

# THEOLOGICAL QUARTERLY.

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## A FREE CHURCH IN A FREE COUNTRY.

Address at the Walther Centennial Celebration at the Light Guard Armory  
at Detroit, Mich.<sup>1)</sup>

FELLOW LUTHERANS:—

We are met to celebrate the dawn, a century ago, of a life that has proved eminently useful, chiefly to the American Lutheran Church, but in a larger view to the Church of Christ in all lands. Walther's uncompromising loyalty to the Holy Scriptures, which he accepted as verbally inspired; his clear and thoroughgoing distinction between man's estate by nature and by grace, under the Law and under the Gospel, through faith and through works; his powerful presentation of that article of the Christian religion with which the Church either stands or falls, the justification of a sinner before the tribunal of divine justice by grace through faith; his equally strong emphasis on the necessary sequel to justification, the sanctification of the justified sinner by daily repentance and renewal, and by holiness of life and conduct; his fearless application of the Word of God to the lives of Christians in all sorts of callings, avocations, and pursuits,—all these things surely merit the approbation of the entire Church.

There is, however, one feature that rises mountainlike out of the level plain of Walther's great life-work, and at the same time is so unique that I believe it deserves special consideration during these commemorative exercises. To this feature I shall, with your permission, limit my remarks.

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1) Published by request of Pastoral Conference of Detroit.

## BOOK REVIEW.

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

1. *DR. CONRAD DIETERICH'S INSTITUTIONES CATECHETICAE*, das ist, gruendliche Auslegung des Katechismus Dr. Martin Luthers in Frage und Antwort und mit Anmerkungen versehen. Aus dem Lateinischen uebersetzt von *Dr. F. W. A. Notz*. Second revised and enlarged edition. 526 pages. \$2.00.

Dieterich's *Catechetical Institutes* was first given to the Lutheran Church in the German language thirty-six years ago. But the Latin original had been a trusted and oft-employed source of information to our catechists and preachers of catechetical sermons two generations ago. A pastor's library did not seem complete without this book. For practical, not for doctrinal reasons (see THEOL. QUART., vol. X, p. 129 ff.), the Missouri Synod has substituted a simpler catechism for Dieterich's, which was formerly used exclusively throughout the Synod. This change has, no doubt, reduced the use of the *Institutes* by our pastors and teachers. Moreover, Mezger's *Entwurfe* have supplied the wants of the Missouri catechist in a more direct and practical way. We do not consider it likely that the *Institutes* will recover the ground that has been lost because of the events noted before. Still we would speak a word of earnest commendation for the *Institutes*. Their depth and breadth of treatment, their calm, firm, and withal cheering presentation of the catechetical material, and their wealth of references to the literature of the Church *pro* and *con* of any controverted subject up to the age of Dieterich († March 22, 1639) is such that a painstaking, digestive study of this book will prepare a Lutheran catechist for life on any topic of the catechism of the Lutheran Church. The *Institutes* require study, severe study. They do not make catechising easy by offering ready outlines, but they stock the mind of the catechist with sound knowledge, and render him resourceful, independent and self-reliant. The task of mastering the *Institutes* has been amply repaid to hundreds of our brethren who have undertaken it. It has increased their theological solidity and compactness, and rendered their work in other pastoral pursuits easier.

2. A doctrinal paper showing "*That the Bible is God's Word, and being such, should be diligently used;*" read before the Oregon and Washington District of the Missouri Synod by *Rev. J. A. Rimbach*. 35 pages. 12 cts.

3. A doctrinal paper on "Interest in the Church," read before the Nebraska District of the Missouri Synod by *Rev. H. Schabacker*. 35 pages. 15 cts.

4. *PROCEEDINGS OF THE TWELFTH CONVENTION* of the Evangelical Lutheran Synod of Missouri and other States. A. D. 1911. 80 pages. 15 cts.

This is the Report of the last convention of the English Missouri Synod, and contains a doctrinal paper by Rev. M. Sommer on the Unity of the Christian Church (also published separately in pamphlet form, for 10 cts.) and a full account of the union of this Synod with the German Missouri Synod which was effected at this convention. Thus on a notable occasion in the history of our Church the truth set forth by the essayist of our English brethren at their last convention was given a happy emphasis by the brethren's action.

5. *VERHANDLUNGEN* der Deutschen Ev.-Luth. Synode von Missouri, Ohio u. a. St., versammelt als *Dreizehnte Delegatensynode* 1911. 212 pages. 45 cts.

This volume gives evidence of the strenuous days from May 10 to 20, when 631 delegates dispatched the ordinary and extraordinary business which accumulates within the Missouri Synod in the space of three years.

6. *AMERIKANISCHER KALENDER* fuer deutsche Lutheraner auf das Jahr 1912. 96 pages. 10 cts.

Appears for the first time in the handy size of its English companion. The names of the pastors and teachers of the former English Synod are merged in the German list of addresses, and in the geographical list the synodical affiliation of ministers is indicated.

7. *LUTHERAN ANNUAL* 1912. 96 pages. 10 cts.

The English Almanac of the Missouri Synod has come to stay, and with this issue, its third, has increased its reading matter to the size of the German almanac. In the Calendar part the columns for receipts and disbursements have been displaced by the customary astronomical tables, probably because the owner will derive more satisfaction from these. The remainder of the contents is a duplicate of those of the German almanac.

8. *KONJUGATIONSTABELLEN*. Von *August Crull*. 8 pages. 3 cts. Special prices in quantities.

These tables, reprinted from the author's *Lehrbuch der deutschen Sprache*, contain the three main auxiliary verbs and one paradigm

each for the strong and the weak conjugation of German verbs. Their usefulness for teachers of German is manifest.

9. *JUSTIFICATION*. An Essay read before Augustana E. L. Conference and published by its order. Second edition. 60 pages. 10 cts.

This is a mere reprint of a publication that appeared fifteen years ago. It would have been revised in places as regards orthography and style, had the author known that a second edition was being prepared.

10. *MEMORIAL SKETCH* of Dr. C. F. W. Walther. For the Children of our Schools. 16 pages. 5 cts.

This excellent rendition of Wegener's German pamphlet has done good service during our late centennial celebration of the birth of Dr. Walther.

11. *OUR CHURCH*. A Program for the Festival of the Reformation. To be rendered in a Children's Service. 16 pages. 5 cts.

We regret to have to announce this meritorious publication *post festum*. It differs from previous publications of its kind in the catechetical portions. These are not given in the form of ready-made questions and answers, but their place is merely indicated in the program, and a connected historical account is given at the end, which teachers and pupils are to study, and from which each is to prepare his own questions or answers.

12. *DER HEILAND, MEIN ERLOESER*. Weihnachtsliturgie. Katechese fuer den Christabend. Dargeboten von W. C. Rein. 15 pages. 5 cts.

13. *CONCORDIA SUNDAY-SCHOOL CLASS BOOK*. 6 cts.

Contains space for 24 pupils for one, or for 12 pupils for two years.

14. *CONCORDIA PUBLISHING HOUSE: KATALOG 1911—1912*. 408 pages. Gratis on application.

This bulky book-list evidences the healthy growth of our synodical book concern. It has grown since last year by 24 pages. The additions are largely in the department of foreign publication. — In the list of home publications we notice, with regret, that Walther's edition of Baier's Compend has disappeared. This work deserves republication in an up-to-date edition as regards the antitheses.

15. *CONCORDIA BIBLE CLASS. — CONCORDIA-BIBEL-KLASSE.* Vol. I, No. 1, January, 1912. 18 pages. Published monthly. Each 40 cts. per annum.

This publication represents the culmination of the system of Sunday-school lessons issued by our Concordia Press since a year ago. The system leads up to the direct and immediate study of the Bible. In the last grade of this system the Bible itself becomes the textbook, and the lesson help, more than at any previous stage, recedes to the background to assume the function of an experienced guide in a wonderful landscape, or art gallery, or machine shop, who whispers his directions into your ear, telling you where to look and what to observe, but allowing the panorama before you to silently work its effect upon the mind. This feature is strongly and deservedly emphasized by the author of *Concordia Bible Class*, Prof. Mezger, who insists that each section in this monthly should be read by the pupil in his own Bible, and that the Lesson should be studied only after this duty has been conscientiously performed. The character of the material offered in these Lessons is such as not to draw attention away from the Bible itself, but to actually open up to view the striking contents of the Word, thus aiding in the fulfillment of the ancient prayer of ardent Bible-students: "Open Thou mine eyes, that I may behold wondrous things out of Thy Law!" A double device has been adopted for achieving this effect: first, the Bible text which forms the lesson is printed in italics, with brief paraphrastic remarks intercalated in ordinary type, after the fashion of the *Weimar Bibel*; secondly, illuminating notes, containing geographical, historical, archaeological, but chiefly doctrinal explanations, and occasionally illustrations, are given at the foot of the page. Both the paraphrases and the annotations are clear, simple, and pointed, and their scope is entirely practical. The German original has been very acceptably reproduced in the English translation. It is a modest and unpretentious publication that is here offered, but it possesses high merit, and the valuable service which it is qualified to render to our young and old Bible students—may their tribe increase!—can easily be made permanent by having the monthly numbers of *Bible Class* bound whenever a book of the Bible has been completed. For the present the Gospel according to St. Matthew will be treated.—*Bible Class* breaks away from the concentric system which prevails in the inferior departments. The Editorial Committee explains the reasons for this change in the Introductory Remarks. They are quite satisfactory. Highly as we, too, value the sequence of the times and seasons of the ecclesiastical year and of the pericopal system, we value a full, comprehensive,

and connected study of the Bible more, and we consider the sacrifice of the concentric idea really paltry in comparison with the greater results which may justly be expected from this mode of studying the Bible. After all, what are all lessons and helps and aids but efforts to introduce the Bible to the pupil? They lead, logically, pedagogically, theologically, to just such an effort as *Bible Class* represents. It is a glorious termination for any system if it takes its pupils directly to the Bible as its goal.

**FOLLOW JESUS.** By *William Dallmann*. Milwaukee: Northwestern Publishing House. 1911. 297 pages. \$1.00. Also to be had at Concordia Publishing House, St. Louis, Mo.

**THE CONTAGION OF CHARACTER.** Studies in Culture and Success. By *Newell Dwight Hillis*. Fleming H. Revell Co. 332 pages. \$1.20 net.

By the collocation of these two books, which happened to be sent us at the same time, there is no *ἐτεροζυγείν* indicated. They are merely a study in contrasts.

Rev. Dallmann's book is a Christian treatise on Christian ethics, written by a Christian for Christians. The non-Christian will have no use for this book, except as a literary product of no small merit. To the non-Christian, to the *ἄνθρωπος ψυχικός*, its spirited chapters, and terse paragraphs, and crisp sentences will be a vast conundrum; for he does not understand either the why or the wherefore of the appeals with which this book is ringing on every page. Yea, were he to imagine this book written for him, it would prove poison to him. But this book is manna for the *ἄνθρωπος πνευματικός*.—On the solid basis of that work which divine grace has accomplished in the sinner in the hour of his conversion, the author raises an abode of holiness, the dwelling-place during his earthly sojourn of the child of God. It is the mansion of the just man still imperfect. Its chambers are resplendent with the chaste beauty of the holy Christ; it is His voice that is heard everywhere in this house: "If ye love me, keep my commandments." No one can read this book without being impressed with the perception what a real, what an earnest thing Christianity is. Christianity has its contemplative side. The Christian is a searcher in the volume of the Book. He seeks to fill his mind with the facts of revelation. He meditates on the Law day and night. He digests what apostles and prophets have uttered. He revolves in his mind, weighs and ponders what is said concerning

the Son of God, and what the Son of God has spoken. In a word, the Christian wants to know, and know still better what he has known at first. But his pensive reveries are only one phase of his state of grace. The Christian also speaks, and witnesses, of the things which he knows. He maintains his ground against gainsayers. Believing, he cannot but speak and publish his God-wrought convictions. That is another phase of his state of grace. But the test of all his meditations and declarations, the indispensable complement of all his professions, is in his practice. "If ye know these things, happy are ye if ye do them;" "Be ye doers of the Word, and not hearers only,"—on this ultimate consequence of consistent Christian faith Rev. Dallmann's book insists with fervent zeal. It is a Pentecostal treatise on the foundation of the Easter evangel. — We have heard of the "propaganda of the deed." Skillful dialectics employed for the defense of the Christian religion are good as far as they go. Nor does the Christian apologist disdain all use of the power of oratory. He may speak with the tongue of men and angels. But he is sounding brass and a tinkling cymbal without that approbation which a truly Christlike conduct must and will wring from an unwilling world. The finest system of Christian apologetics, the most effective form which Christian missionary effort can assume, is Christian living and Christian dying. "Strengthened with all might, according to His glorious power," the Christian approaches his daily tasks in the Master's service, and convicts, or convinces his observers that it is good to be what he has become through Him who loved him and gave Himself for him. — We heartily commend Rev. Dallmann's book. We think that it is the best that he has written.

We have grouped our Milwaukee brother with the well-known New York divine. His book, too, treats of character. It is most ably written, of high literary excellency, abounding in apt illustrations which lead to ingenious applications. The entire book is pitched in a highly optimistic key, though it discusses the follies and the vices of the men of our day. There are glimpses in this book of the Christ, but they are not frequent nor distinct. It is a dim and distant Christ whose presence is vaguely felt in the author's brief sketches. Christ is not the prominent, conspicuous, ever present reality in the lives of the saints that the Epistles represent Him as being. Moreover, the full extent of human depravity, the universality and totality of connate corruption in man, is not recognized in these talks on virtuous living. They are sparkling with wit, full of dazzling contrasts, buoyant with hope, but one does not receive the impression that its lessons are inculcated on account of Christ, that the wise counsels which they offer are offered through Christ, with

Christ, for Christ. They will train a cultured rationalist rather than an obedient disciple of Jesus. The Christian will accept nearly all these lessons, but practice them for more exalted reasons.

DOGMIKUM VON A. Hoenecke. 10. Lieferung. Northwestern Publishing House, Milwaukee, Wis. 80 pages. 40 cts.

Dr. Hoenecke's *Dogmatik* has now progressed as far as the chapter on Soteriology. The present number completes the treatise on the Call of Grace, Illumination, Regeneration, Conversion, Repentance (incomplete). One third of this number is devoted to Conversion. The author exhibits the views of the older Lutheran dogmaticians on this subject, and adds his critical remarks. Modern Synergistic error in this department of dogmatics is also briefly sketched and refuted.

Johannes Herrmann of Zwickau, Saxony, announces the following publications, which may be ordered from Concordia Publishing House, St. Louis, Mo:—

1. Jul. Schnorr von Carolsfeld, *Das Leben unseres Heilandes*. 23 woodcuts with appropriate Bible texts. 10 cts.

2. Olga Burekhardt, *9 Christmas Postal Cards* with poetry. 20 cts.

3. Marg. Lenk, *Weihnachtsfeier*. 5 cts.—A pretty little tale for children.

4. Valerius Herberger, *Merkblatt fuer Taufpaten* und alle, die einer Taufhandlung beiwohnen oder sonst ihrer heiligen Taufe gedenken. 16 pages. 3 cts.—Valuable for sponsors at baptism.

5. O. Willkomm, *Was will aus dem Kindlein werden?* 32 pages. 10 cts.—An excellent tract for parents blessed with children.

6. O. Willkomm, *Licht von Oben*. Second Edition. 32 pages. 10 cts.—A tract full of wise counsel and strong comfort in the ills and sorrows of this present life.

7. *Der evangelisch-lutherische Hausfreund-Kalender 1912*. 28th year. 109 pages. 15 cts.

This well-known favorite in our circles opens up with a searching meditation on the confessional lukewarmness of Christians. The remainder of the reading matter is of the same high order as in former years.

8. *Dr. Martin Luthers Grosser Katechismus*. With Luther's portrait. 144 pages. 15 cts.

It was a capital thought to edit the Larger Catechism of Luther in this handy and attractive form. An actual literary want has thus been filled in a creditable manner.

9. *Lutherhefte*. Vorboten zum Reformations-Jubilaeum 1917. No. 4: *Luthers Vorrede zum Roemerbrief*; No. 5—6: *Von der Freiheit eines Christenmenschen*; No. 7: *Vom Geheimnis der heiligen Dreieinigkeit*; No. 8: *Von Christi Person*; No. 9: *Vom Heiligen Geist*; No. 20: *Lutherworte ueber Mission*. 5 cts. a copy. Special prices in quantities.

These little tracts of sixteen pages each are reprints of the best things that Luther wrote. Such literature widely scattered would be the very best and effective effort to extend the faith for which Luther strove. The pamphlets will be gladly read by our laymen. The successive issues are consecutively numbered, so as to admit of ten issues being bound into one volume.

10. C. F. W. Walther, *Die Stimme unserer Kirche in der Frage von Kirche und Amt*. Jubilaeums-Ausgabe. 448 pages. \$1.25. Order from Concordia Publishing House, St. Louis, Mo.

This book has had a formative influence on the American Lutheran Church. It was sixty years old last June. At the time of its publication in Germany the Missouri Synod was a mere infant. When this book appeared, Lutheranism was inclined to consider the Missouri Synod the *enfant terrible* in the Lutheran family of the world. This book published, with childlike *naiveté*, things which leading Lutherans of the time treated as family secrets, buried a long time ago never to be resuscitated. It showed that the Lutherans of its day were misrepresenting the faith of the Lutheran Church on such vital and fundamental questions as these: What is the Church? and: Who are the people on this earth that are vested by Christ, primarily and directly, with all spiritual rights and privileges? There were Romanizing tendencies in the Lutheran Church of those days. This book brought about a *denouement* of the leading spirits in the Lutheran Church. The ill-informed Lutheranism of the day was paralleled with the well-informed Lutheranism of Luther, the Book of Concord, and the orthodox teachers of the Lutheran Church down to Hollaz. It was a bitter truth, though Walther administered it lovingly. But it was necessary that just this truth was told at the time. It checked the Lutheran Church in its downward career, sent it back along the old confessional, Scriptural paths, and therewith inaugurated a new advance of confessional Lutheranism, at least in America. We have not the least desire to depreciate one iota the noble labors of American Lutherans who had toiled for the upbuilding of our Church in this country prior to Walther. We own every loyal son of our Church just as much as others who may claim a more direct relationship with them. But it simply was not given them

to speak the old truths in such a clear, courageous, and convincing manner, and at such a critical moment in the history of our Church as it was given to Walther. It was not absolutely necessary that Walther should be the man to speak these truths. Had he not spoken, God could have employed another. As it is, his book became the instrument and the occasion for a mighty and beneficial commotion in the American Lutheran Church. It brought on one of the decisive battles of Lutheranism. American Lutheran history would read entirely different to-day, had this book not appeared.

Walther felt the incongruity of the situation that wrested this book from him. He says in his "Introductory Remarks" to the first edition that it is odd that he should raise his feeble voice from the American backwoods on matters which could be far more ably and exhaustively treated by men who had access to the European libraries, and were in the closest touch with the literary geniuses of the age. Walther blushed to tell highly renowned men of his Church that the defects which they assumed in the teaching of the Lutheran Church regarding the Church and the ministry, were imaginary, fictitious; that the Lutheran Church had spoken her Bible mind on these topics with unequivocal precision and finality, from the day that it had started out to be a church. Walther felt uncomfortable having to prove to Lutherans that, as between them and himself, he was the Lutheran.

It is a spiritual delight now to look down the vista of six decades of intense Lutheran church-life, and observe the purifying, sobering, reconstructive effects which this book, "Kirche und Amt," has had. From an apology, as first intended, it grew into an unanswerable charge. Its immediate purpose was to vindicate a few preachers of the Missouri Synod who had been misrepresented by a few preachers of the Buffalo Synod. Its ultimate achievement was to introduce to the Lutheran Church a dear stranger—her own, real self. It was denounced as a destructive book, and it proved the most constructive publication put forth by an American Lutheran of the nineteenth century. For this book roused the Lutheran congregational consciousness, and opened the eyes of the Lutheran clergy to its true dignity and responsibility. The intelligent cooperation of Lutheran clergymen and laymen in their common cause, and, ulteriorly, the astonishing growth and progress of the American Lutheran Church during the last half of the nineteenth century, begin with this book. And this is no mere coincidence.

This book is sixty years old, its truths are as many hundreds of years old,—or shall we rather say, young? For books like these never grow old. The Church can never grow away from them, and

live. "Kirche und Amt" has a perpetual message. Its republication is not so much a compliment to past greatness as a service to present needs and a promise of successes still to come. All the lovers of our Lutheran Zion welcome this thoughtful souvenir of the Walther-year in our Church, and join in a vote of thanks to Mr. Herrmann for having made this latest, the fifth, edition of "Kirche und Amt" also in its external appearance a worthy commemorative volume.

THE BOOK OF CONCORD; or, The Symbolical Books of the Evangelical Lutheran Church. Translated from the Original Languages, with Analyses and an Exhaustive Index. Edited by *Henry Eyster Jacobs*, D. D., LL. D., S. T. D. Philadelphia: General Council Publication Board. 1911. 758 pages. \$1.50. Also to be had at Concordia Publishing House, St. Louis, Mo.

The "People's Edition" of the Book of Concord is, without question, the sensation of the American Lutheran book-market for 1911. The General Council, with the publication of this book, scores a distinct triumph. It has gladdened the heart of every lover of our English Lutheran Zion. We may say that there never was a time when it was made so easy and so pleasant for the English-speaking members of our Church to be well-informed and conscious Lutherans as since the publication of this astonishingly cheap and yet well-printed and tastefully bound English *Concordia*. The book is not a mere reprint from the two-volume edition of Dr. Jacobs. While this edition is, indeed, followed in the main, and even its plates have been used for the press-work, still the People's *Concordia* contains the Joint Committee's translation of the Augsburg Confession, and in the other confessions the editor has inserted emendations that were suggested to him by critics of his larger work and during his labors through twenty-nine years in the study and class-room.

It might seem natural, in one view, that the General Council, which has for several generations labored in the English field, should be the first to issue an English edition of the confessional writings of our Church. But this does not detract from the merit of the publication. We rejoice all the more because this publication hails from an English body, and because it comes from the General Council. It is an undertaking big with promise. We wish this book a hearty Godspeed, and cordially endorse the following sentiments in the Preface:

Upon the basis of all these Confessions the foundations of the Lutheran Church in America were laid. They were included not only in the Constitutions of many of the earlier congregations, but also in the

first Constitution of the Mother Synod. With the entrance of a period when the importance of this confessional position was not recognized, there came into our history retarding and disorganizing forces that threatened the very existence of our Church as it became anglicized, and that to the present day have greatly divided and confused it.

With a widespread and all but general return towards the confessional position of the Fathers, a period of new life and promise for our Church in America has begun. Upon the hearty acceptance of these Confessions in their historical sense, and their consistent application in the spirit of the Gospel to practice, the General Council, in common with others, offers a basis for the union of the entire Lutheran Church in America. The work in which she has so successfully cooperated in the preparation of a Common Service will not be complete until the agreement possible in such joint work is traced to a more thorough harmony in the faith than had been supposed, and its ultimate expression in agreement as to the terms of confessional statement.

But for the attainment of such end the Confessions must be readily accessible in the common language of the country, and should be found in the studies of all our pastors and in the homes and libraries of all our intelligent people. Even although our Church has never asked its laymen to subscribe to more than the Catechism, yet the importance of their acquaintance with all that, as members of Lutheran synods, they require their pastors to know and teach cannot be questioned.

The popular edition, here offered, fulfills the hope of the editor from the very beginning to have the Confessions published at such price that they may be scattered broadcast throughout all English-speaking lands, where there are confessors of the Lutheran faith—for Canada and Australia, for South Africa and India, for the West Indies and South America, as well as for the United States of America. Such edition will serve an important office in deepening and strengthening the faith of our people in drawing them together in the bonds of a common fellowship, and in enabling them to appreciate all the more highly their heritage. But beyond this, as the preceding edition was warmly welcomed by eminent representatives of other denominations because of much that they found in it encouraging them in their conflicts, so this edition will continue to a much wider circle than the Lutheran Church the testimony which our Fathers gave, and, while in many other religious bodies confessional lines have vanished and confessional obligations weakened, a standard is here raised around which millions in this Western world will rally. The attentive reader, whatever may be his antecedents, will see that the matters here treated are not antiquated or obsolescent, but enter most deeply into the issues of the hour.

AUGUSTANA-SYNODENS REFERAT. Femtioandra arsmoetet hallet i Duluth, Minn., den 14.—20. Juni 1911. Rock Island, Ill. Augustana Book Concerns Tryckeri. 392 pages.

The fifty-second convention of the Augustana Synod was attended by 231 delegates. In the President's Report we find the following: "The second point to which I wish to call the Synod's attention is the question regarding the instruction of our children and youths, and the injury which the state-schools are causing to Christianity by not confining themselves to their own domain. In all reports from conferences the opinion is expressed that the Sunday-school, while accomplishing much good, is nevertheless insufficient for a thorough

Christian training such as our children ought to receive. It is said that the Christian parochial school 'is not popular,' and most parents do not send their children to these schools. . . . It is considered sufficient if the children attend the public school, the Sunday-school, and catechetical instruction prior to confirmation. If our congregations are not to perish, — and that in the near future, — a radical change must soon be effected. Children and young people who do not from the beginning receive a thorough knowledge of Christianity, rarely become church-members, or if they do, it is merely *pro forma* and for a season, and they seldom manifest any interest in the church and spiritual affairs. Matters would not be quite so bad if the state schools, or public, or people's schools, the high-schools, and the universities would stay within the limits which the law has fixed for them, that is, if they would remain neutral in religious matters. But that is not the case. There is a general effort made to instill a certain view of God and the universe, and to build on this view a conception of morals which departs from the Biblical view of God and the universe, and from Christian ethics based on this view. Permit me to submit a portion of a lecture which was held by the Superintendent of the School for Mechanics and Arts (?) of the University of Minnesota on May 16. The speaker said amongst other things: 'There is a difference between sectarian and religious teaching. While the Church has been qualified for teaching dogmas, it has not, by doing this, given nourishment to the child's natural sense of religion. The teachers must change their method, and give them a religious education. By religious education I do not mean an education that is out of harmony with scientific principles. We must always bear in mind that there is a natural law in the spiritual world, and that the law of evolution makes its influence felt in religion just as well as in other things. The scientific standpoint is the only standpoint that we may occupy in regard to religion. The Church cannot furnish this nourishment, if it cannot, through evolution, reach a degree of unity enabling it to forget its dogmatic and particular teachings and promulgate a broad, scientific religion. But this is hardly to be expected. It remains for teachers to become leaders for the social and religious life of society, and to bring about in every child a new experience which will become a rational and scientific religion, permeated by faith, and which will afford us a look into the border-land of actual life where nothing is found that contradicts our own conception of nature's laws.' What do you think of this? This is not an exceptional utterance; for this view of religion is quite common in all state-schools and, as we perceive, is diametrically opposed to the Bible, the God of the Bible, and the Christian understanding.

This state of affairs is fraught with great danger, because most Reformed church-bodies in America shelter these same rationalistic views. And instead of becoming aroused in view of the danger and raising a prompt protest, they rejoice in view of the new state-religion. Here and there within the Lutheran Church men have begun to sound an alarm. And this is proper, for the danger is greater than most men believe. We must not become rationalists, though we have our dwellings and homes in America. And we know for a certainty that we have the civil law for our protection against any attempt to introduce a certain religion in our state-schools. Our own schools are in great danger. They are exposed to the danger of fraternizing more than is good for them with the state-schools and other schools, with men and views that are more or less rationalistic in their conception of religion. But since this, as is claimed, is in the interest of science and for the purpose of promoting universal enlightenment, people do not suspect any danger. If our educational institutions become infected with the prevailing rationalism, sound Lutheranism has no future in America. But I am assured that the Augustana Synod will engage in an honest fight for its faith and confession." (p. 31 f.) This appeal from the President drew a response from the Synod in the form of a resolution which was submitted in English as follows:

The Synod hereby expresses its firm conviction that the educational institutions of the State should confine themselves strictly within the limitations imposed upon them by the State, to the end that they may not in any manner or degree counteract the influence of the Christian home and the Church so far as religious instruction and practice is concerned, and that they may not disseminate doctrines subversive of the Christian religion. And furthermore be it

*Resolved*, That we as a Synod strongly protest against the introduction of dancing and theatrical performances in our public schools; and that a copy of these resolutions be forwarded to the State Superintendents of public instructions of the several states of our nation. (p. 39 f.)

It is good to fight for a non-religious state-school. But we may do this without omitting another duty, *viz.*, fighting for a religious church-school. — Augustana College at Rock Island, Ill., reported the dedication of the Denkmann Memorial Library on May 31. — \$21,200 were expended in one year for the support of missionaries in the home field. The Board of Missions was directed to safeguard Swedish interests in Cuba and Australia. — About \$44,000 were needed for the Synod's foreign missions in India, China, Persia, and Porto Rico. — Augustana Book Concern was instructed to issue a course of graded lessons for Sunday-schools to cover 14 years, from the fifth to the sixteenth. — An English Field Secretary was appointed. — The work of the Sabbath Observance Association was endorsed, and the

Association's support recommended.—President Taft's endeavors in behalf of the establishment of the world's peace were endorsed, and a greeting was sent to the President.—Greetings were exchanged with the United Norwegian Synod.—Dr. E. Norelius was elected *Praeses emeritus*; the new President is Dr. L. A. Johnston.—The following statistics for 1910 show the present status, and increase or decrease, as compared with the preceding year, of the Augustana Synod: Ministers, 625 (+ 14); congregations, 1145 (+ 21); church buildings, 1020 (+ 24); parsonages, 503 (+ 9); value of two preceding, \$9,325,334 (+ \$545,570); debt on same, \$1,225,102 (+ \$38,324); parishioners, 261,713 (+ 3,304), of these 172,239 (+ 5,256) are communicants; baptized: children of members, 4,957 (— 39); of non-members, 7,021 (+ 42); adults, 83 (— 42); confirmed, 7,965 (— 348); received: by letter, 6,819 (+ 761); on profession, 2,958 (+ 149); children, 4,577 (+ 701); removed: communicants, 5,532 (+ 202); children, 2,108 (— 62); deceased: communicants, 1,903 (+ 103); children, 626 (+ 38); dropped, 5,665 (— 278); excommunicated, 23 (+ 15); married: members, 1,449 (— 174); non-members, 3,117 (+ 226); buried, non-members, 3,120 (— 135); parochial schools, 3,361 (— 135)<sup>1</sup>, with 573 (+ 14) teachers and 18,611 (+ 148) scholars; Sunday-schools: 9,309 (— 1) teachers and 73,084 (+ 1,416) scholars; contributions: to Synodical Treasury, \$4,122.72 (+ \$390.06); to Augustana College and Seminary, \$95,519.99 (+ \$54,803.07); to Home Missions, \$14,351.08 (+ \$1,216.30); to Foreign Missions, \$32,430.51 (+ \$9,026.73); to Immigrant Mission, \$3,776.76 (+ \$1,182.96); to Pension Fund, \$2,219.70 (— \$507.42); to Church Extension, \$4,415.95 (— \$742.61); to Deaconess Institute, \$479.94 (— \$41.19); to other charities, \$19,677.28 (+ \$7,998.11).

THE CHURCH THE BODY OF CHRIST. A Sermon Preached in Albany, September 27, 1910, before the Synod of New York of the Evangelical Lutheran Church, by *George U. Wenner*, President of the Synod. Lutheran Publication Society, 1424 Arch St., Philadelphia. 21 pages. 15 cts.

Dr. Wenner offers his testimony in behalf of the ancient doctrine of the *ecclesia una sancta catholica* which was reestablished in the Lutheran Church over and against the error of Rome, which makes the Church nothing but a visible organism, and over and against Reformed error, which reduces the Church to the phantasm of Plato's state. The text, Eph. 1, 22, 23, we could wish to see more search-

1) These numbers stand for weeks of instruction.

ingly investigated. There is a great deal in the bold figure of the *κεφαλή* — *σῶμα*, and in the *πλήρωμα* that has not been stated. The latter expression is taken in the sense of vessel, or receptacle. This signification of the term is very rare in Greek literature. The preponderance of usage has given to *πλήρωμα* the meaning "that which fills," not, "that which is filled."—The sayings: *Ubi ecclesia, ibi Spiritus Dei*, and: *Extra ecclesiam nulla salus*, are properly rejected in the sense in which Rome employs them; but these sayings state a truth that is independent of the claims of Rome. As applied to the *Una Sancta*, they cannot be rejected.

THE PEW TO THE PULPIT, or Letters from Laymen. P. Anstadt & Sons, 224 Apsley St., Philadelphia. 64 pages. 20 cts.

A member of the General Synod's Ministerial Association of Philadelphia had been appointed to conduct a discussion on the subject noted above. He decided to address to about fifty laymen, regardless of their denominational connection, the question, "What would you have me say to the preachers?" The answers as received are given in this pamphlet without mention of names. They are published by order of the Association. Some of the answers are wise, most of them otherwise, and the action of the Association and its inquiring member is a *testimonium paupertatis*. There is not a criticism or suggestion offered in these letters but has been offered *ad nauseam* before. He must be an unusually obtuse parson who has not known these things before. Most of them are told to the classes at theological seminaries. The Association might have spent its time more profitably in a review of Pastoral Theology, especially the chapter on pastoral tact and decorum.

ENGLISH SYNONYMS AND ANTONYMS. By *James C. Fernald*. 564 pages. \$1.50 net.

A DESK-BOOK OF ERRORS IN ENGLISH. By *Frank H. Vize-telly*, F. S. A. 232 pages. 75 cts. net.

HOW TO SPEAK IN PUBLIC. By *Grenville Kleiser*. 533 pages. Funk & Wagnalls Co. New York. \$1.25 net.—Above three books may be ordered from Concordia Publishing House, St. Louis, Mo.

All these works are old acquaintances and friends. The first has for years been mentioned, along with other *necessaria or desiderata*, to the classes in English Homiletics at Concordia Seminary.—The last-named volume is now out in its seventh edition. The First Part

("Mechanics of Elocution"), with the system of exercises provided, is especially valuable. But there are valuable suggestions also in the Second Part ("Mental Aspects," viz., as these affect speaking), and in the Third Part ("Public Speaking").

#### PURITY AND TRUTH SERIES:

By Sylvanus Stall: *What a Young Boy Ought to Know*; 193 pages. *What a Young Man Ought to Know*; 270 pages. *What a Young Husband Ought to Know*; 284 pages. *What a Man of Forty-Five Ought to Know*; 284 pages. By Mrs. Mary Wood-Allen, M. D.: *What a Young Girl Ought to Know*; 194 pages. *What a Young Woman Ought to Know*; 272 pages. By Mrs. Emma F. A. Drake, M. D.: *What a Young Wife Ought to Know*; 293 pages. *What a Woman of Forty-Five Ought to Know*; 211 pages. Each book appears in a new revised edition, \$1.00 per volume. Vir Publishing Co., Philadelphia.—Also to be had at Concordia Publishing House, St. Louis, Mo.

These books treat, purposely and professionally, what society regards as avoided, and what some would make forbidden, subjects. It is true that there is danger in the telling of these things. But there is greater danger in their not telling them. One reason why they are not told is, because many persons whom nature or their official position has authorized to tell them are not qualified for the task through their own ignorance. Another reason for the appalling silence on these matters, which prevails in society and strikes one not infrequently as a studied silence, is the consciousness of most people that they lack the necessary tact for telling these things properly. We have expressed our mind on this class of literature in our review of Dr. Stevens' *Chastity and Health* (vol. XIII, p. 63 f.). While we believe that there is a harmful way of communicating knowledge such as is contained in these books, and that there are persons so awkward as to debar them from service such as these books would render, our sympathies, nevertheless, are all on the side of those who think that the best interests of the race are consulted by a professional publicity rather than by a conventional, often guilty, suppression of the facts of self and sex. We are not surprised, therefore, to behold the long list of eminent men and women who have endorsed these books. We think, however, that the price might be reduced. And it is necessary, too, to state that not every argument or illustration of the author is good. Ideas, *e. g.*, like the one on p. 29 of book No. 4, which declares wickedness progressive even after the judgment, cannot be established from the text in Revelation.