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Schopenhauer's Way of Salvation.

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Speaking from the standpoint of philosophy itself, one must say that modern philosophers are for the most part conceiving their task entirely too narrow. Far from embracing the vast field of human thought and desires, hopes and perplexities, they are limiting themselves to a few isolated problems. Thus the movement recently launched known as Critical Realism¹⁾ has chosen as its sole province epistemology: the problem of knowledge. Prof. J. B. Pratt, who is one of this school, writes:—

“Critical Realism does not pretend to metaphysics. It is perfectly possible to the critical realist to be a panpsychist, a metaphysical dualist, a Platonist, or an ontological idealist of some other type. Only so much of the metaphysical problem need critical realists be agreed upon as is required by the epistemological doctrine which they hold in common.”²⁾

Philosophers of other schools and times have seen larger problems. They have dealt with the origin of things, the relation of the finite and the Infinite, the cause and cure of human sorrows and ills, the whence and why and whither of life. The greatness of Christianity lies also in this, that it alone possesses the key to these fundamental human problems. Philosophers of many climes and times have undertaken to find an answer. Among these was also Arthur Schopenhauer. What problems the world presented to Schopenhauer and how he endeavored to solve them shall be the subject of this paper.

1) Critical Realism is a very recent movement represented by Profs. D. Drake of Vassar College, A. O. Lovejoy of Johns Hopkins U., J. B. Pratt of Williams College, A. K. Rogers of Yale U., Geo. Santayana of Harvard U., R. W. Sellars of Michigan U., and C. A. Strong of Columbia U. They have joined in publishing a volume which they call *Essays in Critical Realism*. 1920.

2) *Essays in Critical Realism*, p. 109.

reason are antagonistic, if each functions according to its true nature. And if we recognize the government of divine Providence in the discovery, in this age, of Babylonian cylinders and Greek coins which dissipate into thin air certain basic assertions of the negative higher criticism, — the very stones speaking from the ashes of forgotten chiliads to testify to the genuineness of the record, — we may recognize some worth also in the demonstration, along lines of pure dialectic, of the misuse of the critical faculty as employed in the myth- and source-hypotheses. The Sadducean critics, it is very clear, have proved far too much. Their agnosticism is based not on reason, but upon an abuse of reason.

THE THEOLOGICAL OBSERVER.

Dearth of Men in the Ministry and Fitness for Service.

Secretary E. T. Tomlinson says, in the *Watchman-Examiner*, that the dearth of men in the ministry is more apparent than it is real. He quotes statistics to show that in 1890 there was one minister to every 568 of the population, and in 1920 one to every 470. In 1890 the population of the United States was 63,000,000 and the number of ministers 111,036, while now the population is 105,000,000 and the number of ministers 220,000, the increase in population during this period having been seventy-six per cent. and the increase in ministers ninety-eight per cent.

According to such statistics it may be said that there is no greater dearth of ministers now than there was formerly. But this does not answer the whole question. We know that in our Synod there has been a shortage of men, ministers and teachers, for we have not, for a number of years, been able to supply all calls. There is no mistake about this. We also know that there is a great shortage from another view-point, namely, that of missionary opportunities. We can safely say that we could to-day place a few hundred or more men if we had them. This quite agrees with the words of Christ, which must still stand: "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Matt. 9, 37. 38. Let us not forget that, while missionary opportunities are ever with us, it takes from six to nine years to train a man for the work of the ministry.

But there is another fact which Secretary Tomlinson emphasizes. He says: "For men who are natural leaders, equipped for a great task, there is, as there has ever been, an unceasing and imperative demand. It is no kindness to a man who does not possess the qualifications of leadership or adequate equipment to ordain him to the Christian ministry. There are other ways of service besides the one in the

pulpit." We do not need men in the ministry who can simply "hold down the place." Truly Paul says that no more is required than "that a man be found faithful." 1 Cor. 4, 2. Very true, but God requires that such as assume the stewardship of which Paul speaks be qualified to do so. The minister should, *e. g.*, be "apt to teach" and be able "to take care of the church of God." The first qualification mentioned calls for the *necessary knowledge* — Scriptural and general knowledge — and the aptitude to impart it to others, to apply it, to use it for the benefit of man, for that is what the word *teach* means. The student preparing for the ministry cannot be too well equipped in this respect for his work; nor should he cease studying after he has been ordained. The second qualification calls for *leadership*, for Paul says a bishop should be "one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?)" 1 Tim. 3, 4, 5. A teacher in the Church is by virtue of his calling a leader. Lack of leadership spells inefficiency not only for the minister, but for his church as well.

The great need of ministers should not persuade us to pass men into the ministry who afterwards "cumber the ground." The Church is better off without such.

FRTZ.

Is Lutheranism Reviving in Germany?

The *Flugblatt der Luther-Gesellschaft*, which has just reached us, is only a two-page leaflet, but its message is heartening to those who have since the close of the war hoped for a revival of evangelical Lutheranism in Germany. Its obverse contains a woodcut reprinted from a Luther tract of the year 1521, — the cowled monk, firmly grasping a Bible, features of intense earnestness, a coarse woodcut, yet a piece of art. Below it the following Luther words are printed: —

"I know and am assured that our Lord Jesus Christ still lives and reigns. On this knowledge and confidence I rest myself, and may not fear a thousand Popes. He that is within us is greater and mightier than he that is in the world." (Letter of April 1, 1521.)

"You must set before your eyes without any doubt or scruple the will of God regarding yourself, confidently believing that He will do great things through you. Such faith lives and moves within a personality, penetrating and transforming it throughout." (From the "Magnificat," 1521.)

"Pray for us, dear brethren, and among yourselves, that we may extend faithful hands to one another and all in one spirit remain loyal to our head, Jesus Christ." (Addressed to the Christians in Holland, etc., 1523.)

The reverse announces the purposes of the Luther Society. They are three. First of all: "Closer acquaintance with Luther!" "Many," says the leaflet, "confess Luther as the Reformer of the faith, but their knowledge does not extend beyond certain recollections of school-days; many celebrate the hero in the world of spirit, few read his

books. The Luther Society proposes to work a change. It intends to publish popular essays on Luther and his work and to reprint a selection of his most important and significant writings."

The second purpose is: "More comprehension (*Verstaendnis*) of Luther!" The stress of our times "has produced everywhere a desire for true spiritual guidance. Luther was not only the spiritual leader of the past, he is that for the present. The Luther Society endeavors to open avenues for a better comprehension of Luther as a leader of our own time. Our endeavor will be to demonstrate Luther's importance for our age and time through his attitude over against nature and art, government and society, economy and law, his influence on philosophers and poets, and to restore his keen weapons for the spiritual conflicts of our day."

The third purpose: "Loyal confession of Luther!" (*Mehr Bekenntnis zu Luther!*) "Luther's person and work cannot be comprehended unless we study it from the center of his life in the faith. Without this innermost factor of Luther's work we cannot work to-day. The Luther Society intends to guard the legacy of Lutheran piety, the Luther Bible, Luther songs, the Luther catechism, and thus prepare a way for a personal experience of his faith (*zu seinem Glaubenserlebnis*). The supernatural worth of the Gospel rediscovered by him constitutes the foundation for his ecumenical significance. To render these values vivid once more and to keep them alive, the Luther Society issues a call for loyalty to Luther."

The society intends to publish a popular organ, *Luther*; a Luther year-book, containing results of scholarly research; tracts and leaflets, containing writings of the Reformer and appreciations of his work. The program calls for meetings of local chapters, annual conventions, pageants, Luther celebrations (with emphasis on the use of Bach compositions), and contributions towards the support of the Luther museum in Wittenberg. Annual dues in the United States are one dollar. Inquiries will be answered by Pfarrer Knolle in Wittenberg (Bez. Halle). Dues are made payable to the *Geschaeftsstelle der Luther-Gesellschaft in Wittenberg (Bez. Halle)*.

We have no information concerning the Luther Society beyond that conveyed in the stray leaflet before us. How far national and cultural motives enter into the undertaking, and how far the spiritual content of Luther's message, especially in its relation to the inspired Scriptures and the doctrine of salvation by Christ alone, has been realized by the founders we shall be better able to judge as the literature of the society reaches us.

GRAEBNER.

Metaphysical Healing.

The unhallowed union between Mammon and religion has produced more than one monster, but none more misshapen than the College of Divine Metaphysics (inc.), the "only school of its kind in the world that legally can give its students the title of Doctor of

Metaphysics (D. M.)” Undoubtedly, to the man who goes into the healing business the letters D. M. after his name will be worth something, not because they will suggest the august distinction of a Doctor of Metaphysics, but because they will, to the unlettered, suggest Doctor of Medicine (M. D.). As the advertisement in *Health Culture* says, with considerable frankness, “the title is of great importance.”

That there never has been such an honorary degree as Doctor of Metaphysics nor any such branch of learning as Divine Metaphysics means nothing to the author of this new cult. His claims are comprehensive. The factory in which he proposes to turn out metaphysical doctors comes as an answer to humanity’s need of “the metaphysical teaching that Jesus gave to the world.” Booklets introductory to the course discuss Zacchaeus and Jesus at Dinner, How to Pray to Get Results, and have other titles calculated to attract the Christian searcher after an income of \$200 to \$1,000 per month, promised to D. M. graduates, combined with opportunities “to do an unlimited good to the glory of the Father.” GRAEBNER.

The Collapse of Christian Faith in Latin America.

A complete collapse of the Christian faith in Latin America seems to be impending if certain reports from the Southern Continent convey an adequate picture of the situation. A commission of the Methodist Church which has just brought in its report declares that in all the Southern republics practically universal unbelief exists as far as modern learning has proceeded. The commission asserts that the people in each of the several countries may be roughly divided into four classes: A violent anticlerical party, many of whom carry their opposition to religion of every form; the more or less well-reasoned skeptics and atheists, who look indulgently upon religion as harmless for women and for the lower classes, but who are themselves indifferent to its claims; the “dissatisfied, if not disillusioned and groping companies of souls who soon pass on to cynicism and hardness of heart”; those whose “period of doubt and breaking away is ahead of them as they are overtaken by free education.”

The report says a surprising number of the women are beginning to share the skepticism of their husbands, and that theosophy, spiritism, and similar cults are rapidly taking the place of Christianity in numerous sections. In Bolivia alone, it is claimed, three-fourths of the members of Congress and of the well-to-do business men and nearly all of the government students are sworn enemies of the Church, while similar conditions prevail in practically all the sister republics.

A realistic account of religious conditions in Argentina comes from the personal observations of an anonymous writer in *The Challenge*, who tells us that the only real religion in the country is to be found in the centers where Italian emigrants gather. “It is part of my policy to be on good terms with the priests, especially in Italian

centers like this. Candidly, most of them are pretty average scoundrels, but they still wield mighty power over the Italian peasantry, and it is well to be civil to them, even if one can feel little or no respect or liking for the man." Argentina generally is described as a land of atheists; even the Protestant converts are regarded as in no way helpful in maintaining Christian standards. The people of Argentina are said to have abandoned the faith of the Cross in order to adopt that of unrestrained self-indulgence. A visit is described to a small country church in a neighborhood where the population has become thin by the rush to secure better agricultural lands: "I found the church more depressing in the interior even than it had been externally. Horribly dark (cleaning the windows would have made a good deal of difference), laden with the fumes of stale incense, and all the ornaments and decoration horribly cheap and tawdry. The stands for votive lights had apparently never been cleaned since the day they were installed; the lamp before Our Lady was dirty, and smelled horribly, and the figure itself was chipped and battered, with the once rich robes hanging in dirty rags. The altar candlesticks were tarnished and foul with drippings of wax; the altar cloth had its lace fringe discolored and torn; even the tabernacle looked cheap and common, and its gilding was worn faint and dull. Even the Figure on the Cross had its arm cracked, and the tree itself looked as if it would fall at any moment. It seemed typical of the religion of this land — Roman Catholic, but in name only."

In the *Evangelisch-Lutherisches Kirchenblatt*, published by the Brazil District of the Missouri Synod, a missionary among the Portuguese natives, Rev. R. Hasse, wrote last year: —

"It is impossible to describe the amount of superstition prevalent among these people. The depths of this mental vice are simply unfathomable. It is undeniably an offspring of hell, and we must regard it as our main obstacle. I cannot believe that even the blindest of pagans can sink to lower depths than this. And this is the work of Rome! I am absolutely convinced that Rome has forfeited her right to these people. If it was Paul's purpose to win as many people from heathenism as possible, we, too, should place no limit on our endeavors to rescue from the claws of Romanism as much as can be rescued. The hideous reality of it all was made plain to me quite recently. A consumptive girl whose end was approaching cried day and night that she was not able to die, that she had a horror of death, and although she was a faithful Catholic, no priest nor nun was able to comfort her. And, forsooth, how could they? They have denied the Son of God. The girl departed this life with screams of despair. No one who has not done missionary work among the Catholics can comprehend the mystery of iniquity as we find it there."

In spite of the decay of popular religion and of the apostasy of many into atheism, the Church still exercises great power over the political rulers. Only this year President Irigoyen of the Argentine

Republic marched at the head of a procession brilliant with military color and impressive with its array of silk hats, when a festival was celebrated in the asylum of Vincent de Paul for the consecration of a statue of St. Vincent. When at Jujuy, Argentina, an effigy of the Virgin was crowned with great pomp and ceremony, the governor of the province, Dr. Carrillo, gave a banquet to the papal nuncio at the governor's mansion. The papacy still loves its god Mauzzim, Dan. 11, 39.

GRAEBNER.

The Craze of Being "Doctored."

"There was a time when the letters D. D. stood for a tangible something. To-day they mean almost nothing. Most of our cross-road parsons, not to mention the city divines (clergymen graduate into the latter class after becoming pastors of parishes in incorporated cities) are called 'doctor.' . . . It surely looks as if it is bad form these days to be a wearer of the cloth unless one possesses a doctored attachment to one's surname. . . . Occasionally a clergyman can be found who realizes the meaninglessness of such titles. The writer has in mind one of the most capable college presidents in the country, who possesses several honorary degrees, but who always refers to himself as 'Mr.' and has that prefix alone upon his calling cards. Such examples are distinctly refreshing." (H. Sheridan Baketel, M. D., in the *North-western Christian Advocate*.)

After all, a title will do neither the bearer nor any one else any good, if the necessary knowledge is lacking. And if that knowledge is there, the title need not be displayed. The greater men in history are known without their titles. We seldom speak of *Dr. Luther*, but the world over he is known as Luther, the Great Reformer. Who ever thinks of speaking of "*Dr. Gladstone*" or "*Dr. Bismarck*"? True greatness, says Christ, consists not in having titles, but in giving service. Matt. 20, 26—28.

Fritz.

Why and Where Should I Go to College?

From the *Advent Review and Sabbath-Herald* we take the following clipping:—

A College Education.

The *United Presbyterian*, in its issue of September 22, 1921, discusses the value of a college education and presents the following interesting statement:—

"Why should I go to college? Because of the rich material return. The president of a college in Ohio recently chose 15,142 eminent Americans without knowing the character of their training, and gives as the result of his study this: In proportion to their numbers, college-bred men have amassed great fortunes 277 times as often as non-college men; have been sent to Congress 352 times as often; to the Senate 530 times as often; have been appointed to the Supreme Court 2,027 times as often. In every 150,000 persons, those who reach eminence without elementary schooling, 1; with elementary schooling, 4; with high school, 87; with college, 800.

“Another has put it in this form: A college education multiplies the values of a life career over a high school education $9\frac{1}{3}$, over a common school education 125, over no school education 817. A common school education increases one’s chances for success 50 per cent.; a high school education increases them 300 per cent. Only 2 per cent. of our boys go to college, but that 2 per cent. furnishes 90 per cent. of the leaders in the professions and industries of America.”

Discussing the kind of college to which the student should go, the editor makes these observations, to which every one appreciating the value of Christian education must heartily assent:—

“Educating people is the most dangerous thing in the world, if they are not at the same time Christianized. It is sharpening a sword that may, perchance, slip into the hands of the devil.

“Higher education does not always help to brace morals. Here is the need for church colleges. They are the dynamos of moral idealism for the nation. Secular education cannot, in the very nature of things, impart virtuous character and Christian graces. Arithmetic has no moral quality. Neither has geography, grammar, or English. There is nothing in the classics to regenerate the soul. Latin, Greek, French, are as impotent to change the character of the student as manual training. Biology is as impotent as blacksmithing. No intellectual study has moral quality. Not one will create a hatred of that which soils the soul, nor help one to keep himself unspotted from the world.

“The atmosphere of a college, the character of the teachers, the Christian ideals that rule the institution, determine character. This is the function of the Christian college. It is of the greatest importance that the intellectual culture given our children be matched by spiritual strength. Moral sentiment and spiritual force must control the intellectual power imparted.”

The Right to be a Heretic, and Certain Obligations.

There can be no doubt that men have, from a worldly and civil point of view, a right to be “heretics.” If a man does not believe in the divinity of Jesus, or in the atonement, or in the resurrection, there is no law of man to compel him to do so or to punish him for his refusal. Neither is there any law to forbid his preaching against those doctrines. But there is a certain law of consistency and common sense and fitness which does forbid a man who has repudiated those doctrines to remain in and preach in a church of which they are essential and fundamental principles of faith. The latest “heretic” is quoted as saying that he does not claim to be orthodox and has no desire to be, for he regards orthodoxy as a system based upon ignorance and superstition. In that he is entirely within his right. But it is not within, but outside of an orthodox church that he should say such things. To us the strangest part of it all is that the heretics should try to remain in the churches which they repudiate and should fight for places as representatives of creeds in which they no longer believe. What would be thought of a man who was an habitual liquor drinker and openly denounced abstinence, and yet insisted that he should be retained as a member and officer of a total abstinence society? A man who denies and denounces an important article of

religious belief, and yet insists upon remaining a priest of the church which is founded upon that belief, is guilty of similar self-stultification. There is plenty of room in the world for so-called "heretics." But it is outside the pulpits of the churches whose creeds they have repudiated. — *New York Tribune*, 1910:

An Ancient Code.

What is said to be the oldest known written code of laws in the world, probably antedating that of Hammurabi by at least a thousand years, has been discovered in part among the hitherto untranslated clay tablets from Nippur at the University of Pennsylvania Museum. The Hammurabi code was prepared about 2100 B. C., and was discovered about twenty years ago on a large diorite stone by French explorers.

The laws, which have been translated by Abbé Scheil of Paris, deal with responsibilities of hired servants, with trespass on farms and orchards, harboring of slaves, rentals, rights of slave women who have born children to their masters, punishment for adultery, etc. One interesting statute provides that rentals must run for three years in case a man has taken over a house the owner does not know how to manage. This is somewhat obscure and may mean that all rentals were for that term. In any event property could not lie idle or be improperly used if some one was willing to use it for public or private benefit.

In case of a slave who had born children to her master, she and the offspring were free, and if the master married the slave, the children became legitimate. In general, the laws show a high state of civilization existed when they were written. They deal with personal and property rights on a basis somewhat like that of the Deuteronomic code. It is thought possible the tablets were text-books used at the Great University of Nippur. — *Associated Press*.

Rome and Civil Marriages.

Last autumn a *Roman Catholic gentleman in Switzerland* married a Protestant. Before giving his benediction at the religious ceremony the curé demanded that the lady should be baptized in the Roman Church. On her energetic refusal the priest tried to prevent recognition of the civil marriage which had already taken place.

A few months later, when the federal census was taken, the census officer placed opposite Mme. —'s name the word "Concubine." The census paper was signed by the local civil authorities without reading it, but at the office of the prefecture a friend of M. — noticed it, and drew his attention to it. On investigation the census officer's defense was that the Roman Church recognized only religious marriages. Under threat of taking the case to Berne, he withdrew his illegal action. But the priest has put the couple under the ban.

Record of Christian Work.

A Hint for Our Work in South America.

The *Northwestern Christian Advocate* has the following item in its issue of December, 1921:—

“An interesting matter was brought out by the fact of German emigration to South America. They are going there by the tens of thousands. The statement was made by Bishop Oldham that not less than 10,000,000 Germans would perforce leave Germany for other lands, and South America seems to be the haven of refuge. Bishops Nuelsen and Oldham were directed to give this matter close attention and work out, if possible, some plan to provide these increasing German colonies evangelical preaching.”
