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## LUTHERANISM AND PURITANISM.<sup>1)</sup>

Four hundred years have elapsed since Dr. Martin Luther nailed his Ninety-five Theses to the door of the Castle Church at Wittenberg. Through this chosen vessel of His the Lord brought about the reformation of His Church. We heartily thank Him, especially during this year of jubilee, for the deliverance He has thus granted us from the slavery of the Bishop of Rome. This is the great theme of innumerable sermons preached, of countless discussions carried on, and of numberless books and pamphlets written within the folds of the Protestant Church during these months of rejoicing. But we Lutherans are just as grateful to our God for having kept us in the faith again restored to His flock by the great Reformer, and for having guarded us against the deceit of the many false prophets that have gone out into the world since the days of Luther.

Among the many pernicious sects which sprang up in the countries blessed of God through the Reformation, the Puritan is one of the most conspicuous. A comparison of Lutheranism with Puritanism would therefore not be out of place nor without value to us at this time.

“Puritans” was the name given to such in England as were opposed to the Established Church of that country during

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1) This article and the next one were prepared for a new edition of the commemorative volume of essays on the Reformation, *Four Hundred Years*. Since the new edition will not be forthcoming soon, we publish them here.

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## BOOK REVIEW.

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*Concordia Publishing House, St. Louis:—*

1. *CHRISTLICHE DOGMATIK*. Von Dr. Franz Pieper. 2. Bd.: Die seligmachende Gnade. Christi Person und Werk. Der seligmachende Glaube. Die Entstehung des Glaubens. Die Rechtfertigung durch den Glauben. XII und 672 pages. \$4.00, postpaid.

The author, we assume, has purposely elected to call his compend *Christian Dogmatics*. We applaud his choice. Koestlin has argued that it is of no moment whether a dogmatician who stands on the confessions of evangelical Christianity calls his Dogmatics "Evangelical," like F. Nitzsch, or "Evangelical Protestant," like Lipsius, or "Evangelical Lutheran," like Thomasius, or "Lutheran," like Kahnis and v. Oettingen, or "Ecclesiastical," like Philippi, or whether he adopts the general title "Christian Doctrine of Faith," like Dorner and Schweizer, or "Christian Dogmatics," like W. Schmidt, or simply "Dogmatics," like Kaftan. Even when these latter titles are chosen, Koestlin holds that the author presents merely the faith of his confessional party. Koestlin argues that Christianity exists only in such separate Churches as the Catholic, the Protestant, the Lutheran, the Reformed, etc. Accordingly, the Christian-ecclesiastical faith and the Christian-ecclesiastical doctrine exist only in the various forms of faith and doctrine. Any dogmatics, therefore, must of necessity be simply the dogmatics of a particular Church, although the author may review the teaching of other Churches, and compare it with that of his own Church. And this, we are told, is a fact not only when the author consciously maintains the historical teaching of his Church, but also when he presents merely the doctrine of faith: he cannot help presenting the doctrine of that society of which he is a member, and within which he discharges the function of a public teacher. "Each individual Church, however, claims to possess in its teaching the purest expression of the original and genuine Christian truth, and to have in the purest and most comprehensive manner realized in the personal ethico-religious conditions of her members, which are most closely connected with their knowledge and doctrine, those things which belong to a true life in God and Christ. Every person, then, who in presenting any real doctrine of faith states what he personally regards in agreement with his Church as firmly established truth, or what he would like to lead men to value as an expression of the truth surpassing all previous forms of the doctrine of the Church, presents not only what according to his conviction his particular Church teaches, still less his own personal views, but he states Christian truth itself in as perfect a form as it has been possible to him to apprehend it." (PRE<sup>3</sup> 4, 738.) This view makes any presentation of Christian doctrine subjective, not only as to form, but also as to contents. The Christian teacher states the tenets of his faith not only in his own way, but also to that extent in which he has grasped them. This is certainly

true, and yet Koestlin's argument is specious. Objective truth certainly is declared by subjective agents. To adduce a parallel: All Scripture-truth is objective truth, but all is subjectively expressed. David does not speak like Isaiah, nor John like Peter. Each has his own vocabulary and his own plerophory, but all are alike spokesmen for God. The author of this compend, too, has his distinct style, his system for arranging dogmatical materials is entirely his own, his method of stating a doctrinal fact from a given text or group of texts, of unfolding the contents of an admitted fact, of exhibiting its bearings, and of removing opposition, is markedly idiosyncratic, and yet it is nothing but reiterated Christian truth. Let the reader apply a rather mechanical test like that of counting the *dicta probantia* in a brief chapter like the opening one, on saving grace; let him observe which of these texts are cited more than once, and find the reason for duplicating or triplicating the citation; let him not fail to note that not only the older theologians of the Lutheran Church, but also the very confessions of the Church are measured against the oracles of God step for step, and, last not least, that the truths of natural religion which corroborate revealed truth are accepted because of their corroborative qualities and the findings of pseudo-exegesis and pseudo-dogmatics are rejected because of their divergence from the divine Word, — and the impression is inevitable that it is indeed nothing but the primeval Christian faith, that faith in its completeness, and in its exclusiveness and finality, that is here presented. The book is truly a Christian Dogmatics.

This particular volume, the second in the proposed series of three, contains, moreover, the Christological material in unusual fulness and variety, chiefly because modern Christianity must fight its vital conflicts on this territory, not only because of the still continuing old Reformed opposition, but because of the equally, if not more, destructive error of Protestant neologists, both of whom have seriously vitiated, not to say destroyed, the clear perception not only of the personal aspects, but also of the redemptive acts of Christ. Who of us has not felt with Eduard Boehl, who writes: "In what way are we to be benefited by a Savior such as, *e. g.*, Ullmann has portrayed to us in his *Sinlessness of Jesus?* He exhibits to us an ideal, a normal man, a wonderful being, a unique person, before whom we cover our face with our hands, but not a Savior of sinners. Such a Savior has absolute impotency written on his face. We behold him passing before us in a certain frame of mind that is wavering between mourning and rejoicing — modern theologians call it *Wehmut*. He is a perfect pattern of perfection; in an exposition of celebrities he would surely be entitled to the first place. But he is such a thorough stranger to us that we involuntarily ask ourselves how the brain must look out of which such a sinless Jesus sprang. Dorner's Christ is, in fact, not better. He is a still greater singularity than that of Ullmann, which thirty years ago used to be lauded to students as a panacea. Dorner's Christ is such a *monstrum* that you desist *a priori* to measure yourself against His greatness. But you are not asked at all to do that; the presentation of this Christ was not made for any such purpose of the old rationalists. You are to marvel! First, at the sagacity of the theologian who has

evolved this Christ; secondly, at the Christ Himself who unites in Himself a disposition for everything divine and human, and by a process permits this disposition to become a reality in the person of the God-man. — A reader who survives the reading of the Second Part of Dorner's *Christian Doctrine of Faith* will reach the conclusion that we have indeed achieved a mighty progress. Upon a crumbling foundation for which the building material neither of the trinitarian teaching of Christianity nor of the old Christology was used, Dorner has by the skill of his eloquence erected a God-man who seemingly answers all the pious demands which Christians make upon the Redeemer. For everything there is here a solution offered: the author speaks of faith in Him, of the atonement, of satisfaction, of justification. But on closer inspection we discover that everything is different from what it used to be in the teaching of the age of the Reformation and in the Biblical and apostolical teaching. Everything has been thoroughly changed, and we find that we are hugging a cloud when we surrender ourselves to these paragraphs and their beautiful phrases which have conjured up the vision before us." Again: "Ritschl rejects all metaphysical distinctions for the doctrine of God and of Christ, and in true Kantian style starts from below: from the effect which something produces in us he draws conclusions regarding the quality and properties of the thing. While Christian dogmatics proceeds in a synthetic way and begins with the objective revelation, Ritschl proceeds analytically and proposes to construe from out of the subject [of the theologian] the formulas to which the person and the work of Christ must submit if they wish to pass muster in our time." (*Von der Inkarnation des goettlichen Wortes*, pp. V. VI, 1.) In the four hundred and eighteen pages of Christology which the author offers us in this volume, we meet with abundant evidence for the justice not only of this, but of hundred similar criticisms upon the old Scriptural teaching concerning the God-man and His vicarious satisfaction. Yea, the author turns the tables on Boehl himself by exhibiting the baselessness, *e. g.*, of a charge like this: "Evidently the Lutheran theology of a later age did not continue building on the foundation laid by the Reformers, but frittered away its strength in mostly fruitless definitions and controversies. This is to be regretted. Neither the teaching of *krypsis* (at Tuebingen at the beginning of the seventeenth century) nor that of *kenosis* (at Giessen) in Christology has aided the human nature of Christ toward a life fruitful for the Church. These restrictions made by the theologians were a bone thrown to reason, which kept gnawing the bone, but the result was *nil*." (*Ibid.*, p. 3.) The treatise on the Kryptic-Kenotic controversy in this compend (p. 337—58) is a little dogmatic cameo. It is the most comprehensive, thorough, and withal illuminating account of this interesting discussion that we have seen in many a day. There is in this section of the book much revolving of fundamental facts, seemingly much repetition, because in the complex theanthropic personality of the Christ there is a permanent interlocking of various concepts, and hardly anything can be said of one concept without affecting some other concept. But the shifting of positive and negative teaching regarding the God-man, though it appears to be

revolving around the same doctrinal point continually, is made so clear and placed before us in such vivid contrasts and with such refreshingly original criticism that this chapter becomes one of absorbing interest. And one loves to think that the title of this book is all the more appropriate because of the exhaustive chapter on the Christ, which forms its central portion.

The last chapter—the account of *gratia applicatrix* in its initial acts, embracing the procreation of faith, or conversion, and justification—takes us back to the old battle-grounds of the Reformation, which, however, are still hotly contested territory, especially with us in America. Every part of the soteriological treatise which is here offered has figured more or less prominently in our late controversy. The study and profound thinking which the heated discussions of the last thirty years entailed are set before us in this chapter in its extensive net results. We become amazed at the grandeur of their importance, and the simplicity of the basic facts on which they rest.

There are nearly 1,600 footnotes in this compend. To the untrained reader of this kind of literature we should suggest that the most profitable way of studying this book will most likely be found to be this: first, read a section, or chapter, of text-matter and disregard the notes. Then take up the notes for separate study, and focus the attention on the particular point of doctrine in the text that is to be elucidated and expanded in the notes. Many of these notes are little doctrinal chapters themselves, and a great amount of most valuable dogmatico-historical information has been crowded into them. One feature of these notes we do not like, *viz.*, that they are numbered consecutively. This is indeed the modern way, and may be a considerable relief to the compositor, but in looking up cross-references—and there are not a few of them—the reader would prefer to have the page indicated to save time.

We are looking forward with keen interest to the publication of the two remaining volumes of this work, which promises to become the *opus palmare* among the learned products of the Concordia press. Vol. III is promised to appear in a few months.

## 2. GESETZ UND EVANGELIUM: BUSSE UND GUTE WERKE.

(Vornehmlich nach dem 4., 5. und 6. Artikel der Konkordienformel.) Eine Gabe zum 400jaehrigen Jubilaem der Reformation. Von *F. Bente*. 104 pages. 60 cts.

The din which necessarily accompanied the public celebrations of the fourth centenary of the Reformation has subsided. Retrospection and introspection has commenced. The mind contemplating the spiritual battles of the age of the Reformation becomes centered on the religious principles which clashed in those battles, and disregards the personalities of the combatants, their methods of warfare, their successes and reverses. The Reformation is interesting enough in its secular aspects and bearings, but infinitely more interesting when viewed as the life-struggle of true religion. The movement touched the tap-root of all religious and spiritual life. It went to the core of the Scriptures. It sounded the depths of the human soul. It penetrated to the limits of revelation until it stood face to face with the marvelous mysteries of saving grace. The all

of the inward life of the soul was the stake in this battle. In her Form of Concord the Lutheran Church has finally reviewed the conquests of the Reformation struggle, and delimited the basic truths for which her war was waged. The three articles which Prof. Bente has selected for his memorial treatise represent points around which the fight of the Reformers thickened. They are points, moreover, that continue to be assailed, not only by the old foes, but also by mistaken and false friends of the Reformation. To hold the ground at these points is the supreme task of the true children and heirs of the Reformation. The purity and valor of genuine Lutheranism will be tested in every age at the doctrines which are reviewed in this treatise on the cardinal teachings of the Scriptures, Law and Gospel, and on the vital facts of the spiritual life, repentance and sanctification. The perusal of this treatise aptly rounds out our jubilee meditations, and impresses us with its permanent values. It is the treatise we needed to inspire our hearts with a fervent Amen after all that we have heard and read this year. The only regret that we have felt while scanning the 34 lucid chapters of this treatise is, that this book has not been given the Church also in an English edition. If this were done, its mission of usefulness would be increased tenfold.

3. *MARTIN LUTHER. His Life and His Labor for the Plain People.* By Wm. Dallmann. XII and 292 pages. 143 illustrations. \$1.25.

Animated style, significant chapter-headings, a lively movement of the story from scene to scene, and, above all, the lavish use of good and helpful illustrations ought to captivate the "plain people" for whom this book was written and designed. That means—since all our people are plain—that the book ought to secure a place in all our homes and in our affections.

4. *MARGERY LOVELL. A Tale of the Lollards.* Revised by the Juvenile Literature Board of the Missouri Synod. 105 pages. 45 cts.

This is a stirring and instructive tale, that takes the readers back to pre-Reformation times, to the end of the fourteenth century. It recounts the martyrdom of a follower of Wyclif in England.

5. *AGAINST ODDS. A Personal Narrative of Life in Horse Heaven.* By K. Elizabeth Sihler. 150 pages. 60 cts.

We abhor the sight of a woman with a dog. The frontispiece of this book shows this twentieth century combination. But the vividly told story which is appended to it, and which relates how a woman settler in the West—the author—and her sole companion during five years of struggle against hardships,—her dog "Honey,"—met the daily battle of life, have reconciled us to this instance of an otherwise abnormal companionship.

6. *LITTLE FOLDED HANDS. Prayers for Children.* Compiled by Louis Birk. 48 pages; illustrated. 15 cts.

Under eight heads prayers are here offered that suit all occasions in the life of a Christian child who is raised to love and reverence God and the Savior.

7. *AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER* auf das Jahr 1918. 112 pages. 12 cts.

8. *LUTHERAN ANNUAL*, 1918. 112 pages. 12 cts.

In contents and appearance these two well-known almanacs of the Missouri Synod are equal to their long line of predecessors.

9. *HYMNAL AND PRAYER BOOK*. Compiled by the Lutheran Church Board for Army and Navy of the Ev.-Luth. Synod of Missouri. 89 pages. 15 cts.

51 hymns, 14 prayers, 11 Psalms, the Ten Commandments, Creed, and Lord's Prayer, the General Confession, and the Communion Service constitute the contents of this little booklet of vest-pocket size. On the fly-leaf the soldier may write his name, and facts that may aid in his identification. The book answers the spiritual needs of the soldiers. In a new edition we should suggest that Luther's fine prayer for a soldier be inserted.

10. *THE LORD'S PRAYER*. (Das Vaterunser.) An old melody (1822) with original accompaniment by *Herman M. Hahn*. 2 inside pages. 30 cts.

*THE COMMEMORATIVE STATUARY CO. OF BOSTON, MASS.* (Dorchester Sta.), has prepared a very attractive bust of Luther. The bust is a reproduction of what is known in Europe as the "Prague" Luther. It represents Luther at the height of his career, determined and energetic. The bust, which furnishes a most appropriate ornament in Lutheran homes, is offered either bronzed or white in a convenient family size (No. 35). For use in churches, halls, and institutions the Company also offers a memorial statue of Luther, which it calls the University size Luther. This statue is 32 inches high and weighs 60 pounds. Concordia Publishing House acts as a depository and receives orders for this statuery. Prices: Family size, No. 35, ivory-finish, \$1.50, postpaid; bronze finish, \$2.00, postpaid; University size, \$25.00.

*TEACHER J. WAMBSGANSS*, of Long Island City, N. Y. (287 Ninth St.), has published a timely composition, *Soldier, Rest, Thy Warfare O'er*. 15 cts.

*Northwestern Publishing House, Milwaukee:—*

1. *LUTHER THE LIBERATOR*. Address by *Rev. William Dallmann*. 43 pages. 5 cts.

2. *WITTENBERG*. Erzählung aus den grossen Tagen der Reformation. Von *O. Hagedorn*. 286 pages. \$1.25.

This work of fiction excels by reason of the dramatic skill with which the author has arranged his scenes, his fine talent as a narrator, and the fidelity to historical facts and conditions which is stamped on the entire story.

3. *ERRETTET UND ANDERE GESCHICHTEN AUS JESU REICH.* Von Carl Manthey-Zorn. Mit Original-Federzeichnungen von Otto Luedecke. 256 pages.

Sixteen well-written, pointed short stories, illustrative of Bible texts and Bible truths, are here offered. They have already found hundreds of grateful readers, and deserve still more.

Wartburg Publishing House, Chicago:—

*THIRTY-FIVE YEARS OF LUTHER RESEARCH.* By J. M. Reu, D. D. 27 illustrations. 155 pages. \$1.25.

Ranke's principles of historical research, Janssen's *History of the German People*, and Koestlin's *Life of Luther*—so the author explains—started a host of eager and enthusiastic investigators on their work of searching for facts regarding the life and work of Luther. The results of this research are scattered in many articles that have appeared in scientific journals and in monographs. They have here been gathered, grouped under significant heads, and characterized, and thus a great deal of information has been reduced within easy confines, and the gist of many inaccessible publications has been brought within the reach of many readers. The book serves as a handy reference on many a controverted point in the Reformer's life. It is particularly valuable as an introduction to the literature of special studies of phases and incidents in the life of Luther. Thirteen reproductions of Luther portraits—the twelve Cranachs and a copper engraving by Hopfer—and fourteen facsimiles, mostly of title pages or pages from epochal writings of Luther, adorn this unique contribution to the literature of the Quadricentenary of the Reformation.

*DANGEROUS ALLIANCES, OR SOME PEACE SNAGS.* By Rev. W. Brenner, Toledo, O. 54 pages. 25 cts. Order from the author, 543 Arden Place, or from H. C. Bitter, 824 Mason St.

This spirited brochure, spite its warlike tone, is a true peace agent. It may be decried as having a divisive tendency, but its aim is the unification of the Lutheran Church. It exposes the elements in the General Council which retard a union among Lutheran church bodies that respect the confessional writings of the Church, and regulate their teaching and practise in accordance with the same. These elements are chiefly two: unionism and lodgism, and these again may be subsumed under the general head of indifference—the former, indifference to the time-honored tenets of Lutherans; the latter, indifference to the Christian religion. That a member of the General Council has had the Christian courage to tell his brethren these things is a most hopeful sign. The first step towards removing an evil is to recognize it and declare it an evil. We are fain to believe that this brochure will start an earnest self-examination and testing of the quality of their faith on the part of the members of the General Council, and lead to the removal of the offensive matters which are pointed out in this brochure.

GRACE LUTHERAN BIBLE SCHOOL OF BEDFORD PARK, N. Y., has issued an artistic edition of its parish paper, *The Grace Abounding*, in commemoration of the Reformation Quadricentennial. The issue contains, amongst others, articles by Prof. Feth on "The Open Bible," by Dr. Kurt E. Richter, "A Pilgrimage to the Wartburg," by the editor on "The Principles of the Reformation," and Dr. Seiss's Memorial Address in 1883 on "The Selling of Indulgences."

*The German Literary Board, Burlington, Iowa:—*

1. *A SYSTEM OF NATURAL THEISM.* By *Leander S. Keyser, D.D.* 144 pages. \$1.00.

This book is designed as a guide to college students in their study of the existence and attributes of the Divine Being as far as these are known and must be admitted by human reason without the aid of the Scriptures. Chap. I is devoted to a definition of terms and a justification of the study which the book seeks to aid. Chap. II rehearses the main fact with which Theism operates, the universal belief in the existence of God. Chaps. III—VII state the accepted philosophical arguments for this belief: the teleological, cosmological, ontological, moral, and esthetic. Chaps. VIII—XIII are polemic, being directed against Atheism and Materialism, Deism, Pantheism, Idealism, Naturalistic Evolution, Agnosticism, Positivism, and Monism. Chaps. XIV—XVI review the sum total of man's natural knowledge of God, the divine attributes, goodness, and relations. The special literature to which the author refers has been judiciously selected, considering the immediate service which the book is to render to tyros in this study. The arrangement of materials, too, is lucid. The leading statements are brief and compact and, generally, comprehensive. — We question the validity of this distinction: "Christian Theism depends mostly on the supernatural revelation, while Natural Theism depends solely on the light of nature and reason." (p. 16.) The term "mostly" in this statement is confusing. What the Christian accepts as Christian he accepts solely on the authority of Scripture. The Christian has, of course, a natural reason as well as the non-Christian. And the natural reason of a Christian tells him things about God just as the natural reason of a non-Christian tells him such things. But the Christian neither becomes nor is a Christian by his acceptance of the common facts of universal human belief regarding God. If he did, why does not the acceptance of the same facts make the non-Christian to that extent a Christian? Christian Theism can be differentiated from Natural Theism either qualitatively, as regards the degree of clearness and perfection with which facts are apprehended, or quantitatively, as regards the number of facts apprehended. But the ground for differentiation is furnished *solely* by the supernatural revelation. In other words, what the Christian Theist knows of God as a Christian does not depend on the light of nature and reason. — Another matter to which we would call attention concerns not so much this book as the work of scientists. The author defines Theism as a science, but demands the right at times to employ *a priori* methods in his argumentation. (p. 18.) An instance of this is the assumption — to a scientist —

that man was created in the image of God. (p. 23.) True, nearly all scientists do this, but is it not a mischievous practise and a perversion of the very definition of science? If science is *hexis apodeiktike ex anagkaion*, if it operates with *necessary* data, from which it deduces *inevitable* conclusions by processes of *demonstration*, then an unproven proposition is no part of a science, though a scientist may employ an unproven proposition. We say this, not to bicker, but to limit the provoking cock-sureness of some scientists. They forget that the moment they leave the domain of empirical facts they cease to be scientists and cast their own principles to the winds. The limit that is fixed for the natural reason of man is the limit of science. Not infrequently a scientist borrows a basic fact from revelation, and operates with that in the field of his experimental research. That is just as bad a habit as when an author borrows a thought or phrase from another without giving credit. Much of this is done unconsciously, because men have come under the influence of the Christian revelation without being aware of it. They deceive themselves by regarding a remnant of their Christian training which asserts itself in them as a postulate of reason.

2. *GOD'S WORD AND GOD'S WORK.* By *Martin Luther.*  
61 pages. 20 cts.

The quotations from Luther's writings which fill this brochure, issued in an attractive cover, express Luther's views of the Bible and of the acts of God in creation and in the Church. They are nearly all of them well-chosen, pertinent, and pithy. Scholars may regret that the sources whence these sayings are taken are not indicated.

*The Lutheran Publication Society, Philadelphia:—*

1. *THE REFORMATION IN PRINCIPLE AND ACTION.*

A Bird's-eye View of the Reformation. By *Sanford N. Carpenter.* XII and 294 pages.

In ten well-written chapters that arrest and keep the attention of the reader the author tells the story of the Reformation and of some of its effects down to modern times. His presentation takes in not only Luther's work, but the Zwinglian and Calvinian movement in Switzerland, the Huguenot movement in France, the English and Scotch movements, the Thirty Years' War, the Rise of the Dutch Republic, and the decline of Italy and Spain. The book has grown out of sermon lectures which the author delivered to his congregation. It is a book that offers a wealth of information in very pleasing style.—Calvin's intolerance the author wants to judge charitably by remembering that there was set for him a superhuman task. (p. 152.) But this is hardly charity. Intolerance belongs to the spirit of Calvinism, and has been in evidence in the spread of Calvinistic church bodies.—The author's remarks on the ordination of a pastor (p. 33) we should like to see toned down still more. The commission to preach the Gospel and perform ministerial acts the pastor receives not through ordination, but through the call of his congregation, in which alone the commissioning power resides. The act of ordaining can have no other meaning than to declare publicly and solemnly that the person to be ordained has been com-

missioned, etc. He would be commissioned fully without any ordination. — Regarding the Monroe Doctrine the author says well: "There are many patriotic American citizens who regard the new phases and interpretations of the Monroe Doctrine as one of the gravest dangers which faces our American liberties in the present day." (p. 272.) — We cannot grant the author's statement: "We sympathize actively with the principle of Methodism in its charitable tolerance and sympathy toward all phases of religious conviction other than our own." (p. 213.) Has the author forgotten that the Methodists send missionaries to Sweden and Denmark to convert the Lutherans, and that our Scandinavian brethren in this country had to raise a solemn protest against their proselyting? Has he never met with Methodists who think and speak of Lutherans as unconverted, *because they are Lutherans*? And what has not the American Lutheran Church had to suffer from Methodism in the days when revivalism was in flower! — Does not the author say something that he does not want to say when he declares that for their efficacy the Sacraments "*depend on the faith of the subject who receives them*"? (p. 135.) Whether the subject believes or not, the Sacraments are efficacious. Man's unbelief does not affect the ordinance of God, but only himself. — On the Roman Question the author expresses this sound sentiment:

There are two extreme views in our country as touching the claims of Rome. First, there are those who hold that the claims and present position of Rome constitute a menace, which threatens, at once, to overwhelm the whole fabric of our Republic, and, that "the chief duty of man" now is to fight Rome by fair means or foul. Secondly, there are those who believe that all talk of danger is a false alarm; that we have nothing to fear from the pretensions of Rome, and would do well to yield somewhat in compromise. Both of these extremes are wrong. We have more to fear from the indifference of the latter than from the radicalism of the former.

As long as Rome does not openly and candidly disavow her pretense of temporal power, there is danger, especially in a republican or democratic State like our own country. Here in America the balance of political power becomes daily more delicate. As old parties break up and new ones form, the margin of safety for the party in power becomes ever smaller, and hence the adjustment of power grows more delicate and easily disturbed. Now, it is easy to understand that it is that person or institution or political element which can direct and swing into action a united force which can control the actions of the powers in any delicately balanced political situation, like the small weight on a see-saw. It is, therefore, altogether a question of two factors: how much the party in power is willing to yield in order to get the decisive vote, on the one hand, and the ability of the Roman Catholic Church to unite her political forces, on the other. Of this last we are not certain; but every "good" Catholic will, in the last analysis, be found voting in the interest of his religious convictions, especially if, in his opinion, other things are equal.

The Pope at Rome would fain find opportunity to install a formal ambassador or Nuncio at Washington, and to have our Government set up the court of a United States Embassy at Rome. This could occur only if our Government were turned into a Catholic court. Both President Taft and President Roosevelt sent informal representatives as well as formal official addresses to the Pope. In 1912, President Taft furnished an army and navy escort for Cardinal Gibbons and his brilliant pageant at the unveiling of the Columbus Monument in Washington, D. C. There is no reason in the Constitution of the United States or in the laws of the land

why the humblest pastor should not be granted the same escort upon his bare request. A few years ago, at a State and military parade in Boston, the Roman Cardinal insisted on preceding the governor of the State—a request which the governor indignantly and rightly denied. When the Pope secures his cherished wish to exchange ambassadors with our Federal Government, then will we as a nation have gone to Canossa just as really as Henry IV did in 1077. We would then bow in supplication at the court of Rome. The beginning of the end of our boasted civil and religious freedom would be ushered in, and the sunset gleam of our real national independence would purple the sky. May God preserve us from the perils of that day!

2. *THE SINGING WEAVER, AND OTHER STORIES.* Hero Tales of the Reformation. By *Julius and Margaret Seebach.* Illustrations by *Jessie Gillespie.* 288 pages. \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

One of the authors of the ten charming tales in this book has become so favorably known through her "Martin of Mansfeld" as an author of much literary grace and power that a further introduction is not necessary. The general scope of the stories in this book is to show what share women, children, and common folk had in the work of the Reformation.

3. *PROCEEDINGS OF THE FORTY-EIGHTH CONVENTION OF THE GENERAL SYNOD* of the Evangelical Lutheran Church in the United States of America in session at Chicago, Ill., June 20—27, 1917.

This bulky document of 567 pages, of which 163 are devoted to statistics of parishes, is important because of the action taken on the question of union with the General Council and the United Synod in the South. The President's report on this matter, which was adopted, was as follows:—

The most significant ecclesiastical event in the present year in the history of the Lutheran Church in America is the actual union of several Norwegian synods in one body with a membership of 300,000 communicants. It is the privilege of the General Synod in the present convention to hasten the consummation of a still larger union by cordially endorsing a projected merger of the General Synod, the General Council, and the United Synod in the South in one great body with a membership of over 900,000.

These bodies are of common origin, with a similar development and of like faith. For thirty years they have cooperated with each other, and have now a common book of worship. They have exchanged delegates, and have frequently expressed the most fraternal sentiments. The walls which have separated us for the past half century have crumbled, and the pastors and people of the three bodies are on terms of the closest friendship.

It is, therefore, not surprising that in this four-hundredth anniversary year of the Reformation there should have arisen a strong, spontaneous, and well-organized movement for consolidation.

At the meeting of the Joint Quadricentennial Committee, held in Philadelphia, April 18, 1917, the sentiment prevailed that the noblest memorial of the four-hundredth anniversary would be the merging of the three general bodies represented. Accordingly, the Presidents of these bodies, who were present, were requested to form a committee at once for the purpose of formulating a constitution, with an adequate doctrinal basis, and present the same to their respective bodies at their next meetings.

The committee of the General Synod is composed of Drs. Singmaster and Manhart, the President and the Secretary of the General Synod, together with Drs. J. A. Clutz, D. H. Bauslin, E. K. Bell, J. S. Simon, Rev. S. W. Herman, and the Hon. John L. Zimmerman.

The Joint Committee met on several occasions and formulated a constitution, which is herewith presented, and of which a copy is in the hands of each delegate.

For myself and the entire committee I disavow any intention of forcing this constitution on the Church. Nor do we claim any further authority for what has been done than obedience to our own consciences, and to what seems to be

the demand of the Church. The constitution is submitted to the sober consideration of this body, whose responsibility in dealing with it as the first of the three bodies is peculiarly important. It seems to me that your attitude toward it will decide for the immediate future the fate of the merger.

The proposed union is in entire harmony with the history, genius, and avowed design of the General Synod. It was founded for the express purpose of bringing together the Lutheran synods in this country; and though it has only measurably succeeded in doing this, it has never lost sight of the desired end. Its constitution declares that "it shall be sedulously and incessantly regardful of the circumstances of the times, and of every casual rise and progress of unity of sentiment among Christians in general, in order that the blessed opportunities to promote concord and unity, and the interests of the Redeemer's kingdom, may not pass by neglected and unavailing." Moreover, practically all of the District Synods embraced in the proposed merger are now, or have been in the past, constituents of the General Synod.

In regard to the proposed constitution it should be said that, as far as I can see, there is nothing in its doctrinal basis or its provisions for carrying on the affairs of our Church which is out of harmony with the present constitution of the General Synod. There are some things in it which may not seem necessary or important, but it must be remembered that union in principles generally involves concessions in non-essentials. The experience of our sister bodies may demand certain provisions which do not directly concern us. Moreover, the General Synod has always had a long and detailed Formula of Government which the other bodies do not have. These facts account for the greater prolixity of the proposed constitution.

After all, a union must start with some clearly outlined basis of belief and of work. It is only a temporary document, which can be brought into fullest accord with the needs of a body as they shall arise from time to time.

If a union is to be consummated within the next two years, it is evident that none of the constituent synods can revise the constitution presented. They cannot adopt it in part. They will have to give absolute assent to it as it now stands. This is not arbitrary, but inheres in the nature of the case. If there be anything radically amiss in the constitution, it should be rejected as a whole, and the work of reconstruction begun anew.

In regard to the mode of procedure I trust I shall not be deemed presumptuous if I make the following suggestions, subject to your revision.

It should be clearly understood that the proposed merger shall not affect the ownership, character, or standing of the seminaries, colleges, academies, or like institutions which are operating under distinct charters. Whatever experience may suggest as time goes on will have to be determined by future legislation.

In regard to the method of procedure I venture to propose the following resolutions:—

1. *Resolved*, That the General Synod hereby approves the proposed constitution of the United Lutheran Church in America, authorizes and directs its submission to the District Synods at their next conventions, and most heartily recommends its adoption.

2. *Resolved*, That if at least two-thirds of the District Synods of the General Synod shall ratify this constitution, and if it shall appear that it has been ratified also by the District Synods of the General Council and of the United Synod in the South, then the next convention of the General Synod shall be held on the second Tuesday of November, 1918, beginning at 8 P. M., at such place as shall be determined, and shall continue in session for about two days, after which it shall dissolve, and merge in the United Lutheran Church in America, whose first convention shall then and there begin.

If, however, the District Synods of neither the General Council nor the United Synod in the South shall ratify this constitution, the ratification thereof by the District Synods of the General Synod shall be considered null and void. In view of such a contingency the General Synod shall make provision for its usual biennial convention.

3. *Resolved*, That in order to effect the union in accordance with legal requirements, to avoid possible confusion and without destroying in the least the nature and provisions of this constitution, the following be inserted in Article V, "*Delegates*" at the conclusion of the first sentence, following the words "and one lay delegate," *viz.*:—

"And provided further that the delegates, elected by the synods to the last conventions of the general bodies to which they respectively belong held prior to the first convention hereunder, shall be, and they are, in the adoption hereof chosen by their respective synods as their duly elected delegates to said first convention hereunder, irrespective of the basis of representation upon which they were chosen."

4. *Resolved*, That the President of the General Synod be hereby directed to appoint a committee of seven, of which the President and the Secretary shall be *ex officio* members, to be known as the *Committee on Ways and Means*, in the event that the constitution be ratified, or as a *Continuation Committee* in case it be not ratified.

The duties of the Committee on Ways and Means shall embrace the following:—

(a) To inquire into the legality of the entire matter of union, and, if necessary, employ legal counsel.

(b) To be the arbiters to whom all questions shall be referred.

(c) To form with similar committees appointed by the other general bodies a Joint Committee on Ways and Means, to which must be referred the agreements between the several boards and societies for final decision, and which shall arrange and perfect all the details incident to the formation of the union and the holding of the first convention.

5. *Resolved*, That the boards and societies and other agencies of the General Synod whose consolidation with similar boards, societies, and agencies in the other bodies is contemplated in this union, shall, upon its ratification, proceed at once to take the needed steps to effect mergers, subject to the approval of the Committee on Ways and Means. They shall pursue a generous course in dealing with the other bodies, but at the same time they shall see to it that the respective interests which they hold in trust receive equitable consideration.

And they are also hereby charged and instructed to carry on their usual work with zeal and without interruption until it can be safely transferred.

The Constitution of the United Lutheran Church in America reads as follows:—

#### PREAMBLE.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Having been called by the Gospel and made partakers of the grace of God, and, by faith, members of our Lord and Savior Jesus Christ, and, through Him, of one another,

We, members of Evangelical Lutheran congregations in America, associated in Evangelical Lutheran synods, recognizing our duty as people of God to make the inner unity which we have with one another manifest in the common confession, defense, and maintenance of our faith, and in united efforts for the extension of the kingdom of God at home and abroad; realizing the vastness of the field that God has assigned us for our labors in this Western world, and the greatness of the resources within our beloved Church, which are only feebly employed for this purpose; conscious of our need of mutual assistance and encouragement; and relying upon the promise of the divine Word that He who hath begun this work will perfect it until the day of Christ Jesus,

Hereby unite, and now invite, and, until such end be attained, continue to invite all Evangelical Lutheran congregations and synods in America, one with us in the faith, to unite with us upon the terms of this Constitution, in one general organization, to be known as THE UNITED LUTHERAN CHURCH IN AMERICA.

#### CONSTITUTION.

ARTICLE I: NAME.—The name and title of the body organized under this Constitution shall be: THE UNITED LUTHERAN CHURCH IN AMERICA.

ARTICLE II: DOCTRINAL BASIS.—*Section 1.* The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practise, according to which all doctrines and teachers are to be judged.

*Section 2.* The United Lutheran Church in America accepts the three ecumenical creeds: namely, the Apostles', the Nicene, and the Athanasian, as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.

*Section 3.* The United Lutheran Church in America receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

*Section 4.* The United Lutheran Church in America recognizes the Apology of the Augsburg Confession, the Smalcald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord as in the harmony of one and the same pure Scriptural faith.

ARTICLE III: PRINCIPLES OF ORGANIZATION.—In accordance with the foregoing Doctrinal Basis, The United Lutheran Church in America sets forth and declares the following principles as fundamental to its organization:—

*Section 1.* All power in the Church belongs primarily and exclusively to our Lord and Savior Jesus Christ, the Head of the Church. This power is not delegated to any man or body of men.

*Section 2.* All just power exercised by the Church has been committed to her for the furtherance of the Gospel through the Word and Sacraments, and is conditioned by this end, and pertains to her as the servant of Jesus Christ. The Church, therefore, has no power to bind the conscience, except as she teaches what her Lord teaches, and faithfully commands what He has charged her to command.

*Section 3.* Congregations are the primary bodies through which power committed by Christ to the Church is normally exercised.

*Section 4.* In addition to the pastors of churches, who are *ex officio* representatives of their congregations, the people have the right to choose representa-

tives from their own number to act for them under such constitutional limitations as the congregations may approve.

*Section 5.* The representatives of congregations convened in synod and acting in accordance with their Constitution are, for the ends defined in it, representatively the congregations themselves, and have the right to call and set apart ministers for the common work of all the congregations; whose representatives they thereby become, and as such also members of the synod.

*Section 6.* Congregations representatively constituting the various synods may elect delegates through those synods to represent them in a general body, all decisions of which, when made in accordance with the Constitution, bind, so far as the terms of mutual agreement make them binding, those congregations and synods which consent to be represented in the general body.

*Section 7.* In the formation and administration of a general body, the synods may know and deal with each other only as synods. In all such cases the official record is to be accepted as evidence of the doctrinal position of each synod, and of the principles for which alone the other synods are responsible by connection with it.

**ARTICLE IV: MEMBERSHIP.**—*Section 1.* The United Lutheran Church in America at its organization shall consist of the congregations that compose the Evangelical Lutheran synods which have been in connection with the General Synod of the Evangelical Lutheran Church in the United States of America, the General Council of the Lutheran Church in North America, or the United Synod of the Evangelical Lutheran Church in the South, and which accepts this Constitution with its Doctrinal Basis as set forth in Article II.

*Section 2.* Any Evangelical Lutheran synod applying for admission, which has accepted this Constitution with its Doctrinal Basis, as set forth in Article II, and whose Constitution has been approved by the Executive Board, may be received into membership by a majority vote at any regular convention.

**ARTICLE V: DELEGATES.**—*Section 1.* Each synod connected with The United Lutheran Church in America shall be entitled to representation at its conventions by one ordained minister and one layman for every ten pastoral charges, or major fraction thereof, on its roll; provided, however, that each synod shall be entitled to at least one ministerial and one lay delegate; and provided, further, that the delegates elected by the synods to the last conventions of the general bodies to which they respectively belong, held prior to the first convention hereunder, shall be, and they are, in the adoption hereof chosen by their respective synods as their duly elected delegates to said first convention hereunder, irrespective of the basis of representation upon which they were chosen. The ratio of representation may be changed at any regular convention of The United Lutheran Church in America by a two-thirds vote, provided that notice of the proposed change has been given at the preceding regular convention.

*Section 2.* Each synod shall choose its delegates in such manner as it may deem proper. The delegates from each synod shall elect one of their own number as chairman, unless the synod itself has designated the chairman.

**ARTICLE VI: OBJECTS.**—The objects of The United Lutheran Church in America are:—

*Section 1.* To preserve and extend the pure teaching of the Gospel and the right administration of the Sacraments. (Eph. 4, 5, 6; The Augsburg Confession, Article VII.)

*Section 2.* To conserve the unity of the true faith (Eph. 4, 3—16; 1 Cor. 1, 10), to guard against any departure therefrom (Rom. 16, 17), and to strengthen the Church in faith and confession.

*Section 3.* To express outwardly the spiritual unity of Lutheran congregations and synods, to cultivate cooperation among all Lutherans in the promotion of the general interests of the Church, to seek the unification of all Lutherans in one orthodox faith, and thus to develop and unfold the specific Lutheran principles and practise, and make their strength effective.

*Section 4.* To awaken, coordinate, and effectively direct the energies of the Church in such operations as the following:—

(a) The training of ministers and teachers to be witnesses of the Word.  
(b) The extension of the kingdom of God by Home, Foreign, and Inner Missions.

(c) The proper regulation of the human externals of worship, that the same, in character and administration, may be in keeping with the New Testament and the liberty of the Church, and may edify the Body of Christ.

(d) The appointment of editorial committees or editors of church-papers and Sunday-school literature.

(e) The preparation and publication of such literature as shall promote the dissemination of knowledge as to the doctrines, practise, progress, and needs of the Lutheran Church.

(f) The creation, organization, and development, through boards and committees, of agencies to carry on all departments of work.

*Section 5.* To lay apportionments, and to solicit and disburse the funds necessary for these and other purposes defined in this Constitution.

*Section 6.* To foster and develop the work of synods, to exercise a general supervision of the Church, and on appeal of synods to give counsel, and to adjudicate questions of doctrine, worship, and discipline.

*Section 7.* To enter into relations with other bodies in the unity of the faith, and to exchange official delegates with them.

ARTICLE VII: CONVENTIONS. — *Section 1.* A convention of the duly elected delegates of The United Lutheran Church in America shall be held at least once in every two years, at such time and place as may be determined by the preceding convention of the body, or by the Executive Board.

*Section 2.* Special conventions shall be called by the officers at the request of two-thirds of the members of the Executive Board, or at the request of the presidents of a majority of the synods. The delegates shall be those who represented the synods at the previous regular convention, provided they have not been disqualified by removal or by the election of new delegates. Vacancies in delegations shall be filled according to the rules of the respective synods.

*Section 3.* A majority of the delegates representing a majority of the synods shall constitute a quorum.

ARTICLE VIII: POWERS. — *Section 1: As to External Relations.* The United Lutheran Church in America shall have power to form and dissolve relations with other general bodies, organizations, and movements. To secure uniform and consistent practise, no synod, conference, or board, or any official representative thereof, shall have power of independent affiliation with general organizations and movements.

*Section 2: As to Internal Relations.* The United Lutheran Church in America shall have power to deal with internal matters that affect all its constituent synods or the activities of The United Lutheran Church as a whole, except that, when the operation of such power takes place within the domain of any of the synods, their consent and cooperation must first be secured.

*Section 3: As to Intersynodical Dealings.* The United Lutheran Church in America shall have power to address and counsel its constituent synods for the promotion of intersynodical harmony. Any question of interpretation of law, rights, or principle that comes within its jurisdiction, or any proper cases referred to it on appeal of a synod, shall be determined by a Commission of Adjudication hereinafter provided for.

*Section 4: As to Individual Synods and Specific Cases.* If synods have had due and legal opportunity to be represented in the conventions of The United Lutheran Church in America, they are bound by all resolutions that have been passed in accordance with this Constitution. But each synod retains every power, right, and jurisdiction in its own internal affairs not expressly delegated to The United Lutheran Church in America.

*Section 5: As to Doctrine and Conscience.* All matters of doctrine and conscience shall be decided according to the Word of God alone. If, on grounds of doctrine or conscience, the question be raised as to the binding character of any action, the said question shall be referred to the Commission of Adjudication. Under no circumstances shall the right of a minority be disregarded, or the right to record an individual protest on the ground of conscience be refused.

*Section 6: As to the Maintenance of Principle and Practise.* The United Lutheran Church in America shall protect and enforce its Doctrinal Basis, secure pure preaching of the Word of God and the right administration of the Sacraments in all its synods and congregations. It shall also have the right, where it deems that loyalty to the Word of God requires it, to advise and admonish concerning association and affiliation with non-ecclesiastical and other organizations whose principles or practises appear to be inconsistent with full loyalty to the Christian Church; but the synods alone shall have the power of discipline.

*Section 7: As to Books of Devotion and Instruction, etc.* The United Lutheran Church in America shall provide books of devotion and instruction, such as liturgies, hymn-books, and catechisms, and no synod without its sanction shall publish or recommend books of this kind other than those provided by the general body.

*Section 8: As to Work and Administration.* The United Lutheran Church in America shall have the power to engage in the work described under "Objects" (see Article VI), to create and regulate boards and committees, to determine budgets, and to lay apportionments.

*Section 9.* The executive power of The United Lutheran Church in America shall be vested in the officers of the general body, in an Executive Board, and in various other boards for special purposes, subject to this Constitution and the conventions of the general body.

ARTICLE IX: OFFICERS. — *Section 1.* The officers of The United Lutheran Church in America shall be: a President, a Secretary, and a Treasurer, who shall be elected by ballot at each regular convention, and shall serve until their successors are elected. The President, who shall be an ordained minister, and the Secretary shall be chosen from the delegates present.

*Section 2.* The President shall preside at all sessions of the convention, shall have the appointment of committees, unless The United Lutheran Church otherwise direct; shall see that the Constitution be observed and resolutions carried out; shall sign all official papers, and shall discharge such other duties as are delegated to him by the convention.

*Section 3.* The Secretary shall keep a record of the proceedings, attest all documents of the body, and publish the time and place of the next meeting at least two months in advance. In case of a special meeting he shall give a written

notice thereof to the President of each of the synods immediately upon the issue of the call, and shall publish the same at least thirty days in advance of the meeting.

*Section 4.* The Treasurer shall receive and disburse all moneys, and keep an account of all his transactions, and submit a report of the same at each regular convention. He shall make disbursements only upon the order of the President, attested by the Secretary. He shall be required to give corporate surety in such amount as shall be determined by the Executive Board.

*Section 5.* In the event of the death, resignation, or incapacity of any officer, in the interim between conventions, the Executive Board shall fill the vacancy.

**ARTICLE X: INCORPORATION.**—The United Lutheran Church in America shall be incorporated.

**ARTICLE XI: THE EXECUTIVE BOARD.**—*Section 1.* The Executive Board of The United Lutheran Church in America, which shall also be its Board of Trustees, shall consist of the President, the Secretary, and the Treasurer of the general body, who shall also be the officers of the Executive Board, together with six ministerial and six lay members, who shall be elected by the general body for a term of four years.

*Section 2.* At the first election three ministerial and three lay members shall be elected to serve four years, and three ministerial and three lay members to serve two years. Thereafter three ministerial and three lay members shall be elected at each regular convention to serve four years.

*Section 3.* The Executive Board shall meet at stated times. It shall be the duty of the Executive Board to represent The United Lutheran Church in America, and to carry out its resolutions, and attend to its business during the interim; it shall coordinate the work of the executive departments, receive reports as to the work and needs of the several Boards, present a budget to the conventions with apportionments, fill vacancies not otherwise provided for, and perform such other work as may be delegated to it by the general body, to which it shall make full report of its acts.

**ARTICLE XII: COMMISSION OF ADJUDICATION.**—*Section 1.* A Commission of Adjudication shall be established, to which shall be referred, for interpretation and decision, all disputed questions of doctrine and practise, and this Commission shall constitute a court for the decision of all questions of principle or action arising within The United Lutheran Church in America, and which had been properly referred to it by resolution or by appeal of any of the synods.

*Section 2.* This Commission of Adjudication shall consist of nine members, six ministers and three laymen, learned in the doctrine, the law, and the practise of the Church. All of the members of this Commission shall be elected at the first convention of The Lutheran Church in America, two ministers and one layman for a period of six years, two ministers and one layman for a period of four years, and two ministers and one layman for a period of two years. As their terms expire their successors shall be elected at each convention for a term of six years.

*Section 3.* The Commission shall elect its own officers, and shall meet at least semiannually for the transaction of business. When it holds meetings, or renders decisions, due notice of the time and place of meeting shall be given by its Secretary to all persons interested, and a standing notice of the time and place of its regular meetings shall be published in the church-papers.

*Section 4.* The consent of at least six members shall always be necessary for a decision.

*Section 5.* The Commission shall render a written report of all its actions and decisions to the next regular convention, but the right of appeal from its decisions shall always be recognized.

**ARTICLE XIII: BOARDS.**—*Section 1.* The United Lutheran Church in America shall determine the number of members in the several boards which it shall create, and these boards shall always be amenable to it.

*Section 2.* All members of boards shall be elected by The United Lutheran Church in America. Vacancies occurring in any board *ad interim* shall be filled by the Executive Board of the Church on nomination of the board in which the vacancy exists. No person shall be a member of more than two boards at one and the same time. No member of any board, including the Executive Board, shall be a member of the Commission of Adjudication; but the President of The United Lutheran Church shall at all times have a seat and a voice in all the boards and in the Commission of Adjudication.

*Section 3.* These boards, upon the determination of the general body, shall secure articles of incorporation which must be in harmony with the purposes of The United Lutheran Church in America; but no board shall apply for incorporation until its proposed charter shall have received the approval of the general body in convention, or, in the interim, of the Executive Board.

*Section 4.* The boards, unless otherwise provided, shall have power to elect their own officers and employees, and to carry on their work in accordance with the design of their appointment. No member of a board shall be a salaried employee thereof.

*Section 5.* The boards shall require corporate surety from their respective treasurers. At each regular convention of The United Lutheran Church in

America they shall render full and accurate reports of their work during the preceding biennium.

*Section 6.* The Woman's Missionary Society, as auxiliary to boards of The United Lutheran Church in America, shall have the right to appoint two women as advisory members of each of the missionary and benevolent boards to the support of whose work they regularly or officially contribute.

ARTICLE XIV: SYNODS. — *Section 1.* No synod in connection with The United Lutheran Church in America shall alter its geographical boundaries without the permission of the general body.

*Section 2.* Synods shall give advice to their ministers and congregations concerning doctrine, life, and administration, and shall exercise such disciplinary measures as may be necessary.

*Section 3.* The Presidents of synods shall exercise an oversight of the pastors and congregations composing their respective synods, and shall be charged with the duty of carrying out the rules and regulations adopted by the synods. When requested by the Executive Board, they shall appear before it to represent their synods. They may also make suggestions to the Executive Board, or seek its advice, with respect to the conditions and work in their synods.

*Section 4.* Should any synod in connection with The United Lutheran Church in America desire to continue its established lines of work for reasons satisfactory to the general body, such privilege may be granted.

ARTICLE XV: COMMITTEES, BY-LAWS AND AMENDMENTS. — *Section 1.* The United Lutheran Church in America may appoint special and standing committees. It may adopt by-laws for the transaction of its business, provided that they do not conflict with this Constitution. These by-laws may be suspended or amended at any convention by a two-thirds vote.

*Section 2.* Amendments to this Constitution must be presented in writing at a regular convention of The United Lutheran Church in America, which shall decide by a two-thirds vote whether and in what form they shall be submitted to the Synods. An exact copy of proposed amendments shall be transmitted by the Secretary to the presidents of the synods for submission to their respective bodies. If at a subsequent convention two-thirds of the synods shall report their approval of the amendments proposed, they shall be declared adopted.

We have given space to these documents for the sake of having them available for future reference, and to invite reflection and discussion. For this body has also adopted the following report of its secretary: —

Your representative to arrange, with others, if found practicable, for the holding of another Free and General Conference of Lutherans in America, respectfully submits the following: —

1. It is the understanding that when another conference is held, men from various Lutheran bodies, other than those from which men came to the three conferences that have been held, will be free to participate.

2. There has been expressed, in many of the leading Lutheran periodicals and by individuals, the opinion that such a Free General Conference should be held in the latter part of this quadricentennial year. So far as the three bodies which are included in the proposed merger are themselves concerned, there is no call for such a conference. If, however, it should appear that there is sufficient interest and desire in and for a conference on the part of men connected with other Lutheran bodies, then such a conference could profitably be held, and men from the three bodies should, and doubtless would, be willing to cooperate.

3. It should be understood that the representative of the General Synod in this matter may, at his judgment, confer with men connected with our various Lutheran bodies, and visit synodical meetings in the interests of another Free General Conference of Lutherans in America on the broad basis heretofore outlined and approved.

*Joint Lutheran Committee on Celebration of the Quadricentennial of the Reformation, Philadelphia: —*

**PROTEST AND PROGRESS IN THE SIXTEENTH CENTURY.**

By *Carolus P. Harry.* 162 pages.

Adopting the method of the Mission Study Books for classes organized for the purpose of study, the author submits materials for studying the life of Luther in eight chapters. A table of questions at the end of each chapter serves to test the results of the pupil's study. We regard this method as a very good one.

*Lutheran Book Concern, Columbus, O.:—*

1. *SERMONS ON THE CATECHISM*. Vol. II. The Apostles' Creed. By *R. E. Golladay*. X and 461 pages. \$1.50.

In Vol. XX, p. 52 f., we mentioned the first volume in this promising series of *Sermons on the Catechism*. The greater majesty of the subjects discussed in this volume is reflected in the discussion. After two introductory sermons on creeds and The Creed, the author presents 10 sermons on the First, 15 on the Second, and 11 on the Third Article. The sermons are well written, clear as regards the arrangement of materials and the sequence of thoughts, pleasing and plain as regards style, and full of doctrinal meat for the building up of the full-grown man according to the stature of Christ. We reiterate the thought expressed at the time the first volume of this series was announced: the publication of this kind of literature is one of the most hopeful signs of the times, and promises much for the Lutheran Church of the future. — The author should reexamine a remark on page 344, where he speaks of the call of grace as possibly having come to Israel "with the thunders of Sinai." The call of which the Third Article speaks is "by the Gospel," and only by that. The term "with" in the author's statement is liable to be misunderstood. In the same sermon, on page 346, the effect of the call is described as "coming out more and more decidedly on God's side." For the sake of poor souls who need the Gospel in all its plainness and fulness, this should be made to read: who "come out on God's side," or still better: "who accept the Gospel." The terms "more and more" and "decidedly" weaken the description of this glorious act of the Holy Spirit. The first spark of faith—so our Church teaches—decides this whole business.

2. *THE POPE'S CATECHISM*, or, The Teachings of Roman Catholicism Made Plain for Protestants. By *Rev. J. Sheatsley*. 188 pages. 75 cts.

The errors of Rome are in this book presented in authoritative form from Deharbe's *Large Catechism*, and ably refuted under these heads: The Church, The Pope, The Priesthood, The Work of Christ, The Rule of Faith, The Means of Grace, Faith, Justification, Good Works, Prayer, Purgatory.

3. *WALKING TRIPS IN NORWAY*. By *N. Tjernagel*. 269 pages. \$1.00.

This is a truly delightful volume of reminiscences of an American traveler who goes on a visit to his ancestral home in Norway.

4. *THE LUTHERAN CHURCH OF THE UNITED STATES IN THE JUBILEE YEAR 1917*. By *C. C. Hein*. English and German. 12 pages each.

This is a special print of the opening address delivered before the Western District of the Ohio Synod at its convention at Dayton, O., October 10, 1917, by its President. The address culminates in the recommendation of free conferences and the adoption of a resolution to that effect, for the purpose of bringing about "a better understanding among the Lutheran synods of America, especially with those synods with whom we already have a closer relation."

5. *COME TO BETHLEHEM*. 28 pages. \$3.75 per 100.  
 6. *FROEHLICHE, SELIGE WEIHNACHTSZEIT!* 30 pages.  
 \$3.75 per 100.

Two liturgical programs with music for a children's service at Christmas.

*Augustana Book Concern, Rock Island, Ill.:—*

1. *AUGUSTANA SYNODENS REFERAT 1917*. 288 pages, plus statistics of parishes.  
 2. *THE GRACIOUS WATER OF LIFE*. Words of Counsel to the Parents of Newly Baptized Children. Dedicated to the children of God. By *Ira O. Nothstein*.

This is really a baptismal certificate. The certificate proper is in the center of this tastily bound volume in purple and white, and the reading-matter, interspersed with good reproductions mostly of Hofmann's pictures of the life of Christ, is grouped around it. At the end of the book a space is provided for the baby's picture and for the names of sponsors and guests. From a spiritual and artistic view-point we consider this the best Certificate of Baptism that we have seen.

3. *MY CHURCH*. An Illustrated Lutheran Manual Pertaining Principally to the History, Work, and Spirit of the Augustana Synod. Vol. III. Edited by *Ira O. Nothstein*. 128 pages. 25 cts. and 60 cts.

When this tastily bound and well-edited annual made its first appearance two years ago, we fully described its character, scope, and usefulness. The present, in its contents and make-up, is the faithful successor of its predecessors. The anniversary character of the year just past naturally has tinged the contents also of this publication.

4. *A CRADLE ROLL, MANUAL FOR LUTHERAN SUNDAY-SCHOOLS*. By *Rev. C. A. Lund*. 62 pages, in art cover. 30 cts.

This is the logical sequel to *The Gracious Water of Life*. It gives direction to those who have to conduct the Cradle Roll in modern Lutheran Sunday-schools.

5. *IN THE SERVICE OF THE PRINCE OF PEACE*. Two Tales from Olden Times. By *Margarete Lenk*. Translated from the German by *A. W. Kjellstrand*. 136 pages. 30 cts.  
 6. *THE CROSS AND THE CRESCENT*. A Story of the Boy Crusaders. By the same author and the same translator. 126 pages. 30 cts.

In the original these two stories are well known to most of our readers. The translation has been well done.

7. *THE GOOD SHEPHERD*. With 32 illustrations. 15 cts.  
 8. *LITTLE PLAYMATES*. Sayings and Doings of Other Children. These are good picture-books with short stories for small children.

*The Macmillan Co., New York:—*

**THE ESSENTIALS OF EXTEMPORE SPEAKING.** By Joseph A. Mosher, Ph. D. 207 pages. \$1.00.

Extempore speaking, as discussed in this little volume brimful of practical advice, is not necessarily impromptu speaking. The element of preparation is not entirely excluded from this form of public address. In the fourteen chapters into which the book divides the author says all that we expect can be said on the extempore speech and the extempore speaker.

*Geo. H. Doran Co., New York:—*

1. **RECORDS OF THE LIFE OF JESUS.** By H. B. Sharman. 319 pages. \$2.50.

This volume deserves the earnest attention of Bible-students. When first seen, it looks like a Gospel Harmony. There are the conventional parallel columns of the texts, etc. But it is not a harmony, because the author makes no attempt, he declares, to harmonize. "No theory of the relations of these records has had any place in the work." The author first offers the records of the Synoptists, which he divides into 16 chapters and 151 paragraphs. Glosses relating to the original text or the translation—the Authorized Version—and parallel references are given in footnotes. A liberal margin is provided. The record of John is printed separately as Book II of this volume. It is divided into 16 chapters and 223 paragraphs. References in the margin indicate connections of John's account with that of the Synoptists. The footnotes are of the same order as in Book I. Two tables at the end of the volume exhibit the relations between the record of the Synoptists and that of John, and enable the reader to locate any verse in the four Gospels in this work.

2. **THE CONSTRUCTIVE QUARTERLY**, Vol. V, No. 3, September, 1917, contains the following articles: The Church and the World, by J. K. Mozley, Dean of Pembroke College, Cambridge, England; Dr. Doellinger and the Reunion of the Churches, by W. L. Bevan; The United Church of Canada, by Herbert Kelly, Professor in the Central Theological College, Tokyo, Japan; The United Lutheran Church in America, by H. E. Jacobs, D. D., of the Lutheran Theological Seminary, Philadelphia; The Historical Approach to the Problem of Church Unity, by Raymond Calkins, D. D., Pastor First Congregational Church, Cambridge, Mass.; Origin of the Misunderstanding between the Roman Church and the East, by Louis Bréhier, Professor in the University of Clermont-Férand, France; The Spiritual Challenge to Democracy, by Shailer Matthews, D. D., of the Divinity School of the University of Chicago; Christianity and the Science of Religion, by David S. Cairns, D. D., Professor in the United Free Church College, Aberdeen, Scotland; St. Paul on Preaching, by Robert Law, D. D., Professor in Knox College, Toronto, Canada; W. J. Birkbeck and Russian Orthodoxy, by Nicholas Glubokovsky, D. D., Professor at the Orthodox Ecclesiastical Academy, Petrograd.

*Sherman, French & Co., Boston:—*

**THE HIBBERT JOURNAL** for October, 1917, presents the following articles: The War-made Empires and the Martial Races of the Western World, by L. P. Jacks; Peace—and What Then? by the Countess of Warwick; The Peaceable Habits of Primitive Communities, by W. J. Perry; War as a Medicine, by G. F. Bridge; The Reconstruction of Theology, by Principal Selbei; The Incarnation and Modern Thought, by Father F. Cuthbert; The Indian Poetry of Devotion, by Nicol MacNicol, D. Litt.; Public Opinion in the United States in the Last Three Years, by President C. F. Thwing; Doctors, Lawyers, and Parsons, by the Rt. Rev. Bishop Hamilton Baynes; Are the Anglican Modernists Honest? by Professor Percy Gardner; The Scientific World and Dr. Mercier, by Sir Oliver Lodge; Telepathy as Interpreting Christ, by the Rev. J. H. Skrine, D. D.; Practical Religion, by H. G. Wells and Dr. Beattie Crozier; The New Religion, by Miss D. S. Batley; Survey of Recent Philosophical Literature, by Prof. S. Dawes Hicks; Book Reviews.

*Books Received:—*

**THE WORD OF THE TRUTH.** A Synopsis of the Vital Truth of the New Testament, Arranged in Continuous Order, Translated into Plain Words, in the Original Sense. By *Arthur Temple Cornwell*, Ed. Nov. The Truth Publishing Foundation, Eufaula, Ala. \$1.00.

**KEY TO THE HEAVEN OF THE BEYAN**, or a Third Call of Attention to the Behaists or Babists of America. By *August J. Stenstrand*. Also *The Fourth Call*, etc., and *The Fifth Call*, etc., by the same author. Chicago.

*C. A. Windle*, Editor *The Iconoclast*, answers Billy Sunday's "Booze" Sermon. Address delivered at Maryland Theater, Baltimore, Md., Sunday, March 19, 1916. The Personal Liberty League of Maryland.

**THE LAST PHASE IN BELGIUM.** Statement by *Viscount Bryce* on the Belgian Deportations Made in Reply to a Letter from the Representative of the *New York Tribune*. London, W. Speaight & Sons.

**CHIVALROUS ENGLAND.** By *André de Bavier*. From the *Revue des Jeunes*, April 10, 1916. London, Jas. Truscott & Son, Ltd.

**TO NEUTRAL PEACE-LOVERS.** A Plea for Patience. By *William Archer*. London, Sir Joseph Couston and Sons, Ltd.

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NOTE.—Since the THEOLOGICAL QUARTERLY will not be enlarged this year, in order to obtain space for other matter, the department of Book Review will for the time being be discontinued. Only serial publications, former issues of which have been noted in these pages, will be mentioned in future issues. D.