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A Symposium on Religious Education.

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The religious education of children has, in the last few years, been given unusual attention by non-Lutheran Protestants. Books, pamphlets, and articles in church-papers have been written; schemes have been suggested and tried. We shall, first, quote some of the printed literature which is before us, and then, secondly, draw conclusions and offer some comment.

A folder, *Some Questions Frequently Asked upon Cooperation with the Public Schools for Week-day Religious Education*, gotten out by the Department of Religious Education of the Protestant Episcopal Church, says the following by way of introduction:—

It is generally conceded that the Sunday-school of the past has been a failure. Few will deny that it is totally unequal to the task of meeting the needs of the rising generation for religious training and instruction. But all must recognize with a shock that the statistics show the appalling number of public school children who have no relationship to any religious institution and are receiving no religious instruction.

There is a growing belief, expressed by earnest workers of all churches, who are vitally interested in child welfare, that some additional effort must be made to give the children of to-day, the citizens of to-morrow, an adequate life equipment. Religious education and training must be an integral and vital part of this equipment.

While welcoming all experiments and efforts of whatsoever kind that look forward to this end, we believe that if the ideals of Christian character are to be in any measure realized, more time must be secured for the child to live them, and the best time is school time.

From the same folder we quote the following questions and answers:—

What is meant by cooperation with the public schools for religious instruction? We mean that the public school authorities shall assign to the pupils, upon the definite request of the child's parents or guardian, a portion of his school time to be given up to religious instruction at such

BOOK REVIEW.

Walther League, Chicago, Ill.:—

The Bible Student. A Bible Study Quarterly for Young People, Adult Classes, and the Home. *Th. Graebner*, Editor. Vol. I. No. 1. July, 1922. 50 pages.

The cooperative method suggested in the directions for the use of this quarterly by classes seems very good, because it gives every member of the class something definite to do, wisely distributes responsibility for the success of the joint work to every member, and thus intensifies individual interest. The use of the Bible in connection with the lessons is insisted on. Edification is made a prominent feature of the lessons, which are made fine devotional exercises, penetration of Scripture truths, prayers, and singing of hymns being aptly fused in each lesson. The suggestions for daily reading expand the doctrinal and practical points made in the lesson and

deepen its message. Altogether, this Bible Study Quarterly comes with the promise of a great mission. May the Lord bless the fine labor bestowed on it by the editor, and the labor which the thousands who are to use it will bestow on it!

D.

Augustana Book Concern, Rock Island, Ill.:—

Minutes of the Sixty-Second Annual Convention of the Evangelical Lutheran Augustana Synod in North America, Held in Chicago, Ill., June 8—13, 1921.

The President, Dr. G. A. Brandelle, in his annual report of the convention, said, among other things: "The attendance at the services has probably increased, and, as a rule, the morning services are quite diligently attended. Sometimes it is stated that the majority in attendance at these services are elderly people. On the other hand, the evening services are not wholly agreeable to our people. . . . The English language is used more and more at our services. In one of our conferences half of the morning services are conducted in English. In the same conference 75 per cent. of all evening services are English. Two of our conferences have made English their official language. . . .

"Sunday-school work is conducted everywhere, but the work is far from satisfactory, considered as a whole. . . . The instruction of the catechumens seems to be conducted with earnestness. In most cases the children are instructed eight or nine months, in rare cases ten months, and in a few instances even from one to two years. . . . Almost universally the moral condition is said to be good. But there is a general complaint that so many are devoted to pleasures, such as the dance, the theater, and gambling. . . . In many places the customary programs for young people's meetings have been changed to Bible-study.

"The liberality of our people is commendable. From all directions comes the news that the people are anxious to take care of the local needs and also assist as regards our common needs. The envelope system is being introduced in a constantly increasing number of congregations. Its success is noticeable everywhere. Through its use the income of the congregations is surprisingly increased. . . .

"The undersigned was present at the meeting of the Ohio Synod in Blue Island, Ill., last August and presented the greetings of our Synod. The Ohio Synod, by resolution, decided to ask our Synod to appoint a committee of three members to meet with a like committee from their Synod for the purpose of discussing our Synod's position in the matter of faith and practise.

"At the invitation of its president, Dr. Knubel, the undersigned attended the second convention of the United Lutheran Church at Washington, D. C., last fall and presented to this venerable body the greetings of our Synod."

From the report of the Board of the Augustana Book Concern we quote the following: "The increasing cost of material and salaries, without a corresponding increase in the volume of business, has prevented the financial success being what it should have been. . . . Although the income from *Augustana* has increased by \$2,063.09, the cost has increased to such an extent that the paper has been published at a loss of \$1,051.26; that in spite of an increased income of \$1,919.57 for the *Lutheran Companion*, the loss

from its publication is \$3,063.54 larger. . . . The circulation of *Augustana* has increased by 36, and the *Lutheran Companion* by 738 copies. In the circulation of the other papers there has been a decrease in the number of copies as follows: *Barnens Tidning*, 6,170; the *Olive Leaf*, 3,828; *Textblad*, 738; *Solglinten*, 675; *Solstralen*, 400. On the other hand, it is very gratifying to note that the sale of books has increased by \$25,065.01; that the cash income has been larger by \$44,369.45; that the volume of business has been \$257,413.27, which is an increase of \$44,377.79; that, in spite of the increased expenses, there has been a net gain of \$9,023.27.

"Since the days of the war the language question has become doubly acute. The Synod seems to hasten to the exclusive use of the English language. The Board is aware of the situation, as is proved by the list of books and papers which have been published. The need of more devotional books, song-books, helps for the Sunday-schools, and papers in English, is on the increase constantly. The demand for text-books in English at our colleges is growing. The Theological Seminary is no exception to this rule. . . .

"It is apparent that the only way in which a loss may be avoided by our publication house during these times of high cost of living is an increased sale of our books and papers. It is also equally apparent that the prevailing conditions in our Synod seriously admonish to an increased and more persistent effort in the whole Synod for the benefit of our publishing house. One present great need of our people is good Christian literature. The flood of literature reflecting the unbelief, the materialism, and the sensuality of our age threatens to engulf our people, especially the children and the young folks, in spiritual and eternal death. On this account the Board would lay it on the hearts of all members of the Synod and of the pastors in particular that it is a precious duty and a great privilege to disseminate Christian literature without ceasing. 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' Our Christian publication activity is really a mission-work." FRITZ.

E. P. Dutton & Co., New York:—

The Voice of Russia. *M. Alexander Schwartz.* 223 pages.

To introduce this book fully to our readers we would need to do no more than to suggest as its subtitle: *The Disillusionment of an American Communist and His Wife.* Mr. and Mrs. Schwartz were prominent in communistic-socialistic circles in America, and went to Russia to find their dreams of a social republic realized there. They found Bolshevism and studied its diabolical work. Mrs. Schwartz lost her life in a Bolshevist prison. Mr. Schwartz tells the story of what he and his wife heard and saw in Red Russia. The book is an indictment of the principles and practises of the social revolution which is preached to-day in every civilized country as the great salvation of the people from all their ills. D.

Creeds or No Creeds? A Critical Examination of the Basis of Modernism.

Charles Harris, D. D. 383 pages.

It is a cheering sign that the vagaries of subjective idealism, which have filled the useful fields of theology and philosophy with a prodigious growth of noxious cockle, are being subjected more and more to searching

criticism by competent scholars, who still have a reverence in their hearts for the faith once delivered to the saints. It is cheering to see the astounding ignorance and puerile logic of "great thinkers" exposed, to hear the cocksure oracles of science invited to do some sound and accurate thinking, and to find the sworn enemies of a *priori* truth hopelessly chained to their own *a priori* critical conclusions. The modern attack on dogma, fixed formulas of truths, deposits of doctrine, creeds, etc., is in the light of this scholarly investigation seen in its contemptible shallowness, its boundless conceit, and its hollow pretense and arrogance. The Lord give His Church more such testimonies for the immutable and irreformable truth of apostles and prophets, on which the Church is built, with Jesus Christ as the chief Corner-stone, and which has been reiterated again and again amid the changes of centuries in the Christian creeds. This is the third book of the kind that has come from this author's pen. He is a member of the Anglican Church, and his present publication is given to the public with special recommendations by the Lord Bishop of Lichfield and by the Warden of Waldham College, Oxford. But in this treatise he does not expound the peculiar Anglican faith. If the treatise contains any attempt of that sort, it has escaped us. The treatise, however, takes issue at every vital point with the claims of modern Liberal Protestantism, which the author rightly holds to be Unitarian at best and pantheistic and blasphemous where it appears at its worst. The modern views of authority, dogma, immanence, human knowledge, relativity, God, Christ, the atonement, immortality and the future life, resurrection, etc., are critically examined. The author is thoroughly at home in the literature of the tendencies which he reviews. We have space only for a few excerpts to exhibit the author's workmanship. On the development of doctrine he says, p. 22 f.: "No Christian in our day denies the development of doctrine, perhaps no Christian who has reflected upon the subject has ever denied it. In the fourth gospel the Doctrine of Development is taught explicitly by Christ Himself ('I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all [the] Truth,' 16, 12). The context shows that the guidance of the Spirit is promised to the apostles and their successors *collectively*, so that here Christ definitely contemplates development, not merely in the teaching of individual theologians, but in the official and authoritative teaching of the Christian Church. In the synoptic gospels, Christ teaches the same doctrine implicitly, as when He compares Christian teaching to a seed planted by a Sower (*i. e.*, Himself), which grows and matures and brings forth fruit, and to a grain of mustard-seed, which becomes a great tree which overshadows the earth. On the other hand, the teaching of Christ is represented as absolutely true, and therefore unchangeable ('Heaven and earth shall pass away, but My words shall not pass away,' Mark 13, 31). Accordingly, Christian truth is a treasure to be guarded, a tradition to be faithfully kept, a 'deposit of faith' for which an account must be rendered ('O Timothy, guard *the deposit*, turning away from the profane babblings and oppositions of the knowledge falsely so called,' 1 Tim. 6, 20; cf. 2 Tim. 1, 12—14). Neither St. Paul nor St. John can possibly have been unaware that their own teaching represents a *development* of the explicit teaching of the Master, nevertheless each regards his own teaching as *identical* with the original Gospel preached by

Christ. St. Paul even insists that the meaning of the original Gospel cannot be changed without apostasy ("Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1, 8). The Scriptural idea of development is, therefore, *development without change*. This is undoubtedly a paradox, but by no means a contradiction, as will appear later." On the contested "ransom passage" in Matthew he says, p. 227 f.: "Dr. Rashdall rejects as spurious, without the support of a particle of evidence, the great ransom passage, which concludes with the words, 'and to give His life a ransom for many (*λύτρον ἀντι πολλῶν*),' although it is contained, not only in *Matthew* (20, 28), but also in *Mark*, our oldest Gospel (10, 45). Here again the subjective point of view is far too much in evidence. He has a strong dislike (which he takes no pains to conceal) to the ordinary or 'objective' theory of the atonement, and as this theory seems to be taught, or at least favored, by this passage, he decides that it ought to be eliminated. — There is a further objection to its authenticity from Dr. Rashdall's theological standpoint, *viz.*, that it collides with his theory that Jesus, though truly divine, was unaware of the fact. Obviously, if Jesus regarded His death, not as a mere human martyrdom, but as a supernatural event, altering for the better the whole status of the human race in the sight of God, winning pardon for racial and individual sin, and initiating a new and everlasting covenant between the Creator and the creature (as this saying, taken in connection with the words at the institution of the Eucharist, naturally suggests, and as the strong corroboration of the Petrine, the Pauline, and the Johannine epistles renders an almost certain fact), then it is beyond all doubt that He regarded Himself as a *superhuman*, and almost certainly as a *divine* Person. Jesus, however, according to Dr. Rashdall, was entirely ignorant of His own divinity; therefore He cannot have used words which suggest it; therefore He cannot have uttered either of the two great sayings which imply that His death was a sacrifice for sin or a ransom for many. Dr. Rashdall's only real argument against Jesus having taught the doctrine of an objective atonement is that it seems inconsistent with the teaching of the Parable of the Prodigal Son, that the only condition of pardon which God requires on the part of a sinner is that he should repent. Even if the Dean is right, and the only necessary condition of pardon on man's part is repentance, it does not in any way follow that no other condition is necessary on God's part. For anything we know to the contrary, God may owe it to the violated majesty of the eternal Moral Law and to His own holiness to make such an atonement for human sin, as orthodox Christians believe He has actually made through the incarnation and death of His eternal Son." In view of the valuable service which this book may render otherwise, the author's view of the inspiration of the Holy Scriptures is to be regretted. He says on p. 188: "Strange as it may appear, there is not any ecumenical definition even of Biblical inspiration. No orthodox Christian is now, or ever has been, required to believe as part of his faith, either that the Bible is free from historical and scientific errors, or that it contains no human element, or that it is equally inspired in all its parts, or that God is its 'Author' (*auctor*) in a literary sense." How this view will practically work out in the author's treatment of Scripture in particular instances it is not easy to foretell.

The Macmillan Company, New York:—

Christian Work as a Vocation. *Henry H. Tweedy, Harlan P. Beach, Judson J. McKim.* 44 pages. \$1.00.

This book aims to acquaint young men who contemplate entering Christian service as a life vocation with the opportunities offered to them in 1) the ministry, 2) the foreign mission field, and 3) Y. M. C. A. work. It contains three essays on the subjects mentioned. While we are not in accord with what the author says in recommending the Y. M. C. A., there are many things in the article on "The Ministry" and "The Foreign Missionary's Calling" which strike us as very practical. Of the ministry, Professor Tweedy says: "To Brooke's mind all honest work was a kind of divine service, all loving labor holy. But the work of the modern minister was so inspiring and so joyous, so magnificent in its opportunities, and so rich in its rewards, that in his big-heartedness he wished that every man might share in its gladness and its glories, and taste the fulness of the life that made his own cup of thankfulness overflow." (p. 3.) In another statement he says: "Selfish and formal leadership spells stagnation, while vicious leadership will inflict tragedy upon all that good men hold dear. When the leadership of the Church declines, the best life of the people declines. Witness the conditions during the Dark Ages and the spiritual depression of the eighteenth century. One of the supreme needs of the world in this great crisis of history is a ministry manned by men who are equal to their task." (p. 10.) Of poor salaries the author says: "Poor salaries are paid to only two classes in the profession: poor workmen who would probably not receive large salaries in any other field, and heroes who for Christ's sake have deliberately chosen to be poor. The first group earns all that it is worth as ministers, whatever its value to society might be if its members chose occupations to which they were better adapted. In general, however, a good minister earns as much as a good teacher or the average man in a number of professions. . . . If he is never a Dives, neither will he ever be a Lazarus; and his wages will be adequate to the majority of modest wants as well as to all absolute needs." (pp. 33—35.) Apart from various statements with which the reviewer could not agree, and several aims with which he could not be in sympathy, he found especially the first two essays very instructive and inspiring. MUELLER.

Modern Christian Callings. Edited by *E. Hershey Sneath.* 89 pages. 75 cts.

The modern Christian callings which are set forth and recommended to young men in this book are "Biblical Teaching in School and College," "Executives for Christian Enterprises," and "Opportunities for Social Work." The first essay, written by Irving F. Wood, Professor of Biblical Literature and Comparative Religion, Smith College, treats of the opportunities offered to young men in schools and colleges to teach religious subjects, such as psychology, history and philosophy of religion, ethics, Biblical history, Biblical literature, Biblical religion, Biblical language, history of Christianity, social problems of Christianity, the propagation of Christianity, etc. As the author believes, the study of Biblical subjects will, in the future, be far more popular in our schools, colleges, and high schools than it has been in the past. He says: "Over three hundred colleges in the United States offer a certain amount of Bible work." (p. 5.)

Of course, these subjects are to be taught mainly for cultural purposes, although the practical purpose must not be set aside. However, the author rightly remarks: "One cannot study the books of the Bible from a purely literary point of view without finding himself soon in the presence of a religious ideal." (p. 10.) Hence the teacher of the Bible must of necessity be a teacher of religion. This religion, however, must neither be static nor conservative. The writer declares: "The Church especially needs pastors who will neither interpret Biblical religion narrowly, nor be obliged to abandon the Bible and its teachings when they approach the gravest problems of modern life because they are fundamentally ignorant of the foundation principles of its teaching." (p. 11.) What the author means he explains in the following remarks: "People of conservative points of view sometimes complain that the modern college teacher of the Bible 'upsets' his students; that his teaching tends to unsettle the faith of their childhood. That depends very largely on what the faith of their childhood was. If it was a static faith, staking all religion on the truth of certain opinions about the Bible, — *e. g.*, that its science and history must be accurate, or else its religion is false, — and on the correctness of certain theological doctrines, then the student does not need to reach the Bible class to be 'upset.' Science and philosophy usually do the work. As a matter of fact, the Bible department, in such cases, often performs the part of a wrecking expedition, rescuing the remnants of a shattered faith and showing the students how they may build a stable foundation for religious life. If the faith of their childhood provided for growth and change with the growing, changing life, then there is no 'upsetting,' no wrecking of faith by Biblical or any other study. Then religion simply expands with the progress of knowledge as plants expand in the sunshine and shower of the spring, naturally, easily, without struggle or strain. This is what should be." (p. 11.) In other words, the religious instruction of the child should be liberalistic from the very beginning, in order that its faith may not be destroyed by the infidelity of its later instructors in religion in the schools and universities.

The second essay deals largely with executive work in missionary societies, while the third offers a good survey of the various activities of present-day social work. Any one wishing to acquaint himself with these particular branches may study the book with profit. It shows, above all, the universal interest which men now take in religious work, although this has drifted far away from the original command of the Savior to preach the Gospel.

MUELLER.

Thomas Seltzer, New York: —

Psychoanalysis and the Unconscious. *D. H. Lawrence.* 120 pages. \$2.00.

This is a wearisome book on a dreary subject. Mr. Lawrence investigates the *unconscious* of Freudian philosophy and offers a new explanation in its place. With regard to the Freudian Oedipus complex, incest motives, and other passionate or sexual cravings, the writer is utterly out of sympathy, and he very strikingly shows what conclusions psychoanalysts must draw. He says: "After all he has said about inhibition of normal sex, he is brought at last to realize that at the root of almost every neurosis lies some incest-craving, and that this incest-craving is not the

result of inhibition of normal sex-craving. Now see the dilemma — it is a fearful one. . . . Once you accept the incest-craving as part of the normal sexuality of man, you must remove all repression of incest itself. In fact, you must admit incest as you now admit sexual marriage, as a duty even, since neurosis is not the result of inhibition of so-called *normal sex*, but of inhibition of incest-craving. Any inhibition must be wrong, since inevitably in the end it causes neurosis and insanity. Therefore the inhibition of incest-craving is wrong, and this wrong is the cause of practically all modern neurosis and insanity. Psychoanalysis will never openly state this conclusion. But it is to this conclusion that every analyst must, willy-nilly, consciously or unconsciously, bring his patient." (pp. 20. 21.) Having rejected the psychoanalyst's explanation of the unconscious, he offers the following elucidation in its place. He writes: "At last we form some sort of notion what the unconscious actually is. It is that active spontaneity which rouses in each individual organism at the moment of fusion of the parent nuclei, and which, in polarized connection with the external universe, gradually evolves or elaborates its own individual *psyche* and *corpus*, bringing both mind and body forth from itself. Thus it would seem that the term unconscious is only another word for life. But life is a general force, whereas the unconscious is essentially single and unique in each individual organism; it is the active, self-evolving soul bringing forth its own incarnation and self-manifestation. Which incarnation and self-manifestation seems to be the whole goal of the unconscious soul: the whole goal of life." (pp. 102. 103.) Again: "We can quite tangibly deal with the human unconscious. We trace its source and centers in the great ganglia and nodes of the nervous system. We establish the nature of the spontaneous consciousness at each of these centers; we determine the polarity and the direction of the polarized flow. And from this we know the motion and individual manifestation of the *psyche* itself; we also know the motion and rhythm of the great organs of the body." (pp. 104. 105.) Of love the writer says: "The amazingly difficult and vital business of human relationship has been almost laughably underestimated in our epoch. All this nonsense about love and unselfishness, more crude and repugnant than savage fetish-worship. Love is a thing to be *learned*, through centuries of patient effort. It is a difficult, complex maintenance of individual integrity throughout the, incalculable processes of interhuman-polarity. Even on the first great plane of consciousness, four prime poles in each individual, four powerful circuits possible between two individuals, and each of the four circuits to be established to perfection and yet maintained in pure equilibrium with all the others. Who can do it? Nobody. Yet we have all got to do it, or else suffer ascetic tortures of starvation and privation or of distortion and overstrain and slow collapse into corruption. The whole of life is one long, blind effort at an established polarity with the outer universe, human and non-human; and the whole of modern life is a shrieking failure. It is our own fault." (pp. 110—112.) The author closes his book with the following confession: "So the few things we have to say about the unconscious end for the moment. There is almost nothing said." With these opening words of the closing paragraph, the reader will no doubt be in sympathy. At least, the reader will close the book with the dreary feeling that he has understood nothing.