

# The Northwestern Lutheran

Rev. C. Buenger, Jan 15  
65 N. Ridge  
Kenosha, Wis.

The Lord our God be with us, as he was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

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## JOHN 14: 6.

Thou art the Way, to Thee alone  
From sin and death we flee;  
And he who would the Father seek,  
Must seek Him, Lord, by Thee.

Thou art the Truth, Thy word alone  
True wisdom can impart;  
Thou only canst inform the mind  
And purify the heart.

Thou art the Life, the rending tomb  
Proclaims Thy conquering arm,  
And those who put their trust in Thee  
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life:  
Grant us that way to know,  
That truth to keep, that life to win,  
Whose joys eternal flow.

## COMMENTS.

**Violent Evangelism.** Billy Sunday, the baseball evangelist, has created quite a stir in the East by his successes, especially in Pittsburgh where he campaigned for about six weeks. Criticism of his work has been divided in opinion. Some have nothing but praise for his strenuous campaigning, others confess their inability to judge of the true results by the immediate undeniable response his efforts have brought forth. Be it said that Billy Sunday talks as you never heard anyone talk before—unless you heard Billy Sunday. In a manner that at times appears to be the height of sacrilege and frivolity he tells Bible stories, vulgarisms and vulgarity are frankly his stock in trade—it “makes ’em listen”. Slang and baseball terms are lavishly sprinkled through his addresses. He shuns refinement in speech as another would shun the daring phrases that are his delight. The purpose of his exhorting is quickly revealed, he uses the Bible to point a moral, hardly more. When he has induced a man to stop drinking he has made a convert; when another decides to stop swearing he “got religion”. Political opponents of “Boss” Penrose of Pennsylvania chuckled with glee, for one of Sunday’s tests of Christianity was opposition to Penrose’s machine. The whole city of Pittsburgh was stirred by this campaign and men crowded to hear him in his big tent tabernacle. Why did they come? Plainly the novelty of his methods attracted them, his homely and direct way of saying things carried them away and

many became his followers. Business men found it was good business to have their employees come under his influence for it created sobriety and industry. As one employer put it: “Industry takes its hat off to Billy Sunday”. We fear that the whole success of Sunday has been an industrial success, not only for himself (the grateful business men gave him a donation of \$40,000), but also for his converts and glorifiers. Sunday’s appeal is: You have the stuff to make yourself a Christian—go and do it! We could not and would not preach that gospel for we know “that the natural man receiveth not the things of the spirit”, not even if he becomes very enthusiastic. If Sunday would preach Christ crucified as the only way to salvation, his success would be no greater than any other preacher’s; to judge from his methods it would be less. We are inclined to solve the riddle his work presents by giving him credit for an awakening that broke a number of evil habits but we feel that the humble faith of the penitent, lastingly penitent, sinner is foreign to nearly all his converts. He is an apostle of practical living, not a preacher of the way to salvation. Pittsburg may be harder to reach spiritually than ever before because Billy Sunday has made them believe that sobriety and industry are religion. H. K. M.

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**Preachers As Hermits.** Bishop Luther B. Wilson of the Methodist church admitted a class of sixteen young men to the Methodist ministry and admonished them that they should not be hermits and recluses but that men were needed in the ministry that could meet the conditions of to-day. The Rev. Anson Phelps Stokes, secretary of Yale university, similarly says that the greater number of the 182 theological schools and seminaries of the United States were not needed because they were cloisters where men were trained to perpetuate fixed doctrines and formularies. These opinions merely reflect the agonized striving to find some place to fix the blame for manifest church inefficiency in certain quarters, brought about by the very means that are now invoked to stem the tide. The preacher that preaches doctrine is a recluse, they think, out of touch with the conditions of to-day. If this were true, if there were no more doctrine, then we are reduced to the religion of myths and legends. If doctrine, certain truth revealed by the Bible, should cease to be preached and if only that would be preached that men wish to hear, then

the Bible and all preaching is hopelessly useless. God Himself becomes a matter of conjecture and right or wrong merely a matter of convenience. These reformers fear "that theological schools that prepare for the ministry by training young men in doctrine will fail in giving the student familiarity with the problems with which he will have to contend in actual life." Their fear is entirely unfounded. Where Bible doctrine is inculcated the needs of man in actual life are so thoroughly learned and understood that all other learning seems like vague and incoherent imbecility. The learner of Bible doctrine learns the need of man from God the Maker of Man! If you wish to call such men hermits and recluses, well and good; it would not be the first time that the world had to come to the doors of the hermit to learn what it failed to learn in the busy marts of trade. They came to hear John the Baptist in the wilderness because he bore the message of God. They brought the Jewish tentmaker Paul to the Areopagus that the elect of Athens might hear his words. And when they had heard this man, who had learned his message from no living man but from the mouth of God himself in the wilderness, "some mocked," as they always will, but "certain men clave unto him."

H. K. M.

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**A Women's Church.** England is the laboratory where the new feminism is offering new problems to the world almost daily. We have ceased to be astonished at any reports of outrages by the "embattled" woman. Whatever our views in regard to woman suffrage may be, one of their recent exploits may serve as a wholesome warning to those that are taking the spirit that animates the lawless actions of the English suffragists as a model of the spirit of liberty. Because "they felt that the present churches do not provide for their requirements and spiritual wants" some of these women decided to have their own women's church. A woman, of course, will be their pastoreess, all officers will be women, and only the evening meeting will be opened to the general public, to men. The name of the new church is "The Church of the New Idea." Thus is revealed that the unrest of these agitators is not a whit different from the anarchy manifested by many other revolutionary movements of the present day. They are one and all opposed to all order; all order to them appears to be restriction and curtailment of liberty. Their peculiar conception of liberty is that their own pet notions must be accepted by all others because they have the peculiar kind of courage that insists upon recognition. A church that does not make woman suffrage a dogma and a pivotal doctrine does not "minister to their spiritual needs." They flout the Church—and God—because there is no revelation of the moral necessity of

woman suffrage in the Bible. There is no quarrel to be had with those that think universal suffrage a political necessity, but if it is to be made a matter of doctrine or of Christian faith, as so many within our present churches want it to be, it is a positively ungodly movement. It is then an example of the degeneration into a political club of the church which Christ has instituted to save souls, not to work out new theories and new "ideas." There are no new ideas in Christian faith. Sin and Grace are world old and they exhaust the ideas that concern the church.

H. K. M.

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**A Cartoon.** On Easter Sunday McCutcheon of the Chicago Tribune brought a beautiful cartoon on the first page showing a mother leading two children to the Sunday School; his own heading was: "An important step that has led millions in the right direction and none in the wrong." It is a splendid appeal for religious instruction for our youth and one hopes it will open the eyes of many to the country's greatest need. McCutcheon is only too accurate in showing the mother leading the children to the churchdoor,—the father does not even appear in the distant background. Father, presumably, is too busy resting from his arduous labors to "bother with the children" and is not on very intimate terms with the church people anyway. His children are well-dressed and reflect the prosperity of their home, they have everything **money** can buy. So when father dies it will be expected that the preacher, of course there'll be one there **then**, say: He was a good father. The truth is he is the laziest, most heartless father conceivable! What will all the prosperity mean, if the children are doomed to grow up into a life of unrelieved selfishness and spiritual emptiness with no more than the morality of the street to serve the wants of their starved and dwarfed souls? Yes, the Sunday School is good, doubly so because there are such fathers; but just because this is true it must be conceded that the all-week school of your own church and faith is infinitely better. Anything less than that is the thinnest kind of substitute. And if schools are good places to teach children about God and Christ, then every day is lost where the child does not hear of God and Christ from the lips of its father and mother in its own home. The real decay of the home began when parents ceased to teach their children faith in Christ, and that sad state obtained when men began to delegate the church duties to the wife and lost their own faith in the unremitting pursuit of gain. How long wives and children can retain their faith under such conditions is a fearful thing to consider.

H. K. M.

## CREATION.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebr. 11: 3. Here is stated briefly the position of the Christian on a subject which has ever held the interest of man and given rise to much speculation and theorizing, the origin of the universe. Heathen nations had their cosmogonies, then speculative philosophy attempted to explain how things sprang into existence, and later natural science attacked the problem with sublime assurance.

Against the opinions of these all the Christian places his "we understand," declaring them to be in error and asserting that he has a definite and satisfactory knowledge in the matter, that to him the question, How did the world originate? is not an open one, but a question conclusively answered.

But at the same time the Christian confesses that he has this knowledge through faith. In this respect he does not differ from all others who hold views on this subject, for no matter what one's opinion is or whose teaching he follows, he is accepting things on faith. Speculative philosophy begins with an hypothesis and natural science ends with one, having progressed by a most wonderful flight of imagination from the known to the unknown. All such theories are and will remain unproved. But the difference between the Christian and the unbeliever is that the former bases his confidence on the infallible Word of God, while the latter accepts the thoughts of erring human reason.

"Through faith we understand"—if we would be Christians, we must make these words our own. Scripture clearly purports to teach the origin of things, and we dare not make any distinction between this doctrine and all others. He who has lost faith in the Bible's account of creation, has also lost faith in the rest of the Bible and in his Lord and Savior Jesus Christ.

The first two chapters of Genesis are the seat of this doctrine. These have been subjected to bitter and continued attacks by men who would not submit their reason to Revelation.

Some have called the story of creation a myth or an allegory not to be understood literally. But there are no grounds for such assertions. The unprejudiced reader cannot but consider these chapters a divinely simple historical statement of facts, and as such they are endorsed by the whole Bible. Jer. 10: 16. Eph. 3: 9. Col. 1: 16. Rev. 4: 11.

Others have attempted to discredit the Bible account of creation by declaring that we have here not one account, but two, the second beginning with Gen. 2: 4, and that these accounts are contradictory to each

other. Thus Mrs. Eddy (Science and Health, ed. 108, p. 516) calls the second chapter "mortal and material." One reason for this assumption is that in the first part God is called Elohim and in the second Jahweh, which is said to prove that the second chapter was written by a different author at a later time, and that the record is consequently not reliable. This argument has no force, for in the following chapters we find not only the name Jahweh, but also the combination Jahweh-Elohim and Elohim alone, Jahweh being the name generally employed when God is spoken of as the God of covenant. We find it but natural that this name is used in Gen. 2, as it relates how God made a covenant with man, v. 16. 17.

Nor do the contents warrant the assumption of a twofold account. Gen. 2 clearly does not purport to tell the whole story of creation, for then it would be very incomplete. In the fourth verse it refers back to the account in chapter one. The superscription "generation," v. 4, does not mean creation, but rather genealogy or history. The Bible is not a book on natural science. It is chiefly the history of humanity and especially of the kingdom of God on earth. Thus chapter two goes back to where the first chapter ends, and then treats more explicitly of the creation of man, his first place of habitation, his dominion over all creatures, and his relation to God. There is no contradiction nor can any other reason be found for attacking the reliability of this account. So, for the Christian, these two chapters stand as the inspired historical record of creation, infallibly true and absolutely reliable.

Consequently we turn to them for information on this important subject. We shall not go into details but merely mention the points necessary to give a clear conception of the doctrine of creation.

Gen. 1: 1 we read: "In the beginning God created the heaven and the earth." The universe is the work of God, who was before the world began. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90: 2.

This God is the Triune God, Father, Son, and Holy Ghost. Col. 1: 16 says of the Son: "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Gen. 1: 2 tells us: "And the Spirit of God moved upon the face of the waters." The expression "created by the Son" and "by the Spirit of God" do not teach that these persons were only instruments in the hands of the Father. All external works are common to all three persons.

"In the beginning God **created** the heaven and the earth." The Hebrew words used here for create means to produce out of nothing. It is employed only to

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designate a work of God, never that of man. Hebr. 11: 3 declares that: "things which are seen were not made of things which do appear." There was no substance from which God could have created the universe, matter is not eternal. God's work was not merely to frame an existing formless mass, chaos, He created, produced everything that was made. And He did this without assistance or counsel from any one, Rom. 11: 34-36.

"And God said"—"the worlds were framed by the word of God." A word is an expression of a person's will, creation is an act of God's free will. Things did not spring into existence by chance, there was no conflict between two powers, nothing within God, or without, compelled Him to create. He could have left the world uncreated. He did not need an object for His love, He is self-sufficient, perfect and blessed in Himself.

Creation is a temporal act. Though we cannot conceive it, creation marks the beginning of time. God did not create eternally: "In the beginning God created the heaven and the earth."

Then God prepared the chaotic mass for the habitation of man. He did this in six days having evening and morning. "And the evening and the morning were the sixth day. Thus heavens and the earth were finished, and all the host of them." Gen. 1: 31. 2: 1. The world was complete, lighted by sun, moon, and stars, green with vegetation, its waters teeming with life, the air alive with fowls, and its fields and woods the roaming place of living creatures, creeping things, cattle, and beasts of all kinds.

Man had been created and he dwelled in the garden of Eden.

God endowed all plants and animals with the power to bring forth others of their kind, thus providing for a continuation of all species of His creatures. Gen. 1: 11. 22.

"And God saw everything that he had made, and, behold, it was very good." God's works are perfect. He is not the author of evil in any form, though evil did later enter into the world against His will.

God created the world for man: "The heaven, even

the heavens, are the Lord's: but the earth hath he given to the children of men."

But the chief purpose of all these wondrous works is the glory of God: "The heavens declare the glory of God; and the firmament sheweth his handiwork." Ps. 19: 1.

God is glorified in His works, they show forth His power, wisdom, and love. Let all the world bow down before Him and exalt His glorious name: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4: 11. J. B.

## WAR.

At the time this is written it is not yet determined by our government whether the troubles with Mexico are to culminate in bloody conflict or whether the efforts to maintain peace, honest efforts we believe, will permit of another mode of settlement. It is irony of the bitterest kind that forces upon a president and a cabinet that are avowedly advocates of world peace the arbitrament of arms. But it is the most conclusive evidence that war can not be abolished by argument or resolutions. It would be too much to say war **must** be; but whether we say it or not, war **will** always be. As long as men are grouped under different governments so long will the last argument in controversy be the boom of cannon. Intellectual development and higher education is helpless to prevent it; men that have enjoyed these very advantages are not likely to adjust their conception of justice and duty according to the pronouncements of some court of arbitration made up of men no better than themselves. The very fact that men cherish certain ideals by virtue of their higher training makes it impossible to change their views by any other man's mere opinion.

It is sometimes said that war is merely the confession that argument is wanting in the support of any cause and that it is nothing more than application of brute force. This is not a truthful statement of the facts. It can not always be said that recourse to arms is the argument of brute force undertaken by the side that has reason to anticipate the victory; on the contrary, very often war is the last desperate argument of the weaker side that prefers honorable defeat, forced upon it by the brute strength of superior arms, to peaceful submission in affairs that involve moral conceptions. Death will ever remain preferable to dishonor. Defeat is often a victory for the vanquished. Good citizenship will never flinch at the call to arms if the cause be righteous; the supreme test of patriotism has always been the battlefield and resolutions of peace congresses can not limit "obedience unto death."

It has been an active question in recent years to abolish wars by convention, and churches have been

asked to cooperate and further the cause. How should one construe such appeals? If this means interference with governmental policies, it is entirely out of place to bring such a question before a church; it is then purely political. If the issue is presented on moral grounds and thus made a matter of belief and religion, we must inquire of Scripture if man may be absolved of war duty as a matter of conscience. If another man has a faulty conscience, the case is not decided for us even if he conceives war to be in itself a wrong.

The fundamental distinction in treating such a question must be made in recognizing and establishing the boundary between church and state. In the church the call to arms is incongruous. The affairs of the church can not be furthered by war and differences there can not be mended by force, not even when employed in a righteous cause. When the sword appears in the church it is a sure sign that the Prince of Peace has been driven from what was once His church. Here love and meekness are the only weapons known and sin and guilt is recognized only to be forgiven. But in the state the universal moral law obtains; that is binding upon every man excepting where the acceptance of the redemption in Christ has freed from the law's yoke. This moral law of "an eye for an eye, a tooth for a tooth" applies between nations as well as between the government and an individual. When it is there applied there is no injustice and no cruelty—in fact it is the only form of justice God or man knows. If Christians are freed of the law before God, it is Grace and not justice that has made them free.

May a Christian go to war? As surely as he can invoke the aid of the courts to protect his civil rights against any other man that is not amenable to the guiding influence of the Gospel. To say the least, if the war be righteous, it is unchristian to refuse to go to war, for that would be disobedience to an ordinance of God according to the Fourth Commandment where government is declared to be a matter of divine institution.

This discussion must not be misconstrued as a plea for more war, it is not "rattling of the sabre." The life of man is after all the most sacred possession he has and it is horrible to think of war and bloodshed. Would to God that the blood of our valiant bluejackets that gave up their lives at Vera Cruz be the last blood shed in the name of war! But whatever our wishes and hopes may be, the horrors of war may be the means of justice. If war is declared, the Christian should be able to go with a clear conscience. God forbid that the call to arms be necessary—but if it is, let us be ready and let us feel sure we are right when we obey such call.

H. K. M.

## IS WOMAN A POWER FOR MORAL UPLIFT?

A subject much discussed to-day is woman's power for the social and moral uplift of humanity. Many hold that woman's influence, extended beyond the sphere where it has been active in the past, would become a power for good. Equal suffrage is the extension of influence aimed at by some, although there is, too, a strong anti-suffrage movement on foot among the women of our day. Those taking part in the latter believe it were a matter for regret, if woman were drawn into the maelstrom of political life; that in such equalization woman would lose her peculiar self, and in the same measure her home influence which she exerts as mother, wife, or sister.

Without advancing other considerations which have weight with us, we confess to sharing these fears.

But the equal suffrage movement is only a part of the "woman's advancement" activity of our time. The "feminists" have higher aims. The crying needs of the world to-day call for action on the part of woman, they assert; man, as distinct from woman, is unable "to fight the forces we have in an honest quest for civilization called up from hell; all the energy of the world is needed to battle with them." And how is woman to help? A feminist says, "we must lean out of ourselves and adventure among alien things." The home-keeping woman, the devoted wife and mother, has "signally failed to radiate purity and nobility." Otherwise our social conditions would not be what they are to-day. The idea of woman sacrificing herself for the home is not only wrong but dangerous. "The people who draw down salvation to earth are the people who insist on self-realization. Florence Nightingale saved war from its worst disgrace and helped the sick because she hated disorder. . . . Darwin uncovered the significant eyes of Truth because he enjoyed zoology. . . . And truly these are among the saviors of men."

However the feminists are early meeting difficulties. Discord has torn their ranks. The "Human Feminists" and the "Female Feminists" are opposing each other. Charlotte Perkins Gilman in *The Fore-runner* writes: "The one holds that sex is a minor department of life; that the main lines of human development have nothing to do with sex, and that what women need most is the development of human characteristics. The other considers sex as paramount, as underlying or covering all phases of life, and that what woman needs is an even fuller exercise, development and recognition of her sex."

Mrs. Gilman, herself a "human feminist," holds "that woman's grave injury is that she has been debarred from this human development; that she has been so preoccupied with being a woman, so happy or so miserable in the range of her feminine relationships,

that she has failed to notice her painful deficiencies as a human being." Mrs. Ellen Key, a "female feminist," would exalt woman's motherhood to a predominance over man. She speaks of a "spiritual motherhood" which is woman's special field of action. "It is woman's wisdom which the ancients worshiped. It is this wisdom which must be again respected and followed in order that humanity may rise."

These utterings are so heathenish that it were a waste of time and words to prove them unbiblical.

G.

### SICK CHURCHES.

Present day industrial life knows many offices that are employed to make a business more successful and efficient. There are business advisers that make a profession of thoroughly examining an enterprise and by their unbiased examination they are enabled to find the flaws and leaks in the business that must be eliminated before effective results can be expected. This impartial investigation of a manufacturing plant or of a farm is surely of great benefit and can do no harm. Now we have this very process applied to churches. We are told about a social engineer whose life work is to investigate "sick" churches and to advise pastor and congregation where they have been remiss and where they must take hold to insure success. On the face of things this is not a bad plan. The good that is in it is not strange to our practice either, we have no professional church "doctors" but we also have official examiners of churches and we call them "visitors"; they are called in when consultation with an unbiased man of sound judgment seems desirable. But of course their duties are never intended to include all the things that the "social engineer" deems essential to church "doctoring." The real "doctor" makes it a point to find out where there are unused opportunities to improve the people living near the parish—when they are improved he seems to think they are saved. If there is illiteracy, he advises to start reading classes and classes in civics; if there is a tendency to indulge in strong drink, a temperance crusade is indicated; where there is filth, the pastor and his helpers are organized into a band of social cleaners that show how to wield the soap and brush. He goes further, where labor conditions are not as they should be, the church becomes the lecture platform where the workers are invited to air their grievances and where resolutions are framed and ways and means debated whereby the employer may be induced to make concessions to his workmen. This brief outline is quite fair to the "social engineer" and it is not the intention to belittle his work and his aims. Every object he strives for is worthy and deserves serious attention by good citizens. That brings us to the real point of the discussion: this is work that citizenship should manage. If the cit-

izen happens to be a Christian, so much the better. It is not work for the church, which must occupy itself solely with the saving of souls. This is the scriptural view and the view borne out by all experience. Where a church has undertaken to be a social leader it has invariably slighted this higher function. Cleanliness and a little book learning has been taken by the converts to mean Christianity; active members have soon formed the conviction that if religion is going to save them, it is the religion of carrying soap and books to the ignorant unwashed. Brotherliness is destroyed when one-half of the congregation feels called upon to father the other half. The mere fact that there are workers and dependents within the church is unchristian. True equality, particularly in the church, demands that the humblest and most unenlightened member be met on the plane of full equality, if his faith is the same as yours; in the event that he chooses to use less soap than you the equality must remain undisturbed. It is the simplest thing in the world to work up a little feeling in behalf of the unfortunate neighbor and because it is the last resort to awaken interest, many decaying churches take it up frantically to offer it as an excuse for their existence. If the time should come—it never will—when we can no longer benefit man by the Gospel as a church, then we may disband and organize societies for social uplift; but then we will have ceased to be the church of Christ. Until such time we still have the Gospel and there are more men that need to hear it than we are able to reach; social work in the meantime can properly be taken care of through the legitimate channels of organizations outside the church.

H. K. M.

### ANOTHER SKULL.

Whenever a scientist digs up another skull that is a little different from the last one he found, thousands or even millions of years are added or dropped from the age of the earth according to the fancied evidence the skull presents. That a German scientist has found another such skull is not in itself remarkable—this old earth must be well stocked with skulls by this time; that he has promptly gone to work and readjusted all the figures his fellow scientists had painstakingly collected, occasions no regret; that he still presents figures that are in direct contradiction of the Bible, has become quite uneventful because the process has been so frequently employed. But this skull may serve as an introduction to say a word about the popular scientific game of "age guessing"; the game is popular with the scientists, and the general public that swallows its Sunday paper whole plays at being scientific when it professes to follow the scientists in their devious reckonings.

The processes of science are completely hidden from most readers and when the newspaper brings a full page picture of some "prehistoric monster that lived millions of years ago" and tells about the marvelous achievement of the scientist who computed the age of a continent from the fragmentary jawbone of some antediluvian ass, the reader is often profoundly impressed. Very often the credulous reader is the selfsame man that has doubts about the thousand men Samson slew with the jawbone of an ass, but because their "paper" said so the scientist must be right about his millions deduced from the crumbling thimbleful of bonedust. This is often called the scientific attitude; it is of all manifestations of human credulity the most unscientific. Scientists themselves attach little importance to these blaring discoveries. When they finally reach the ears of men of science the millions have frequently shrunk to hundred thousands, and are speedily still further reduced, and at their very board there are a goodly number of critics that are unwilling to go further than the eight or nine thousand years that the Bible permits us to assume as the age of this earth.

So many of the industrious scientists have their theories quite ready before they go out in search of the evidential bones. They know before they turn a spade just what kind of bone—they would like to find. It is truly marvelous to think that they nearly always succeed in finding just the bone they want. It would be more scientific and more marvelous if they would find historical evidence of their theories, but here they must confess that the most diligent search of historical scholarship has failed to unearth the slightest bit of historical evidence that could shake the biblical accounting of time to the smallest extent, and that in the face of an almost unlimited wealth of material.

One should emphasize what has just been said about the plainly conservative attitude of many scientists of the highest authority. To them we owe due thanks for pricking many a "scientific bubble." An instance of such correction might be given: The grinding rush of old Niagara's waters has washed away many feet of its solid rockbed. Here was an opportunity to determine according to the rate at which the stone was washed away how long the majestic Falls had been at work. The first enthusiasts proclaimed without hesitation that here was indisputable proof of millions of years of the earth's history. The first ten millions were soon reduced to hundred thousands by more accurate measurements, the hundred thousands shrank to thirty thousand, and finally the state geologist of New York gave it as his opinion that the cut in the stone argued for no more than seven thousand years, probably less. Another instance: Some years ago a skull was found in India and the finder announced confidently that what sci-

ence had taught so far of the inhabitation of the earth would have to be completely overhauled to make room for the new "millions of years" added to the history of man. Some fellow-scientists seemed to have reason to doubt the trustworthiness of this evidence and went out to see for themselves just where it had been found. They found that a perfectly modern skull had been covered by workmen in excavating for a building and thus the eager finder had been misled to place it in the wrong period. And Mother Earth, though not jealous of her age, was grateful no doubt that the weight of these additional millions of years was lifted from her aged shoulders.

H. K. M.

#### BRIEF ITEMS OF INTEREST.

##### Dr. Martin Luther College, New Ulm, Minn.

Our correspondent writes that the Easter recess terminated on April 22. During the past term the classes made normal progress; the health of the scholars was good, and but little sickness occurred. We have reason to thank God that our students were spared during the recent typhoid epidemic in our city. The only case that occurred among us was that of Prof. E. R. Bliefernicht who was forced to discontinue his work for 7 weeks. Nevertheless class work was not impaired, for Prof. Ackermann and Prof. Mosel willingly shouldered the extra work.

The new organ being built for the college will now soon arrive and be put into service.

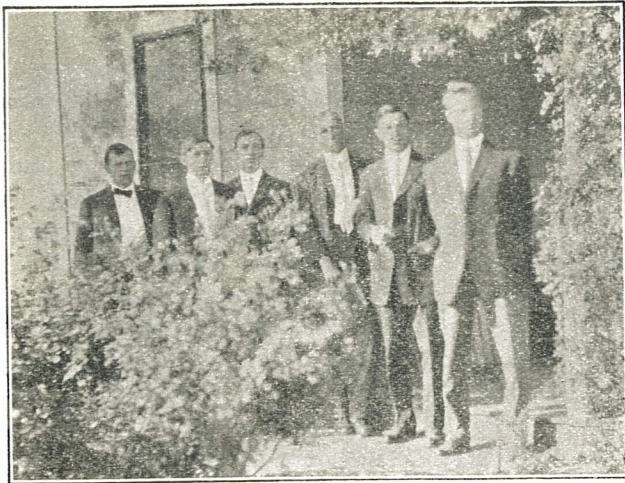
The college male choir assembled at Arlington, Minn., on April 20 to give a concert during the session of the pastoral conference of the Minnesota Synod.

Our gymnasium is now completely equipped. The necessary funds for this equipment were gathered by scholars during the Christmas vacation.

On March 30 the board of trustees of the Minnesota Synod was in session. It decided to have our president's residence remodeled. The alterations are to cost about \$3,000.

##### News from Our Arizona Correspondent.

In the state of Arizona, that delightful country where summer and winter are alike enjoyable, where the development of rich resources offers the greatest opportunities to the thrifty, and where, as a result, the increase in population is astonishing—here we find the first and only strictly English conference of our Joint Synod. Its beginning dates back to the time when we sent our first missionaries to take the Gospel to the Apache Indians of Arizona. A much wider scope was given our work when three years back the Wisconsin Synod sent ministers to work among the Lutherans of Phoenix, Tucson, and Douglas. The English language is used among these latter and is also our best medium for reaching the Indians, thus ours is of necessity an English conference. Our spring meeting took place at Tevidot, April 17-19. One of the results of our deliberations which is probably of general interest is our decision to ask for more workers in our mission field. The home mission board of the Wisconsin Synod is to be petitioned for four more men to work among the scattered Lutherans of the state and the mission board of the Joint Synod for one additional worker among the Indians. Our meeting closed with an evening service which took place at Globe, where, too, the conference proposed to celebrate the 25th anniversary of one of its members. The closing service was remarkable, not so



much for the number attending, as for the number of nationalities represented in the audience, it being made up of Germans, Swedes, Englishmen, Indians, Mexicans, and Chinamen. The pastor from Tucson delivered the sermon and the local pastor administered the Sacrament. The picture shows the members of our English conference and was taken in the rose-garden of the Indian mission at Globe.

#### Arizona Mission.

The committee in charge of our mission in Arizona has gained a new worker for this distant field. Mr. H. G. Gurgel has accepted a call to the work in Globe and will soon take up his duties there. Mr. Gurgel was until now a member of the teaching force at the school of the Lutheran church in Kenosha, Rev. C. Buenger.

#### Moslem Orthodoxy.

There are between two and three hundred millions of Mohammedans in the world. Their educational center has so far been Cairo in Egypt, where their great university is located. This seat of learning is often called the greatest university in the world because it boasts of the greatest number of students and teachers. Even so remote a community as our Philippine Islands maintains a student settlement house at the El Azhar, as the university is called. Since Egypt came under the dominating influence of England the leaders of Moslem belief have felt the restraining hand and modernizing trend of the European culture so plentifully introduced under English rule. The result is that Cairo is destined to lose its great university and that a new center of Moslem culture will rise up which will rival its great forerunner from the very beginning in the effort to restore the splendor of the waning glories of the Crescent. Remote from the undesirable influence of Christian culture, the new location is destined to be everything that Cairo ever was and more, for the second holiest city of the domain in the very heart of the prophet's ancient and loyal country is selected. Medina, where the tomb of the Prophet Mohammed beckons to every Moslem to make at least one pilgrimage during his life, is the new home of El Azhar. The plans for the new university are far-reaching; all departments of learning will be fostered, modern sciences will be especially cultivated, but "all Christian and foreign influence will be rigorously excluded." Mohammedanism never extended its sphere by missionary effort, it only knew the power of the sword in the extension of the faith. Its natural increase in the countries

where it is supreme will, however, insure it a certain and by no means negligible growth. All hopes to profit for the Christian faith by their own neglect and indifference are futile, that much can plainly be seen, for this moving of their university shows that they are determined to retain what they have. Christian work among them will continue to be the slow painful effort of missionary endeavor that it has always been; this awakening of orthodox Moslem sentiment may even make approach more difficult. In the future the pious Moslem's pilgrimage to Mecca and Medina will cause him to return to his home full of the inspiration of having come into contact with the intellectual and educational center of the faith of his fathers and this dead weight of tradition will be exceedingly hard to overcome.

#### The Lutheran Church.

According to The Lutheran Church Almanac, there are 65 Lutheran synods in America. The other figures are: Ministers, 9,162; congregations, 15,739; baptized members, 3,623,379, of whom 2,366,579 are confirmed; church property is valued at \$92,747,509; income for local expenses, \$12,185,250; benevolence, \$3,082,706.73. There are 4,820 parochial schools taught by 5,226 teachers and with 257,257 enrolled pupils. The 6,720 Bible schools report 884,047 pupils and 75,125 officers and teachers. In 29 theological seminaries there are reported to be 1,388 students for the ministry. The 41 colleges have 9,923 students, of whom 1,824 have the ministry in view, making a total of 3,212 future Lutheran ministers in sight.

#### Christian Science Bill Vetoed.

The legislature of New York was weak-kneed enough to pass a bill authorizing the "treating of sick without any material remedy." This was presented by the Christian Scientists, as one might surmise from the wording. Governor Glynn came to the rescue and promptly vetoed the bill. Every such bill should be vetoed, if our laws are to be more than mere shadows. If it is against public policy to permit waste of life by preventable disease, and if the laws of quarantine are just and are to be enforced, and if cruelty to helpless minors is a punishable offense, then it is preposterous for any man or any group of men to ask for special exemptions that will permit them to do all of these things; it is not a matter of recognizing religious beliefs but rather a matter of preventing criminal and destructive lawlessness.

#### Leave Prussian Church.

The "flight from the church," the movement of protest against the connection of church and state, more than doubled in 1913 as compared with 1912, according to statistics submitted at the annual meeting of the Berlin municipal synod of the Evangelical Lutheran church. Some 12,731 Berliners left the church last year, and 24,000 in the last three years, in response to the agitation of the anti-church committee, which aims to abolish the compulsory taxation of church members. In some parishes as high as 12 per cent of the communicants have withdrawn.

Dr. Lahusen, general superintendent of the synod, declared that conditions were most serious and distressing, the church suffering from dissensions within (referring to recent heresy trials against clergymen of the modern "liberal" school) as well as attacks from without.

He declared that in more than 60,000 instances last year the church had to apply to the courts and the police to collect the sums due for the service of its altars.—Sentinel.