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Religious Instruction in Public Schools.

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The January issue of the *Review and Expositor* (Baptist) contains a paper by T. W. Patterson, of Winnipeg, Can., on the question, "Should the Schools of All the People be Used to Teach the Religion of the Majority of the People?" To state this question is, of course, equivalent to answering it. The subject is so important and the argument of Mr. Patterson so good that the readers of the THEOLOGICAL MONTHLY will be grateful for a synopsis of the article, which is herewith submitted.

There is a wide-spread demand for religious instruction in the public schools. Three views may be distinguished: 1. One is that such instruction should embrace the teachings of the Old and New Testaments. 2. The second holds that the history and literature contained in the Bible should be taught. 3. The third sees in religious instruction a course or courses in Christian ethics, in individual and social morality.

As to the first view. It is an axiom with us that man has the right to worship God according to the dictates of his own conscience. That does not mean that religious liberty is entirely unlimited. If it conflicts with the equal rights of others or violates the common morality, it must be curtailed. For instance, when the Mormons in the name of religion attempt to practise polygamy or to induce others to practise it, the State has the right to suppress such attempts. In such a case the State interferes, not in the name of religion, but in the interest of social well-being. It is a further axiom that the primary right to educate the child belongs to the parent, and not to the Church or to the State. Education by the State is of comparatively recent origin. It constitutes an effort of parents to cooperate in the education of their children for the sake of economy and efficiency; it aims at making the coming men and women socially efficient; it endeavors to protect society

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The Legislature of Ohio has defeated the Brenner Bill, which would have outlawed church-schools, and the Buchanan Bill, which would have introduced religion into the public schools. D.

“Workers together with God.” — “It is easy to stand outside and find fault with organized religion. But what is the faultfinder doing to help? If the minister is doing what he can to meet the situation, the task is not one that he can accomplish single-handed. He needs the cooperation of the whole congregation to make his work effective. A cold and indifferent congregation is about as inspiring and uplifting an influence in the community as a cold boiled potato. If the minister is not living up to his opportunity, then he needs all the more the counsel and energy of those who see the deficiency. Team-work is what counts.” Who wrote this? The editor of the *Kansas City Star*, January 13. The remark touches a very sore spot in the body of the Church visible, which exists contrary to the Lord’s will. Paul wants Christians to view their con-

gregational activity as the joint task of "workers together" with the God who made Christ to be sin for them and then made Christ their Righteousness, 2 Cor. 6, 1; ep. 5, 21. Congregational life is one form of the new life of the justified. Listlessness and lack or refusal of cooperation on the part of members of a congregation is a very serious matter; it has a direct bearing on the relation of the members to their Reconciler and places their faith in the atoning sacrifice in jeopardy. The same apostle reminds the congregation at Ephesus that the exalted head, Christ, makes His Church grow "by that which every joint supplieth, according to the effectual working in the measure of every part." Eph. 4, 16. Yes, indeed, there is a divinely inspired doctrine of team-work in the Bible, and any one who slights it, whether pastor or layman, not only blights the prosperity of his congregation, but puts himself in a distinct spiritual danger. D.

The Pastor and the Reading of His People.— "There are few things," says the *Watchman-Examiner* (March 8, 1923), "in which the true pastor is more directly and vitally concerned than the reading of his people. As a man thinketh in his heart, so is he; as a man readeth, so he thinketh. Books are the food upon which he grows, the staple of the web of his character, the motivating influence of his life. His book-shelf is at once a revelation of what he is and is an operating force in making him what he shall be. This whole question of the reading of his parish is therefore a matter of great concern to the man who conceives of his calling as a shepherding of souls and a building of lives, and not merely as a preaching of sermons and an administration of ecclesiastical affairs. He cannot fail to recognize the fact that good books are among his strongest and most potent allies in the accomplishing of his mission, and that, conversely, by so much as evil books, idle books, books that neither instruct nor inspire, form the mental pabulum of his people, is his own work interfered with and hindered and the coming of the kingdom of God delayed in that part of the field committed to his care. In the prosecution of his pastoral work frequent opportunities are given to the vigilant minister to discover the character of the reading of his people and to make stimulating and helpful suggestions regarding it. The center-table in the parlor in which he waits while the mistress of the house is preparing to receive him will usually make significant disclosures, both in the literature it holds and in that which is missing from it. In the conversation that ensues references may be made easily and naturally to current books of the best sort, the result being not only to call attention to the book, but also to lift the conversation from the inane, inconsequential levels to which all too often even what is called 'pastoral visitation' is apt to descend. It is better to talk about books than about one's neighbors and more profitable to discuss the great thoughts of great thinkers than to rehash the petty drivel of the penny-a-liners of the morning newspaper."

MUELLER.

The Spiritual Life of the Pastor.— On this theme the same issue of the *Watchman-Examiner* writes: "The spiritual life of the min-

ister is the great thing; not his physical life and health, important as they are, nor his intellectual life, necessary as that is. Of course, one of the minister's first duties to himself is to keep himself in perfect physical trim. You can get robust sermons only from a robust man. One who is called to preach should take time and means to provide himself with the best possible mental equipment, and this, like the nurture of the body, is a life process. Above all, and more vitally important than all, is the religious or spiritual life of the minister. If he has a strong, sane, well-balanced spirituality, he may do a good work even though he have not a very robust body or any great scholarship or intellectual endowment, but no intellectuality or scholarship or physical fitness can ever atone for a lack of real piety. Lacking that, he lacks all and must sooner or later fail. 'This is the will of God, even your sanctification.' 1 Thess. 4, 3. This exhortation is addressed to all and needed by all, but especially by those who are ordained as leaders and prophets of the Church of Christ. This grace is a gift direct from God, but none the less a thing to be worked for and nurtured. It is the outgrowth of something. It is the fruit of something that goes before it. If there is to be a strong, abundant, abounding spiritual life, there must be a deep, well-laid foundation upon which to build and from which it proceeds. There are certain preludes and prerequisites to a sane, well-balanced, achieving spirituality. The spiritual life begins with regeneration. There can be no spiritual life without spiritual birth, and there can be no spiritual birth without Christ. 'He that believeth on the Son hath everlasting life; and He that believeth not the Son shall not see life, but the wrath of God abideth on him.' John 3, 36. 'I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that 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.' Gal. 2, 20. This, in turn, comes through the knowledge and acceptance of the Holy Scriptures as the Word of God. 'Search the Scriptures,' saith our Lord, 'for in them ye think ye have eternal life; and they are they which testify of Me.'

"If our ministers and teachers will come back to the faith of our fathers and stand together in a great united effort to restore our lost spiritual power and agree to unite rather than to agree to differ, our churches will be baptized with a great wave of spirituality. This, and this alone, will bring a great revival. Our finances will leap forward, so that our offerings will meet our requirements. Our seminaries of the North will again be filled, as they were twenty years ago, with young men inspired with a passion for souls. If this is to come, ministers must take the lead. I do not believe the churches will ever rise any higher than their spiritual leaders, and we as shepherds of the flock will not rise above our ideals or standards. How I wish that we realized and felt as we should our great responsibility! 'Take heed, therefore, unto yourselves and all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.' Acts 20, 28. What

a great thing and what a solemn thing it is to be a good minister of Jesus Christ! David Hume, though a skeptic, used to say of John Brown: 'That is the man for me. He means what he says. He preaches as if Jesus Christ were at his elbow.' That is the kind of preaching that will grip the heart to-day, the kind that will convict the world of sin and the Church of an insidious unbelief and will bring Christ to all and all to Christ, and all our churches and our whole great denomination will go forward even as the hosts of Israel went forward at the command of their leader, Moses. Thus may we go forward to Christ and forward to our God-given tasks, and we can only go forward to Christ and our tasks as we go back to Christ. Back to Christ as the only-begotten Son of God, in whom dwelleth all the fulness of the Godhead bodily! Back to Christ and the cross, yes, back to Calvary and the tomb; back to Christ as He was and as He lived and wrought and suffered and died and rose again! We must needs go back to the Scriptures of the Old and the New Testament, for these are they that testify of Him." MUELLER.

Should the Place of the Sermon be Lowered in the Christian Service?—Commenting on an article, "The Menace of the Sermon," which recently appeared in the *Yale Review*, the Rev. Edward A. McMaster, of Williamstown, Mass., writes: "The American man is not mystically attuned. He puts his emphasis generally upon what he considers practical. The evangelical sermon, with its popular appeal to the conscience and sentiments, seems to measure up to his ideal of religious practicality better than most rituals. He wants to have his conscience stirred, his feelings moved, and to see things 'go.' A preacher with keen insight, a 'snappy' way of saying things, an intuitive sense of average-mind activity, and a practical message will get a crowd where every one else fails. This is true in either city or country. Such preachers, however, rarely stay long in country churches, for they are always in demand in the city. Christianity began with a wandering preacher. It lived and grew because the disciples of Jesus were preachers. It was carried into the Greek and Roman world, where ultimately it overthrew the paganism entrenched there, chiefly by the power of the sermon. It made its way slowly into Northern Europe, destroying the virile religions of Celt and Teuton, largely through the work of preaching missionaries. The sermon was, to a great extent, the dominant instrument in effecting the Reformation. In every great aggressive forward movement of the Church it has been the strongest weapon. Without the sermon it is impossible to conceive how the Cross could ever have made its way in the world. The Protestant Church is facing to-day one of its greatest struggles. Modern thought is compelling it to reformulate its doctrines, and modern civilization is forcing it to fight for its very life. The last thing it can afford to do is to lower the place of the sermon." MUELLER.

The Rule of Faith.—According to Roman Catholic theology, the Roman Catholic Church is the rule of faith for all men. Says a writer in the *America*: "The Church is for all men the direct and

obligatory rule of their faith in God's revelation; this we have seen. But whence does the Church draw her teaching? Is there any definite record of this revelation coming down from Christ's time by which she herself is guided in teaching us? Yes; the sources of the Church's teaching are twofold: the Scriptures and tradition. In these are contained all that God has revealed to men through Christ. They together are the sources whence the teaching of revelation is drawn by the infallible Church, and by her proposed to men's minds for their acceptance. He, therefore, who wishes to know, for instance, if it is a fact that Christ is God, how shall he know it for certain? Absolutely speaking, it is enough for him to be informed that the Catholic Church teaches it. If that Church says it is a fact, it simply must be a fact. This is no vain, absurd claim, but sober fact itself. Why? Has he not learned that *that Church is infallible when she teaches what Christ revealed?* He knows therefore that when the Church teaches that Christ revealed a fact about Himself, such as His divinity, she is teaching infallibly that Christ revealed it. In other words, he knows that, *when she teaches it, she is not erring, but teaching the truth*, because God has solemnly promised through Christ that He will always be present to her, to make sure that she will teach the truth. It is therefore not man, but this divine presence, that prevents the Church from erring, so that, when man believes the Church, he believes God, because God is making sure that the Church teaches the truth."

The words printed in italics have been so ordered printed by us. The Church is infallible when she teaches what Christ revealed, says the Roman Catholic writer; but, we ask, how shall the individual know that the Church teaches what Christ has revealed if he himself does not read and study Christ's word of revelation, the Bible? This is exactly what God would have us do. When Paul and Silas preached in the synagog at Berea, we read: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and *searched the Scriptures daily whether those things were so. Therefore many of them believed.*" Acts 17, 11, 12 a. The Bereans are praised because they themselves searched the Scriptures to learn whether what Paul and Silas preached to them was taken from the Word of God. Their example is quoted because God would have us do likewise. That the Roman Catholic Church is unreliable in its teaching the writer in the *America* tells us when he says that his Church does not confine itself to the Scriptures. He writes: "The sources of the Church's teaching are twofold: the Scriptures and tradition." How shall the common man know what the Roman Catholic Church takes from the Scripture and what from tradition if he himself does not know his Bible? What proof has the Roman Catholic Church for its assertion that to it, to the exclusion of every one else in this world, God has committed His Word, and that she alone may demand that all men believe it upon her *dictum*, without any further investigation on their part? Such arrogance points to the fact that the Pope is verily the Antichrist, who

as God sitteth in the temple of God, showing himself that he is God.
2 Thess. 2, 4.

Not the Church, but the Bible, is the rule of faith. "Thy Word is a lamp unto my feet and a light unto my path." Ps. 119, 105.

FRTZ.

The Roman Hierarchy and Marriage.—On this subject the *Protestant* (March, 1923) writes: "The Papal government is the outstanding and supreme political autocracy of the modern world. In that capacity it exercises prerogatives and suzerainty over Roman Catholic governments and claims such prerogatives over all civil powers. Vanity of the hierarchy has recently caused the controlled press to exploit two incidents illustrative of Vatican pretensions and policies. Half a dozen years ago a man described in the press as a papal prince and called Prince Boncompagni married Miss Margaret Draper, of Washington, D. C. Recently press reports disclosed that he had tired of her and was planning to marry a Swedish woman. To that end he brought suit before the Pope to be legally relieved of his American wife. The boasted pretense of the Roman hierarchy of opposing divorce was, of course, well known to the papal prince. He knew, and his ecclesiastical legal advisers knew perfectly, that the papal method of discarding a wife in order to contract a new marriage is not to grant a divorce, but to declare that the existing marriage was never valid and thus leave the wife under the stigma of having cohabited with her husband without lawful wedlock. That is what Prince Boncompagni asked the Holy See to do; and his request appears to have been granted. A Paris report in the *Washington Herald*, under date of January 30, said the papal prince had returned there from Rome with the announcement that the Pope had annulled his marriage in spite of the admitted opposition of his wife to such annulment. Before permitting the Paris dispatch to appear, the *Washington* paper, true to the Hearst devotion to Rome, secured from Rev. C. F. Thomas, as head of the matrimonial court of Rome at Baltimore, a statement for publication that Thomas doubted that the Pope had annulled the marriage. Of course, that statement was expedient in the home community of the rejected wife of the papal prince. But no later press reports have corroborated the expressed doubts of Priest-Judge Thomas. The Paris report of the annulment is therefore correct. Such papal wrongs against faithful wives and against the marriage relation are common. They express the real attitude of the Roman hierarchy and its canon law against lawful marriage. The late William E. Gladstone of England related a flagrant and outrageous case of more tragic consequences in the preface to his work on *Rome and the Newest Fashions in Religion*. Roman Catholic prating about the divorce evil in this country is purely dishonest propaganda designed to mislead the people."

MUELLER.

Do the Religious Observances of the Lodge Have Any Effect on the Average Lodge-Member?—In reply to this question the *Christian Cynosure* (April, 1923) writes: "Clean-cut Christianity is

the need of the hour; but there are so many substitutes abroad that the real thing is not greatly in evidence. To say that the religion of the lodge does not in any way affect the life of the individual is to say that the religious ceremonies and reiterated doctrine of the fatherhood of God and the brotherhood of man do not have their natural effect, and that neither do the associations and companionships of a man have anything to do in the shaping of the character of a person. This, we know, is not true. Men who meet week after week in a lodge-hall and take part in lodge-prayers and -hymns and other religious exercises certainly must be more or less affected by them. The lodge is patterned after the Church in many ways. This is seen from the high-sounding discourses, the prayers and odes, which are in reality hymns. Sometimes a Christian hymn is used, but, of course, one that does not contain the name of Christ. The burial-services are also patterned after the Christian burial-service. All of these things are calculated to deceive the unwary and make him think it is quite Christian. A great many lodge-members were once members in good standing in some church or may be still, but the delusive atmosphere of the lodge has deadened their spiritual life until they no longer possess the joy of the Lord, which is the strength of His people. The religion of the lodge is not the religion of Christ, for the name of Christ is ruled out in lodge-circles, although much garbled Scripture is used. Chaplains who have tried to pray in the name of Christ have soon found out that their prayers were not acceptable, and many have left the lodge when they discovered that they could not take Christ with them into the halls of secrecy. In conclusion, let us repeat that participation in religious observances of any kind continuously must have a distinct effect on the life of an individual either for good or ill; and let it be remembered that there is but one true religion, and it will mix with no other. 'There is none other name under heaven given among men whereby we must be saved,' and that name is Jesus."

MUELLER.

Nicholas Murray Butler on Americanism in Education.—In view of the threats and attacks directed against our parish-schools, and more especially in view of the motives from which such attacks proceed, or are alleged to proceed, the views of an eminent American educator and university president on what he himself calls the fundamental principles of American education are of decided interest. Dr. Nicholas Murray Butler says in his Annual Report to the trustees of Columbia University (1922):—

"It is elementary doctrine that in the United States the state defines the sphere of individual liberty directly or indirectly, and by so doing protects the individual against the government. Through the government the individual is also protected against encroachment from elsewhere. When once the distinction between state and government is grasped and also the further distinction between the sphere of government and the sphere of liberty, then it becomes merely a matter of expediency to be determined by a study of the facts in each concrete case and by argument, whether and how far a given

undertaking that is charged with public interest should be assigned to the sphere of government or to the sphere of liberty. The traditional American tendency—and it is a sound tendency—has been to leave as many undertakings as possible in the sphere of liberty.

“There exist in the United States three different types of educational institutions, all of which rest upon the power and authority of the state. . . . The three types are these: 1. Those institutions which the government establishes and maintains, such as the common schools, the public libraries, and the state universities. 2. Those institutions which the government authorizes, such as incorporated schools, colleges, and universities, which gain their powers and privileges from a charter granted by the proper governmental authority, and which are often given aid by the government in the form of partial or entire exemption from taxation. 3. Those institutions which the state permits, because it has conferred on the government no power to forbid or to restrict them, such as unincorporated private-venture educational undertakings of various kinds. The American educational system is made up of all these, and whether a given school, college, or university is national or not, does not in the least depend upon the fact that it is or is not governmental. It may be governmental and strongly local and provincial, or it may be non-governmental and nation-wide in its interest and influence. . . .

“It is well-established American doctrine that private initiative must be protected from monopoly, whether government-made or artificially created by combination or control of natural resources. This principle applies quite as much in the field of education as in any other part of our national life. The notion that all youth must be cast in a common mold, cared for in a common institution, and trained under one and the same set of influences might be acceptable in the *Republic* of Plato or in the political scheme of Prussia, but it is not acceptable in the United States. Education is primarily and fundamentally a parental and family privilege and duty. The parents of a child are responsible before God and man for its upbringing and its preparation for an honorable and useful life. It is an essential part of American civil liberty that parents may train their children in such wise and in such form of religious faith as they may prefer and choose. In our American theory the government steps in, not to monopolize education, or to attempt to cast all children in a common mold, or forcibly to deprive them of any religious training and instruction, but merely to prevent damage to the state itself. The government offers a free opportunity to every child to receive elementary education, and usually much more than that, in tax-supported schools. It is, however, in no sense the business of the government in our American political philosophy to attempt to monopolize education or to prevent the freest choice by parents of the teachers and schools for their children. . . .

“Much of the unclear thinking relative to education and not a few of the unhappy and dangerous proposals concerning it that are made from time to time are the result of failing to recognize that

the school is but one of three cooperative agencies in a well-rounded education, and that it cannot bear the whole burden of education and should not be asked to do so. Education is a cooperative undertaking, in which family, school, and church have each an appropriate part to bear. Any doctrine or any public act which makes cooperation between these three agencies impossible or even difficult is a backward step, an un-American step, and a step fraught with disaster to sound education. That the family has been withdrawing from effective participation in the educational process, even where it was qualified to play a significant part, is commonplace. That the Church has, save in scattered instances, failed to rise to the height of its opportunity is also commonplace. If family and Church did their full duty or anything approaching it, many of the severe criticisms now brought against schools and colleges would disappear. The school and the college cannot bear their own proper burden and at the same time make up for the delinquencies of the family and the deficiencies of the Church. The school and the college can cooperate with the family and the Church, but they cannot provide substitutes for these."

All friends of true American civil and religious liberty will agree with Dr. Butler, and his concluding paragraphs will furnish all supporters and champions of Lutheran schools with an additional incentive for retaining their schools, if indeed such added determination be required. But dare we hope that a few at least of our self-styled 100 per cent. Americans will draw an appropriate lesson from Dr. Butler's remarks?

(Communicated by REV. H. HAMANN, A. M., missionary at Ambur, North Arcot District, British India; at present on furlough in the United States.)

Church Statistics for 1922. — From an editorial in the *Globe-Democrat*, St. Louis, we take the following: "The increase in church-membership in America in 1922 was greater than that of any previous year. Dr. E. O. Watson, statistician of the Federal Council of Churches, states that the increase in membership over the previous year was 1,220,428, which is about 50 per cent. greater than the average increase in the last five years. The present membership of all religious bodies is said to be 47,461,558. The total number of congregations is 243,590, and the number of ministers 214,583, the difference being due only partly to a shortage of ministers, since the same minister in rural districts often has charge of two or more churches, and some are served by laymen. Though differences in methods of computing membership prevent definite comparisons, it is stated that the Roman Catholic Church, representing the estimated church population and including all baptized persons, has a membership of 18,104,804, while the Evangelical Protestant churches, including communicants only, have 27,454,080 members."

From the *America* we quote the following official figures for the Roman Catholic Church: The *Official Catholic Directory* for 1923, which has just been issued by P. J. Kenedy & Sons, places the total number of Catholics in the United States at 18,260,793. This

is an increase of 155,989 during the past year. Our Catholic schools, from parish classrooms to universities, now count 1,922,420 pupils in attendance. During 1922 Catholics established 234 new parishes, opened 213 new missions, and erected 167 additional schools. The increase in the Church has been noticeable particularly in the Central States of Michigan, Illinois, Ohio, Minnesota, and Missouri, while the principal increase in the East is accredited to the diocese of Brooklyn, numbering 40,396. One new diocese has been created, and the general growth of the Church is reflected in the larger number of priests, who at present total 22,545 in the United States, with 8,778 students in training for sacred orders." FRITZ.

Beta Ceti.—In the reports of destructive phenomena, such as earthquakes, seaquakes, hurricanes, combustions of stars, etc., which are given with astonishing frequency in the daily papers, there is one thing almost more remarkable than the phenomena themselves and their rapid recurrence, and that is the keen interest which the secular press is taking in these events. They are more carefully than ever before recorded and described, and the observations of witnesses and scientific investigators are promptly published, even when the publication relates to circumstances that can be appreciated only by scientists. Editorial cognizance is taken of these events, and syndicated writers seize upon them as welcome subjects for comment, which usually is silly. On February 28 the papers related under headlines in bold-face type the disintegration of the second great star in the constellation Cetus, between Aries and Pisces, in the group that moves in the area 45 degrees from the celestial equator. The director of the Yerkes Observatory at Williams Bay, Wis., Prof. Edwin B. Frost, the French astronomer Camille Flammarion (making his observations in Greece), the professor of astronomy of Princeton University Henry Norris Russell, and the French Academy of Science at Paris reported almost simultaneously that Beta Ceti is burning up, or rather that it had started to burn up eighty years ago; for it took the glare of the conflagration, traveling at the rate of 15,000,000 miles a minute, just that long to reach the earth. (If you do not believe this, you are damned—scientifically.) The Princeton professor enlivened his account by the reflection that, if the sun should swell to an enormous size and grow hotter, as Beta Ceti is doing now, "the entire population of the earth would be annihilated." But the compassionate professor added reassuringly that he did "not believe that there is any danger of the sun increasing in magnitude." This fortunate remark quiets all alarms—scientifically. Moreover, the professor states that the Beta Ceti phenomenon is not unusual in the stellar world. The report from the Yerkes Observatory mentioned incidentally that the constellation *Novae Aquilae* burst into sudden luminosity on June 8, 1918, and faded away after three months. The poor scribe who had to write down this squib was evidently pluming himself on his knowledge of Latin, and did not know that *Novae Aquilae* is not a constellation, but there is in the constellation *Aquila*, like in some others, a "nova," that is, a star of intermittingly increased luminosity.—

This interest in destructive phenomena occurring at the present time may perhaps be explained by the advanced stage of modern science and our greater facilities of transmitting news. But the avidity with which news of this kind is reported and read may also be explained by the motive which is stated in Luke 21, 26. In the days of the guillotine the prisoners in their cells noted with a keen interest the march of the doomed along the corridors. D.

Germany. — A valuable addition to the small working force of our brethren in Germany will be made in the near future. President T. Nickel, of the Lutheran Synod of Australia, has accepted the call of the congregation at Wittingen, Hannover. He will travel to his new charge via America. D.
