

# THEOLOGICAL MONTHLY.

VOL. V.

OCTOBER, 1925.

No. 10.

## The Meaning of Matt. 8, 21. 22.

PROF. W. ARNDT, St. Louis, Mo.

The incident of the disciple who wished to bury his father before he became a regular follower of Jesus is related in Matthew and Luke. While there is not complete verbal agreement between the two accounts, harmonization presents no difficulty. Every reader will admit that the substance of the two narratives is the same and that, where differences are found, the evangelists simply supplement each other, the one adding a detail or two which the other has not recorded. It is not on account of harmonistic difficulties that the passage is somewhat baffling to some Bible readers, but rather because the principle of filial love and respect apparently is disregarded in the words of Jesus, and because His saying, "Let the dead bury their dead," sounds enigmatical at first. An examination of the passage with a view to setting forth the meaning of the saying of the Savior will, it is hoped, not be unwelcome to the readers of the THEOLOGICAL MONTHLY.

Having told a certain scribe who offered to follow Him of His extreme poverty, the Lord addresses one of His disciples (*μαθητῶν*). We need not assume that this man was one of the Twelve, — an old, but unfounded tradition says it was Philip, — since Jesus, before the opposition against Him crystallized, had many disciples or adherents. (Cf. especially John 6, 60.) According to the report of Luke, Jesus said to the man, "Follow Me." Matthew omits this call. But his account demands that we supply it, since without such a request the statement of the disciple, "Lord, suffer me first to go and bury my father," would be unmotivated and unintelligible. The disciple does not refuse to follow Jesus, but is disinclined to do so immediately. Another duty seems to stand in the way: the obligation to bury his father; and he begged Jesus to permit him first to fulfil this obligation. The view which is usually taken of the situation which this man was in is that his father had just died and that the burial was impending, which the son naturally wished to attend. But let

## THE THEOLOGICAL OBSERVER.

An exhaustive Outline of Courses offered in the Extension Division, or Correspondence Course, of Concordia Seminary, St. Louis, Mo., has been prepared by Dr. Paul E. Kretzmann, who is in charge of this department. He reports an enrolment of over 50 in this course and a lively interest in their studies on the part of all the students enrolled. Send for a copy of these *Outlines* to 3705 Texas Ave., St. Louis, Mo. DAU.

**Latin and Greek in American Institutions.** — During the course of the past school-year Mr. James F. Abel, of the Bureau of Education, remarked in *School Life* that 940,000 young people were studying Latin in our secondary schools, and 40,000 more were pursuing courses in it at college — a total of almost 1,000,000 who were studying Latin. He found in fact that Latin enrolled more high school students than "all the other foreign language courses combined." We may rather hesitate, indeed, to class Latin among foreign languages. It is a classic language and, in a sense, a world-language. Mr. Abel further stated that 22,500 teachers of Latin were being employed in our secondary schools and that demand for well-trained Latin teachers was steadily increasing. In all this it can be seen how modern education, after its long experimenting, is returning to the old Catholic ideals of education. It is interesting to be further informed that one half the State Departments of Education are distinctly friendly to Latin, 15 are sympathetic, 7 neutral, and only 2 unsympathetic or unfriendly. Greek, of course, occupies a much less important place than Latin in both secondary and college instruction. About 11,000 high school and 16,000 college students were engaged in this study. Of 609 colleges in the continental United States, 606 will accept and 214 require Latin for admission to an A. B. course, but only 20 colleges require Greek, although 559 are willing to accept it for the same end. These statements are based on the results of the three-year investigation carried on under the direction of the American Classical League. — *America.*

A few excerpts from "Methods of Teaching in American Schools" by E. C. Broome in *Current History* (June) reveal interesting conditions in our system of popular education. It appears that we educate no longer for the simple life of a generation or so ago, when boys as a rule adopted the trade or profession of their fathers and girls had the ambition to become home-makers. Our scientific advancements have made education very complicated. State and local boards with little judgment of the value of what they were doing have lavished huge sums on "improvements" of the schools that are not only worthless, but plain obstacles to effective teaching. "Educators generally feel that the curriculum has grown in a very haphazard way." Legislatures, composed of politicians, and local school boards, composed of business men who only see the financial side of school administration, cannot remedy the existing evils. "The work

must be done by trained and experienced educators." The National Education Association now has "a coordinating committee" that is to direct the work. "Unfortunately the American people, as a whole, have not yet learned to place confidence in experts. They have a general feeling that common sense and Yankee ingenuity are more to be trusted than trained intelligence. . . . The average American of to-day will leave the technique of the law to his lawyer, the diagnosis and treatment of his ailments to his physician, and the buildings of his bridges and skyscrapers to his engineer; but the average American layman, whether educated or otherwise, is willing to debate with the trained and experienced educator almost any educational question, however technical. That explains why legislatures are so ready to determine what shall be taught in the public schools, and how it shall be taught. It helps to explain why good-government clubs and other lay associations more or less affiliated with schools and organized with no other purpose than to be helpful, have so frequently in the past endeavored to determine school practise." Conditions will become much worse in this respect if educational authority becomes centralized at Washington and the politicians determine school policies. The religious private schools of the country, before others, have reason to dread that consummation. As to popular distrust of educational experts, there is a reason for that also, and some of the "experts" are that reason. — "The problem with the elementary school curriculum is to determine what shall be the conduct of each subject and in what stage of the course it shall be most stressed. There have been nearly 300 research studies during the last ten or fifteen years devoted to aspects of this problem. Some conclusions that these investigations seem to indicate are these: That considerably more arithmetic is taught than adult life requires; that obsolete processes are still included; that there is too much drill in some processes and too little in others; that there is too much time wasted in learning to spell hundreds of words that the child will meet only in spelling-books; that oral reading is overemphasized and silent reading underemphasized; that much reading-matter, valueless as literature, is still read for purposes of drill; that writing in many schools is carried beyond the point of utility in these days when most writing is done on a machine; that in history there is still too much emphasis on battles, campaigns, and military heroes and not enough on the political, social, educational, industrial, and spiritual development of our nation; that appreciation is not sufficiently emphasized in the teaching of music and art, and that much of the handwork is of the 'exercise' type, instead of being vital, constructive work that grows out of, and into, the actual life of the pupils." As to the policy of accommodating private religious schools to such faulty curricula of the public schools, we should stop and consider whether there is any gain for real education by such accommodation. Accreditation is by no means an unmixed blessing; it may become a tyrannical power in the private religious schools. These latter schools may be accredited to death.

DAU.

**Looking for "Catholic Carnegies" for Missionary Work among Non-Catholics.**—*America* (March 14) makes an ardent appeal for "Catholic Carnegies." The closing paragraphs of the article are significant. We read: "Last, and by no means least, is the need for missionary work among non-Catholics. It has been done and is being done, thanks to those bands of self-sacrificing priests who spend their lives, and frequently shorten them, in the difficult, but gratifying work of carrying the light of faith to those who have been without it. There are hundreds and hundreds of communities where a Catholic priest is a curiosity. The zeal and the eloquence of the missionary is pitted against ignorance and prejudice that are almost abysmal. It seems like a hopeless task, but it is not. The need is to broaden the work. Here, then, is the great opportunity for one or two or a dozen Carnegies. They cannot educate, build churches, and engage personally in missionary work, but their money will give others the facilities for doing these things. And, curiously enough, the more they give, the more they are likely to have. Charity in its broad sense is like love as described by the poet who makes Juliet say that 'it is as boundless as the sea; the more I give, the more I have for thee.'"

MUELLER.

**A Shrine to Mary.**—The *Sunday-school Times* of May 2, 1925, writes: "While collections are being made between acts in theaters for the Cathedral on Morningside Heights, Roman Catholics are collecting for a great church in Washington, dedicated to the 'immaculate Mary.' The crypt now finished holds eighteen hundred people and is unsurpassed, we are told, for size and beauty in the whole world. In an appeal for further funds Bishop Shahan says: 'We are the most prosperous nation of the world. Can we not afford to make a small sacrifice, a tangible act of faith and love, in order to endow posterity with this wonderful edifice that shall forever voice our American Catholic devotion to that holy maid of Israel *who made possible our redemption from sin and eternal death?* This spacious basement will shelter a beautiful grotto of Lourdes, also several halls, in which will be housed a library of 20,000 books on the Blessed Virgin and a permanent exposition of the various phases of Marian art from its earliest beginnings. Is she not the mother of God? And can her divine Son refuse anything to her?'"

MUELLER.

**Why Masonry Is Wrong.**—The *Christian Cynosure* of June, 1925, brings the following significant and valuable statement from Rudyard Kipling, according to the *Kablegram* of April, 1925: "I was secretary for some years of the Lodge of Hope and Perseverance, No. 782 E. C. Lahore" (India). "I was entered by a member from Brahma Somaj, a Hindu, passed by a Mohammedan, and raised by an Englishman. Our tyler was an Indian Jew." Comment is unnecessary.

MUELLER.

**The Theater and Ministers.**—Under this heading the *Watchman-Examiner* of May 14, 1925, presents editorially these pertinent remarks: "We have on our desk a gracious invitation from a New York

theater to attend a special presentation of a play at which "the clergy" of New York will be guests. The way some ministers lend themselves to the devil's work is enough to make the angels weep. A "moral" or "religious" play comes to town. The theater managers immediately send complimentary tickets to "the clergy," and many of them rise to the bait like a mountain trout and give to the manager a "noble" testimonial as to "the religious value" of the play in exchange for the three dollars' worth of tickets. Our advice to ministers who want to go to the theater is that they pay for their tickets and thus keep their self-respect. Our personal opinion is that the theater is no place for a minister of the Gospel, but if he goes at all, let him go to see Shakespeare's plays and let him eschew "religious" plays. Religious plays in the long run do more harm than evil plays. They are put on the stage not with high moral purposes, but to hoodwink the public and to win from the ranks of religious people new theatergoers. The plan works like a charm, for, going first to see "religious" plays, they soon get the theater habit, and when the theater habit becomes confirmed, the prayer-meeting habit loses its grip. The dramatic critic of a well-known paper says: 'Let us admit that the theater as a forum of morals is a joke, convincing nobody who is not already convinced. An honest sermon by an honest expounder of the Word is worth as a moral catholicon all the happy endings that ever turned any play into a lie. Let us remember the belief of Sir Arthur Pinero, the wisest of playwrights, that the exhibition of the most miserable of his transgressing heroines never deterred a woman from doing what her passion told her to do.' " MUELLER.

**The Only English Pope.**—The *Catholic World* (May) writes: "Nearly eight centuries have passed away since the only English Pope walked St. Peter's Church, and on February 6 last a tablet bearing a Latin inscription enumerating his acts and virtues was unveiled in the crypt in the presence of Cardinal Merry del Val, Cardinal Gasquet, the Norwegian Minister, and many other clerical and lay dignitaries. The tablet was presented by the Norwegian Society of Scientists in memory of Adrian IV's connection with Norway when he was but a legate, and later when, as Pope, he continued to show special favor to Norwegian pilgrims to the Tomb of the Apostles. The arms of Norway, of the Cathedral of Nideros, and of the City of Trondhjem are upon the tablet, which is affixed to a pillar near the tomb of red Egyptian granite which contains the remains of the peasant Pope, Nicholas Breakspere." Of the *policy* of Adrian IV we are told: "One aim the new Pope kept before him constantly, and in the pages of the war and riot of those troubled times it shines with a clear, pure light. It was that the Holy Catholic Church should never be dominated by the ambitions of temporal kings. When Adrian IV met the Emperor Frederick Barbarossa at Sutri, the latter refused to follow custom and to hold the papal stirrup. Adrian, stung at this definite insult to his Church, refused the kiss of peace and did not rest until all quarrels ended in the submission of the Emperor, who held his stirrup at Nepi and received the pontifical embrace." The *New Schaff-Herzog* gives this version of Adrian's

policy: "Adrian was a ruler who grasped clearly the ideal of a papacy striving for universal domination and contended passionately for its accomplishment." This is a slightly different version and more in accordance with the facts of the case. Also, it must not be forgotten that, in the end, the Emperor worsted the Pope, who "made common cause with the rebellious citizens of Lombardy and thundered against the ruthless emperor the ban of excommunication. . . . But on the eve of the promulgation of the ban the great Pope expired of a quinsy, September 9, 1159." On June 13, in the parish church of the village of Abbots Langley in Hertfordshire, where Adrian IV was born, on the initiative of the Hertfordshire Branch of the Historical Association, the villagers will perpetuate in ceremony his memory by a tablet on the wall in the part built during his pontificate and by the acting of a play-pageant dealing with his short, though eventful life. MUELLER.

**The Return of the Jesuits.** — With regard to the return of the Jesuit influence to Germany, the *Sunday-School Times*, of June 6, 1925, comments in its "Survey of Religious Life and Thought": "The militant order is back in Germany, and, for the first time since the *Kulturkampf*, a Jesuit has been made bishop. This is Dr. Ehrenfried, formerly of the *Collegium Germanicum* in Rome, and now Bishop of Wuertzburg. The *Bayrische Volkszeitung* quotes from the oath of office: 'Teachers of heresy, those who have separated themselves, rebels against our Lord and His successor will I with all my power persecute and oppose (*nach Kraeften verfolgen und bekaempfen*). So help me God.' Is it possible that Bishop Ehrenfried could take an oath so out of harmony with his attractive name (peace of honor)? In Rome, too, the Jesuits have been reinstated in the *Casa Generalizia della Compagnia*, the old headquarters close by the Church of the Gesu. *Lavoro*, a Roman wage-worker's journal, pictures the scene, — an urbane Jesuit father with two government representatives passing into the old and well-remembered building. When the officials speak of it as a gift of the government, the Jesuit gently corrects them 'Not a gift, a restoration.' They come to the cell of Ignatius Loyola, and the priest kneels in prayer, the officials waiting with uncovered heads. 'The latter are not quite able to analyze their feelings. They do not understand the embarrassment which possesses them. They feel themselves provincials, these representatives of the Kingdom of Italy, in the presence of this indefinable reverend father, who comes from great distances, perhaps from the monastery of Maria Laacho, from the antechamber of some South American legation, certainly from the unbounded kingdom of the *Societas Jesu*. On the threshold the reverend father bids them farewell. His voice is soft. The two officials stop a moment to look at him. His step is firm. He passes up the staircase of what is again, and from now on, the General House of the Company of Jesus. Though he does not speak, his voice says, "Behind me is a large army, all the Jesuits of the world. Make way!" The Kingdom of Italy has made way.'" MUELLER.

The effort to understand Kant divided his followers into Supernaturalists, Rationalists, and Naturalists. The first understood Kant to have viewed the divine revelation as the perfection of natural religion; the second, that he regarded a divine revelation unnecessary for reason; the third, that he denied both the reality of the divine revelation and the perfection of religion by its means. The reason was because in his *Kritik der reinen Vernunft* Kant had denied the possibility of knowing human liberty, the existence of God, and immortality while in his *Kritik der praktischen Vernunft* he had admitted them as "moral postulates." Herbert Sanborn (*Methodist Quarterly Review*, April, p. 283) says: "Students inclined to stress the dualisms of Kant should read carefully the section entitled '*Von dem Primat der reinen praktischen Vernunft in ihrer Verbindung mit der spekulativen*,' where we find among other equally significant statements: '*So ist es doch eine und dieselbe Vernunft*' (thus it is, after all, one and the same reason) and: '*Weil das Interesse zuletzt praktisch ist und selbst das der spekulativen Vernunft nur bedingt und im praktischen Gebrauche allein vollstaendig ist*' (because all interest is ultimately practical, and even that of speculative reason is only conditioned and in practical use alone is complete)." All effort to interpret Kant so as to make him any kind of a believer in the Christian revelation is futile; he was simply a rationalist.

DAU.

**Zionist Settlements in Palestine.**— On the present status of these settlements a report, dated at Tiberias, March 24, is published in the *New York Times*, May 10:—

"The Zionists are now saying that the outside world has misunderstood their object in coming to Palestine. They do not wish to claim the country as the national home for all Jews. Their aim, they say, is to establish colonies where the oppressed members of the race in Europe can maintain themselves and bring up their families in peace without fear of persecution.

"Since the arrival of the first batch of Zionist immigrants from Southern Europe, early in 1922, a great deal has been done to improve conditions in Palestine. Wide macademized roads have been built between Haifa and Nazareth and from the latter town to this ancient place on the Sea of Galilee and also to Jerusalem. There are also good roads leading from the Holy City to Beersheba and Jaffa.

"The colonies which have been started by the Zionists in the fertile districts are all in a flourishing condition. The great Plain of Esdraclon, which is forty miles long and about twelve miles in width at its broadest part, has been cultivated as far as the eye can reach, from the hilltop going from Haifa to Nazareth, and is a magnificent sight, with the new houses erected by the Zionists roofed with red tiles and grouped together on the community system.

"With all this comfort produced by the labor of their hands, many of the immigrants are dissatisfied because they have to lead their lives in solitude, away from the rest of the world. There has been a good deal of malaria, caused by the breaking of new ground,

which has been noted for fever since the days of the Crusaders and probably for ages before that time.

"The Zionists have been toiling in the fields from early dawn to late in the evening and begin to fear that they will develop into fellaheen like the natives of the soil of Palestine and Syria. They say that there is no future for them beyond this continuous labor, which gives them a living, and that is all. Men whom I have talked with here and on the road to Nazareth expressed their disappointment that wealthy Jews from the United States and Europe have not come to settle in Palestine and invest their capital.

"I noticed on the road from Haifa there were more Arabs working on the Zionist allotments than I saw here three years ago. When the first Jewish colonies were established here in 1882 by Baron Edmund Rothschild, for poor families from Central and Eastern Europe, the immigrants soon discovered that it was easier to let the fellaheen till the ground and cultivate the crops and take a percentage from them than to work the land themselves. Some of the Zionists appear to have adopted this principle, while others have left and returned to Europe.

"One source of trouble is that so many of the immigrants arriving now in Palestine have no capital, and are liable to become a burden on those who have been working hard for the past three years.

"A steamship which arrived at Haifa on Sunday, March 15, brought 500 immigrants, mostly old men and women and children. They looked a helpless lot and, I was informed, did not have \$2,500 in cash among the whole crowd to start life in a new country. It is a difficult problem for the Zionist immigration officials in Jerusalem to handle.

"Palestine is an agricultural country, and it will be very difficult to start industrial enterprises and make them pay expenses. Oil mills, cement works, and machinery plants have been erected at Haifa in substantial-looking buildings, but there is very little activity at the present time. Exports have fallen off during the past twelve months. Capital will have to be brought into Palestine before the country can be developed commercially.

"The Arabs are discontented because they see the government at Jerusalem employs the Zionist immigrant on all construction work in various parts of the country. They also look at the comfortable stone and red-roofed houses with glass windows in which the newcomers dwell with their families and then go back to the mud and wattle huts in the squalid villages where their own folks dwell. The difference in the styles of living is plainly visible to these sons of the desert, and they envy the newcomers who dwell in their land.

"The Government is now taking precautions to see that order is kept in the Holy City when Lord Balfour is there. Troops have been brought to the city with artillery and airplanes, and they are lining the streets of the ancient city to quell any attempt on the part of the mixed populace to revolt.

"There will be no danger of an invasion from Transjordan

while the British gendarmerie remains in Palestine. They were recruited from the old Irish Constabulary and proved themselves during the days before the Free State was established in Ireland.

"Jerusalem has been cleaned up under the control of the Governor, Sir Ronald Storrs, and the sanitary regulations have been much improved. The people who live in the narrow streets of the city itself have been taught to cover the garbage cans outside their doors at night and to sprinkle crude oil on top of the water in the cisterns to keep away the mosquitoes, which were the carriers of the malaria germs for centuries.

"The weather in Palestine has been fine and warm this winter with very little rain, the people say. Fully 8,000 Americans have visited the country since January 1 from the various cruising steamships and from Cairo by the rail route across the Suez Canal via El Kantara. Some of the horseshoe curves on the motor road from Nazareth to Jerusalem made them gasp.

"Jerusalem is becoming popular as a summer resort with the foreign residents in Egypt, who get half-rates on the railroad and find it cheaper to go there on their vacation. The climate of Jerusalem is also cooler in the summer than that of Cairo or Alexandria."

Communicated from Bismarek, N. Dak.