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PERVERTED DEMOCRACY AND RELIGIOUS EDUCATION.

What are the God-given functions of civil government? We answer: Civil government, whether monarchical or democratic, is instituted by God not only for the material, but also for the moral welfare of its citizens. "Righteousness"—civic righteousness—"exalteth a nation, but sin is a reproach to any people." Prov. 14, 34. Hence in the *locus classicus* on civil government, Rom. 13, 1—7, civil authorities are called God's ministers for them that do good, but revengers to execute wrath on them that do evil. When civil powers therefore issue and enforce laws that suppress all manner of lawlessness and vice, they are discharging a divine function and protecting that civic righteousness—the *justitia civilis*—that alone exalteth a nation. Where government suffers vice and immorality to go unpunished, even connives at public turpitude, there the State as well as the Church cannot thrive, but will finally perish. Hence Christians are enjoined 1 Tim. 2, 1—3 earnestly to pray for all them that have authority in civil matters over them, that they may lead a quiet and peaceable life in all godliness and honesty. Says Luther (St. Louis Ed., IX, 922): "In the first place, pray for the civil magistrates. For the world needs nothing so much as a strict civil government. The world cannot be governed with the Gospel, for the Word is insufficient and too limited, it apprehends but a few; scarcely one among a thousand accepts it. Therefore you cannot establish secular government through it. . . . Where civil government does not strictly enforce its office, there every one will grab

BOOK REVIEW.

CATECHETICS. By *M. Reu, D. D.* 716 pages. \$2.50. Wartburg Publishing House. — This is the richest of modern compends on the history and theory of religious instruction on the Lutheran foundation, sound particularly in its judgments on the catechetical method, and supplied with serviceable working indexes.

HOW I TELL THE BIBLE STORIES TO MY SUNDAY-SCHOOL. Vol. I. By *M. Reu, D. D.* 473 pages, with maps. \$1.50. Wartburg Publishing House. — Forty-four Bible-stories—a year's course in a Sunday-school—are here told to show class-leaders how to do this work effectively, and to make the children understand their corresponding Lesson Helps.

THE PEERLESS CHRIST. By *Rev. W. Schoeler.* 74 pages. 30 cts. Lutheran Book Concern, Columbus, O. — A review in nine chapters of the personal aspects, redemptive work, moral standpoint, and teaching of the Lord.

SERMONS ON THE GOSPELS. Advent to Trinity. By *Ernst P. Pfatteicher, D. D.* 317 pages. \$1.75. General Council Publication House. — Thirty-eight sermons, odd in thought, diction, and text exposition, mostly on brief texts from the old Gospel pericopes, preached before university and college students, and emphasizing the basic truths of sin, grace, and redemption.

THE WARTBURG COLLOQUY. By *Nils Forsander.* 40 pages. 15 cts. Augustana Book Concern. — A brief defense of Luther's position over against Zwingli at Wartburg, in three chapters.

MY CHURCH. Vol. IV. By *Ira O. Nohstein.* 128 pages. 60 cts. — This is the Swedish annual for 1919, offering historical material and statistics relating to the Augustana Synod.

HANDBOOK OF FRENCH AND BELGIAN PROTESTANTISM. Prepared by *Louise Seymour Houghton.* Published for the Federal Council of Churches of Christ in America by the Missionary Education Movement. New York.

In Part One of this book the reader will find the rise of the Huguenots in France and the origin of Protestantism in Belgium

told with a wealth of detail, though in a very condensed manner. The author has rightly traced the birth of Protestantism in France to Luther,—the early Huguenots were called Lutherans,—but has also pointed out the peculiar trend of French Protestantism, when she credits Calvin with “organizing a religio-civil system which has become the norm of democratic governments.” “In the years between 1519 and 1522,” she tells us, “the writings of Luther were extensively circulated in France. His works, especially his tract, ‘On the Babylonish Captivity of the Church,’ pointed the way toward separation from the Church of Rome as a necessary step for reformation. His writings were condemned by the Sorbonne in 1521, and those in France who were suspected of sharing his views were branded with the name ‘Lutheran.’” — In Part II, Twentieth Century French and Belgian Protestantism is portrayed. Of the Evangelical Lutheran Churches the author says: “Lutherans were found in France in the early years of the Reformation. The first martyrs to Protestantism in France were condemned and executed as ‘Lutherans,’ then a term of opprobrium, the persecution beginning in 1520. For two decades non-conformists of all shades of opinion were classed indiscriminately as Lutherans. When the Protestant churches of France were organized, however, it was under the influence of Calvin, and for many years the only home of the Lutheran Church in France was the Swedish Embassy at Paris, where Lutheran services were held without interruption in Swedish, German, and French, down to 1806. Even during the Reign of Terror, when the Reformed Church had to take Refuge at Charenton, the Lutheran services were undisturbed. In a single consistory there is deposited a register containing more than 4,000 signatures testifying to the fidelity of the Lutherans to their faith during the sixteenth, seventeenth, and eighteenth centuries. Among them is the name of de Dietrich, the first French Mayor of Strassburg. It was in the house of his son that the *Marseillaise* was composed and first sung. In 1809 Napoleon gave official recognition to the Lutheran Church, having previously done the same for the Reformed Church. He gave the Lutheran Church the old *Église des Billettes* in Paris, nominating two titular pastors and providing the church with an endowment. This church then counted more than 10,000 members. From 1848 to 1870 the Lutheran Church in France enjoyed its period of greatest prosperity. The ties between the church in Alsace and in other parts of France were very close, and the prosperity of Alsace was accompanied by large generosity on the part of the Alsatian Lutherans to the churches in Montbéliard and Paris. The war of 1870 dealt a crushing blow to the Lutheran Church in France. By Germany’s seizure of Alsace the French Church lost her University at Strassburg, 194 parishes, 250 of her 330 ministers, and 270,699 parishioners. At the same time she was deprived of the generous financial support which she had been receiving from Alsatian sources. She became the church of the defeated, and the period of suffering upon which she then entered has lasted until the present day. Because of her poverty she was obliged to confine her operations to a few districts: Paris, Montbéliard (near Belfort on the eastern frontier), Lyons, Elbeuf, Nice, and Algeria. She had neither the men nor the means to follow the Alsatian immigrant who

settled in Eastern France. Nevertheless she succeeded in maintaining the centers previously established. Her theological faculty was suppressed, the professors removing to Paris, where with professors of the Reformed Churches they formed the present Theological Faculty of Paris. Her charitable institutions have been kept up and enlarged, new charities, hospitals, and deaconess homes have been established, and by her *Mission Intérieure*, which combines social welfare and home mission work, she has founded new parishes in the suburbs of Paris. In 1872 the Church was reorganized to meet the difficulties which the war had created. The two *inspections* (dioceses) of Montbéliard and Paris were united under a synodical form of government. This organization successfully met the crisis caused by the separation of Church and State in 1906. Its entire budget had been subscribed by voluntary contributions by the time the separation went into effect. At the present time the Church has 58 churches, divided into two *inspections* (dioceses), one for Paris and Algeria and one for the Pays de Montbéliard. It has 80 ministers and two ecclesiastical inspectors (bishops). In Paris it has ten churches with 24 pastors. At the time of the separation it had about 30,000 members (whole families included). In its membership are men of high standing in the university, the army, in law, commerce and industry.* The movement to amalgamate the various Protestant churches in France and Belgium is fostered by the American society for whom this book is published, and Part III is devoted to a description of the "Relations between American and French Protestantism."

ENCYCLOPEDIA OF RELIGION AND ETHICS. Edited by James Hastings, with the assistance of John A. Selbie, M. A., D. D., and Louis H. Gray, M. A., D. D. Vol. X. Picts—Sacraments. XX and 915 pages. \$7. (Charles Scribner's Sons, New York.)

Books like the present (which appeared March, 1919) are the despair of the reviewer. The wealth of material here submitted is again so great, the points of excellence which elicit approval and

* Dr. Chauncey W. Goodrich, pastor of the American Church in Paris, thus writes of the Lutherans of France: "They are among the most intensely loyal of French people, and as they were the first French Protestants to suffer death for their faith, they have maintained a vigorous religious life in the center of France throughout the generations. It is somewhat symbolic of their intense loyalty that the Statue of Liberty, a gift from the French Republic to America, should have been designed by a Lutheran and an Alsatian. The Bartholdi family are all of this stock. The French Lutherans have always carried a heavy burden of mission-work, and they have much to show for their efforts in seeking out neglected parts of this city, and building up, from small beginnings, strong and devoted churches. Their financial burden is, however, likely soon to be increased by the repatriation of Alsace. The Protestants in that country are being systematically impoverished by the seizure of personal property, etc., and when evacuation by the Germans comes, the Church will be in desperate need, and will look to the French Lutherans for help. . . . I have visited personally many of the hospitals and homes of the Lutheran Church, and have been greatly impressed by the practical efficiency with which they are run. Certainly I have seen nothing better in Protestant work in France."

admiration are so many, and the points at which doubts and dissent arise so suggestive of lengthy discussions, that it would be comparatively easier and more satisfactory to write a book on this book than hurriedly to sketch its contents and give characteristic glimpses of what is here offered. The two main lines on which this whole monumental enterprise is constructed, religion and ethics, are distinctly visible in every article in this volume, though, as we have remarked in previous reviews, one meets with surprising and unlooked-for relationships with either religion or ethics in the topics discussed. Perhaps one-fifth of this volume is devoted to comparative religion, often in composite articles, like the seven articles on Pilgrimage, eighteen on Prayer, three on Preaching, sixteen on Priests and Priesthood, three on Prophecy, three on Propitiation, sixteen on Purification, two on Relics, six on Religious Orders, and six on Sabbath. To this group, however, must be assigned also treatises on a great religious phenomenon like Polytheism, and the article on Religion, also the discussion of lower forms of religion, pagan sects, sacred writings, sacred rites, customs, and practises. Of this species are the article on Pir, Pisachas, Sacred Places, Prannathis, Prapatti-Marga, Pratyekabuddha, Prayer-wheels, Precious Stones, Processions and Dances, Prodigies and Portents, Proverbs, Puppets, Puranas, Quadiani, Qur'an, Radharallahis, Rai Dasis, Ramaism, Ramakisna, Rananandis, Ramayana, Regalia, Retreats, Roman Religion, Rosaries, Sabacans, and even the curious contents of the articles inscribed Points of Compass, Poles and Posts, Predestination, Pre-existence, Recording Angel, Renunciation (in Hindu), will have to be reckoned with this group. The religions of Asia, chiefly Hinduism and Mohammedanism, have received a great deal of attention. Ethnographical articles like those on the Piets, the Plains Indians, the Pokomo, Polynesia, on Prarthana Samaj and Rajput, and also the article on Race contain much religious information. To the domain of folk-lore, legends, etc., will be assigned the articles on Popol Vuh, Prester John, and Reynard the Fox. Great phases of the Christian religion — to us the most congenial and lucrative reading — are presented in the following fine array of subjects: Pietism, Pilgrim Fathers, Pistis Sophia, Book of Common Prayer, Presbyterianism, Priscillianism, Protestantism, Purim, Puritanism, Quietism, Ranters, Rationalism, Reformation, Reformed Church (four articles), Revivals in Religion, Rigorism, Ritschlianism, Rosicrucians, Russian Church, Rynsburghers, and Sacerdotalism. Closely related to this class of articles are discussions of dogmatical subjects, like these: Pleroma, Power of Keys, Prayer for the Departed, Providence, Redemption, Regeneration, Resistance and Non-resistance (in war), Revelation, and the composite article on Revelation (five contributors), probably also the composite article on Repentance (Biblical and Mohammedan teaching). Since philosophy touches revealed religion at a hundred points, and revealed religion has had to deny its claims in every age as a *metabasis eis allo genos*, we may record here the articles on Platonism, Pluralism, Positivism, Power, Principle, Pythagoreanism, Realism and Nominalism, Reality (three contributors), Reason, and Relation (the Buddhist view), the biological treatise on Recapitulation, and articles dealing with psychic research and psychology, like

Presentiment, Psychical Research, Psychology, Psycho-Therapeutics, and Recognition. Biographies are offered in this volume of Pindar, Plato, Plutarch, Protagoras, Pusey, Pythagoras, Quaro, Ramannja, Rashi, Rothe, and Rousseau. Ethical subjects are discussed in the articles on Pity, Pleasure, Possession (ten contributors), Pregnancy, Pride, Private Judgment, Probabiliorism, Probabilism, Probability, Probation, Profanity, Proselyte and Proselytism, Prostitution (four contributors), Puberty, Purity, Rebellion and Revolution, Remorse, Responsibility, Retaliation, Revenge, Rewards and Punishments, and the composite article on Righteousness (eleven contributors). However, some may prefer to assign the articles on Possession, Prostitution, and Rebellion to the department of sociology, to which belong plainly the articles on Politics, Poverty, Preferential Dealing, Prisons, and Production of Wealth. This attempt at classifying the principal contents of Vol. X shows again the varied uses as a book of reference and as a guide to special studies to which the ERE may be put. The bibliographical notes at the end of articles have been elaborated with care.

The quality of the work done in this volume can be seen from the views expressed and the conclusions reached by the authors. In the article on Repentance Dr. McComb correctly states: "In the course of time it [the definition of repentance] became involved with questions of church discipline and with the ecclesiastical doctrine of penance. This doctrine is that repentance is only part of the sacrament of penance, the two other elements being confession and satisfaction. (Conc. Trid., sess. XIV, 'Poen.' chap. 3.) The Reformers went back to the New Testament idea. Luther's doctrine was that repentance consisted in sorrow for sin and faith in Christ. He maintained that the whole life should be a penitential act. The Reformation started as a protest against false and inadequate conceptions of repentance. 'Luther, it will be remembered, first saw the value of philological study when he was puzzling over the expression *poenitentiam agite*, 'do penance,' which the Vulgate uses for the Greek word that in the English translation is rendered 'repent.' Was it possible, he said to himself, that Christ and the apostles could really bid men do penance? Did the New Testament really stand on the side of his opponents, and of all the gross corruptions which the doctrine of penance had introduced? Melanchthon solved this difficulty by showing to Luther that the Greek word *metanoiteite*, which Jerome had translated 'do penance,' really and etymologically meant 'change your mind.' From that moment the Reformation entered into a conscious alliance with the new learning, to which it was already akin in its independent love of truth, its rebellion against human authority, and its interest in the Bible as a real living book.' (W. Robertson Smith, *The Old Testament in the Jewish Church*, p. 45.)" This statement contains two inaccuracies: First, Luther's definition of repentance appears in the first of the Ninety-five Theses, published October 31, 1517. Melanchthon did not come to Wittenberg until August, 1518. He confirmed Luther in his view of repentance, and his influence may be traced in Luther's "Resolutions" on the Ninety-five Theses; but the New Testament view of repentance Luther had reached before he challenged Tetzl. Secondly, the alliance of the

Reformers with the new learning to the Zwinglian *Richtung*. Luther was wary of the rationalism of the Renaissance. — J. T. Marshall, in the article on Regeneration, holds that "it has been an error on the part of some Calvinists to maintain that at the time of regeneration man is passive or even antagonistic. It is very true that no man can come to Christ 'except the Father draw him'; that God always takes the initiative in man's salvation; that 'we love Him because He first loved us.' But before the new birth can be effectuated, there must be a period of unrest and self-dissatisfaction. . . . Most modern psychologists (*e. g.*, James, Granger, Coe, Starbuck) very properly raise a protest against the procedure of some denominations which seem to recognize the sudden, remorseful, spasmodic type of conversion as the only genuine one." Back of this unsatisfactory view is the idea of the twilight zone, the *status medius*, between life and death, which creates such mischief, not only for dogmaticians, but still more for pastors in their practical work. The other treats both repentance and faith as antecedents to the new birth, and claims for faith the double meaning of "appropriation of a message and trust in the person whom it declares, and self-surrender to a power other and purer than we, which seeks to control our life." There is here a uniting of regeneration, or conversion, in the strict and in the wide sense. Appropriating faith is the new birth, not something preceding it, and the quality of genuine faith is always this, that it "worketh by love," hence starts the regenerated in "newness of life" the moment it is created in man. Lack of distinction between "objective" and "subjective" justification accounts for the strange mingling of the reconciling work of Christ with man's faith in that work, in the article of C. M. Kerr on Propitiation, which contains, moreover, an evolutionary element: "The form of the idea of propitiation, from its appearance in early religion to its presentation in the theology of the New Testament, is constant: God has been offended, and means must be found whereby His wrath may be appeased and His favor restored. It is in the content given to that form that the development takes place. Man seeks first to propitiate God by material offerings. To these, and especially to the blood-sacrifice, a symbolical meaning is afterwards attached, as representing the offering by man of his own life to God. A clearer understanding of the nature of sin then leads to the casting aside of material sacrifices, and to the idea that God is pleased only with repentance and personal obedience (*cf.* Is. 1, 11—20). Side by side with this, the connection between sin and suffering suggests the thought that suffering may possess in itself a propitiatory value. A further stage is reached when man begins to realize that he is utterly unable of himself to make any offering sufficient to recover God's favor. Hence the idea emerges that God must provide the sacrifice. But if God is the provider of the sacrifice, it cannot be the whole of His nature which is the object of propitiation. He is no longer simply the God of holiness or the God of righteousness, but He partakes of the complex nature of a personality. Thus it is only one aspect or attribute of that personality which is propitiated, while another aspect or attribute provides the propitiation. But this in itself would lead to nothing further than that God becomes reconciled to Himself. Yet it is in the interests

of man that God's love seeks to propitiate His righteousness; and therefore man must also be involved in the transaction. Two difficulties, however, stand in the way of his inclusion. The first is that recompense must be given for his past sins; and the second is that since man's natural state is sinful, therefore there must be infused into him that divine life which alone can make him acceptable to God. The theories of St. John, of the writer to the Hebrews, and of St. Paul are all endeavors to show how in Jesus Christ these difficulties are met and overcome. St. Paul alone lays emphasis on the first. It is by the vicarious suffering of Jesus Christ that the wrath of God, aroused by the sin of man, is appeased. St. John and the writer to the Hebrews deal principally with the second. According to St. John, God's love, made manifest in Christ, appeals to man's love, and *so induces him to lay open his heart to the inflow of the divine life.* According to the writer to the Hebrews, suffering, borne in the spirit of and under the guidance of Jesus, is that which makes man perfect. It is to be remembered, however, that St. Paul also gives consideration to this second difficulty. *Faith is the contribution that man must bring before the process of propitiation is finally completed.* It may thus be concluded that the propitiation made by Jesus acts both upon God and upon man. It acts upon man, in that it is a revelation to him of the immensity of God's wrath and of the intensity of his love. It thus wins him to draw near to God in reverence and humility, yet in faith, trusting in the efficacy of the sacrifice made on his behalf. It acts upon God, in that it satisfies His offended justice, and enables His love to go forth in all its fulness to the man who now has a share in the righteousness and life of Jesus Christ. Finally, just as the 'appeasing of wrath' is only the first term in propitiation in order that 'favor may be restored,' so the ultimate end of Christ's sacrifice is that God may be able to say of each of His children, 'This is My beloved son, in whom I am well pleased.' (Italics in this citation our own.) This *excursus* shows the power of certain New Testament texts on the *satisfactio vicaria*, from which no honest exegete can get away. It also shows the full influence of the evolution theory, and the latent synergism in all modern soteriological argument which crops out as soon as this matter is presented. — There is much more in this volume to which attention should be called, e. g., H. M. Gwatkin's article on Protestantism, H. E. Jacobs's article on Sacraments, H. G. Wood's article on Puritanism, D. Macfadyen's article on the Pilgrim Fathers, and others, but lack of space compels us to close this part of our review here.

The present volume, like its predecessors, is a distinctly British product, 137 of the contributors belonging to the United Kingdom and its dependencies in all parts of the world. Among non-British contributors the lion's share goes to Americans (25), while the remaining 17 — a negligible quantity! — are distributed among Germany (4), France (3), Japan, Belgium, and Finland (2 each), Holland, Sweden, Switzerland, and Russia (1 each). The unfairness with which German scholarship has been treated in the compilation of this volume is even greater than in previous volumes. It becomes simply scandalous when one reflects that of the 53 standard works of reference constantly appealed to by the writers in this volume, 28 are German,

likewise out of 258 periodical publications of learned societies 75 are German. Also in the world of learning, it seems, the Germans are to be reduced to helots. Curse the Hun and make him work for you! seems to be the gist of the political game that is being played now in the world. It is an unworthy procedure; besides, from the Christian point of view, the distinctive tendency of German negative criticism is not a whit less dangerous when published under British labels.

THE GERMAN AND SWISS SETTLEMENTS OF COLONIAL PENNSYLVANIA. By *Oscar Kuhns*. 268 pages. 75 cts. Abingdon Press. — An exhaustive and illuminating account of Pennsylvania's origin, with an excellent bibliography and index.

A CYCLOPEDIA OF TWENTIETH CENTURY ILLUSTRATIONS. By *Amos R. Wells*. 476 pages. \$3. (Fleming H. Revell Co.)

The public speaker who could pertinently allude to facts of the remote past, remembered only by a select few and almost forgotten by them, while utterly unknown to the average person, or who could cite a wise saying of some ancient sage, usually created the impression of an erudite person. Perhaps this is still the case. Some people admire only what is old, and have no eyes nor ears to see and hear the remarkable things with which their present every-day life is crowded. It is from this busy, bustling, modern life that the author has drawn his illustrations, and those who must resort to a volume of this kind will not be disappointed, though at times the element of paradox with which they meet here will make them smile; as, *e. g.*, in the selection inscribed "The American Can Factory." (The American Can is the person who has eliminated the word can't from his vocabulary.)

THE WAR AND THE COMING PEACE. By *Morris Jastrow, Jr.* 144 pages. \$1. (J. B. Lippincott Co.)

War and peace are in this book treated as moral issues, not only in general, but in the particular instance of the latest war, and the peace that is to be established now. The book is written in a genial spirit of internationalism and the principle of government for the people. Barring a slight leaning to the British form of imperialism (p. 46 ff.), — though the author, we take it, is against all autocracy, — the reader will find in this treatise sound reasoning both as regards the causes of the late war and the necessary bases for the ensuing peace.

AMBASSADOR MORGENTHAU'S STORY. By *Henry Morgenthau*. Illustrated. XV and 407 pages. \$2. (Doubleday, Page & Co.)

A ring of candor, a desire to make the reader understand essential facts, the faculty of telling great events in simple words, and of portraying the actors in these events in such a manner that their motives become apparent, and a genial American patriotism, characterize the account which our ambassador at Constantinople has here given us of his intense and exciting activities at a place of the highest strategic importance in diplomacy during the recent war.

THE NORTH AMERICAN IDEA. By *James A. Macdonald, LL. D.* 240 pages. — Contains the Cole Lectures at Vanderbilt University for 1917. In splendid rhetoric a plea is made to Americans to forget their past relations to Great Britain, and to believe that American Internationalism is a heritage of the Anglo-Saxon race, to be propagated by Britons and Americans jointly. Not always convincing.

PUBLICATIONS RECEIVED.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio a. o. St. for the year 1918. 134 pages. 75 cts.

Two Sermons at Old Trinity on the Subject of Christian Giving. By *W. H. T. Dau.* 31 pages. 10 cts.

The Merger: An Analysis. By *Th. Graebner.* 27 pages. 10 cts.

All the above publications to be had of Concordia Publishing House, St. Louis, Mo.

When and How to Pray. By *Arthur Brunn.* — *Hell.* By *J. N. H. Jahn.* Two tracts published by American Lutheran Publicity Bureau, New York City. 50 cts. per 100, and postage.

Jesu Juengerschaft. Ansprachen *P. Czamanske*s in Fastengottesdiensten zu St. Louis. Poetisiert von *Chr. Eckhardt.* 20 pages. 10 cts. (Success Publ. Co., St. Louis.)

He Is Risen. Easter program for the Sunday-school. With music. 10 cts. (Augustana Book Concern, Rock Island, Ill.) D.

The Hibbert Journal for October, 1918, offers an appreciation of James Drummond, and articles on the Desirability of Survival, by C. D. Broad; Arms and Men: a Study of Habit, by L. P. Jacks; Prayer and Experience, by S. H. Mellons; Ghosts as Physical Facts, by W. G. Braithwaite; Basis of Reunion, by W. W. Seton; Liberal Position and Hereford Agreement, by W. Sanday and A. Fawkes, etc. — The issue for January, 1919, presents International Control of War Finance, by L. P. Jacks; New Compatriotism, by E. Rhys; Some Parallels between a League of Nations and a Reunion of Churches, by the Bishop of Carlisle; Christian Faith, by J. M. Thompson; American Society after the War, by C. F. Thwing, etc.

The Constructive Quarterly for December, 1918, contains The Faith of a Christian To-day, by W. P. Du Bose; Hopes for the Orthodox Church of Russia, by Leonid Turkerich; Bossuet's Correspondence with Leibnitz on Reunion, by L. Dimies; Christ the Constructive Revolutionary, by Burnett H. Streeter; A Constructive Gospel, by W. Lock, etc. D.

WE CALL ATTENTION TO AN IMPORTANT PUBLICATION OF OUR SYNOD, AND APPEND THE DESCRIPTIVE PROSPECTUS.