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Withdrawal from the Church in Germany.

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Physical suffering and political degradation, though they are very acute and prove extremely distressing to millions of her inhabitants, are not the most grievous affliction of present-day Germany. A wide-spread spiritual and moral decay is being revealed in that country, which causes its present humiliation to appear immeasurably worse than the one after the appalling ravages of the Thirty Years' War. On the spiritual downfall of the Church in Germany we offer here a collection of facts from a writer who evidently has made a fairly thorough study of the situation. Germany's moral debacle, especially as regards ethics of sex, we shall present in a later article.

I. HISTORICAL FACTS.

An ominous symptom of spiritual decadence and decay is the organized movement for abandoning the Church, which has been given a fresh momentum by the revolution of 1919. The movement has already produced a special literature.¹⁾ Dr. R. Lempp, of Stuttgart, in the *Monatsschrift fuer Pastoraltheologie*²⁾ offers a very informing article on this movement since the war, upon which we draw in this paper.

1) See *Violet*, *Der Stand der Kirchenaustrittsbewegung am Ende des Jahres 1919* (*Status of the Movement Away from the Church at the End of 1919*); *Kirchner*, *Aufsaetze* (articles) in the *Christliche Welt*, 1920, Nr. 1 ff.; *Schubert*, *Aufsaetze* in the *Volkskirche*, 1920, Nr. 1 ff.; *Schneider*, *Kirchenuebertritte und -austritte im letzten Jahrzehnt* (*Joining and Withdrawing from the Church during the Last Decade*). The *Evangelical Press Association* has published a handbook for the study of this movement, *Der Kampf gegen die Kirche* (*The Fight against the Church*), and the *Press Association of Saxony* has issued a *Handbuch zum Kirchenaustritt* (*Handbook for the Movement of Withdrawal from the Church*).

2) December, 1920, pp. 49—59.

BOOK REVIEW.

Eunice. C. M. Zorn. Concordia Publishing House, St. Louis, Mo. 98 pp., 5×7½. \$1.00, postpaid. Special prices to colporteurs.

This book is an adaptation from the German by the author's son, the Rev. H. M. Zorn, and is denominated in its subtitle as "Letters of a Fatherly Friend to a Young Christian Mother." There are twenty-three letters in all, and the general topic is the relation of a Christian mother to her children. The first letter addresses the young mother; counsel is given on many questions relating to her child as it develops from year to year, the last letter treating the mother's attitude over against her child's betrothal. Dr. Zorn in these letters handles many difficult subjects with literary skill, practical wisdom, and Christian scholarship. GRAEBNER.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1920. 173 pages; 75 cts.

The carefully elaborated tabulations in this book render it indispensable for any one who wishes to observe how Christian church-life works out in the Missouri Lutheran Synod. The present annual contains valuable new features, such as the map of parishes on p. 120, and the language table on p. 121.

D.

Die Psalmen. Der Himmelpilger Kost und Rueste. Dem Christenvolke dargeboten von C. M. Zorn. 755 pages. \$4.00. (Verlag des Schriftenvereins [E. Klaerner], Zwickau, Sachsen.)

The half year which Christians who love a nervous style that arrests attention will spend in daily meditations on these practical, soulful expositions of the Psalms in German will be a continuous spiritual banquet. From the devotional view-point this book is the best that the author's prolific pen has produced. It offers an abundance of varied food, well prepared.

D.

The Religious Consciousness. A Psychological Study by James Bissett Pratt, Ph. D. New York, the MacMillan Co., 1920. 500 pp., $5\frac{1}{2} \times 8\frac{1}{2}$. \$4.00.

Dr. Pratt, professor of intellectual and moral philosophy in Williams College, in this volume deposits the result of many years of research into the psychological side of religion. His treatment of the subject is strictly modern in the sense that he deals with religion as a purely natural phenomenon in human life. It represents the natural, or biological view of religion. Religion and religious experience are considered the result of entirely explicable psychical forces. Religion is recognized only as a natural property of man; supernatural religion is ignored. "Modern religious psychology would reduce all the varied expression of religion, whether Christian or pagan, to biology, that is to say, to commonly prevalent instincts and impulses. But strange as it may appear, the radical liberalistic psychology of religion denies that there is a distinct religious instinct; it denies that there is a personal God. In other words, it disavows the genuineness of religion." (Horsch, *Modern Religious Liberalism*.)

This attitude cannot fail to vitiate the presentation of the subject in every detail. Dr. Pratt defines religion as follows: "Religion is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies." (p. 2.) Note that at the very outset, the subjective side of religion—"an attitude"—is stressed to the exclusion of the objective, its validity, which is throughout the book treated as an open question. Whenever this problem obtrudes itself, it is waved aside as non-germane to the general subject. As when on page 335 the question whether prayer is nothing more than a mind state, or whether there is an objective relation between the soul and "some sort of 'Higher Power,'" is dismissed with the remark that "this is for metaphysics rather than for psychology." Of course, Dr. Pratt admits that "if the subjective value of prayer be all the value it has, we wise psychologists of religion had best keep the fact to ourselves; otherwise the game will soon be up, and we shall have no religion left to psychologize about" (p. 336)—!

While the author does not enter upon the validity of religious experience, a few intimations which he gives may be of interest: "The psychologist of religion must remember that explanation through the Supernatural, though quite possibly true, is not psychology." (p. 63.) "A super-human source of revelation, though something in which the philosopher may well believe, is not something which the man of science can ever

verify." (p. 63.) This, obviously, is reasoning in a circle, since the "man of science" is evidently presumed to be a man who accepts no testimony for the miraculous element of the Christian religion, for prophecy, for Christ's resurrection, nor for the miraculous effects of the Gospel on human character. As for deriving all our religious life from One personality,—as do those who believe that Christ is the Vine and they the branches,—Prof. Pratt suggests that "religion is as many-sided and inclusive as life. When we come to this realization, how pitifully narrow and unaccountably blind seem the various attempts that are always being made by enthusiastic and scholarly doctrinaires to deduce the whole of religion from some single human influence" (p. 121)! The utmost that Prof. Pratt will grant the modern man in the way of a reasonable religion is stated on page 308: "There is one kind of worship that is perfectly objective and sincere, and that is quite as possible for the intelligent man of to-day as it was for the ancient: — namely, that union of awe and gratitude which is reverence, combined perhaps with consecration and a suggestion of communion which most thoughtful men must feel in the presence of the Cosmic forces and in reflecting upon them." This, of course, is a religion which a Monist and even an atheist will readily subscribe to.

On its scientific side, Dr. Pratt's book is less satisfying even, if that were possible, than on its religious. Beyond the idea that religion is simply a biological phenomenon, like sensation or even digestion, his book sets forth no unifying principle for the classification of religious experiences. No scientific classification is attempted. Nor is the "Religious Consciousness" treated psychologically, but only states of consciousness, and these according to an artificial classification of data, as is revealed by a glance at the table of contents and many times confirmed by a reading of the book. That it will do damage where young students draw from it their views on matters religious cannot be doubted. It is a typical presentation of radical unbelief as taught in the college of to-day. That any one can obtain from this piecemeal study of religious phenomena a truly comprehensive view of religion as an object of study, is, of course, out of the question. To the careful reader, the agnostic attitude has again proven itself the enemy not only of Christian faith, but also of the scientific treatment of religion as a phenomenon of mind.

GRAEBNER.

Q. E. D., or New Light on the Doctrine of Creation. George McCready Price. Fleming H. Revell and Co. 144 pp., 5×7½. \$1.00.

In non-professional terminology the author, who is professor of geology in Pacific Union College, Lodi, California, discusses the various problems which enter into the evolutionary view of origins. He marshals the most recent discoveries in radioactivity, in energetics, in histology, and in Mendelism, making out a formal Q. E. D. for the old-time doctrine of a real Creation, as recorded in Genesis, without any minimizing or qualifications whatever. He shows, in the concluding chapter, that the prophecy of Peter, 2 Pet. 3, 3—7, has an accurate fulfilment in the religio-scientific theories of these "last days," and of the characteristic methods of reasoning employed in the presentation of the modern popular doctrines of the evolutionists.

GRAEBNER.

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., Ph. D.* Vol. XI: Sacrifice—Sudra. 916 pages. \$8.00. (Charles Scribner's Sons, New York City.)

To save space for what our readers will most likely regard as essential to their interests, this account must omit all references to articles dealing with the religion, ethnography, and geography of the peoples of India, China, the American aborigines, and with Mohammedanism. It is necessary, first, to obtain some conception of the range of subjects treated in this volume. The articles of outstanding importance are, as in the preceding volumes, of composite authorship. There are twelve of these: Sacrifice (40 pages, 10 contributors), Saints and Martyrs (34 and 11), Salvation (42 and 9), Scapegoat (4½ and 2), Secret Societies (among pagans and rude peoples; 20 and 4), Sects (38½ and 8), Serpent Worship (24 and 3), Sin (42 and 15), Slavery (35½ and 6), Soul (30 and 10), State of the Dead (37 and 11), Stones (12 and 4).—Contributions in which the element of Christian doctrine predominates are offered on Sacrilege, by J. S. Reid; Sanctification, by R. H. Coats; Satisfaction, by R. S. Franks; Schism, by H. W. Fulford; Seven Deadly Sins and Seven Virtues, by A. B. D. Alexander; Shame, by E. S. Ames; Shekinah, by J. J. Price; Shewbread, by W. H. Bennett; Slander, by J. M. V. Hope; Sobriety, by R. L. Ohley; Sodomy, by G. A. Barton; Soteriology, by T. B. Kilpatrick (this single article of 30 pages is the best of any of the dogmatic synopses in this book); Divine Sovereignty, by A. E. Garvie; Holy Spirit, by B. B. Hoyle; Spirituality, by D. Fyffe.—Historical aspects of the Christian religion, and movements that have appreciably affected the life and work of the Christian Church, are presented in the following articles: Sadducees, by G. H. Box; Latter-day Saints, by I. W. Riley; Salvation Army, by W. B. Booth; Samaritans, by W. J. Moulton; Samosatenism, by H. J. Lawlor; Sanhedrin, by I. Abrahams; Satanism, by E. S. Hartland; Skeptics, by J. Burnet; Skepticism, by L. de la Vallee Pussin; Scholasticism, by S. H. Mellone; Scribes, by J. Moffat; Second Adventism, by S. J. Case; Secularism, by E. S. Waterhouse; Seekers, by R. M. Jones; Semi-Arianism, by F. J. F. Jackson; Semites, by G. A. Barton; Simony, by A. J. Maclean; Slavs, by M. A. Czaplicka; Socialism, by S. A. Mellor; Societas Perfecta, by J. N. Figgis; Socinianism, by W. M. Clow; Solemn League and Covenant, by A. Lawson; Sophists, by R. D. Hicks; Southcottians, by W. T. Whitney; Speronistae, by J. B. Mullinger; Spiritualism and Spiritualism, by F. C. S. Schiller; Sponsors, by G. H. S. Walpole; Stations, by A. J. Maclean; Stedingers, by H. B. Workman; Stigmata, by H. Cowan; Christian Student Movement, by N. S. Talbot and H. Martin; Sublapsarianism, by James Orr; Subordination, by H. D. A. Major.—Very informing and critical biographical articles are offered on Savonarola, by E. G. Gardiner; Schleiermacher, by W. B. Selbie; Schopenhauer, by E. S. Haldane; Seadiah, by H. Malter; Seneca, by A. C. Pearson; Shammai, by J. Abelson; Henry Sidgwick, by E. E. C. Jones; Simon Magus, by G. N. L. Hall; Socrates, by J. Burnet; Sophocles, by L. Campbell; Herbert Spencer, by H. Elliot; and Spinoza, by E. E. Kellett.—Philosophic concepts, psychological phe-

nomena, sociological questions are treated in articles on Science, by J. A. Thompson, Scottish Philosophy, by W. L. Davidson; Sensationalism, by T. Rees; Sense and Sensibility, by J. A. Hyslop; Sex, by R. C. Punnett; Sociology, by L. T. Hobhouse; Solidarity, by E. Ehrhardt; Solipsism, by R. F. A. Hoernlé; Space, by G. J. Stokes; Spontaneity, by J. H. Hyslop; State (political), by C. D. Burns; Stoies, by E. V. Arnold; Subconsciousness, by J. L. McIntyre; Subjectivism and Subjectivity, by W. B. Selbie; Substance, by J. Lindsay; and in the group of articles by eleven different authors that involve the concept of self (self-assertion and self-subjection, self-consciousness, self-culture and self-discipline, self-expression, self-love, self-preservation, self-realization, self-respect, self-righteousness, self-sacrifice, self-satisfaction). — Ethical and religious view-points are exhibited even in such seemingly trivial subjects as Saliva, Salutations, Ships and Boats, Shoes and Sandals, Skin, Sky and Sky Gods, Smoking, Staff, Stone Monuments, Storm and Storm Gods, Strangers, etc. How social and economic evolutions affect religion and ethics can be seen, *e. g.*, in the articles Settlements, Strikes, and Struggle for Existence. Of course, the mere enumeration of a series of articles and authors will mean very little to the average reader, but it will aid the student who observes from this scheme both what has been embodied in, and what has been omitted from, this encyclopedia, to understand somewhat the guiding principle, the scope, and the intended emphases of the editors. — The dominant spirit throughout the volumes of the E R E that have been published so far has been that of exhaustive historical research by what our age is pleased to call scientific. The present volume is no exception to the rule. There is a vast amount of information collected for it and conveniently classified which no other work offers. The evident aim of the compilers and editors has been to present in a comprehensive survey all that is known on a given subject. References are carefully given, to enable the student to test the validity of statements and to carry on further research. The value-judgments and findings of the author not infrequently betray skepticism, and even though they are put forward in a tentative way, are unfavorable to belief in the positive truths of Bible Christianity. To give an example, E. O. James says on primitive sacrifice: "Hitherto the institution had been usually regarded as of divine appointment, since from Gen. 4, 3—5 and Heb. 11, 4 it appears that the divine authority sanctioned Abel's offering, and considered it, by faith, more acceptable than that of Cain. It need not, however, follow on theological grounds that the ordinance is of divine origin because it is said by faith Abel's offering to Jahweh was a more excellent sacrifice than that of Cain. For the Jahwistic writer treats sacrifice as a natural institution, an instinctive mode of worship, while the priestly creation-document ignores the existence of the rite altogether. But such a theory of the origin of sacrifice hardly harmonizes with the present tendency of historical theology or of the science of religions. To-day the divine origin of religious institutions is sought in the ever-developing minds of men rather than in sacred tradition." T. B. Kilpatrick writes on the Christian view of Salvation: "This article does not intrude into the domain of exegetical or doctrinal theology. It attempts to follow, through the history of Israel and through the period covered by the New Testament, the

experience of salvation. The point of view from which it has been written, as well as the conclusion which it seeks to establish, is the unity and continuity of the experience, as well as its vital and growing quality. . . . The fact presented to our view in the synoptic gospels is a religious experience, possessed by a group of persons, gathered round the central figure of Jesus of Nazareth. In seeking to realize what that experience was, all the difficulties beset us which belong to the problem of life. If Christianity were a mosaic of ideas and practises, the work of understanding it, though toilsome, would be comparatively simple. But Christianity is, primarily and ultimately, life; and to penetrate to its secret needs more than tabulation and classification of details. This, at least, is true, that life begets life. There were religious life and experience in Israel before Jesus gathered His disciples about Him. It is certain that neither to His consciousness nor to theirs did the life and experience which they possessed present themselves as marking a breach with the past. They did rejoice in what they regarded as development, or even transition, into a new religion of saving powers. But they would have rejected with horror the suggestion that they were founding a new religion, or were abandoning the highway of salvation, trodden by patriot and martyr, saint and seer, of Israel's lineage. . . . The experience was intensely individual.—It is difficult to remember, when reading the synoptic gospels, that we are watching the beginning of a great world movement, which gave rise, in its development, to vast intellectual systems and huge ecclesiastical apparatus. In these stories we seem to be concerned only with a man among other men. And, indeed, this is precisely where the point of interest does lie. Let apocalyptic revelation lie over. Let Christology wait. Meantime, see what one Man made of other men. The beginning of Christianity was not a 'mass movement.' It was personal contact of individuals with Jesus and, later, of individuals with other single souls. The gospels are largely made up of 'cases.'" Thus the presentation goes on for pages; it is salvation, as we are wont to study it in soteriology, the individual appropriation of Christ by the believer. Ultimately, Jesus emerges in this presentation as the crucified Redeemer, and the message of salvation is the Word of the cross. But the element from which Jesus saves, sin and guilt, should be much more forcibly brought out; the vicarious satisfaction of Christ as the basis of the life which the author declares Christianity to be is not presented, and the text which exhibits every element of the author's definition of salvation, Gal. 2, 20 ("The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"), has not been exhausted for the author's treatment of his subject, as it should have been. We regret that we have to forego further mention of details.—170 scholars have made contributions to this volume; of these 126 are British, 27 American, 5 French, 3 German, 2 each, Canadian and Esthonian, 1 each, Dutch, Belgian, Hindu, Italian, and Japanese. The work is of thoroughly British scholarship, or some will likely say, Anglo-Saxon scholarship, to include the Americans. The foreign contributors are a mere garnishing for this intellectual feast. Two women are among the contributors, six Jews, and one Lutheran, Dr. Youngert of Augustana Seminary, Rock Island.

D.