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## Lowering the Standards of Indoctrination.

P. E. KRETZMANN, St. Louis, Mo.

There can be no question with regard to the importance of the topic which is here given, for the Bible itself makes it a point to show just what the Lord expects of the members of His Church. Among the very last words of our Savior we have His great commission to His disciples until the end of time: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, *teaching them to observe all things whatsoever I have commanded you.*" Matt. 28, 19, 20. While for child-membership in the Church it is sufficient for such a child to be baptized, since by Baptism it receives the grace of God, we begin the special teaching of children at a very early age, in fact, as soon as they are able to pronounce the first words. We encourage the mothers to teach their little children appropriate prayers and also small verses from the Bible. We provide material in the form of pictures and simple Bible stories. We emphasize some of the fundamental doctrines of the Bible, such as the truth concerning Jesus Christ, the God-man, the Savior of the world. We also establish various institutions for the training of the young. Before we receive children into adult membership, we give them a special course of instruction in the fundamental doctrines of the Bible, so that they may be able to examine themselves before going to Holy Communion. 1 Cor. 11, 28.

That this course pursued by us, which is lauded most highly by men of understanding outside of our own circles, is in full keeping with the Lord's will, appears from a number of passages. Thus St. Paul chides the Christians of Corinth for their slow progress in Christian knowledge. He writes: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3, 1, 2. The writer of the Epistle to the Hebrews makes a similar remark when he calls his readers to task for their slow

## THE THEOLOGICAL OBSERVER.

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**Winning Souls for Christ.** — This was the subject of the doctrinal essay read at the 1926 convention of the New South Wales District of the Ev. Luth. Synod in Australia. The author, Professor Winkler, based his remarks on five important propositions, which we herewith reprint: —

“1. Winning souls for Christ essentially consists in the definite and persistent effort of leading all spiritually unregenerated people with whom we come into contact to a clear knowledge of their sinfulness and utterly hopeless condition without Christ and to a definite acceptance of the full and free pardon of God for their sins purchased by Christ and presented to all in the Gospel. 2. To win souls for Christ is both the greatest privilege and the most sacred duty of every one who has himself found pardon and peace in the blood of Christ, his Savior. 3. In endeavoring to win souls for Christ, a Christian must, on the one hand, guard against encroaching upon the public ministry of the Word and, on the other hand, against proselytizing, or trying to win members from other Christian denominations. 4. To win souls for Christ, each individual Christian should daily embrace every opportunity and use every means of bringing the way of salvation to the notice of those whom he finds in ignorance

of it. 5. To win souls for Christ, a Christian congregation should make special efforts to reach out for the unchurched round about them and create special opportunities for bringing them under the saving influence of the Word of God."

The essayist's elaboration of the truths contained in these theses is able and beautiful.

**Dr. Hein of the Ohio Synod on the Lutheran World Convention and the Lutheran Brotherhood of America.**—The following remarks of Dr. Hein, President of the Ohio Synod, in his official report to his synod at its 1926 convention, will be read with interest:—

"Certain events in connection with the last meeting of the *Allgemeine Ev.-Luth. Konferenz*, which was held in Oslo after the Stockholm Conference, make it doubtful whether Lutheran consciousness will permit further participation in the Lutheran World Conference, unless the *Allgemeine Konferenz* disavows the declaration of its chairman. Furthermore, if it be true that there can be no concerted action on any religious matters until there is doctrinal unity, the question to us is whether, first of all, the aim of a Lutheran World Convention ought not, in the very nature of the case, be to bring about doctrinal unity among the participating bodies. If efforts in that direction are not being made, but are rather decried and repudiated, I fail to see that another World Convention can be of any benefit. As a matter of fact, the Lutheran Church of Europe is to a large extent Lutheran in name only, and the differences which separate the Lutherans beyond the sea are relatively much greater than those separating the Lutheran synods of America. . . . Under date of April 22, 1926, the president of the Lutheran Brotherhood of America requested me to appoint two delegates to represent the Joint Synod on the reorganization committee of the Lutheran Brotherhood of America. I declined to do so because in my estimation cooperation in the work of the L. B. A. presupposes church-fellowship, and in the Lutheran Brotherhood of America there are representatives of various synods with which the Joint Synod is not in fellowship."

Concerning the World Convention the Joint Synod of Ohio decided to send an official delegation to the next Lutheran World Convention and that the General President be included in the *personnel* of the delegation. It seems, then, that the Ohio Synod did not entirely share the views of its president with regard to this matter. Concerning the Lutheran Brotherhood of America, the Joint Synod of Ohio resolved to decline further participation. In view of the glaringly unionistic character of this Brotherhood, we are glad that this action was taken.

**Good News from the U. L. C.** — The correspondent for the Southern Conference of the Illinois Synod reports in the *Lutheran* of February 17: "Mount Carmel, Rev. John J. Gent, pastor. The church and pastor are being severely criticized locally because the church refused to enter the proposed Union Evangelistic Campaign, in which it is proposed to have Billy Sunday." — "St. Louis. St. Mark's. The Christian Endeavor Society has given place to a Luther League." — Editorial in same number of the *Lutheran*:

"A 'Fellowship Service' was held in San Fernando, in which about 400 persons participated. They not only represented the Episcopal, Methodist, 'Presbyterian Holiness' churches, but (tell it not in Gath) even the Roman Catholic, Christian Scientist, and Seventh-day Adventist persuasions. Fortunately the preachers took part in reading the Scriptures, but deemed it expedient to make no comments. No doubt, differences can be bridged over by ignoring them, but a fellowship of mere sentiment is many leagues removed from the fellowship of faith. There is a crying need for the latter." And another editorial of the same issue condemns the unionism as practised between Lutheran and Reformed preachers. It is "impatient of the propaganda of several advocates of unionism." The propaganda of Dr. Frederick Lynch is contained in his statement: "The Protestants look upon the Church as simply a voluntary association of believers, each of whom finds the seat of authority in the Bible and believes that grace is directly transmitted from God to the heart of the individual." The *Lutheran* replies: "If what he describes as their state of knowledge is true, conferences concerning Christian unity are premature. . . . Fancy Lutherans agreeing that 'the Church is simply a voluntary association of believers' and that 'grace is transmitted directly from God to the heart of the believers.'" That means, in plain language, that as long as the Reformed teach that "grace is transmitted directly from God to the heart of the believers," a wide gulf separates them from the Lutherans, and union is impossible.

E.

**There Is Still a Better Way.** — Calling attention to "the tragic absence of the vast majority of children from public worship," four hundred and fifty pastors of New York and vicinity sent out an appeal to parents to bring their children to worship at the regular service. Dr. Frederick Lynch, as reported by the *Lutheran*, points out in the *Christian Century* of December 16, 1926, that, since too many parents are themselves not consistent worshipers, something more is needed. The better way recommended by him is that the pastor meet regularly once a week with all the children between the age of twelve and fourteen and do three things: 1) Instruct them in the faith; 2) tell them about the Church, its history, its meaning, and its work; 3) put forth every effort to win them for Christ and His Church. He further insists that if strutting quartets or church choirs, whose only object is to entertain the congregation with sentimental ditties and ballads, "tinctured with religion," could be dispensed with and the voices of children substituted, much would be gained to make the services attractive in the higher sense of real worship. — There is still a better way, the old Lutheran way. The old Lutheran method has the pastor meet regularly with all the children between the ages of twelve and fourteen somewhat oftener than once a week. For the purpose of thorough instruction in the faith the Lutheran pastor wants to meet his catechumens daily, if possible, and for as long a period as possible, and after confirmation at least once a week for as long a period as possible. And the good Lutheran way sets the age limit quite a bit earlier. It provides for

the thorough instruction in the faith of the children between the ages of six and fourteen in the Christian day-school, aiming at *keeping* them for Christ and His Church. If all churches adopted the good old Lutheran way and, best of all, the good old Lutheran Catechism, what a mighty stream of blessings that would set loose! Here is the *Lutheran's* fine comment on Dr. Lynch's proposal: "All this is very much in line with what we Lutherans profess to advocate and practise. Our system of catechetical instruction has become the Church's strong arm of power to win and to hold the young. Wherever it is faithfully applied, the pastor gains a hold upon the young which no amount of preaching or teaching in the Sunday-school can begin to equal. There is his opportunity for intimate spiritual contact with the young as nowhere else. . . . But more needs to be done to win them for the service of the Church. Here is where much earnest and persistent effort needs to be put forth. We have visited Lutheran churches where the parochial school and catechetical instruction were given a high place and were deeply impressed to see the galleries filled with well-behaved children, who made the rafters ring with heavenly music as they joined in the worship. Until the parish school comes into its own and more effort is put forth to win the children for the service of the Church, the problem will remain unsolved. If every family were gathered into the pew, new life would come to the Church, its assemblies would swarm with children, and men would wonder what strange thing had happened." E.

**Where the Commentaries Failed.** — Dr. M. S. Rice, of Detroit, "one of the twenty-five most popular preachers of America," complained in a Lenten address given in St. Louis that none of the commentaries he consulted said anything on his text, 2 Cor. 1, 10. The remarks he made on the text dealt with salvation, the salvation wrought by Jesus, viewed first as history, secondly as experience, and thirdly as hope. The *Popular Commentary* has this: "The picture drawn by Paul is that of a powerful tearing away from a danger to which he had been exposed, an emergence from its teeth or jaws, through the almighty power of the Lord. This confidence he has, in this direction his trusting hope is directed." No commentary can give a different interpretation. The words interpret themselves. It is not surprising that all the commentaries consulted refused to help Dr. Rice in his attempt to preach on the salvation of Jesus from this text. — Besides selecting the wrong text for the great subject of his address, the speaker utterly failed in his presentation of the wondrous subject. The death of Jesus Christ as taking away the sins of the world was not once mentioned. Dr. Rice is a master of the art of public speaking. He spoke eloquently on the richness of the Bible and the great power of religion, but never touched upon the heart of the matter, the forgiveness of sins. What a glorious thing it would be if all of these twenty-five gifted preachers would preach Christ Crucified!

E.

**Masonic Divorce.** — Under this caption Mr. B. M. Holt has sent the following interesting remarks: —

"The present attempt of Masonry to shove her spouse into the

ditch and to hand her ladies a lemon is nothing new. An item is going the rounds of the press that the chapter at Indianapolis has inaugurated a series of social hops for the season. The order was not organized for the purpose of dispensing hops, gratifying hoppers, or any sort of indecent gyratory and gymnastic displays. For what base purpose is the order being used! Shame! It was this and similar kinds of immoral exhibitions that brought upon the order in Chicago and other places an opprobrious title.

“If you wish to keep your title clear  
For a mansion in the skies,  
And of *boss female stars* have no fear,  
*Avoid fast ones*—and be wise!”

(*General History of Eastern Star*, by Engle, 1901, p. 55.)

“We are pronouncedly opposed to “hairpin” Masonry. We do not think that a tiled lodge or chapter is the place for males and females to congregate, and we know that Freemasonry, in its institution, its inherent character, and its present purpose, has no affiliating elements that render it homogeneous with a female secret society. *Masonry was not made for all men, and certainly it was made for no women. . . .* And shall it ever be that Ancient Craft Masonry will officially recognize “hairpin” Masonry and take it to its arms? Shades of King Solomon, forbid the banns! . . . Let those individuals who created this order alone recognize, and take care of, their illegitimate offspring.’ (Quoted from the *Philadelphia Keystone* by Engle, page 61.)

“About thirty years ago Ohio excluded the Eastern Star from her Masonic lodge rooms. England has never recognized the *fair bobtails*; and it’s not only the ‘Church’ that has ‘strife’—Engle’s history of the O. E. S. is little beyond a compilation on lodge rivalry.”

**Why Jesus Is Not Popular To-Day.**—There is no doubt that Modernism is spreading in our country and that it will continue to spread. This is accounted for by Dr. Bell of St. Stephen’s College in an article published in the *Atlantic Monthly*, of which the *Lutheran* takes cognizance. In the February issue the latter writes: “In his article in the *Atlantic Monthly* (which often offends mightily by publishing articles on religion by writers who have not touched the hem of its garment) Dr. Bell of St. Stephen’s College tells us that Americans have no new gods, but worship the old-fashioned gods of the world, the flesh, and the devil. As to the third, he speaks of our tendency to glorify cleverness, wit, and conceit. He says: ‘Jesus of Nazareth is an enigma to the moment. Occasionally we find somebody trying to dress up the Christ in modern terms, presenting him as a go-getter, a country-clubber, a master of advertising psychology. There is no god but our god. We will make Jesus into our image. Popular though this sort of thing may be, it is, of course, not Christianity. Whatever else Jesus may mean, He is, in historical religion at any rate, the antithesis of all that our day deems most worth while. He is poor when we would be rich. He seems to regard chastity as normal and healthy. To Him comfort matters little one way or the other. He is the incarnation of humility. It can hardly be expected that He should be the chosen God of an

adolescent civilization, intent upon the hungry search for superficiality.'"

Dr. Bell has failed to state the main reason why Jesus is an offense to the present age, which glorifies "cleverness, wit, and conceit." The whole preaching of Christ was a protest against pharisaic work-righteousness, in which our superficial and supercilious age delights, and a perpetual declaration that sinners are saved alone through faith in Him. The two main tendencies of to-day, Modernism and lodgery, are a protest against the Gospel of Christ Crucified.

MUELLER.

**American Ambassador Reported at Heathen Shrine.** — Missionary A. J. Stirewalt, of Tokyo, Japan, writes in the *Lutheran* of February 17: "During his [the emperor's] illness the nation was deeply anxious, and Christians as well as others earnestly prayed for his recovery." 1 Tim. 2, 1. 2. "Many of the native faiths knelt on the ground before the palace in Tokyo. Others prayed at the temples and shrines. The following appeared under large head-lines, in the leading article, in the *Japan Times* of December 14. I quote it without comment: 'American Ambassador Reported at Heathen Shrine. His Excellency, Mr. Charles MacVeagh, the American ambassador, and Mrs. MacVeagh, have made regular visits to the Meiji Shrine during the past week to pray for the recovery of His Majesty, the Emperor. Visitors to the great shrine at Yoyogi in the afternoons have often seen Mr. and Mrs. MacVeagh unassumingly approach the shrine entrance in their victoria. After delivering prayers for the emperor, the American ambassador and his wife return to their carriage and unostentatiously return to their residence.'" We, too, have no comment to offer as long as the church affiliation of our ambassador is unknown to us. For if it should turn out that he is an agnostic or a radical Modernist or a Freemason, his action would be more or less consistent.

E.

**Evils of Dancing.** — On this subject the *Australian Lutheran*, the official organ of the Evangelical Lutheran Synod in Australia, writes: "The following bit of cable news is very illuminating: 'With a view to safeguarding the morals of youths of both sexes the police are closing dancing-halls started under licenses issued from Angora. Grave allegations are made in regard to the effect of the dancing upon respectable girls, scores disappearing in a few weeks. Many, it has been found, have adopted a life of immorality. The police have been ordered strictly to control dancing-schools, the pupils of which must produce the written consent of their parents.' The modern promiscuous dance is in its very nature an immoral amusement. That the Mohammedan appears to recognize. What must we think of those Christians who 'can see no harm in dancing'?" As an answer to the question we might suggest that they have not studied the Sixth Commandment and that therefore their conscience is not functioning in this respect.

MUELLER.

**Out into the Dark.** — Commenting on the costly burial of the late emperor of Japan, the *Sunday-school Times* writes: "Physical darkness is but a faint shadow of the awfulness of spiritual darkness.

There is no darkness so hopeless and terrible as that into which the soul without the Lord Jesus Christ is plunged when it leaves this mortal body. An Associated Press dispatch from Tokyo told, earlier this month, of the burial of the late Emperor Yoshihito. A crouching, mourning crowd of more than one million of his subjects lined the four-mile road from the imperial palace to the Shinjuku Gardens, where the funeral ceremonies of the 'Son of Heaven,' the lineal descendant of the sun goddess Amaterasu, took place. A huge catafalque, drawn by four black oxen and bearing the body of the late emperor, was the only vehicle in the procession, moving along between swaying lanterns and great braziers of burning fagots. In the wheel hubs of the catafalque were concealed peculiar musical attachments, which emitted a wailing dirge, echoed by the wails of the people lining the roadway. The dispatch continued with a significant sentence: 'All imperial funerals are held in the night-time because the imperial spirit must go from the darkness into darkness.' As the heralded Son of Heaven, Yoshihito should have been light itself. But since the light in him was darkness, how great was the darkness! Truly, the 'god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.' 2 Cor. 4, 4. As we thank God that He has called us out of darkness into His marvelous light, shall we not pray more than ever for those light-bearers who are proclaiming the Gospel in the Land of the Rising Sun, that many, and even the new Emperor Hirohito, may turn to the light ere they, too, slip out of darkness into the dark?"

That includes also the most energetic effort on the part of every true believer in Christ in sectarian circles to discontinue the act of frightfulness of sending modernistic missionaries to Japan, as is being done to-day by many of the most prominent churches of our country.

MUELLER.

#### Glimpses from the Editor's Window.

The *Federal Council Bulletin* for January contains an article by Prof. Arthur E. Holt, of Chicago Theological Seminary, who reports on a survey made of 96 Chicago churches (white), whose average membership is about 230. The object was to determine to what extent the various classes of the city population are represented in the churches. The census statistics of the city ran thus: "Professional, 5.4 per cent.; business men, 8.6 per cent.; clerical, 21 per cent.; skilled manual, 20.6 per cent.; unskilled manual, 36.7 per cent." The survey of Prof. Holt contains the following figures: "In the churches studied the professional workers constituted 9 per cent.; business men (all employers, owners, managers and executives), 6.8 per cent.; the clerical workers, 31.7 per cent.; skilled manual, 17.3 per cent.; unskilled manual, 18.1 per cent." This seems to show that the unskilled labor class is rather keeping aloof from churches. Perhaps these people are affiliating with churches not included in this survey.

Sir Conan Doyle, known the world over as the author of the Sherlock Holmes stories, has written a history of Spiritualism. Extremes meet—the cool, sane, unemotional detective has become the fervent abettor of a fraudulent religion. We have not seen his history of Spiritualism, but from a review of it we glean the information that it has one redeeming feature: its price is next to forbidding—\$7.50.



An English writer (A. B. Cook) has written a book on Zeus, in which he (as a reviewer informs us in the *Hibbert Journal*) advances the theory that "a number of monuments, all more or less columnar in form, originated in a desire to prop up the sky lest it fall." Mr. Cook seems to be a candidate for the first prize for far-fetched conjectures. At any rate, he is weaving a vast amount of fancy into his fabric of facts.

Prof. Breasted of Chicago University, noted Egyptologist, has written a book entitled *The Conquest of Civilization*, in which he has been bold enough to enter the field of Greek history and literature. Speaking of his book, Prof. John A. Scott, an expert in the field of Greek literature, points out several inaccuracies and errors which the famous Dr. Breasted has become guilty of. Dr. Scott says in concluding his discussion: "Clio is a jealous muse, and she is also exceedingly shy." We are moved to add the proverbial *ne ultra crepidam*.

Dr. Dau, in his inaugural address at Valparaiso, quoted Gamaliel Bradford to the effect that "the impression which Mrs. Darwin first had of her husband's theory was that it was 'putting God farther off.'" No one can deny that this is what Darwin's theory has done.

"The scoffing at exactness in outlining and relating the teachings of our Lord which appears in the newspapers and certain magazines compares to quackery in medicine, to demagoguery in political principles, and to amateurism in science. What we frequently see referred to as the 'mind of Christ' is often quite disconnected with what Jesus declared and revealed. It is no more an accurate setting forth of Him than a bus ride across New Jersey would be a survey of North America. Such a trip reveals piles of sand, market gardens, a surf-beaten coast, and great centers of amusement." — *Lutheran*.

The *Lutheran* quotes the philosopher James as follows: "One wonders whether the revival of the belief that poverty is a worthy religious ideal may not be the spiritual reform which our time stands most in need of." That sounds as though James were advocating the view on which monastic life is based. Far better is what the *Lutheran* quotes as the saying of the Bishop of Birmingham; "Not poverty, but unselfishness, is the true Christian ideal." The comment of the *Lutheran* is right: "Riches are a snare to most people, but riches with unselfishness are not a bad combination."

Dr. Albert Henry Newman has been professor of Church History for fifty years. He is a Baptist and is at present a member of the theological faculty of Mercer University, Macon, Ga. In his theological position he is said to be a strong Conservative.

The broadcasting of religious sermons has become a familiar custom in America. Not so in England. Rev. H. W. Fox, of London, in an article in *St. Martin's Review*, speaks of the opposition that has been encountered in the effort to get the religious element into the programs of the Broadcasting Corporation. He expresses the hope that the newly organized corporation which has now taken over the enterprise may be "wise enough and strong enough and Christian enough to turn opposition into consent."

*Watchman-Examiner.*

The *Christian Observer* of Louisville lays claim to being the oldest religious paper in America and, for that matter, in the whole world. It was founded in 1827. An interesting circumstance is that its owners and editors have almost without exception been members of the Converse family. Its theology is that of the Presbyterian Church.

To what an alarming extent unbelief is reigning in colleges and universities was brought out in a debate on an anti-evolution bill in one of our State Legislatures where it was stated that questionnaires sent by the professor of psychology of Bryn Mawr College to the leading colleges of the world had resulted in answers showing that 80 per cent. of the teachers of sociology, 83 per cent. of the teachers of biology and 87 per cent. of the teachers of psychology did not believe in God, and that 73 per cent. of the teachers of sociology, 75 per cent. of the teachers of biology, and 91 per cent. of the teachers of psychology did not believe in a hereafter. The speaker attributed this to the teaching of evolution.