

THEOLOGICAL QUARTERLY.

VOL. XV.

JANUARY, 1911.

10237
92511
No. 1.

THE DOCTRINE OF CONVERSION ACCORDING TO Eph. 1, 19. 20 and 2, 1—10.

(From Stoeckhardt's Commentary.)

Eph. 2, 1—10, together with ch. 1, 19. 20, is a section of Scripture which at all times has passed in the Church for the principal *locus Scripturae classicus* on the doctrine of conversion. Accordingly, we shall summarize the dogmatic yield of our exegetical disquisition in the following main points.

1. Conversion is a change, a transformation of the ethical condition and conduct of man, and this change is not rightly understood except when we bear in mind the ethical character and condition of man prior and up to his conversion, *viz.*, the natural, corrupt state out of which we are removed by conversion. We are by nature spiritually dead. That is the leading thought in Eph. 2: *ὄντας νεκρούς*. We are by nature alienated from the life that is of God; we have become dead unto God and unto everything good. Man was originally created for God and for a life in communion with God. The *Apology* says: "The chief distinction in that noble creature, the first man, was a clear light in his heart whereby he understood God and His work, possessed a genuine fear of God, a very cordial trust in God, and in every respect an upright and firm mind, a fine, noble, and cheerful courage toward God and all divine affairs." (Mueller, p. 81.) This concreated righteousness man has lost by the fall. That is original sin, *viz.*, that man by it "has lost these gifts: true knowledge of God,

BOOK REVIEW.

KOMMENTAR UEBER DEN BRIEF PAULI AN DIE EPHESER. Von
Dr. G. Stoeckhardt, Professor am Concordia-Seminar zu
 St. Louis. Concordia Publishing House, St. Louis, Mo.
 1910. 264 pages. Price, \$1.25.

Shedd, in his *Homiletics* (p. 16 f.), quotes a remark of Niebuhr, of which he says that it "deserves to be perused annually by every student, secular or sacred." "Exegesis," says Niebuhr, "is the fruit of *finished* study. Do not read"—Niebuhr is addressing a young philologist—"the great authors of classical antiquity, in order to make aesthetic reflections upon them, but in order to drink in their spirit, and fill your soul with their thoughts,—in order to gain that by reading which you would have gained by reverently listening to the discourses of great men. This is the philology which does the soul good; and learned investigations, even when we have got so far as to be able to make them, always occupy an inferior place. We must be fully masters of grammar (in the ancient sense); we must acquire every branch of antiquarian knowledge, as far as lies in our power; but even if we can make the most brilliant emendations, and explain the most difficult passages at sight, all this is nothing, and mere sleight of hand, if we do not acquire the wisdom and spiritual energy of the great men of antiquity,—think and feel with them." Niebuhr is speaking of philological studies applied to profane literature. Theology, also exegetical theology, is *habitus practicus θεόςδοτος*; but this habitude and aptitude is not concreate or inborn. *Theologus non nascitur*,—except by the new birth. Nor is this habitude infused, inspired, or in some direct and immediate manner bestowed by God upon the theologian. It is an acquired habitude. *Theologus fit*. And that by a slow, laborious, and painful process. In the true theological method *meditatio* will ever occupy a very prominent place. And meditation, study, research, must be as painstaking, patient, and unwearied in the student of sacred as of profane literature. Accordingly, Shedd rightly applies Niebuhr's remark to studies such as our author puts before us, and says: "Precisely this is the aim and influence of Biblical philology and exegesis. The theologian and preacher, by his patient study of the written revelation, must gain that by reading which he would have gained by reverently listening to the discourses of the prophets, and apostles, and the incarnate Son of God. And this is the uniform effect of close linguistic investigation. The power of a grammarian is a *vernacular* power. Turn, for illustration, to the commentaries of some of the Greek

Fathers, such as Theodoret and Chrysostom, for example, and observe the close and vivid contact which is brought about between their minds and those of the sacred writers, by reason of their homebred knowledge of the Greek language. These commentators are not equal to some of the great Latin Fathers, in respect to the insight that issues from a profound dogmatical comprehension of Christian truth. So far as interpretation rests upon the analogy of faith and a comprehensive system, (?) Chrysostom is inferior to Augustine. But in regard to everything that depends upon the *callida junctura verborum*, upon the subtle nexus of verbs, nouns, and particles, these exegetes who were 'native and to the manner born,' must ever be the resort and the guide of the Biblical student."

In the volume before us, as also in the larger Commentary on Romans, which preceded this one in 1907, we find much of what has been said above realized. It is "finished study," the ripe fruit of a life-effort, that is laid before us in the fascinating pages of this book. Everywhere the calm assurance with which the signification of a term, the thought, or the shading of a thought, in a clause, or the scope and argument of a paragraph, is set forth, strikes the reader as knowledge that could have been gained only by long-continued observation. And this knowledge is characterized not only by wide grasp of revealed truth, the instinctive consciousness that a certain inspired thought connects with a certain other thought elsewhere and otherwise expressed, but there is also constant and scrupulous attention to detail. The position of a certain term in a clause is felt to be of moment; the force of a variant reading is weighed; synonyms and antonyms, moods and tenses, are being closely examined. And what is best of all, this labor, which represents the mechanical side of exegesis and often renders exegetical works dry and lifeless, is performed in an unobtrusive manner. Etymological, syntactical, rhetorical, critical reflections are ever kept well in the background. It is the thought, the doctrine, that is marshaled before us. The Spirit who "spake by the prophets" issues from the text, and we hear Him speak to us deep, great, transcendental matters,—and we forget that He is speaking through an interpreter, so well the interpreter conceals himself. This is the very best method in exegesis, far superior to the fragmentary method which snatches a word from the text, pins a more or less illuminating remark to it, and drops it; then takes up another, and a third, and so on, until you are surrounded with exegetical odds and ends, and begin to wonder whether it is really a commentary that you are reading, and not rather the inventory which a wrecking crew has made of a demolished building.

Theology is *habitus practicus*. It is to serve the issues of the life that now is, and of that which is to come. The peace of the soul which passes all understanding must result from every genuine theological effort. It must be originated, preserved, and guided to its consummation in glory by every task which a theologian undertakes. The commentary before us is not merely an intellectual feat designed to increase our knowledge and exercise our judgment, but it is a compend of practical wisdom by which the child of God is made to know and appreciate his spiritual genesis and divinely appointed destiny. The awful conflict between sin and grace, reason and faith is recognized throughout the book as an ever present reality with the Christian. For this conflict the book seeks to arm the Christian, with the knowledge that is spiritually discerned, and with the patience and hope of the saints.

The theologian is not only the teacher, but also the defender of Scripture. Errors, old and new, are arraigned in this commentary. It is astonishing how well read the author is in the exegetical literature which exists to-day on the Epistle to the Ephesians. Not only in the introductory chapters, on the author and addressees of the Epistle, the time and place of writing, and the occasion and purpose which prompted the apostle to write, but throughout the commentary proper, the author meets the views of commentators who have preceded him, and registers either his assent or dissent. Thus he is inclined to accept the conventional division of the Epistle into a dogmatical (ch. 1—3) and a parenetical part (ch. 4—6). But he holds that it is not quite correct to characterize the contents of the First Part as a breviary of Pauline theology, or as a grateful acknowledgment of the rich blessings of Christianity, or as a panegyric on the glory of the redemption which is in Christ Jesus. He is convinced, on closer inspection, that a very special theme is carried out in both parts of the Epistle, all the more general ideas of Paul having been subordinated to this theme. This theme is "the *una sancta*, the one, holy Christian Church." The entire Epistle is a "*Hymnus de ecclesia*." And the author holds that an encomium of this sort is especially appropriate for an Epistle addressed to the congregation at Ephesus, "the secular and ecclesiastical metropolis of Asia."

The commentary is divided into sections, indicated to the author by the progression of the apostle's thought. A translation of each section is placed at the head, and the comment follows. At the end of the first chapter an Excursus on the Doctrine of Election has been inserted, and at the end of the second chapter, one on the Doctrine of Conversion. (See first article in this issue.)

In Eph. 2, 10 the author takes $\alpha\iota\varsigma$ for $\tilde{\alpha}$ (by attraction!) and is

disinclined to find in *προητολίμασεν* a reference to predestination, or to the providential ordering of a Christian's life here in time. He connects *περιπατήσωμεν*, not grammatically, but by the force of the context, with *ἐν Χριστῷ Ἰησοῦ*, and holds that the good works in which Christians are to walk are "complete and ready at hand" *viz.*, in Christ Jesus. "Wir finden sie vor und brauchen nur in ihnen unsern Wandel zu fuhren." "Unser Wandel in ihm (Christo) ist Wandel in ihnen (den guten Werken)." A beautiful thought, and one that harmonizes well with the process of the daily renewal of a Christian, the daily putting on of the new man, which after God is created in righteousness and true holiness, the daily putting on of Christ. And yet we could have wished that at this point the author had been a little more explicit, even at the sacrifice of the unity of his presentation. There is, of course, an essential difference between the *bonum justificum*, the righteousness of Christ, all His works and virtues which become ours by imputation in the justifying act of God, and this patterning of the life of the justified after the example of the Redeemer, by which the justified again and in a different manner appropriate the works of Christ.

We shall add to the excerpt from this Commentary presented on the first pages of this issue, others in future issues, which will exhibit the excellent qualities of this exposition of that Epistle of Paul, which many have called the most beautiful, both as regards conception and diction. We can only urge every one whom this notice reaches to take and read.

KATECHISMUSPREDIGTEN. Von *C. C. Schmidt*, Pastor an der ev.-luth. Gemeinde zum Heiligen Kreuz in St. Louis, Mo. St. Louis, Mo. Concordia Publishing House. Part I, 273 pages. Part II, 136 pages. Price: Parts I and II in one volume, \$2.00; Part II, 85 cts.

The work of Pastor Schmidt, the first part of which was received with great satisfaction in 1905, is now completed. In the First Part the Commandments and the Creed had been treated, the former in 24, the latter in 27 sermons. The Second Part contains 11 sermons on the Lord's Prayer, 5 on Baptism, 3 on the Office of the Keys, and 3 on the Lord's Supper. In most of these sermons the respective portion of the Enchiridion is the text, and the exposition embodies and expands the contents of the Explanation appended to the Enchiridion in the Synodical Catechism. The sermons are clear and striking. The author uses the short sentence, which is specially adapted for addresses to young persons. His application is always keen and direct.

The time-honored catechetical service is falling into disuse. But there will still be a wide use and many opportunities for such plain yet profound statements of the saving truths. We could, for instance, think of no better sermon material to offer to the elements which the missionary gathers about him and out of which he builds up a congregation. The sermons in this book all treat foundation truths of the Christian faith, and they treat them in a manner not easily forgotten.

BROSAMLEIN. Kurze Andachten fuer alle Tage des Jahres. Dem Christenvolke deutscher Zunge dargeboten von *Carl Manthey-Zorn*. St. Louis, Mo. Concordia Publishing House. 452 pages. Price, \$2.00.

For the busy layman in this hurly-burly age no better book of devotion could have been produced. A brief text, half a page of comment, a short prayer, a stanza or two from a standard hymn,—that is the makeup of these meditations. The contents of the expository and hortatory portions are wholesome Lutheran food for the new man. A reverent spirit breathes from the entire book, which, moreover, shows fine pastoral discrimination and tact. Full-page reproductions of famous drawings from old and new masters adorn the book. The entire work is a jubilee offering which the pious author makes to the memory of the sainted Dr. Walther.

Concordia Publishing House, St. Louis, Mo., announces the following publications:—

1. A doctrinal paper on *Rome and the United States*, submitted to the District Synod of Minnesota and Dakota by Dr. C. Abbtmeyer. 39 pages; 15 cts.

2. A doctrinal paper on *Parish Schools*, submitted to the District Synod of South Dakota by Rev. F. Oberheu. 34 pages; 11 cts.

3. A doctrinal paper on the *Creation*, submitted to the Southern District Synod by Prof. R. Pieper. 34 pages; 11 cts.

4. A doctrinal paper on the *Miracles of the Christian Religion*, submitted to the Atlantic District Synod by Rev. P. Roesener. 72 pages; 20 cts.

5. *Lutheran Annual 1911*. This almanac is a jubilee issue commemorative of the centenary of the birth of Dr. Walther, which will be widely celebrated in the Missouri Synod in 1911. It contains a character sketch and a chronology of the leading events in the life of Dr. Walther. 80 pages; 10 cts.

6. *Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1911*. This companion publication to the foregoing is also a

souvenir of the Walther centenary, the greater portion of the reading matter being devoted to an appreciation of Dr. Walther. 80 pages; 10 cts.

7. An artistically executed and framed medallion portrait of Dr. Walther in three sizes: $4\frac{1}{8} \times 5\frac{3}{4}$, $4\frac{3}{4} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 9\frac{1}{2}$ in. \$2.40, \$4.32, \$7.68 per dozen, without carriage.

8. *Concordia Publishing House Catalogue 1910—1911*. This bulky book-list of 383 pages evinces the healthy growth of the business of the book concern of the Missouri Synod. The great variety of its contents and their judicious arrangement were a very welcome surprise. Free upon request.

9. Prospectus and Sample Pages of *Concordia Sunday School Lessons*, German and English. This most opportune enterprise of Synod's publication concern should meet with a most cordial reception, not only because of its timeliness, as to which there can hardly be a question, but also because of its able execution. The *Lessons* are published for three grades, Primary, Junior, and Senior. They will treat chiefly Bible History, but the Catechism, too, is to be memorized during the course here outlined. The entire plan is minutely described in the Prospectus, which will be sent gratis to any applicant.—The price for the *Lessons* is so low that their introduction in our circles ought to be assured also on this ground: *Primary*, 15 cts. per annum; for ten or more copies to one address, 14 cts.; 50 copies, 12 cts.; 100 copies, 10 cts.; *Junior and Senior*, 25 cts. per annum; 10 copies to one address, 20 cts.; 50 copies, 18 cts.; 100 copies, 15 cts. The *Primary* is published every three months, *Junior and Senior* every month.

DIE OFFENBARUNG ST. JOHANNIS. Dem Christenvolke mit einfältiger Auslegung dargeboten von *Carl Manthey-Zorn*. Zwickau i. S. Druck und Verlag von Johannes Herrmann. 1910. Kl. 8°. 406 pages. Price, \$1.00.

The author of this popular explanation of Revelation possesses the great charisma of an easy and fascinating style. There is not a sentence in this book that will have to be read twice, with knitted brow, to get at its meaning, and the book does not contain a dull page. This despite frequent repetitions and revertings to previous statements by which the author seeks to enable his simple readers to keep the thread of the argument while he advances them another step. Revelation, 'tis true, is in itself an interesting book, and its rich imagery has special attractions for the untutored mind. But there are few explanations of Revelation that will prove interesting to the lay reader. Most of them murder the reader's interest by

detailed exegesis. Rev. Zorn's study of the visions of John is not microscopic. He makes you look at a particular feature of the panorama before you, but he does not stop long at minutiae. His aim is to achieve ensemble effects. Sketching in bold, strong outlines, decently filled in with sufficient detail to give them a lifelike appearance, this, rather than scrupulous attention to fine shading and blending of lines, is the author's forte. It is a book such as laymen will delight to read.—And it is an instructive and edifying book, rightly dividing and justly applying the Word of Truth. It is well adapted for use in private devotion, the author having retained in his explanation the chapter divisions of our Bible.—We add a few remarks on points that will interest the exegete. Nowhere in his explanation does Pastor Zorn attempt a chronological division and sequence of the mysterious events which are paraded before the awe-struck reader in the visions of John. He regards the various visions as an architect or engineer views sectional views of a building or a machine taken from different view-points and at varying angles. The events recorded in various successive visions he treats as parallel in point of time. In the retrospect which he prefixes to his account of the contents of the twentieth chapter he says: Let us "briefly recall what we have seen so far in this sacred picture-book of the Revelation of St. John, as presaging the fortunes of the Church of Christ. It is this: Always and at every stage God the Father sits enthroned in the midst of the congregation of saints (the twenty-four elders), and the Church renders Him honor and testifies of Him through the office of the ministry (the four beasts). Likewise the Holy Spirit with His manifold gifts operates within the Church. And the dominion in the Church has been given to the Lamb, which guides her destinies as recorded in the Book of divine foreordination. Through much tribulation the Church must enter into the kingdom of God. But she will reach, yea, she will reach the end, the glory everlasting. This outcome is secured and guaranteed to her by the Lamb, her Redeemer and Protector, the Lord Jesus Christ, together with the Father and the Holy Spirit. Of this fact the Church is assured again and again, this fact is signified to her by the various images. Tribulations, through which the Church must enter into the kingdom of God, abound. There is physical and spiritual affliction in store for her; her physical afflictions are: persecutions by the secular government and by tyrants, wars, famines, epidemics. Her spiritual afflictions are: heresies inaugurated by false teachers, such as righteousness achieved by works, fanaticism (enthusiasm), rationalism, doctrinal license with its attendant, sectarianism. Besides these physical and spiritual afflictions three special tribulations have

been predicted, which shall come upon the Church, three tribulations in which physical and spiritual afflictions will be combined. The first of these has been interpreted to foreshadow the Arian heresy and persecution; the second and more violent one, the Mohammedan delusion and massacre; and the third and most grievous of all, the Roman papacy, which was exhibited to us in so many visions." (p. 302 f.) — Every expounder of the Apocalypse must take a stand at the crucial twentieth chapter, especially as regards the question: What are the thousand years of quiet that are promised to the Church? Rev. Zorn regards them as "prophetic" or mystical years, which are not to be strictly measured by human standards; they stand for a certain period of long duration, known only to God. Moreover, the thousand years, in the author's judgment, are past. Thus the author will have to be classed with the preterists, and his explanation resembles somewhat the Grotian view, though it presents points of difference. But the most important point in the author's explanation is, that he does not regard the thousand years as an era of *absolute* rest and glory, — not as the conventional millennium, but as a period of *relative* quiet. In fact, the Church's ease during this period is restricted to one point: the check placed upon that malice of Satan by which he incites the εθνη (Turks in the Orient, infidels of every stripe in the Occident) to open hostility against the Church. At this point the author attempts an ingenious piece of exegesis: he takes μῆ — ἔτι, in ch. 20, 3, in the sense of "nicht noch auch" and appeals to Wahl (*Clavis*: ἔτι sub B). So far as we can see, this is the only attempt at learned and professional exegesis in the book. Now, this use of ἔτι is a recognized fact; also Wilke-Grimm notes it, thus: . . . "2) *de gradu et accessione*; c. comparativo, *etiam*, Phil. 1, 9; Hebr. 7, 15; — de eo, quod restat, Joh. 4, 35; 7, 33; 12, 35; 13, 33; Matt. 19, 20; Marc. 12, 6; Luc. 18, 22; de eo, quod accedit, *insuper, praeterea*; ἔτι ἄπαξ, Hebr. 12, 26 s; ἔτι ἕνα ἢ δύο, Matt. 18, 16; adde 26, 65; Hebr. 11, 32; ἔτι δέ, *praeterea vero*, Hebr. 11, 26 (*Xen., Mem.* 1, 2, 1; *Diod.* 1, 74; cf. *Grimm* ad 2 Macc. 6, 4); ἔτι δὲ καί, *praeterea vero etiam*, Luc. 14, 26 t vulg. Grsb. Trg.; Act. 2, 26; ἔτι τε καί, *insuperque adeo*, Luc. 14, 26; *Lehm. Trg. W. II.*; Act. 21, 28." But Wilke-Grimm himself assumes for ἕνα μῆ — ἔτι in Rev. 20, 3 the ordinary meaning *ne amplius*. A comparison of the above references will show that ἔτι, in the sense of "in addition to," rarely is accompanied by a negative. When preceded by μῆ, the most natural rendering for it is, "no longer." Practical reasons, too, might be urged against this view; the really great, phenomenal, marvelous success of the Church antedates the age of Constantine. But we are not disposed to quarrel with the author on an exegetical

finesse like this. His explanation is just as valid as many others we have seen, and far more instructive. It perfectly agrees with the norm of doctrine. We could not, if pressed, suggest a more plausible explanation of this acknowledged *crux*. Altogether, the book of Rev. Zorn is a very good book and deserves to be widely read.

DER BRIEF PAULI AN DIE GALATER, ausgelegt von *Joh. Ph. Koehler*. Milwaukee, Wis. 1910. 143 pages. Price, 75 cts.

This book was originally designed to serve the interests of the class-room. It was to relieve, in a manner, the lecturing professor and the note-taking student. Yielding to an afterthought, the author expanded the material somewhat, to make it serviceable to wider circles. The learned exegetical apparatus has been omitted, the author reserving this part of his exegetical treatment for his oral discourse to the students.—The introduction describes the genesis of Paul's Galatians. The author sketches the construction of the Epistle, as follows:

Paul writes an Epistle, in which he presents to the Galatians the true doctrine of the liberty of a Christian and substantiates the same from Scripture. In doing this, he starts out with the statement that his Gospel is of God. And after showing that its content is liberty from the Law, he finally admonishes his readers to show by their walk in the Spirit that they appreciate this teaching. These thoughts are presented in the following order: Following Greek-Roman custom, the apostle places at the head of his Epistle a greeting, ch. 1, 1—5; this is followed by a general introduction in a manner peculiar to the apostle. He strongly inveighs against the Galatians, because they had allowed themselves to be turned from the Gospel, ch. 1, 6—10. In ch. 1, 11, he begins his weighty discourse, and carries it on to ch. 6, 10. He presents his thoughts in three grand divisions. The First Part embraces ch. 1, 11—2, 21. In this part Paul relates what induced him to take up the preaching of the Gospel, and in what manner he had so far conducted his preaching. He defends the universal scope (*Geltung*) of the Gospel, and consequently, his own authority as an apostle. He has in no wise derived his office and doctrine from the older apostles, ch. 1, 11—24. On the contrary, those among the apostles who were pillars in the Church readily received him at the Apostles' Council at Jerusalem, ch. 2, 1—10. Yea, Peter had to suffer a strong rebuke by Paul at Antioch in regard to the doctrine which Paul had preached in Galatia, and which was now being attacked by Christian converts from among the Jews, ch. 2, 11—21. The Second Part embraces ch. 3, 1—4, 30. In two sections, which pass over into each other at the center, the apostle propounds the doctrine that a Christian is free from the Law. He proves, in the first place, by four arguments, that salvation is not by the works of the Law, but by faith in Christ, ch. 3, 1—18. He shows next, by three arguments, that the Law has been abolished, ch. 3, 19—4, 30. In the Third Part, ch. 4, 31—6, 10, the apostle, in three sections, exhorts his readers to rightly use their liberty. In the first place, they are to maintain their liberty, ch. 4, 31—5, 12; in the second place, they are to preserve their liberty by a walk in the Spirit, ch. 5, 13—24; in the third place, they are to practice mutual charity,

Rome stood in the *forum*). In regard of "us men and our salvation" it stands related not so much, not so directly, to our need of spiritual revolution, amendment, purification, holiness, as to our need of getting, somehow—in spite of our guilt, our liability, our debt, our deserved condemnation,—a sentence of acquittal, a sentence of acceptance, at the judgment-seat of a holy God.

Not that it has nothing to do with our inward spiritual purification. It has intense and vital relations that way. But they are not *direct* relations. The direct concern of Justification is with man's need of a divine deliverance, not from the power of his sin, but from its guilt.

MISTAKEN INTERPRETATIONS.

Here we must note, accordingly, two remarkable instances of misuse of the word Justification in the history of Christian thought. The first is found in the theology of the Schoolmen, the great thinkers of the Middle Ages in Western Christendom—Peter Lombard, Thomas Aquinas, and others. To them Justification appears to have meant much the same as regeneration, the great internal change in the state of our nature wrought by grace. The other instance appears in the sixteenth century, in the Decrees of the Council of Trent, a highly authoritative statement of Romanist belief and teaching. There Justification is described (vi, c. 7) as "not the mere remission of sins, but also the sanctification and renovation of the inner man." In this remarkable sentence the Romanist theologians seem to combine the true account of the word, though imperfectly stated, with the view of the Schoolmen. It is not too much to say that a careful review of the facts summarized above, as regards the secular use of the word Justification, and the Scriptural use of it in the doctrine of salvation, is enough to negative these explanations. They are curious and memorable examples of misinterpretation of terms, that most fruitful source of further, wider, and deeper error. . . .

Faith, in actual common use, tends to mean a *practical* confidence. Rarely, if ever, do we use it of a mere opinion, however distinct, lying passive in the mind. To have faith in a commander does not mean merely to entertain a conviction, a belief, however positive, that he is skillful and competent. We may entertain such a belief about the commander of the enemy—with very unpleasant impressions on our minds in consequence. We may be *confident* that he is a great general in a sense the very opposite to a personal *confidence in him*. No, to have faith in a commander implies a view of him in which we either actually do, or are quite ready to, trust ourselves and our cause to his command. And just the same is true of faith in a divine Promise, faith in a divine Redeemer. It means a reliance, genuine and practical. It means a putting of ourselves and our needs, in personal reliance, into His hands.

Here, in passing, we observe that Faith, accordingly, always implies an element, more or less, of the dark, of the unknown. Where everything is, so to speak, *visible* to the heart and mind there scarcely can be Faith. I am on a dangerous piece of water, in a boat, with a skilled and experienced boatman. I cross it, not without tremor perhaps, but with faith. Here faith is exercised on a trustworthy and known object, the boatman. But it is exercised regarding what are more or less, to me, uncertain circumstances, the amount of peril, and the way to handle the boat in it. Were there no uncertain circumstances, my opinion of the boatman would not be faith, but mere opinion; estimate, not reliance.

"The virtue of Faith lies in the virtue of its Object." That Object, in this matter of Justification, so the Scriptures assure us abundantly and with the utmost clearness, is our Lord Jesus Christ Himself, who died for us and rose again.

One momentous issue from this reflection is as follows: We are here warned off from the temptation to erect Faith into a Savior, to rest our

reliance upon our Faith, if I may put it so. That is a real temptation to many. Hearing, and fully thinking, that to be justified we must have Faith, they, we, are soon occupied with an anxious analysis of our Faith. Do I trust enough? Is my reliance satisfactory in kind and quantity? But if saving Faith is, in its essence, simply a reliant attitude, then the question of its effect and virtue is at once shifted to the question of the adequacy of its Object. The man then is drawn to ask, not, Do I rely enough? but, Is Jesus Christ great enough, and gracious enough, for me to rely upon? The introspective microscope is laid down. The soul's open eyes turn upward to the face of our Lord Jesus Christ; and Faith forgets itself in its own proper action. In other words, the man relies instinctively upon an Object seen to be so magnificently, so supremely, able to sustain him. His feet are on the Rock, and he knows it, not by feeling for his feet, but by feeling the Rock.

Here let us note that Faith, thus seen to be reliance, is obviously a thing as different as possible from merit. No one in common life thinks of a well-placed reliance as meritorious. It is right, but not righteous. It does not make a man deserving of rescue when, being in imminent danger, he implicitly accepts the guidance of his rescuer. And the man who, discovering himself, in the old-fashioned way (the way as old as David before Nathan, Isaiah in the vision, the publican in the temple, the jailor at Philippi, Augustine at Milan), to be a guilty sinner, whose "mouth is shut" before God, relies upon Christ as his all for pardon and peace, certainly does not merit anything for closing with his own salvation. He deserves nothing by the act of accepting all.

"God," says Richard Hooker, in that great "Discourse" of his on Justification, "doth justify the believing man, yet not for the worthiness of his belief, but for the worthiness of Him which is believed." So it is not our attitude which we rely on. Our attitude is just our reliance. And reliance means the going out upon Another for repose.

Once for all let us remember that we may make the falsest use, even under the truest definitions, of both ideas, Justification and Faith. We may think of either of them as the object of our hope, the ultimate cause of our salvation. So thought of, they are phantoms, nay, they are idols. Seen truly, they are but expressions for Jesus Christ, our Lord, as He is given and taken. Justification is no Savior, nor is Faith. Justification by Faith—what is it? It is the acceptance of the guilty by reason of a Trusted Christ.

If a wish could be entertained, we should like to see from the same or from some equally able pen articles on Original Sin, Free Will, the Means of Grace, and the Origin of Faith.

THE POLITICAL THEORIES OF MARTIN LUTHER. By *Luther Hess Waring*, Ph. D. G. P. Putnam's Sons. New York and London. 1910. 293 pages.

"Luther in politics? Impossible!"—we hear a chorus of dissent. The dissent is quite proper, if we place "politics" in quotation marks. The conventional politician of our day and the Saxon Reformer are, indeed, nonfusible substances. But Luther was in politics, in the noblest sense of the term, and in a manner that makes his conduct a wholesome study and an approved pattern for churchmen.—When Luther came, Church and State were so closely allied, owing to the prevailing doctrines and power of the Roman Church, and eccle-

Rome stood in the *forum*). In regard of "us men and our salvation" it stands related not so much, not so directly, to our need of spiritual revolution, amendment, purification, holiness, as to our need of getting, somehow—in spite of our guilt, our liability, our debt, our deserved condemnation,—a sentence of acquittal, a sentence of acceptance, at the judgment-seat of a holy God.

Not that it has nothing to do with our inward spiritual purification. It has intense and vital relations that way. But they are not *direct* relations. The direct concern of Justification is with man's need of a divine deliverance, not from the power of his sin, but from its guilt.

MISTAKEN INTERPRETATIONS.

Here we must note, accordingly, two remarkable instances of misuse of the word Justification in the history of Christian thought. The first is found in the theology of the Schoolmen, the great thinkers of the Middle Ages in Western Christendom—Peter Lombard, Thomas Aquinas, and others. To them Justification appears to have meant much the same as regeneration, the great internal change in the state of our nature wrought by grace. The other instance appears in the sixteenth century, in the Decrees of the Council of Trent, a highly authoritative statement of Romanist belief and teaching. There Justification is described (vi, c. 7) as "not the mere remission of sins, but also the sanctification and renovation of the inner man." In this remarkable sentence the Romanist theologians seem to combine the true account of the word, though imperfectly stated, with the view of the Schoolmen. It is not too much to say that a careful review of the facts summarized above, as regards the secular use of the word Justification, and the Scriptural use of it in the doctrine of salvation, is enough to negative these explanations. They are curious and memorable examples of misinterpretation of terms, that most fruitful source of further, wider, and deeper error. . . .

Faith, in actual common use, tends to mean a *practical* confidence. Rarely, if ever, do we use it of a mere opinion, however distinct, lying passive in the mind. To have faith in a commander does not mean merely to entertain a conviction, a belief, however positive, that he is skillful and competent. We may entertain such a belief about the commander of the enemy—with very unpleasant impressions on our minds in consequence. We may be *confident* that he is a great general in a sense the very opposite to a personal *confidence in him*. No, to have faith in a commander implies a view of him in which we either actually do, or are quite ready to, trust ourselves and our cause to his command. And just the same is true of faith in a divine Promise, faith in a divine Redeemer. It means a reliance, genuine and practical. It means a putting of ourselves and our needs, in personal reliance, into His hands.

Here, in passing, we observe that Faith, accordingly, always implies an element, more or less, of the dark, of the unknown. Where everything is, so to speak, *visible* to the heart and mind there scarcely can be Faith. I am on a dangerous piece of water, in a boat, with a skilled and experienced boatman. I cross it, not without tremor perhaps, but with faith. Here faith is exercised on a trustworthy and known object, the boatman. But it is exercised regarding what are more or less, to me, uncertain circumstances, the amount of peril, and the way to handle the boat in it. Were there no uncertain circumstances, my opinion of the boatman would not be faith, but mere opinion; estimate, not reliance.

"The virtue of Faith lies in the virtue of its Object." That Object, in this matter of Justification, so the Scriptures assure us abundantly and with the utmost clearness, is our Lord Jesus Christ Himself, who died for us and rose again.

One momentous issue from this reflection is as follows: We are here warned off from the temptation to erect Faith into a Savior, to rest our

reliance upon our Faith, if I may put it so. That is a real temptation to many. Hearing, and fully thinking, that to be justified we must have Faith, they, we, are soon occupied with an anxious analysis of our Faith. Do I trust enough? Is my reliance satisfactory in kind and quantity? But if saving Faith is, in its essence, simply a reliant attitude, then the question of its effect and virtue is at once shifted to the question of the adequacy of its Object. The man then is drawn to ask, not, Do I rely enough? but, Is Jesus Christ great enough, and gracious enough, for me to rely upon? The introspective microscope is laid down. The soul's open eyes turn upward to the face of our Lord Jesus Christ; and Faith forgets itself in its own proper action. In other words, the man relies instinctively upon an Object seen to be so magnificently, so supremely, able to sustain him. His feet are on the Rock, and he knows it, not by feeling for his feet, but by feeling the Rock.

Here let us note that Faith, thus seen to be reliance, is obviously a thing as different as possible from merit. No one in common life thinks of a well-placed reliance as meritorious. It is right, but not righteous. It does not make a man deserving of rescue when, being in imminent danger, he implicitly accepts the guidance of his rescuer. And the man who, discovering himself, in the old-fashioned way (the way as old as David before Nathan, Isaiah in the vision, the publican in the temple, the jailor at Philippi, Augustine at Milan), to be a guilty sinner, whose "mouth is shut" before God, relies upon Christ as his all for pardon and peace, certainly does not merit anything for closing with his own salvation. He deserves nothing by the act of accepting all.

"God," says Richard Hooker, in that great "Discourse" of his on Justification, "doth justify the believing man, yet not for the worthiness of his belief, but for the worthiness of Him which is believed." So it is not our attitude which we rely on. Our attitude is just our reliance. And reliance means the going out upon Another for repose.

Once for all let us remember that we may make the falsest use, even under the truest definitions, of both ideas, Justification and Faith. We may think of either of them as the object of our hope, the ultimate cause of our salvation. So thought of, they are phantoms, nay, they are idols. Seen truly, they are but expressions for Jesus Christ, our Lord, as He is given and taken. Justification is no Savior, nor is Faith. Justification by Faith—what is it? It is the acceptance of the guilty by reason of a Trusted Christ.

If a wish could be entertained, we should like to see from the same or from some equally able pen articles on Original Sin, Free Will, the Means of Grace, and the Origin of Faith.

THE POLITICAL THEORIES OF MARTIN LUTHER. By *Luther Hess Waring*, Ph. D. G. P. Putnam's Sons. New York and London. 1910. 293 pages.

"Luther in politics? Impossible!"—we hear a chorus of dissent. The dissent is quite proper, if we place "politics" in quotation marks. The conventional politician of our day and the Saxon Reformer are, indeed, nonfusible substances. But Luther was in politics, in the noblest sense of the term, and in a manner that makes his conduct a wholesome study and an approved pattern for churchmen.—When Luther came, Church and State were so closely allied, owing to the prevailing doctrines and power of the Roman Church, and eccle-

siastical interests were so frequently grafted upon civil issues, while political aims were carried into effect by the aid of religion,—that when Luther raised his protest against the spiritual tyranny of the Roman hierarchy, this purely spiritual act at once raised a host of political questions. Luther's testimony was aimed at spiritual wickedness in high places, but this spiritual wickedness had become embodied in very substantial and material interests. It was like driving out a devil from one obsessed: the demon sought to tear the body which he had inhabited. And the question was how to save the body while getting rid of the demon. The Reformation was not a secular, but a spiritual movement; but it originated under circumstances which caused it to affect the secular interests of men. Moreover, the evangelical doctrine soon came to be wrested to carnal ends by revolutionary and licentious elements. The Peasants' War is, indeed, no part of the Lutheran Reformation, but it is a fact that the seditious peasants themselves sought to connect their wild uproar with the spiritual warfare of Luther. This, too, necessitated the discussion and settlement of quite a number of political questions. Again, the "new faith" had to enter into an extended struggle with the civil powers to gain recognition. The aim of the struggling party was spiritual, but the struggle itself was a political one, into which questions of state, diplomacy, etc., played at every turn. Lastly, the preaching of the evangelical faith was bound to change the ethical views of men in regard to the relations which rulers must hold to their subjects, and to the interests of those whom they govern, also of subjects to their princes, of the members of a commonwealth to one another, of the rich to the poor, the classes to the masses. Hundreds of letters by men in authority in the state were written to Luther, propounding questions of polity, relating to the commonweal; and the far-sighted, clear-headed Reformer strove to answer them, always bearing in mind that the business of Caesar was not his real business, but that he owed Caesar service while he was called to the service of God.

Luther's part in the affairs of state, accordingly, was a natural consequence of his religious activity, yea, it was itself religious activity applied to civil affairs. *What Scripture states* regarding the character of the State, the extent and the limits of its authority, its proper domain and functions,—all this Luther proclaimed as he proclaimed other truths of God's Word. Wherever Scripture had rendered no decision, he suspended his judgment, remanded the case to "the jurists," or appealed to the laws of nations, or to reason and experience. It is, therefore, scarcely in keeping with the actual facts in the case to speak of "political theories" of Luther. Luther was

anything rather than a theorist. Nor does the treatise before us exhibit anything that might deserve the name of "theory." It states Luther's *faith* in these matters, and that faith founded upon the declarations of Holy Writ. The author has been careful, in many places, to show how Luther substantiated his teaching, *e. g.*, regarding state-sovereignty, revolution, etc., from Scripture.

The author is well read in Luther's writings. All the leading dissertations of Luther which one would expect to find mentioned in a book of this kind are cited, and the most important of them many times. We have compared about seventy direct references to such writings as these: "Von weltlicher Obrigkeit, wie weit man ihr Gehorsam schuldig sei;" "An den christlichen Adel deutscher Nation;" "Die zehn Gebote dem Volk zu Wittenberg gepredigt" (particularly the Fourth and the Seventh Commandments); "Der Grosse Katechismus;" "Bedenken, ob man nach Mose oder kaiserlichen Rechten richten oder urteilen solle;" "Kirchen-Postille" (23d Sunday after Trinity); "Schrift an Lazarus Spengler, ob man dem Kaiser widerstehen solle;" "Ratschlag, ob ein Fuerst seine Untertanen mit Krieg schuetzen moege;" "Eine treue Vermahnung, sich zu hueten vor Aufruhr und Empoerung;" "Wider die raeuberischen und moerderischen Rotten der Bauern;" "Von der Gegenwehr;" "Warnung an seine lieben Deutschen;" "An die Ratsherren aller Staende Deutschlands;" "Predigt, dass man die Kinder zur Schule halten soll;" "Grosser Sermon vom Wucher;" "Von Kaufhandlung und Wucher;" "Trauebuechlein;" "Ob Kriegsleute in einem seligen Stande sein koennen;" "Von der Freiheit eines Christenmenschen," etc. Also many letters of Luther are introduced as evidence, likewise official opinions which he formulated together with other members of the theological faculty of Wittenberg. These writings have not been exhaustively treated, but their contents have usually been sufficiently indicated. The author has accumulated a great deal of material and set up way-marks for further research that may incite others to still deeper study.—The St. Louis Edition of Luther's Works has furnished the author the majority of his references. In quite a number of instances, however, his references are given at second hand.—The book divides into ten chapters: 1. Historical Introduction; 2. The Germany of Luther's Day; 3. The Nature, Necessity, and Origin of the State; 4. The Sovereignty of the State, Viewed Internally; 5. The Sovereignty of the State, Viewed Externally; 6. The Right of Reform and Revolution; 7. The Objects of the State; 8. The Functions of the State; 9. The Limits of the State; 10. An Estimate of Luther's Place in the History of the Theory of the State.—We note, in passing, that in ch. 9 the author repudiates

Mackinnon, whom Romanists love to quote: "It must not be forgotten that to take a different side from Luther in any cause was, *ipso facto*, to incur denunciation." Over and against this view, the author declares: "It is a grave error to say that Luther believed in liberty of thought and speech only for himself, and not for those who disagreed with him." (p. 247 f.) And the evidence for this claim which he introduces from Luther's writings is especially copious. — The strong and the weak points of the author's treatise may both be seen in his

SUMMARY OF LUTHER'S POLITICAL PRINCIPLES.

I. The origin of the state. The state, as natural and necessary to man, is as truly divine in its origin as the creation of man himself; though the nature or the form of government that may be established is a matter of human determination.

II. The sovereignty of the state. The state possesses exclusive coercive authority. To it, in its sovereignty, belongs all legislative, executive, and judicial jurisdiction in temporal affairs. This jurisdiction extends over every individual within the territory of the state — ecclesiastic and heretic included. Status in the church does not affect or determine status in the state. The state does not hold or wield a sword in the interests of the church.

The national state is the natural unit of civil government. Foreign interference — whether ecclesiastical or civil — is not to be tolerated. Every individual is in duty bound to obedience to civil authority, legally constituted and exercised, unless it be a command to do that which is explicitly prohibited by the Word of God.

A government may be constitutionally reformed or altered. Illegal or unconstitutional government may be overthrown. *Ultra vires* commands or acts have no force or validity. Submission is not a duty, and self-defense is a right of the individual in case of tyranny.

III. The objects of the state. The primary object of the state is to protect the good, punish the wicked, and maintain public peace. Civil government is to be conducted in the interests of the governed — not of any particular person or persons, any class or classes, but on behalf of all the people. Whatever the form of government — as Luther expresses no preference — civil authority is a sacred trust. To every man is to be given equal consideration and opportunity, under similar conditions.

IV. The functions of the state. It is the duty of the state to educate its youth not only in the secular field of learning, but also along moral and religious lines. It should care for its poor, protect its subjects against monopolies, extortion, gambling, and public immorality.

V. The limits of the state. Religious and civil liberty — of conscience, speech, and press — are inalienable rights belonging alike to every individual, subject only to the equal rights of others, the maintenance of public peace and order, and the sovereign power of the state over the external life, where it touches the lives of others.

In all these respects, Luther lives yet to-day, for these principles are the fundamental ones in force under the enlightened governments of the world at the beginning of the twentieth century. Nor have we yet fully realized his ideals. Perhaps we never shall. Leopold von Ranke regarded the Reformation as a great political force working political transformations not yet ended. The best thought and the highest political leadership of the age is calling now, not for more, but better government; not wealth for the favored few, not government in the interests of a certain class or classes, but on behalf of the masses and of

the people as a whole. The government itself, in Luther's view, may be by prince or people, but it must be government *for* the people. To this end it is a trust from above.

In the light of his attitude on all these political questions, we must recognize in Luther not merely a prophet, or a forerunner, but the founder of the modern theory of the state; not that he secularized it, but he declared it to be absolutely separate and distinct from the church and the sole possessor of coercive authority and sovereign power; and with this theory of the state, he declares the inalienable liberty of the mind of man, of the human soul, of the individual conscience. "The dearest goods of our estate," says Dr. Hedge, "civil independence, spiritual emancipation, individual scope, the large room, the unbound thought, the free pen, whatever is most characteristic of this New England of our inheritance — we owe to the Saxon reformer. . . . Modern civilization, liberty, science, social progress, attest the world-wide scope of the Protestant reform, whose principles are independent thought, freedom from ecclesiastical thrall, defiance of consecrated wrong."

Luther was a German, but he is claimed to-day by all lands and all civilizations as an epoch-maker, as a beacon light of history, for he is the founder of modern liberty; his "service to mankind was nothing less than the successful declaration of individual freedom of conscience from the dictates of any human authority."

"It is not incorrect to say that Luther has been the restorer of liberty in modern times," says a Roman Catholic historian. "If he denied it in theory, he established it in practice. If he did not create, he at least courageously affixed his signature to that great revolution which rendered the right of examination lawful in Europe. And if we exercise in all its plenitude at this day this first and highest privilege of human intelligence, it is to him we are mostly indebted for it; nor can we think, speak, or write, without being made conscious at every step of the immense benefit of this intellectual enfranchisement. To whom do I owe the power of publishing what I am even now inditing, except to the liberator of modern thought?" (Michelet. — *Ed.*)

The Reformed historian D'Aubigné declares: "Luther was the first to proclaim the great principles of humanity and religious liberty. He was far beyond his own age, and even beyond many of the reformers, in toleration."

The American historian Bancroft asserts: "Luther repelled the use of violence in religion; he protested against propagating reforms by persecution, and with a wise moderation he maintained the sublime doctrine of freedom of conscience."

The secretary to the Catholic Union of Great Britain, the Roman Catholic historian Lilly, assures us that it is not only in the distinctly religious domain that Luther's teaching has been so influential and so far-reaching. He declares that the French Revolutionists were debtors to Luther for that doctrine of the sovereignty of the individual which is the very foundation of Rousseau's *Contrat Social*, and of *The Declaration of the Rights of Man and the Citizen*, formulated by Rousseau's disciples. (Cave canem! — *Ed.*)

The priceless blessings of liberty and the rights of conscience recognized, enjoyed, and guaranteed in our own great republic, and working like leaven among all peoples who do not enjoy them, are, directly and indirectly, the result of the truths and principles so clearly and so forcibly proclaimed by Martin Luther nearly four hundred years ago.

We have found this volume most stimulating, and are confident that no one will regret spending a few nights over its interesting contents.

AUGUSTANA-SYNODENS REFERAT. Femtiofoersta arsmoetet. Synodens 50-ars Jubileum hallet i Rock Island, Ill., den 9.—15. juni 1910. Rock Island, Ill. Augustana Book Concerns Boktryckeri. 456 pages.

This bulky report of the Jubilee Convention of the Augustana Synod contains, 1) a record of the transactions of the synod, pp. 9—236; 2) a record of the transactions of the ministerium, pp. 237—243; 3) supplements, pp. 244—305; 4) statistics, pp. 306—456.—The President's report contains a "Retrospect on the History of the Augustana Synod." Extensive reports of the presidents of conferences, chairmen of mission-boards and boards of charity and especially of the synod's book concern are embodied in these minutes. The receipts of the book concern during 1909 amounted to \$155,871.33; its resources at the end of the year are given at \$219,081.48, with liabilities at \$32,155.66, representing a present net worth of \$183,925.82. The average number of copies printed per week of the leading publications of synod were as follows: *Augustana* (the synodical organ), 15,221; *Barnens Tidning* (the child's paper), 40,458; *Olive Leaf*, 20,216; *Ungdomsvaennen* (Youth's Friend), 7250; *Young Lutheran's Companion* (published at a loss of \$903.53), 4417; *S. S. Textblad*, 6225; *Solstralen*, 6875; *Solglimten*, 7750. Synod's press issued 22 new publications, in a total of 127,800 copies, and 25 reprints, in a total of 72,325 copies. The grand total of all books, smaller writings, and tracts issued by the book concern was 2,195,164. The interesting constitution of the book concern is appended to this report.—The "Association of English Churches," on petition, was granted representation in the Synodical Council, an English abstract of the transactions of Synod and its conferences was ordered, and an English secretary elected.—The Augustana Synod is divided into 8 conferences; the conferences are subdivided into districts, 72 in number, with 3 mission districts additional.—At the close of 1909 the synod numbered 611 ministers, 1124 congregations, 996 churches, 494 parsonages, 166,983 communicants, 258,409 members; its property was valued at \$8,779,764, with an indebtedness of \$1,186,778. There were reported 11,672 baptisms, 8313 confirmations, 1800 deaths of adults. 426 congregations conducted parochial schools with 559 teachers and 18,463 pupils.

THE GENESIS OF THE "NEW MEASURE" MOVEMENT IN THE LUTHERAN CHURCH IN THIS COUNTRY. By *Prof. David H. Bauslin*, D. D.

This reprint from the *Lutheran Quarterly*, July, 1910, is an intensely interesting study of one of the saddest epochs in the history

of the American Lutheran Church. The "new measure" movement coincides with the formation of the General Synod, and was fostered by leaders of the General Synod. This does not mean that the General Synod originated the movement, but it does mean that the General Synod, to a large extent, lacked the Lutheran consciousness and clear-sightedness necessary to detect the gross aberration from Lutheran teaching and practice which the movement represented, and to repel it with a hearty Lutheran disgust. It means that the General Synod subjected the American Lutheran Church to the humiliation of being publicly reprimanded for silliness by men outside of her pale. — The "new measure" movement is, in our opinion, responsible for most of the misfortunes which have betided the General Synod during the ninety years of its existence. It is responsible for the disintegration which began in this body in the sixties. It is responsible for the General Synod's reputation for unsoundness, laxity, indifference, and outspoken hostility to genuine Lutheranism. It is responsible for the comparatively slow growth, externally and internally, of the General Synod. Under normal conditions and with proper guidance the entire American field should be occupied to-day by one synod, and that synod the General Synod. There should have been no need of a General Council, nor of the later Western synods. The history of the Lutheran Church, humanly speaking, would read altogether differently from what it does, had the older synods preserved their Lutheran heritage uncorrupted. — Dr. Bauslin's brochure is distinguished in a high degree for candor. He is chronicling the shame of his synod, but he is brave and honest enough to do so without a whimper or maudlin apology. Such statements are bound to do good and win respect for the General Synod. Would that similar spokesmen had arisen half a century ago! As it is, it will take a long time for earnest men in the General Synod to live down the reputation of their forbears and to overcome un-Lutheran tendencies still strong in that body. All lovers of the Lutheran faith can only wish every such effort a hearty Godspeed. — A word in conclusion: The censure applied to the General Synod by the Missouri Synod has often been decried as bigoted and insincere, emanating from conceit and dictated by exclusivism. In a world in which bias is a universal fault even honest criticism is seldom taken in good part. But with a treatise like Dr. Bauslin's before them it should not be impossible, we imagine, for General Synod men to conceive the utter loathing with which Lutherans, who were privileged by God's grace to hold the old faith of our Church in pure form, had to view practices which were rampant in the General Synod, and how shocking certain statements of doc-

trine or church polity made by the General Synod must have appeared to these men. Let these men yet be given credit for endeavoring to be a salt in an age of corruptness in doctrine and practice! If conditions in the General Synod are, in the opinion of some of its present leaders, not properly estimated to-day by Missourians, it can only be because the evidence furnished is not convincing. But such acknowledgments of past error, coupled with the evident desire to avoid the same in the future, is the very best kind of evidence that there are men in the General Synod who discern the right and mean to advocate it. May their tribe increase and conquer! But the road to victory is not by a return "to historical methods of the seventeenth century pietists" (p. 32), but to the Lutheran Confessions in their final form, of 1580.

THE AUGUSTANA SYNOD. A Brief Review of its History, 1860—1910. Rock Island, Ill. Augustana Book Concern. 267 pages.

This is the English companion to the Swedish "Minneskrift," noticed in our last issue. Its contents are parallel to those of the Swedish publication. In this publication, too, the various chapters have been treated by different writers. Dr. Johnston has been charged with the editing of the whole. The book is abundantly illustrated. We have noticed elsewhere Prof. Blomgren's jubilee compliments to our Synod in the chapter on "The Union of the Augustana Synod with the General Council." Merely as a matter of record we transfer his remarks to these pages: "We escaped the bitter experience of our Norwegian brethren, who affiliated with the German Missouri Synod, and found themselves entangled soon, not only in the Predestination Error, but also in the heartless dogmatic orthodoxism and objectivism of that Synod, and in the self-satisfied exclusivism of that body," (italics by the author!) "which, to most of our Norwegian brethren at last became unbearable, and compelled them to withdraw and form an organization of their own." (p. 226.)

ZUR SPRACHE UND GESCHICHTE DES KLEINEN KATECHISMUS.
Von Johannes Gillhoff. Leipzig. 1909. Price, M. 1.60.

If any of our teachers or pastors have forty to fifty cents to invest in a brochure that is full of instruction in every paragraph and at the same time affords most delightful reading matter—here is the book. The grammar of Luther's Enchiridion, its etymological forms, its syntactical construction, its general makeup as a literary composition, in a word, its external form,—surely, this seems the

driest subject imaginable. We remember having read books on this subject that were excessively learned and — soporific. This brochure of 116 pages is learned too, very much so, but its author lays before us his keen and searching observations in such a lively, breezy, even humorous vein, that *taedium* is impossible during its perusal. He does not discuss the doctrinal contents but, as stated, merely the form of Luther's Small Catechism. But every one who has pursued studies of this kind knows that it is impossible to discuss the form of a composition without shedding some light on its thought and meaning. The author is an unqualified admirer of Luther's style. And what he says about Luther's nervous style deserves to be heeded in our day. The Second Part of this brochure is an inquiry into the original prints of the Enchiridion and the preservation of the original text during nearly four hundred years. The finds of Moenkeberg, Th. Harnack, Buchwald, and Albrecht are described in this part. In an appendix the author presents the "augmented and emendated" Wittenberg edition of 1529.

PRAEPARATION ZU DEN KLEINEN PROPHETEN mit den noetigen, die Uebersetzung und das Verstaendnis des Textes erleichternden Anmerkungen. I. Die Propheten Hosea, Joel, Amos, Obadja, Jona. Herausgegeben von Karl Zimmer. Halle, 1895.

This is a student's aid for the study of the Old Testament writings indicated. The body of the pamphlet is taken up by the vocabulary, chapter for chapter, and verse for verse. Grammatical explanations are given in the footnotes.

ROME VS. AMERICA. A Note of Warning to All Loyal American Citizens Respecting the Danger Which Threatens our Free Institutions from the Anti-American Principles of the Roman Catholic Church. By D. A. Sommer. 7th Thousand. Published by the Octographic Review, Indianapolis, Ind. 1910.

This tract of 42 closely printed pages contains "Open Letters to Cardinal Gibbons on Roman Catholicism and American Liberty." It was "formerly published under the title, 'Letters to Roosevelt on Romanism,' but has been changed somewhat so as to be more permanent in form. It has been doubled in size, with the same kind of facts which characterized the other booklet." The following subjects are presented in this tract: 1. Rome is opposed to the freedom of

speech and of the press; 2. ditto of conscience and worship; 3. ditto to our non-sectarian school-system; 4. ditto to the separation of Church and State; 5. Rome is influencing our politicians; 6. Rome will do anything to accomplish her purpose; 7. The reasons loyal Americans should not vote for a Roman Catholic; 8. Fairbanks, Roosevelt, and the Pope; 9. Startling facts concerning Roman Catholicism.—Roman authorities are cited throughout. The style is clear and the argument effective.—Our readers will readily recognize an unpleasant incident, which still awaits honorable adjustment, in the following citation:

If Mr. Roosevelt is a man of knowledge and wisdom and walks according to them, there are some things in his conduct which I do not understand. A little over a year ago, he came out boldly and said those people are "narrow bigots" who refuse to vote for a man because he is a Roman Catholic. Had he learned from history what he should have learned, he would have known, as we have seen in these letters, that the Roman Catholic Church is opposed to the freedom of speech and the press, a non-sectarian school system, a separation of State and Church, and that every Catholic bishop takes an oath to support the pope in his claims, and that every Catholic must obey this bishop. He refused to learn from history what we say concerning the Romish Church. Now, by his own experience at the Vatican, he sees that the pope is opposed to religious toleration. Instead of plainly announcing to the world what his experience and judgment certainly tell him is the truth, he cables to America that the matter is a personal one between him and the pope, and that there should be no discussion of the matter. We may suppose that he said this in order to try to hold his popularity with the Catholic people. If Mr. Roosevelt has not learned from history and his own experience that the Roman Catholic Church is anti-American, then he is an unsafe man as a leader of a great people; and if he has learned that this church is anti-American, he should try to repair the mischief he has done, and should not try to hide his convictions, but should love his country enough to make them known and try to save this land from the hand of the religious despot; and he, furthermore, should apologize to those liberty-loving Americans whom he branded as "narrow bigots" because they will not vote for a servant of the anti-American head of an anti-American church.

The author winds up his argument in ch. 8 with the following words:

I do not think for a moment, Mr. Gibbons, that the intelligent people of America will forsake Protestantism for Catholicism while our means of education are untrammelled. The status of morality in the latter is too great a hindering cause. The only way you can convert America to your principles is through a censorship of the press and the corruptions of the politicians. That you are making great progress in suppressing facts which are detrimental to your church, and that you are corrupting politicians, all well-informed people know. While it is true that you do not probably hold one-third of the Catholics who come to our shores, still you hold enough to form a political machine which practically controls the politicians of our land. Those who will not cater to your wishes you turn down, and those who will help your church contrary to American principles you will exalt by your votes. These are the reasons I shall never knowingly vote for a Roman Catholic for president, or any other

office of importance in our government, and these are the reasons I shall teach my children to do the same thing after me.

Yours for American liberties, etc.

The price of this tract (20 cts., 3 for 50 cts.) should be reduced.

HOMILETISCHES REALLEXIKON NEBST INDEX RERUM. Von
E. Eckhardt. H. Heft 15. Blair, Nebr. 1910.

This issue carries forward the cataloguing of sermonic material in the leading publications of the Synodical Conference, and the indexing of their contents, in general, from "Hades" to "Inspiration." Besides the terminal articles aforementioned it contains such titles as "Hausgottesdienst," "Heiligung," "Heuchelei," "Himmelfahrt," "Hoffnung," "Hohepriester," "Hoelle," a very rich collection on "Homiletik," and "Indifferentismus."

THE GRAND ARMY. Reprint of a Statement Printed in the
Parish Paper of Bethlehem Congregation, St. Louis, Mo.
June, 1910. *H. B. Hemmeter*, Pastor.

The Grand Army has had to be rebuked on previous occasions, and the rebuke was administered in a more extensive and elaborate form than in the present leaflet. But the present reply to its false claim is sufficient, and moreover, attacks the G. A. R. in a vital spot, its un-American mingling of Church and State. The leaflet is a terse and original production. Free upon request.

PROHIBITION VERSUS AMERICAN CITIZENSHIP, STATE, ECONOMY, MORALITY, AND RELIGION. By *W. Hallerberg*,
Pastor. St. Louis, Mo. 1910.

The chapter divisions of this timely and ably written tract are indicated in the title. In the opening chapter on "The Prohibition Policy" the author reveals a sound motive for writing his tract, when he says:

Again, others will studiously avoid making the argument against Prohibition, because of the danger of creating the false impression that they had identified themselves with the liquor business and all the ills and vices that frequently attach themselves thereto. But these good people forget that when they hold a right position they have a duty to perform, a duty involving at times fundamental principles, in the present case the maintenance of personal rights, the preservation of liberty (both civil and religious), and the welfare of the State and Church; and so they must not refuse to perform their duty, even though a false impression be created with those who judge before they read, or will not listen to a fair argument.

The concluding chapter, "Prohibition versus Religion," is a lucid presentation of the chief element of danger in the Prohibition Movement.

LOGENRELIGION. Ein Vortrag, gehalten vor den ev.-luth. Gemeinden in St. Joseph, Mo., und auf deren Wunsch dem Druck uebergeben von *F. A. Mehl*. Price, 5 cts.

The congregation which ordered this excellent address on the false deity worshiped in the lodges and the false salvation propounded by them has honored itself as much as the author. An unusual amount of crushing evidence on the two charges indicated has been gathered on 32 pages. Besides the antichristian tenets of Masonry we find reviewed in this pamphlet those of the Odd-Fellows, Red-Men, Ancient Order of United Workmen, Knights of Pythias, United Order of Foresters, Elks, Eagles, Modern Woodmen of America. The tract offers *multum in parvo*. Our only regret is that its usefulness is limited to German readers.

PRAYERS. Submitted by *Martin S. Sommer*, Pastor of Grace Ev. Lutheran Church, St. Louis, Mo. Third Edition, Revised. Published by Rudolph Volkening, St. Louis, Mo. Price: Blue cloth, 25 cts.; gilt edge, 50 cts., plus 3 cts. postage.

This booklet is an old favorite in our circles. We are not surprised to see that a third edition was called for. It is one of the best mementos to put into the hands of the newly-confirmed.

LUTHERAN SUNDAY SCHOOL LEAFLET. Published weekly by Lutheran S. S. Leaflet Co., Sheboygan, Wis. *Rev. W. M. Czamanske*, Editor. *Rev. Ernst Ross* and *Rev. H. C. Steinhoff*, Assistant Editors. Official S. S. Paper of Northwestern English Conference.

The system adopted for these leaflets is that of the concentric lesson. The three grades of the average Sunday School, the Primary, the Junior, and the Senior, are taken through the same lesson, the material being expanded at each advance. The Catechism is used as the base of all instruction, but Bible History furnishes the greater part of the material for this *Leaflet*. The plan is very good and has been followed with good success elsewhere. The two Lessons submitted to us have been elaborated with great skill. The intellectual plane of the various grades is well kept in view throughout.—*Rev. Czamanske* has also published a second edition of "The Just Shall Live by Faith," a children's service for the festival of the Reformation, which deals with pre-Reformation and Reformation facts.