

## INFIDELITY TAUGHT AT AMERICAN COLLEGES AND UNIVERSITIES.

In a series of articles contributed to the *Cosmopolitan Magazine* last year by Mr. Harold Bolce, he set forth the claim that the leading colleges and universities of the United States taught and promulgated views on religion and morals subversive of biblical tenets. He referred to distinct universities and their teachings, stating in substance, as their doctrine, that the Christian religion is not a divine revelation, but merely the human mind groping in the dark for the infinite, that conscience is but the sum, or result, of human experience in matters moral, that the Bible is not a divine revelation, which God gave to man, but a summary of records showing what ideas man has of the Supreme Being, and how these ideas developed in the course of time, that the family is in no sense a divine institution, but a social arrangement contrived by man, which means that the Sixth Commandment is not obligatory on man.

True, Mr. Bolce was too sweeping in his statements when he represented his findings as the teachings of colleges the land over. *The Christian Statesman*, official organ of the National Reform Association, taking exception to these general statements, made a canvass of the denominational colleges of the country and found hundreds of them "where the Bible is taught as a revelation from Heaven and Christianity as the only true religion." St. John's College, of Winfield, Kans., was one of those whose reply in the affirmative was recorded.

On the other hand, we must, though reluctantly, admit

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## BOOK REVIEW.

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STATISTISCHES JAHRBUCH der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten fuer das Jahr 1909. St. Louis, Mo. Concordia Publishing House. 1910. 190 pages. Price, 40 cts.

The annual census of the Missouri Synod shows a normal growth all along the line, except in one significant point. We register the gross results, adding in parentheses the increase or decrease since 1908. Ministers actually in charge of congregations, 1910 (plus 54); the entire clerical roster as published in the Almanac for 1910 includes professors and invalid, emeriti, and resigned pastors, and numbers 2153 names; congregations received into union with the Synod, 1454 (plus 62); congregations served by pastors connected with the Synod, 1207 (no change); missions, 943 (plus 13); souls, 867,262 (plus 12,537); communicant members, 521,130 (plus 10,628); voting members, 121,423 (plus 1850); parish schools, 2123 (plus 15); pastors personally conducting parochial schools or teaching classes in school, 1109 (plus 2); parish schoolteachers, 1009 (plus 25); female teachers 222 (minus 7); pupils, 95,024 (minus 1011); persons baptized, mostly infants, 33,233 (minus 776); catechumens admitted to communion by confirmation, 23,104 (minus 28); communicants: by private confession,

18,608 (minus 581), by general confession, 909,810 (plus 1944); marriages, 9994 (plus 820); burials, 11,346 (minus 62).

There is a distinct falling off in the number of pupils attending parochial school. This is, in part, accounted for by the decrease in births. There can be little doubt, we believe, that race-suicide has entered the Missouri Synod. The ultimate effects are not pleasant to contemplate, especially the moral effects. Many among the present generation of Missourians and among that just passing have been raised in homes where the *Altenburger Bibel* was used in family devotion, and remember the reflections of that book in connection with Ps. 128: "As the day is without the sun, and the night without stars, so is life without wedlock, and wedlock without the fruit of the womb, or children. . . . Children are a gift of God, for which we should earnestly pray. And when God gives us many children, we should not grow impatient, as some do who imagine that they would grow richer and have less anxiety and worry if they had fewer children. For it is a true saying: The more children, the greater blessing. Again: We eat with our children, not our children with us. For God blesses us on account of our children." The soundness of this faith has been tested in the past; the modern method is judged in advance as wicked and wanton. If the evil tendency is not checked, we may prepare for other undesirable manifestations in our home life.

About a quarter of a million dollars were expended by the Missouri Synod in 1910 in missionary efforts, as follows: For aiding the weak churches in Brazil, Germany, Denmark, Australia, and New Zealand, \$25,775.09; for the Tamul missions in the Madras Presidency and near Tranquebar in East India, \$17,219.42; for the mission to the Indians, \$11,278.22; to the Colored (in connection with the Synodical Conference), \$29,824.06; to the Jews: no report; to Esthonians, Letts, Poles, and Lithuanians, \$3480.09; to Emigrants (the Baltimore office not reporting), \$2380.00; to Deaf-mutes, \$4339.42; for Home missions of the twenty District Synods (Nebraska and Texas not reporting), \$98,469.31. These expenditures represent salaries, traveling expenses, etc., paid to missionaries. The expenses for church extension proper are defrayed from separate funds of the general body and the various district synods. The reports on this part of the work are meager. The General Fund negotiated loans to the amount of \$17,781.24; Kansas, \$8015.14; Western District, \$3318.25; Central Illinois, \$2390.89. The remaining districts make no report.

For its charities the Synod expended during 1910: For the support of indigent pastors, professors, their widows and orphans, and

for the sons of pastors studying for the ministry, \$33,550.45; 363 persons were aided. To carry on the work of the Orphans' Homes, Homes for the Aged, Hospitals, Sanitarium (25 in number), and of the 12 Home Finding Societies \$112,914.86, according to the computation of Pastor Buescher, were needed.

The offerings for the General Treasury of the Synod and for the Building Fund amounted to \$173,846.10. This amount was expended chiefly in the Synod's work of higher education at its two theological seminaries, two teachers' seminaries, six colleges, and four preparatory schools conducted by district synods. In a private way members of the Synod have aided three high schools owned and conducted by corporations within the bounds of the Synod. A remarkable effort in behalf of higher education was made by the Lutheran Education Society of New York. The rosters of the institutions under the immediate control of the Synod or of districts of the Synod contain the names of 76 professors, 11 assistants, and 1762 students.

There were 76 new church buildings, and 16 new school buildings dedicated during 1909.

The Synod's book concern makes no report of its business transactions in these statistics. We are informed, however, that there are 6 German and 2 English periodicals published by order of the Synod; in addition, the Synodical Conference publishes 1 German and 1 English periodical, which are also printed at Concordia Publishing House. Besides, the *Jahrbuch* names 14 German, 3 English, 1 Lettish, and 1 Esthonian periodical, which are published by conferences or individuals for local interests.

We had hoped to offer in this issue a special article on the status of the English work and of the Sunday school work of the Missouri Synod, but find that we must reserve these matters for a later issue.

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ANTHOLOGIE VON CHARAKTERISTISCHEN VORSPIELEN zu den gebrauchlichsten Choraelen der lutherischen Kirche. Im Auftrag der Chicago-Lehrerkonferenz gesammelt von einem Komitee. Heft 1—7. Concordia Publishing House, St. Louis, Mo.

With this publication, which will be completed in 13 issues, Concordia Publishing House places the Lutheran organists of America under a distinct obligation. Nothing like what is here offered has ever been attempted in American Lutheran circles. On about 624 pages, 11×14 inches, it is intended to offer nearly 700

preludes, all of them stately in character, as music of this kind should be. The average organist will find little difficulty in the execution of this "characteristic" music, which breathes the reverent, robust, and joyful spirit of Lutheran worship. The selections offered are, nearly all, acknowledged organ-classics. Modern masters predominate, but the collection contains also gems of the older masters, which are not found in the ordinary collections now in use.

The *Anthology* is published in three editions, at \$10.00, \$12.00, and \$13.50, respectively. It is published at the rate of two numbers each month.

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*Concordia Publishing House* announces the following articles which have recently left its press:

1. A treatise on the *First Article of the Augsburg Confession*, by the Rev. W. Heyne, submitted to the District Synod of Central Illinois. 45 pages. Price, 12 cts.

2. A treatise on the *Doctrine of Good Works*, by the Rev. H. D. Wagner, submitted to the District Synod of Kansas. 57 pages. Price, 18 cts.

3. A treatise on the *Parables of the Kingdom of God on Earth*, its beginning, development, and consummation, by Prof. W. H. T. Dau, submitted to the District Synod of Nebraska. 86 pages. Price, 21 cts.

4. A treatise on the *Life of the Patriarch Joseph*, by Prof E. A. W. Krauss, submitted to the District Synod of Texas. 37 pages. Price 12 cts.

5. A treatise on the *History of the Life of Joseph*, by Rev. C. Abel, submitted to the District Synod of Southern Illinois. 59 pages. Price, 17 cts.

6. A treatise on *Civil Government and Subjects*, according to the Table of Duties in Luther's Small Catechism, by Rev. R. Truelzsch, submitted to the District Synod of Michigan. 33 pages. Price, 11 cts.

7. *Dein Reich komme!* Missionsvortraege. 2. Heft. 64 pages. Price, 20 cts. — The Rev. H. Meyer has collected for this issue eight very instructive treatises, as follows: "The Spread of the Christian Religion during the first two centuries," by the late Prof. G. Schaller; "The Home Missions of the Missouri Synod," by President Fr. Pfothenhauer; "The Reason why we engage in English Mission Work," by Rev. C. Gausewitz; "Address on City Mission Work," by Missionary F. W. Herzberger; "Address on Home Missions to Esthonian, Lettish, Lithuanian, and Polish immigrants," by Rev. H. Birkner, the chairman of the Board for these Missions; "The Indian

Mission of the Missouri Synod," by *Rev. R. A. Karpinsky*; "Facts about the Emigrant Mission of the Missouri Synod," by *Rev. O. H. Restin*, missionary at the port of New York; "The Beginning of the Lutheran Missions in East India by Ziegenbalg," by *Rev. R. Kretzschmar*, the chairman of the Board of Foreign Mission.

8. *Zur Erinnerung an deine Taufe.*—*Memento and Certificate of Baptism.* These beautiful booklets are intended to take the place of the conventional "Certificate." They contain a form for recording baptism, a space for the infant's photograph, and appropriate texts and poetry in artistic execution. Price, 25 cts; dozen, \$2.40, exclusive of postage.

9. *Entlassungszeugnis.* A form for writing a dismissal for church-members from one congregation to another, in the form of a post card. We question the propriety of sending matter of this kind through the mails on post cards. Price, 15 cts. for 25, 25 cts. for 50, 40 cts. for 100.

AUXILIARIUM. Predigtentwuerfe aus der fuenfzigjaehrigen Amtszeit des seligen *Pastor C. Gross* sen. Dargeboten von seinen Soehnen *C. und E. M. Gross*. Drittes Heft. St. Louis, Mo. Concordia Publishing House Print. 1910. 96 pages. Price, 45 cts. To be had of *Rev. E. M. Gross*, Box 225, Pleasant Plains, Ill., and *Rev. C. Gross*, Sebringville, Ont., Can.

(See THEOLOGICAL QUARTERLY XIII, 123. 241.) The present number contains 18 outlines for the Epistle and 27 for the Gospel pericopes from Quasimodogeniti to Trinity Sunday. The three days of Pentecost are provided for.—The Second Part contains 8 outlines for use at church dedication, 39 for funerals, 6 for mission festivals. We call attention especially to the wealth of funeral texts, which bespeak a discriminating choice and application.

CONFIRMATION BOOKLET. By *Henry P. Eckhardt*. American Lutheran Publication Board, Pittsburg, Pa. Price, 15 and 20 cts., according to style, plus postage.

This booklet may serve as the companion of the Memento of Baptism noted above. It contains a pastor's letter to the catechumen, a miniature reproduction of Hofmann's Visiting Christ, a form for recording confirmation, space on the opposite page for the Memorial Verse, the nine questions of the Confirmation Vow, Lyte's hymn, "Jesus, I my cross have taken," with the thorn-crowned

head of the Christ from Hofmann's *Ecce Homo*, and a brief pastoral exhortation on the subjects of Salvation, Duties and Obligations of a Christian, Perseverance, and two prayers for use at communion.

A number of *jubilee publications* have been sent us, to which we call attention because of their historical value and edifying contents. Most of these publications are abundantly illustrated.

1. Zum vierzigjaehrigen Jubilaeum der Schule der ev.-luth. St. Matthaegemeinde zu Chicago, Ill., am 3. Oktober 1909.

2. Das sechzigjaehrige Amtsjubilaeum des Herrn Pastors Heinrich Wunder, Predigers and Seelsorgers der Ersten ev.-luth. St. Paulus-Gemeinde zu Chicago, Ill. Gefeiert am 12. December 1909.

3a. Geschichte der ev.-luth. Zions-Gemeinde U. A. K. zu St. Louis, Mo., von 1860—1910. Zusammengestellt von Lehrer H. H. Meyer.

3b. A Short History of Zion Evangelical Lutheran Church, St. Louis, Mo. On the occasion of its Golden Jubilee, May 23, 1910.

4. Golden Jubilee of St. John's Ev. Luth. Church, Hannibal, Mo., May 30, 1910. Compiled by the Pastor, *Rev. J. H. Witte*, pursuant to resolution of congregation.

As a rule, publications of this sort are not published for the trade, as only a limited number of persons are supposed to be interested in them. Thus they often fail to receive public recognition, and are soon lost. And yet, their contents are in many instances, especially in the case of our older congregations, invaluable and indispensable to the future historian of the Missouri Synod. The library of Concordia Seminary has arranged a separate division for all such publications, and the publishers would put posterity under an obligation by favoring the library with a copy of their jubilee publications. Incidentally we are permitted to mention the fact, that a Historical Society is forming in our midst, under the leadership of Prof. Fuerbringer. The work of this Society, no doubt, would be materially aided by a collection, as complete as possible, of jubilee publications issued in our midst.

MINNESKRIFT MED ANLEDNING AF AUGUSTANA-SYNODENS FEMTIOARIGA TILLVARO. Historisk oeffversikt af hvad som utraettats under aren 1860—1910. Rock Island, Ill. Augustana Book Concern. 486 pages. Foreword by *L. A. Johnston*.

This fine volume, prepared with exquisite care both as regards the contents of the book and the work of press and bindery, empha-

sizes the fifty years' existence and activities of the Swedish Lutheran Augustana Synod. Over one hundred illustrations adorn its pages.

Dr. E. Norelius has furnished for this jubilee volume "A Brief Survey of the History of the Augustana Synod" (pp. 11—69). Ignoring the Swedish organizations along the Delaware in the early part of the seventeenth century, the writer begins his account with the strong immigration of Swedes to our country in the fourth and fifth decades of the last century. The early Swedish immigrants were in danger of falling a prey to Methodist and Episcopalian missionary endeavors, when L. P. Esbjoern arrived, and gathered the Swedes in Illinois, Iowa, and later in the East, into Lutheran congregations. The Ohio Synod, through its "Capital University" at Columbus, assisted the work by preparing Swedish candidates for the ministry. Esbjoern took part in the organization of the Ev. Luth. Synod of Northern Illinois in 1851, but in 1860 withdrew from it, together with the other Scandinavian members of the synod, on account of its looseness as regards Lutheran doctrine and practice. In the same year Esbjoern severed his connection with the theological school of the Northern Illinois Synod at Springfield, and all Scandinavian students left the institution. The organization of the present Augustana Synod took place at Clinton, Rock Co., Wis., June 5, 1860. It was organized as "the Scandinavian Evangelical Lutheran Augustana Synod." The term "Scandinavian" was restricted to the present designation, "Swedish," in 1870, when the Norwegian and Danish members of the synod withdrew, to satisfy their "nationella smak." If this was the only reason for their withdrawal, it was, indeed, a poor one. But we fail to appreciate the author's remarks concerning this separation of the Norse and Danish elements. He says: "The Swedes were wishing that the Norse brethren remain in the synod; however, they did not wish to say or do anything to thwart the separation, but wished the Norse brethren every blessing of God, and desired to continue standing on a fraternal footing with them. Still, the separation does not seem to further but to harm ecclesiastical unity among the Norsemen of America. It is a sad spectacle to see four or five different Norwegian Lutheran church-bodies standing armed for war and strife against one another, wherever you go in America. Sincere Christians bewail and are troubled on account of this state of affairs, and call upon God that in His great mercy and grace He would make an end of it. Meanwhile the Lutheran Swedes ought to humbly thank God that hitherto they have established only one Lutheran church-body in this country. May they set a proper value on their organization and with all diligence beware of separations!"



(p. 29.) The author, we cannot but think, must be aware of the reasons for the divisions among the Norwegian church-bodies in our country, and that confessional conscientiousness compelled them. That these divisions were necessary is indeed a sad reflection, but that they were made when they were found to be necessary surely is cause for rejoicing, and deserves no censure, even by implication. Large, well-compacted church-bodies are not a blessing *per se*. Scripture makes separation just as much a Christian duty as the maintenance and cultivation of unity.

“Ever since 1870 the Augustana Synod has formed an integral part of ‘The General Council,’ and numerically represents about one third of the membership and strength of this body.” (p. 30.)

C. E. Lindberg follows Dr. Norelius, with a chapter on “The Constitution of the Augustana Synod.” “Although the Augustana Synod is called the daughter of the Swedish Church, still it has not the Swedish Church’s form of government, but a blended form in which traces can be discovered both of the episcopal system and of the German synodical system.” (p. 72.) Its members have come under the influence of low-church tendencies, such as remind one of congregationalism and the collegial system, and at the same time have maintained their connection with the conservatism which they had inherited from Sweden. According to its constitution, the Synod is composed of all pastors and congregations properly connected with the Synod. This provision is meant to emphasize a principle, *viz.*, that the church cannot exist without the ministerial office, and that the office is of such great importance that it must be specially named along with the congregation. However, it is not intended to declare that the ministerial office is an “ordo” by itself and independent of the congregation (“utom församlingen”)—for the ministers are also members of the congregation,—but that the ministers, although they represent the congregations as their servants, are also God’s servants and occupy a particular position over and against (“till”) the Church and the congregation. “By this provision the constitution of the Synod seeks to avoid the congregationalistic conception, which might be inferred, if it had said that the Synod is composed of congregations.” (p. 74.) Proceeding, the author states that the above provision was made in view of an imminent danger, *viz.*, that the ministerial office might be regarded as other offices within the congregation. “The Synod wishes to emphasize the fact that the ministerial office is a divine institution, even as the Church itself. The Church did not institute the office, although the office is bestowed through the medium (‘foermedlades’) of the Church. Nor is the Church instituted through the office.

Neither the office nor the Church can claim priority in their relation to one another, but are given in and with one another." In the preceding chapter Dr. Norelius had stated (p. 48) that all Christians are brethren and have the same liberties and rights, and that a congregational election and vocation is required if a person is to hold office in a congregation, whether that of deacon, or churchwarden, schoolteacher, pastor, etc.—The special emphasis in Lindberg's article on the divine origin of the ministerial office has little practical value. The important point is, that the local congregation creates the minister, though it does not create the ministerial office. The Augustana Synod recognizes—however, not in its Constitution—the office of lay preacher. In this class belong catechists, theological students, itinerary preachers, assistant pastors, and schoolteachers. It should have been stated that these assistant functionaries to the ministerial office derive their right to exist and their authority from the ministerial office proper, and are created by the congregation according to its various and varying needs.—The Augustana Synod rejects all unionistic connections with other church-bodies "in its purely ecclesiastical activity. It was chiefly through the influence of the Augustana Synod that the General Council adopted the Galesburg Rule." (p. 87.)—Since 1908 the Synod is identified with the work of "The Anti-Saloon League of America."

The third chapter, by P. J. Brodine, treats the Home Mission and Church Extension work of the Synod; ch. 4, by Gustaf Nelsenius, its Immigrant Mission; ch. 5, by L. G. Abrahamson, its Foreign Mission to the Indians, Telugus, in Porto Rico, Japan, and China; ch. 6 (pp. 155—229), by Gustaf Andreen, the Institutions for Higher Education within the Augustana Synod; ch. 7, by P. M. Lindberg, the Deaconess Homes and Hospitals; ch. 8, by V. Setterdahl, the Orphan Homes; ch. 9, by C. A. Hultkrans, the Homes for the Aged; ch. 10, by O. V. Holmgrain, the Publication Concern; ch. 11, by O. W. Ferm, the Aid-Fund; ch. 12, by N. Forsander, the Pastors; ch. 13, by J. A. Krantz, the Congregations; ch. 14, by Philip Thelander, the Sunday Schools, Day-Schools, and "Confirmation Schools;" ch. 15, by Adolf Hult, the Young People's Societies; ch. 16, by S. G. Youngert, the Relation of the Augustana Synod to the Mother-Church in Sweden; ch. 17, by M. C. Ranseen, the Relation of the Augustana Synod to the General Council; ch. 18, by C. J. Bengston, the Secular Press within the Augustana Synod; ch. 19, by L. A. Johnston, the Importance of the Augustana Synod's Activity in America; ch. 20, Statistics of the Synod.

ENCYCLOPAEDIA OF RELIGION AND ETHICS. Edited by *James Hastings*, M. A., D. D. With the assistance of *John A. Selbie*, M. A., D. D., and other scholars. Vol. I: A—Art, 903 pages; Vol. II: Arthur—Bunyan, 901 pages. New York: Charles Scribner's Sons. 1908 and 1910.

Modern scholarship in any department of human knowledge is no easy-going affair. Our age is impatient of repetition. To obtain a hearing in the world of letters a writer is expected to have measured his product against the wisdom of the ages. This requires vast information, and that, in the most comprehensive, condensed, and reliable form. Hence the ever-growing demand of encyclopaedias.

In the stupendous work before us we have the beginning of a great collection of comprehensive treatises on any subject even remotely connected with the concept of religion or ethics. So remote is the connection in some instances that one questions the existence of it altogether, *e. g.*, in the article "abnormalities (biological)", and in similar articles which deal with physiological and geological matters and questions. The editor seems to have felt this, and accordingly remarks in the Preface: "The words 'Religion' and 'Ethics' are both used in their most comprehensive meaning. . . . The Encyclopaedia will embrace the whole range of Theology and Philosophy, together with the relevant portions of Anthropology, Mythology, Folklore, Biology, Psychology, Economics, and Sociology." Agreeably to this general plan we find in the two massive volumes of the work, which have appeared so far, an unusual amount of information on every religion, extinct or still extant, on every rite, cult, ceremony. Not only the leading religions of the world, but also the faintest traces of religion, down to the rudest fetichism and animism of savage tribes, are here presented, with a marvelous wealth of detail and the evident desire to exhaust each subject. We know of no work which could but distantly compare with this one. True, one frequently feels the spirit of dissent asserting itself, while reading the presentation of certain materials, *e. g.*, such as belong to the domain of folklore and anthropology, and one is inclined to question the religious or ethical bearing assumed for them in these treatises; still, a person who is seeking information would have his informer sin *in excessu* rather than *in defectu*.

The Christian reader of this Encyclopaedia will be greatly disappointed, or ought we rather to say, will see his fears realized. In a work that deals with religions *en masse*, the Christian religion is in danger of losing its essential peculiarities. It is exhibited as one out of many kindred phenomena, perhaps the highest perfection of them all, but still homogeneous to them all. Take, *e. g.*, the article

"Bible" by Sanday. The author presents, first, the history of the Bible. It was produced, he holds, under the same influences as other ancient literature. Fragments of folksongs, of annals, strange or wise sayings of great men, ordinances which were set up for the government of organized communities, etc., were gradually collected and clothed with the reputation of authority and infallibility. This is "humanly speaking," how the Bible came to be written. Then the author discusses the divine influence, commonly denominated "inspiration," under which the writers of the Bible wrote. He would not discard the use of the term "inspiration;" he believes that there was some undefined communion of the divine Spirit, or the higher Spirit, with the lower, the human, "not in an equal degree upon all individuals, but preeminently upon some." But that idea which has been regarded as the correlate of "inspiration," the idea of authority and infallibility, he rejects. "There are certainly some ways—many ways—in which the Bible is not infallible, and therefore not in the strict sense authoritative. More and more the authority of the Bible has come to be restricted to the spheres of ethics and religion. But more and more it is coming to be seen that, even within these spheres, allowance must be made for differences of times."—In the article "Anger of God," by Kilpatrick, the question is discussed whether Christ bore the wrath of God. The answer is: "It seems as though the writers deliberately refrained from any language which might suggest that the Son became the subject of the Father's anger." Passages like Gal. 3, 12; 2 Cor. 5, 21, and the cry from the cross are declared "mysterious expressions;" they denote "an actual experience, by the Sinless One, of what sin involves," but they must not "lead to inferences regarding the anger of God being endured by the Son of His love."—Joyce in the article "Annihilation" holds that "neither in the old Testament nor in the New Testament can we expect to find an explicit negative or affirmative answer to questions as to natural immortality" of the soul.—Bousset, after sketching how Luther came to regard the Pope of Rome as the antichrist, concludes by saying, that "this legend is now to be found only among the lower classes of the Christian community, among sects, eccentric individuals, and fanatics."—Thus we might continue for pages quoting matter of startlingly negative character. The two volumes are full of such matter. And thus it is with a distinct feeling of sorrow that one lays aside these volumes, which contain so much really valuable information not so readily and handily obtained elsewhere.—As interesting to Lutherans, and to show how easily the dignity of learned effort can be upset by a slight remark, we may mention that in the article by Sterret on "Antinomianism" we find "a certain

Amsdorf" mentioned (sic!). Not only was this gentleman a very important personage in his day, but in the Antinomian controversy he took so prominent a part that it is quite safe to speak of him simply as "Amsdorf," at least to the circle of readers which this Encyclopaedia will command.

*Just as the forms for this issue of the THEOLOGICAL QUARTERLY are closing there is laid on our table the Index volume (vol. XXIII) of the St. Louis Edition of Luther's Works. Thus the great work begun thirty-one years ago has at last been finished, and the noblest monument stands completed that has been reared to the Reformer on American soil by his loyal followers who have not merely reprinted but reedited his writings because they needed them. Even a cursory examination of this last volume which has come from Prof. Hoppe's hand, shows the immense labor and exquisite care that has been bestowed on it, and on all the volumes which have preceded it. We shall speak of its merits, and of the merits of the entire edition, in the October issue, all the more, because little has been said hitherto in the THEOLOGICAL QUARTERLY about this greatest enterprise of the Missouri Synod and, for that matter, of the American Lutheran Church. With this brief notice we merely wish to speed the welcome and long looked-for news to our readers, and urge ministers and laymen to make this beautiful edition the chief ornament in their bookcases.*

### AN EXPLANATION.

In reviewing my booklet, *The Way of Life*, the editor of the *Iowa Kirchenblatt*, while speaking of it in favorable terms, takes exception to the sentence found on page 65: "The sinner must repent and be converted, before he can believe." He asks: "Does the author know of a God-pleasing contrition without faith and of a conversion before faith?" To this question my answer is, of course, an emphatic No. I associated no such idea with the words; indeed, it never occurred to me that they were capable of such an interpretation, until this review brought the matter to my notice. What I meant to say—and I think the context indicates it plainly enough—is, that without conversion and repentance there can be no true faith, not that repentance and conversion precede faith in point of time. It might have been better to express the idea thus: "It is impossible for the sinner to believe, until faith has been created in his heart by repentance and conversion," or thus: "Before the sinner has been crushed by the Law in contrition, it is impossible for faith to be created in his heart by the Gospel." G. LUECKE.

The reviewer in our last issue, of *The Way of Life*, had read the Ms. for this booklet about a year ago. The reading of the opening sentence in chap. VIII had been changed since the Ms. left his hand, and the change was not observed at the time of writing the review. W. H. T. DAU.