

The Northwestern Lutheran

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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"BE YE DOERS OF THE WORD AND NOT HEARERS ONLY"

James 1:22

"Hearing and doing are inseparately bound together. Hearing without doing is characteristic of the hypocrite, and doing without hearing is the earmark of the self-righteous. Only by faithfully abiding in our Lord and Savior may we learn both to hear and to do." — Rev. F. Hammarsten.

Eternal God, our Father,
In Jesus' Name we gather
To praise and worship Thee.
Let hymns of adoration
And prayers of supplication
Like incense sweet arise to Thee.

Thy grace in Christ confessing,
We come to seek the blessing
Thy Holy Word imparts.
Grant us through Thy blest Spirit
A fervent love to hear it,
And keep it in believing hearts.

Thy Law's just accusation
Reveals our condemnation,
Defiled with sin are we.
Contrite, we make confession,
O cleanse us from transgression,
For Jesus' sake, hear Thou our plea.

Thy Son, our risen Savior,
Hath gained for us Thy favor.
The Curse of Law He bore.
In Shepherd-love He sought us,
With His own Blood He bought us,
To grant us life forevermore.

Thy Gospel may we treasure,
And find our highest pleasure
In humbly serving Thee.
Grant us the blest endeavor
To keep with love-filled fervor
Thy perfect law of liberty.

Heirs of Thy free salvation,
May we bring consolation
To those in need and pain.
True to our Lord and Savior,
May we as Christians ever
Unspotted from the world remain.

Thy Word our hearts sustaineth:
Its shining light remaineth
Our guide to realms above.
There we shall praise and bless Thee,
With angel hosts confess Thee,
And evermore extol Thy love.

SHOULD I GO TO CHURCH AND HOW?

By R. A. Fenske

Ecclesiastes 5:1: Keep thy foot when thou goest to the house of God, and be more ready to hear

Thus far we have set forth two scriptural facts, to-wit: The Word of God is the only medium of communication between God and man; the house of God with its public worship is a divinely established place for such communion. As a corollary we may state that the house of God is the natural place for a Christian to be.

This is not accidental; it is a definite plan of God. The God who "would have that all men be saved and come to the knowledge of truth" demands of man that he go to that public place of public worship where this saving knowledge is revealed through His Word. His Word is the only food for the soul of man. Therefore Jesus says (John 8:47): He that is of God heareth God's Words; ye therefore hear them not, because ye are not of God. The person who does not want to or neglects to hear the preaching of God's Word is not of God, is not a Christian, regardless of how insistently he professes to be one.

It is also true, moreover, that not every one who attends church regularly is rendering unto God an acceptable service. His church going may be mere habit, form, or empty chatter. Church going is too often a gloss and veneer applied to the outside.

This was the condition of the Christian Communion which the author of Ecclesiastes had in mind when he wrote the words quoted above. His people were groaning under the yoke of the Persians, but apparently this had not led them into a deeper spiritual life. According to Nehemiah, chapter XIII, his people had put on a superficial piety which sought to buy God off with a few formal sacrifices. True and hearty love of God out of the heart's fulness was scarcely to be found. This evil in connection with the public worship of God, the author of Ecclesiastes seeks to correct with the above admonition. We note, therefore, that the words not only take a fixed public worship in the House of God for granted, but also point the way how we may truly worship therein. For us they are an admonition to rightly prepare ourselves for our regular Sunday's church going.

"Keep thy foot" — a figurative way of emphasizing the seriousness of church going. "We should fear and love God that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it" — Martin Luther. The Christian goes to church be-

cause he feels as did the author of Ps. 84:2, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." This means that we do not go to church, because we wanted to go fishing and hunting, but it rained; because we expected visitors, but they did not come; because we thought the weather would be nasty, but it cleared early. This means that we do not stay away from church, because we have a clash with some one in the congregation or because we think we hurt the preacher by doing so. I have heard that such things actually take place. Probably they do; probably they did in the days of Nehemiah. Where ever they occur they surely are not the fruit of a true and living faith in God the Father of our Lord Jesus Christ.

The Christian PREPARES for his worship in the House of God, he "keeps his feet." For what purpose? To "be more ready to hear." He comes to church, not for lack of anything else to do, to meet a neighbor, to gain more business, or for any other ulterior motive, but he comes to HEAR. The word "hear" is often taken to include the meaning to obey, as in I Sam. 15:22, "Hath the Lord delight in burnt offerings and sacrifices, as in HEARING the voice of the Lord?" Briefly, true worship of God requires the active presence of the whole person, body, soul, and mind. "Thou shalt worship the Lord thy God with all thy heart, with all thy soul, and with all thy mind."

From the perspective of what has been said above, Sunday becomes to the Christian in its fullest sense the Sabbath Day, the day of rest to body and soul. He looks forward to Sunday with great joy; it is another day when he can gather with fellow Christians to praise God.

Though he does not look upon the church as a holy place in the papistic sense, it is, nevertheless, the House of God in which he finds it most natural to be quiet and reverent. In a brief prayer, when taking his seat, he asks God to fulfill in him His manifold promises of grace. Then he quietly awaits the opening of the service.

The Lutheran Church is a liturgical church; its altar service is as much a piece of art as are the cathedrals of Europe; its every part has a definite place and purpose; it is during this service that the unity of Christian faith and hope finds its most exalted expression. Notwithstanding, both pastor and layman are continually in grave danger of rendering lip service more than heart service.

The danger of mere lip service is quite marked also in the singing of the hymns. The Lutheran church is especially rich in hymns which do not merely express a sentiment but build up a progressive line of thought. They contain more of the Word and, therefore, build and nourish more spiritually than do the typically sectarian hymns. It is, no doubt, for this reason that a

well trained Lutheran congregation loves to sing, to sing heartily, reverently, thoughtfully.

The sermon is the most important part of the service; it is the preaching of the Gospel in its fullest sense. According to St. Paul the pastor is above all things else he who "labors in the word and in the doctrine." However, as in every other profession, the men in the ministry are not all equally gifted, but if they are conscientious, they will labor in the word and in the doctrine, and through their preaching the Holy Spirit will do His work. It is for this reason that even the poorest sermon faithfully prepared and delivered can be a great blessing.

In passing it may be said that the excellence of a sermon is not always dependent on the amount of work put into it. Many factors have a bearing on this, among which not the least important is a full attendance of attentive listeners who become an additional source of inspiration to the preacher. He who "keeps his feet" and "comes to hear" will find spiritual food in every gospel sermon.

The part of the service which is too often looked upon as a necessary evil is the taking of the offering, though it would seem that opinion of it is fast passing out of existence; at any rate the "church-copper" has seen its day. The Christian's offering to God is a part of his worship and he feels that Jesus is sitting over the treasury and watching even to-day.

A Christian who thus attends to his Sunday's worship will leave the House of God rejoicing. He has once more "tasted and seen that the Lord is good" and has rendered his praises to Him. It will come quite natural to him to spend the rest of the Sabbath pondering the things which he saw and heard and unconsciously, as it were, he will introduce them into his daily life during the following six days.

What a blessed thing it is to be a Christian!

— The Evangelist.

COMMENTS

Bills Vetoed We will let The Morning Republican, Findlay, Ohio, sent us by a friend, tell the story:

The Bible bill and the sterilization bill, both seeking to invade realms of hitherto jealousy guarded rights in Ohio were vetoed recently by Governor Donahey.

The former pushed through the legislature with Ku Klux Klan backing, sought to make mandatory the reading of ten verses of the Bible each day in the public schools unless week day schools of religious education are provided for the children.

In placing his disapproval on this measure, the governor declared its provisions to be "in opposition to the principles of civil and religious liberty which have made our government the model of the world."

The sterilization bill sought to legalize sexual sterilization of feeble-minded and epileptic wards of the state, both male and female, that procreation of these types may be prevented.

On Humanitarian Grounds

Disapproving this measure both on humanitarian and legal grounds the governor declared that he could not consent to a

law which would "compel defective wards of the state to submit to mutilation of their bodies without the consent of their parents or guardians. He also pointed out that while the measure sought to be applicable to females as well as males an error had made it possible only to apply it to males.

Both bills will be before the legislature should it convene in special session before it dies officially by limitation the first of January, 1927, for action on the executive vetoes. The legislature is in recess until December 31, 1926, but possibility of a session being held next March to consider taxation and other legislation has been considered by legislative leaders who have the authority to reconvene the assembly.

Can't Understand Vagaries

Pointing to his veto two years ago of John Bryan farm bill, by which the state accepted the donation of Mr. Bryan under restriction that the land never be used for religious worship, the governor declared in his Bible bill veto message that he "failed to understand the conflicting and contradictory vagaries of recent Ohio general assemblies with respect to policies of religion." The John Bryan farm bill was passed over the governor's veto also.

"In the one instance," the governor said, "the general assembly forbade religious worship in a portion of the state. In the other the assembly seeks to compel the state to teach religion to all the children of Ohio without regard for the teachings received at the mother's knee. It is my belief that religious teachings in our homes, Sunday schools and churches by the good mothers, fathers and ministers of Ohio is far preferable to compulsory teaching of religion by the state."

Says Law Is Unnecessary

The governor further held that the bill was unnecessary because under existing law, when the people of local communities desire or demand it, boards of education in their discretion may require the reading of the Bible in the schools.

The governor's disapproval of the bill marks the end for the present of the bitterest religious fight ever waged in the Ohio general assembly. Religious factions took sides on the measure and throughout the course through the legislature in house and senate in committees and on the floors of both branches, it was defended and opposed as no other piece of legislation. Whenever any action was taken on the bill, large delegations were on hand, crowding the galleries to capacity.

Several times legislative leaders attempted to hold it in committees to prevent its passage, but its advocates promptly retaliated by blocking other legislation and forcing the leaders to yield. It was finally passed through the senate during the last days of the session.

The State of Ohio and our entire country owe Governor Donahey a debt of thanks for his firm stand for these vital principles of our democracy. We have permitted this Ohio paper to tell our readers the story in order that they may learn from others what forces are behind legislation of the character of the Bible bill. An interesting side light is cast on these forces by the following clipping from The Milwaukee Sentinel:

Kukluxers, ministers, representatives of the Council of Churches and the Federated Church Women and the Anti-Saloon league recently joined hands to investigate vice in Milwaukee and to submit an ultimatum to city officials to "clean up the city or have it cleaned up by the citizens' vigilantes committee."

Demanding law and order in the city and respect for all law, the vigilantes gathered behind closed doors, with the

general public barred, and violated the regulations promulgated for the holding of meetings in the public library.

An investigation of the alleged misuse of the library meeting hall will be launched this morning, it was announced by Archie Tegtmeyer, head of the library board. J. B.

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Tennessee's Troubles A short time ago the State of Tennessee passed a law forbidding the teaching of evolution in its schools. At the expenditure of much printer's ink the propriety or impropriety of such a law has since found discussion. As far as we have been able to perceive the more fundamental question as to the state functioning as an educator at all, has received but scant attention. What induces us to refer to the Tennessee law again is an entertaining editorial by the Des Moines Register in which some new "facts" are adduced to show the difficulty of Tennessee's position. We quote the following:

Within a week after the governor of Tennessee signed the bill which forbade the teaching of evolution in the schools, the state geologist announced discoveries of prehistoric men within the state which may establish it as the "cradle of mankind."

Perhaps it was because of the law that these important fossils were found in Tennessee; perhaps an effort on the part of nature to play a trick upon those who seek to legislate her history. At any rate it is a good joke on the governor, and the legislators who solemnly declared the theory of evolution to be "untrue." According to Prof. Cox, the geologist, men lived in Tennessee hundreds of thousands of years ago. According to the legislature, it was impossible for them to have been there more than 6,029 years ago, when Adam was created.

Until now the scientists have supposed Europe to have been the home of the earliest races of mankind; the most primitive manlike remains have been found there. Piltdown, Heidelberg, and Neanderthal men all were Europeans. In older times it was thought the Euphrates valley was the starting place, but the evidence does not support this view now. Prof. Cox is confident, however, that the fossils in Tennessee are more ancient than any found thus far. They must be far beyond the pleistocene age.

No doubt Tennessee will have to choose between this important discovery and the new law. The governor says he has no fears that the new law will work any hardship. He expects it to be "inoperative." Evidently it has failed to prevent the uncovering of ancient truths in its own home. It will either be inoperative or Tennessee will become a new "dark continent."

So Tennessee stands exposed: prehistoric men have been discovered which "may" establish Tennessee as the "cradle of mankind." Of course, this is humiliating to one who has just legislated after the manner of this state. But for the consolation of our sister state we would point out that there have been other cradles of mankind discovered, as science concedes in the above statement. Europe is mentioned and the valley of the Euphrates. A more recent case is that of the State of Indiana. A few years ago some chunks of bone were found in her mud flats and straightway science lifted her accusing finger; but Indiana has succeeded in living it down. Of course, Indiana had not been legislating against evolution. In these days

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of search and seizure it has become necessary to coin such expressions as, "a plant," "a frame-up," — now we just wonder — ? That nature party with whom science, and particularly evolution, seems on very intimate terms is presented in the above as tricky and vindictive, maybe her disciples are not above a little shrewd practice of the same kind. For our Christian brethren who dwell in Tennessee there is but one course that promises anything worthwhile: cling to your old Bible and what it teaches; a childlike faith in God and His Word triumphs over all the difficulties with which "science" is troubled. G.

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Uninspired Book of Numbers "If there is one uninspired and uninspiring book of numbers in the world," says a writer in The Baptist, "it is the book in which the church clerk keeps the roster of the members of the church. The glory of the book is dimmed by the dead-beats who crowd its columns and the reputation of good and true members is impaired by the company they are forced to keep."

Proof does not seem to be lacking. "We know of one church which boasts of having nearly 3,000 members on the books; but when a survey was made recently to ascertain the real condition only 1,200 of them were located."

Two causes are pointed out: "We have known pastors to present the names of people to the church for membership without the formality of examination and recommendation by the board of deacons. — One of the most distressing things connected with church discipline is the failure to keep up the morale of many of the members after they are taken in. Loyalty to the institution to which they belong by financial support of its enterprises, by regular attendance at its meetings and by some share in its practical service seems to have no place in the life of many church members, and still they are carried along from year to year as members in good and regular standing."

This is a problem common to all churches. Usually

only about one-third to one-half of the communicant members take an active part in the life of the congregation. That is, they are the reliable church goers; they serve as members of the choir; they attend the business meetings; they are the members of the Bible classes; they provide the support of the congregation and the synod. The others may show signs of life from time to time, but they cannot be relied upon.

This is certainly not an ideal condition. Should there be greater care exercised in admitting persons to membership? Perhaps. We Lutherans are careful to accept only those who have been duly instructed in the Word of God. We introduce members who remove to some other locality to the sister church by letter. But even so we have many disappointing experiences, as it is not possible to read the heart. We are compelled to rely on the promises of the applicant.

Maintaining the morale — what can we do about it? More pastoral care and more brotherly admonition are the only remedy indicated. But this work will have to be done in a truly evangelical spirit, with the welfare of the soul of the weak brother as the sole object. Infinite patience will be required and sustained effort. Sporadic attempts will never serve the purpose.

With such true pastoring of the people and brotherly admonition matters will finally come to an issue. The Word we preach will have effect; a brother will be won and strengthened or a hypocrite exposed. J. B.

* * * * *

A Cure The Western Christian Advocate seeks a cure for a certain condition it deplors.

Recently a leader of Boy Scouts spoke against nagging on the part of parents. His words were given wide publicity. They were in many quarters misunderstood. They no doubt were by many of our young people, for they are brooking restraint. They are refusing to take advice; they are protesting against following the good example of others; they do not willingly listen to advice given them. If parents fall into the habit of nagging, in many cases it is because they are at a point of desperation. If someone would advise them how to gain control over the younger members of their family they would be making a contribution to the family life eminently worth while.

In the same column this paper speaks in terms of praise of the "hundreds of enterprises now in operation to train and improve the boys and girls to-day," to combat the "prevailing lack of moral integrity on the part of the rising generation." "Among the many organizations for the improvement of the boy life of the nation," it says, "the De Molays must be given a very high place."

The De Molays are planning to celebrate "Patriots' Day" May 1, and will continue throughout the month. "A raising of the membership of the organization throughout the United States is called for, to combat foes of law and order." Non-members will be urged to join forces in upholding the laws of this country, and to aid every enterprise set for a crusade in the interests of good government."

That is a cure which is not a cure, but rather an aggravation of the disease. The family will most certainly not gain control over the younger members through any enterprise that draws them away from the home. A healthy and wholesome movement would have to take the very opposite direction, back to the home. Let the home recognize its responsibilities and live up to its sacred obligations.

The Advocate admits that many of our young people are not willing to submit to restraint. What do the many enterprises busy with the young people do about this defect in their character?

Perhaps our attention will be called to the fact that the De Molays like the Boy Scouts learn to obey the laws of their organization and show great loyalty to them. But why will they obey there while refusing to submit obediently and respectfully to those whom God has placed over them as his agents? There is in the first place the bait of the amusements and entertainments offered. And then there is a constant appeal to the pride of the young person that makes him willing to submit to the discipline of his organization. An instance of this we have in the above report. Boys, or, if you wish, young men, still in the years in which they require training in humility and obedience are led to attack the problems of their elders and to take a hand in restraining and controlling others.

That is unnatural, demoralizing to the boy and intolerably nauseating. The boy is not at all worrying about conditions in the world. He is looking for a good time. It requires prayerful and self-sacrificing work on the part of the parents and the educators to train him to control himself. The years of youth are years of the molding of the mind and the character. In those years the boy should be kept in the background to be taught the lessons of humility, respect for his elders and obedience. Instead of that, the unripe child is being dragged before the public, coddled and flattered in a manner that cannot but be destructive of his character. At every public function he is in evidence. City governments and, sometimes, church services are turned over to him temporarily in order that he be made to feel his importance. In fact everything possible is being done to make him vain and arrogant.

Such inducements the home is not able to offer him. What wonder, therefore, that he is more willing to submit to the discipline of the organization rather than to that of the home.

Our chief objection, however, is this, that in most of the organizations to which the Advocate refers the Gospel of Jesus Christ is not recognized as the only power that is able to accomplish in our hearts what is pleasing to the Heavenly Father. Jesus said, "without me ye can do nothing," and that is true. Without Christ we are flesh and remain flesh, no matter in what form we are serving the flesh.

J. B.

EVOLUTION IN THE LIGHT OF HOLY WRIT*)

What is evolution? Evolutionists themselves maintain that the least that could be said is that it is a scientific theory. They claim that it is more than a mere assumption, it has passed the stage of an hypothesis, it must be considered a natural law. To me, let me state this at the outset, evolution appears to be a religious belief rather than a scientific theory. As a view of the universe, its origin and its end, it belongs to the sphere of religion and its effects on the heart as religious, I should say anti-religious, in character. It is accordingly not my intention to-night to approach the problem of evolution from a scientific standpoint, to discuss its scientific merits or demerits, to lay bare its inadequacy, its incongruities, to show that it is not a workable theory. I shall rather approach the subject from the standpoint of religion, to be more specific, from the Christian and Biblical viewpoint.

You will not expect me to exhaust so vast a subject in the space of a single fugitive hour. I shall be able to touch only on a few of the more prominent high spots, yet I hope that even so every one may be confirmed in his conviction that our Christian faith and evolution are incompatible.

Before we proceed, let us come to an understanding on one other point. Evolution looks at the world as being in a constant progress, there is an unbroken movement upward. Evolution furthermore holds that this movement is due to resident causes and that every phase of the movement can be sufficiently accounted for by such resident causes, and must be thus accounted for. By the very nature of the theory all transcendent causes are excluded. Evolution is atheistic. Yet there are those who wish to accept evolution and at the same time to retain their belief in a personal God. Hence we have come to speak of two kinds of evolution, atheistic evolution (really a tautology) and theistic evolution.

I shall to-night restrict my remarks to atheistic evolution. Theistic evolution, assuming as it does that the resident causes were not sufficient to produce all changes, holds that at important stages in the progress of development a personal God intervened in a creative way giving the world a fresh start. Theistic evolution is a compromise and shares all the weaknesses inherent in compromises. It is neither fish nor fowl. Both evolution and the belief in a personal God have been forced to yield a part of their own so that, as a result, the new theory is neither evolution nor theology. It shares the common fate of compromises, it satisfies no one, and a "reversion to type" is the natural outcome, that is, the theistic evolutionist will sooner or later, consciously or unconsciously, be-

*) Lecture given by request in the auditorium of the Milwaukee Lutheran High School to a gathering of the faculty and student body, friends and patrons of the institution.

come a true evolutionist and atheist, if not guarded and preserved by a special grace of the Holy Spirit. — It is atheistic — pure — evolution, then, that we are speaking about.

Well may we wonder how a theory which in effect eliminates God from the universe could find such general favor that even Christians are not immune to its fascinations and, lacking the courage to reject it, try to accept it with reservations. This to me seems to be due to the fact that the evolution theory contains certain elements of truth. A statement which is an out-and-out lie is never so captivating and dangerous as a half-truth, a statement which in the main is erroneous but which embodies a little grain of truth. Evolution could never have gained the following if it enjoys if its claims had been palpably false throughout; but containing, as it appears to me, certain elements of truth, its lures became nigh irresistible.

What are some of these grains of truth?

Evolution assumes a constant progress, an unbroken upward movement of the world. At first there were the simpler forms, which however in an uninterrupted process are constantly giving place to more complex forms. This applies to organic as well as inorganic matter, to individual forms as well as to the universe as a whole. In our earth, they say, this gradation is clearly traceable. There are in the earth's outer crust layers of rocks each one containing fossils peculiar to itself. If these strata and their corresponding fossils are arranged in order they show, it is claimed, the simpler forms in the older rocks and the richer and more complex forms in rock formations of more recent date. Granting for a moment that the arrangement of the rocks in nature actually is such as evolutionists assume, which by the way is far from true, we would here have a case of correct observation in this deceptive theory.

Turning to the creation story of the Bible we find this very situation that God in making the world led it through a series of developments ascending from the most simple to the most complex forms. At first when the universe left the hand of the Creator it was shrouded in impenetrable darkness, it was without form and void. Then in the course of six days God gave to heaven and earth the shape it was to have and inhabited it with the various forms of vegetable and animal life. And in doing so God proceeded from the simpler to the more complex. On the first day He created light. The darkness was broken and became limited to but one-half of the earth. This was a most decided progress in an ascending scale from the original condition of the world. The following day God in a rough way divided between heaven and earth. The third day He arranged matters on earth, collecting the waters together in the seas and raising greater and lesser stretches of land. This accomplished, He created vegetable life on earth, the plants in their al-

most countless varieties. The fourth day He turned His attention to the heavens, creating sun, moon, and the stars, and assigning to each of the celestial bodies its peculiar place and orb and function. On the fifth day He caused the waters and the air to stir with rich life different from and more developed than the vegetable life created two days previous, animal life. On the sixth day the goal is reached when after the animals living on land man is called into being.

There is throughout a clearly discernable progress. In the assumption of an ascending movement, then, evolution is evidently in a certain harmony with the Scripture account of creation.

Evolution assumes furthermore that changes are produced by resident causes. Matter is not inert but ever active; and this applies to matter in every form, whether organic or inorganic.

Again this assumption contains a grain of truth. The creation story shows that matter is endowed with energy. Permit me to call your attention to a few instances.

We are told that the Spirit of God moved upon the face of the waters. The verb used to describe the activity of the Spirit is the same as used of a brooding bird. The Spirit was impregnating the created matter with energy and life. — Activities are ascribed to the heavens, the waters, the dry land, and the heavenly bodies: the heavens divided, the waters gathered themselves together, the dry land appeared, sun, moon, and stars gave light, etc., statements which represent these bodies not as purely passive, but as themselves operative, being endowed with some energy of their own.

Even more is predicated of matter. When life was to be produced, both vegetable and animal life, such apparently inanimate things as earth and water produced it. The earth brought forth grass and herbs and trees; the waters brought forth abundantly moving creatures; the earth was commanded to bring forth living creatures, cattle, creeping things, and beasts.

Thus when evolution assumes that life was produced by resident causes, this is not so wide of the mark.

More than this. Living matter is endowed with certain properties. First among these we mention the ability to propagate. Plants and trees were enabled to bring seed to maturity, seed from which other plants and trees might grow; animals, birds, and fishes were made fruitful so that they might multiply and fill the earth, water, and sky.

Another property. God speaks of herbs and fruits of trees as food for man and beast. This is interesting in various ways. These fruits have nourishing, life sustaining, life preserving powers. They themselves belong to the vegetable kingdom, but there is not an insurmountable barrier separating them from

the animal kingdom; they reach beyond the boundaries of their own kingdom and support the one a degree higher up in the scale. Looking at this phenomenon from a different angle we perceive that animal life in its various forms is so constituted that it can draw nourishment out of the fruits of plants. It has the ability to analyze the food, to assimilate what is useful for sustaining its own life, and to discard whatever there may be of waste. Thus animal life is linked to vegetable life, on which it rests as on its foundation.

Plants draw their nourishment directly out of the earth, a process of which most animals are incapable; there are specific properties inherent in each. But the peculiar interlocking of the various kingdoms, which evolution emphasizes and which Moses clearly sets forth, again shows a remarkable coincidence between the teachings of the Bible and certain phases of the assumption of evolution: resident causes.

We may not stop here. We must once more look at those words: Let the earth bring forth. It is a fact to which evolutionists like to point in support of their theory that every region has a fauna and a flora peculiar to itself. When God said, Let the earth bring forth, He made plant and animal life dependent on the earth, subject to all climatic and other conditions of a country. Plants and animals may not thrive except in regions with a congenial soil, temperature, precipitation, etc.

Thus we find many references in the creation story to resident causes. Laws of nature are clearly acknowledged. Even after the flood, after that great catastrophe in which the very foundations of heaven and earth seem to have been shaken, God reaffirms the laws of nature, quieting the mind of Noah with the assurance that while the earth stands, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease.

If there were no resident forces, how could man wield the influence over nature as he actually does? Man works above ground and underground; man changes the surface of the land, grading, excavating, filling, leveling, etc.; man regulates the flow of waters, syphoning it over hills and through valleys, even reversing the course of a river; man builds houses large and small; he travels on land, he plies the seas, he flies through the air; he makes opaque objects as though they were transparent; he mechanically catches the fleeting voice, holds it, and reproduces it at will; he "makes a painter of the sun"; he transmits words and pictures through the air from thousands of miles, invisibly, inaudibly to our unassisted senses. And who can but mention all the things man does in a mechanical way? — Man changes the nature of plant and beast, domesticating some, dwarfing some, increasing the size of some; he has succeeded in growing two blades where formerly but one would grow. — Man has made

history, one generation standing on the shoulders of the preceding one.

These and many more achievements of man, too numerous for even a passing mention, evolutionists point to as supporting their claim for a gradual development upward from simpler to more complex forms by means of resident causes. And all of this is in keeping with a remark in the creation story. God turned over the finished world to man for him to subdue. There man is authorized and empowered to make all the changes on earth we see him making, to employ all the mysterious forces of nature we see him investigating and harnessing, to make history.

Are we then on the basis of the creation story to accept evolution? No, most decidedly not. For although evolution contains some elements of truth, taken as a whole it is a lie, one of the subtlest lies ever foisted by the wily archenemy on a gullible public. Evolution in many of the most vital points flatly contradicts the creation story.

Evolution assumes that matter and energy are indestructible. Matter may change its form. Old combinations of elements may be dissolved and new ones formed, but not one ounce, nor the smallest fraction of an ounce, of matter will be lost in the process, nor will any new matter be produced. Similarly energy may be changed, heat may be transformed into motion or motion into heat, heat or motion may yield electricity, it in turn may yield heat or motion, but no energy will be produced nor lost in the process. Matter and energy in the world are constants. In other words, matter and energy are considered as eternal. Without this assumption evolution would at once begin to crack, in fact the theory must collapse as soon as the intervention of some outside agent is admitted, an agent who is independent of matter and energy, who can at will halt or reverse the operation of resident causes, who can increase or diminish the amount of matter and energy, who can create or destroy.

And right here we witness the first great clash between evolution and the Bible.

The Bible opens its pages with the solemn declaration that in the beginning God created heaven and earth.

According to the Bible there was a beginning, an unqualified, absolute beginning. Then time began, then matter began, then energy began, then the resident causes began. Before the beginning there were none of these. At the beginning they came into existence. Since then they are. — Thus at the very first word of the Bible, if this is true, the evolution theory absolutely breaks down.

There are other things in that grand opening verse of the Bible which are incapable of being harmonized with evolution. Nothing is said about the "time" before the beginning. In fact there was no time. There was the vast, the boundless expanse of eternity, in

which time and all things that had their beginning together with time are floating. Eternity is timeless time, having neither beginning nor end, nor succession of events, nor change in any form. But before that beginning, outside of that beginning, absolutely independent of that beginning there is One, God. He lives, He dwells in eternity the same from everlasting to everlasting. Although He caused the great changes at the beginning, He Himself underwent no change. He is eternal and immutable.

But there is no room for Him, in evolution, a theory which pins its faith on the automatic operation of resident causes. If God should in any way presume to meddle with indestructible matter or interfere with imperishable energy, the fine mechanism of resident causes must become hopelessly deranged and the world would be wrecked. Or in other words, if the intervention of God is admitted, the evolution theory breaks down and nothing remains but the name.

The Bible says, God made heaven and earth. God is, God exists, and He is entirely independent of everything. There is nothing that limits Him, there is nothing that He would have to take into consideration outside of Himself. More than that: He made everything. Everything outside of Him is dependent on Him, owes its origin and existence entirely to Him. There is no spontaneous generation. Nothing ever was originated by the sole operation of resident causes. God is the personal author of all things. He made them as He saw fit. He made matter in such quantities and with such properties as suited His purpose. If it is now indestructible, it is so because He so created it. He energized matter, and energy thus residing in matter may be utilized by man, but can neither be increased nor diminished except by God Himself. God is the Maker; but He never was and never became the slave of matter and energy which He created. If the words "made" (=created) stands, evolution again breaks down.

The report of the creation assures us that in the course of six days the world received its ultimate form by divine fiat. It was not developed in long drawn-out processes by resident causes, every new stage was achieved by a new creative act of God. To mention a few things. The activity of light did not spontaneously grow out of original darkness through resident causes, but came into being upon a direct command of God. The heavenly bodies did not begin to move of their own accord, but God assigned to each one its peculiar orbit and its function. Life was not produced by the physical and chemical movement of atoms, God by a special command called plant life into being. There was no gradual development of plant life into animal life. Again it was God who by an immediate act produced the animal kingdom out of the earth. Thus at every turn the creation story repudiates evolution.

There is one more thing in Gen. 1 that demands our attention. If one idea is emphasized more than others it is that of kind, of species. All living things were created after their kind, herbs and trees after their kind, fish and fowl after their kind, all animals after their kind. And each species is endowed with the faculty of producing seed of its own kind. This idea of kind again stands out very prominent in the story of the flood. Noah is commanded to take the animals into the ark according to their kind.

Kind or species in the strict, exclusive sense is an idea which evolution rejects. Both animal and vegetable life may indeed assume extremely diversified forms; but the division between these forms, according to evolution, is never absolute. There are transitions from one form to another, and all forms, no matter how far separated they may appear to-day, must be traceable to a common origin.

Here we find evolution and the Bible in hopeless contradiction.

What the Bible teaches is by no means rigidity of form, but the distinctness of species. Within the limits of a species there is room for almost endless variety. No two individuals of the same species may be found that resemble each other entirely. In each one there occur distinguishing marks peculiar to itself, not found in other individuals of the species. No two people, e. g., look exactly alike, weigh alike, have the same stature, have equal health, strength, and endurance, speak alike, think alike, feel alike. No two leaves of the same tree are shaped alike and have the same size. No two animals are marked exactly alike, etc., etc. Yet there is a limit in every direction. Take, for an illustration, the height of people. There is a certain height which may be considered as mean, as normal. Then there are variations in both directions, there are oversized and undersized people. Most people will be found to be of average height, or nearly so. The farther we recede from the mean, the fewer will become the specimens until at last we meet one of extreme tallness or smallness. But there is a limit where variation stops. So with other characteristics. All specimens are clearly contained within the limits of the species.

This is what the Bible teaches about species, emphasizing the rigid boundary lines of kind. These evolution would obliterate.

The Bible has something to say about propagation also. Every species should have seed of its own kind. Wherever the differentiation of the sexes is established, male and female of the same species should be fertile to each other and sterile to members of every other species. The seeds of different species may seem alike, neither microscope nor retort may in some cases be able to reveal any difference: yet there is a difference, and the seed of one kind will produce a specimen of that kind only and never of any other. —

This again is denied by evolution. For according to the views of evolution all species at present inhabiting the world have been derived from the seed of former species distinct from the present ones.

There is another contradiction to be noted in connection with species. Evolution assumes that there was a development from lower to higher species, the higher organisms gradually replacing the lower. The Bible makes all species co-existent. Some forms of life, lower in the scale, may have been created a day earlier than others, but they were not created to go out at the appearance of the next and to be superseded by them. All species were created to jointly replenish the earth and to serve one another in mutual dependence.

The Bible narrative of creation closes with the remark that God rested on the seventh day. That marks the end of God's creative activity. Whatever was to be created had been created by the end of the sixth day. What follows on the seventh day is the history of heaven and earth, of the original happiness of man, of his shameful fall into sin with its devastating consequences, and of the untiring efforts of God to restore mankind through the vicarious suffering and death of Jesus and the patient work of the Spirit on our hearts to rekindle faith.

Evolution, as it recognizes no beginning of matter and energy, knows of no end of creation, and corresponding beginning of preservation. It merges creation and preservation into one, one endless process of changes.

Thus evolution in some of the most vital points contradicts the creation story, so that if we accept the one we must reject the other, if evolution is right the Bible is unreliable, it is not God's Word.

This is not the only danger, grave though it be and sufficient cause for any Christian to shun the suppositions of evolution. Evolution makes shipwreck of our whole Christian faith.

Christians commit their ways to the Lord. They are confident that He rules the universe. No sparrow can fall without His will. The very hairs of our head are all numbered. Trusting in our heavenly Father we bravely face all tribulation and danger, fully convinced that all things must work together for our good.

But what will become of God's preservation and government of the world if evolution be true? Every change is produced by resident causes operating without aim or plan. Blind fate controls everything. My life and health, my weal and woe are entirely a matter of chance. If there is a God He is limited by resident causes which He cannot reverse or counteract. He is hardly more than an idle spectator. It is futile to pray to Him; it is worse than useless to trust in Him. Provided He is at all.

If evolution were true, what would become of the image of God? If all things are produced by immanent causes, if there is no God to create, then neither can there be any image of God. Yet this is the climax of the creation story. God had planned from eternity to make creatures which should reflect His nature, creatures with whom He might associate and who would be in a position to understand Him, to enjoy His company, to share His bliss. He created men to be His children. And when we had fallen away from Him He gave His only-begotten Son in order to restore us to the high estate, to re-instate us as His sons and daughters. And He sends His Spirit into our hearts to kindle faith anew and to renew in us the lost image.

The image of God establishes an unbridgeable gulf between man and the rest of creation. Man is a creature in a class by himself. There may be certain resemblances between him and other creatures of structure of body, of organs and their functions, of nutrition, of propagation; there may be a certain similarity in the lower functions of the soul, as memory and the like: yet not one of the most highly developed animals is, like man, a moral being, a personality. The divine image, although on the one hand leaving man in the class of creatures, on the other places him in a class with God Himself. Man is God's child.

But if we are the product of evolution, if immanent causes, blindly working, put us into this world as by chance, then the beautiful thought of the image of God becomes a delusion, and the sooner we rid ourselves of it the better.

The image of God includes this that our life, both in principle and in its manifestations, conform to the standards of God. God's will is holy, and our conduct must be guided by it. Whatever is in accordance with the will of God is good and right, and whatever antagonizes the will of God is wrong.

But what becomes of ethics, what becomes of morals if evolution is correct? Then our moral concepts have no foundation. We hold certain views about right and wrong simply because we cannot help it. The deed we condemn as wrong is no worse than the one we acclaim as good and praiseworthy; and the deed we call good is in reality no better than the one we abhor as base and foul. Both our deeds and our conceptions of right and wrong are the result of resident causes operating blindly. If evolution is carried out consistently and set into practice, all standards of ethics will be shattered, what we call right and wrong will become mere conventionalities. It is only by a happy inconsistency, due to our God-given conscience, that evolutionists still believe in justice and righteousness. How long this inconsistency can withstand is beyond calculation. The crime wave sweeping our land, the helplessness of our civil authorities in dealing with the situation, the general indifference of

the public are the legitimate fruits of evolution consistently put into practice.

Our Christian faith turns about two great facts: sin and grace, or the redemption by Jesus Christ.

Man was created in the image of God. He was holy, without sin. Then the terrible thing happened which Moses relates in the third chapter of Genesis. The prince of darkness in the guise of a serpent approached the woman and seduced her. Our first parents lent their ears to the enticing words of the tempter and yielded to his suggestions. Contrary to the command of God they took of the forbidden fruit. Man, who in childlike faith had been united to his God, severed connections with Him and renounced his allegiance to Him. There sin was introduced into the world and in its wake followed evils of every description: man became the prey of death, the ground was cursed, and nature was made to serve vanity.

But if evolution be true, there is no such thing as vanity in nature; everything is progress, movement forward and upward. Death is not a punishment, it is but something produced by resident causes, a necessary phase in the progress of the world. And sin — it is ridiculous to even conceive of it.

There we are. That is what evolution does to our Christian faith. The charges of God's Law and the testimony of our own conscience as to our guilt are morbid illusions. It is worse than worthless to be concerned about the matter. The idea of sin hampers the progress of the world. Instead of preaching redemption and salvation we should be working for the moral, social, political uplift of the world, or rather — permit ourselves to drift whither the resident causes carry us.

And what about Christ? We believe that He is true God born of the Father from eternity, and we believe that He is true man born of the virgin Mary. This is a most impossible belief according to evolution. Jesus was a man, and no more. If there is a God He is subject to the laws of nature; and a union of infinite Spirit and finite matter is inconceivable. Whatever the Bible says about the divinity of Christ must be dropped from our creed, if we accept evolution.

Of what benefit is Jesus to us if He is a mere man? He may be a wise man, He may be a lovable character, He may be a model person: but He can never be our Savior as we had believed that Jesus Christ is our Lord, that He came into the world to seek and save that which was lost.

Setting aside for a moment the fact that according to evolution no one is lost — we are the product of resident causes ever moving the world in a forward and upward progress; we may not yet have attained perfection; the future will produce developments at present undreamed of; but lost, damned, victims of eternal death? no, such a thought is unbearable for the evolutionist — but setting aside for a moment this fact: Jesus still cannot be our Savior.

Jesus became our Savior by substituting for us. He took it upon Himself to furnish a righteousness in which we had failed. He assumed the responsibility for our transgressions and suffered and died for us. We are saved by His vicarious life, suffering and death. But how can the righteousness of another become my own? There is but one way: it may be imputed to me. I am given credit for what Jesus accomplished. But what of resident causes? Imputation is the direct opposite of resident causes. If righteousness is by imputation, it is not by resident causes; and if by resident causes it is not by imputation. But resident causes are the only causes admitted by evolution. Whatever is not produced by them is not produced at all.

If we accept evolution, redemption by Jesus Christ and salvation in His name falls to the ground.

In conclusion, let us apply the evolution theory to our hope of resurrection and eternal life. When we die, we confidently commit our spirit into the hands of our Lord and Savior, trusting to Him to keep it for us until the day of resurrection dawns. Then we hope that our present personality shall be restored (minus sin, of course), much in a similar fashion as we awake after a refreshing sleep. We then hope to enter eternal life, a life which shall no longer be infested with sin, a life in which we shall forever enjoy the visible presences of our Lord.

This, indeed, is a grand outlook. But what resident causes can produce such progress? Nor is it reached by a gradual development, it is an abrupt change. The form of the present world must pass away, a new heaven and earth will appear in its place.

Moreover, progress according to evolution is not so much for the individual, rather it is for the world as a whole. Future generations may profit by the progress we make, but when our time is up we pass out forever. The elements of which we are composed may enter into new combinations, but our personality vanishes at death. No resident causes can restore us once we are gone.

This is the hope evolution holds out to us.

Professing themselves to be wise, they become fools.

John Meyer.

"KEEPING CHURCH SERVICES WORSHIPFUL"

Under this heading The Congregationalist makes a plea for real worship, which seems to be fading away in many churches. It says: "If the service of the average church is to be kept worshipful, it is essential that the music be kept worshipful. Music forms so increasingly large a part in the modern church service that if music be lacking in worshipful feeling and quality, or if, technically correct, it be lacking in the spirit of reverence, aspiration and reality, no other

factor can keep the service wholly worshipful for a sensitive worshiper."

This touches a very vital matter. We all know what a jarring and discordant note many a choir introduces into the worship when its only endeavor is to display its vocal powers and win the plaudits of a large class of people who listen to a choir to be entertained rather than to be inspired with a spirit of worship. We have attended services where the choir itself gives evidence of reverential feeling in the singing of anthems full of the spirit of worship. We at one time made it a point to say to the choir leader: "I want to thank you and your choir for your worshipful anthems this morning. You sing in such manner as to drive me not to applaud you but to worship God, who is a Spirit, in spirit and in truth. That is the highest praise that can be given to a choir." On the other hand, we have seen some performances of choirs that made us feel we were in an opera house rather than in a church.

The question is often asked — and this is a hopeful sign — "Do most Protestants really come to church to worship?" There is abundant evidence, at least in many churches, that the spirit of reverence is absent. People sit in their pews just before service and chat and laugh as if they were in a theatre rather than in the House of God. Preachers often invite and encourage the spirit of irreverence by being most irreverent in their speech and manners themselves. We have been at services where laughter and applause were as freely indulged in as at any non-religious gathering. There was an almost total absence of a worshipful atmosphere. The preaching was irreverent; the choir singing was either sensational and sentimental or pitched in such an operatic key as to destroy all sense of worship; and not a few of the hymns were exceedingly cheap both as to content and to music. It made us feel that in many a church worship is almost a total stranger.

—The Lutheran.

THE WORD ALONE

Professor Hilbert, of Rostock, warns the Church of Germany against putting philanthropy before preaching. "Even in the Church of Christ sounds the cry 'In the beginning was the deed. Practical Christianity, deeds of love — with these we win souls, not through the word.' No one among us denies that the community of Jesus must always be a community of love. But it is a mistake to see in what we do the decisive power. Has the mighty Samaritan work of the Inner Mission prevented the great apostasy? We take our stand with Luther. The Word must do it. We do not share the skepticism of those who think that the preaching of the Gospel has no further important value. The Word breaks down and builds up, it kills and makes alive again. The word must do it."

— Sunday School Times.

MIXED MARRIAGES

Decrying mixed marriages of Catholics with Protestants, Archbishop Faulhaber of Munich declares that, in spite of the oath exacted of the Catholic party to the marriage that children will be brought up in the Roman faith, the losses to Catholics are very great. Dr. Faulhaber writes in his Lenten Church letter to Catholic priests in Germany: "In the year 1922 there were 1,722 licenses issued by the civil authorities in Munich for mixed marriages, only one-third of which were performed by the Catholic priests. In fact, year by year in Germany, there are more children lost to the Catholic faith through mixed marriages than there are children won through the mission work of all Roman Catholic missionaries in the heathen lands."

—Lutheran Herald.

FRENCH POLITICS AND THE CHURCH SCHOOL

In the following comment the editor of the New York Herald Tribune calls attention to the religious dangers which surround the present Herriot government in France. The editor fears that the Catholic question in Alsace and Lorraine will militate against the success of the first Protestant premier that France has ever had.

"The American elections and the fall of the British Labor Party gave rise to immediate predictions that the Herriot government in France could not long survive. But it is perhaps characteristic of the dangers of analogy where French politics are concerned that one of the most serious of the issues facing M. Herriot is peculiarly domestic. The Alsace-Lorraine question has not attracted attention here, but it is acute, and there are some who predict that it will destroy the Herriot ministry.

"It is a delicate and peculiar problem in reassimilation. Alsace and Lorraine have always been intensely Catholic; they were separated from France before the great political-religious controversy that began in the Dreyfus case and ended in the disestablishment of the French Church and the destruction of Napoleon's Concordat and consequently, were never affected by the anti-Catholic legislation of the first years of the century. The recovery of the provinces immediately raised the problem of how they were to be incorporated in the French state without being brought under that legislation, which the Alsatians and Lorrainers bitterly oppose. It would mean the destruction of the denominational school system, the suppression or regulation of the religious orders, separation of the Church from the political state, and so on. Anyone who is aware of the importance of the religious question in French politics can appreciate the delicacy of the situation.

"The Nationalist governments since the war, with a strong proclerical tendency, merely adhered to a status quo, which was anomalous. The present radical government is, of course, anti-clerical, and the Socialist bloc

under M. Blum has been insisting upon the immediate organisation of the provinces as integral parts of the French Republic. M. Herriot took office with a somewhat ambiguous promise that he would 'prepare measures which would permit' the introduction of the republican legislation but would also respect the wishes of the inhabitants.

"It appears to be an impossible programme. The Alsations and Lorrainers immediately and violently objected to interference with their religious status, and the six cardinals of France addressed a formal protest to the government in which they not only denounced the Radicals' anti-clericalism and the application of the laws to Alsace-Lorraine but seemed to reopen the whole question of the position of the Church in France itself. M. Herriot has endeavoured to escape the difficulty by announcing that all at present intended is a study of the problem; but if he quiets the clericals he cannot quiet Blum and the Socialists, who are threatening to abandon him unless he forces through the reassimilation of the two provinces. He cannot, of course, survive without Socialist support.

"The French party perhaps as a result of their devotion to the theoretical intricacies of political philosophy, have never solved the problem of Church and State. It is a domestic problem, having little relation to questions at issue in other countries; but its revival now is an interesting illustration of how far the world has traveled toward normal from the days of the war."

The Herald Tribune does not take into account the strong Lutheran element in Alsace-Lorraine, nor the fact that the view point of the Lutherans on the question of parochial schools, and separation of Church and State cannot possibly be identical with that of political Roman Catholicism. "Evangelische Pressedienst" of Berlin in a recent number has presented this phase of the problem from the view point of a close and sympathetic observer. A translation of their editorial follows:

"Through the plan of the French government to enforce the law of separation between Church and State in Alsace-Lorraine, the French Protestants have also a difficult problem before them. The French Protestant Church Union, which for the past five years has been the official organ of the combined Protestant churches of France, has adopted the attitude of a general meeting which was held in Strassburg in regard to this important question. The Alsace Protestants desire the law just as little as the Catholics. But they would not contradict or resist the introduction of it if made to fit Alsatian conditions in such a way that legacies and donations to the Church would, in a certain sense, be secure, and that certain concessions in regard to taxes, especially property taxation, would be granted. As French Protestantism holds a considerable position in French government circles, this proposition does not seem hopeless."

—The Australian Lutheran.

AN UNWELCOME DOCTRINE

How utterly averse to the teachings of Scripture on the subject of retribution the thought or sentiment of many intellectuals is may be judged from a sentence quoted from the address of the venerable Dr. Eliot, President Emeritus of Harvard University. In speaking on the "Religion of the Future," he is reported to have said: "The religion of the future will overthrow all the ancient conceptions of rewards and punishments. Particularly will it reject the idea of a place of punishment where a just God will inflict punishment for misdeeds. The God of the future will be only a God of mercy, of compassion, of goodness." Coming from a Unitarian, to whom neither Christ nor the Scriptures speaks with full and final authority, such a statement is not at all surprising. But it finds wide acceptance even among many in the so-called orthodox denominations. The very mention of "hell" or retribution has become repellant to many people who claim to be loyal to the teachings of Christ. It is a forbidden subject in many a pulpit.

What has made this subject repulsive to many minds is to some extent, no doubt, the crude materialistic manner in which it has in the past often been presented. There have been "conceptions of rewards and punishments" which are decidedly raw and repellant. Pictures of bodily torture in a literal hell fire, with Satan holding in hand a pitchfork and thrusting his victims into the flames, and other like presentations, were quite common a generation or two ago. Christ's words, "Where their worm dieth not and the fire is not quenched," have been given a very grossly literalistic interpretation, and the punishment has been pictured as physical rather than spiritual. Preachers of the old emotional revivalistic school have used strong figures of speech in order to instill fear in the hearts of their hearers and induce them to "flee from the wrath to come." It was a manner and method of presentation that would appeal only to classes of people swayed by emotions of fear.

But what makes that Gospel sweet and attractive is its power to rescue a sinful world from spiritual and eternal death. One of the passages oftenest quoted is that of John 3:16. God's love is there set forth as being so great as to move Him to make a gift and a sacrifice of infinite worth and power. His love for man poured itself out to the limitless extent of the gift of His Only-Begotten Son who was to be "the Lamb of God that taketh away the sin of the world." So stupendous an offering is meaningless, and is indeed made to appear absurd, if there is no such danger as perishing. "That whosoever believeth on Him might not perish" are the words of Christ. If there is no such danger as *perishing*, why the necessity of so great a gift of infinite love? Why should Christ come into the world to save man if there is nothing to save him from? If there is no wrath to come why should John, the forerunner of Christ, have warned his hearers to flee from it? Why should Paul say, "Knowing the terrors of the Lord, we persuade

men," if there are no such terrors? Why should Jesus, who was Love incarnate, shed tears over Jerusalem and agonize in the garden with unspeakable sorrow, if there is no crisis to meet and no catastrophe to avert? Why should He so often and so emphatically picture retribution as the inevitable consequence of rejecting the salvation He came to bring? Why should it have been said of Judas that "he went into his own place," if those who reject God's offers of mercy are to share the same state of blessedness hereafter with those who accept His forgiving grace?

Do those to whom the thought of retribution is repellant realize that when you knock the props out from under the Scriptural doctrine of sin and guilt and its consequent penalty, down goes your doctrine of an Infinite Redemption? What a farce Christ's coming into the world to suffer and die that He might atone for the sin and guilt of mankind if God's love and mercy are such that He need not take into account the deeds done in the body, nor the attitude of hostility and rebellion toward Him on the part of those who neither love Him nor keep His commandments? We cannot resist the conviction that the pulpit in many sections of the Christian Church has lost power because it preaches the love of God at the expense of His holiness and justice. There is need of increasing emphasis on what Christ and His apostles never allowed to drop out of sight, namely, that "whatsoever a man soweth, that shall he also reap," that "he that soweth to the flesh shall of the flesh reap corruption," while he, and only he, "who soweth to the Spirit shall of the Spirit reap life everlasting." Any preacher who ignores that part of his message preaches a mutilated Gospel. He has need to read and re-read Matthew 25: 31-46 until it dawns upon him that to minimize the penalty that awaits the impenitent is to reject the teachings of Christ and to rob the Cross of its significance and power.

—The Lutheran.

THE PREACHER IS RIGHT

After all, the preacher is right. He tells the people many things. They have the habit of listening but forgetting. They hear and go away without concern. He tells them of the verities of life and the superiority of the spiritual. He warns them against wrongdoing. He tells them that the laws of God are as absolute as the laws of nature. If caught in their sins, they go away to sin again. When engulfed in their wrongdoing, and nature calls upon them to pay the penalty, the preacher does not come to say, "I told you so," or to condemn them by saying, "this is what I expected." He deals with them kindly and mercifully. If they had obeyed his teaching they would not have suffered.

If there ever was a time when the preacher had reason to complain it is to-day. Too largely the people refuse to take his counsel or to accept his words. "He has piped unto them in the market place and they have not

danced." He has declared, "Be sure your sins will find you out," and they have laughed. He has warned them of a judgment day and they have sneered. Nevertheless, the judgment day comes and the penalty is pronounced. The preacher has cried out against the worldliness of present-day life; he has called upon fathers and mothers everywhere to heed his advice and to listen to the Word of God. In the midst of prevailing lawlessness and disregard for constituted authority he has spoken like a prophet. Now comes the word that he is right.

It was but yesterday that a great leader announced that an alarming number of boys and girls are going crazy. Alienists are reporting that mental balance is being lost by the younger generation throughout the nation. They attribute this situation to too many white lights, too much jazz, the prevalence of the pocket flask, risque magazines, pampered children who need liberal doses of the "back side of a hairbrush," dances, high-powered automobiles, too much bad generally. They are creating a new classification of mental derangement called "child lunatics." The men who have discovered this situation are crying out, "There is too much excitement, too much jazz, too much fast living; people need to quiet down."

After all, the conservative voice of the church has not failed to sound out over the babble of voices and the wreckage of the moral structure during this period following the great World War. The preacher is right. Let those who close their ears against his message take heed; for in an hour when they think not the judgment he acclaims will appear.

—The Western Christian Advocate.

"THE SERMON TO ODD-FELLOWS"

By Rev. W. C. Paden

"The Expositor" is a magazine published for the especial benefit of ministers. It recently contained a "Sermon to Odd-Fellows." The following article by Rev. W. C. Paden of Bloomfield, Iowa, was refused a place in "The Expositor," though Christian fairness would seem to have required its publication. — Editor.

In your issue of February, 1925, appears a sermon to Odd-Fellows based on Gen. 4:9, "Am I my brother's keeper?" There are many worthy things said in this sermon; but it should be pointed out that they are not apropos to the matter in hand: namely, Odd-fellowship.

The writer remarks, "Two great facts are to be emphasized, the Fatherhood of God and the brotherhood of man." He should have mentioned a third, the "Sonship of Jesus Christ." As a minister of Jesus Christ he speaks in high terms of Jesus Christ; but in doing so he gets beyond Odd-Fellowship. Now I do not deal with this subject in a spirit of lightness or railing, but I am dealing with stern facts.

This sermon opens with a reference to the two paintings of the cross and the remarks concerning it are

worthy save in their application to Odd-Fellowship. *Odd-Fellowship does not reach out her hand to draw men to Christ and his cross.* Odd-Fellowship rejects Jesus Christ as the Savior of men by the way of the cross. The Christ of Odd-Fellowship is not the Christ of the cross for our salvation from sin; but in Odd-Fellowship he is simply the Christ for our imitation only and hence a gospel of works.

In Odd-Fellowship when quoting from Scripture the name of Jesus Christ is omitted, as in A. B. Grosh's "New Odd-Fellow's Manual, Page 387, in quoting from Heb. 12 stop is made at a comma immediately before reference to Jesus Christ and the blood of his cross. Odd-Fellowship rejects the cross of Christ.

Also Odd-Fellowship purposely and by statute leaves the name of Christ out of her prayers. One does not need to argue this as Rev. A. B. Grosh in his Manual on pages 489-493 spends these pages in giving *good reasons* why the name of Jesus Christ is left out of the prayers of Odd-Fellowship. How does that appeal to Christian ministers and other Christians. Comparison with Old Testament prayers and earlier prayers in the New Testament is aside of the mark in view of Christ's words in John 16:23 and 24 and in other places just before his departure for their direction after his departure and for all others ever after his departure to the Father — "Whatsoever ye shall ask the Father in *my name*, he will give it you. Hitherto ye have asked nothing *in my name*: ask, and ye shall receive, that your joy may be full."

Furthermore men are now directed to honor the Son even as they honor the Father — John 5:23. Does Odd-Fellowship do this?

Furthermore prayer is a way of coming to God and yet no man cometh unto God but by Jesus Christ — John 14:6.

Does Odd-Fellowship attempt to come unto God by Jesus Christ? *No.*

And there is that heart-searching passage in 2 John 9, which may well give us pause — "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

What kind of worship is this then where Christ is purposely left out of Scripture quotation and out of prayers? It is not Christian worship. May Christian ministers safely and sanely minister at such altars? May Christian men or indeed any man safely bow down with them? Here emerges a tremendous responsibility for ministers!

Jesus Christ cannot be thus repudiated and then have the Friendship, Love and Truth of Odd-Fellowship poetically attached to "The Man of Galilee." These things are too deep for tears!

Submitted in the spirit of love and good will.

— Christian Cynosure.

THE CRITICS OF MISSIONS SILENCED

When Missionary Weeks, of Africa, was travelling in England, a gentleman in the same railway carriage began to attack him as the friend of missions. "What," said he, "are the missionaries doing abroad? We pay them pretty well, but hear little about them or their movements. I suppose they are sitting down quietly and making themselves comfortable."

There sat besides Mr. Weeks another traveller, as black as any of the natives of Africa. He quietly waited until the stranger had exhausted his silly talk against missions, and then, making a sign of silence to Mr. Weeks, undertook himself to reply to the critic of missions. "Sir," said he, "allow me to present myself to you as the result of the labor of the missionaries whose work you have been deprecating." Pointing to Mr. Weeks, he continued, "I am an African, and this man is the means of my having become a Christian and of my coming to this country in the capacity of a Christian minister."

The man who had assaulted Christian missions looked upon the black man with a look of mingled embarrassment and amazement. He could not be mistaken; there was a genuine African, who had addressed him in the elegant language of an educated and accomplished Englishman; he had, no doubt, felt the power of the Gospel of the Lord Jesus Christ; there was in his whole manner the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say against missions, and when he resumed conversation, it was in a different tone: he began to talk with Mr. Weeks upon missionary topics as an interested listener.

That black man was none other than Samuel Adjai Crowther, who afterwards became the first native bishop of the Niger Territory in Africa, and who for many years labored successfully as missionary among his countrymen. Mourned by many, he, in December, 1891, entered the rest which remaineth to the people of God.

— Lutheran Pioneer.

A TERRIBLE REBUKE

Deep gloom was in the heart and on the countenance of a young man as he lay upon his bed, while contemplating a life which was now near its close. The popular pastor of the church had been sent for, and as he came in he recognized the young man as one of his congregation, and very kindly inquired if there was anything he might do for his parishioner.

"I have asked for you," said the young man, "not that anything can be done for me now, but because I wished to tell you something. Five years ago I came here from a dear Christian home, thinking myself almost a Christian. I went to your church, and I liked to hear your discourses about Nature, and Art, and Philosophy, and Social Education, and Progress, etc. I began to think my old minister and my father had been too stern,

and I was glad to be let off easier. Then I began to read Matthew Arnold and kindred writers who preached the same way more eloquently. Afterwards I began to stay at home reading Shakespeare, and got down to Pope and Byron and the Sunday papers. Now I've been wanting to tell you that *you* started me down this way. Oh, don't do so to other people — but preach of a holy God, and lost men, and of Christ who has died to save them; and that if not saved they are forever lost. Oh, preach *that!* — and you will deliver your own soul and those that hear you, even if it should seem to empty your pews." — Selected.

FROM OUR CHURCH CIRCLES

The Lutheran Young People's Chorus of Boston (Herbert J. Jenny, Conductor), representing Germany in the International Music Festival held at Boston on May 3, 1925, was awarded the first prize. The competing choruses were the Armenian, French, German, Polish, and Spanish.

The Crow River Valley Delegate Conference

The next meeting will be held May 26th and 27th at Johnson, Minn. (Rev. M. Wehausen). Papers have been assigned to the Reverends C. Schrader, Wm. Haar, Sr., and E. Bruns; the sermon to Rev. J. Schulze, Rev. W. Sprengeler, alternate; the confessional address to Rev. G. Fischer, Rev. J. Guse, alternate.
Henry Albrecht, Sec'y.

Eastern Delegate Conference

The Eastern Delegate Conference meets on Trinity Sunday, June 7th, at Cudahy, Wis. (Rev. Paul Gieschen). Papers to be read: Das Elternhaus Hauptinstitut fuer die christliche Erziehung der Kinder (Rev. A. Petermann). Sermon: P. Gieschen (Herman Gieschen).
A. Koelpin, Sec'y.

General Mission Board

The General Mission Board of our Synod is to convene, for preliminary work, in St. John's School, Milwaukee, Wis., on June 1st, 2:00 p. m.
Julius W. Bergholz, Sec'y.

Delegate Conference of Western Dakota-Montana District

The Western Delegate Conference of the Dakota-Montana District convenes at Mound City, South Dakota, from May 26th, 9 a. m. to May 27th 5 p. m. with services Tuesday evening.

Sermon (German): W. Wittfaut (P. Albrecht, E. Penk).

Confessional (German): R. Schroeder (A. Lenz, H. Schaar).

Papers: P. Schlemmer, J. P. Scherf, F. E. Traub.
Please inform local pastor whether coming by car or train and when. Also regarding the number of delegates.
E. R. Gamm, Vis.

Western Teachers' Conference

The Western Teachers' Conference will convene at Wonewoc, Wis., May 22. Practical lessons have been assigned as follows:

- 1) Ruth, M. Schultz.
- 2) The Seasons, M. Hackbarth.
- 3) First Aid, C. Kelper.
- 4) A lesson with the lower grades by a teacher of Winona.

The following paper will be read:

The study of children and its results, P. Hippauf.
O. Stindt.

Eastern Conference

The Eastern Conference will convene, D. v., on the 9th and 10th of June in Grace Church, Waukesha, Wis. (H. Wojahn, Pastor), beginning at 10 a. m. Service in the English language with celebration of Holy Communion on Tuesday evening.

Sermon by Rev. M. Rische (Rev. Theo. Monhardt).

Papers: Exegesis of Col. 2 (Rev. Kneiske); Exegesis of 2 Tim. 2 (Rev. H. Wojahn); "Scriptural reasons regarding certainty in calls" (Rev. P. Brockmann); "Sanctification—a Work of God" (Rev. Herm. Gieschen); "Origin of the Papacy" (Rev. Paul Gieschen).

The local pastor requests that all announcements be made before the 1st of June. Kindly state whether full quarters or just meals are desired.

Paul J. Gieschen, Sec'y.

Cornerstone Laying

On Sunday, April 26th, the Christ Evangelical Lutheran Congregation of Eagle River, Wis., J. Krubsack, pastor, by God's grace was permitted to lay the cornerstone of their new house of worship under construction. Rev. Herbert Kirchner of Stambaugh, Mich., conducted both the English and German services.

May the Lord bless the undertaking of the new church.
Jos. D. Krubsack.

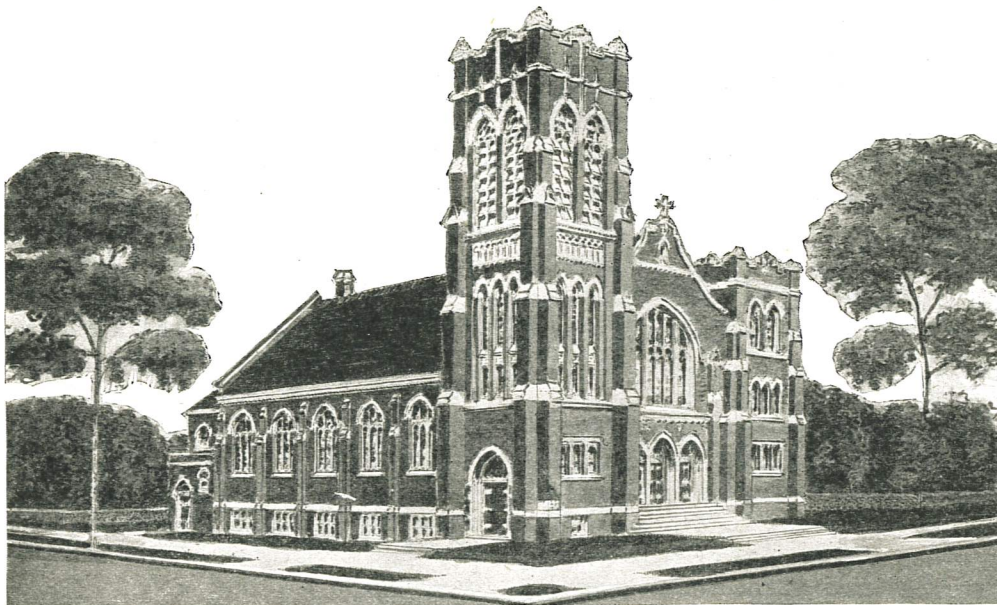
Church Dedication

On May 3rd the new church of Saron Congregation, Milwaukee, Wis., Pastor H. H. Ebert, was dedicated. The preachers were Rev. A. C. Bendler, Rev. J. Brenner, and President G. Bergemann; the organists, Mr. Karl Markworth and Mr. H. M. Zurstadt. The choirs of the congregation lent their services to a people that was joyously dedicating to the service of God the new house of worship his grace has provided.

The new church is of Tudor-Gothic style, with a main entrance on Hadley Street. The auditorium will seat about 600. In the basement are rooms for the Sunday school and for other gatherings. The new pipe organ is a gift of the choir. The interior furnishings were given by the Ladies' Aid and the Saron

Sewing Circle. The altar wall contains a reredos of the Last Supper, carved by John Lang, a nephew of the famous Anton Lang of Oberammergau.

Saron is a daughter of St. Matthew's. It was organized on February 7, 1894, under the leadership of Rev. A. Bendler at the home of John Mischke, 2621 Bismarck Street, by John Mischke, Herman Hack-



barth, Herman Lamott, Karl Rahn, William Kroggel, William Fenske and Gustav Gall.

On February 11, 1894, the congregation purchased three lots at Hadley Street and Twenty-ninth Street to erect a frame church and school building, which was dedicated in the fall of 1894. Pastor Opitz served the congregation until the installation of the present pastor in the spring of 1895. The present parsonage was erected in 1897. Saron now numbers 274 voters. The teachers H. Meyer and A. Backer are in charge of the day school. The Sunday school has an enrollment of 300.

Graduation Exercises at New Ulm

Graduation exercises in Dr. Martin Luther College, New Ulm, Minnesota, will be held on Wednesday, June 17, at 10 a. m. Owing to the fact that our Music Hall will accommodate but very few besides the student body, the exercises this year will take place in our St. Paul's Church. On the evening before the customary commencement concert will be rendered. For both occasions all our friends are cordially invited.

E. R. Bliedernicht.

Installation

Upon authorization of Pres. Im. Albrecht of the Minnesota District the undersigned duly installed Rev. Aug. Pamperin at Taunton, Minnesota, Sunday, May 3rd.

Address: Rev. Aug. Pamperin, R. R. 1, Porter, Minnesota.
Edw. A. Birkholz.

Notice to Pastors — Colored Missions

Mr. Theodore W. Eckhart, Treasurer of our Colored Missions, reports that he has received \$41,954.58 since November 1, 1924, for the Children's Collection. \$65,000 is the goal set. Accordingly, the shortage is approximately \$23,000.00. If the money collected by your children has not as yet been remitted to your

District Treasurer, we shall appreciate it very much if it were sent to him at the earliest possible date in order that we may begin to erect the chapels and schools which are so sorely needed.

Your Board of Colored Missions,

Christopher F. Drewes, Director.

ITEMS OF INTEREST

Great Synagogue at Jerusalem New Jewish Movement

ATLANTIC CITY—A call to the Jewries of the world to unite in the building of a great synagogue in Jerusalem will shortly go forth from the United Synagogue of America which began its 13th annual convention here Sunday.

Nearly 700 delegates, representing conservative synagogues, sisterhoods, religious schools, and young people's leagues were present when Rabbi Elias L. Solomon, New York, called the convention to order on the roof of the Breakers Hotel.

The United Synagogue of America, founded by the late Dr. Solomon Schechter, president of the Jewish Theological Seminary in New York City, aims to foster the growth and development of traditional Judaism in this country.

— Milwaukee Leader.

Missionary Worker Refuses To Be Denied

LONDON—(By A. P.)—Ten years ago a young man offered himself to the Baptist Missionary Society for service as a missionary in the Congo.

The applicant was rejected by a doctor, and subsequently went into business with the determination to devote his profits to the cause he had hoped to serve in another way. It was announced recently that in the ten years since his rejection his gifts to the society have amounted to \$125,000.

— Wisconsin News.