a fellowship of submission and of following Him. The facts of the past have an eminent religious value, but they acquire their value from our present faith. The facts of the past are not the basis of faith. The only basis of our faith is the present living God, and Jesus Christ when He has become for us in some way or other a present and effective Reality." Never has the subjectivity and the inadequacy of the *Ich-Theologie* and the modern social theology been set forth in a plainer fashion. It is so utterly opposed to countless statements of the New Testament, especially 1 Cor. 15, 1 ff.; 1 Pet. 4, 11; and it is so hopelessly inadequate for a poor sinner who needs the objective assurance of his salvation. When Deissmann speaks as a philologist, his presentation is interesting and instructive, and Lectures III and IV may be said to be fairly good. His explanations of *λογεύω*, *ἐπιούσια*, *ἀπέχω*, and *πλήρης* are among the clearest that the present reviewer has found. But the trouble with the book is in its *πρῶτον ψεύδος* (p. 12), when the author states: "This dogma of verbal inspiration of every letter of the New Testament, which rightly can be called mechanical inspiration [?], is now abandoned in all scientific theology." This and similar statements may be based upon ignorance, or they may be based upon deliberate efforts to misconstrue the doctrine of inspiration and of Scriptural infallibility. In any event they subvert the foundation of objective faith. The author would do well to study the doctrine of inspiration as it is really taught in the Lutheran Church on the basis of the Word of God; for his position as professor of theology in the University of Berlin seems to identify him, in a measure at least, with the Church of Luther, and it would be a pity if people who are not well informed should gain such an impression. K.

**Enduring Realities. A Restatement of Some Abiding Truths.** By *Oscar L. Joseph, Litt. D.* 1928. Price, \$2.00. (Harper & Brothers, Publishers.)

The writer jubilantly proclaims the surrender, by Modernism, of the truths of Christianity to unbelief. "It is refreshing to turn from the outworks to the central citadels of Christianity and to be assured that they are still secure. Fears were entertained that these would be disintegrated by science, criticism, and philosophy. The attacks have destroyed some of the walls that were crumbling with age, but after the dust of conflict settled, it was discovered that the belligerents had rendered a timely service." "This is the spirit in which I have tried to understand and to interpret some abiding truths in the light of the new knowledge and the new experience, assured that those things which are

shaken give evidence of the validity of what stands unshaken." He then proceeds to surrender, in ringing tones, the citadels of Christianity. What of Scripture? "If we are to escape the pitfalls of barren intellectualism and of prostrated emotionalism, we must recognize that reason and faith are the twin guides to truth." "There are some who sound the alarm that the Bible has lost its authority because scholars have submitted newer interpretations and different applications of its manifold message. The real difficulty is what these alarmists thought the Bible should be has no longer any foundation. The only course is to appeal to the testimony of evidence and to abide by a verdict that is approved by reason, conscience, and experience." What of Christ? "It meant a great deal for the Jewish Christians, with monotheism in their blood, to elevate Jesus to the rank of equality with God, without in the least feeling that they weakened the unity of the divine personality. The Gentile Christians were nurtured in pagan polytheism, but with a new emphasis they exalted Jesus to the highest position of deity. . . . Prayers were more frequently offered to Him than to God." "Christ is the climax and completion of the noblest godward aspirations and achievements of mankind." "Jesus Christ adequately meets the demand for Truth, which is the challenge of reason; the desire for Beauty, which is the call of the emotions; the passion for Goodness, which is the cry of the will. All three focus attention on the culture of character and the performance of duty." What, then, of the way of salvation? "Christ's surprising faith in His hearers was illustrated when He encouraged them to accept Him as the sole condition of finally arriving at the perfection of God. He knew they were capable of unlimited response, and He incited them to the limit of their abilities." "Paul's purpose was not to formulate a system of religious thought, but to furnish incentives to men and women to live worthy of Christ, the Lord of Life." Christ's work is "to focus attention on the culture of character and the performance of duty." E.

**S. Aurelii Augustini Confessiones.** Ad fidem Codicum Lipsiensium et editionum antiquiorum recognitas edidit *Car. Herm. Bruder*, *Phil. D., AA. LL. M.* Ernst Brecht-Verlag, Leipzig. 288 Seiten 4½×6. Preis: M. 2.50.

Mit drei Werken Augustins sind wir näher bekannt geworden durch eigene Lektüre. Das ist erstens das bekannte Werk *De Doctrina Christiana*, die älteste Hermeneutik,agogik und Homiletik, wie man etwa sagen könnte; sodann *De Civitate Dei*, ein monumentales Werk, in dem Augustinus das Christentum gegen den Vorwurf verteidigt, den inneren und äußeren Verfall Roms verschuldet zu haben, und über den Trümmern der Weltstadt die ewige Gottesstadt sich erheben sieht, eine Geschichtsphilosophie im höchsten Sinne des Wortes; und dann die berühmten Konfessionen oder Bekenntnisse. Dieses letztere Werk kam uns schon in unsern Studentenjahren in die Hände, und zwar glücklicherweise in der schönen, mit Anmerkungen versehenen Ausgabe von Karl von Raumer, der dieses Werk mit einem Kreis seiner Studenten zu lesen pflegte und es dann für weitere Kreise mit seinen Erklärungen herausgab. Seitdem habe ich oft auch unsere Studenten auf dieses Werk aufmerksam gemacht, von dem jetzt eine neue, billige

Ausgabe vorliegt. Der große Kirchenmann, der auf Luther so gewaltig eingewirkt hat, steht da in seinen offenen, rüchhaltigen Selbstbekenntnissen vor uns, und wie oft gute Autobiographien, so ist vor andern dieses Buch ein Werk von unvergänglichem Wert. Das Latein Augustins ist nicht schwer, und man liest sich leicht hinein. Die vorliegende Ausgabe ist klar gedruckt und im Taschenformat gehalten. Will man das Werk in deutscher Sprache lesen, so ist es spottbillig in Reclams Universalbibliothek zu bekommen. Aber die schönste Ausgabe, die wir kennen, ist die zweibändige von W. Watts in der bekannten Loeb Classical Library, wo auf der einen Seite das lateinische Original und auf der andern die englische Übersetzung sich findet.

R. F.

**Luther and the Reformation.** By James Mackinnon, Ph. D., D. D. Vol. III: *Progress of the Movement (1521-29)*. Longmans, Green & Co., London. 1929. 338 pages, 5½×8¾. Price, \$6.00.

The excellencies found in the former volumes of Mackinnon's great biography are again evident in this, bringing the history of the Reformation from the Diet of Worms in 1521 to the Marburg Conference in 1529. Again the author gives proof on every page of his acquaintance with first-hand sources, with the writings of Luther as well as with the research of modern scholars. Again we have splendid summaries of the writings of Luther during this period, particularly of the book on the *Enslaved Will*, concerning which, by the way, the author says that in it Luther's polemic is seen at its best. There is a splendid parallel between the character of Luther and that of Erasmus, and the judgments on Hutten and on Sickingen are well conceived and aptly phrased. Throughout the book, Luther stands forth as a man who cast himself with all the "Titanic activity" of which his genius was capable in the fray for the cause of the Gospel; a man utterly fearless and with never a doubt as to the truthfulness of the doctrine he was defending. The reviewer has again found in Mackinnon's presentation that which he has never been able to gain from the pages of Koestlin, an actual speaking acquaintance with the Reformer, an effect produced only (although the reviewer is not speaking as a specialist) in certain chapters of Boehmer's *Young Luther*.

While Mackinnon time and again expresses his admiration of the "marvelous fecundity of thought," the "sheer moral and spiritual force which were welling forth from this dynamic spirit" (p. 45), his "smiting of the princely enemies of the Reformation with that terrible pen of his with the blast of God's wrath, before which all their armed omnipotence is only next door to death," yet he does not approve of Luther's treatment of the opponent. Especially does he object to the manner in which Luther interprets the work of his enemies as instigated by Satan. But let us pass to more important matters. This reviewer does not believe that Professor Mackinnon sufficiently appreciates the gap which separates the spiritualism of Carlstadt from the position of Luther; otherwise he would not represent as "only incidental" the excesses committed at Wittenberg (p. 96). Similarly the objectives of the peasant uprising are stated with too great a reliance on those early documents, which indeed were very moderate in their demands. As a matter of fact, when the movement got out of the hands of its leaders, it became a bolshevist wave far more dangerous than similar uprisings had been in France and England. What

the author says regarding the "brutal practises" of the peasant bands is therefore not quite to the point; the movement itself struck at the heart of constituted government, and Luther's admonition to the princes to suppress this movement by force requires no apology. The vehemence of Luther's tracts is not to be construed as a proof that Luther had "clearly lost his head, if not his courage" (p. 205). Mackinnon himself has previously stated that two-thirds of the empire were ablaze with revolution (p. 190). With identical conditions in Scotland in 1530, Professor Mackinnon would have to pray for such a spirit as that of Martin Luther. Nor was Luther's attitude regarding government "medieval," as so often represented in Mackinnon's pages; it was the position of one who sincerely believed that government is a divine institution (Rom. 13).—A much better comprehension of a greatly disputed point do we find in Mackinnon's treatment of Luther's controversy with Erasmus, although the author has not caught the distinction which Luther makes between the sovereign majesty of God and the God of revelation, the key to most of the difficulties in Luther's book on the *Enslaved Will*. We expect from a non-Lutheran no sympathetic presentation of Luther's doctrine regarding the Lord's Supper (called consubstantiation, p. 295 and elsewhere); we are pleased to note the acknowledgment of the "wonderful dialectic resource" in Luther's discussion of the subject (p. 312 f.); but Mackinnon certainly does not do justice to the exegetical question involved by deposing that it, "after all, admitted of two possible interpretations" (p. 327), and he shows the usual Reformed inability to grasp the heart of the controversy when he describes Luther at Marburg thus: "So fanatical and furious was he that he was ready to stake the whole reform movement on the acceptance of the notion that the communicant actually eats the body and drinks the blood of Christ under the semblance of a morsel of bread and sip of wine" (p. 319). That which was at stake in Marburg was not only the real presence, but the doctrine concerning the person of Christ. The fundamental character of this doctrine as related to evangelical Christianity was set forth in a paper by Prof. Werner Elert (Erlangen), delivered at the Copenhagen Lutheran World Convention in the summer of 1929. (See *Lutheran Church Quarterly*, October, 1929.) When such statements as this: "Just as soon as we permit any separation to take place between God and the man Christ, the central factor in the revelation of God is destroyed," and this: "An insistence upon the incarnation of God in Christ is an essential element in our doctrine of trinitarian God" (Professor Elert), are understood by Reformed theologians, they will see more in Luther's insistence on the bodily presence than "one of the relics of medieval belief which he carried into the Reformation" (p. 326). G.

**Luther-Kalendarium.** Von D. Georg Buchwald. Verzeichnis von Luthers Schriften von D. Gustav Kawerau. Zweite, durchgesehene Auflage. Dr. Heinrius Nachfolger Eger & Siebers, Leipzig. 206 Seiten 5¼×8¼. Preis: M. 5.40.

Das ist wieder eine Schrift des Vereins für Reformationsgeschichte, der nun im 47. Jahrgang steht, zu dem wir eine Reihe von Jahren gehört haben und der die wertvollsten kleineren Schriften zur Geschichte der Reformation im weitesten Sinne veröffentlicht. So liegt uns jetzt eine besonders dankenswerte Gabe vor,

ein Luther-Kalendarium, das heißt, eine genaue chronologische Angabe aller wichtigen Ereignisse im Leben Luthers (einschließlich seiner Schriften), wann sie stattgefunden haben oder erschienen sind, nach Jahr, Monat und Tag. Man gewinnt hier ganz statistisch einen Blick in Luthers Tätigkeit, wie er sonst unserm Wissen nirgends dargeboten wird, und alle Angaben werden genau mit Nachweisen aus den zugänglichen Schriften belegt. Unter die Behandlung fallen Briefe, Disputationen, Vorträge, Predigten, Reisen, Schriften, Tischreden und Vorlesungen. Schlägen wir ein paar beliebige Stellen auf. Unter dem 16. August 1532 steht: „R. [Reise] früh 5 Uhr mit Melanchthon und Augustin Schurff nach Schweinitz. . . Luther und Melanchthon zwischen 9 und 10 Uhr am Sterbelager des Kurfürsten Johann.“ Unter dem 22. August 1532 steht: „P. [Predigt] früh 9 Uhr in der Schlosskirche über 1 Thess. 4, 13 f.“ (S. 88.) Aus dem Mai 1539 finden sich z. B. folgende Angaben: Vom 3. Mai: „An Luthers Tische die pommerischen Gesandten.“ „S. [Schrift]: Von den Konzilien und Kirchen“, vor einigen Tagen erschienen. „Das 16. Kapitel St. Johannis“, vor einigen Tagen erschienen.“ Vom 9. Mai: „Melanchthon bei Luther.“ Vom 15. Mai: „Luther mit Melanchthon bei dem Kurfürsten zu Tisch.“ Vom 22. Mai: „R. [Reise] mit Jonas, Cruciger, Melanchthon nach Leipzig.“ Als sehr wertvoller zweiter Teil findet sich dann ein Verzeichnis von Luthers Schriften“ nach der Reihenfolge der Jahre mit Nachweis ihres Fundorts in den jetzt gebräuchlichen Ausgaben. Dieser Anhang wurde seinerzeit von D. G. Kawerau besorgt und ist nach seinem Tode von D. O. Clemen durchgesehen worden. Beide wie auch der bekannte Herausgeber des Hauptteils, D. G. Buchwald, sind hervorragende Lutherforscher. Das Verzeichnis der Schriften Luthers zählt 616 Nummern. Es muß eine mühsame Arbeit gewesen sein, das alles zusammenzustellen. Es ist aber auch keine Frage, daß dieses Buch solchen, die mit Luthers Schriften arbeiten — und welcher lutherische Theolog sollte sich das nicht, wenigstens in einem gewissen Umfange, zur Aufgabe machen, wenn er mit Recht den lutherischen Namen tragen will —, ein sehr schätzenswertes Nachschlagebuch ist.

L. F.

**Mrs. Eddy.** *The Biography of a Virginal Mind.* By Edwin Franden Dakin. 553 pages (including an exhaustive index), 6½×9½. Cloth with gilt lettering. One illustration (Mrs. Eddy at the height of her career). Charles Scribner's Sons, New York. Price, \$5.00. Order from Concordia Publishing House, St. Louis, Mo.

This is perhaps the best biography of the founder of Christian Science (written from the viewpoint of a non-theologian) on the book market to-day. It is not an attack on Christian Science or its founder, though the author's dissection of her personality is so utterly remorseless that bookshops offering the volume for sale have everywhere been threatened with boycott by Christian Scientists. No wonder! Though the biographer treats the hysterical, dyspeptic, petulant, selfish, and intolerant woman, whom Christian Scientists revere as an incarnation of the "Mother-God," with courtesy, fairness, and with no little admiration for her very pugnacious self-assertion, his analysis of her character, motives, aims, frauds, deceits, etc., is so thorough that not even a trace of a halo is left around the gray hair of this consummate religious adventuress. The influence of Mark Twain, whom the author often quotes and sometimes corrects, is clearly perceptible, though his cutting sarcasm is lacking. The whole biography is well documented, and the writer always and carefully keeps on the safe ground

of stubborn facts; yet his work has the fascinating qualities of a first-class romance. It is brilliantly written, full of instructive details, now published for the first time, and illustrative of the highest art of modern biography-writing. The result of the author's painstaking effort and masterful treatment of the material is a biography which deserves general recognition. We suggest that pastors induce their town libraries to procure it in order that it may be made accessible to the general public. This may not please the "250,000 professed Christian Scientists in the entire world," but it may prevent gullible persons from falling into the snare which Christian Science to-day is laying the world over.

J. T. M.

**Der Kampf um die Ehe.** Eine Auseinandersetzung evangelischer Führer mit den Verfälscherungen der heutigen Ehe. Herausgegeben von Gustav Schlipföter und Albert Böhm. Druck und Verlag von C. Bertelsmann in Gütersloh. 320 Seiten 6½ x 9½, in Leinwand mit Dedel- und Rückentitel gebunden. Preis: M. 10.

Das ist ein Buch, das viel Schönes und Gutes enthält. Eine Anzahl bekannter evangelischer Männer und Frauen, im ganzen sechzehn, darunter Prof. Paul Althaus, Generalsuperintendent Paul Blau, Konsistorialrat G. von Rohden, Direktor G. Füllkrug, beleuchten hier das gesamte heutige sogenannte Eheproblem vom christlichen Standpunkt aus und wenden sich gegen die alles, die Familie, den Staat, die Sittlichkeit und Religion, untergrabenden modernen Eheauffassungen, wie sie in der heutigen Kulturwelt geltend gemacht werden. Wir, die wir in andern Verhältnissen leben, erschrecken vor diesen Auffassungen wie vor einem Sumpf, in den die moderne Welt versinken will. Die verderblichen Folgen dieser Auffassungen machen sich in der ganzen Welt bemerkbar. Einige der 26 Kapitelüberschriften zeigen den Inhalt: „Der göttliche Ursprung der Ehe. Die Ehe im Wandel der Zeiten. Die Auswahl der Ehegatten. Die Ehe auf Zeit. Ehe und Kinder. Innere Nöte und Gefahren der Ehe. Die zweite Ehe. Die Ehescheidung. Die Liebeswahl. Verlobt sein. Die Trauung.“ Sehr fest und entschieden wird am Anfang gesagt: „Die Ehe ist eine göttliche Einrichtung und hat göttlichen Ursprung. Das zeigen uns die ersten Blätter der Bibel. . . Diesen göttlichen Ursprung der Ehe bestätigt Jesus Christus im Neuen Testamente in Matth. 19, 3-6, indem er auf 1 Mos. 1 und 2 zurückweist und die bedeutsamen Worte hinzufügt: „Was nun Gott zusammengefügt hat, das soll der Mensch nicht scheiden.“ (S. 11. 12.) Die von dem amerikanischen Richter Lindsey vorgeschlagene Kameradschaftsehe (companionate marriage) wird rund abgelehnt: „Für die christliche Beurteilung dieser ganzen Frage: Kameradschaftsehe, Probe- oder Zeitehe, gibt es nur eine klare biblische Linie, die sich durch das ganze Neue Testament hindurchzieht. . . Die ganze christliche und evangelische Ethik muß alle Ehesurrogate, wie Kameradschafts-, Probe- und Zeitehe, einstimmig als gegen Gottes Ordnung ablehnen.“ (S. 94.) Und so könnten wir noch viele richtige und oft sehr schöne und beherzigenswerte Ausführungen herausgreifen. Aber leider müssen wir auch auf große, schwerwiegende Verlehrtheiten hinweisen. In dem Kapitel „Das Geheimnis der Ehe ist groß!“ wird die Ehe und gerade auch die eheliche Gemeinschaft ein Sakrament oder „eine Art Sakrament“ genannt (S. 199), was offenbar auch mit dem als Kapitelüberschrift gewählten und so oft auch in der modernen Theologie falsch verstandenen Schriftwort Eph. 5, 32 gedeckt werden soll. Aber der Apostel sagt eben nicht: „Das Geheimnis der Ehe ist groß“, son-



bern nur: Das Geheimnis ist groß, τὸ μυστήριον τοῦτο μέγα ἐστίν, und gibt sofort an, wie das gemeint ist: „Ich sage aber von Christo und der Gemeinde“, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. Vergleiche dazu die treffenden Ausführungen bei Stöckhardt, „Kommentar über den Brief Pauli an die Epheser“, S. 246. Die Ehe als Ehe liegt und bleibt auf dem natürlichen Gebiet, dem Schöpfungsgebiet. Und ebenso verkehrt ist, wenn der Verfasser dieses Kapitels, Dr. S. Vortisch (vermutlich ein Arzt), den Stadtpfarrer Haug zustimmend zitiert: „Wir können nicht anders als die künstliche Empfängnisverhütung in vielen Fällen als erlaubt zugeben, und zwar handelt es sich um Fälle, wo keine oder kaum eine persönliche Schuld vorliegt, sondern Schuld des andern oder Schuld der Allgemeinheit.“ (S. 204.) Doch ist in andern Kapiteln, z. B. in dem über „Ehe und Kinder“, in Anlehnung an Luther richtiger geurteilt. Da sagt Professor Althaus: „Es gibt auch heute noch christliche Frauen, die so denken [wie Luther]; und eine Frau, deren Herz erbebt ist von der Frechheit des ‚Wir machen keine Kinder‘ wird immer wieder in den Geist fliehen, der aus Luthers Worten spricht.“ Und dann zitiert Althaus einen bekannten Berliner Frauenarzt, Prof. Dr. Paul Strahmann, der folgendes öffentlich geschrieben hat: „Der Wunsch der Mutter, Leben zu geben, auch mit Opfern, steht über aller ärztlichen Weisheit. Das Lebensglück, sei es auch für kürzere Jahre, kann davon abhängen. Die Freude am Kinde kann mit dem Willen zur Erhaltung die Gesundheit auch der Schwachen, die Lebensdauer, steigern. . . . Der gesunde, tief wurzelnde Lebensdrang des Weibes fühlt sehr wohl, welcher Arzt das Richtige geraten hat. Zuletzt bleibt das Kind, die Fruchtbarkeit, der Segen!“ (S. 109.) S. 8.

**Census of Religious Bodies. 1926. Lutherans — Statistics, History, Doctrine, and Organization. Consolidated Report. 148 pages, 5¼×9. Price for packing and postage, 20 cts. Order from Concordia Publishing House, St. Louis, Mo.**

This report, published by the Bureau of the Census, is a very valuable collation of material pertaining to the various Lutheran bodies of the United States. The tabulation was made with great care, and the items on the history, doctrine, and organization of the various bodies were submitted to representative men of the respective bodies for verification. The report on the Missouri Synod comprises eight pages, and the reports on other Lutheran bodies are proportionately long and reliable. K.

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