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Religious Instruction in Public Schools.

PROF. W. ARNDT, St. Louis, Mo.

The January issue of the *Review and Expositor* (Baptist) contains a paper by T. W. Patterson, of Winnipeg, Can., on the question, "Should the Schools of All the People be Used to Teach the Religion of the Majority of the People?" To state this question is, of course, equivalent to answering it. The subject is so important and the argument of Mr. Patterson so good that the readers of the THEOLOGICAL MONTHLY will be grateful for a synopsis of the article, which is herewith submitted.

There is a wide-spread demand for religious instruction in the public schools. Three views may be distinguished: 1. One is that such instruction should embrace the teachings of the Old and New Testaments. 2. The second holds that the history and literature contained in the Bible should be taught. 3. The third sees in religious instruction a course or courses in Christian ethics, in individual and social morality.

As to the first view. It is an axiom with us that man has the right to worship God according to the dictates of his own conscience. That does not mean that religious liberty is entirely unlimited. If it conflicts with the equal rights of others or violates the common morality, it must be curtailed. For instance, when the Mormons in the name of religion attempt to practise polygamy or to induce others to practise it, the State has the right to suppress such attempts. In such a case the State interferes, not in the name of religion, but in the interest of social well-being. It is a further axiom that the primary right to educate the child belongs to the parent, and not to the Church or to the State. Education by the State is of comparatively recent origin. It constitutes an effort of parents to cooperate in the education of their children for the sake of economy and efficiency; it aims at making the coming men and women socially efficient; it endeavors to protect society

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

Synodical Reports. *Alberta and British Columbia District.* 36 pages. 18 cts.—*Southern Illinois District.* 80 pages. (Supply of this report exhausted.)—*Kansas District.* 88 pages. 39 cts.—*English District.* 47 pages. 21 cts.

The report of the Alberta and British Columbia District contains a doctrinal essay, continued from the previous year, on "The Church and the Ministerial Office," by Pastor R. Shippanowski; the report of the Southern Illinois District, a doctrinal essay on "The Church," by Prof. W. Arndt; the Kansas District, a doctrinal essay on "The Saving Knowledge of God," by Pastor Hy. Mueller. The publication of a doctrinal essay by Pastor Prange on "The Divine Call with Its Bearings on Life" was deferred by the English District until the essay has been read and discussed in its entirety.

FRTZ.

Curriculum for Lutheran Kindergartens. By *R. A. Mangelsdorf.* 99 pages, 6×9. Paper cover, 80 cts.; cloth, \$1.00.

The kindergarten is comparatively new in our circles. It has, however, been with us long enough to convince us that it can be made to serve a real purpose in gaining and training little children for our parochial schools. Mr. Mangelsdorf, the principal of Bethlehem Lutheran School, St. Louis, which has for a number of years successfully conducted a kindergarten, has made a special study of kindergarten work, and has rendered our Church a service by writing a manual for the guidance of a Lutheran kindergartner. The table of contents gives us the following chapter headings: The Kindergartner; Bible History, Catechism, Bible-texts, Hymn-verses; Nature Study; Community Life—Hygiene—Patriotism; Plays and Games; Language and Literature; Music; Gifts; Occupations; Concluding Remarks. Prof. John Theodore Mueller has written the preface. Pastors and parochial school teachers will do well to purchase and study Mr. Mangelsdorf's book, in order to acquaint themselves with the work of a kindergarten, which may well be added to our parochial school system of education.

FRTZ.

Graded Memory Course for Ev. Luth. Sunday-Schools. Part One: Primary Department. Part Two: Junior Department. Part Three: Intermediate Department. 5 cts. each; dozen, 48 cts.; 100, \$3.33.

Just what and how much to teach the children of the Sunday-school in a memory course has often been discussed, and many a pastor and Sunday-school teacher has desired to have the necessary printed material. The *Graded Memory Course*, published by authority of the General Sunday-school Board of our Synod, solves the problem. Catechism, Scripture-texts, hymn-verses, and prayers have been selected and graded for the various ages. The quickest and best way to be convinced as to the practicability and sufficiency of the course presented is to use it. We recommend that this be done.

FRTZ.

Nine pastors and ten lay delegates, representing sixteen congregations, together with eighteen schoolteachers, met at Mount Calvary Church, Tilden, Ala., November 5—8, 1922, to hold the Sixth Convention of the Alabama Luther Conference (colored). It must have been a very instructive and edifying meeting to judge from the brief, pithy, and timely papers that were read ("Conjuring and Similar Satanic Arts," by Rev. G. A. Schmidt; "Good Works," by Rev. E. A. Westcott; "How the Church of Christ is Built," by Rev. Chas. Peay; "Winning Souls," by Miss Chinetia Smith; "Self-support," by Rev. R. O. Lynn). The published report of the convention presents also the cheering "Closing Address" of Rev. G. A. Schmidt, and a *résumé* of the business transactions. The convention resolved to name its new missionary paper *The Colored Lutheran*, and to finance the same; also to suggest to its congregations that each communicant member contribute 10 cents a month to the pastor's salary. D.

The Walther League of the Evangelical Lutheran Synodical Conference has published **Knowing and Doing**, by *Paul E. Kretzmann, Ph. D., D. D.* Small in volume and size (82 pages, $4\frac{1}{4} \times 6\frac{1}{2}$), this handy booklet presents a most ambitious program for engaging the confirmed young people in helpful studies, for the systematic pursuit of which ample suggestions are given from chapter to chapter, and for employing them individually and jointly in the various activities of the local congregation and the Church at large. The accomplishment of the variety of plans explained in both parts of this book opens up most delightful prospects of the intelligent and energetic membership that will be the rule in our Church under the working of the "knowing and doing" system. Courses in Bible-study, advancing in thoroughness from year to year, until the students are able to take up special branches of Bible-study; courses in church history and the history of missions; courses in the study of the distinctive doctrines, customs, and usages of the Lutheran Church; courses in the study of practical questions, such as church government and the synodical mechanism, of secret societies, of the forces at work in the world for breaking down divinely constituted authorities, of the Christian home, the adolescent, absolute and relative obedience of children, of modern forms of amusement and unionistic organizations; courses in church art, church music, liturgies, and hymnology; courses for studying the sciences and inventions in the light of Scripture, divided into the standard groups of

eight lessons for one study (zoology, botany, bacteriology, physics, chemistry, etc.); series of courses in literature as it should be viewed from the Biblical standpoint; courses of lectures on subjects of general interest, such as the duties of citizenship, home economics, home arts, business law, and questions arising from our complex civilization. Not only will these studies remove the great waste of time that occurs in the lives of many young people and add considerably to the efficiency of those who can and will take up the plans here suggested and carry them to completion, even if it takes years, but it will also compel the ministers, teachers, and other leaders in this work to continue studying, and will develop talent which would otherwise go to waste. The Lutheran young people who can complete the tasks marked out for them in this little manual of service will make our Church the best-informed and active Church in the land. — On page 36, line 11 from below, "Reformer" should be changed to "Reformed." In a new edition all the courses suggested in this book might be tabulated and arranged in a schedule, to afford a general survey of the entire plan.

D.

Augustana Book Concern, Rock Island, Ill.: —

The Believer Free from the Law. *C. O. Rosenius.* Translated, with an introduction, by *Adolf Hult.* 132 pages.

In our days any Swede found to have a good knowledge of the great fundamental truths of Christianity, especially of the doctrine of justification by grace through faith in the vicarious life and death of Christ, may safely be regarded as a late fruit of that evangelical movement in Sweden about the middle of the last century in which the lay preacher Carl Olof Rosenius became the acknowledged leader. Though dead, he yet speaks through his writings to thousands of his countrymen, and the present volume extends his posthumous influence to a vast number of hearts whom the living Rosenius never dreamed of reaching with his testimony, although he was in the earliest part of his public life intimately associated with an Englishman. — The treatise here offered for the first time to English readers is, from a spiritual point of view, unquestionably one of the best which the brilliantly gifted author produced. It discusses the profound meaning of the state of grace, "what it truly signifies that a sinner may stand in grace with God. That it is a state of fellowship, resting in the blood and merit of Christ, that it is a constant relation to the faithful Redeemer and Lord, that, so long as there is true faith in Christ, however weak that faith, we are, in spite of all our sins and frailties, His beloved children." (p. 8.) In describing this book, in which great truths are set forth on nearly every page with striking clearness and in a manner that elicits applause from a Lutheran heart, a reviewer with a limited space at his command is perplexed, trying to sift his remarks to a proper minimum and still do ample justice to the subject. Rosenius had expounded the Ten Commandments. He was aware that a study of this part of the Word of Truth was unsatisfactory. "While some take to heart nothing at all of God's dreadful threatenings, others again become, by His commandments, completely lost in distress of sin, powerless and despondent, and are consumed inwardly merely because they know their sin, the ungodliness, falsehood, and hardness of heart, but

do not understand that all these things will not be reckoned to them who are in Christ Jesus. Rom. 8, 1. 3. It always happens according to the adage, "They who ought to fear, fear not, and they who ought not to fear, fear." (p. 25 f.) Thus he explains why he must, if he is "rightly to handle" the Word of Truth, explain the freedom from the Law, and show its importance in the daily life of Christians. The meaning of this freedom Rosenius explains thus: "They who have been condemned and slain by the Law, so that they have sought and found their salvation only in the atonement of Christ, are altogether free from the Law's *condition of salvation*, or the obligation to seek their righteousness and salvation through observing the Law; and, secondly, they are also, according to their faith, free from the rule of the Law in the conscience, or what the apostle calls 'the spirit of bondage . . . unto fear' (Rom. 8, 15), and the 'yoke of bondage' (Gal. 5, 1), as well as from the agonies and sufferings connected therewith, since in their Lord and Surety they have their whole fulfilment of the Law, eternal forgiveness, life, and salvation." (p. 28 f.) "When these two conditions, *to be under the Law*, and *to be under grace*, stand as opposites of one another, then I see what is meant by freedom of the Law. Only as a *rule* and *light* in regard to what is sin or holiness do the commandments of the Moral Law retain their eternal importance and power even for the believers, as a loving guidance for their willing spirit and as chastisement of their evil flesh." (p. 31.) "It is only because of a singular darkness of our soul that we do not consider that *the forgiveness of sins implies freedom from the Law*. For how can sin be forgiven if we shall be judged according to the Law?" (p. 33 f.) Enjoyment of the freedom from the Law is obtained in the midst of the agony described in Rom. 7, 7—9. 11: "Briefly, take the apostle's words as they read, and you will notice who is made dead. He says: 'I was made dead.' It was his *I*, his self-active, self-righteous, self-holy *I*, that fell in the battle with sin under the Law. The Law egged on the strife by incessant urging, by demands and remarks; and the deep-seated confidence in our own strength, which constitutes the soul of the old man, gave support to a sinewy hope of success in the strife. But all contributed the more to exhaust and slay him. He expresses all of this thus: Sin 'through the commandment beguiled me, and through it slew me.' Now it is broken—the old notion of our own power, and of the Law's ability to make man pious and holy; and then man lies there lost, helpless, impotent, yes, 'dead.' But when now 'the body of Christ,' which was given for the forgiveness of sins, is presented through the Gospel to the despairing one; when God's eternal counsel of atonement, Christ in His active and suffering merit, is explained to the exhausted soul, which now despairs of all its own work, both of its will and ability, its prayer, its penitence, yes, all that is in it,

'It draweth near, a cripple, lame,
To Him whose love can mercy render.
Unworthy of His grace, so tender,
It would sink down for very shame.'

Then it sinks into the bosom of the Bridegroom, the second husband, that it shall 'be joined to another, even to Him who was raised from the dead. Rom. 7, 4. And, lo! then the soul all at once receives the whole fulfilment

of the Law in Him who was 'the end of the Law unto righteousness to every one that believeth.' Rom. 10, 4. And now the Bride lives only upon His righteousness and upon His provision for everything and says: 'I sat down under His shadow with great delight, and His banner over me was love.' Song of Sol. 2, 3, 4. Lo, such a soul is now freed from the Law, as the apostle expressly declares: 'So that the Law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor.' Gal. 3, 25. (p. 38 ff.) Rosenius insists that the rise and endurance of freedom from the Law in the heart can be only on the monergistic basis of *sola gratia*. He is a veritable genius in ferreting out synergistic notions. Men are "not under grace, but under the Law when they have not been made dead through the Law, as we have now seen, but still retain their hope, their confidence in the Law, in their labor, in their prayer, and have not become so lost and despairing of their labor that they must needs surrender,—surrender as lost, to sue for mercy,—but they still by *purpose* and *intention* strive for victory through their own labor. If during this they be rather despondent as to themselves, they may be quite nigh to the kingdom of God. It is only necessary that they mistrust their own efforts, and then for a moment catch a glimpse of Jesus, 'white and ruddy' (Song of Sol. 5, 10), that is, that in a blessed hour He is transfigured before them. But if with this labor there still follows much comfort and self-satisfaction, and their faith and confession of Christ is merely a part of their own righteousness, and if their faith is not the actual refuge of a distressed and lost sinner, but a new, more beautiful piece of cloth on the old garment, then they are farther from the true grace. . . . Their song is not to the Lamb that was slain, but to their own piety, their own holiness, or how they ought to be and how they ought to live, in brief, something about themselves." (p. 40 ff.) He meets the current "ethical" argument against this teaching: "It must be just the opposite, they think, that if we are to bring forth fruit unto God, the conscience must be well bound by the Law; and if the consciences of men are loosed from the Law, this must be an opening of the widest portals to all ungodliness. This is the sign which betrays even those who otherwise very closely resemble the Christians. We ask: Is not this the most universal experience, asserting itself throughout all mankind, *that every man is inclined to judge everything according to his own experience?* When a man, then, is of such a mind as to regard a free evangelical preaching, for example on the Christian's freedom from the Law, as harmful, does not this prove that he himself has this experience: that it is only the Law and its threats which keep him from sin? But this again proves, of course, that he himself is still ruled by the Law, that *he* is not 'made dead to the Law,' that he has not yet lived to make the blessed experience that the more free grace quickens the heart, the more the desire increases for that which is holy and good." (p. 42 f.) Many more expressions of the Lutheran view of saving grace and saving faith occur, in this treatise, which, in spite of strong inclination, we must forbear quoting.—Rosenius called himself a pietist. He sometimes speaks strangely of faith, *e. g.*: "I had for years been attached to my Savior before I had the least idea of that glorious state that I am simply free from the Law." If "being attached to Jesus" is not descriptive

of faith, what can it be? And yet, if that is what Rosenius meant, how can the force of *justifying* faith be recognized without reference to freedom from the Law? (p. 27.) On p. 43 ff. Rosenius distinguishes between a mere "pious man" and a "Christian." But here his distinction is made for the evident purpose of declining the subtle fraud of a piety of legalistic motive. Rosenius's Christian — paradoxically enough! — is not simply a pious man, but much more: a freedman and loving servant of Christ, with whose righteousness he is adorned and goes about all his business. There may be other foibles in Rosenius that do not appear in this book, e. g., his lurid denunciation of the free-church movement in Sweden, in which, we are inclined to believe, he was equivocating the term "free" as so many have since done and are still doing. But Rosenius has the corrective of all his blemishes in the cardinal teaching of Christianity — justification by faith in the vicarious satisfaction of Christ, as offered and conveyed by the Gospel, which he voiced with rare distinctness and power. — Of Prof. Hult's translation we have not been able to form a competent opinion, as we did not have the original before us. His translation, as the citations show, is in an easy, fluent English. Rarely the original shimmers through. We agree entirely with Prof. Hult, when explaining his reason for translating his treatise he says: "Because the nervous Christianity of our time has so frequently become estranged from the 'state-of-grace' teaching of the Word, it lacks peace, joy, power, and wisdom in the Holy Spirit. It agitates religiously rather than 'rests in the Lord' (Ps. 37, 7) believingly. It has grown so critical of what it calls 'impractical Christianity' that with all its stupendous plans and amazing achievements in church-work, its voice is well-nigh husky with the long outcry: 'Give me success and power and joy, or I die.' The more it strains its will, the more it 'grows troubled about many things.' Luke 10, 41. Even its very Bible-study often becomes a frittering inquiry for detailed knowledge in the Bible Book, while to 'lay hold on eternal life' and to 'fight the good fight of faith' (1 Tim. 6, 12) becomes the duty of itinerant inspirationists that are to grip the religious audiences. Hence there is a feverish seeking of man-made substitutes. Among the most subtly dangerous of these substitutes is that 'perfect holiness' of *our* life and *our* work, an error to-day trapping zealous, but uninstructed souls. Our always frayed garment of holiness replaces Christ's royal robe of perfect righteousness. 'Zeal for God, but not according to knowledge' (Rom. 10, 2), glowingly and passionately thrusts itself forward in the room of 'the grace and knowledge of our Lord Jesus Christ.' Not seldom do we find pitifully serious hearts that are frantically looking for the 'power of the Holy Spirit,' as they call it, and their need is: a simple penitence and a plain faith in the merits and righteousness of Christ, their Savior." (p. 9 f.) It is a pleasing thought that this type of theology finds vigorous exponents at Augustana Seminary, and we wish that after this selection from Rosenius in English we could be given something of his Exposition of Romans.

D.

Rev. Ira Nothstein has issued Vol. VIII of **My Church**, which we have described in previous reviews as a pretty way of reviewing the work and spirit of the Augustana Synod. There is much in the former history of

this body that reminds one of the early history of Missouri. The mission charts on pp. 103, 108, and 114 are faulty in their references to the Missouri Synod. — *Rev. Fahlund* has edited Grades III and IV of the Augustana Synod's **Graded Lessons in Luther's Small Catechism and Bible History** for the Intermediary Department. In 52 illustrated lessons each of these two booklets presents the Small Catechism of Luther with the explanations. — **The Minutes of the Sixty-third Annual Convention of the Augustana Synod** are again a model of neatness, exactness, completeness, and lucidity. The present report of 334 pages of business transactions and 170 pages of statistical tables is entirely English. — A promising new venture of this publishing house is the new juvenile periodical **Our Young People**, an eight-page weekly, edited by *Rev. John Peterson* with a staff of assistants.

D.

The National Lutheran Council has published for the third time **The Lutheran World Almanac** under the editorship of *Dr. Norlie* and his assistants. It is, like its predecessors, a little annual Lutheran encyclopedia, containing, besides the calendarium, much historical and statistical material relating to the Lutheran Church in general and to the particular Lutheran synods in America.

D.

Macmillan Co., New York, N. Y.: —

Great Penitents. *Rev. Hugh Francis Blunt, LL. D.* 1922.

The great penitents of whom this book treats were men who, after lives of sin, returned to the bosom of the Roman Catholic Church. The purpose of the book seems to be, above all, the glorification of Catholicism. However, in reality, it exhibits the dreariness and hopelessness of the Catholic religion; for there is no light of true hope for Catholic penitents, as the book shows. Repentance, as here portrayed, is not recourse to Christ Jesus, who died for the world's sins, and whose merits are appropriated by faith, but a long, wearisome process of self-renunciation and atonement by works. In the end, the penitents here pictured were men who submitted to the chastisements of the Catholic Church. We might quote a passage to illustrate this. On page 235 we read: —

"That is one thing about the great penitents: they set no bounds to what they wish to endure in atonement. It was so with another nobleman, St. Bavo, the patron saint of Ghent, who lived in the seventh century. For years he had led a life of sin, when one day, some time after the death of his wife, he listened to a sermon preached by St. Amand. So deeply was his heart touched that on the instant he was converted from his wickedness. He followed the preacher and threw himself in tears at the feet of the holy man. Weeping bitterly, he confessed himself the lowest of sinners, and begged to be directed how to atone for his past. Amand was not too tender with the convert; he knew that here was a great sinner, who needed to do great penance. The saints, while tender with sinners, never minimize the horror of sin. Bavo made his confession. He was done with the world now; he sold all his property and gave the proceeds to the poor, one of the hardest penances for any man to do. In time he became a hermit, building for himself a cell and living all the

rest of his days on herbs and water, thinking all suffering but small in comparison with the goal to which it led. We read in his life that so great was the example of his penance that sixty other noblemen left the world to lead a life of the most austere penance."

Again: "But the greatest victory for the spirit of penance was that won over the intellectuals. And how endless the list is! The proudest intellect of all, Augustine, became the model of lowliest penitence. It was the same spirit that led Prudentius to become an ardent penitent, fasting every day until night, using his literary talent to glorify God and to atone for the sins of his youth. It was the same spirit which made the penitent Chaucer disclaim those books of his which he thought 'consonant with sin'; which turned the gallant, self-sufficient Racine into a lowly penitent. Several of Racine's daughters were nuns; it was no doubt by their prayers he came back to God. 'He was loving towards God,' said his son, 'when he returned to Him.' The life of all the penitents is summed up in these words. How edifying are the last days of La Fontaine! 'O my dear friend,' said he to one of his companions, 'to die is nothing; but thinkest thou that I am about to appear before God? Thou knowest how I have lived.' He had lived a life of sin, but for the last two years had done heroic penance. When they came to him in his shroud, they found that he had been wearing a hair-shirt. The maker of wise fables had given in his own last days the best lesson of true wisdom, that the only peace is in keeping the commandments of God. So Lamartine, who in his old age returned to the wisdom of the faith which in the days of his strength he had treated as foolishness. So Boileau, who said at the end: 'It is very shameful to be still busying myself with rhymes and all these Parnassian trifles when I ought to be thinking of nothing but the account I am prepared to go and render to God.' So with the great Manzoni, a wanderer far from God; his wife, who had been a Protestant, became a Catholic, and Manzoni followed her into the Church. From that time on he desired only to serve the faith which once he had derided. How good was God to them! He would not have them throw their souls away. As an old priest once said about Passaglia: 'Never fear, he will die penitent. He has written too beautifully of the Mother of God to be allowed to perish.' Passaglia, a true genius, eminent theologian, had written three volumes on the Immaculate Conception, and had had a leading part in preparing the definition of the dogma. Pride of intellect brought about his downfall and his excommunication. It seemed a hopeless case. But some days before his death he retracted his errors and was reconciled to the Church."

Thus the one lesson which the book teaches is that there is no comfort in Roman Catholic repentance, since this consists in the long, painful effort of a sinner trying to atone for his sin.

MUELLER.

E. P. Dutton & Co., New York, N. Y.:—

A Neglected Era. *Edith Ross Braley.* Price, \$2.00.

This book covers the history of the Jewish people from the times of Ezra and Nehemiah to that of Christ. It thus bridges over the period

of time between the Old and the New Testament. The chapters of greatest interest to the reviewer were those on Judas Maccabeus, Herod the Great, The Old Testament Canon and the Talmud, School and Synagog, and The Jews and the Romans. However, the authoress is not always accurate as to historical events, nor are her religious views always sound. In general, the book makes attractive reading for such as are interested in this phase of Jewish history.

MUELLEB.

Thomas Y. Crowell Co., New York:—

Roget's Thesaurus. A Complete Book of Synonyms and Antonyms. International Edition. Revised by *C. O. S. Mawson, Litt. D., Ph. D.* 741 pages. Cloth, net \$3.00. Order from Concordia Publishing House, St. Louis, Mo.

The public speaker, especially the Gospel-preacher, should make sure that he is understood. One safe rule to follow is to use simple words. He must, however, use the right word, the word which exactly expresses what he intends to convey to his hearers. For this purpose the well-known work of Roget will render invaluable services in the English language, and Schlesing's *Deutscher Wortschatz oder Der passende Ausdruck*, based upon, and copied after, Roget's *Thesaurus*, in the German language. The first edition of Roget's book appeared in 1852. Six editions were printed in the next ten years. In 1911 Dr. C. O. S. Mawson revised the book, and since has again given us a new and improved edition. The new *Thesaurus* is justly called the "International" and differs from its predecessors in: 1) its enlarged list of synonyms and antonyms; 2) its special groupings of comparative terms; 3) scientific and technical words; 4) a regrouping of synonyms; 5) the marking of all rare and obsolete terms as such; 6) inclusion of plurals where necessary; 7) addition of phrases and idioms, especially in American speech; 8) inclusion of quotations from modern authors. The library of a writer or speaker is not complete without a copy of Roget's *Thesaurus*.

FRITZ.

Schriftenverein (E. Klaerner) and Johannes Herrmann, Zwickau, Saxony:—

The Report of the Forty-fourth Convention of the Evangelical Lutheran Free Church of Saxony and Other States, issued by the first publisher, shows that 25 pastors, 30 lay delegates, and 14 advisory members were in attendance, besides an unusual number of guests. Encouraging communications were addressed to the convention from all parts of the world. The work of this body is growing apace, and the lively discussion of far-sighted enterprises (the establishment and equipment of a new theological seminary and the enlargement of the operations of the Board of Church Extension) showed with what zeal and energy this small band of confessional Lutherans is addressing itself to the stupendous task before it, *viz.*, that of rebuilding the old Lutheran Church in Europe out of the ruin which rationalism and modern theology have brought upon it. The parish reports evidence a growth of membership nearly everywhere, and the financial reports show that in spite of their impoverished condition

our suffering brethren across the Atlantic are not forgetting the Lord's treasury. The opening address of the president refers to Luther's translation of the Bible, begun during his Wartburg exile in 1522, and is a ringing appeal to Germany to return to its former appreciation of God's Word. The paper of Rev. Michael of Copenhagen on "The Second Coming of Christ," which was submitted to the convention, discusses a most timely topic, as Germany is now overrun with chiliasts of different varieties. Only two theses of this paper could be discussed: the first establishes from Scripture the fact of the Lord's return; the second shows that only one event of this kind is to be expected according to the testimony of Scripture. The paper has been issued also as a separate print, and deserves to be spread also in our country.

The second publisher announces *Dr. C. M. Zorn's Apostelgeschichte und Kirchengeschichte fuer Kinder und Eltern* (335 pages). The book contains a brief, practical exposition of Acts in the form of 81 devotional exercises, written in Dr. Zorn's unique style, and serving very well the purpose of acquainting laymen with the only inspired record of the origin of the Christian Church. The second part of the book presents in 52 devotional exercises the gist of what a well-informed Lutheran ought to know of church history. It was a good idea to connect a treatise of this kind with the reading of Acts, and we believe this book of Dr. Zorn in particular will have many grateful readers, especially if an English edition of it were published. The author's view of Spener and the pietism represented by him we regard as too favorable to Spener. D.

Another publication from the press of Johann Herrmann at Zwickau, Saxony, is an eight-page monthly, *Der Bekenner*, which serves as the official organ of the Lutheran "Schutzbund fuer Thueringen." This society has taken up the conflict with the new Church of Thueringen and aims at protecting the rights and the sovereignty of Lutheran congregations which refuse to affiliate with the new Church. *Der Bekenner* purposes to keep Lutherans in North and South America and in Australia informed regarding the great spiritual distress in the land of Luther, and to help restore the true worship of God in Germany, where scientific theologians and ecclesiastical leaders have broken down the authority of the Holy Scriptures and destroyed the saving truths of the Gospel, especially the assurance of the sinner's salvation by grace through faith in the vicarious satisfaction of Christ. The enterprise can be maintained only if a sufficient number of foreign subscriptions (\$1.00 per annum) can be secured. The pastors backing the movement against the new Thuringian Church met in colloquy with representatives of the Free Church of Saxony, and established fraternal relations with this body of confessional Lutherans, our own brethren. Their names are: Pastor P. Munder, Pastor J. Hackenberger, and Pastor E. Schreimel. Their paper is edited by Pastor J. Schubert, who has been engaged by Lutheran fugitives from the Baltic provinces, now domiciled in Germany, as director of their missions. D.