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## Book Review. - Literatur

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**Book Review — Literatur**


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**Biblia Hebraica. Aduvantibus W. Baumgartner, G. Beer, J. A. Bewer, J. Begrich, F. Buhl, J. Hempel, F. Horst, M. Noth, O. Procksch, G. Quell, Th. H. Robinson, W. Rudolph, H. H. Schaefer. Edidit Rud. Kittel. Textum Masoreticum curavit P. Kahle. Editionem tertiam denuo elaboratam ad finem perduxerunt A. Alt et O. Eissfeldt. Numeri et Deuteronomium. Praeparaverunt Librum Numerorum W. Rudolph, Librum Deuteronomii J. Hempel. Privilegierte Württembergische Bibelanstalt, Stuttgart. 1935. 132 Seiten  $6\frac{1}{4} \times 9\frac{1}{4}$ . Preis, kartoniert: RM. 1.50. **Libri Iosuae et Iudicum. Praeparaverunt Librum Iosuae M. Noth, Librum Iudicum Rud. Kittel. 85 Seiten. Preis, kartoniert: RM. 1.50.****

Von dieser schönsten und besten Ausgabe der hebräischen Bibel, die wir schon wiederholt an dieser Stelle angezeigt haben (Lehre und Wehre, 74, 21. 151; C.T.M. 1, 392. 712), sind nun zwei weitere Lieferungen erschienen. Die dritte Lieferung umfaßt das vierte und fünfte Buch Moses und ist besorgt von W. Rudolph und J. Hempel, und die fünfte Lieferung, die das Buch Josua und das Richterbuch enthält, haben M. Noth und Rud. Kittel besorgt. Jeder Lieferung liegt auch ein sehr bequemes Verzeichnis der massoretischen Termini bei und ein Abkürzungsverzeichnis der benutzten hebräischen Bibelhandschriften aus Babylonien. Man muß die Ausgabe gesehen haben, um ihren Vorzug vor allen andern Handausgaben der hebräischen Bibel recht erkennen zu können. Und der Preis ist so niedrig, daß die um die verschiedensten Bibelausgaben — ihr Bibelfatalog füllt 130 Seiten — so verdiente Verlagsbuchhandlung große Opfer gebracht haben muß.

L. FÜRBRINGER

**Die Psalmen. Ausgewählt, übersetzt und erklärt von Artur Weiser, ordentlichem Professor der Theologie in Tübingen. Vandenhoeck & Ruprecht, Göttingen. 1935. 252 Seiten  $6 \times 9\frac{1}{4}$ . Preis: Kartoniert, RM. 8; in Leinen gebunden: RM. 9.80. (Bei Subskription auf „Das Neue Testament Deutsch“ RM. 7, resp. 8.70.)**

Daß dies ein Ergänzungsband zu dem neuen Göttinger Bibelwerk, betitelt „Das Neue Testament Deutsch“, ist, sieht man sogleich an Format und Einband, die hier dieselben sind wie dort. Wer den genannten Kommentar kennt, wird wissen, daß wir es hier mit einem anziehend ausgestatteten Buch zu tun haben. Wie der Titel zeigt, sind hier nicht alle Psalmen übersetzt und erklärt, sondern es ist eine Auswahl getroffen. Im großen und ganzen wird man die Auswahl billigen; denn die besonders beliebten Psalmen sind in dieser Sammlung enthalten. Dem eigentlichen Kommentar ist eine Einleitung vorangeschickt, die die einschlägigen isagogischen Fragen kurz erörtert. In der Übersetzung, die scharf und kraftvoll ist, lehnt sich der Autor möglichst an Luther an, und es klingt darum diese nicht so fremdartig wie manche andere neuere Wiedergabe. Die Erklärungen, in kleinerem Druck angefügt, sind nicht langatmig, versuchen aber doch in warmer Darstellung den Inhalt der göttlichen Lieder ins Licht zu rücken und über schwierige Punkte Aufschluß zu geben. Wenn der bekenntnistreue Lutheraner das Buch aufschlägt, so freut er sich, im Vorwort zu lesen: „Wenn die Stellung und der Gebrauch der Bibel als heilige Schrift in der

Kirche darin begründet ist, daß das Wort der Schrift über die Schranken der Zeiten hinweg als Gottes Wort zu dem Menschen der Gegenwart redet, dann kann die wissenschaftliche Auslegung sich nicht darauf beschränken, die biblischen Schriften lediglich als historische Zeugnisse einer längst vergangenen Religionsform wie ein beliebiges Denkmal anderer Literatur zu behandeln." Während der Verfasser in diesen Worten mit Recht sich weigert, dem Kanon ungläubiger Kritiker Folge zu leisten und ohne jegliche Voraussetzung an das heilige Buch heranzutreten, so fehlt ihm doch die gesund lutherische Grundlage, und wir finden leider, daß er den Zweiflern zu viel zugesteht, Fehler annimmt, die Auslegung des Neuen Testaments wiederholt nicht anerkennt, die messianischen Psalmen ihres prophetischen Inhalts entleert und auch manches tadelt, zum Beispiel die in Psalm 137 ausgesprochene Gesinnung. Daß die alten Überschriften weggelassen worden sind, empfinden wir als einen Mangel.

W. U r n d t

**The Old Testament: an Appreciation.** By Paul I. Morentz, B. D. Published by the author, Room 804, Muhlenberg Bldg., 1228 Spruce St., Philadelphia, Pa. 91 pages, 5¼×7¾. Price, 60 cts.

The author is a member of the U. L. C. who has labored for the conversion of Judaism these many years. He occupies vantage-ground through his accurate knowledge of Talmudic lore, which he quotes extensively in his studies of Messianic prophecies. Some of his comment is proof that the ancient Jewish interpreters did understand the Messianic significance, for instance, of Gen. 3, 15, of Jacob's reference to Shiloh, of the Star of Jacob, of the prophet like unto Moses, of Micah's reference to Bethlehem, and of other famous texts. The book contains six lectures delivered at a Lutheran summer-camp in Pennsylvania, and its purpose is to help Christian ministers recognize the Old Testament more than is customary in their preaching and teaching ministry. We do not agree with some of the critical positions taken (pp. 17, 40, 62, 80) and would not recommend Driver's and Alleman's books to the student of the Old Testament (p. 45).

THEODORE GRAEBNER

**The Highest Fellowship.** An Explanation of the First Epistle of John. By the Rev. James M. Ghysels, pastor of the Christian Reformed Church, La Fayette, Ind. Introduction by Henry Schultze, professor of the New Testament, Calvin Seminary, Grand Rapids, Mich. Zondervan Publishing House, Grand Rapids, Mich. 261 pages, 5¼×8. Price, \$1.50.

This handsome, sizable volume (beautifully printed and well bound, reasonable price) sets forth in fifty popular meditations, under the unifying title of "The Highest Fellowship," an interpretation of John's exquisite first letter. These meditative interpretations first appeared in the *Banner*, one of the periodicals of the Christian Reformed Church in America, and upon general demand are here offered to a wider circle of Christian readers in book form. They possess a winsomeness of style, diction, and content which, together with the writer's professed loyalty to the old faith, well explains their popularity. The Lutheran reader, of course, cannot assent to the specific Calvinistic views that are here maintained. Thus the author, while repudiating perfectionism, contends that the believer cannot "become a sinner again" (p. 150), since "renewing

grace is an abiding principle" (p. 151). This is the peculiar Reformed doctrine according to which a believer, once effectually called, cannot again lose his faith, though its exercise may be temporarily and incidentally suppressed. In his interpretation of 1 John 2, 2 the writer labors hard, but quite in vain to deny the universal redemption which is so clearly taught in this remarkable passage. He expounds it wrongly to mean that Christ is the Propitiation for the sins, not merely of the Ephesian Christians, but of all believers throughout the world, the expression "whole world" having a "graphical sense." It is unfortunate that such Calvinistic bias should mar a book in many respects meritorious and Biblical. As an example of the author's exegetical method and Christian faith we quote the following: "There are many people these days who resent the idea that God needs to be reconciled and appeased. They say that that savors too much of the heathen idea, which seeks to appease the wrath of the gods by sacrifice. They say, moreover, that it is not God who needs to be appeased, but man. Sinful man needs to be reconciled to God, but not God to man. God is loving and kind, but man is rebellious. Man's rebellion must be broken down, and then all will be well. This, however, is not the Biblical idea. The Biblical idea is that God had to be reconciled to the sinner before the sinner could be reconciled to Him. There could be no peace with God unless God was at peace with men. God had to be propitiated, and according to the text this propitiation is Christ, who gave His life that we might live. And it is on the ground of this propitiation that He can be the Advocate of sinners. He can plead their cause effectively because He Himself is the covering for their sins." (P. 43.)

J. T. MUELLER

*Das Evangelium und die Rätsel der Geschichte.* Von Adolf Köberle. Verlag von C. Bertelsmann, Gütersloh. 1936. 77 Seiten 6½×9. Preis, kartoniert: M. 2.

*The Christian Answer to the Problem of Evil.* By J. S. Whale, President of Chesunt College, Cambridge. The Abingdon Press. 1936. 96 pages, 5×7½. Price, \$1.00.

D. Köberles Büchlein enthält eine vortreffliche Geschichtstheologie. Von Geschichtsphilosophie wollen wir nichts wissen. Die kann die Rätsel der Geschichte nicht lösen. Wenn sie die Sündennot erklären will, ist sie imstande, sie zu verklären, während doch „die Bibel keine philosophisch-spekulativen Erklärungen und Verklärungen der Sündennot kennt“ (S. 39.) In der Not der Zeit und in der Anfechtung, die uns die Betrachtung und die persönliche Erfahrung der Rätsel der Geschichte bringt („Warum wird ein Volk härter getroffen als das andere? Warum müssen die Unschuldigen so entsetzlich mitleiden für die Schuld einzelner weniger Verantwortlicher? Wie kann Gott das Elend der russischen Christenheit so lange zulassen, ohne einzugreifen? Wie kann Gott mich in jungen Jahren als Opfer einer Kinderlähmung zu lebenslangem Leiden verurteilen? Wo bleibt da seine Allmacht, seine Liebe, seine Gerechtigkeit?“), ist uns nur mit Geschichtstheologie gedient. Was hat uns da Gott in seinem Wort zu sagen? Vierlei gibt Köberle den Lesern zu bedenken. Erstlich sagt uns unsere Bibel: „Siehst du Mensch, du mußt es aufgeben, schon jetzt und hier alle Erdenrätsel begreifen zu wollen.“ (S. 46.) Zum andern muß der murrende Mensch die schwere Lektion lernen, daß er kein Recht zu klagen hat. „Könnten wir Weltschuld und

Weltleid auf zwei Schalen einer Waage verteilen und zuhauf legen, die beiden Schalen würden einander das Gleichgewicht halten, wenn nicht die Waage der Weltschuld noch größer ist." (S. 19.) Drittens und vor allem, das Evangelium gibt uns die Kraft, die Anfechtung zu überwinden. „Das Evangelium bringt uns davon Kunde, wie Gott sich ans Werk gemacht hat, seiner verdorbenen Welt zu helfen durch Vergebung und Erlösung, durch Heilung und Hoffnung. . . . Allein der Glaubensblick auf das Kreuz Christi schenkt uns die Gewißheit, daß wir dennoch von Gott geliebte Kinder sind, die er nicht vergessen hat, die er nicht verlassen will und die ihm darum vertrauen dürfen, auch wenn der Augenschein dagegenspricht.“ (S. 20. 49.) Durch das Evangelium wird die Sündennot und das Weltleid nicht erklärt, aber in der Tat „verklärt“! Und viertens, schließlich werden wir im Lichte der Seligkeit die Rätsel gelöst sehen. „Es gibt keine Theodizee ohne Eschatologie.“ (S. 74.) Wir möchten noch so manchen feinen Ausdruck mitteilen. Wir haben aber nur für e i n e n noch Raum: „Gott braucht auch das deutsche Volk nicht, wenn es sich von ihm nicht brauchen lassen will und sein Herz nicht vom Geist des göttlichen Wortes will lenken lassen.“ (S. 41.) — Leider hat sich D. Köberle seine Geschichtstheologie an e i n e m Punkt durch die Philosophie verderben lassen. Er läßt Christus „sich den gefangenen, friedlosen Seelen und Geistern [im Hades], die hier auf Erden nichts von ihm gehört haben, offenbaren als ihr Richter und Heiland, als ihr Herr und Erlöser“ (S. 71), und weiterhin redet er gar der Apokatastasis das Wort. Siehe S. 215 im Märzheft dieser Zeitschrift.

Das Blicklein des liberalen Theologen J. S. Whale, das denselben Gegenstand behandelt (*“Rachel weeping for her children, Job cursing his day — Christianity itself has no formula explaining these things. Intellectually considered, the mystery remains a mystery. Neither theism nor atheism, neither the philosophies nor the sciences can solve this, the deepest problem for humanity. We do not understand why this child is blind nor why that mother, for whom life has already been one long discipline, now loses her only son”*, S. 53), hat lesenswerte Partien. Es wird da z. B. treffend nachgewiesen, daß die philosophischen Lösungen des Problems schon deswegen nichts taugen, weil sie logisch verkehrt sind. *“Three axioms constitute the problem. The first axiom is the absolute sovereignty of God, Maker of heaven and earth. . . . The second: God is love. . . . The third Christian axiom asserts the indubitable reality of evil in God’s world. . . . All those tempting solutions must be rejected which would simplify the issue by getting rid of the triangle.”* (S. 15.) Die Philosophie des Determinismus, des Calvinismus, streicht einfach die eine Seite, der Dualismus die andere; und diejenigen, die die Existenz des Übels (*physical evil*) und die Sündlichkeit der Sünde (*moral evil*) leugnen, haben auch nichts zur Lösung des Problems beigetragen. Dies alles weiß Whale mit gründlicher Logik auf. Nicht so lesenswert ist seine Antwort auf diese schwierige Frage, seine Darlegung der christlichen Antwort. Im allgemeinen gibt er dieselbe Antwort wie Köberle. Das Kreuz, der Tod und die Auferstehung Christi geben die Antwort. Aber nun wird die Sache so formuliert: *“To faith authenticated in life and vindicated in experience we have to turn if our problem is to be triumphantly dealt with.”* (S. 54.) Und wenn er da auf das Kreuz und den Tod Jesu zu sprechen kommt, weiß man nicht recht, warum Christus eigentlich gestorben ist. Hier redet eben ein liberaler Theolog vom Kreuz. Daß wir durch den Tod Christi Ver-

gebung unserer Sünden haben, wird nicht klar gesagt. Von der Hoffnung des ewigen Lebens wird auch kaum etwas gesagt. Und es stößt uns, wenn davon so geredet wird: "I refer to the crude notion that you can account satisfactorily for the woe of the world and the cruel unfairness of many a man's lot by saying that the balance will be amply redressed in heaven." (S. 79.) Bei einem Theologen, dessen Gott die Welt regiert nach den Gesetzen des Evolutionismus, wird man auch nicht solche Gedanken finden, wie sie Koberle den Christen in dem Wort nahelegt: „Befiehl du deine Wege, Und was dein Herze kränkt, Der allertreuesten Pflege Des, der den Himmel lenkt.“ — Whale berührt im Vorbeigehen die Frage der Inspiration und Autorität der Schrift. Ein Artikel in dieser Nummer des *CONCORDIA THEOLOGICAL MONTHLY* geht darauf des weiteren ein.

L. J. Engelder

**The Living Christ.** By Will H. Houghton, D. D. The Bible Institute Colportage Association, Chicago, Ill. 123 pages, 5×7½. Price, 75 cts.; paper binding, 20 cts. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This book was written by the president of the Moody Bible Institute of Chicago. By way of example we quote such statements as these: "The word *sin* is missing in the vocabulary of the age in which we live. The newspaper has much to say about crime. Society is talking about indiscretions. Scholars speak of the ignorance of men. The new theology talks of selfishness. But the Bible calls most of these things *sin*." (P. 34.) "That is the theme of the Epistle to the Romans — the righteousness of God, which is Jesus Christ, set over to the account of every sinner who will turn to God, taking his place as a sinner and confessing Jesus Christ as his Savior. To all who are trying to be religious, to all who are hoping to make themselves good enough to be accepted by God, to all who are trying to 'turn over a new leaf,' this epistle says: 'But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin,' Rom. 4, 5—8 (R. V.)." "There is one serious lack in all work for Christ today. We have the technique of evangelism. We have methods galore. We have organizations. We are able to set up preparatory prayer-meetings. We have every variety of plan from visitation to mass-meeting. But there is one place of failure — we lack passion for souls. Our hearts are cold, hence our work is powerless. . . . May God save the churches from a professional ministry! When the minister or evangelist is merely getting a living, and when with sleepy soul he pretends to have an interest in men around him, dearth and death will be on his trail." (P. 118.) We cannot agree with every statement made by the author, but we believe that the book will make stimulating reading, especially because of its stressing the fact of sin and grace. The title of the book is that of the first chapter. Other chapters treat of such subjects as "The Disease of Sin," "How Christ Saves Sinners," "Righteousness Required and Supplied," "The Need of Evangelism."

J. H. C. Fritz

**Taking Hold of God.** By Samuel M. Zwemer, D. D. Zondervan Publishing House, Grand Rapids, Mich. 188 pages. Price: Cloth, \$1.50; paper, \$1.00.

Dr. Zwemer was pioneer missionary among the Moslems in Arabia from 1891 to 1912 and then was stationed at Cairo, Egypt, from 1913 to 1929. He is now editor of the "Moslem World" and professor of the history of religion and Christian missions at Princeton Theological Seminary. This book is really an answer to an article appearing in the "Christian Century" (1935) under the sarcastic title: "Why Not Use a Prayer-wheel?" and making light of Christian prayer, public or private. Dr. Zwemer, in twelve chapters, discusses the antiquity and universality of prayer; its nature; place and posture in prayer; power; hindrances to prayer; prayer and missions; some Old Testament prayers; prayers of Paul; the Lord's Prayer; the prayers of our Lord. Pastors will find material in this book for sermons on prayer. W. G. POLACK

**Moody, Winner of Souls.** By A. Chester Mann. Introduction by Harry A. Ironside, Litt. D., pastor, Moody Memorial Church, Chicago, Ill. Zondervan Publishing House, Grand Rapids, Mich. 135 pages, 5½×8. Price, \$1.00. Order through Concordia Publishing House, St. Louis, Mo.

This is a new contribution to the biographical literature on the revivalist Dwight L. Moody, whose memory the coming centennial will revive not only in our own country, but also in England. The book is divided into two parts, one setting forth most interestingly the personal life of the great lay preacher and the other his abiding achievements, e. g., the Moody Memorial Church, the Gospel Songs, the Northfield Schools, the Northfield Conferences, the Moody Bible Institute, the Moody Colportage Association, the Moody missionaries: Grenfell of Labrador, Dan Crawford of Luaza, Africa, D. E. Hoste of the China Inland Mission. The instructive volume is a study in triumphs in which God's matchless grace is seen. Strictly speaking, it is not a biography,—for the writer does not wish to crowd from the market the works on Moody already in existence and use,—but rather a series of remarkable pen pictures on this great preacher and his phenomenal success in his long ministry. We are sure that no one who secures the book will be disappointed. In fact, we are quite sure that every reader will be encouraged by Moody's example and zeal to work a little harder and more cheerfully for the victorious Christ.

J. T. MUELLER

**Pastoral Problems.** By W. B. Riley, A. M., D. D. 192 pages, 5¼×7¾. Fleming H. Revell Co., London and New York. Price, \$1.50.

Dr. W. B. Riley, the well-known preacher and evangelist, is president of the Northwestern Evangelical Seminary, Minneapolis, Minn., founded October 2, 1935, with an enrolment of 45 students the first year. The book was written for the purpose of serving as a text-book for the author's class and with the hope that others might profit from its study. After an opening chapter on "The Problem of Appointment" the author offers two chapters on preaching, two on church services, one each on administering the church ordinances (Baptism and Lord's Supper), wed-

ding service, funeral service, church business, church troubles, music, pastoral visitation, finances, church organizations, special soul-winning services, and the mission problem. He writes from the viewpoint of a conservative Baptist. On the method of immersion he offers three "don'ts": "1. Don't slap people into the water, sloshing it by the vigorous and sudden dip. 2. Don't so baptize as to strangle and excite a cough. 3. Don't permit conditions that will make possible the clinging of the candidate to the administrator or any foolish performance on the candidate's part." (P.72.) These "don'ts" are followed by seven "positive and practical intimations." On "the proposed support of the Church by various sales" Dr. Riley has the following to say: "Such sales effect an antichristian influence, they dry up the fountains of benevolence, and they leave the Church of God on a little better financial basis than that of the beggar." (Page 152.) — While not offering the wealth of material found in Dr. Walther's and Dean Fritz's *Pastoral Theology*, there are many practical suggestions, and it is interesting and instructive to learn how other men cope with these questions.

TH. LAETSCH

**Psychiatry and Mental Health.** By John Rathbone Oliver, M. D., Ph. D. Charles Scribner's Sons, New York. 330 pages, 5½×8. Price, \$2.75. Order through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This book is intended to acquaint the pastor with certain types of behavior in mental and sexual cases that will come under his observation in the course of his ministry. Such knowledge the pastor needs in order that he can properly diagnose certain cases and that he may be able to apply the Word of God as the particular needs of his spiritual patient demands. A pastor ought also to be acquainted with the nomenclature of mental ailments and sexual perversions, such as paranoia, paresis, lues, psychoneurosis, phobia, inhibition, obsession, autoerotism, homoerotism, heteroerotism, masochism, sadism, etc. While we may not be able to approve of every statement made in this book, it contains so much that a pastor ought to know that we heartily recommend it to our pastors for a careful study. The book is valuable also because it points to the fact that, after all, the best psychiatrist is the Christian pastor who well knows his Bible and who has a passion for souls, in other words, the real *Seelsorger*.

J. H. C. FRITZ

**Synodical Handbook of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States.** Concordia Publishing House, St. Louis, Mo. 171 pages, 4¼×6. Price: Cloth, 75 cts.; paper, 50 cts. Prices are net, postpaid.

This is an old acquaintance in a new garb. Two changes have been made, neither an essential one. One change affects the contents. The *Handbook* has been brought up to date, containing all the changes in, and additions to, the regulations and provisions of Synod which were adopted by Synod since the 1924 edition of the *Handbook*. The other change affects the arrangement of the book. It is divided into four sections: A. The Synodical Constitution; B. The By-laws of the Constitu-



tion. C. Regulations for Officers, Boards, and Committees: I. Administration; II. Education; III. Missions; IV. Finances; V. Publication; VI. Publicity; VII. Intersynodical Matters. In the last section, D, we find documents of Synod, the articles of incorporation or charters of Synod, and various organizations in Synod. This rearrangement ought to appeal at once to the user of the book, since it will considerably facilitate reference to the various provisions. The titles on pages 137 and 139 should be transposed, so that the title "Part Six," etc., appears on page 137, the title "Part Seven," etc., on page 139.

We must confess we like our old friend in his new make-up. All our pastors and laymen ought to be interested in this new edition of the *Handbook*, ought to read, reread, study it, so as to familiarize themselves with the rules and regulations of our Synod. Many a delay, many a disappointment, many a confusion, would be avoided if all were acquainted with the contents of this little book.

TH. LAETSCH

**Civil Government.** By H. B. Fehner, M. A. Concordia Publishing House, St. Louis, Mo. 110 pages, 5×7¼. Price, 15 cts.

If the popularity of a book is any gage of its worth and usefulness, then this booklet has proved its value to the teachers of our Synod. It offers the main facts pertaining to the government of state and nation.

P. E. KRETZMANN

#### BOOKS RECEIVED

*From the Cokesbury Press, Nashville, Tenn.:—*

**Kill or Cure?** By Muriel Lester. 135 pages, 5×7½. Price, \$1.00.

*From the Macmillan Company, New York:—*

**On Growing Old Gracefully.** By Charles Courtenay, M. A. 235 pages, 5¼×8. Price, \$2.00.

*From the Warner Press, Anderson, Ind.:—*

**The Quest Begins.** By Forrest Cleburne Weir. 167 pages, 5½×8. Price, \$1.00.

*From the Gospel Trumpet Company, Anderson, Ind.:—*

**Stories of Home Folks. Actual Incidents from Real Life.** By Mabel Hale. 255 pages. Price, 75 cts.

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