

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.

Vol. 13.

Milwaukee, Wis., June 27, 1926.

No. 13.

A SONG OF TRUST

(Wisconsin Synod German Hymnal 522)

(Gott lebt, wie kann ich traurig sein)

God lives. Why should I troubled be
As though unknown His dwelling?
He knows the sorrow pressing me, —
The grief within me swelling.
He knows the pain
My heart doth strain,
And He all things can alter.
Why should my courage falter?

God hears, when no one else will hear.
Why should the foe distress me,
As though my cries reached not His ear,
As though He would not bless me?
When'er I cry
He hears my sigh;
His help divine descendeth
And sorrow's clouds it rendeth.

God sees! Why should my heart complain
In bitter lamentation?
To Him my deepest hidden pain
Is open revelation.
Why should I fear?
No single tear
Escapes His registration.
He calms my lamentation.

God leads. I trust His faithful care
And go my way undaunted.
Although the world its treach'rous snare
Across my path has flaunted.
He pilots me
So wondrously
That ill might not befall me
Nor terror's might appall me.

God gives. However poor I be,
He can supply my ration.
Of what avail is grief to me?
Why should I fear starvation?
He still has Bread,
And I'll be fed,
Although in deserts cheerless
He leads me, I'll be fearless.

God loves, and though I fail to see
His love when He is chiding,
He proved His love on Calvary
With His dear Son abiding.
I am His child.
My Father mild
Shall never cease to love me,
Although the cross doth prove me.

God loves. Henceforth this truth I'll note.
God hears. He still is reigning.
God sees my tears, although remote;
God leads. I'll cease complaining.
God ever lives.
God ever gives.
His Father-love supernal
Shall grant me life eternal.

Translated from the German.

Anna Hoppe.

THE THIRTY-THIRD PSALM

Verses 12—18

The Sesqui-centennial of our Beloved Nation

One hundred and fifty years ago, on the fourth of July, 1776, there was read from the balcony of the old State-house in Philadelphia a document that was destined to shapen the political history of our American nation. In this document representatives of the thirteen original British colonies of North America, in Congress assembled, formally and solemnly declared their separation from their mother country. Drafted chiefly by Thomas Jefferson, the eminent scholar and statesman, and later President of our federal government, this document, commonly known as the Declaration of American Independence, has become the birth certificate of our beloved country — the United States of America.

At its adoption by the Continental Congress on that memorable day the bell in that State-house was rung for more than two hours pealing forth the glorious message of liberty throughout all the land. Nor were the people of the American colonies slow to receive the message. No sooner was the Declaration of Independence given to them than they, like the signers of that great charter of liberty, pledged to its support their lives, their fortunes, and their sacred honor.

Since that first Independence Day a century and a half has gone by, and what have we lived to see? Those original thirteen colonies, weak and struggling under immense odds, have grown into a mighty nation, whose story in the past is a record of an astounding prosperity. The blessings of national prosperity showered upon our American commonwealth are perhaps without a parallel in the history of nations.

But in it all we plainly see the guiding hand of God who evidently had in mind a great and wonderful future for our dear country and its citizens in filling the hearts of the fathers and founders of this nation with wisdom and foresight to lay a foundation for its future

Rev C Buenger Jan 27
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existence, and leading our people through a period of oppression to liberty, graciously maintaining our national liberty to this day. And picturing to our minds at this Sesqui-centennial of our nation the unparalleled blessings with which it has been crowned, who will not say that God has been good to America, and that also in this our land He has verified the glorious promise given in our Psalm: "Blessed is the nation whose God is the Lord."

Some Reflections On Our National Sesqui-centennial

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

Ours is not the only land which the Lord has blessed so abundantly in the course of history. Indeed the land the Psalmist has in mind in particular is the country of God's chosen people, the Holy Land of Israel. Of that we hear Moses speak in his farewell address delivered to the people of Israel as he stood with them on the borders of the Promised Land: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." Deuteronomy 8, 7-10. The land which Moses here describes, the promised land Canaan, had in it everything desirable, not only the things necessary for the support of this life, but also things which contributed to the comfort, liberty, and prosperity of the people. Perhaps no country of its size has ever been blessed materially, in proportion to its citizens, as ancient Palestine.

Greater than the material blessings, however, which God had bestowed upon that nation, were its spiritual blessings. It was "the people whom he hath chosen for his own inheritance." Of all the nations in the world the people of Israel were alone acquainted with the Lord Jehovah, the one true God, and in covenant with Him. To them God had committed the great promise which should bring salvation to the world — the promise of the Savior, and had chosen them to be the ambassadors of that promise to all the peoples on earth, which of course should make them the recipients of all of its glorious blessings in time and eternity. Truly, this people was a nation blessed of God.

Yet reading the above description of Canaan would it not seem as if the sacred historian had America in mind? Reflecting on the great and manifold blessings our American nation has been enjoying since its birth

to the present day, may we not apply to her the words of our Psalm: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance?" For one thing, who can measure the vastness of material blessings God has bestowed on our land? It is needless to point to its geographical situation which distinguishes it above other countries, or to the amplitude of its territory lying as it does within a general salubrity of climate, with its vast extent of tillable land, to the productiveness of its soil, its mineral riches, its lakes and navigable streams, its majestic mountain ranges governing the climatic influences, and its fertile plains producing provisions for the necessities of life enough to supply all the world with. It is needless to point, furthermore, to our nation's phenomenal productions in agriculture, commerce, and industry. Under God's providence America has become the granary of the world.

Moreover, when we read in our Psalm, "the Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants on the earth," may we not infer from these words the fact that it is God who has multiplied our population in numbers most exceedingly? What a variety of peoples are found among us! Our country is open to all representatives of almost every language. God who "looketh upon all the inhabitants of the earth" has, in His wise providence, procured a new home here for millions of destitute, needy and oppressed people. That such an amalgamation of races, collecting their peculiar excellences into the people of this country, is for the welfare of mankind, even as it serves a purpose in God's providence, no intelligent person can doubt.

Spiritual Blessings

But there are by far greater blessings the Supreme Ruler of nations has bestowed upon our American people. Or do the words of our Psalm, "Blessed is the people whom he hath chosen for his own inheritance," apply to the chosen people of Israel only? The blessed promise of a Redeemer, which was committed to that covenant people as the most sacred treasure, having been fulfilled in Jesus Christ; moreover, the Gospel message of Christ having been rejected by the Jewish people, may not God according to His gracious will and pleasure choose other nationalities, even our American nation to be instrumental in spreading the blessed message of free grace and salvation and establishing the Kingdom of Christ among representatives of nearly every race on earth?

Most assuredly so. See the guiding hand of God in founding this our Republic with its free institutions, its civil and religious liberty. The men who signed the Declaration of Independence, and who thirteen years later, in 1789, framed the Constitution of the United States were, to our knowledge, not men

imbued with the spirit of Christianity, but rather agnostics and free-thinkers whose ideas of liberty and state sovereignty were closely allied to those propagated by the French Revolution. Had it been for the contrivances of these men only, it is hardly conceivable that the principle of complete separation of Church and State would obtain in our American state, and the priceless boon of religious freedom would neither be guaranteed nor have remained inviolate to this day.

But — “He fashioneth their hearts alike; he considereth all their works,” says our Psalm. He who moulds the hearts of men, especially of those who have become instrumental in carrying out His plans, He who not only understands all that they do, but who marks, or attends to, all that is done by them, who presides over all things, and is the source of blessing to all, — He certainly has taken the framers of our Constitution and the drafters of our national independence under His providential guidance.

As members of the Christian Church, and as adherents to the Lutheran faith in particular, who have ever been enjoying liberty of conscience and freedom of worship in this land of the free, we are bound to recognize the invisible hand of God, who has so guided the minds of the founders of our American commonwealth in framing its great national charters, and who has so conducted the affairs of our nation up to this very moment for the peculiar advantages necessary for the spreading of the Gospel truths which have been brought to light by the Reformation of the sixteenth century. In no country of the world has the Christian Church been able to practise and to preach the blessed doctrines of the Reformation more than right here in our beloved country.

Though the majority of our American citizens may not see it, yet, after all, the chief purpose, under God's providence, in opening the gates of this blessed land to the peoples and races of the world, and in founding our democracy with its free institutions, was not for material reasons merely, but above all for the free and unfettered promulgation and exercise of the principles of the Reformation, in order, once more, to build up the true Church of Christ which is the repository of true and everlasting liberty in God. It was certainly a noteworthy coincidence that just at the time that Martin Luther was born, and, under God's care, was being trained for the great work of liberating the Christian Church from papal dominion and restoring it to its original apostolic integrity by teaching the evangelical faith, Christopher Columbus discovered the western world, in which, under divine providence, the Church of the Reformation was to find a field for its blessed activities as nowhere else in the world. Its inestimable treasures of truth, which had just been recovered from the debris of ages, were destined to find here a place for their fullest expansion and for the unfolding of their noblest products. Oh the bless-

ings God has bestowed upon our American nation through the work of the Reformation! The very life springs of our American free institutions are to be traced to that work. “No country has more reason than this Republic to recall with joy the blessings Luther assisted to secure for the world, in emancipating thought and conscience, and impressing the stamp of Christianity upon modern civilization,” said a prominent American citizen, the Hon. John Jay at the Luther Celebration in New York, November 13, 1883.

Our Gratitude

Do we appreciate all these blessings? Do we appreciate them by showing gratitude to our Lord in humbleness of heart? Let us not speak of the blessings showered upon our nation so abundantly during the hundred and fifty years of her existence in any vain-glorious spirit. Let us not seem to arrogate for our country any superior wisdom, power, and virtue. Let us not rely upon the strength, wealth and prosperity of our nation, as if it were safe by its own inherent force from any misfortune or national calamity. No, says our Psalm, “There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength.” The safety of a nation does not consist in a strong and numerous army, in naval power or airfleet; neither does it consist in its wealth and prosperity. Its safety and success is to be found in God alone, He is the great Protector and Preserver of our nation. “Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.”

Oh, if there could be, to-day, a deeper and more pervading impression of this truth throughout our land, that all blessedness and future stability of our free country rests in the fear of God and in the hope of His mercy, what a pledge of a glorious future of independence and freedom for our country that would be!

It is said that the patriot voice, which cried from the balcony of the old State-house, when the Declaration had been proclaimed, did not fail to add “God save our American states.” Let us prolong that ancestral prayer.

God Save Our American States!

J. J.

COMMENTS

Two Church Conventions Two of the larger Protestant denominations held their annual conventions the past few weeks. The Northern Baptists and the Presbyterians; it may be noted that neither of these bodies represents the total membership of its denomination. Both conventions, however, do represent the flower of their churches.

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

In both the one great question was the familiar one of fundamentalism against modernism. In both there were three distinct tendencies noticeable; the modernists, not loud and numerous, but strongly entrenched; the fundamentalists, quite outspoken and apparently quite numerous, but unable to hold their followers together for the test votes; and finally the pacifists, the peace-at-any-price men, recruited mainly from the fundamentalists but following the lead of the more clever modernists — these represented the balance of power and decided the issue, temporarily at least, in favor of the modernists.

The Northern Baptists

Before the convention opened the fundamentalist leaders announced their determination to bring matters to a head by making a strong effort to dispose of Dr. Harry Emerson Fosdick, pastor of the New York church to which the Rockefellers, father and son, belong. The Baptist Bible Union held its meeting before the official opening of the regular convention and there the program of the fundamentalist opposition was announced. The Reverend Dr. H. T. Shields, of Toronto, president of the Union, said: "One man filled with the Holy Ghost can smash Rockefeller and his millions. . . . Modernism is inspired of the devil. It is arrogant when in power and as cunning as a fox in defeat. The stronghold of modernism is in the colleges and universities where it corrupts the youth. Modernism never built a college, it simply steals colleges built by orthodoxy." Shields did not mince words when speaking of Fosdick any more than he did in referring to his millionaire parishioners. Of him he said: He is "a poor guilty sinner — one of the greatest enemies of the faith in the world to-day."

Another objective outlined in the fundamentalist program was the election of men to office in the American Baptist Foreign Missions Society that would clear the foreign fields of missionaries whose modernism elicited from last year's convention at Seattle the order that they be forthwith withdrawn. The Foreign Missions Board had not acted on that order.

The fundamentalists were defeated in every important measure at the convention. A compromise measure, signed, astonishingly enough, by a number of supposedly staunch fundamentalist committeemen, carried the day and permitted Fosdick and his Rockefeller church to remain within the Baptist fold. The melancholy consolation that remained to the losers was the one usually resorted to by the vanquished, that is, a few threatening gestures, a few pessimistic prophecies, and a few bitter words. Of the latter kind Dr. John Roach Stratton seems to have said the most with the fewest words. He summed up the Baptist ailments briefly: "The Baptist Church has too much oil for its own good." The allusion to the Rockefellers and the power of their purses was duly appreciated by friend and foe. The sponsor for the winning compromise, Dr. Brougner, of Los Angeles, gained adherents for his measure by appealing to the friends of peace; he maintained that ninety per cent of the Northern Baptists were true to the fundamental beliefs in the deity of Christ and the inspiration of the Scriptures and then went on to say: "There is a small number of extreme fundamentalists and a certain number of extreme modernists. I propose we lock them up together in one room and then throw the key away and the rest of us join in doing real work for the church." His solution appealed to the majority and he won by an overwhelming vote, 2020 to 1084. But the question itself it just where it was. Votes and majorities do not decide such differences.

Defeated in the election of officers to the Foreign Missions Board by a vote of 1708 to 481, the fundamentalists are continuing the fight by agitating for a general church referendum. In any event there will be the same question staring next year's convention in the face when it opens a year from now.

The Presbyterians

The Baltimore convention of the Presbyterians took a course almost identical with that of the Baptists. Again we find nominal fundamentalists fighting the battle of the modernists by supporting compromise measures which were urged in the interests of peace and "tolerance." The staunch Dr. McAfee was defeated for the moderatorship by the pacific Dr. Thompson, who inaugurated his tenure of office after the somewhat stormy election by brandishing a prepared statement over the heads of the convention that called for devout support — of the eighteenth amendment! The picture, humorously pathetic as it is, becomes more so when the reports add that victors and vanquished joined in enthusiastic acclaim of the new moderator's first pronouncement. It does not give sympathizers of the fundamentalists much cheer to see them grow impotent in their major endeavors as soon as the prohibition strawman is dangled before them.

The discerning men among them might trace a relationship between the unanimous enthusiasm for the threadbare sophistries of morality by politics and the indifference to doctrine and faith that calls forth, ironically enough, nothing more manly than fervid appeals to "tolerance."

A real and stinging defeat for the fundamentalists, one that comes nearer hurting us than anything yet done in this prolonged action, is repudiation of Professor J. Gresham Machen, of Princeton University. It seems to have been unabashed vindictiveness that caused the modernists to oust the man who by his learning and his power, as well as by his fearlessness, has truly been their greatest foe.

The modernists used their temporary ascendancy to be as nasty as possible. They carried through a vote for the appointment of a committee to investigate Machen's "temperamental idiosyncrasies" and the condition of the affairs at the seminary. This may mean that they expect to make of Princeton University, the last of the great theological seminaries of the early days to keep up a semblance of biblical scholarship, another altar of Baal.

In this endeavor the modernists may have overreached themselves. Dr. Clarence E. Macartney, last year's moderator and determined leader of the fundamentalists, immediately issued a statement that reads as follows:

"The complete and sweeping victory won in this general assembly by the coalition of modernists, indifferentists, and pacifists, and which reached a terrible climax in the repudiation of Dr. J. Gresham Machen, will prove a blessing in disguise.

"The action will open the eyes of the Presbyterians to the fact that our church is rapidly drifting from its historic and fearless witness to the great truths of reformed faith.

"The extraordinary events of this general assembly will awaken the great number in our church who think that all is well with the Presbyterian Church and will unite in solid ranks all those who are determined to stand for our precious and blood bought inheritance."

Dr. Macartney tried to introduce his statement into the convention before it closed, but the chairman ruled it out of order. There was much explaining and many attempts to soften the blow dealt by the victorious modernists, but nothing can further conceal the fact that Presbyterianism is at the parting of the ways. There must be some, even if Macartney may be too optimistic as to their number, there must be many who will not lend countenance to the ruthless extermination of biblical faith.

Both conventions add further proof, if proof were needed, that Lutherans of the Synodical Conference must be prepared to stand isolated in the Christian Churches of America. They can not even feel, as they

had reason to feel fifty years ago, that there were other churches that shared with them the respect for the Word of God from which all Christianity takes its power.

Not so many years ago there was no hesitation in according to neighbor denominations the designation "Christian." To-day no ready answer can be given if one is asked: "Do you consider this or that church Christian?" How can we answer such a question when public acts such as those just related seem to indicate that these once Christian denominations are not even sure themselves whether they believe in Christ and His Word or not?

H. K. M.

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Short You have undoubtedly been waiting these last two weeks; and so have we. You have been waiting for news from the Seminary Building Committee; we have been waiting for moneys and the report of pledges from you.

Now we will break our silence, earnestly hoping that you will reciprocate by breaking yours. Some two hundred and thirty-five congregations have so far not given us the information we asked for on June first.

The result up to June 14th is — that we are **short**. The moneys in hand on that day suffice to reduce the "old debt" to \$134,936.40. We have received pledges to the amount of \$45,722.50, which leaves us \$89,213.68 short of our goal.

Are we discouraged? Disappointed, yes, for we actually had hoped that every individual member of our synod would feel the urgency of his synod's appeal so keenly that he would not be able to find sleep before he had done all in his power to finish our common task. But, discouraged? **No!**

Ours is the cause of our Savior. Many Christians are supporting it with their prayers. We know from our correspondence that we could again appeal to those who have already made their quota and find them ready to increase their contribution sufficiently to cover the shortage.

From about 140 congregations with a communicant membership of 17,028 we have so far received nothing. Some 100 congregations are only about a dollar a communicant short of their quota, while the remainder that have not met their apportionment range from practically nothing to an average of \$4.00. These are, indeed, sufficient resources for the \$89,213.68 required for the liquidation of the "old debt" and for the payment of the new debt amounting to about \$78,000.

Many congregations are now at work; some have promised to begin in fall or early next year.

We are sorry that we have not been able to get concerted action at this time, but we will carry on. For us there is no doubt that all congregations will eventually fall in line, and that even those who just

now feel that they are not able to meet their apportionment will later try again. But you will have to act quickly, if you want to put us in a position to begin building operations in fall. J. B.

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The Beauseant All people, young and old, of every nation must have their play and their make-believe. There is no one so serious as to be exempt; the most serious merely make up their own games. The play of men is fully as informative of their character as their work and their more serious pursuits — if there be anything more serious than play.

America's great safety valve is its love of sports, beginning as near the cradle as physical fitness will permit. The defect of our children's play is the mania of their elders to supervise them and organize them and set them on each other in competitions that in many cases do not stop short of world championships. We have national marble tournaments as it is, with entrants nine years old. The frequent baby shows should not be charged against the babies but they should be classified among the sports of the mothers who enter them in the contests and the spinsters who organize such contests.

The value of competitive sports, or sports in general, assumes greater proportions when one observes the idiotic make-believe in which our elderly merchants and professional men indulge when they are no longer able to play at even the milder forms of athletic endeavor and have not the training or intelligence to substitute for vanished physical prowess the vicarious exercise that lies in the stimulation of arts and literature. It seems the chief outlet for such almost-suppressed desires is the lodge with its mixture of religion, morality, mystery, charity, and magniloquence. Highfalutin titles, fantastic historical connections, barbaric and outlandish costumes, secret passwords and grips, gruesome and shivery oaths, the illusion of progress by "taking degrees," one after the other (which illusion is hardly enough to survive the rather disillusioning fact that you get your degree at so much "per"), all these and many other attractions make of the middle-aged American and his lodge the exact counterpart of the little boy whose gang meets in neighbor Jones' abandoned chicken coop and now and then organizes a show to which spectators are invited at ten pins each. In making the comparison nothing can hide the truth that the advantage lies entirely with the little boy; he does not always make himself ridiculous.

The Masonic fraternity offers a variety of diversions to its devotees. Those who hanker for bulky and gaily colored watch-charms and less conspicuous lapel-pins are accommodated in the "blue lodge"; those desiring more select companionship find it in the "royal arch"; the exuberant spirits whose exhibitionism runs more to the comic may find what they seek in

the "Ancient Arabic Order of the Mystic Shrine," one of the chief contributors to the hilarity of nations. But the cream of the cream of all Masonry, and therefore of all lodgery, is the Knight Templar. He says he is the reincarnation of the celebrated medieval order of knighthood that had its origin in the crusades. He borrows from there many of his names and many of the divisions of his organization. Though he compromises on the question of costume, on occasion he will ransack the files of the ancient order for startling effects in dress and pageantry. With his commanderies, preceptories, and consistories he starts out with names that add much to his prestige among the uninitiate. His white plumes and clanking sabers are especially effective with the fair sex. The Knight Templar is inclined to take himself most seriously. He is not only the exemplar of the true mode of life, he is the very flower of Christianity and its last and purest defender. The other day some Los Angeles Knights imported drums of Jordan water for their ceremonies which seems to indicate that something like baptism is practiced among them. Yet, when it suits certain contentions, we are gravely assured that "the Masonic order does not interfere with anyone's religion." It should read: a Mason is not interested in any other religion.

The Knights Templar, then, are, by their own program, the defenders of the Christian faith. In evidence of which we have been treated last month to the spectacle of the transfer of the "beauseant." This requires some little elucidation.

The beauseant is a reproduction of a certain medieval banner carried by the crusading knights of the Templar order in the Jerusalem campaign of 1314, so we are told. Its elaborate heraldry of crosses, helmets, and heraldic colors is explained in detail in terms of Christian symbolism. A medieval Latin prayer is embroidered on the lower half of the banner.

This banner started on its wanderings in 1921 from Toronto. The rules of the game require that it pass from one Knights Templar commandery to another; the award to the next commandery is made by the holding commandery every eight months. It is awarded for exemplary work in Knight Templar affairs. The past five years it has traveled 8,000 miles. It was in the keeping of the commanderies of Toronto, Buffalo, New York, Philadelphia, Washington, Marion, Hollywood, Portland, Victoria, B. C., Seattle, and now it came to Oak Park. Its stay at Marion, Ohio, was a recognition of the exemplary work done in Knights Templar affairs by that commandery in rushing President Warren G. Harding through the degrees when he became a presidential candidate after he had been "blackballed" on previous attempts to join the order. Exemplary enough.

It is estimated that in fifty years the banner will have traveled 50,000 miles; it will have been in every

country in the world except Italy. The reason for the exception of Italy is to be sought in the decree of the Italian government that called for the dissolution of all Masonic orders within its territories. And if you ask, Why this elaborate ceremonial? you are told: The purpose is to create a Christian band of knighthood among the Knights Templar.

If you are inclined to doubt that grown up men should take such infantile play-acting seriously you must be told that one hundred and twenty-five Knights came all the way from Seattle to surrender the beauseant to the Oak Park commandery. Four hundred Knights of the Oak Park commandery were at the station in full regalia to receive the visitors and a thousand Knights participated in the formal acceptance at Siloam commandery in Oak Park.

But as a real show on a big scale with medieval trappings, performed by medieval men with medieval minds and commanding more and better publicity than a thousand beauseants, the Eucharistic congress, staged by the Romanists in Chicago will be hard to beat. The difference, however, is only one of scale and of quality. Both appeal by means of the spectacular. The most dangerous rival of both disappeared from the scene in the death of Phineas T. Barnum.

It would be unjust to leave the impression that Masonry is so inelastic as to be unable to adjust itself to other conditions than those offered in nominally Christian countries. It is true the beauseant is to travel in all countries and its purpose is to create a band of Christian knighthood; but this must not be interpreted too restrictively or the travels in some other countries, China, for example, will be sorely impeded. Just how the American managers of the beauseant's tourney will manage such conflicts must be awaited. In China, we are told by Charles Dailey, reporting for an American news service, the higher orders of Masonry are in intimate contact with native religion. Dailey's story was cabled in connection with the military operations that led to the capture of Peking by the Manchurian general Chang. Describing conditions in Peking on the Sunday when certain looting took place, he writes: "Among the motor cars (that crowded a principal highway) was one bearing John H. Cowles, sovereign grand commander of the southern jurisdiction, Scottish Rite Masons, of the United States, the mother supreme council of the world, whose headquarters are in the house of the Temple in Washington, a man to whom more than 500,000 Masons of the thirty-second degree look for guidance. . . . He is visiting the far flung consistories of the Scottish Rite. . . . In the twenty or more other cars were Scottish Rite Masons — American, British, and Chinese — on their way to the Temple of Heaven, where upon the historic altar erected by the Ming emperor, Yung Lo, in 1420, he (Cowles) was about to confer under the

Canopy of Heaven the thirty-second degree upon a class of thirteen Masons, which included Wang Chung-hui, a former premier of China, her permanent judge at the international court of arbitration at the Hague, and chief delegate to the judicial conference which seeks the removal of extraterritoriality."

All of this sounds dreadfully important. Just as the bold posters that announced the coming of Barnum's in blood curdling scenes also seemed catastrophic in significance, but with everybody joining everybody else and everybody trying to secure his personal ends by his joining there is an effective check on the soaring ambitions of the sovereign grand dignitaries and their supreme councils. In this case the solemn ceremonial at the Temple of Heaven was rudely interrupted by the inconsiderate belligerents who insisted on fighting their battle directly in the path of the sovereign grand commander, but surely the program was carried out later "under the Canopy of Heaven" which may even antedate the Ming emperor Yung Lo.

The adventures of the "Christian" beauseant among the Chinese consistories with its "historic temples" are bound to be most interesting. H. K. M.

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Certificates of Distinguished Service Certificates of distinguished service were presented to five Milwaukeeans recently by the officers of Marquette university. This is the second time that such honors have been conferred, and the practice, we understand, is to be continued. The Milwaukee Sentinel quotes President Fox as follows: "The university Milwaukee should have and the kind of university Marquette would wish to be is an institution which in every way in its power would keep vivid the lives of those who have done good work for Milwaukee. . . ."

The older countries of Europe have discovered ways of expressing approval of these things through legions of honor, and the like. Democracy has yet to develop similar social approvals. It is to these people in Milwaukee that Marquette university would give its word of approval and good will and hope for even richer achievement."

Marquette university no doubt has a right to give its word of approval and good will to any one it chooses to give them, but in granting these certificates of distinguished service the university is in reality looking over the heads of the recipients and addressing the Milwaukee public, telling it who are the worth-while citizens of the community. In this manner the university is, as it were, creating and populating for the city of Milwaukee something like a hall of fame.

Some one evidently saw the matter in this light, for a resolution was introduced in the city council proposing that the council congratulate the persons so honored and that "suitably engraved" copies of this resolution be sent

to these "distinguished" citizens. The council, however, voted the resolution down, thereby showing very good sense.

A democracy does not need such social approvals. The truly public-spirited citizen does not need them. He is glad to be able to render a service and to see good come from it for his community. The public does not need them. When it recognizes valuable service, it does this spontaneously and does not wait to be directed by a small coterie of men. Sometimes the public is blind, and then it will not heed any suggestions. While Elisha called Elijah the "chariot of Israel and the horsemen thereof," the general public of that day rather agreed with Ahab that the prophet was "he that troubleth Israel."

Besides, any attempt to bring men into prominence artificially, will always smack of favoritism. There will be the suspicion that it is not so much a matter of qualification, but, rather, of having influential sponsors who are able to lift the bushel from one's light.

But, if there is to be anything of this kind at all in a democracy, the approval must be by the people themselves. No one should presume to patronize a community by posing as the arbiter of civic virtue and the judge of social service.

We cannot see that this is properly a function of a university, least of all of a university controlled by a religious body.

President Fox, if he is quoted correctly, will not agree with us in this: "That Marquette university is capable of judging the value of social service and self-sacrifice may more readily be estimated and conceded when it is known that the Jesuit members of the faculty give their service gratis and that these contributed services, if capitalized, would amount to nearly two million dollars."

A somewhat peculiar argument, that of the free service of the Jesuit members of Marquette's faculty, for as far as that is concerned it can be said of almost every minister and every teacher in Milwaukee that he is giving his service gratis, for very few of them get much more than a living for their work, and their future is not assured, as is that of the members of the Jesuit order.

And, what if these Jesuit professors do give their service gratis, to whom do they give it? Certainly not to the city of Milwaukee. The Jesuit is committed, body and soul to the service of the pope in Rome. Among the orders in the Roman Catholic Church, the Society of Jesus is the chief propagandist for papacy and its foremost defender against all "infidels." Everything a Jesuit does is done for the preservation and aggrandizement of papacy. When founding and maintaining colleges and universities, this order does not for a moment forget its dominating purpose.

So Marquette, too, is in the service of Rome, and Rome owes thanks to its Jesuit professors for their free services, among which services that of leading Milwaukeeans to believe that Marquette is their very own institution

is not the least; for in this manner the influence of Rome is strengthened in the community, and the Protestant, Jewish and atheist, citizen is enlisted for the support of an institution that does not really represent him: "For all that, Marquette asks nothing of the city in exchange for what it gives but *the resources* to carry on its work." That is plain enough, indeed, and that perhaps explains why also non-Catholic citizens are awarded the certificate of distinguished service. We wonder whether Dr. Martin Luther would be so honored by Marquette university, if he were laboring in Milwaukee to-day.

J. B.

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No Quarrel Job of old asserted, "When a few years are come, then I shall go the way whence I shall not return." Calm and unafraid he viewed the prospect of his going for he had resigned his coming in and his going out into the hands of his Eternal Friend, his Redeemer. Many another has since added his mite of proof to the general statement of our mortality by going out, even as Job did. Many went out comforted for to the eyes of their faith their end was bright with the prospect of another morning. Gazing after them their bereaved found comfort therein. Others again have gone in the dumb resignation of despair or voiced their denial in their death as they stressed it in their life. When such as have otherwise achieved greatness among men depart thus the poverty and vanity of a life without God is brought home to us with startling clearness.

In the more recent past one has left the world stage who played a prominent part in his chosen sphere. By reason of his great achievements in the plant world he was called the plant wizard. Burbank was a great man in more than one way; he was an authority, one might say he ruled, by knowledge and accomplishment in his field; and yet, to the Christian contemporary, how empty, how pitiful his end!

True he is still discussed but not in the sense of Heb. 13:3, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." He spake not the word of God unto us but the word of Burbank, he gave no example worthy of being classed as faith and when we now consider the end of his conversation, it is remarkable to us for its poverty and we are strikingly reminded of the Savior's words: "So is he that layeth up treasure for himself and is not rich toward God."

He died without the sustaining help of Him who is become our Friend through Christ Jesus. Friends among men he had; they stood with him in his denial. The Masonic Order buried Burbank with full ritual, we are told. That was an open avowal by which we may know for what Masonry stands. Now we are told that still another brotherhood claims him for its own. The Free-thinkers' Society of New York at its meeting in April decided to observe the memory of Luther Burbank each

year. If we were uninformed as to the one or the other of these brotherhoods, we might fear that the world was to witness a quarrel between the two as to whose he should be. But there is no fear of that, the difference between the two claimants is not so great that the matter is worth considering. Here again the Savior's word is decisive: "The Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." Masonry's attitude toward the Bible and the Christ of the Scriptures shows plainly enough that these two groups are in reality at one; let both claim Burbank; there need be no quarrel. G.

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Aimee Semple McPherson The business of an evangelist as a profitable venture seems to be peculiar to America. There have been evangelists in other lands but records do not show that they escaped the hardships of the struggle for existence any more successfully than regular ministers. With us in America it shows handsome balances. Such men as Moody, Rader, Torrey, "Gypsy" Smith, and others have all done well, though most of these were content to take for themselves nothing more than a living while the bulk of their "takings" went into evangelistic enterprises. Moody, especially, devoted his income to evangelistic schools and charities of various sorts. It is not really of these men that we think when we refer to the profits of evangelism.

Billy Sunday is the notorious example of the man who makes religion pay. He pushes all inquiries aside with the remark, "What I make for myself is nobody's business; if you ever gave me anything, you gave it of your own will, if you didn't you have less reason to pry into my affairs." That is a fair answer but it does not alter the fact that he makes his preaching pay.

But Billy was left far behind by Aimee Semple McPherson of Los Angeles. We know nothing of her methods nor of the contents of her evangelistic appeals. Whatever these were, they brought financial results in a comparatively short time. Three years ago she was enabled to build "Angelus Temple," which seems to have remained her personal property. This vast and imposing structure housed an equally vast congregation; she had enrolled more than 35,000 members for it and boasted the largest congregation in Christendom.

On May 18th she went bathing and was never seen again. Some of her devoted followers suspected foul play and the police of the state and of neighboring states were set into motion. Many false trails were followed. There were indications that she left the beach before her disappearance. But nothing definite is known. The police have now declared their con-

viction that she did actually perish in the water and that active search will be discontinued. Her followers strewed roses over the waters of the beach from an airplane. Her friends have withdrawn the reward of \$25,000 which they had offered for her safe delivery. Her relatives will proceed to establish her death and share the spoils. She was reputed to have been one of California's richest women at the time of her disappearance. H. K. M.

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College Notes The Evansville seminary (Methodist), founded in 1855, graduated its last class. It closed its doors because it could not secure the money to continue. Money flows to the big schools where the denomination proper has little or no control. The closing of every small college or seminary is a calamity for the American churches.

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Augustana College and Augustana Seminary, at Rock Island, Illinois, heretofore conducted as one institution, are to be divorced in the future. The seminary will be conducted by the general body in the future while the college will be turned over to the conferences of Illinois, Iowa, and Superior if these conferences accept the financial responsibility for it.

* * *

Northwestern College, of Naperville, Illinois, will be known in the future as North Central College. It was founded as Plainfield College in 1861 by the Evangelical Association, but soon it was removed to Naperville and renamed Northwestern. Being close geographically to the larger Evanston institution of similar name, the new name was adopted.

H. K. M.

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Is the Parish House An Asset? "Is the parish house an asset?" asks a writer in the Lutheran.

He thinks a church should not entirely ignore youth's craving for social fellowship and believes a parish house can serve to keep it from places of doubtful propriety or real danger to their spiritual life and can become a stepping stone to the winning of many souls to Christ and His Kingdom.

But the parish house should be much more than a place for social intercourse and recreation. It should be a congregational workshop with the real mission for which the Church stands constantly kept in view. The tendency is to make it a sort of playhouse or theater, and the kind of plays that are often enacted are anything but elevating and in good taste. Indeed, the passion for vaudeville is already so strong as to make it exceedingly inadvisable to cultivate it by giving such theatricals in the parish house and under the sanction of the congregation. Too many young girls have acquired a taste to shine on the stage which the Church should not be expected to encourage. Under proper supervision the parish house can be made an asset. In very many instances it is a liability.

There, however, is the rub. There may be one pastor in a thousand who possesses the gift of spiritual

leadership to give his parish house the character the writer in the Lutheran has in mind. The nine hundred and ninety-nine will make a failure of it, being compelled to rely on the attraction entertainments and amusements have for young people. The writer himself speaks of the complaints of pastor, "that a parish house as an addition to the other necessary buildings, such as a house of worship and a Sunday school chapel, does not add to the working forces of the congregation." "It seems," he says, "the main use to which such a building is put in many congregations is for entertainments and amusements which are generally out of tune with what the Church stands for."

That has been our observation, and it has not been a surprise to us. In the Church people socially unequal are made one in Christ. Social inequality is not a hindrance to Christian fellowship, and Christian fellowship does not overcome social differences. The only appeal that will go to the heart of all true Christians is the spiritual appeal. Through the spiritual appeal we gather people into congregations and lead them to seek spiritual growth and to become workers for Christ. The people who respond to this appeal will be found well able to take care of their social life themselves, the scene of which should be the home.

In offering social life within the church, we are appealing to the natural desires of man. We cannot stop with providing and directing recreations and amusements, we are compelled to urge them upon the young in order to gain their attendance. The desire for success will move us unconsciously to be guided by their tastes and to offer them what they want. No wonder at all, therefore, that in the end the entertainments and amusements will be found "out of tune with what the Church stands for." "The craving for social fellowship," says the writer, "is generally much stronger than the craving for spiritual fellowship." The result is that the young people feel as if their attendance had been gained under false pretenses if we try to make the craving for social fellowship the means to the end of spiritual fellowship. A pastor we know tried his very best to interest his basketball team in Bible study, but failed in this. Basketball was uppermost in the minds of the members, and they had no interest in the time being for anything else.

It is by far safer to confine ourselves to the church, the school, the Sunday school and the Bible classes, and to leave the parish house unbuilt. It will always prove a great liability. J. B.

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The Child Preacher The child preacher is bound to appear from time to time. Washington Park Presbyterian Church gave the boys and girls complete charge of the service last Sunday. There were two sermons by boys of thirteen. The pastor and the parents sat in the pews. Somewhere else in the country a young girl held forth and earnestly

admonished her elders. The fans seem to consider it a great game. But why always make the church a playground for people afflicted with ennui? Turn over a hospital to the children for a day and let them perform an operation or two and administer medicine to the patients. We are sure the children would come in masses and would thoroughly enjoy the day. They like to play the part of a doctor or a nurse. Or, turn a factory or a train over to them for a few hours. They would consider it a very jolly thing. No, running a hospital, a train, or a factory is too serious a matter — the only thing in life not too serious to be made a matter of play is religion. J. B.

EVOLUTION IN THE LIGHT OF REASON AND RELIGION

By Rev. Jens C. Roseland

Lecture at Canton Lutheran Normal, Canton, S. Dak.,
May 16, 1926

Jesus said to the Sadducees: "Ye do err, not knowing the Scriptures nor the power of God."

1. Whence came the universe?

To thinking men the question regarding the beginnings of this universe is exceedingly interesting, and to this most interesting question we have answers by philosophers, scientists, and theologians. We have answers by such as do not believe in God and such as believe in Him, by theists and atheists.

With the theists the answer is short and simple: God. With the atheists it is complex, multitudinous, and hypothetical. Both find a *God* indispensable in the study of *Beginnings*, the chief difference being that one teaches a *Personal God* who plans and executes according to his own supreme purpose, while the other teaches a pantheistic and *Impersonal God*. With the atheists the most troublesome problem has ever been *How to Eliminate a Personal God*. The infidel French scientist, La Place, asked Napoleon the Great what he thought of his book on the "Celestial Mechanics." Napoleon answered that he had read it, but found no place for *God* in it, to which La Place answered that he did not intend to leave any place for God in his book.

2. Whence came man?

This is unquestionably the most interesting of all questions, and again we have answers by philosophers, scientists, and theologians (or by theists and atheists). The theists' answer we read in Genesis, the divine book of *Beginnings*. That of the atheists we find in a variety of guesses (hypotheses). The latest guess is *Evolution*.

3. Evolution defined.

Evolution in this discussion does not refer to that natural development, or "succession," which is admitted by all. There is no controversy on this point. Perhaps the fairest definition is that given by Professor J. Le Conte, of the University of California. He says: "Evolution is a continuous, progressive change according to

certain laws and by means of resident forces." Dr. George F. Wright, of Oberlin, says: "Evolution is one-tenth bad signs and nine-tenths bad philosophy."

4. The Geological Argument, or the Testimony of the Fossils, as construed by the evolutionists.

Fossil discoveries constitute the strongest argument of the evolutionist. Among important finds in the course of time we mention the following:

The Trinal Ape Man (race). Bones found in Java in 1891; the earliest human remains ever found; said by scientists to be 500,000 years old; others say 1,000,000 years old. Evolutionists make these fossils representative of *races*.

Next we would mention the *Heidelberg Man* (race). This is simply a *jaw* found about six miles from Heidelberg; said by scientists to be 375,000 years old; found in 1907.

We next mention the *Pittdown Man* (race). This is a skull discovered in England in 1912; two or three bits of skull bone, a piece of jaw bone, and a canine tooth. These bones were not found together nor at the same time by the same person, and from these few scraps they have built up something essentially monkey-like, with receding forehead, projecting brows, and a gorilla-like lower jaw. The *Pittdown Man* is said to be 150,000 years old.

Then we mention the *Neanderthal Man* (race). This is said to be 50,000 years old, and was found near Dusseldorf in 1856. It is simply a skull.

Then finally we mention the *Crow-Magnon Man* (race). Said to be 25,000 years old; bones discovered in 1868. Evolutionists say that these fossils appear in the rock strata *in advancing order*, the simplest deepest down, and the more complex nearest the surface. They also say that the *anatomical structure of these fossils* show steady growth from the monkey form to the modern human form.

5. The answer of the anti-evolutionists to this geological argument.

The flimsiness of the argument is apparent by reason of the scientists' wide disagreement as to the age of these fossils, in some cases the difference being up to a million years.

Regarding the *Trinal Ape Man*, there is this to say. It is the most popular relic of evolution. It consists of a piece of skull from the eyes upward, a leg bone and two teeth. The cubic measurement of the skull is sixty inches, the same as that of an idiot. That of a normal man is ninety inches and that of an ape thirty inches. The skull is too small for the thigh bone, the latter being found a year after the cranium, and not in the same place. The bones were scattered far apart in a gravel pit on the bank of a rushing stream in the island of Java. Scientists do not agree to the age or identity of these bones. Some declare that they do not belong

to the same individual at all. The geologist Dana in his "Manual of Geology," page 1036, says: "If these bones belong to the same individual, they belong to a low-grade man or idiot." From this has been skilfully constructed this remarkable ape man. At this point the lecturer pointed to a sketch which he had copied from the original ape man, as it is represented in a glass case in the "Hall of the Age of Man" in the American Museum of Natural History, New York, and as it appears in a number of biological text-books, stating that readers of such books usually receive the impression that the ape man was a fossil found in the form and shape as represented on the chart. It should be remembered, however, that the original find consisted simply of a piece of a skull from the eyes upward, a leg bone and two teeth. The balance was pure artificial construction.

As to the *Heidelberg Man*, which has been constructed from a jaw, there is this to say. The jaw is very large and must have belonged to a man of huge frame. Professor Birkner exhibits a modern Eskimo skull in which exactly the same features occur. This skull has also been matched by a modern Indian's skull in every way, and belongs simply to a giant race which inhabited sections of Europe before the more degenerate forms appear. One scientist says that the Heidelberg Man is one-half of one per cent original and ninety-nine and one-half per cent restoration.

The *Pittdown Man* fares no better. As stated above, all that was found in the gravel pit was two or three bits of skull bone, a piece of a jaw bone, and a canine tooth, and these few fragments were not found altogether and at the same time, nor by the same person, and from this is built up the Pittdown gentleman. Professor Keith, a renowned specialist, finds the reconstruction of these bones "in open defiance of all that scientists know about skulls, whether ancient or modern." He says the brain chamber, instead of measuring 1070 cubic centimeters as in the construction, it really measures 1500 cubic centimeters, which is a large brain chamber for even modern man. But the climax was capped when Professor Hrdlicka reached the conclusion that the jaw and the tooth belonged to a fossil chimpanzee. Dr. Ales Hrdlicka is curator of the division of physical anthropology of the United States National Museum, Washington, D. C.

Concerning the *Neanderthal Man*, Professor Huxley declares that this man had a brain capacity to match that of a philosopher. He says in no sense can the Neanderthal bones be regarded as the remains of a human being intermediate between men and apes. Dr. Meyer, of Bonn, found it to be the skull of a Cossack killed in 1814! The great Virchow declared the peculiarities of the bones to be the result of disease. Blake, Hoelder, Zittel, Vogt, say the skull belonged to a human idiot, or to an old Celt, an old Hollander, or an old Frieslander. The Neanderthal man's skull has a perfect and high dome and is not only modernly human, but

outmatches many modern brain-pans, and this is the "missing link," said by evolutionists to be 50,000 years old!

Regarding the *Crow-Magnon Man*, whose skeleton was discovered in 1868, and which is claimed to be 25,000 years old, Dr. Stratton says: "The Crow-Magnon man proves nothing, as it is admitted that he is not a missing link, but is the equal of men of to-day." Dr. Phelps says: "The skull of the old man of Crow-Magnon is so wholly normal and in every way human that to present it as evidence of brute-genesis for men is to destroy that very argument." Dr. Phelps says further: "The Crow-Magnon man's skull has far better proportions than those of many teachers of evolution!" Even Professor Henry Fairfield Osborn, who exhibits proofs of man's ape origin in four glass cases in the "Hall of the Age of Man," in the American Museum of Natural History in New York, admits that the Crow-Magnon man's skull is of high-grade, with steep forehead, high vault, and vertical face.

It is thus seen that the validity of the *geological argument* is completely shattered by the mutual disagreement of the evolutionary scientists themselves, not only as to the age of the fossils, but also as to their identity. What one calls the bone of a monkey another calls the bone of a man, etc.

The geological argument is untenable also because of the manner in which these scientists arrive at their huge figures. If you ask the geologist how he can ascertain the age of the stratum, his answer is: "Of course, by the anatomical simplicity or complexity of the fossils found in that stratum," and if you ask the evolutionist how he can ascertain the age of the fossil, his answer will be: "Of course by the age of the stratum in which it is found," and which the geologist settles by the age of the fossil!

And finally their argument is destroyed by reason of *fraudulent reconstructions* which have been so proven by recognized scientists themselves.

6. The answer of anti-evolutionists as to the biological argument; namely, that new species can be produced by the interbreeding of two other species.

The fixity of species is one of the insurmountable obstacles of evolution. It is a *fundamental law of Nature, unalterable and inviolable*, fixed by the *Creator himself* when he said (Genesis 1:21) that all forms of life should bring forth only *after their kind*. We find this phrase repeated after each creative act of the third, fifth and sixth day, except in the case of *Man*, who was not created as a species, but after the *image of God*. This law has been obeyed during all the ages of time. Baboons do not produce peacocks, acorns do not bring forth apple trees. Even when different branches of the same species are crossed, only *hybrids result*, and there is no offspring at all from crossing truly different species. The fact of sterility when species are crossed is a definite proof that *the Bible is true and evolution is false*.

Let it be clearly understood and remembered that recognized scientists declare that *there is not an instance on record of the production of a new permanent species*. *Hybrids are sterile* and mongrels revert to type when let alone for a few generations. Birds have always been birds and fish have always been fish and monkeys have always been monkeys and men have always been men.

Evolution, of course, must rest upon a violation of this fundamental law as a basal condition, and hence it cannot stand.

7. In answering the evolutionists we must also call attention to the absurdity of substituting chance for the universal principle of design.

It must be evident to every normal mind that there runs throughout Nature, living and non-living, the *universal principle of design*. Thinking man stumbles upon *plan, system, design everywhere*. What David says of man in particular may be said of all created things, that they are "*fearfully and wonderfully made*." Look also at the law of adaptation! Indeed *infinite mind* has both made and maintains the universe.

8. A more consistent solution of the monkey puzzle.

Not a few respectable scientists are to-day, in all seriousness, asking the question, Is there not good ground for the opinion that the *ape is a degenerate descendant of man?*

If it were not for the fact that such an opinion also implies the kind of evolution which violates the law of the fixity of species, this conclusion would seem most consistent, at least from a Christian view point.

9. The inevitable conclusion.

By the abundant testimonies of scientists, philosophers, and theologians, evolution is a degrading, immoral, brutalizing thing, utterly destructive of the hope of immortality, faith in Christ and divine revelation. The Bible says, "And God said, let us make man in our own image, and God created man in His own image, in the image of God created he them, male and female created he them." And Jesus said to the Sadducees, "Ye do err, not knowing the Scriptures nor the power of God." — Lutheran Church Herald.

GIVE THANKS FOR PROGRESS

Instead of sitting back and grumbling at the increased needs of the Church to-day as many do when asked to put their shoulder to the wheel and do their bit, we should rejoice over God's bounty and feel honored that He permits us to help. The following is how Rev. F. M. Haymaker presents this side of the matter in the *Presbyterian Advance*:

"If a mission is alive it must grow just as naturally as a pig or a stalk of corn. That's what it is for. The first stages of that growth require fostering care. That is understood when it is undertaken. The day will come when instead of fostering care it will yield multiplied fruit and will be a radiating instead of an

absorbing center. This, too, is understood when it is started. The danger is that the starters will ease up too soon in the fostering, and the fruiting be mainly or altogether missed. On no account should the force be allowed to dwindle till the fruiting is confirmed. Yet that is what has happened in Guatemala. The force has not kept pace with the natural growth of the work. We need more workers, and more money to support them with till we get over the crest now easily in sight where an organized native Evangelical church can look after itself, at first in some departments and later in all. Let us not fall down and lose it all by easing up in our effort just a little too soon."

This little picture of the situation in one missionary field is reproduced because it is typical of conditions and of a state of mind to be found in practically every mission field. And in this fact is occasion for great rejoicing as well as for sympathy and co-operation. Our mission work is growing. Herein we must rejoice. And its very growth is what calls for more liberal provision for its needs. Is not that a cause for rejoicing also?

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Now and then some one is heard to remark with a tone of complaint and dissatisfaction, "They are always asking for more money." Would such a person (assuming that he is a Christian) ever make such a remark if he understood the reason for the request? A young mother wrote one day about her growing babe. The family expenses were increasing at an astonishing rate because of the voracious appetite of a youngster who had to be fed upon artificial food. But was there any evidence of complaint in the mother's remark? Not at all. The whole letter bubbled over with joy because of the fine development of an exceptionally healthy child. Who ever goes about rejoicing when money is saved on food because members of the family are sick and unable to eat? Then should we find any pleasure in a decreased demand for the needs of our developing mission fields? Should we not rejoice in that blessing of God upon our efforts which necessitates more adequate provision because of progress made?

* * *

There is nothing much more pathetic in life than the heart-longings of parents who find joy in the development of their children and yet distress which is often agony because of their inability to provide what is essential to further development. And life reveals no greater heroism than is found in the toil and sacrifice with which loving parents deny themselves that their children may attain to the highest possible. What is true of parents is true also of devoted missionaries of the cross of Christ. Their work is like a beloved child. For its progress they toil and sacrifice. Its growth is hailed with joy; but the inability to provide what is essential to further growth brings pain which is unspeakable.

Yet these missions are not to be looked upon as children of the missionaries. They are children of the church — our children. In the light of this truth should we not ask ourselves some searching questions? Can we complain when our children's needs increase because of their growth? Would we not gladly provide for those needs if we recognized them as the needs of our own children? Are we making "calamity howlers" by our neglect and seeming indifference? Is it lack of love on our part which lies back of that neglect? And what does wisdom demand? Is it not folly to give fostering care to the young child and then withhold the supplies which are essential to maturity and fruitfulness? There can be but one conclusion: The Christian heart must rejoice in the progress of the work and Christian heroism must exert itself to bring each flourishing plant to full fruition.

"AS THE TWIG IS BENT—"

Much space has been given by local newspapers to the recent expulsion of fifty-three youths from Oak Park High School because they were members of fraternities, which is against the law. Since many of these young men are the most prominent in school, both in a social way and in athletics, every effort is being made by parents and other interested persons to see that they are reinstated. The High School authorities are firm in their position that the guilty should be punished, and we honor them for it.

Different conferences have been held. At one, it was asked by those representing the boys that they be taken back on consideration of their promise to try to abolish all secret societies in the school. This was taken under advisement by George Harvey Jones, president of the high school board, with the request that this petition be given to the board in writing.

In view of the fact that many of the parents proposed, in a meeting at the Elks Club of the parents of the dismissed youths and others interested, that immediate action in court be taken against the school board, and that an agreement was reached by these parents that in case their petition for reinstatement was not granted mandamus proceedings would be started by the parents, the board would, it seems, be acting wisely if they refused to grant this petition, if for no other reason than to bring the case to a focus and put it to the test. The school board did not do wrong; it was the younger generation, seemingly following in the footsteps of the fathers, that disobeyed a State law.

The Chicago Herald and Examiner considered this matter editorially under the title "A Case Well Handled." The article follows:

Parents of the fifty-three students of Oak Park High School who were dismissed for belonging to fraternities "humbly" ask for the boys' reinstatement. We hope the school board, which did a mighty good job in dismissing the boys, will do a still better job by reinstating them.

Dismissal falls as heavily on the parents as on the boys. Reinstatement on probation would not interrupt the boy's education, and would, we think, complete the conviction in the minds of other students that the board is determined to get rid of secret societies, but does not want to destroy the hopes of parents.

Reinstatement on probation would keep the boys out of the various competitions in which their souls delight, and so punish them with a severity that nobody acquainted with the interests of boys at high school age would minimize.

The board and the principal are to be congratulated on their clean, sharp handling of a test case that involved both intelligent investigation and firm determination. They can all the more afford to take the burden off the parents and even though they lighten it, keep it where it belongs — on the boys.

It is true that the board "can afford to take the burden off the parents and even though they lighten it, keep it where it belongs — on the boys," and yet, are the parents without blame? Did they not know that their sons were members of such secret organizations? It is hardly probable that they did not. Are their parents members of secret societies? Undoubtedly some of them are. If so, why blame only the boys for following in the footsteps of their fathers, to whom they look for guidance and advice? The dismissal should stand in our humble opinion.

— Christian Cynosure.

FEARLESS FAITH

Miss Augusta Gudhart, of Philadelphia, missionary in Turkish Kurdistan of the Lutheran Orient Mission Society, reports the following related by a friend in a neighboring mission field:

"Last fall a man of about middle age, a Sayid (lineal descendant of the Prophet) who is also a Mullah (one of the Moslem priesthood) and the son of a Muhdahid (who are the highpriests, of much power and authority) came to our church one morning and heard our fine young native evangelist in a forceful sermon on 'The Woman of Samaria.' He made an appointment with the speaker, and for over a month came each day to his office to read, talk, and listen. He became convinced of the truth of the Gospel, and one day during a demonstration in the city in honor of Fatima, he went up and down the bazaars proclaiming, 'Christ is the only Savior,' till he was run out by the mob. Since then he has lost no opportunity to bear witness to his newfound faith, even to being in prison for nearly two weeks and except for the clemency of his only brother, who seems to respect and admire him sincerely, and for the mercy of God, I feel sure he would not be alive to-day. His flaming faith and courage are like what I think Paul's must have been — it isn't a bit foolhardy, either, for he knows exactly what he is 'up against' — what he probably would have done himself only a few short months ago; it seems amazing, and yet, why should it be? It's just what we are here

for, what we have a right to expect if we believe the 'Lo, I am with you always.' If we really had the faith that would move mountains, even the Gibraltar of Islam could not stand against the 'Sword of the Lord and of Gideon.'" — Lutheran Church Herald.

PREACH THE CROSS, PLEADS LONDON "TIMES"

The secular press is showing an astonishing growth in interest in religious affairs. All sorts of newspapers in all parts of the world gave especial attention to matters of church life during the recent Lenten season. Perhaps this tendency produced no more striking single expression than the sermonette printed in the London "Times" on the day before Easter. The most widely known daily newspaper in the English-speaking world did not hesitate to transform its columns into a pulpit, and from that pulpit to utter a distinctively Christian message.

"Throughout the centuries," said the Times, "the cross has subdued the minds and hearts of men who have learned to see in it the supreme proof of divine love and the assurance of the sinner's entire forgiveness. In all the divisions of Christendom agreement is found here. There is no gospel apart from it.

"Long ago the cross was called the key of life, and it has opened the way to countless souls who have found in it the interpretation of the world's pain and the absolution of its sin. It speaks a language all can understand in terms of the suffering and the sin all men share. . . .

"It is to be feared that modern preaching fails to give that primacy to the cross which it has in the New Testament and has had in every time of revival in Christendom. The Christian teacher to-day has become too self-conscious or too much occupied with presenting his message in terms which will placate men's prejudices or comply with their theories. This is not the apostolic method. The cross must be held up before all men. It must be set up that all may see it. The vigor of Christianity depends on its bold presentation to the world."

— Christian Century.

OBITUARY

Emma E. Boettcher, the beloved wife of Rev. Gustav E. Boettcher, pastor of Bethlehem Lutheran Church, Hortonville, Wis., was called by her Lord on Ascension Day to her heavenly abiding place.

She was the daughter of Mr. and Mrs. Emil Schwebs, born February, 1868, at Hortonville.

In 1882 she renewed her baptismal vow at the altar of Bethlehem Church and remained the greater part of her youth with her parents. For a year and a half she acted as a nurse in the Milwaukee General Hospital. In 1895 she was married to Rev. G. E. Boettcher the pastor of her home congregation being his faithful and loving helpmeet all her life. After a lingering disease she died the 13th of May leaving her

husband, three sons, Theodore, teacher at our parochial school, Kaukauna, Wis., Immanuel, pastor near Merrill, Wis., and Herbert of Milwaukee; 2 daughters, Olga and Irma, 1 grandchild, 2 sisters and 1 brother. Her age was 58 years, 2 months and 15 days. Rev. E. Redlin, G. Dettmann, F. Reier and Ad. Spiering officiated at her burial.

FROM OUR CHURCH CIRCLES

Nominations for Professorship, Northwestern College

Pastor J. H. Abelman, Wilton, Wis.
 Pastor W. K. Bodamer, Prairie du Chien, Wis.
 Pastor V. Brohm, Kenosha, Wis.
 Pastor H. Diehl, Lake Geneva, Wis.
 Professor Waldemar Groth, Watertown, Wis.
 Pastor W. G. Haase, Two Rivers, Wis.
 Pastor Wm. Hass, Oconomowoc, Wis.
 Pastor Oswald Hensel, Marshfield, Wis.
 Pastor Art. Hoermann, Ph. D., Honolulu, Hawai.
 Pastor H. Köch, Ph. D., Berlin, Germany.
 Professor Karl Koehler, Wauwatosa, Wis.
 Professor H. W. Parisius.
 Pastor Paul Pieper, Milwaukee, Wis.
 Pastor E. Reim, Fox Lake, Wis.
 Pastor Edwin Sauer, Goodhue, Minn.
 Professor A. Schaller, New Ulm, Minn.
 Pastor H. Schaller, Renville, Minn.
 Pastor A. P. Sitz, Wisconsin Rapids, Wis.
 Pastor F. E. Stern, Watertown, Wis.
 Pastor A. Vollbrecht, Fountain City, Wis.
 Pastor August Zich, Green Bay, Wis.

Communications concerning these candidates should be forwarded to the secretary of the Board before July 6th.

By order of the Board of Northwestern College,
 H. Koller Moussa, Sec'y.

Acknowledgment and Thanks

For the equipment of the addition to the Boys' Dormitory at New Ulm the following donations have been received: From the Ladies' Aid of the St. Paul's Church at New Ulm, Minn., \$200.00; from the Young People's Society at Sanborn, Minn., \$10.00; from the Mixed Choir of the Friedens Church at Kenosha, Wis., \$35.00. For the kitchen the Ladies' Aid at Balaton, Minn., donated four wash cloths and fourteen drying towels. To all kind donors I herewith express our appreciation and thanks.

E. R. Bliedernicht.

Southeast Wisconsin District

The Southeast Wisconsin District will convene in Bethel Church at Milwaukee, Wis., from June 28th p. m. to July 2nd p. m. (Rev. W. Hoenecke, pastor). Opening services will take place on Monday at 7:30

p. m. A German paper will be read by Rev. Chr. Sieker on "Johannes der Täufer." An English paper by Rev. H. J. Diehl. All credentials of the lay-delegates must be signed by the chairman and secretary of their congregation and must be handed to the Secretary of the Synod at the close of the opening services. Every congregation is requested to pay for lodging and board of their delegates. All requests for quarters are to be sent to the local pastor, Rev. W. Hoenecke, 622 W. 24th St., Milwaukee, Wis. All reports and petitions to the Synod must be in writing and are to be in the hands of the president of the Synod, the Rev. C. Buenger at Kenosha, Wis., before June 14th. Henry Gieschen, Sr., Sec'y.

Twenty-fifth Anniversary

St. John's Evangelical Lutheran Congregation of Ridegville, Wis., celebrated the 25th anniversary of the dedication of its church on the 6th of June. The preachers on this occasion were the pastors C. W. Siegler, Paul Monhardt, Geo. Kobs. C. E. Berg.

MISSION FESTIVALS

First Sunday after Trinity

Hokah, Minn., Zion's Church, E. G. Hertler, pastor. Speakers: H. Schwartz, E. G. Hertler. Offering: \$50.00.

Second Sunday after Trinity

Elkton, South Dakota, Trinity Church, Wm. Lindloff, pastor. Speakers: Ernst Birkholz, Edward Birkholz. Offering: \$125.18.

ITEMS OF INTEREST

Lutheranism in Chicago

According to the Year Book of the Methodist Episcopal Church 627 Protestant churches of Chicago show an increase of 32,926 members in the course of a year. It is interesting to note that nearly 50 per cent of this increase was in the Lutheran Church, which showed 15,912 new members received. The Methodist churches during the same period received 3,528, the Episcopal 3,411, the Congregational 1,830, and the Baptist 1,286. It is stated that the Chicago Church Federation reports approximately 1,200 Protestant churches in that city.

— The Lutheran.

Suicides Here Increasing

Suicides in Milwaukee have increased almost 16 per cent during the last year, according to Coroner Henry T. Grundman's annual report, which shows that eighty-seven persons took their own lives in 1924 as compared to one hundred one for 1925.

Approximately half of those who killed themselves this year were married. Unrequited love is given as the cause in only 4 per cent of the cases. Despondency and ill health were responsible for thirty-eight of the cases. Twelve demented persons took their own lives, while eight were attributed to financial difficulties and alcoholism.

The ages of 50 to 60 predominated in the 1925 records. Twenty persons between those ages took their lives. Eighteen were at the other end of the scale, between 20 and 30, while

seventeen were between 30 and 40. The suicide tendency is strongest in women around 50, the statistics show.

Thirty-five persons hanged themselves, eighteen took poison, sixteen used guns, twelve turned on the gas and eight drowned. — Wisconsin News.

BOOK REVIEW

Does the Teaching of Christian Science Agree With the Teaching of the Bible? By Rev. H. A. Heineke. Wartburg Publishing House, Chicago, Ill. Price, single copies 20c; per dozen \$2.00.

The writer has evidently carefully studied his subject; he gives us his conclusions briefly, plainly and in an orderly presentation. The booklet contains but fifty-seven pages, yet it offers a large number of quotations which prove the writer's contentions. We recommend the book to our readers.

A Treatise on Evolution. By Rev. W. F. Hertel. Wartburg Publishing House, Chicago, Ill. Price, single copies, 8c; per dozen copies, 75c; per hundred copies, \$5.00.

The pamphlet (sixteen pages) is divided in four parts: Introduction, The History of Evolution, A Description of Evolution, Evidence. It is comprehensive enough to serve its purpose and yet not long enough to weary the reader. Our readers will profit by a perusal of it. G.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of May, 1926

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| Rev. E. H. Bruns, Delano, Minn. | \$ 15.00 |
| Rev. C. Bast, West Mequon, Wis. | 20.00 |
| Rev. A. C. Bartz, Waukegan, Ill. | 100.00 |
| Rev. F. E. Manteufel, Balaton, Minn. | 10.00 |
| Rev. Henry Gieschen, Sr., Milwaukee, Wis. | 413.87 |
| Rev. L. F. Karrer, Milwaukee, Wis. | 233.00 |
| Rev. H. Koch, Reedsville, Wis. | 2,279.03 |
| Rev. Aug. F. Zich, Green Bay, Wis. | 100.00 |
| Rev. A. Lederer, Saline, Mich. | 218.00 |
| Rev. P. Oehlert, Kaukauna, Wis. | 5.00 |
| Rev. P. Monhardt, South Ridge, Wis. | 15.00 |
| Rev. D. F. Rossin, Lemmon, S. D. | 39.15 |
| Rev. Im. F. Albrecht, Fairfax, Minn. | 223.00 |
| Rev. E. B. Schlueter, Oshkosh, Wis. | 2,000.00 |
| Rev. John Brenner, Milwaukee, Wis. | 11.00 |
| Rev. Franz Cares, Frankenmuth, Mich. | 55.00 |
| Rev. Franz Cares, Blackmar, Mich. | 2.00 |
| Rev. H. Kuckhahn, Geneva, Nebr. | 28.00 |
| Rev. E. C. Fredrich, Helenville, Wis. | 170.00 |
| Rev. Paul G. Albrecht, Tolstoy, S. D. | 11.50 |
| Rev. Henry Albrecht, Hutchinson, Minn. | 71.00 |
| Rev. R. Jeske, Caledonia, Minn. | 67.50 |
| Rev. T. Bauer, Schemm School Mission, S. D. | 7.00 |
| Rev. F. Wiechmann, Elgin, Minn. | 5.00 |
| Rev. M. F. Plass, Oakwood, Wis. | 1,790.65 |
| Rev. W. J. Hartwig, Montello, Wis. | 33.00 |
| Rev. W. J. Hartwig, Mecan, Wis. | 17.00 |
| Rev. W. M. H. Keibel, West Allis, Wis. | 15.00 |
| Rev. Ed. H. Sauer, Goodhue, Minn. | 12.50 |
| Rev. E. C. Kiessling, Libertyville, Ill. | 200.00 |
| Rev. W.H. Lehmann, Darfur, Minn. | 10.50 |
| Rev. H. W. Koch, Dalton, Wis. | 29.00 |
| Rev. H. W. Koch, Friesland, Wis. | 24.00 |
| Rev. P. Burkholz, Thiensville, Wis. | 102.00 |

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| Rev. M. C. Schroeder, Pardeeville, Wis. | 5.00 |
| Rev. H. A. Kuether, Smith's Mill, Minn. | 25.00 |
| Rev. J. F. Zink, Bay City, Mich. | 288.50 |
| Rev. H. Wentz, Crete, Ill. | 242.00 |
| Rev. M. F. Stern, Eau Galle, Wis. | 75.00 |
| Rev. E. Hinderer, Windsor, N. D. | 7.00 |
| Rev. E. Hinderer, Streeter, N. D. | 12.58 |
| Rev. J. Gauss, Jenera, Ohio | 280.00 |
| Rev. H. Lange, Alois, Wis. | 5.00 |
| Rev. O. Hoyer, Winneconne, Wis. | 8.00 |
| Rev. H. W. Herwig, Lewiston, Minn. | 5.00 |
| Rev. Herm. Gieschen, Wauwatosa, Wis. | 20.00 |
| Rev. J. F. Henning, Eagleton, Wis. | 20.00 |
| Rev. A. J. Clabuesch, Remus, Mich. | 39.80 |
| Rev. A. J. Clabuesch, Broomfield Twp., Wis. | 15.00 |
| Rev. M. J. Hillemann, Marshall, Wis. | 10.00 |
| Rev. E. H. Birkholz, Marshall, Minn. | 25.00 |
| Rev. E. P. Pankow, Greenleaf, Wis. | 35.00 |
| Rev. J. Baur, T. Ridgely, Minn. | 50.00 |
| Rev. A. C. Haase, St. Paul, Minn. | 1,200.00 |
| Rev. E. G. Hertler, La Crescent, Minn. | 2.00 |
| Rev. C. F. Kock, Belle Plaine, Minn. | 100.00 |
| Rev. M. C. Kunde, Centuria, Wis. | 33.30 |
| Rev. M. C. Kunde, Rock Creek, Wis. | 8.00 |
| Rev. E. W. Tacke, Tess Corner, Wis. | 158.00 |
| Rev. H. Brandt, Neillsville, Wis. | 338.50 |
| Rev. H. C. Haase, Benton Harbor, Mich. | 750.00 |
| Rev. H. W. Cares, Greenwood Twp., Mich. | 25.00 |
| Rev. E. Walther, Randolph, Wis. | 30.00 |
| Rev. W. Baumann, Garrison, Nebr. | 152.30 |
| Rev. M. F. Rische, Kirchhayn, Wis. | 50.42 |
| Rev. W. G. A. Essig, Stevensville, Mich. | 65.63 |
| Rev. H. H. Ebert, Milwaukee, Wis. | 10.00 |
| Rev. R. J. Palmer, Willow Lakes, S. D. | 4.00 |
| Rev. J. H. Birkholz, Marshall, Minn. | 20.00 |
| Rev. J. Mittelstaedt, Wonewoc, Wis. | 15.00 |
| Rev. R. E. Ave-Lallemant, Platteville, Wis. | 15.00 |
| Rev. G. Vater, Cataract, Wis. | 34.50 |
| Rev. Wm. Schlei, Collins, Wis. | 141.96 |
| Rev. E. Abelmann, T. Lincoln, Wis. | 60.00 |
| Rev. P. Burkholz, T. Mequon, Wis. | 35.00 |
| Rev. A. Eickmann, New Hartford, Minn. | 102.50 |
| Student Body Northwestern College, Watertown.. | 70.00 |

\$ 12,921.69

Previously acknowledged\$350,494.25

\$363,415.94

Expenses, May, 1926

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| Stamps | \$ 5.00 |
| Long Distance Telephone Toll | 2.35 |
| Northwestern Publishing House | 20.50 |
| Frieda Kempf, Secretary | 20.00 |
| | \$ 47.85 |

LUTHERAN SERMONS BY RADIO

Station K F U O

Concordia Seminary, St. Louis

Wave Length: 545.1 Meters Power: 500 Watts

Sundays 9:15 p. m.

Mondays 9 p. m.

Wednesdays 9:15 p. m.