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ON THE ANTIQUITY AND THE UNITY OF THE HUMAN RACE.

The fundamental assertion of the Biblical doctrine of the origin of man is that he owes his being to a creative act of God. Subsidiary questions growing out of this fundamental assertion, however, have been thrown from time to time into great prominence, as the changing forms of current anthropological speculation have seemed to press on this or that element in, or corollary from, the Biblical teaching. The most important of these subsidiary questions has concerned the method of the Divine procedure in creating man. Discussion of this question became acute on the publication of Charles Darwin's treatise on the *Origin of Species* in 1859, and can never sink again into rest until it is thoroughly understood in all quarters that "evolution" cannot act as a substitute for creation, but at best can supply only a theory of the method of the Divine providence. Closely connected with this discussion of the mode of origination of man, has been the discussion of two further questions, both older than the Darwinian theory, to one of which it gave however a new impulse, while it has well-nigh destroyed all interest in the other. These are the questions of the Antiquity of Man and the Unity of the Human Race, to both of which a large historical interest attaches, though neither of them can be said to be burning questions of to-day.

The question of the antiquity of man has of itself no theological significance. It is to theology, as such, a matter of entire indifference how long man has existed on earth.

WIDERLEGUNG DER VON PASTOR ALLWARDT HERAUSGEGEBENEN SCHRIFT:
*"Die jetzige Lehre der Synode von Missouri von der ewigen
 Wahl Gottes"*. Auf Wunsch der Lebanoner gemischten Special-
 konferenz dem Druck übergeben von J. F. F. GERIKE. Zweite Auf-
 lage. St. Louis, Mo.: Concordia Publishing House. 1910. 8vo,
 pp. 64.

"The Synodical Conference", commonly known as "The Missouri Synod", belongs to that class of Lutheran bodies which accepts the whole Book of Concord for its symbolical writings and therefore looks upon the Form of Concord as part of its binding confession. The eleventh article of the Form of Concord, *Of God's Foreknowledge and Election*, teaches that God's eternal election stands in a causative relation to "our salvation and whatever pertains to it". And therefore the Missourians have strenuously contended that the predestination of God is "a cause of faith", and faith as foreseen (*intuitu fidei* or *fide praevisa*) accordingly cannot be a cause of predestination. Lutherans in general, on the other hand, adopting this latter position, stand in an ineradicable controversy with the Missourians on "Predestination"; and among them the Synods of Iowa and Ohio, who accept, like the Missourians, the whole Book of Concord, but accord with the common Lutheran view that foreseen faith is the ground of election, naturally are most sharply involved in this controversy.

We cannot ourselves doubt that the Missourians are right in their interpretation of Chapter XI of the Form of Concord. And we can have even less doubt that the Form of Concord in placing the electing grace of God at the root of all salvation is asserting the very essence of the eternal Gospel. Our sympathies are entirely, therefore, with the Missourians in this controversy, and we look upon them as in it contending for the central fact of our faith, that God it is, to wit, to whom we owe all our salvation. We have read Pastor Gerike's pamphlet, therefore, with very great pleasure; the points in which, as Calvinists, we differ with him easily fall into the background in comparison with the great common confession of the *solī Deo gloria*. We assent with all our heart when we read (p. 41): "We believe on the ground of the Word of God that we are called according to the purpose (Rom. viii. 28): we believe further according to the Word of God that God has ordained us to conversion and therefore also to faith (Acts xiii, 41 'As many believed as were ordained to eternal life'). We believe, according to our Confession, that election is a cause of our salvation, and moreover, works, aids and promotes whatever pertains to it."

The occasion of the pamphlet is indicated sufficiently by its title. It is one of the "documents" of the perennial debate between the Ohioans and Missourians. The first edition was printed for private distribution, this for public circulation. We rejoice that the spirit of C. F. W. Walther still lives in the Missouri Synod, and that its voice is still resonant in defense of the free grace of God as the source of salvation.

Princeton.

B. B. WARFIELD.