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THE OLD LUTHERAN DOCTRINE OF FREE-WILL IN THE AUGSBURG CONFESSION.

(Concluded.)

To His Church the Holy One has given the *correct means of being constituted and made one*: "I have given them *Thy Word* and I pray for them, not only for them, but also for all who *by their Word* believe on me, that they may be one," John 17. Thus the Church is made, constituted, and forever kept together by the Word, not by a confession. This Church — and this only — can make a true confession of what constitutes her. That is the psychological order. We presume that Dr. Richard is able to give from memory a correct Lutheran definition of the Church, but not being of it he stumbles when he steps up to her from a different direction — here from the relation of Church and doctrine. We may mark his way of proving the prevalence of free-will by the confessions as unacknowledged rationalism. Let us hang it low, that he who runs may read. We quote Dr. Richard: "It is in part" — what are the remains? — "with the hope of making at least a small contribution to the inculcation of the principles stated above" (that Lutherans must be clocks never striking and ticking alike) "that we now advance to the discussion of the subject placed at the head of this article (The Old Lutheran Doctrine of Free-will), and we begin with the year 1530, for prior to that time there was no Lutheran Church, but only Lutherans, who were united in opposition to the teaching of the Roman Catholic

BOOK REVIEW.

HANDBUCH DER DEUTSCHEN NATIONALLITERATUR von ihren ersten Anfaengen bis zur Gegenwart. Zum Gebrauch fuer den Unterricht in den oberen Klassen hoerer Lehranstalten, sowie zum Selbstunterricht bearbeitet von *Otto Hattstaedt*, Professor am Concordia-Gymnasium zu Milwaukee, Wis. St. Louis, Mo. Concordia Publishing House. 1906. XV and 512 pages. Price, \$1.75.

The subject-matter of this book is secular, not religious. However, it would be rash to say on that account that the book is a secular book and that the publishing house which has issued it has in this instance departed from its specific usage. If anyone wishes to estimate correctly the great value of this book, he must regard it as a religious book and while reading it place himself in the position which the author occupied in its painstaking construction. American church institutions reared on the confessional basis of the Evangelical Lutheran Church are to be served by this book. Accordingly, the author has been restricted in two distinct ways in making his selections from the wealth of the productions of the national literature of Germany: he has been restricted as regards the quality and the quantity of his selections. As regards the former restriction, the German infidel has been barred from this book. Not that the authors represented in this book are all believing Lutherans,—for we find Lessing, Goethe, Schiller represented,—but no author has been permitted to speak his infidel, materialistic views to the readers of this book. As regards the latter restriction, the limited time devoted to the study of German literature in our bilingual colleges necessitated that notice be taken only of the prominent authors and their most important works. It was natural for the reviewer, and it will be natural for our readers, to compare Prof. Hattstaedt's book with the text-book in use in our college days at Ft. Wayne. A comparison of this kind shows the practical working of the principle adopted by our author. The difference between Hattstaedt and Viehoff is very great indeed, both in what either offers and in what he does not offer. To begin with, the grand total of 179 authors which Viehoff introduces by means of 716 selections, from Haller to Klaus Groth and Gottschall, has been reduced to 85 authors in Hattstaedt represented by 362 selections. Within this period Hattstaedt and Viehoff have only 144 selections in common; 218 selections, or about

two-thirds of the matter in this section, have been specially made for this book. Hence, Prof. Hattstaedt's book is by no means a mere abridgment of Viehoff or similar handbooks which have been in use in the schools. This fact appears still more strikingly when we note the importance which either author attaches to particular writers. Viehoff's selections, of course, are much in excess, as a rule, of Hattstaedt's; still 23 authors common to both have been represented in Hattstaedt by 54 selections more than the same authors have been accorded in Viehoff. Lastly, Hattstaedt is more up-to-date than the twelfth edition of Viehoff. 28 modern authors not treated by Viehoff are represented in Hattstaedt by 68 selections. Among them we find names like Schlosser, Hauff, Marheineke, Grillparzer, Klaus Harms, Caspari, Ahlfeld, Walther, Scheffel, Heyse, Dahn, Curtius, Mommsen, Moltke, Bismarck, Freytag, Bettex, Reuter.—The process of elimination has been vigorously applied for the reasons stated above. And it has been applied fairly. If we choose Heine, merely for convenience' sake, as a dividing line between Haller and the most recent of the writers represented in Viehoff, we find that Prof. Hattstaedt has dropped from Viehoff's array 46 authors earlier and 49 authors later than Heine. Naturally, the individual German has his favorites among the authors of his nation, and accordingly widely divergent wishes would probably be presented by different persons as to what should have been embodied in this book and what not. It is plain that the author could not possibly have met these wishes. We are satisfied that he has proceeded without partiality. None of the authors eliminated is of such importance, considering the limitations under which the author worked, that his absence would mar the effect of the whole. All points considered, we believe that the student who is guided by this handbook will obtain a view of the national literature of Germany sufficiently wide as regards extent and range, and sufficiently exact and minute as regards details.—The averages quoted for the period following Haller apply equally to the period prior to this writer.—Prose and poetry have not been treated in separate parts of the book, as in Viehoff, but each of the respective writers has been exhibited in his place by selections in either form.—The introductory remarks, historical and philological, at the heads of periods are plain and pointed. The growth and development of German literature, the various influences which have affected it from within or without, are correctly shown. The biographical notes are brief and concise. Appendix I is devoted to poetic productions in the leading German dialects. Appendix II treats the German adage. Appendix III is a brief sketch of prosody

in which the author follows the text-books of Cremer, Sommert, Lange, and others. — The index answers its purpose well.

What interests us more than the material make-up of the book is its spirit. That twenty pages of well-chosen matter have been devoted to Luther we regard not only as an act of courtesy to the prospective readers of this book, but as an act of justice to an author without whose labors the second golden age of German literature cannot be conceived of. Had Luther's lead been followed by German literates, the second golden age of the literature of Germany would have come earlier than it did. But it is quite congenial to us to find Klopstock's *Messias* placed at the head of this period rather than his *Wingolf*, and to see Herder's verdict ("The *Messias* is the first classical book in our language since Luther's translation of the Bible") endorsed. We cite Prof. Hattstaedt's opinions of the leading German authors. Of Wieland he says: "From a pious enthusiast he became transformed into an advocate of the gratification of the sensual instincts. Accordingly, not much can be said in favor of his numerous writings. Far too often they are in a frivolous, light vein and have proved a veritable poison to thousands." (p. 133.) Voss' *Louise* is pronounced a rationalistic product. (p. 138.) The cheerful, soulful manner of Claudius, his popular style and refreshing humor are praised, and his *Chria* is offered among the selections. (p. 150.) Lessing's influence as critic is fully acknowledged, but his hostile attitude over and against Christianity is also shown. "Lessing has gained ill repute for himself in all Christian circles by his 'theological writings' falsely so called. The occasion for them arose when he had published the *Fragments of Anonymus*, an infidel production containing fierce attacks upon Christianity, denying the possibility of a divine revelation and claiming sole recognition for a shallow rationalistic form of religion. . . . In this manner Lessing as an enemy of true Christianity has sown much evil seed which is bearing fruit even in our time." (p. 153.) Herder's *Letters for the Promotion of Humanity* the author regards as "a sorry testimony for his religious position. By means of them Herder is revealed as an apostle of 'humanity.' Being a full-fledged rationalist, to whom the biblical doctrine of the original depravity of the human race and the need of redemption and reconciliation with God, also of regeneration and renewal, remained sealed mysteries, Herder understands by 'humanity' the development by the natural powers in man of that happy disposition to attain perfection which is innate in man. Gervinus is correct in stating that Herder has arrayed the concept of humanity against that of Christianity. In his *Ideas* he combated

purposely the pride which he assumed in Christians, claiming that it caused them to make 'their world the center of the universe.' His tendency was toward a universal religion, a form of Christianity modeled after Christ, 'the darling of Jehovah,' 'the simple, pure, ideal man.' Christianity in his view was nothing more than a conscientious performance of every duty, human benevolence, philanthropy, in a word, a humanitarian religion." (p. 168.) The greatness and manysidedness of Goethe are fully exhibited by characteristic productions, covering seventeen pages. Our author adds this verdict to his biographical note: "It is a pity that Goethe has wasted his magnificent gifts also upon unworthy subjects. While the splendor and truth of his productions are admirable, and the euphony and simplicity of his diction are glorious, his subject-matter is often repulsive, because it is foul. And it is just as great a pity that in some of his most famous writings there is revealed a spirit of self-glorification which derides the humility and self-abasement of Christians. Accordingly, his *Faust*, e. g., can never satisfy us, because the hero in this drama does not choose the way of repentance for the canceling of his guilt. Goethe in a letter to Lavater has termed himself a 'determined non-christian.' Being such, he was, of course, disinclined to regard repentance as the only way of atonement. Goethe was a pantheist. He refused to acknowledge the triune God. He worshiped in nature, 'all-creating, ever-working nature,' the god to whom he felt himself obligated for everything. Accordingly, the main principle of his life was 'to enjoy life, not scrupling about eternity and God.' However, he confessed towards the close of his life that he had failed to find satisfaction in his gospel of nature; for he stated: 'I can honestly say that during the seventy-five years of my life I have hardly found true gratification for four weeks. My life has been the ceaseless pushing of a stone which had to be lifted again and again.'" (p. 181.) From the author's remarks regarding Schiller we quote the following: "Schiller was the poet of the ideal. Full of enthusiasm for 'the true, the good, and the beautiful,' which he failed to find in a barren world 'ruled by a merciless fate,' he created for himself a world of sublime ideals in accordance with his notions of right, liberty, and morality, and to model life after these ideals he regarded as the mission of art, especially of poetry. No doubt, by his enthusiasm he exerted a powerful influence upon the nation, especially upon young minds. However, since the force by which he endeavored to improve the world was not God's Word but art, it is just as undoubtedly true that he contributed nothing to the true advancement of the nation. Nor did

art bring him personal happiness or give him peace at heart; for Christian faith remained a mystery to him. The divine revelation he considered an impossibility, and hence he saw in Christianity nothing but the exhibition of a 'beautiful sort of morality.' 'Viewed thus,' he writes in a letter to Goethe, August 17, 1795, 'Christianity is the only aesthetic religion, and hence I can understand why this religion meets with so much success among women and is still found to exist only in them in a somewhat tolerable form.'" (p. 200.) We have not the space to extend our account of these details. As a matter of interest we wish to report that Walther is represented by a portion of a sermon on the miracles of Jesus, and Broemel's well-known opinion of Walther is quoted in the biographical note.— In making his selections Prof. Hattstaedt has, as far as practicable, avoided the realm of pure fancy. He prefers the realm of reality. The historical romance, the ballad, the epic, the epigram, are justly favored in this book. The lyrics offered are chaste and elevating. The prose selections have been made with a view to increase the student's stock of general knowledge while exhibiting to him what there is of true art in the written thought of Germany's best authors.

Prof. Hattstaedt has undertaken a task which, as far as we know, has not been approached by any one before him. A new way had to be blazed through a forest, as it were,— a way which would lead the traveler to the most advantageous points from which to view the beauties of German poetry and prose. It has been a laborious undertaking, entailing constant, patient application, careful, critical weighing and reweighing of a thousand nice points, and an evenly maintained effort to say all that must be said without saying too much. This task has been performed in a manner to bring credit both to the author and the publisher. Though not a theological work, this handbook of Prof. Hattstaedt easily takes a high rank among the products of our Concordia press during the year just closed. Its mission is limited to a smaller circle of individuals than that of many other books issued with our trademark, but it is just as important as the study in the curricula of our colleges which it strives to serve. Moreover, it offers delightful reading-matter to the average reader of literature, and to the person who wishes to inform himself on the subject of German literature it will prove a very acceptable guide by its many explanatory footnotes. In every way we are pleased with this handbook and wish it large and increasing success. May it be the precursor of similar text-books on other branches of study pursued in our colleges, by equally competent authors.

WHAT IS THE DIFFERENCE BETWEEN THE SYNODICAL CONFERENCE AND THE GENERAL COUNCIL? Second Edition. By *William Dallmann*.

CHRISTIAN SCIENCE UNCHRISTIAN. By *William Dallmann*. Third Edition. Northwestern Publishing House, Milwaukee, Wis. Price, 5 cents the copy, or \$1.00 the hundred for each tract.

Sound Scriptural argument, telling documentary evidence, well grouped and forcibly applied, and a plain and pointed diction render these two little tracts very valuable. No person with a conscience, after reading them, can affiliate with either body named in the above titles, and be at peace with himself.

THE ABRIDGED TREASURY OF PRAYERS. An Epitome from the Larger "Gebets-Schatz" Published by Concordia Publishing House, St. Louis, Mo. American Lutheran Publication Board, Pittsburg, Pa. 179 pp. 12mo. Price: @ 30 cts.; dozen, @ 25 cts.; hundred, @ 23 cts.

This book contains 103 prayers, 7 preparatory, 16 for morning and evening devotion, 20 for use on festival days, 9 for various needs in domestic life, and the remainder covering a variety of ordinary and extraordinary situations in all ages, various occupations, relations, seasons, and afflictions. Eight standard hymns and a Form for Emergency Baptism have been appended. Luther, Curbach, and the Marburg Hymnal, are the authors favored mostly in this selection. The contents of these prayers are well known in our circles. The new garb in which these old friends appear fits them well. We welcome them heartily.

A CHURCH HISTORY FOR THE USE OF SCHOOLS AND COLLEGES, by *Nils Loevgren*, Bishop of Vesteras. With a Series of Biographies by *August Edman*, Adjunct at Lulea "H. Allm. Laeroverk." Translated by *M. Wahlstroem* and *C. W. Foss*. Rock Island, Ill. Augustana Book Concern. 358 pp. Price, \$1.50.

This book will be taken up with delight; it will be read with increasing interest; and it will be laid aside with regret. It pos-

sesses many good qualities, so that it gives one pain to be forced to say, in the end, that it is insufficient, because it is sadly deficient in the one essential of a good history: sound judgment and fairness. This deplorable defect appears most glaringly in that section of the book which should render it most valuable to the narrower circle of its prospective readers, the Lutherans. The chapter on the Lutheran Church in America, in particular, is so manifestly partisan that we would seriously propose, in the interest of future purchasers of the book, that its title-page be amended to read: "A Church History for the Use of Swedish Schools and Colleges within the General Council of the Lutheran Church of America." As it reads now, the title fits the contents about as well as a No. 8 hat would fit a No. 6 head.

Writing the story of the Church for the benefit of our academic youths below the university grade is a task worthy of a genius. As to its contents, we imagine a book of this kind should be constructed on the eclectic plan: each age should be exhibited in its characteristic features and prominent actors. The book should aim at being perfect without striving to be complete. It should relate not all that can be said, but only what must be said to the beginner in this branch of study. The entire historical panorama should be brought within confines to be easily encompassed by a youthful mind. A very simple plan should be adopted. The historical matter should not be divided up among a bewildering multitude of eras, epochs, periods, phases, etc. The development of the Church might be shown in the three aspects of Formation, Deformation, and Reformation. Under the first head the series of marvelous events would be related, which began with the tale of shepherds in Judea in the reign of Herod the Great and ended with the overthrow of paganism in cultured Europe, Asia, and Africa. Here we behold the planting of the mustard seed; we witness the revolt of the kings of the earth against the Lord's Anointed; we see the mystical body of Christ undergoing the same fate as His natural body: the Church stands before us as an object of universal scorn; she is lashed until she is bleeding from a thousand wounds; she is despised and rejected by men; she is beset by the heathen from without and false brethren from within, yet she rises triumphant from the sands of the arena and the ashes of the pyre, even as her Lord had burst the bonds of death. And finally, we behold her conquering the Roman's love of might by the Christian's might of love. The proud Caesar bends before the pale Galilean, penitent but glad at his own defeat. At the same time, a still mightier struggle is going on within the Church: the war of words, the battle of ideas, the fierce conflict of error with

truth. The serpent has entered Eden again, whispering: "Yea, hath God said?" The Church is locked in deadly struggle with the arch-liar who is conjuring up against her the Montanist, the Donatist, the Monarchian, the Gnostic, the Manichean, the Arian. She suffers the bruising of her heel, but she crushes the serpent's head. She comes out of every controversy purer as to the *fides quae creditur* and surer as to the *fides qua creditur*. Silently, slowly, steadily, she develops her magnificent resources; her many-sided activities assume definite shape and form. Christian church-life is beginning to leaven the nations. The Church has been established. And then the view changes. A new era has begun. Across the face of this era there is written in all directions the one word ROME. It is Rome at the altar swinging the censer, Rome in the panoply of war storming trenches and steeping her hands in gore, Rome in the councils of kings, Rome in the halls of the guilds, Rome in the booth of the trader at a town-fair, Rome in the judge's seat, Rome in the professor's chair, Rome receiving ambassadors from, and dispatching nuntios to, foreign courts, Rome dictating treaties to nations and arranging the cook's menu, Rome labeling the huckster's cart and the vintner's crop, Rome levying a tax upon the nuptial bed, Rome exacting toll at the gate of heaven. And first it is Rome conquered, next Rome conquering, that is exhibited to our gaze. From the northern fastnesses of Europe and across its eastern steppes there rolls in upon the wealthy, proud, and refined peoples that fringe the Mediterranean a huge tidal wave of barbarism. The ancient civilization goes down before it. The sun of imperial Rome sets amid a tempest. And the wreck of the state seems to involve the ruin of the Church. A Roman bishop is a suppliant before a barbaric chieftain. But silently, shrewdly vanquished Rome, in the holy garb of a priest, sets to work to regain the power of her Caesars. Out of the wreck of imperial Rome rises papal Rome. Once more, though through different agents, the city of the seven hills is ruling an *orbis terrarum Romanus*. The rule extends through nearly a thousand years. How deftly do cunning priests manipulate every means to increase their power! Learning, wealth, beauty, art, piety,—everything is used as an asset in the ambitious game for absolute supremacy which the mitred vicegerent of Christ is playing against the world. Rome's ancient *pontifex maximus* had been a tool of the consuls and the Caesars; the new pontiff makes the Caesars his tools. Princes kiss his feet and hold the stirrup for him as he mounts his bedizened palfrey. An emperor stands barefoot in the snow of the pope's court-yard suing pardon for having dared to govern without

the pope's sanction. The forests of Germany are reverberating with the blows of axes which Rome's missionaries wield against Donar's oaks. The sanctuaries of pagan Germany are razed. Out of the wood of idols crosses are erected along the highways. Chapels and abbeys and cathedrals rise where the aurochs was hunted. Sturdy barbarians bend the knee at the shrines of saints. Hosts set out to see the land where the Lord had walked and suffered, and brave all dangers and hardships to wrest its possession from infidel hands. But at the place where all these activities center and whence they are being fed a shocking abomination is seen: Venus is worshiped, and Bacchus, and Mercurius, and Mars, while white-robed choirs chant praises to the mother of God, and clouds of incense are wafted skyward. Here is a mystery—a mystery of iniquity: the son of perdition in the temple of God! Proud, haughty Rome,—wealthy, wicked and wanton,—is filling up the measure of her wrath against the day of retribution.—Once more the view changes: Antichrist is assailed by a poor, unknown monk in far-away Saxony. "Who minds a monk? 'Tis nothing!" But lo, the monk towers like a giant, and German paladins are by his side, while a nation hangs on his lips. Tidings of great joy are again spread, from an obscure borough on the banks of the Elbe. They are borne on the wings of the wind. Now they talk about them in London, now at the headwaters of the Rhine, now in the streets of Jerusalem. Men, women, youths, are fearlessly giving the lie to priests whom they had loathed but dreaded before. Startled Rome is placed on the defensive. She is trying her gainsayers, and seems to be unaware that, in reality, she is being tried. She exhausts her power in the effort to suppress the new teaching, which is the old truth that had conquered the world once before. All to no avail. "She's judged. The deed is done." The Lord has smitten Antichrist with the breath of His mouth. The world is enjoying once more pure and abundant Gospel preaching. The Church is taking on a new aspect. A new life is throbbing in the nations. But alas! the victors may not enjoy their spoils in peace. Dissensions are beginning to divide the Church. A process of disintegration begins which splits up the forces that should be solidly arrayed against their common enemy, Rome, into hundreds of sects. Yea, many cast away the ancient faith and follow after new lights, reason and science. The emancipation from spiritual bondage secured for them by the prayers, the Scripture-study, and the trials of their forefathers has not been truly valued. A new bondage has enslaved the generation of to-day, the bondage of pride, self-assertion, self-glorification. The power of the Reformation is

still felt, and the world is still living upon its fruits, but the spirit that fired the hearts of Christians in every department of the Church's works is not felt to-day as it used to be. But the lessons of the past, if rightly read and pondered, may be a valuable aid in the rearing of a generation that prizes "the dear old Church, on prophets and apostles built, with Christ the corner-stone."—If this tale is told in the very plainest style, if no labored learning is crammed into Gordian constructions, and weighted down with still more labored footnotes, if abundant information is laid down in brief clauses, and the arrangement of events is so transparent that cause and effect are easily discernible in the progress of the story, a book will be produced that is instructive, fascinating, and educating. Such a book is a desideratum not only in the Swedish portion of our American Lutheran Church, but in every other section likewise. Trabert's book published some years ago does not meet the want fully. Such works as Mosheim's, Neander's, Gieseler's, Guericke's, Hase's, Kurtz's, all of which have been translated into English, are plainly above the grade of the college student. Even the divinity student finds it no easy task to appropriate the facts of church history by the aid of these guides,—not to mention the bias of which these authors have not always been able to rid themselves.

Now, the book before us has been excellently arranged and entertainingly written. The author has understood to bring his excellent learning down to the level of his pupils. Wherever he has had to sketch the views of parties to a controversy he has endeavored to be fair, though he has not always succeeded. He divides his book into three parts: 1. The Ancient Era (A. D. 30—600), embracing the period of the martyrs (—A. D. 324), and the period of doctrinal development. Special chapters have been devoted in this part to the constitution and cultus, the life and discipline, and the doctrine of the Church. The establishment of various church-offices, the mode of admitting members to the Church, the order and places of worship, church-festivals, life within the Church, the fixing of the New Testament canon, the rise of monasticism, the missionary work of the Church, the fatal union of Church and State, the influence of the Church upon life, the Trinitarian, Christological, and Soteriological controversies,—all these matters are exhibited in concise form. No essential feature has been overlooked, and the reader obtains a complete picture, true in the main, of this important era. The brief but adequate biographical notices which have been added to this part are valuable. Besides the chief Roman emperors we find sketches of Justin Martyr, Origen, Tertullian, Cyprian, Mani,

Gregory I, Ambrose, Chrysostom, Athanasius, and Augustine. The author's opinion regarding the *libellatici* ("We must not judge them who with the most horrible tortures awaiting them faltered and fell," p. 13) seems latitudinarian. Why should we be enjoined from saying, especially to young men whose character is to be formed by their studies, that these men did wrong? For the same reason we should rather deplore than commend the large-heartedness of Origen. (p. 37.) Nor is the zeal for pure doctrine in the period of transition from the ancient to the medieval era properly criticised. (p. 88.) This zeal was rather inspired by love of power; it was the first muttering of that fanatic zeal which broke upon Christendom in peals of thunder in the popish inquisition.—The history of the Medieval Era (A. D. 600—1517) the author discusses under three heads: The Territorial Changes, the Constitution and Cultus, and the Life and Doctrine. Mohammedanism, the character of the papacy, the crusades, scholasticism, mysticism, humanism, the abortive reformatory movements are here discussed. Special accounts of the lives of Boniface, Gregory VII, and Henry IV, St. Elizabeth, St. Bridget, St. Francis, Bernard of Clairvaux, and John Huss are added to this section. Like most modern historians the author estimates the merits of the Roman Church during the Middle Ages too highly. Rome, it is held, acted as a conserving force against barbarism. She exercised outward discipline. Her saints set examples of "most selfish abnegation and the deepest piety." (p. 160.) She fostered learning and art. The Church of God existed also under popery, and sinners were saved also in those dark ages. True, but the historian who studies ends and means, causes and effects, cannot but regard these matters partly as accidental, partly as a cunning deception, as lying signs and wonders. The Roman Church of the Middle Ages, viewed from the standpoint of the historian, is simply the papal hierarchy with all that that implies. Whatever this hierarchy lays its hands on becomes tainted. Hence we loathe also its comelier aspects, its Francis of Assisi and its St. Bridget, its monkish learning and its missionary zeal. The era which began with the passing of Romulus Augustulus and closed with the Diet of Worms has preserved what good traits there are in it in spite of Rome. Accordingly, we could wish some of the illustrations in this part out of the book. The world still has reason to heed Luther's solemn warning: *Deus vos impleat odio papae!*—In the third, or Modern Era the author presents the history of the Reformation in Germany and Switzerland and the Catholic Counter Reformation up to the Council of Trent and the preparations for the Form of

Concord. Next follows an account of the fortunes of the Lutheran Church, its territory, its internal development, doctrinal controversies, orthodoxy and pietism, the period of illumination, the nineteenth century. Schleiermacher, Claus Harms, and Fliedner are the last historical characters mentioned in this section. The next chapters treat, in the order named, the Reformed Church (in all countries), the Sects (Mennonites, Socinians, Arminians, Baptists, Quakers, Herrnhuters, Methodists, Swedenborgians, Irvingites and Darbyites, Mormons), the Roman Catholic Church (Jansenism and Jesuitism), and the Greek Church. So far the work of Bishop Lövgren extends. The rest is an American supplement (p. 300—348) and treats the religious denominations of America, the Lutheran Church in America, and the propagation of the Gospel.—Naturally, to a Lutheran, this third section is the most interesting in the entire book. The story of the Lutheran Church has been told in a fascinating way. Luther is plainly a congenial figure to the author. However, he also inclines, like most modern writers, to the opinion that Luther was at times needlessly harsh. This censure—for it is that—never fails to strike us as prudish. We imagine an aesthetic miss viewing at a safe distance the battle of Gettysburg through her field-glass and exclaiming: How horrid! Why, those men are actually killing each other! So they are; and that is what they are there for. A person who can charge Luther with rash and ruthless conduct simply has failed to grasp the situation that confronted Luther. From the same press which has issued Lövgren's History there has come to us in these days the following excerpt from Tholuck which has been transferred to the pages of the *Augustana Journal*. Tholuck writes on "Luther's rashness." He says: "What would have become of the Church if the Lord's servants and prophets had at all times done nothing else but spread salves upon sores and walk softly?" He introduces Luther in his own defense: "On one occasion, when asked by the Margrave Joachim I, why he wrote against the princes, he returned the beautiful answer: 'When God intends to fertilize the ground, He must needs send first of all a good thunderstorm, and afterwards slow and gentle rain, and thus make it thoroughly productive.' Elsewhere he says: 'A willow-branch may be cut with a knife and bent with a finger, but for a great and gnarled oak we must use an ax and a wedge;' and again: 'If my teeth had been less sharp, the Pope would have been more voracious.' 'Of what use is salt,' he exclaims in another passage, 'if it do not bite the tongue? or the blade of a sword unless it be sharp enough to cut?' Does not the prophet say, 'Cursed be he that doeth the

work of the Lord deceitfully, and keepeth back his sword from blood'?" — On page 199 f. the author contrasts the genius of Luther with that of Zwingli. Of the latter he says: "He had come to a more liberal view and truer conception of Christianity." "While Luther proceeded from the material principle of the Reformation and made it his chief aim to bring men to a life of faith and joy to the Lord, Zwingli proceeded from the formal principle and made it his chief object to lift men out of the darkness of ignorance and superstition. In outward changes, as for instance, in the order of service and the like, *Zwingli was quite radical* [italics our own!] and removed everything which was not enjoined in the Word of God. Luther would hear of no other means for the establishment of the Reformation than the preaching of the Word and the right administration of the Sacraments, while Zwingli did not think it wrong for the state to use force for the spread of the Gospel." Question: Does this prove Zwingli's "more liberal view and truer conception of Christianity"? The passage is a *lucus a non lucendo*. And for a Lutheran to deny to Luther a grasp of the formal principle of the Reformation equal to his grasp of the material is a *testimonium paupertatis*. The author imputes Augustine's doctrine of predestination to "all the reformers." He says: "Luther never formally renounced this doctrine." (p. 232.) Augustine's doctrine he has sketched thus: "God, who according to His justice must punish sin, has of His great love out of the great mass of lost humanity chosen a few who shall be saved. With these His grace works with irresistible power for their conversion and preservation in faith. On all the rest the grace of God does not work at all, or at least not in full earnest, and they are as a result lost." (p. 78.) This statement does justice neither to Augustine nor to Luther. So much is true that Augustine in his "City of God" (ch. 1) and in his "Enchiridion" (ch. 100) treats predestination as a generic term, embracing the reprobation of the damned. We are more concerned about Luther. To impute to him views like those cited is an outrage. To cite only one statement, Luther says: "Human reason feigns to believe a partial will in God, as though God were a tyrant, who has a few fellows whose condition He suffers to please Him, no matter whether it is good or bad, while He hates others, no matter what they do. *Such thoughts regarding the will of God we are not to entertain.*" (X, 1001.) — In general we find, as the author proceeds from Luther to Flacius, the Form of Concord, the period of orthodoxism, etc., that modern influence is more and more betrayed. His judgment on the theologians of the Form of Concord and during the pietistic disturbances is not exactly that of Heppé, but approaches the spirit of Tholuck, despite the attempts

to be fair which he makes by pointing out the evil tendencies of pietism, which has become the historic road to rationalism. — We have one more remark to offer with reference to the American Supplement. It was certainly a practical idea to append a brief outline of the American Lutheran Church. Nor have we any fault to find because the lion's share of this outline went to the Swedish part of the Church, because the book appears to have been intended for Swedes. But it is a serious fault *in a historian* to attempt to write even an outline of the history of our Church in America without due regard to the part which the Synodical Conference has played in rearing the American Lutheran Church. We are prepared for the charge of partisan motive in making the above remark. Whoever wishes to impute that motive, let him do so. We have merely a reviewer's interest in this matter. The history of the American Lutheran Church prior to 1830 is a rather sorry exhibition of Lutheran ignorance and indifference, and the Swedish portion of it is the sorriest of all, for it records, in the main, Lutheran losses and Episcopalian or Methodist gains. Real, stirring history begins with the founding of the Ohio, Missouri, Wisconsin, Iowa, Minnesota, and the Norwegian Synods. These synods, whether in union or in conflict, have made the Lutheran Church to stand for a definite and distinct concept in doctrine and practice, and by their arduous labors in the study and in the wide field of congregational activities, church extension, etc., have lifted American Lutheranism out of the state of desuetude into which it had sunk in the days when the revivalist and the latitudinarian were dominant, and Lutherans solemnly resolved that the Augsburg Confession is, in a manner, correct. In a history we look for something better than statistical tables showing the relative greatness of this or that organization. The remark concerning the Missouri Synod ("On the subject of election the doctrinal position of the synod approaches very closely to Calvinism," p. 320) is not history but gossip which the American supplementers were childish enough to believe. *The Lutheran Witness* and the *Evangelisk Luthersk Kirketidende* already have repelled the charge.

THE LUTHERANS IN AMERICA. Their Heroic Past and Their Promising Future. By *Rev. C. Kunzmann, D. D.* 40 pp. Church Register Co., Greensburg, Pa. 1906. Price, 10 cts. per copy.

This is an amusing brochure, and the amusing part is that the author is "in dead earnest," to borrow a slang phrase. Having traced

the Reformation and the discovery of America to the Mohammedan invasion of Europe, he proceeds to tell anecdotes about the Lutheran Church in our country. He reviews the periods of exploration, colonization, revolution, and the Civil War down to the present time. Grave and trivial matters are jumbled with no attempt at discriminating between events which really stand in a causative relation to the present status of the American Lutheran Church, and such as are mere way-side happenings. Henry Muhlenberg's coming is related with as much fervor as Peter Muhlenberg's very questionable act of quitting his holy office to follow the drums of Washington. At no place does the author put forth the least effort to expound the essential characteristics of his church, to point to her chief glory, the heritage of divine truth and Scriptural teaching bequeathed to her. But he is a veritable genius in noting the least public distinction that has come to any of her members. He has discovered that in sixteen matters Lutherans were first in point of time. Among heroic feats of Lutherans in the past he records the ringing of Liberty Bell by a Lutheran sexton, the baking of a full-weight loaf by a Lutheran baker in Washington's campaigns, etc. This exhibition of Lutheran greatness will command no respect among thinking men. It is simply addressed to the galleries. The Lutheran future, if anything, is pictured still more unhappily. The author is a Pan-Lutheranist. Witness the following: "We expect the Pan-Lutheran Convention to prepare the way for a Pan-Lutheran Confederation and a world-wide activity. Of this we are convinced. (Sic!) As goes the Lutheran Church in America, so goes the Lutheran Church in the world. And as goes America, so goes the world. I behold a vision. Before me stands America." Etc. This vision extends through three pages. A voice from heaven is heard. The General Council is seen standing in the center of the religious forces of the world. Gustav Freytag, Talmage, and President Roosevelt are admiringly pointing to the Lutheran Church. There are "voices, in increasing number and volume, calling, calling, calling" to the Lutheran Church, and so on. Of course, the galleries are again in a frenzy at this unblushing and premeditated—*Schwaermerei*. And the author of this brochure has been assigned a position in his church-body which requires the soberest, calmest, most practical and matter-of-fact mind, that of Superintendent of Missions!
