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DR. KEYSER'S "CONSENTING FREEDOM" OF THE HOMO CONVERTENDUS.

"*Apage tragicas accusationes ecclesiis nostris a Bellarmino in Praefat. libror. de lib. arb. intentatas, quasi arbitrii libertatem tollamus, ipsam naturam tollamus, ipsam naturam violemus et nos ipsos non beluarum similes, sed omnino beluas rationis expertes profiteamur,*"—these words of Gerhard¹⁾ come to mind as we glance over the numerous protests contained in Dr. Keyser's review of Dr. Pieper's book against the teaching of "a forced conversion." Dr. Keyser regards the teaching of the Missouri Synod on the origin of saving faith in man as imperiling, yea, destroying, the essential freedom which enters necessarily into every act of human volition; and this constitutes Dr. Keyser's second objection to Dr. Pieper's treatise. This objection is voiced throughout the book in ever varying terms and in ever new connections. A few selections may suffice to show what Dr. Keyser believes to be our teaching:—

How do our Missouri brethren preach to unconverted sinners? As if they were logs and stones, or as if they were men capable of receiving, through God's enabling grace, an ethical salvation? God never works on man, a personality, in a mechanical way; always in a vital and ethical way. The fact is, man, even in his sinful state, still has ears and eyes and self-consciousness, through which God, by the Gospel, is able to reach that dead spiritual corpse within him and bring it back to life. (p. 75 f.)

1) *L. de lib. arbitr.*, § 8.

BOOK REVIEW.

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

1. *HANDBUCH DER DEUTSCHEN NATIONALLITERATUR* von ihren ersten Anfaengen bis zur Gegenwart. Von *Otto Hattstaedt*. Zweite, verbesserte Auflage. 512 pages. \$1.75.

For more than a year the publisher was unable to supply this introduction to the literature of the German nation to the schools which had adopted it as a text-book soon after its publication in 1906. The distinct merits which we noted in our mention of the first edition (*THEOL. QUARTERLY*, 1907, January) have been increased in this second edition by the removal of printer's errors, the correction of inaccurate statements, and, in a few instances, by the substitution of more characteristic selections from an author's works than those offered in the first edition. Still, the new edition retains the paging of the old and does not render the old edition obsolete. Both editions can be used alongside of one another in the class-room.

2. *UNSERE NEGERMISSION IN WORT UND BILD*. 92 pages. Illustrated. 50 cts.

The pioneer missionary to the colored freedmen in the south, Director N. J. Bakke, relates in this brochure in a most interesting manner the story of the rise and development of the Colored Missions of the Synodical Conference of North America.

3. *OUR COLORED MISSION*. Illustrated. 94 pages. 50 cts.

The German treatise on the Mission of the Synodical Conference to the freedmen in the South by the veteran missionary, Rev. N. J. Bakke, appeared a few months ago. An English edition prepared by the same author is here offered to the old friends of the mission, and is calculated to win for it many new friends.

4. *THE STATE, THE BIBLE, AND THE PAPACY*. A doctrinal paper read before the Canada District Synod by *Prof. J. Sohn*. 53 pages. 15 cts.

5. *THE TRANSACTIONS (German) OF THE FOURTEENTH CONVENTION* of the Delegate Synod of Missouri, Ohio, and Other States assembled at Chicago, May 6—16, 1914. 193 pages. 45 cts.

The expedition with which the secretary of the Synod and the publisher have produced this account of the business transactions of the General Body of the Missouri Synod at its late triennial convention deserves commendation. The paper of Dr. Pieper on "The Glory of the Teachings of the Church of the Reformation" is not embodied in this report, Synod having requested that this paper be published separately.

6. *DIPLOMA OF VOCATION*. 4 pages. 15 cts.

This is a printed form for the calling of a minister. It embodies every essential feature usually found in such a document, and leaves sufficient space for the insertion of additional matter.

7. *BEREA BIBLE CLASS LESSONS 1914—1915*. Published in the interest of the Lutheran Berea Bible Class Association. Edited by *Pastor W. F. Wilk*; *Pastors L. Sieck* and *A. Doerffler*, Associates. 24 pages. 10 cts.

The association in whose interest this booklet is published is a federation of Lutheran adult Bible Classes in St. Louis, which has been organized to promote the practical and systematic study of the Scriptures. Paul the Prisoner, Elijah the Prophet, Gideon, and the Sacraments are the subjects which the association proposes to take up during the coming year.

8. *A TREATISE ON FREEMASONRY*. By *Th. Graebner*. 71 pp. 20 cts.

The testimony of an ex-Mason, in itself invaluable evidence, is woven together with much collateral testimony in this treatise on Freemasonry to form one of the most telling arguments against this pestilence which, walking in darkness, wasteth in noonday thousands of the best men in the land.

9. *LUTHERGIRL*. Ein Besuch im lutherischen Pfarrhause in Indien. By *Reinhold Freche*. 64 pages. 30 cts.

This volume is a companion to Missionary Nau's treatise on mission work among the Tamils of India. The present volume gives glimpses of the actual life of a missionary among these people. Our missionaries and Mission Board deserve commendation and encouragement for publishing booklets of this kind which enliven and increase interest in this mission.

10. *MINUTES OF THE 29TH GENERAL MEETING* of the Ev. Luth. Synod of Missouri, Ohio, and Other States, being the 14th Assembly of Delegates, held in 1914 at Chicago, Ill. 63 pages. 15 cts.

Secretary Biedermann says of this publication: "This is the first official English Report of any general assembly of our dear old German Lutheran Missouri Synod. The Secretary's aim has been to make this report 1) *brief* (lengthy reports are summarized); 2) *complete* (every resolution passed is embodied in its pages, though never in painfully literal translation); 3) *intelligible* (facts are added which were probably not known to the new reader of synodical reports); 4) *inspiring* (in order that the reader may include Synod's great work in his prayers and support it by his gifts). Whether the Secretary has reached his aim or not,—may this Report be read not only by the congregations of our English District, but by thousands of members, especially the dear young people, in German congregations."

Rev. O. Kaiser, Milwaukee, Wis., announces a two-page German tract (*KEHRE WIEDER*) for backsliders (10 copies for 5 cts.), and *Rev. G. Luecke*, Beardstown, Ill., a twelve-page English tract on a well-known social evil. (*BE FRUITFUL AND MULTIPLY*. Earnest words to married people. 5 cts.; less in quantities.)

Northwestern Publishing House, Milwaukee, Wis.:—

1. *DOGMATIK VON A. HOENECKE*. 17. Lieferung. 40 cts.

Completes the eschatological material, and begins the Prolegomena. The author's portrait and a preface written by him before his death, also an estimate of the author by his successor in the chair of dogmatics at the seminary at Wauwatosa, Prof. J. Schaller, add special value to this number.

2. *CHRISTENFRAGEN*, aus Gottes Wort beantwortet von *Carl Manthey-Zorn*. 314 pages. 40 cts.

In 29 chapters the author discusses in his lucid style a multitude of questions in which Lutheran laymen and ministers are interested. These questions relate to the Bible, true and false religion, the Church and the churches, denominations, sects, synodical organization, the offense of schism in the Church, lodges, mutual aid societies, trade unions, Socialism, insurance, marriage, Christian schools, confirmation, bazaars, theater, dancing, saloons, church-discipline, unionism, usury, chiliasm, etc.

3. *VERHANDLUNGEN DER 54. VERSAMMLUNG* der Deutschen Ev.-Luth. Synode von Minnesota u. a. St., 17.—22. Juni 1914.

Contains a paper by Prof. J. Schaller on Christian congregational schools, how they should be fostered.

Louis Lange Publishing Co., St. Louis:—

BLÄTTER UND BLÜETEN. Dargeboten von der Redaktion der *Abendschule*. 20. Band. \$1.25.

To the readers of the *Abendschule*, the clean Christian family paper that has made an enviable reputation for itself far beyond the confines of the Missouri Synod in whose midst it originated, this serial publication is an old friend. It is again filled with choice prose and poetical selections, and profusely illustrated.

Success Printing Co., St. Louis:—

SAENGERBOTE. Lyrisches Quartalheft. Lyrical Quarterly. 2 Jahrg., Nr. 7. 15 Cts.

This unique enterprise again submits 40 closely printed pages of Christian poetry and song, and technical editorials on subjects that interest lovers of spiritual and good secular poetry and music. English productions are now offered in a separate English Department, and the entire enterprise is henceforth conducted by the Saengerbote Society.

Schriften-Verein der sep. ev.-luth. Gemeinden in Sachsen, Zwickau, announces two reprints in pamphlet form of articles that have appeared in the official organ of the Saxon Free Church:—

1. *ZEITSTROEMUNGEN*. Von *J. Kunstmann*. 22 pages. 15 Pf.

This is a Biblical critique of Monism, Socialism, Liberalism, Enthusiasm, Positivism.

2. *IST DER JESUITENORDEN STAATSGEFAEHRlich?*

Von *Karl Fr. B. Hempfing*. 23 pages. 15 Pf.

The question in the title is affirmed, on the strength of incontestable evidence.

Johannes Herrmann, Zwickau i. S.:—

DER EVANG.-LUTHERISCHE HAUSFREUND. Kalender 1915. 15 cts.

Good reading-matter, such as has won a host of friends for its predecessors, fill the one hundred pages of this almanac of our brethren in the Saxon Free Church. *Hempfing's* Bluecher biography, begun last year, is concluded in this issue, and in a genial article the *Hausfreund* remembers its "colleague," the *Wandsbecker Bote*, anent the latter's centennial in 1915.

Lutheran Publishing Co., Ltd., Hochkirch, Victoria, Australia:—

A doctrinal paper on the *ESSENCE OF BAPTISM*, 42 pages, is contained in the Transactions of the Queensland District of the Synod in Australia at its convention in 1913. The author is *Rev. A. Appelt*.

AUGUSTANA-SYNODENS REFERAT 1914.

218 pages of this bulky document give an insight into the transactions of the Swedish Augustana Synod at its 55th convention. The remainder, 164 pages, contains a roster of the synod's ministers and statistical tables.

The Lutheran Publication Society, Philadelphia, Pa.:—

LUTHER'S CORRESPONDENCE AND OTHER CONTEMPORARY LETTERS. Translated and edited by *Preserved Smith, Ph. D.*, Fellow of Amherst College. Vol. I: 1507 to 1521. 583 pages.

To the student of the history of the German Reformation this volume will prove indispensable. It contains 196 letters of Luther, 45 that were addressed to him, and 244 letters and documents, many of them state-papers of the highest value, that have reference to the Reformer and his work. We shall have occasion later to speak of the merit of this work, which even in this initial volume gives promise of becoming one of the most valuable contributions to our fast growing Luther literature. *Dr. Smith* gives the following account of his work in this volume: "I have not included all of Luther's extant letters, but have omitted a few which were either unimportant or

repetitious, or which were already translated in my *Life and Letters of Martin Luther* (1911). The original of the greater part of the epistles is Latin, and may be understood to be so when not otherwise stated. Other letters from the German, English, Greek, Italian, and Spanish have been included, the original language being duly stated in every case. I have not translated directly from the Italian and Spanish, but have used either the English version offered by Bergenroth and Brown in the *Calendars of State Papers*, where available, or else have retranslated from the German of Kalkoff dispatches relating to Luther written from the Diet of Worms. When convenient, I have, however, compared my translation with the original. Adopting Luther's own wise principle (see below, ep. no. 344), I have not tried to give a slavishly literal rendering; I trust that I have never altered the sense or the spirit of my original, but the means employed have been such as were, in my judgment and according to my powers, the best adapted to reproduce in our idiom the literary quality, flavor, and effect of the document in question. The fact that in some cases, particularly in Bucer's letters, the text is uncertain and the phrasing at times ungrammatical, has given me the more justification for rather drastic treatment.

"In the notes I have endeavored to give all necessary light for the comprehension of the text: explanation of allusions, corrections of mistakes, and short biographical notices of persons mentioned. The basis of my work on Luther's letters has, of course, been the edition of Enders, but with the results of thirty years' scholarship, since the first volume of this was published, at my command, I have naturally been able to supplement and improve upon the work of the German editor. I have even been able to add several letters by and to Luther which escaped him."

Wartburg Publishing House, Chicago:—

1. *SEED-GRAINS OF PRAYER*. A Manual for Evangelical Christians. By *William Loehle*. Translated from the original German, 36th edition, by *H. A. Weller*, A. M., Lutheran Pastor in Orwigsburg, Pa. With an introduction by *H. E. Jacobs*, D. D. 640 pages. 75 cts.

Loehle's *Samenkoerner* are too well known among Lutherans to require a lengthy introduction. The translation here offered is well done.

2. *SOTERIOLOGY*, or the Doctrine of the Work of Christ. Outline Notes based on Luthardt and Krauth. By *Revere Franklin Weidner*, D. D., LL. D. 169 pages. 75 cts.

Of the seven sections of Dr. Weidner's *System of Dogmatics* so far published this is the fifth. Five more are to follow. Pursuing his customary method and style, the author offers the student the skeleton of his lectures on the Office of Christ in brief and concisely worded paragraphs. The entire office is viewed as mediatorial, pp. 20—23, and then treated according to its threefold aspect: prophetic, pp. 23—28, priestly, pp. 28—112, regal, embracing the five stages of exaltation, pp. 113—152. The atonement and vicarious

satisfaction are the best part of the treatise. The criticism of modern theology does not go beyond the age of Hofmann and Luthardt.—To date the *official* entrance of Christ upon His mediatorial work from His baptism (=unction) will always prove an unsatisfactory procedure, because it depreciates His mediatorial acts prior to baptism. His conception, birth, circumcision, are official, mediatorial acts. The phrase "*infant Redeemer*" expresses not only the thought that the Redeemer at one time was an infant, but also that even in His infancy He is the Redeemer.

3. *DIE GROSSE BEDEUTUNG DES KLEINEN KATECHISMUS LUTHERS.* 30 pages. 10 cts.

4. *DIE HEILSORDNUNG.* Eine dogmatische Skizze. 53 pages. 15 cts.

The practical importance of these two brochures of Dr. Reu, of the Wartburg Seminary, is sufficiently indicated in their titles. In the former the author turns against those who in our day lightly cast aside the "golden treasure-trove" of our Church, Luther's Enchiridion, and against those who indulge in a great deal of conventional praise of this book, without putting it to a full and proper use. The author shows, 1. that all catechetical labor of Luther has culminated, if not terminated, in the Small Catechism; 2. that the parts of his Catechism which Luther took over from antiquity have been treated with a profound understanding which is rooted in the doctrine of justification; 3. that from the pedagogical view-point the Small Catechism possesses great merits.—In the latter brochure, which is a reprint from the theological monthly of the Iowa Synod, the author sketches the dogmatic concepts of the *ordo salutis* in 5 chapters and 23 theses. He holds correctly that it is a fruitless effort to construct a logical and chronological sequence among such synonymous terms as vocation, illumination, conversion, regeneration, justification, mystic union, renovation, conservation, and glorification. These terms do not signify separate stages of a progressive operation, but the same operation viewed from different view-points. A division might here have been indicated as regards justification, which is *sui generis*, being an action performed *ad extra*, while the other terms signify internal acts of the Spirit. The author, however, indicates this later when he treats justification, p. 21. Election, though not named in the above-cited catalogue of synonyms, is treated as synonymous with vocation and illumination, p. 4. This view is characteristic of the position of the Iowa Synod.—The essence of justifying faith is correctly expressed by the single term *fiducia*, and this trust, or confidence, is the organ for apprehending Christ. Such terms as "coming to Christ," "receiving Christ," "having Christ," "being in Christ," are variant terms for "believing in Christ." (p. 11.) The customary divisions of faith into *notitia*, *assensus*, *fiducia* are thus reproduced by the author: "1. Das Erkennen und Anerkennen des in Christo vorhandenen Heils als eines fuer mich erworbenen und mir geltenden; 2. das Ergreifen und Aufnehmen Christi und damit des Heils in das Herz; 3. das aktive, vertrauensvolle Sichhingeben des ganzen Ich an Christus." (p. 13.) This phraseology requires to be

guarded against misconception, and hence the author emphasizes the fact that faith entire is a creative operation of God. However, the three divisions he seems to view as successive stages of faith ("die ersten zwei . . . immer vorhanden sein muessen, ehe das dritte auftreten kann"). (p. 14.)—We defer mention of other important matters in this brochure, and merely note the concluding remark of the author, *viz.*, that his treatise is, both as regards its compilation and publication, independent of the present-day movement for union in the American Lutheran Church.

5. *ZUR EINIGUNG DER AMERIKANISCH-LUTHERISCHEN KIRCHE* in der Bekehrung und Gnadenwahl. (Im Anschluss an Dr. Hoenecks Dogmatik.) Zweiter, revidierter Abdruck. Von Prof. Geo. J. Fritschel. 44 pages. 25 cts.

The doctrinal position of the writer, who defends his synod against what he declares unjust and malicious imputations of the Missouri Synod, is reiterated in this brochure. The concluding chapter is an ebullient protest, uttered thirty-nine years ago, against the hatred which the Missouri Synod cherishes against the Iowa Synod.

6. *WARTBURG COLLEGE* of the Evangelical Lutheran Synod of Iowa and other States.

An artistic prospectus of this school, its curricula, advantages, etc., is here offered.

Lutheran Book Concern, Columbus, O.:—

- THE EISENACH EPISTLE LESSONS* Made Ready for Pulpit Work. By R. C. H. Lenski. Vol. I: First Sunday in Advent to Trinity; 665 pages; Vol. II: First Sunday after Trinity to Thanksgiving; 407 pages. Two volumes bound in one, \$3.50.

The general character of Prof. Lenski's work, which we noted in our mention of his exegetico-homiletical treatise on the Eisenach Gospels, to which the present volume is a companion, also his fidelity to the well-known position of his synod on election, is maintained in this volume. With this discount against the value of the book, we may say, however, that the present volume exhibits greater exegetical skill than its predecessor in proportion to the greater exegetical difficulties which confronted the author in the Epistle texts. In general, we would register our satisfaction that an English help to ministers on the Eisenach Epistles, though a good deal of German material has been used in its compilation, has been at all attempted. Studies of this kind necessitate personal application, reflection, and digestion on the part of those who use them, or they prove useless.

Lutheran Board of Publication, Columbia, S. C.:—

- PROBLEMS AND POSSIBILITIES.* Serious considerations for all Lutherans. By Prof. G. H. Gerberding, D. D. 187 pages.

This book falls into two parts. The first, in three chapters, exhibits "the Lutheran Church and Her Part in Saving America,"

“Lutheran Opportunity,” and “Lutheran Responsibility.” The second part lays before us “Lutheran Problems,” *viz.*, 1. a deeper spiritual life (among ministers, professors, students, laymen); 2. the reviving of the spiritual priesthood of believers; 3. education of Lutheran youths in congregational and public schools, academies, colleges, and universities; 4. the removal of divisions existing in the Lutheran Church by bringing about a better understanding among the divided parts; 5. the language problem. Thoughts like those which the author has set down in this book after years of meditation have engaged others outside of the author’s synod. There are not a few who, when reading the author’s remarks about Lutheran opportunities and responsibility, will discover that they have been thinking along the same lines with the author. Moreover, the author strikes a sympathetic chord in many hearts beyond his synodical confines by his rejection of lodgism, unionism, the sinister movements of the R. E. A. (Religious Education Association), and questionable church entertainments. Courage and candor characterize his entire effort, and his zeal and ardent love for the Lutheran Church are manifest. We believe him when he “protests that he has set down these thoughts with malice towards none, with charity for all, with zeal for the right as God has given him to see the right, and out of deep love for his Church.” However, while acknowledging these meritorious features of Dr. Gerberding’s book, we must, in fairness to our Lutheran Church and to ourselves, note also some defects and blemishes in his work. And to begin with, Dr. Gerberding’s argumentation strikes us as that of an impressionist. He presents matters as they first impress the mind; he draws rather general conclusions from a few isolated facts, and by speaking of them with vigor and ardor almost carries conviction to the reader. The reason why he fails to convince altogether is because the reader feels that there remains something to be said on the other side. Take, *e. g.*, the complaint that Lutheran influence in the social and political affairs of our country is quite feeble, has been almost invisible. That depends. True, we have as yet had no Lutheran President; no Lutheran Rockefeller has endowed a great Lutheran university; Lutheran leaders in the commerce and industries of the country have been few and not quite prominent. What of it? Dr. Gerberding himself has had to acknowledge the purifying effects which the mere presence of Lutherans has had on the social and political morals of a community. The American Lutheran Church, recruiting itself almost entirely from among the common people, the laborers, artisans, and wage-workers in general, has had to work its way upward slowly. By quiet and persistent effort it has built up a strong church, and the thrifty, frugal, plodding ways of its people, disdaining ostentation and reckless enterprise, have been a fine leavening in the national body. The roads leading to social, political, industrial, financial distinction in our country have been frequently so tortuous that plain honesty has shrunk from walking in them. New roads must be constructed and new conditions created, and we are persuaded that the Lutherans are doing their share in this direction, according to Luther’s approved maxim: “Ein jeder lern’ sein’ Lektion,” etc. Moreover, we fear that the phrase “saving America,” with which we

have met several times recently in Lutheran literature, is made to contain a meaning which the Lutheran Church as a church would have to decline. Dr. Gerberding is aware — for his book shows it — that a spirit is abroad in our land that would reduce the mission of the Church of Jesus Christ to social service work. The warning against this tendency cannot be made too strong. The Lutheran Church must continue by her testimony to the truth that saves men, and by her righteous and chaste conduct to make men justified children of God, not only good citizens, kind neighbors, and philanthropic ladies and gentlemen. Also at this point the line that divides the things that are Caesar's from the things that are God's must be kept distinct. Let us speak out against sluggishness, lethargy, and indifference of Lutherans in things spiritual; and in things that make for civil righteousness, but let us also give Lutherans credit for wariness in adopting new methods and following new pursuits proposed to them. If the Lutheran Church will only teach her sons and daughters to seek first the kingdom of God and its righteousness, all other things will be added to her. — Again, what Dr. Gerberding says about lay activity in the Church and the establishment of the male diaconate is subject to discount. The spiritual priesthood of believers is an acknowledged Lutheran principle, and this principle has been given a most powerful emphasis in our country by the organization of such synods as the Missouri Synod, the Wisconsin Synod, and others. These synods were from the start made, not ministeria, associations of ministers in which the laymen occupied a back seat, but federations of congregations in which the laymen were on full equality with the ministers. Dr. Walther's book, "Rechte und Pflichten einer lutherischen Ortsgemeinde," is the strongest plea made within the Lutheran Church for a systematic and intelligent lay activity. The principle, then, is there; all that remains is to reduce it to practice in ever increasing measure. There is no reason why the Lutheran Church may not have male deacons, whether she calls them deacons or gives them another title. But the deacon, too, will be an individual, like the pastor, the assistant pastor, the teacher, and his activity cannot be substituted for the hearty cooperative work of all the lay members of the church. — Dr. Gerberding regards the parochial school as of questionable usefulness, and entertains no great hopes for this institution. His educational ideal for Lutheran children, we take it, is the public school reinforced by religious instruction outside of the public school on week-days and in the Sunday-school. It is easy to criticise the parochial school, which has not, except in isolated instances, been raised even by those who love it to that degree of efficiency which was the ideal of its founders. The parish school is not a foreign element in the Lutheran Church (*vide* Luther's "An die Ratsherren aller Staedte Deutschlands," etc.), though it has been denounced often with little judgment as a foreign element by American Lutherans. At this point, too, we feel that a difference in valuations would be established between Dr. Gerberding and the Missourians, if the parochial school were fully discussed *pro* and *con*. Gains and losses caused to Lutherans by adopting, or not adopting, or discarding, the parochial school would have to be more

carefully weighed in the light of past experiences and present possibilities than has been done by Dr. Gerberding. Also his remarks on the aspirations of Lutherans, particularly German Lutherans, to higher education deserve to be tested for one-sidedness.—As to the language question, which has ever troubled the Lutheran Church, and will ever trouble our Church as long as our country remains an asylum for European immigrants, and its population a composite one, we believe the less is said about this issue, the better it is for the issue and for our Church. The language question cannot be settled by rules and regulations and citing of principles. It is too variable an issue, owing to local circumstances and the unavoidable "personal equation." This issue will settle itself as the parties interested in each instance learn to understand each other, and the merits of the position which each side has taken.—In all the problems so far enumerated no point of doctrine is involved, at least, not directly. They are practical issues, every one of them, and should not be made Church-dividing issues. Neither the diaconate, nor forms of education, nor a particular language can become a *conditio sine qua non* for mutual recognition among Lutherans. Virtually there is but one chapter in which Dr. Gerberding refers to doctrinal differences, and endorses Dr. Keyser's late book while rejecting Dr. Pieper's. Considering the gravity of the matters here involved, we regard Dr. Gerberding's effort at this point extremely weak and altogether inadequate. As we are reviewing Dr. Keyser's book in separate articles in this publication, we forbear saying more at this point regarding Dr. Gerberding's, except that we consider his sweeping endorsement of Dr. Keyser's book hasty. Only one thing remains to be noted, and that with profound regret: when speaking of Missouri's position within the American Lutheran Church, Dr. Gerberding's language becomes plainly impatient. The loveless arrogance which he has discovered in Missouri he meets with a loveless criticism. His impressionist method of viewing and presenting matters, no doubt, has led him into this regrettable statement. Here, more than on any other issue, much, very much, remains to be said on the other side. Dr. Gerberding's synod has not had any battles to fight on doctrinal issues, at least, has not fought any, as far as we know. Its theologians and public writers have not been exposed constantly to that tension to which Missouri has been exposed. Has Dr. Gerberding really no word of commendation for Missouri's constant attitude of "Lehre und Wehre," indoctrination and defense? We believe that he himself and his own synod have become indirect beneficiaries of Missouri's uncompromising maintenance of her confessional position. To represent Missouri as the one great disturbing element in the American Lutheran Church and the one insuperable obstacle to mutual understanding and cooperation among her component parts, is talk that is being repeated so often in recent times, and with so little knowledge of all the facts in the case, that Missourians may henceforth choose to pass such utterances by as mere piffle.—Dr. Gerberding has expressed himself plainly on matters that are now before the entire American Lutheran Church because of the efforts that are being made everywhere to come to a mutual understanding on

questions that divide us. We all know now how he and, no doubt, others with him feel about many things. So far, so good. Let those to whose lot it may fall to discuss these matters take them up fearlessly, remembering Paul's motto: *ἀληθεύοντες ἐν ἀγάπῃ*.

THE SOCIALIZATION OF THE CHURCH. By Prof. David H. Bauslin, D. D. 30 pages.

This paper is a reprint from the *Lutheran Quarterly* for April, 1914. With the scope of Dr. Bauslin's argument and the spirit of his writing we profess ourselves wholly in accord. His brochure deserves to be read throughout the Lutheran Church in America. To show the genius of this timely brochure we shall quote a few statements at random:—

We are confronted to-day as never before with the clamorous urgency of men who have caught the spirit of the social movement, but who have apparently lost that of evangelical Christianity, and who in their discussions seem to look upon religion as though it were little more than the art of being good and kind, and who seem to look upon the churches as but little more than community centers which may be used by social reformers as agencies through which to operate a sort of ward headquarters for social workers or a meeting-place for a farmers' improvement club.

While a respectable number of pastors, who have had some experience and observation, have been advocates of such multitudinous church activities, it is affirmed that the gifted and ardent prophets of these "reforms" are for the most part professors in colleges and universities, and who, it is said, in many instances disavow all connection with the Church, and seldom ever pass within the portals of the sanctuary. They are usually innocent of all responsibility for organized church life and work. Regarding themselves as divinely appointed monitors, called to supplement the apostolic teachings about the organization and purposes of the Church, these heralds of the better day and ambassadors of theories for other men to make effective, if effectiveness be in them, deliver homilies on the shortcomings of pastors and churches. Their estimate of religious teachers and ministers is that of organizing crusades against manifest wrongs, leading reform movements, and becoming advocates of the multiplied sociological programs that come along in such rapid succession in our day of advanced light and opportunity. And as for the Church, it is indifferent to social wrongs if it does not rush headlong into every reform fostered and proclaimed by hot-headed agitators. In the estimate of such prophets about everything that goes wrong in society, business, and politics is to be traced to the church-door and the pastor's study. If the children are growing up as hoodlums, it is the fault of the Church. If wages are too low and hours too long, it is the fault of the Church. If there is graft in politics, unimproved methods on the farm, and poor ventilation in factories, all are marked up to the discredit of a delinquent Church.

It must in all candor be confessed that if one of the new prophets of social regeneration, by means of the Church intruding into other spheres than its own, would only illustrate his reforms by organizing and operating the new and ideal Church, it would do much to inspire a larger faith in his preachments. When a writer insists, as was recently done in an issue of the *Survey*, that the Church ought to be busy at teaching the farmer how to raise more stuff and get a better price for it, in the spirit of both justice and fairness we feel that the line

ought to be drawn in behalf of the over-worked Church, the real fostering mother of every good thing among us.

In view of some of the preposterous assignments of service now being made to the Church, and the penchant cultivated by many social workers for criticising and exhorting preachers, it is not surprising that there has been some indulgence in satire. The implication or assumption so often met with, that there has been no help given people as to the needs and opportunities of the life that now is, finds fresh expression in the following from an article, entitled, "Farmer Smith and the Country Church." The pastor of this particular country church is represented as having come to the conclusion that he had been preaching too much about Elysian fields and not enough about the state of affairs in the farming region about Stony Creek. He therefore apostrophizes after this fashion:

"Forgive me, Mr. Smith; I am not going to do it any more. I am going to take an interest in your every-day affairs — your crops, your stock, your markets, your school, your lodge, and your recreations. I am going to see if I can help you in your effort to get your boy started on a farm of his own. I've preached a long time against Sabbath baseball; now I'm going to try to give your children so much recreation through the week that they won't care for it on Sabbath. I am going to take as one of the articles of my creed, 'I believe in better roads for Smith, and I propose to have them.' I am going to try to save you and your family not only for paradise, but for America and American farms."

The cry for a socialistic evangelism has become very popular in some quarters. Society must be saved, we are told. The community of men must be saved simultaneously. And yet we are not told how society can be saved without the salvation of the individual. The question is, Shall we refuse to build houses because we cannot lay all the bricks at one time, or shall we continue to make good bricks, and carefully lay each one in its own proper place? Shall we adopt the principles of this school of church socialization in the education of our children by declaring that each one need not study for himself, for we propose to educate the bulk by some method of pedagogic "hocus-pocus" that works effectively with boys and girls in the aggregate? Is there not some danger that we shall push the wheels of our ecclesiastical progress back to the time before which our Lord asked the question, "What shall it profit a man if he gain the whole world and lose his own soul?" — that time when society was everything and the individual nothing, when men did not feel personal responsibility or realize personal worth, but were content to remain slaves in the bulk? Indeed, the current discussion on both religious and sociological problems makes it more and more manifest that the world has not changed much since our Lord's day. Greeks, Romans, and Jews are yet with us, the men who expect to save men from sin and its entailed misery by education, legislation, moral culture, or an improved environment.

A social service catechism, recently published, has this for its first question: "What is social service?" and the answer is: "Social service is that form of effort for man's betterment which seeks to uplift and transform his associated and community life." There is advantage in having the subject defined, and the definition might be accepted as legitimate, if it were put forth by a civil government or a municipality. The definition is properly constricted, no doubt; but we are unable to subscribe to it as pertaining to the duties and privileges of the Christian as such. The definition has nothing to say about Christ or salvation. It is strictly mundane. Christianity seeks to supply man's needs with the Gospel, and its first and continuous aim is to lead men to become Christians, and then to edify and establish them more and more in the

principles of the Gospel. Its motto is to "do good unto all men, especially to them who are of the household of faith." "Let the dead bury their dead, but go thou and preach the kingdom of God," is the method of procedure, indicated by the Head and Founder of the Church, for the accredited and authorized teachers of the Church. He who turns aside to "efforts for man's betterment" before he has preached to men the Gospel of salvation, and before the man has accepted it, is not obeying the command and following the method of his Maker and the world's Redeemer. The making of Christian manhood and womanhood is the Church's peculiar problem. In that sphere lie her primary duties. How best to use and apply the tools which God Himself has placed in her hands, *viz.*, the Word and the Sacraments, that is her problem. She deals with the fountains of life and character, and applies her remedial work there.

If we are wise in our own time and place, we shall not try to promote righteousness by means of conventional devices rather than by the gracious resources provided by Him who said, "My kingdom is not of this world," nor by identifying Christianity with any ideas and schemes of social and economic reform. The motive force for every aspect of correct living lies deeper.

The Macmillan Company, New York:—

THE REFORMATION IN GERMANY. By *Henry C. Vedder*, Professor of Church History in Crozer Theological Seminary. 466 pages. \$2.

This book of the well-known Baptist theologian and historian is the latest contribution made by a non-Lutheran to the rapidly growing Luther literature of our times. It is a most fascinatingly written book. You need but read half a dozen pages, and you are impressed with the author's vast stock of information, his ability to express his thought aptly and strikingly, his skill in marshaling the facts which he considers pertinent to his purpose. After an introductory chapter, in which the author spreads before us a panorama of Germany in the Sixteenth Century, in its social, political, and religious aspects, the character and life-work of Luther is described in three parts: Part I. From the Beginning of the Reformation to the Edict of Worms, 1517—1521. Part II. From the Edict of Worms to the Protest at Speyer, 1521—1529. Part III. From the Protest to the Peace of Augsburg, 1529—1555. In an Appendix the author offers seven documents: Luther's Theses, Tetzel's Theses on Indulgences, Luther's Appeal to a General Council, The Decree of Worms, Luther's missive against the murdering and robbing bands of the peasants, the Protest at Speyer, and the Peace of Augsburg. This treatise on the Reformation in Germany is written entirely from the view-point of the Christian socialist. Most of the accepted facts of Reformation history, accordingly, have had to undergo a "reinterpretation" in this book. The author says: "Within a generation a new way of looking at all history has become common among students of the past, a recognition of the fundamental importance of the economic basis of society, and the influence of economic changes on all human institutions and movements. The economic interpretation of history has not yet been applied to the period of the Reformation, and that fact is the chief justification of this attempt to retell a story that has

been so often told, yet told inadequately. That the great religious struggle of the sixteenth century was only a phase of the social revolution then going on in Europe and effecting a transformation of all its institutions, that momentous economic changes were the underlying cause of political and religious movements, are ideas for which the reader will look in vain in books on the Reformation accessible to him." How the author regards Luther, and why he "corrects" many erroneous views of Luther now current, may be gathered from his opening remark: "Luther taught nothing new. His doctrine was not new even in Germany. A generation earlier John of Wesel had attacked indulgences, and had taught justification by faith in Luther's own university with equal boldness and superior learning. Wiclif in England, Hus in Bohemia, and Savonarola in Italy had fully realized the corruptions of the Roman Church, and denounced them with a vigor that even Luther never exceeded. The characteristic doctrines of the German Reformation had been developed and proclaimed long before the Saxon Reformer opened his eyes to the light of day, in terms almost identical, and quite identical in substance, with those found in his writings. It becomes, therefore, an interesting historical question, Why did Luther succeed in leading a Reformation while his predecessors failed? Some would answer, some have answered, by magnifying Luther's greatness. He has been pictured as the colossus who bestrode Europe, by his towering personality dwarfing all men of his age, and bringing the most wonderful things to pass by the sheer force of his character and will. The explanation is simple to naiveté, too simple to be convincing. Something is no doubt to be ascribed to the personality of a man so out of the common, but more is to be ascribed to Luther's greater opportunity. The difference between him and his predecessors is less a difference of men than of times. In Germany of the sixteenth century, as compared with England of the fourteenth or Bohemia and Italy of the fifteenth, we are to seek and find the solution of our historical conundrum."

The Standard Publishing Company, Cincinnati, O.:—

1. *CENTER-SHOTS AT ROME*. By George P. Rutledge. 229 pp. \$1.00.

Criticism of these stenographic reports of seven lectures on Catholicism delivered at Columbus, O., during the last winter has, in a great measure, been forestalled by a remark of the author at the end of his preface. He says that if his effort will but induce people to enter the campaign against Rome, he "will count it a joy to receive whatever censure may be pronounced against him by the 'propriety-bound.'" The author has indeed smashed every propriety that we should expect a public speaker, above all, a Christian minister who speaks from Bible-texts and in a house of God, to observe. If the author means to plead his good intention and the general justice of the cause he represents, let him read James 3, 13—18. As an exposition of Bible-texts his book is worthless. His texts are less than pretexts. As an exhibition of Christian polemics, his book is a disgrace. Those of us who have justly resented the blustering,

scurrilous, and frivolous manner which Father Phelan adopts for delivering himself of his sentiments cannot consistently condone the Protestant offense which this book constitutes. Though liberally garnished with well-known historical facts which exhibit the anti-christian character of the Roman papacy, the animus of the book is bad. It offers not cool reasoning, inviting calm reflection, but impassioned and inflammatory appeals. We should not like to have intelligent and fair-minded Catholics judge the merits of the Protestant opposition to Rome on the basis of this book.

2. *CUMORAH REVISITED*. 589 pages. \$1.50.
3. *THE TRUE ORIGIN OF MORMON POLYGAMY*. 213 pages. \$1.25.
4. *THE TRUE ORIGIN OF THE BOOK OF MORMON*. 187 pp. \$1.25.

In a scholarly manner the author of these treatises, Charles A. Shook, gives exhaustive information regarding Mormonism. The first explodes the archaeological and ethnological claims of Mormons regarding the prehistoric races which inhabited Peru, Central America, and the Mississippi Valley. The second draws aside the veil from that social evil with which Mormonism still is associated in the minds of men. The third is an exposure of the Mormon Bible as a lying revelation. All these treatises bear the earmarks of painstaking research, and impress the reader by the judiciousness with which relevant facts are stated. Together they form one of the most formidable indictments of Mormonism that have been attempted in recent years. Mr. Shook was reared a Mormon, his parents being of the faith. He afterward joined the Advent Christians, and is now a member of the Christian Church.

5. *ORGANIC EVOLUTION CONSIDERED*. By *Alfred Fairhurst*, M. A., Professor of Natural Science in Kentucky University. 474 pages. \$1.50.

The general scope of this well-written book, which has been crammed with information, is to establish the right of the belief of the Christian Theistic evolutionist. Evolution, in this belief, "is due to secondary agencies working according to established law through all ages, under the guidance of the Divine Mind." (p. 51.) The author combats atheistic and agnostic evolutionism. Witness the following:—

Over against this most destructive creed of Agnosticism we place Christianity, which is not a negative, but a positive religion, adapted to man in all places and in all possible conditions. It does not, like Agnosticism, demand a world of philosophers before it can be of use to man, but it comes to man as he is, and inspires him with infinite motives. It does not paralyze all effort by telling him that he cannot know, but it says, "You shall know the truth, and the truth shall make you free." "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."

If there is one thing that seems plain above all else, it is that the only inspiration which can cause humanity to move forward on the road

of progress until it reaches the fullest possible development of all that is best in human nature, is the positive teaching of the Christian religion.

Man's soul classes him with supernatural agencies. He plans, and conquers, and rules. His will among the powers of earth is supreme. If God, before creating man, had consulted one of the modern materialistic philosophers, if to him He had fully made known His plans with regard to man and his future career, that man would be a free moral agent with a conscience, that he would have dominion over all things upon the face of the earth,—doubtless this philosopher would have modestly suggested to Deity that the plan was impracticable, and that the career of this proposed man would involve countless violations of the laws of nature. But man is here with his free will—a seeming contradiction to all that had preceded him, a perpetual disturber of nature's plans, knowing right and wrong, with a conscience on the throne of his being. To place him on the earth required a miracle.

His estimate of Christ the author indicates p. 449 f.:—

The greatness of man's nature renders it the more easy to believe that for his benefit miracles might be performed. On the stage of human history Christ appeared. His claims were the most extraordinary. He declared that He was the Son of Man and the Son of God. "He went about doing good." His life was ideally perfect. His wisdom excelled that of all sages. He came to seek and save the lost. He was the friend of publicans and sinners. He spake "as never man spake." His shrewdest enemies were on all occasions put to shame by His perfect wisdom. He stooped to lay hold of the sinful and fallen. He blessed little children, and surrounded their being with a halo of heavenly glory. He broke the chains of tradition and prejudice that for ages had held woman in subjection, assigned to her an exalted position, and made Christian womanhood possible. He enthroned love as the supreme virtue, and lived a life of love to redeem the world from selfishness. He spake as if He was conscious that He was infallible. He manifested no doubt, no hesitation, and He revised no utterance. "He spake as one having authority." He reasoned not in order to reach His conclusions; His knowledge and wisdom in perfect form were always at hand. He commanded as a king, and demanded that men should obey even to the surrender of their lives. "I am the Way, the Truth, and the Life." "I am the Bread of Life; he that cometh to Me shall never hunger." "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." "I am the living Bread which came down from heaven." "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." "He that hath seen Me hath seen the Father." "No man cometh unto the Father but by Me." "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

Christ claimed to be the Son of God. This is stated repeatedly by the Evangelists. He claimed that He could forgive sins. The truth of this claim seems impossible according to the natural order of things. The Christian world for nearly two thousand years has built its faith and hopes upon these most extraordinary claims made by Christ. Wherein lies the necessity that the Church should repudiate her long-cherished faith?

He claimed to perform miracles. The answer of the destructive critic is, "Miracles are impossible." He holds that all power is manifested in

and through the ordinary processes of nature; consequently the strictly mechanical doctrine of evolution is made to explain all things. To this *a priori* assumption I have already given sufficient space. I have endeavored to show that it is utterly impossible to establish the truth of this dictum.

However, the author manages also to read his Bible in a manner in which no true Bible Christian will follow him, *e. g.*, p. 351 ff. —

It has been said that the author of the cosmogony in Genesis made an evident mistake in representing that the sun and moon were not created till the fourth day, while light was created on the first day. This may be answered, as has been done, by claiming that the Mosaic account represents creation as it would have appeared to an observer stationed upon the earth, and viewing the process as it took place.

That the earth was once melted is shown by the facts of science. At that stage of its existence all the water now in the oceans was in the form of steam and clouds above the surface of the earth.

The sun, for a long period, was obscured by dense clouds. Long before it could have been seen, the light, at first small in amount, but ever increasing, owing to the constant cooling of the earth, and the settling of the condensed waters upon the land, pierced in visible quantity through the clouds, so that it could have been seen by an observer on the earth. To such an observer it could then, for the first time, have been said in language that he could have understood, "Let there be light."

As the earth cooled more and more until the air lost most of its moisture, a well-defined, visible region appeared between the earth and the clouds.

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament."

While a permanent sheet of cloud still covered the earth, and while the sun was still invisible, there was sufficient light for the growth of plants, and they were created on the third day, while the sun and moon were still invisible.

The waters, according to both Genesis and Geology, at first covered the whole earth. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so."

Thus, beginning with an earth that "was waste and void," shrouded in dense darkness by means of impenetrable clouds and vapors, as time passed slowly on the waters settled by condensation, the light that found its way through the cloud increased more and more, the visible firmament appeared, dry land was permanently established above the waters, land plants were created, and then, on the fourth day, after the lapse of the long periods that had gone before, the sun and moon first became visible between the rifted clouds.

It seems proper that the inspired seer of the panorama of creation should state that the sun, moon, and stars were created on the fourth day, or period, the earliest time at which they would have been visible to a person on the surface of the earth.

It may be, however, that the creation of the sun and moon is included in the language of the first verse, "In the beginning God created the heaven and the earth," and that on the fourth day, becoming visible upon the earth, they were designated as being from that time the rulers and sources of light for the earth.

I cannot consider the various theories which have been advanced in connection with cosmogony. Volumes have been written on the sub-

ject. I know of no reason why it can with truth be asserted that Geology and Science conflict with the cosmogony in Genesis. The latter is certainly marvelous, considering the time of its origin, and its great central truth, Monotheism, stamps the whole as of divine origin.

George H. Doran Co., New York:—

THE CONSTRUCTIVE QUARTERLY. Edited by Silas McBee.
Vol. 2, No. 3.

This publication, now issued for the seventh time, introduces itself as a "journal of the faith, work, and thought of Christendom." It is published in the interest of the movement set on foot some time ago to unify all the Christian churches in the world. Prominent men and able scholars from many churches have contributed articles to former issues. The present issue contains, amongst others, articles by H. P. Bull, "Spiritual Factors of Unity"; Alfred E. Garvie, "Non-conformity: Its Ideals and History"; Jean Rivière, "Outside the Church No Salvation"; Leonid Turkevich, "Orthodox Ritual in the Divine Service of the West"; John H. Ritson, "The Scriptures as a Bond of Cooperation"; W. H. Griffith Thomas, "The Church of England in Relation to Other Reformed Churches"; W. Classen, "Decay and Growth of Ethical and Religious Ideas Among Industrial Workers in Germany."

We have received from the University of Pennsylvania Hamilton Wright Mabie's *Lectures on Ethics* and *The Larger Neighborhood*; from the Church Peace Union of New York Alfred Noyes' *The Peace Idea* and *Alfred Noyes on Peace*; from the Brick Church Congregation, New York, its pastor's sermon on *The Making of Peace*; from the American Peace Society, Washington, D. C.: *The Christ of the Andes*; from the Personal Liberty League of Cuyahoga Co., Ohio: *The Need of a National Liberty Day*; from Melville E. Stone his reply to Collier's (June 6, 1914) criticism of the Associated Press; from John C. Havemeyer: *The Light Blind Europe Needs*.

Deichertsche Buchhandlung, Leipzig:—

1. *NEUE KIRCHLICHE ZEITSCHRIFT.* Vol. 25, No. 6 contains: Ohl, "Augustine's Teaching on Pagan Virtuousness"; Ritter, "Paul and the Spirit of the Primitive Congregations"; E. Seeberg, "A Recently Discovered Latin Sermon from the Third Century." No. 7 contains: the conclusion of the last article of the preceding issue; Caspari, "Liturgy, In as far as It Is Edifying"; Mirbt, "The Evangelical Church in German Southwest and East Africa"; Zahn, "Pen Pictures of a German Theologian Drawn during a Journey through Italy in the Fall of 1913."
2. *DIE THEOLOGIE DER GEGENWART.* Vol. 8, No. 3, contains Prof. Sellin's account of recent publications on the Old Testament; No. 4, Prof. Gruetzmacher's (Heidelberg) account of recent studies in early and medieval Church-history.

Fourteen publications issued by the above house are reserved for review in our January issue. D.