

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:

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No. 9

THE MESSIAH

He came, but His own received Him not, —
The Shiloh long-promised, — the Christ.
He came, but the world believed Him not,
Though marvellous wonders sufficed
His Holy Godhead to reveal,
His true divinity to seal.

He came, as the prophet long foretold,
To Bethlehem-Ephratah's sod. (Micah 5:2)
He came, as declared by seers of old, —
The Son of the infinite God.
And born of Virgin undefiled,
He dwelt with men, — the Holy Child.

His Hand healed the sick, and raised the dead,
And He fed the hungry in love.
Poor, sin-burdened souls were comforted
With pardon and peace from above.
His lips the sweet Evangel taught.
His boundless grace redemption brought.

He died on the Cross of Calvary;
He bore the dread Curse of the Law,
The lost and condemned from death to free
Who held its demands not in awe.
And with His holy, precious Blood
He reconciled the world to God!

He rose from the grave. The Lord of Life
Returned to His heavenly throne.
And now through this world of tears and strife
To Salem He leadeth His own.
On yonder blissful glory-shore
His saints shall bless Him evermore.

He loved me, and gave Himself for me,
A debt I can never repay.
But O, throughout all eternity,
In realms of perpetual day,
With blood-washed throngs His praise I'll sing,
And to His feet my tributes bring.

My Jesus, my Lord, my Righteousness,
My Savior, Redeemer, and King,
My Bridegroom, Thy precious Name I'll bless,
To Thee evermore will I cling!
Forgiven, ransomed, cleansed by Thee,
Let me be Thine eternally! ANNA HOPPE,
Milwaukee, Wis.

They Have Taken Away My Lord

John 20:13

Mary Magdalene was mistaking when she wept, "They have taken away my Lord." No one could take him away. He had risen from the dead. Sin, death and hell no more had the power over him. They lay in the dust under his foot. He stood over them the Mighty Victor.

But Mary's grief is just as real as if Jesus had remained in death and his enemies had triumphed.

No one can take our Lord from us. He lives. His work cannot be undone. No foe will ever be able to rise against him again. His victory is final. But the Lord may be lost to his disciples of today as he was lost to Mary. Then there is sorrowing and weeping.

The cause of her sorrow and her tears lay in Mary's heart. She had truly believed in him and sincerely loved him. But she had clung too strongly to his visible presence with all the joy and comfort this had afforded her. Even now she would embrace his feet, hoping that he would remain with his disciples as he had walked with them before.

We are very much like Mary, though we do not expect to behold here on earth the form of the beloved Savior. We want to see, hear, experience. We long for a tangible proof of our childhood under God, or at the least for the feeling of his presence in our heart.

God may at times grant us hours of sweet refreshment, but he does not promise them for all times. There are days when everything appears to contradict our claim of being children of God. Asaph confesses: "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." Zion complains: "The Lord hath forsaken me, and my God hath forgotten me." Hear David's sorrow: "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me." In the words of Mary: "They have taken my Lord away."

If Mary had only remembered his words and clung to them in those days of darkness. He had told his disciples of his suffering and death and resurrection and of their import to them. If she had remembered, she would have had her Lord with all his powers of consolation even then when he hung upon the cross or lay in the tomb in Joseph's garden. She would not have cried for her lost Master.

Even in this hour she does not recognize his form, but his word reveals him to her, and joyously she exclaims, "Rabboni." He sends her on to the other disciples with the **word** of the resurrection.

Remember this in those hours when your heart cries out, "They have taken my Lord away." Do not look about you for evidences of his grace; do not

Rev. C. Buechel
Jan 30
1922

consult the feelings of your heart; go to the **Word**. There you will find your Lord, and seeing him, you will cast aside your doubts and fears and joyously sing his praise.

J. B.

COMMENTS

"What Is Man?" The Apostles of unbelief are spending much time and "research" on the satisfactory solution of the question, "What is Man?" The worst part of the whole matter seems to be a lack of agreement as to what shall be the rules of the game. When a group of "scientists" have a beautiful structure almost completed, along comes another of their general persuasion but with a slight personal bias and laboriously drags in a footing he has been at great pains to fashion in some deep research quarry; nothing short of putting it in place will quiet him. So, there you are!

We have all of us heard the cave-dweller stuff dinned in our ears so long that we are but mildly attentive when he is referred to. Here is about the way that part of the ritual runs:

"The cave-dwelling age played an important part in the early development of mankind. Ethnologists have fixed the age when the cave-dwellers were the dominant type of men as between 600,000 and 700,000 years ago. That was immediately after the appearance of the Neanderthal man, ages before the days of the builders of wooden houses and of rough stone monuments.

"Remains of the cave-dwellers have been found in largest quantities in Southern and Central France. The most highly developed of them are called the Cro-Magnon men, on account of a celebrated group of caves of that name. They were a rough, fierce, nearly animal race, who killed their prey with clubs and flint arrow heads and fished with bone fishhooks."

—The Sunday Telegram.

This cave-man stuff seemed to be the ideal building material for the dream structure that science was building for man; it matched up so well with the rest of the evolution matter. Now comes Current Opinion at this late date and says there is a serious mistake to be corrected in the first courses of the very foundation; Admiral Bradley A. Fiske is authority for the assertion. Here is what is said on that point:

"Current scientific thought is misled by the conviction that prehistoric man was intellectually below the level of man in our age. The exact reverse is the case, according to Admiral Bradley A. Fiske. Prehistoric man displayed not merely mental power of the highest grade, but actual genius so brilliant that nothing in the annals of historic man can compare with it for a moment. He was, on the whole, a greater genius than modern man, bolder in the exercise of the inventive faculty.

"If the inventive faculty were not so much misunderstood, Admiral Fiske goes on to declare in his recent work, (*Invention: the Master Key to Progress*.) then anthropology and evolutionary sciences in general would be less misleading as guides to what kind of a world prehistoric man managed to fashion for himself. The invention of the bow and arrow was one of the first order of brilliancy. A mind that could conceive to-day such a device — make it as an original invention,

that is — would exemplify a creative faculty of the supreme type."

"Surely every man walketh in a vain show: surely there are disquieted in vain," these words of the 39th Psalm cover the matter for us. Let us, however, never forget that it is only a game these people are playing.

G.

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Better? No, Indeed The Rev. W. S. Abernathy, pastor of Calvary Baptist church, opened the arms conference with prayer. The Milwaukee Journal states that he admits that he was requested to delete the name of Jesus Christ from his prayer, quoting him as follows:

"Had I been left to my own initiative, I am sure that I would have offered the prayer in the name of Christ," declared Mr. Abernathy. I was reminded, however, that the conference was not a Christian body, that there would be Buddhists and Confucians present, and was told that a simple recognition of the Deity would fill requirements. I remembered the prayer that Jesus taught and which we repeat from Sunday to Sunday does not contain His name and yet it has the spirit of Christ in it, as we all agree.

"I felt that it would be better to offer a prayer of recognition of God Almighty and a petition for guidance than to have no prayer at all. I therefore offered the petition as it was published in the papers. I do not believe I crucified my Lord, as I have been accused of doing.

"Had brother ministers known all facts, they would not have criticized him so harshly, the Rev. Mr. Abernathy concluded. Many have passed words of censure since the conference."

Better? No, indeed. Rev. Abernathy's defense of his action does not prove unjust the criticism with which he has met. Better no prayer at all, than to use the Lord's prayer to circumvent the confession of his name. Prayer has no place in a mixed assembly of that kind. Where there is no joint confession, there can honestly be no communion in prayer. God Almighty does not hear prayer that is not honestly prayer in the name of Jesus. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." When will we learn to pray where we ought to pray and to omit prayer where it should be omitted?

J. B.

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When is a Secret Not a Secret? A decision that may easily become one of the very important

ones affecting our court practices was handed down by a Denver judge recently. A man was ordered to appear before a grand jury to give what information he had concerning the activities of the Ku Klux Klan who were being charged with driving a citizen from town by sending him threatening letters. The man appeared but refused to give evidence because he was bound by an oath given to the Klan not to divulge such things as he knew from his association with members of that body. The judge ruled, in effect, that the oath exacted by a secret or-

ganization would have to yield precedence to the oath given as a witness in a case affecting the public welfare.

The decision is something new because not many judges would dare to say as much. Too many Americans are members of such secret bodies. There was a time before the middle of the last century when public feeling against fraternalism as a government within a government created the Anti-Masonic party and in New York the movement grew powerful enough to elect numerous public officials on an Anti-Masonic platform. At that time it was also urged that the courts and the judiciary could not remain undefiled if men bound by oaths to other organizations controlled them. That argument also included the witness before such courts and judges.

Calm deliberation will readily decide that the Denver judge spoke words of wisdom and justice. How shall laws be enforced if membership in a secret order can nullify their intent by imposing a wall of silence?

The courts must have access to all available information in all matters pertaining to crime, at least. Such courts would be still far removed from those chambers of inquisition where behind closed doors men were held to account as to their faith and their opinions. The state must keep the faith in protecting its citizens in their guaranteed liberties; it dare not allow itself to be disarmed by the refusal of any essential witness to testify because of an oath taken before a tribunal that exists by sufferance.

We are very careful to demand from those aspiring to citizenship an oath of allegiance which is to take precedence to any similar oath given to any other court in the past. It is self-destructive to permit any corporation existing within the state and enjoying its protection to dictate the terms upon which its own members are to be treated before the courts.

It really does not matter whether the order under discussion happens to be the Ku Klux Klan, the Knights of Columbus, or the Free and Accepted Order of Masons.

The courts have always exercised a certain discretion in the matter of demanding testimony from certain persons. Members of the family, for example, are by law exempt from testifying against their relatives. Because the pastor, or father confessor, is considered to be in a similarly near relation to any defendant, courts have always respected the "secrets of the confessional." Ministers are for that reason exempt from jury service and are not called as witnesses to testify on matters that were divulged to them in confidence.

This exemption has even been extended to the medical profession. Last fall a physician testified as to certain confidential matters in a very widely discussed case. He was almost universally condemned for his breach of professional ethics, and if memory

serves correctly, the court itself mildly criticised the witness for failing to take advantage of the exemption.

Such exemption from service as a witness and the refusal of an oathbound witness to testify because of a previous oath are not at all parallel cases, as anyone qualified to give a legal opinion would soon prove. To us laymen there is one very great difference: the member of a secret order has placed himself in a position where he himself elects to decide how far his allegiance to the courts of the land goes; the other exempted witnesses have come by their knowledge in the course of duty under a guarantee of the court that they shall not be called upon to testify. H. K. M.

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The Bryan Controversy Mr. Bryan has made himself a much-discussed man and this time the issue for which he stands could not be more happily made and bear more promise of ultimate victory, even if he had spent years in careful scrutiny and judicious selection. Mr. Bryan, in a word, stands for the truth of the Bible; he is allied in this stand with One who said: "Heaven and earth shall pass away, but my words shall not pass away." That is a pretty strong position, says experience, for that word has never yet failed; it is the strongest possible position, faith adds, for that word is the Word of God.

Mr. Bryan has been criticised for trying to meet an enemy with whom he has no ground in common, he standing for Revelation and the enemy for Reason. Though we must concede this contention, we still believe that just such a controversy as the one in question is beneficial in that it helps crystallize what is roaming in free solution and suggests a searching test where none was thought of.

The Nation, discussing Mr. Bryan's Religion, assumes correctly, we think, that Mr. Bryan's interest in the controversy springs "from the settled belief that without the authority of inerrant Scripture he can have no sure hold on God." We thought it quite fair that an opponent of the doctrine of Inspiration should give this as the probable reason for Bryan's stand; we were agreeably surprised. Our surprise was still greater when we read on a little further and found the following:

"An even more striking sign of the times which also has its roots in an elaborate but exceedingly literal faith in every word of Scripture is the belief in the imminent return of Christ. That belief which is characteristic of the earliest days of Christianity has never died out, and it grows mightily in time of war and disaster. Whenever men's power to fulfil their own hopes is mocked, as it has been within these last years, there is a resurgence of the belief that at any moment God will intervene in behalf of His saints. This hope, which is widespread in America, at best is a source of division in the church and deprives men of incentive for the immediate tasks before them. At worst it is a cruel and ugly thing. The Jesus for whom some of these fanatics look is a celestial conqueror,

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vindictive and brutal, who will punish his enemies and reward his friends. True believers will share in his triumph and his vengeance. In such spiritual arrogance do they find compensation for their weakness."

We before spoke of a certain crystallizing effect which such controversies, as the Great Commoner now is taking part in, are apt to have: here you have an illustration of what we meant. Here the doctrine of denial is followed out to some of its inevitable conclusions. The people who were unsuspectingly toying with the little bauble of evolution may here see what becomes of it in the process of crystallization, the glittering but deadly poison crystal called Denial. The condition which results where you hug this baneful jewel to your breast are graphically portrayed in the words which the Nation quotes from the Literary Review: "The plain truth is that as a civilization we are less sure of where we are going, where we want to go, how and for what we wish to live, than at any intelligent period of which we have full record." Exactly, always excluding people who confess as Mr. Bryan did in Milwaukee on April 16th: "I know there is a God and that Jesus Christ is His Son and the Savior of the world and all our false doctrines of materialism and science are but infinitesimal blots on the boundless glory of His love." You may call such people fanatics, but they at least know what they want, they are following a definite way in getting it, they go their way with no faltering steps and they are sincere enough of purpose to turn away from what would lead them astray. This all do they owe to the Spirit of God which is in them. How appropriate that they should hearten one another as St. Paul did the Thessalonians: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work."

The Bryan chapter is not closed yet; his pronouncements are being used as a touchstone in everwidening

circles. The International Sunday School convention this summer will echo his name in one way or the other, as you may see by the following:

"Because William Jennings Bryan does not believe that man descended from the monkey was no reason for ousting him from the program of the International Sunday School convention to be held here in June, according to church folks here tonight.

"Neither is his belief in the absolute infallibility of the Bible, even to the statement that the world was created in seven days and that woman was made from the rib of man, cause for barring him as a convention speaker, they assert.

"A resolution adopted late today by the local committee on arrangements for the coming convention upheld Bryan. It instructed delegates to the program committee meeting to be held in Columbus, Ohio, next week, to advocate that the great Commoner be reinvited to appear before the convention.

"Bryan, after being placed on the program, was ousted because of opposition to his theory of evolution. His name was removed from the program after he had appeared before the Kentucky legislature sponsoring a bill to prevent the teaching of the Darwinian theory of evolution in the schools of the state.

"Church workers here predicted a bitter fight over the Bryan controversy at the meeting in Columbus."

— Milwaukee Leader.

May Bryan's fearless stand make many who have been wavering between confession and denial ashamed of their untenable position and the antagonisms which he has called forth be for us a challenge to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

In conclusion we would say that the dark outlook on the future entertained by the writer of the Literary Review, quoted above, is not shared by all; the optimists of today are full of grand hopes. A writer in Current Opinion for April is evidently of this class. He says:

"The superman, altho held by many to be a mere fallacy of Nietzsche's, has all but arrived. His coming cannot be much longer delayed, because the new knowledge of the glands regulating personality will enable him to break the bonds that have held him in subjection. The day is not distant when we shall all be supermen. The chemical conditions of man's being, to use the language of Doctor Louis Berman, (The Glands Regulating Personality.) the brilliant biological chemist of Columbia University (and these chemical conditions include the internal secretions), are the steps of the ladder by which man will climb to 'those dizzy heights where he will stretch out his hands and find himself a god.'"

Strange coincidence, or isn't it? Those last words recall others to our mind, words the human race ought never entirely to forget: "Your eyes shall be opened, and ye shall be as gods." They were introduced by words of Doubt and Denial such as have about become the language of the scientist of today. Glands are the new basis of earth-made hope for man's ultimate divinity: there are glands of combat, glands of emergency, glands of preparedness, but up to the present writing there has not been found one vestige of a gland of faith.

Christ at Washington The Disarmament Conference came and went and left in its wake besides the Four-Power-Treaties and aftermath of minor topics of discussion. The prayer which opened the conference gave rise to one controversy that is not without interest to us. Of course, an American conference wouldn't be complete without a prayer; there was a prayer. It was offered by the Rev. Doctor Abernathy. It did not contain any reference to the name of Jesus Christ. Accordingly it was dubbed a Christ-less prayer by some earnest people and others with less religious interest but rather more political found it a convenient hook on which to hang their criticism of the proceedings.

The question is: was it accidentally Christ-less or was it censored by some one "higher-up" so that it appeared in this colorless form? The accusation was made that Secretary Hughes had seen to it that the prayer would not in any way wound the feelings of those who attended the conference from such countries where Christ is not so revered as he is supposed to be in America. The Secretary wrote a letter in which he flatly denied having censored the prayer and went further by saying that there was no censorship.

One of the senators who had taken up the matter went to the man who should best be able to settle the controversy, the Rev. Abernathy. This gentleman also wrote a letter saying that he had been "reminded" that there would be Buddhists and Confucianists present and that he was "told that it was the feeling that a simple recognition of the deity would fill the requirements."

That would explain that the name of Christ was omitted by design; it also explains that there was or that there was not "censorship," according to what you understand by that term. We are not told who it was that "reminded" the clergyman of the presence of Buddhists and Confucianists. But that part of it is not important.

When will we get a few big, public men who will have the courage of their conviction, either from their unbelief or from their Christian conscience to dispense with the farce of public prayer in functions of a state that officially has no religion? In France the proceedings of Versailles progressed to their unhappy end without any prayers; there was no reference to God in all the deliberations and in the final documents. We have heard Americans dolefully comment on this slight of God. But the complainants were Roman Catholics. They wanted France, the "most loyal daughter of Rome," to call in some Roman dignitary, as was formerly done, to lend the glamor of his personality to the background. They did not feel the slight against God as much as they felt the slight against Rome. Most people are glad that the name of God was not desecrated by being dragged into the infamous treaty of Versailles.

But why talk about particular cases? There should be no prayers of any sort, Buddhistic, Confucian, "simple recognition of the deity," or any other. As it is, such prayers are a mere concession to those unenlightened church people who believe in the sort of religion that may be stretched like a rubber tent over faith and unbelief alike.

When the English princess was married recently there was a court wedding and our ambassador was instructed to appear in the garb that English court customs demanded. Our valiant penpusher (that is what he is in civil life) punctiliously attired himself in all the regalia that were prescribed. He encased his nether extremities in "knee pants" and buckled on his trusty sword (bought or borrowed for the occasion). We heard of no disasters that attended his bold exploit; he didn't stumble over the sword any oftener than others of these "knights for a day."

Whether it was ridiculous or not, the ambassador went through with the performance because he was in England. When visitors come to our shores it may be reasonably expected that they will be civil enough to honor our customs and habits with as much tolerance as the occasion demands. The days when the head of the government represented the visible head of religion are over in America. They ended with the adoption of the Constitution. It should be brought home to all visitors that America has no state religion.

H. K. M.

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Civilization In an article which appeared in the Forum, Havelock Ellis speaks of the measurements of civilization. He admits:

The difficulties begin at the outset, and might well serve to bar even the entrance to the discussion. We want to measure the height to which we have been able to build our "civilization" towards the skies; we want to measure the progress we have made in our great dance of life towards the unknown future goal, and we have no idea what either "civilization" or "progress" means.

We do not know where we are going, but we're on the way; let's hurry!—would, accordingly, cover the situation mankind finds itself in. But even more disconcerting is the consideration of the measurements generally applied to civilization. One of these is a comparative absence of crime. Of this the writer says:

After all, the criminality of a country is a by-product of its energy in business and in the whole conduct of affairs. It is a poisonous excretion, but excretion is the measure of vital metabolism. Therefore we cannot be sure that we ought not to regard the most criminal country as that which in some aspect possesses the highest civilization.

Turning to the intellectual aspect of civilization he continues:

Here we have at least two highly important and quite fairly measurable facts to consider: the production of creative genius and the degree and diffusion of general instruction. If we consider the matter abstractly it is highly probable that we shall declare that no civilization can be worth while unless

it us rich in creative genius and unless the population generally exhibits a sufficiently cultured level of education out of which such genius may arise freely and into which the seeds it produces may fruitfully fall. Yet, what do we find? Alike whether we go back to the earliest civilization we have definite information about, or turn to the latest stages of the civilization we know to-day, we fail to see any correspondence between these two essential conditions of civilization. Among people in a low state of culture, among savages generally, such instruction and education as exists really is generally diffused; every member of the community is initiated into the tribal traditions; yet no observers of such peoples seem to note the emergence of individuals of strikingly productive genius. That, so far as we know, began to appear, and indeed in marvelous variety and excellence, in Greece, and the exquisite civilization of Greece (as later the more powerful but coarser civilization of Rome) was built up on a broad basis of slavery, which nowadays — except, of course, when disguised as industry — we no longer regards as compatible with high civilizations.

Other indications of a superior civilization are a low birth-rate, the consumption of luxuries and the prevalence of suicide. This means that the civilization of man actually leads to his destruction. Havellock Ellis says: "The more rapidly a civilization progresses the sooner it dies, and another takes its place. That may not seem to everyone a cheerful prospect."

Indeed, it does not. But what is the cause of this disconcerting condition that should drive thinking men to despair? The cause does not lie in the things which surround us. There is no reason why the knowledge and the use of the forces of nature should become destructive to man. The cause lies in man; it is the sinfulness of man. It is the curse of a righteous God upon sinful man. All the civilizations that have gone down into the dust have been destroyed by sin. Fallen man is not able to use those faculties which remained to him and the opportunities and the blessings God still supplies to him in nature, because of his very ungodliness. By his perversity he turns every blessing into a curse. The progress of a sinful humanity is nothing short of a hastening on to final perdition.

"The methods of the mind are too weak, and the Universe is too complex," the writer quotes Comte. It is, indeed, hid from the wise and prudent, but revealed unto babes. God has appointed us unto eternal life. Through Christ Jesus he has saved us for everlasting life. We reach our eternal goal through faith. Believing, we are again kings and priests. All things are ours. True development in man is his edification in Christ: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The end is: We shall be with the Lord always.

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J. B.

Got the Work Habit The following met our eye in the Sunday Telegram and we thought it worth passing along:

"Conductor 'Art' Peebles is still collecting 7 cents from passengers on the Belmont av. line, although he recently fell

heir to more than \$4,000,000. 'Art' has the work habit and millions have made no change in his sentiments."

This man acts as if he were filled with the right convictions regarding the value, the necessity, the nobility of honest labor. G.

RELIGIOUS EDUCATION THE BEST INVESTMENT

One of our readers has kindly sent us a clipping from the Arizona Republican of April 7th, giving the views of Roger W. Babson on the subject stated at the head of this article. The presentation met our approval to such a degree that we think we should let Mr. Babson speak to all our readers. Mr. Babson now has the floor:

"A study of Mexico is additional evidence that a nation to be prosperous must be founded on religion and education and that one is useless without the other. There may be honest doubts in the minds of many as to whether the people of Mexico have either of these fundamentals. Granting, however, that her people have a primitive form of religion given them by the priests who are so numerous in Mexico; the fact nevertheless remains that the people themselves are living in ignorance. Cathedrals, churches and the ringing bells cannot help having some good influence; but religious teaching soon results only in developing of superstition unless this religious teaching is combined with worth-while education. An unlearned man may with religion become a great power for good, but he does so not by remaining in ignorance and filth. Religion that is worthwhile shows itself in developing industry, cleanliness and a desire for knowledge.

"Yet, knowledge itself without religion is a dangerous thing. This was forcibly illustrated in the case of Germany, and is evident today when one studies some of the younger Mexican leaders. Disappointed with the attitude of the established church in Mexico, they have thrown aside allegiance to an interest in all churches. Many of these young Mexicans are professed atheists. They are keen on philosophies, economics, sociology and the like, but have no regard for religion of any form. They reject all kinds, true and false. Education supplies the tools with which people may work; but religion determines the purpose for which these tools shall be used. Natural resources or political power in the hands of men not actuated by sane religious principles makes a very dangerous situation. Lack of real religion in Germany was the cause of the great World war, and lack of real religion on the part of some of her neighbors is now the cause of Europe's chaotic condition. There will be no permanent peace in Europe, Mexico, or any other part of the world until the leaders and a sufficient portion of the people have both real religion and education.

"In view of these conditions let me say a word for many small colleges and schools scattered throughout the world. These are honestly striving to give useful education to the people and at the same time inculcate sane religious principles. This insures that the education shall be used along right lines after it is acquired. These institutions of learning are largely being fostered by the home and foreign missionary departments of our great denominational bodies. Most of these colleges and schools are doing very valuable work and they offer the best investment the business man can make. I care not, Mr. Reader, whether you are a Protestant, Catholic or Hebrew. If you want to be of real service to the world, go to your pastor, priest or rabbi, and ask him for the name of some progressive institution of learning which is giving to the poor

people of our own or some other country a sane religious education.

"A man is justified in accumulating a certain amount of money necessary to take care of his family after his death. Statistics, however, clearly show that many children have been ruined by being left too much money. Many readers of this statement know in their own hearts that the best interests of their children require that no more money should be laid up for them. Many fathers are now in a position where if they have the best interests of their children at heart, they will not allow their fortune to accumulate any larger. I say this most seriously and considerately.

"This, however, does not mean that one should retire from business and spend the remainder of one's life in foolishly spending money. Many men have gone to pieces by giving up their business simply because they had acquired enough wealth for their own and their families needs. We shouldn't be in business merely to make money but rather to render service. All of us are in a better position to render service in our business after we have accumulated a fortune than before. This means that we should continue in business and continue to make profits. A business that does not make profits is usually one that is not rendering service. Thus the question confronts many successful men. What shall be done with the profits?

"My advice to such men is that they help establish institutions that are giving in this or other countries a constructive religious education. If you can give only small amounts select young people to educate or give scholarships to these institutions. If you cannot bother with details make contributions to the endowment funds. The greatest real pleasure comes from presenting some institutions with buildings which you can name in memory of your parents or some son, daughter or friend. I have visited several of these educational institutions on my recent trip about the country and find all of them are in need of new buildings for various legitimate purposes. However, the purpose of this statement is not to solicit for colleges but rather to impress upon the readers that the solution of the Mexican problem, the Chinese, Japanese, Far East, and all international problems lies in the development of Christian education."

A real trust in God includes the hope that He will take care of our loved ones, when we are gone, even if we have left no accumulated wealth.

Lack of real religion, as a cause of the World War, should, we think, not be restricted to Germany, though it was Germany's fatal lack. But what the writer says of the small colleges we find particularly worthy of note, especially if you lay stress on the "small." G.

THE TESTIMONY OF A SCIENTIST

I.

Just now the subject of Evolution is commanding wide attention. Hon. W. J. Bryan having attacked the hypothesis of evolution, showing its evil and degrading influence on the moral and religious state of the present generation, evolutionists have become very assertive, arrogant and arbitrary. Many leading journals, both secular and religious, have taken part in the discussion. "The New York Times" has given it prominence in a number of issues by presenting to its readers a series of articles on the problem in answer to Mr. Bryan's attack by two prominent scientists,

viz., Prof. H. F. Osborn, of Columbia University, and Prof. Edwin G. Conklin, of Princeton University.

And now another noted scientist comes forward to answer these two evolutionists on a scientific basis, showing that their arguments in defense of evolution are, to a great extent, based on outlawed theories. His name is George McCrady Price, M. A., Professor of Geology, Pacific Union College, California, who has written an article on "Outlawed Theories" in "The Presbyterian." Not entering the lists to defend Mr. Bryan whom he thinks to be on the right side of the question, Prof. Price would set forth some very important scientific aspects of the problem of evolution the general public are entitled to know about. He begins with this statement: "After an hypothesis has been before the world for, say fifty years, and yet no adequate or substantial facts have been forth coming to establish it, the theory or hypothesis ought to be outlawed within scientific circles, and ought henceforth to have no reputable standing in good scientific society. It ought to be outlawed, and those who persist in teaching it in a serious or dogmatic way under the aegis of science ought also to be liable to scientific excommunication."

Now there are seven theories on which, to a great extent, evolution is based, and to which Prof. Price would have this principle applied. And though these theories are of a scientific nature nevertheless we take it to be of some service in presenting them to our readers together with extracts from the argument of this scientist, not only to demonstrate the fallacies of much of modern science so-called, but also to prove that evolution itself has neither scientific basis, nor is it a science. We must confine ourselves, however, to a few brief extracts from the testimony of this eminent scientist, in order not to become too lengthy.

1. The first culprit to go into the outer darkness, says this scientist, ought to be the theory of **perpetual motion**, that is, the broader application of its principle, inasmuch as it extends into the realm of biology, and has its application to many current theories.

2. The second theory that would be outlawed under the rule of time limit is that of "**the spontaneous generation of life.**"

To quote somewhat extensively on this important point, which is an essential link in the scheme of evolution, Prof. Price says:

"We seem to be shut up to just three possibilities regarding the origin of life: (a) Spontaneous generation; (b) The introduction of life to our earth from some other world; (c) The real creation of the first forms of life.

"Of these three possibilities, the second is not a real solution of the problem — it merely postpones the solution of it; and besides, it is intrinsically impossible and absurd. The first theory is the one we are after, and it ought to be outlawed by reason of the time limit of which we have been speaking. Thus we are absolutely shut up to the third as the only rational theory left for truth-seekers. And yet, in the face of this inexorable logic, many scientists balk like mules rather than take this step. Ob-

viously, this is because Creation at the beginning is a poor start for the process of Evolution to which they stand committed; and it is not at present fashionable to admit a God and a Creator even at the beginning.

"Thus Charles Schuchert declares: 'On the basis of established facts in biology, it can be said that we know nothing of a positive nature as to the origin of life. It is the greatest of the unsolved problems confronting man' ('Textbook of Geology,' page 412; Edition 1915).

"But why is this origin of life an 'unsolved' problem? Merely because men balk rather than solve it, though the solution lies directly in front of them and is as obvious as the solution of the problem of two plus two. Clearly, life must have originated by some method radically different from the methods by which the various forms of life are being sustained today. And I call this a real Creation; for I do not know of any better name to give it. Consequently, if spontaneous generation is to be outlawed as a rational scientific theory, and if the introduction of life from some other world is ridiculous and merely a cowardly dodging of the problem, then we are certainly face to face with a real Creation of the first forms of life.

"But if this much is admitted, why should we suppose that the first creation of life was confined to one lonely speck of protoplasm? Clearly we might just as well postulate a multitude of such beginnings all over the earth at the same general time. Why not? Moreover, what sort of chance for continued existence would one lone speck of protoplasm have, anyway? How long could such a lone creature exist? Of all the absurd things put forth by men supposed to have been scientifically educated, I think this theory of one single primordial speck of protoplasm deserves the prize for its asinine imbecility. Why, such a solitary organism could not exist one moment longer than it would take for it to starve to death and die.

"A million or a few billions of such beginnings of life might prolong the existence and postpone the starvation and the dying of some of them, the big ones subsisting on the little ones. But such are the balanced views of life in the only world that we know anything about, that I do not think it a rational conjecture to suppose that any number of billions of protoplasmic units, let us say, varieties of protozoa, could not exist indefinitely in our world without the contemporary existence of other and higher forms of life.

"At any rate, not only would the first specks of protoplasm need a real Creator to originate them: they would also need the fostering care of the same Creator to keep them alive and to enable them to perpetuate their kind."

3. The third theory that would have to be banished from the realms of science would be that of the transmission in heredity of what scientists termed acquired characters.

To this our scientist says in substance:

"We ought to feel all the more willing to outlaw this theory of acquired characters, when we remember that it is but the biological aspect of that same fallacy which in mechanics we have already condemned as perpetual motion. If acquired characters were transmitted in heredity, each succeeding generation would be stronger, or larger, or more developed in some one or more ways than its ancestors; just as in the case of mechanics we might suppose each turn of the wheel to develop more and more speed or more and more energy. If this were really true in biology, as it is certainly not true in mechanics, then surely we would have a clear and obvious cause, a *vis a tergo*, which would insure the evolution or everlasting development of living forms. But perpetual motion in mechanics and the transmission of acquired characters in biology are both pseudo-scientific theories, and if one is to be outlawed, the other ought to be outlawed also.

"And yet we must remember what Herbert Spencer said on this point: 'Close contemplation of the facts impresses me more and more strongly than ever with the two alternatives — either there has been inheritance of acquired characters, or there has been no Evolution.'

"And I thoroughly agree with Mr. Spencer on this point. But if he were alive today, I wonder if he would accept the only alternative that is now left for scientists."

4. The fourth theory which Prof. Price thinks ought to be outlawed by modern science is the assumption, incorporated by Darwin into his scheme, that **plants and animals tend to vary in many and all directions and to an unlimited degree.** He says:

"The answer to this theory or this assumption is Mendelism. We are beginning to know quite definitely how plants and animals do vary. The variation we find is definite and measurable, and with further study we have reason to believe that we can predict variation, just as surely as we can predict the result of mixtures in chemistry. Our knowledge of the predictable results of combinations of unit factors in plants and animals has not yet approached the completeness that we have attained in chemistry. Probably it never will. But the two classes of phenomena seem to be of the same order; and if the combinations of chemistry do not furnish us with any strictly new materials or new elements, we have reason to believe that the same principle holds true in combinations in biology.

"Mendelism, as the refutation of this theory of unlimited variation, has been before the world only about twenty years,' but this theory of the unlimited tendency to vary on the part of plants and animals, which occupied so large a place in the foundation of Darwin's theory, has been before the world now for over two generations; and it has had plenty of time in which to find supporting evidences, if there is any such evidence in his favor. But as all the evidence that we do have is so overwhelmingly against it, I believe that the time has come when this theory also ought to be outlawed."

5. The fifth outlaw theory is **natural selection**, in so far as it has been supposed to be capable of originating anything new.

"Of course," says Prof. Price, 'natural selection has a place in the natural scheme of things. As Robert Heath Lock, whose work on this subject is a standard classic in modern science, has declared: 'No one questions the validity of natural selection as a means of exterminating types which are unfitted for their environment — there is clearly a tendency for the fittest types to survive once they have come into existence. Nor can there be any doubt that species in general are well adapted to the conditions which their environments present. But when this is admitted, it does not necessarily follow that natural selection, directing the accumulation of minute differences, has been the method by which these adapted forms have originated.' ('Variation, Heredity, and Evolution,' page 61; Edition 1920.)

"And it was because of the acknowledged bankruptcy of natural selection as a *vera causa* of organic progress or development, that Mr. John Burroughs declared in an article written a few months before his death: 'He (Darwin) has already been shorn of his selection theories as completely as Samson was shorn of his locks.' (Atlantic Monthly, Aug. 1920); . . . and anyone acquainted with modern scientific discussion knows that Mr. Burroughs was only voicing the conclusions of a large body of very prominent scientific workers.

"Natural selection has very justly been compared to a sieve. It may permit the fit to survive by not killing them off, if they are already in existence. But it clearly does not have any part whatever in originating them, or in improving them after they have once appeared. To quote the pungent words of another,

natural selection 'may explain the survival of the fittest, but it can never explain the arrival of the fittest.' Natural selection is inadequate to originate a new organ, a new species, or to originate anything at all.

Prof. Price quotes the following from the remarkable address of Dr. H. D. Scott, president of the Section on Botany, before the recent meeting of the British Association for the Advancement of Science, at Edinburgh, September 9, 1921:

"It has long been evident that all those ideas of Evolution in which the older generation of naturalists grew up have been disturbed, or, indeed, transformed, since the re-discovery of Mendel's work and the consequent development of the new science of genetics. Not only is the 'omnipotence of natural selection' gravely impugned, but obviated itself, the foundation on which the Darwinian theory seemed to rest so securely, is now in question. . . .

"At present all speculation on the nature of part changes is in the air, for variation itself is only an hypothesis, and we have to decide, quite arbitrarily, what kind of variation we think may probably have occurred in the course of descent. . . .

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance which once satisfied so many of us, that the main problem had been solved — all is again in the melting-pot. By now, in fact, a new generation has grown up that knows not Darwin."

To this Price adds: "Surely we have reached a most interesting situation in biology. Blocked at every turn, finding that they have been running up one blind alley after another, modern biologists are openly confessing their disappointment all around."

Yet the testimony of this scientist includes two more outlawed theories, on which Evolution is based. These are two geological theories. According to this investigation the crux of the whole problem lies in the declaration of Evolutionists that the real demonstration of Evolution must be sought in the evidence furnished by the rocks and their fossil contents. "On the testimony of many eminent men," says Price, "the whole case which we are investigating has finally been narrowed down to the evidence of geology and paleontology.

"And this is in accord with the history of the whole problem. For it must be remembered that geology came first, and only after the alleged definite geological succession had been given to the world by William Smith, and Cuvier, and Tyell, did Darwin come forward with the suggestion of how these alleged successive life-forms may have been connected by hereditary descent. In other words, geology gave to the world the outline, the skeleton of the Evolution doctrine; Darwin merely articulated the skeleton together and galvanized it into life. . . . It is therefore not at all surprising that the *last* of the series with which we have to deal are the geological factors. . . . And there are *two* geological theories which certainly will have to be put on the black list, if we are determined to be impartial and to enforce the rules on which we have hitherto been working."

(To be concluded)

J. J.

NEWS FROM THE MISSIONFIELDS

The readers of the Lutheran, no doubt, are pleased whenever their Lutheran brings them news from the various Missionfields of Synod. For to some extent their prayers, gifts, and offerings enable Synod to establish and maintain missions.

Synod is but a small world, but, nevertheless, vast and wide in expanse. From time to time news from the southernmost ends of this world, from Arizona, the land of the Apache Indians, has reached the readers. The readers are acquainted with the work of the Lord as it is being done among the red heathen. The readers are informed also of the missionwork as it is carried on in the West and Northwest of the Synodworld. In a recent issue of the Lutheran there appeared an article relating the experiences of the missionaries in the Dakota-Montana District. However, no news or very little news from the far east of the Synodworld has found its way to the readers. It may seem to some of the readers that the Synodworld is all West, Southwest, and Northwest. But the Synodworld has also a "Far East."

The eastern border of the Synodworld is joined in part by a city of Michigan, situated on the banks of the St. Clair river, the connecting link of the lakes Huron and Erie; which city was formerly known as the "City of Straits," but today is spoken of throughout the world as the "Auto City." The readers have heard about Detroit. We take it for granted that the readers possess Fords. Fords hail from Detroit; they are Detroit's chief product and have given to Detroit the distinction of being the fourth city of the country. But it's not about Fords, nor about Detroit that we wish to write. Our object is to make the readers acquainted with the missionwork as its being carried on in this city.

Up to 1913 Synod was not represented in Detroit. That Synod then sought to establish a mission here, where our sister Synod, the Missouri Synod, had practically held the field for years, was due largely to the fact, that certain families, who had moved to Detroit from such places where they were members of Wisconsin Synod churches, petitioned the officials of Synod to start a mission of their Synod in this city. Synod welcomed such a petition. For not only was this a chance to do missionwork, but also it presented Synod with the opportunity of establishing itself in the metropolis of Michigan. Synod having gained a foothold in Detroit, soon found opportunity for further missionwork, when during the course of the world war Detroit's population reached the million mark. Synod now maintains three missions in this city. Lack of the necessary funds prevented the missionboard from taking hold of still other promising fields. Other church bodies have gained some of these fields; yet Synod could establish missions in more than one place in this city, if only the treasures

What gracious lessons some of us have learned at sick beds. We went to teach the Scriptures; we came away blushing that we knew so little of them. In our converse with poor saints we are taught the way of God more perfectly for ourselves and get a deeper insight into divine truth.—Spurgeon.

for Home Mission and Church Extension were not already overtaxed. When opportunities to do missionwork present themselves to Synod, such as in Detroit, is it not to be regretted that our Missionboards are compelled by the lack of funds to give up promising missionfields to other church bodies, often times to non-Lutherans? Should not rather love to the Savior and thankfulness for the accepted salvation move every member of the Synod to do all in his or her power that the work of the Lord which has commanded unto us and entrusted to us now prosper in our hands? May the Lord himself then work in us the will and the way with our gifts and goods to fill His coffers to overflowing so that His cause may flourish and triumph everywhere.

Let the reader come to Detroit. Let him, in the heart of the city, take a Grand River—through street-car or jitney and ride out Grand River Avenue, Detroit's finest business street, to Nardin Avenue and there at the intersection of Grand River and Nardin Avenues he will find the Church of Our Savior. This church is the second of the missions established by Synod in Detroit. At the present time it is the only Lutheran Church in the extreme northwestern part of Detroit. This section which to the extent of two miles lies on both sides of Grand River and which is already thickly settled may want another mission in the near future. Indications are that during the course of this year people are again going to flock in great numbers to this section of Detroit. Synod should, therefore, have the necessary funds on hand, if the missionboard should see fit to establish another mission in this section.

The Church of Our Savior began as mission in 1917. Services were at first held in a hall on Grand River. Rev. G. Schmelzer was now called as pastor, taking charge of the mission early in 1918. In February of that year a portable chapel was erected about four blocks away from the hall. The mission now had a neat home. But it was not to stay here very long. Early in 1920 the mission found opportunity to purchase the present church property on Grand River. For the 130x120 lot and the church the missionboard paid \$17,000 to a Methodist congregation whose property it had been. Forty feet of the Grand River Frontage were sold immediately; Synod receiving \$6,000 for the same. Synod possesses in this property a piece of ground that today is estimated to be worth \$40,000.

The church, of a neat appearance, is a 30x50 structure, frame, covered with stucco. It presents a neat appearance. The interior could be better finished. One misses the Lutheran fittings. The church being an old Methodist church could not be expected to have an altarniche nor altar or pulpit. However, the mission has already resolved to make the necessary changes within to make the church ap-

pear more Lutheran. Altar, pulpit, and baptismal font are now being made for the church. These external things oftentimes prove a great factor in building up a church. If we should have a Lutheran congregation, we must give our people a Lutheran church. The seating capacity of the church is about 200. The church was dedicated for Lutheran Services on June 27th, 1920, after the Methodist congregation had moved to its new house of worship.

At the present time the congregation is having a parsonage erected on this property, the money for the erecting of the same coming from the sales of the former chapel site and the old parsonage. The latter was located at a distance of a half mile away from the church; it was a source of discomfort to congregation and pastor, and was not for the best welfare of the church. The congregation was placed in such a situation where it had to provide for the upkeep of three properties. This, first of all, called for a large expenditures in the form of special taxes to city for improving, \$900 being spent by the congregation in special taxes. \$1460 is yet to be paid for the paving of Grand River, and yet another pavement bill on Nardin to be paid when the paving is completed this year. There were these expenses, but the church had no returns. Aside from this it was nigh impossible to keep a watchful eye on three properties, all at a great distance from each other. And by no means was the parsonage a parsonage. When therefore the congregation expressed to the missionboard its desire for a parsonage at the proper place, the board gladly allowed the congregation to proceed with the erection of a new parsonage in the manner above mentioned. When the parsonage is completed the congregation will have a church property of which it can be proud. The congregation extends its thanks to all those by whose gifts a church property, such as the Church of Our Savior can boast of was made possible.

A few words must also be said about the work that is here being done. The mission is conducted exclusively in the English language. Up to the present time it was not found necessary to preach in the German tongue. For the most the people in this section of Detroit are better acquainted with the English language. The mission, therefore, in all probability also in the future will be conducted exclusively in the English language, so far as preaching is concerned. We will remain Lutheran just the same.

The congregation numbers 12 voting members and nine women. There are 40 communicant members. The souls all numbered, Sunday School pupils included, total 112. It may be remembered by some one or other that this congregation should number more members. To that permit us to say this: Our membership is at this low number because of the following reasons. Some twelve of our voting members moved

away. Last year being a slow year this section of Detroit in which our church is located did not see the influx of people as it did in the years previous. Then too there are a great number of Catholics in this section. And as a last reason for the low membership of our church we may say that the three times moving to different places was not for the best growth of our church. Our services are well attended. On a Sunday perhaps two-thirds of the attendance is made up from among strangers, whose faces we see now and then again, some of whom also we hope to interest in our church to the extent that they eventually become members. Our Sunday School is attended regularly by about 40 to 45 children. We have no day school, there being only four children of school age in the congregation. In the fall of this year we expect to start a Saturday School and also a class for confirmation. A class for adults may soon be started.

The congregation contributes \$300 towards the pastor's salary. Each communicant is also a paying member. Contributions average \$16. Of the entire moneys raised \$200 must each year be paid to the Synod on the \$17,000 that Synod has invested in this mission. Special taxes and general expense more than eat up the balance. The congregation last year contributed \$110.86 towards benevolences. That is going "over the top" in raising the quota set for the church. Self-supporting congregations may take note of this fact.

And so it must be said that our mission is indeed "coming slowly," but it dare not be said that the work here is being done in vain. We dare hope, that ere this year closes our congregation will have made strides onward. If expectations prove correct, this year should see much building going on in this section of Detroit, which could but increase our hopes of growth. It may be remarked here that our pastors and such of our lay people as know of persons moving to Detroit should kindly furnish the missionary in charge with the names and addresses of such people.

May the Lord and Savior grant unto this His church His gracious assistance so that with His help it may prosper and flourish.

HUGO H. HOENECKE.

EDUCATION

Some people have queer notions about education. They think schooling beyond the so-called "three Rs" is of no value to "a common man," and that those who are fortunate enough to get it must necessarily seek "refined employment."

Others maintain that girls have no use for a higher education as it supposedly unfits them for domestic employment and for the married state which is their only legitimate sphere! Another erratic class will also bear mentioning, namely that which maintains that an educated ministry is not only unnecessary but

harmful. Happily this class is not at the present time very large, but yet large enough to create disturbances here and there by their claim of being directly taught by the Holy Spirit as were the apostles. There may be several reasons for this delusion, both in themselves and in their followers, but the main one is that they have not received proper education. Leaving out of consideration the temptation of the evil one, this class forms the extreme left of the large class of improperly educated, of which the rationalistic unionist forms the right.

What then is improper education? Every system which is not built on the truth that "the fear of the Lord is the beginning of wisdom," Psalm 111:10. As a person becomes the fool of fools, who loses his own soul, though he wins the whole world, so all the worldly knowledge is all in vain which does not include the knowledge unto salvation. And a government which hinders or hampers the individual, or the church, from acquiring the necessary religious knowledge, either by direct hostile legislation or by prescribing certain methods, certainly goes beyond its jurisdiction. Legislation has nothing to do with religion as long as none of its tenets undermine the government.

The tendency of the state has been, for some time, to sidetrack parental authority, and to take over the education of the young altogether. Thus it has come about that the school year has been made longer, laws concerning attendance have been made stricter, and the cry for religious instruction in the public schools has become more insistent every year.

Now it is a poor question, indeed, which has not "a talking point" even on the unfavorable side. So also the paternal tendency of the state. It undoubtedly has the duty to give every citizen, especially every embryo citizen, a good chance to acquire an education. And as quite a number of children, especially in the cities, have no useful employment during vacation, they had better be in school as long as possible during the year.

The state must also see to it, that the child has full opportunity to attend school. For some parents are only bent on acquiring riches and for that reason keep the children at home doing work, which should be done by adults, if done at all. — "Circumstances alter cases," here as elsewhere. Poverty is not subject to legislation or court decisions—.

That the children need religious instruction, all Christians admit; but to give it to them through the medium of the state school is not only breaking both the spirit and the letter of the United States Constitution, but it is infringing on our inalienable rights which were made clearer and dearer to us by the Lutheran Reformation. That many do not value this right, and are willing to let any sectarian teacher instruct their children in religious knowledge of "any

old kind," does not invalidate the rights of such who are better informed and have a more tender conscience. And their right is to have the state schools conducted strictly along secular lines only, and to educate his children in the religion of his choice — or none at all if that is his conviction.

Many seem to think that religious instruction along undenominational lines can be done successfully. The best answer to this is the saying so often referred to in newspapers: "There is no such animal!" Undenominational religious instruction has, as yet, not appeared on earth. But if it should come, the crack of doom can be momentarily expected, for Christianity will then be dead and the time of grace is at an end. Undenominational religion is only another name for Rationalism. It includes Jews and Gentiles, Universalists, Unitarians, Adventists, Christian Scientists, and Quakers, all outside the pale of Christianity.

But even though the religion taught in the state school should be one of the many Reformed denominations, would it be fair to teach this to Lutheran children? Or Methodism to Baptists? Presbyterianism to Episcopalians? People who meet this argument with the sneering remark, that we are "bigotted," "narrowminded," and "un-American" have no conviction of any saving, Scriptural truth, and have no right to call themselves adherents of any denomination. And when so-called Lutherans uphold them in this matter, they show themselves as ignoramuses of true religion, or as lovers of riches who do not care to spend money for a proper Christian education on the children God has entrusted to them.

There are Sunday schools, of course, and perhaps a month or two parochial school after the public schools have closed. Sometimes these schools have teachers fairly well trained, and sometimes not. — This does not apply to the German Lutherans who generally have good parochial schools. — But the Sunday schools are sorry makeshifts as a rule.

Now, why should any kind of a teacher of religion be good enough, whereas in the common school a certain diploma is insisted on? Why should one hour a week be enough for religious instruction, or a two months term in the heat of summer, but nine months every year for eight or twelve years — grades and high school — be necessary for secular learning?

Secular learning is a great blessing, an inestimable blessing. But when it is acquired at the sacrifice of proper religious training, it becomes a curse to society as well as the individual.

Why do our youths so readily join lodges, sectarian churches, and societies of an irreligious type? Why do they know so little of Christian truths, the history and principles of our church, and the difference between denominations? Simply because they have been inefficiently instructed.

Proper instruction is not to learn a certain quantity inside of a certain time. If thorough learning could be acquired "by flying through the classes," as a pupil with good memory could do, then most of our educated people have spent too long a time at school. No! Learning, like food, has to be digested to do any good, and that takes time. Many a young man has had a "good time" during the school year at College or University, and then on account of his good memory has read himself to a high standing in examination. But in after years he has found to his sorrow that his knowledge has fled, and can not acceptably fill the place which his diploma testifies he should be qualified for.

This is the sorry plight of our young people at confirmation. They have memorized their instruction books. They have made a good showing on the floor of the church during examination, and the best of hopes are entertained about their learning as a help to keep them on the straight and narrow path, both as to a correct life and a correct belief. But, alas, they had only memorized their books in a hurry. During the year in which they met to rehearse their lessons, about once a week; their common school lessons interfered with properly studying their religious lessons. So it became a memorizing contest the evening before or the next morning, yea perhaps the minister had to give him an extra hour in which to get their lessons a little better. No wonder our youths are getting to be poorer and poorer church members, and become "easy marks" for tempters of all kinds.

But there is a remedy, an efficient remedy, a remedy also easily applied if our people will love God and the welfare of their children more, and love riches less. And that remedy is the parochial school.

Why should not our own children have the same opportunity for acquiring religious knowledge as the children of heathens on the mission field? No sooner has a station here been erected than a school is commenced by the missionary. And in that school the main branch of learning is religion. Nor is that religion gotten from any publisher willing to furnish "the lesson leaves," but it is the positive teaching of the denomination who has erected the mission station; and the teacher is not only one of their own, but also a scholar. Why this extra cost for teachers of religion? Because a mission station without his adjunct would be like a fort without ammunition.

—Lutheran Sentinel.

CONTRIBUTED

News and notes concerning the Lutheran Deaconess Association within the Synodical Conference

Dear Member, or if you have not as yet joined the association, dear Prospective Member:

The Lutheran Deaconess Association cordially invites you to renew your membership in the associa-

tion by remitting \$1.00 for the year 1922 to the Lutheran Deaconess Home, 2916 Fairfield Ave., Fort Wayne, Ind. It is our desire to increase the membership of the association to 10,000 members this year. Will you not, by sending in your contribution and inducing some of your friends to do likewise, assist us in reaching our goal?

The new Deaconess Hospital at Beaver Dam, Wisconsin, was dedicated on the 29th of January, and opened for service on the 1st of February. This hospital has room for 30 beds and is worth in the neighborhood of \$130,000. We have every reason to be thankful to God for having enabled us to take over this institution which, by the way, is unencumbered by any debts.

The Deaconess School at Ft. Wayne is attended by eight students. In Beaver Dam six students have enrolled to date. The association is bending every effort to train these students as effective Lutheran deaconesses for service in the various missions and charitable institutions of the Synodical Conference.

The young ladies attending the classes are given a three years' training in nursing so that they may be registered as regular nurses, and in addition to this they are given instruction that will especially fit them for work in Lutheran institutions, etc.

It will probably interest the reader to know that the association appropriates \$100 per year for every student preparing for service as a deaconess. This appropriation barely covers the expense to which these young ladies are put in preparing for this service. In addition to this the association provides every student with the necessary text books. This item alone constitutes quite an outlay and the membership dues contributed by the friends of this endeavor help to defray this expense.

Of special interest is the fact that one of the young ladies in training at the present time, Miss Esther Tassinari, a young lady of Italian parentage, and heretofore a member of the Roman Catholic Church, is taking instruction and will be confirmed and become a member of the Lutheran Church on Palm Sunday.

It was during the Lenten season of 1920 that the first general invitation was extended to the members of the Synodical Conference to become associated with us in this movement to train Lutheran deaconesses and to establish a Deaconess Home. This call for a renewal of memberships and for new members is the third that is being issued, and we sincerely hope that it will be met with a response that will cheer the officers of the association as well as the fourteen young ladies who stand ready to devote their lives to service in this work and also bring us nearer to the membership goal that we have set for 1922.

Frequently, on entering a business establishment, we read a little placard that carries the admonition

"Do it Now!" May we ask you, dear reader, to do it now, that is to send your contribution to this splendid cause before you put aside this paper and possibly forget that you should and probably are interested.

May the Almighty and Gracious God, who has so signally blessed our work, continue to prosper it also by giving us a host of friends and supporters.

THIS IS MORMONISM'S DAY

A crowd of people near a public building in Philadelphia attracted our attention. They were listening to a young man of about thirty who had much to say about the teachings of the Latter Day Saints. He was a smooth, fluent, and impressive talker, and his frequent favorable mention of Jesus Christ must have led his audience to class him as an evangelist. The unwary would hardly have suspected that he was a Mormon—for that word was studiously avoided—and would have judged him to be a Protestant Christian. He, however, was a full-fledged Mormon, and waxed eloquent concerning the virtues of the creed of the Latter Day Saints, being careful to emphasize those things that would prove acceptable to an average audience and to keep concealed what might prove to be offensive. It was a case of putting a tempting bait to a hook wherewith to catch unthinking fish. He took full advantage of the present epidemic of loose thinking concerning the marriage estate and of the consequent prevalence of immorality, and in skilfully veiled manner threw out some hints as to the need of Latter Day Saints teaching to correct and control sex relations and affix the proper religious stamp according to the seal now in possession of the "Church of the Latter Day Saints." The zeal with which Mormons are pushing their propaganda, both in Europe and America, and the progress they are making, shows that they know how to seize their opportunity in this age of broken marriage vows and free love. This is their day, and they are making the most of it. Are Christians equally zealous in counteracting the hostile forces that are seeking to overthrow of God's first institution—the Christian Home? —The Lutheran.

THE JEWS' WAILING PLACE

One of the pathetic sights to every modern tourist in this ancient city is the Jews' Wailing Place. Outside the Damascus gate on Friday evenings may be seen huddled close to the gray, crumbling old wall of the city groups of devout Jews, bowed with grief, in the attitude of prayer. Here they recite their grief over the vanished glory of their beloved city. More mournful than the funeral of one who has died without hope is this spectacle of a remnant of God's ancient people trying to pray back and weep into a new birth the city of their fathers. Men and women, aged, decrepit and devout, bend before these old walls, kiss

the cold stones and repeat over and over again from their Hebrew prayerbooks the following mournful Litany:

Leader—For the palace that lies desolate:

Response—We sit in solitude and mourn.

Leader—For the palace that is destroyed:

Response—We sit in solitude and mourn.

Leader—For the walls that are overthrown:

Response—We sit in solitude and mourn.

Leader—For our majesty that is departed:

Response—We sit in solitude and mourn.

Leader—For our great men who lie dead:

Response—We sit in solitude and mourn.

Leader—For the precious stones that are burned:

Response—We sit in solitude and mourn.

Leader—For the priests who have stumbled:

Response—We sit in solitude and mourn.

Leader—For our kings who have despised Him:

Response—We sit in solitude and mourn.

Antiphon—We pray thee, have mercy on Zion!

Gather the children of Jerusalem.

Leader—Haste, haste, Redeemer of Zion!

Response—Speak to the heart of Jerusalem!

Leader—May beauty and majesty surround Zion!

Response—Ah! Turn Thyself mercifully to Jerusalem!

Leader—May the kingdom soon return to Zion!

Response—Comfort those who mourn over Jerusalem!

Leader—May peace and joy abide with Zion!

Response—And the Branch of Jesse spring up at Jerusalem!

To all of which the thoughtful, Christian beholder offers the inaudible prayer, Have mercy, O God, upon thine ancient people. Enlighten Thou their minds and turn their hearts, that they may come to Thee through Him who is the Way, the Truth, and the Life.

—Rev. George J. Gangaware, D. D., in The Lutheran.

"CLOVER" AND HIS MASTER

I

Wisconsin News, April 12th

The oldest horse in the world, probably, is named "Clover." Thirty-six years ago, at the age of fifteen, he retired from the trotting track and became the property of the Rev. Dr. N. Meyers of Catawissa, Pa.

Dr. Meyers, too old to preach, can no longer afford to keep the horse, which is fifty-one years old, much younger than the reverend doctor.

It may be necessary to shoot the horse. Everybody will feel very sad about that.

What about the Rev. Dr. Meyers, retired on a pension of a little more than a \$1 a day, after preaching all his life? Nobody gets much excited about that.

II

Milwaukee Telegram, April 16th

You read perhaps in this column about the oldest horse in the world, past fifty-one, owned by a clergyman retired on a pension of \$1 a day. Much interest is shown in the HORSE. The jockey club has arranged to pay all of its expenses as long as it lives. Mrs. Ehrich of the Horses' Aid Society has told the Reverend Dr. Meyers who owns the horse that she will pay all the horse's living expenses including horse doctor's bills. Many have sent money to care for the HORSE.

Thus far nobody has seemed excited about Reverend Dr. Meyer, too old to preach and after a life in the pulpit, retired on a trifle over \$1 a day.

A HORSE more than 50 years old is unusual, therefore interesting. A clergyman more than 70 years old, retired with enough to live on, is not unusual, therefore NOT interesting.

FROM OUR CHURCH CIRCLES

List of Candidates for the Vacancy in the Faculty at the Progymnasium of Saginaw, Mich.

Prof. A. Ackermann, New Ulm, Minn.

Prof. G. Westerhaus, Watertown, Wis.

Prof. W. Wente, Winfield, Kan.

Pastor George Schroeder, Menominee, Mich.

Pastor Paul Pieper, Cudahy, Wis.

Pastor C. Bast, North Milwaukee, Wis.

Pastor Dr. Paul Peters, Detroit, Mich.

Pastor F. Soll, Yakima, Wash.

Pastor Rich. Janke, Clarkston, Nebr.

Pastor W. Schaller, Firth, Nebr.

Pastor W. Schumann, Markesan, Wis.

Pastor Alf. Maas, Ann Arbor, Mich.

Pastor W. Baumann, Winner, S. D.

Pastor R. Fenske, Ellensburg, Wash.

Pastor Em. Frey, Phoenix, Ariz.

Pastor P. Bergmann, Fond du Lac, Wis.

Pastor H. Westphal, Marinette, Wis.

Pastor A. Korn, Shickley, Nebr.

Pastor A. Sitz, Rib Lake, Wis.

Pastor Ph. Sprengling, Hika, Wis.

Pastor F. Forster, Almond, Wis.

Pastor R. Buerger, Waukegan, Ill.

Pastor R. Ave-Lallemant, N. St. Paul, Minn.

Pastor O. Hoyer, Winneconne, Wis.

Tutor Walter Bodamer, Watertown, Wis.

Teacher M. Schumacher, Jefferson, Wis.

Any communication regarding the candidacy of any of the above must be sent in by May 5th to

P. DENNINGER, Sec'y,
1012 Seymour Ave., Lansing, Mich.

Official Announcement

For a year our revered Doctor Ernst has been incapacitated by illness. In consequence the members of the Board of Northwestern College feel compelled to issue a call to some suitable person to take over the work that must be done. The requirements of the position are: the teaching of history, Greek, and German. The candidates should also be able to teach the subjects named by means of the English language.

Nominations by congregations or individuals are in order and should be in the hands of the secretary of the board not later than May 10th.

Jefferson, Wis. H. KOLLER MOUSSA, Sec'y.

Eastern Conference

The Eastern Conference meets at Cudahy, Wis., June 13—14. Papers to be read by Pastors Schultz, Wojahn, Monhardt. Sermon: Pastor Karrer (Pastor Hartwig). W. KEIBEL.

English Conference

The English Conference will meet, D. v., May 16th and 17th in the parish of Rev. R. Ziesemer, Appleton, Wis. Sessions begin Thursday afternoon. Service, Tuesday evening. Preacher: P. Brockmann (H. Wojahn). Papers: Exegetical paper on II Timothy, to be continued. Catechization on "I am the Lord thy God." Catechization on I Commandment. The Transfer. Church Finances.

Members, please announce whether you are coming or not to Rev. R. Ziesemer so he may make arrangements. R. W. HUTH, Sec'y.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet, D. v., May 2—4 at Arlington, Minnesota (R. Heidmann, Pastor). Papers will be read by the Revs. Jul. Dysterheft, G. A. Ernst, Ernst Birkholz, A. Frey, C. J. Albrecht. Preparatory Address: J. Plocher (R. Jeske).

Sermon: A: Werr (A. C. Baumann).

PAUL BAST.

Pastoral Conference of the Nebraska District

The pastoral conference of the Nebraska District will meet, D. v., May 2nd to 4th at Winside, Nebr. (Rev. J. Frick). Papers are to be read by the pastors F. Brenner, W. Baumann, Ph. Martin, J. Witt, Theo. Bauer, Ph. Lehmann. Confessional address: Rev. A. B. Korn (Schumann). Sermon: Rev. W. Schaller (Schmelzer). Please announce your coming before April 30th.

Fraternally yours,
A. B. KORN.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will convene, D. v., May 2-3 at Crivitz, Wis., (W. Heidtke, pastor).

Papers will be read by Pastors C. Doehler, G. Schroeder, W. Gutzke, P. Bergmann.

Preparatory address: J. C. Masch (C. Doehler).

Sermon: G. Schroeder (P. Bergmann).

PAUL C. EGGERT, Secretary.

Pastoral Conference in the Pacific-Northwest

God willing, the pastors of the Pacific-Northwest Conference will meet May 3 and 4 at Leavenworth, Washington.

The following papers are to be read:

W. Lueckel: Israel.

R. Fenske: What is wrong with the "pew?"

P. Hinderer: Principles underlying our mission work in our district.

Conferees please notify the local pastor touching their arrival.

REINHOLD A. FENSKE, Secretary.

Winnebago Mixed Pastoral Conference

The Winnebago Mixed Pastoral Conference will meet, D. v., May 1st, 2nd and 3rd in St. Luke's congregation, Kewaskum, Wis. Sessions open on Monday, 2:00 P. M., and close Wednesday noon. The brethren are requested to send in their names at once to the Rev. F. Greve, Kewaskum, Wis.

The following subjects are on the program for discussion:

1. An exegetical treatise on Genesis 6, Pastor Naumann.
2. Original and actual sin, Pastor P. Bergmann.
3. An exegetical treatise on Romans 7, Pastor Schumann.
4. Liturgy and sermon outline, Pastor E. Schlerf.
5. Priesthood, Ministry, Pastorate, Pastor Schulz.

Confessional Address: the Rev. Wadzinski (Klingbiel).

Conference Sermon: the Rev. Schumann (Rathjen). O. HOYER, Sec'y.

North-Wisconsin District

The same will meet at Weyauwega, Wis., in St. Peters Ev. Luth. congregation June 21—27, a. c. Opening services will take place at 2 o'clock P. M., Wednesday.

Papers will be read by the undersigned on:—State, Church, and School endangered by the encroachments of the Reformed sects, and how we may successfully encounter them. (In the German language)

Another paper will be read by the Rev. Paul Oehlert (Subst.: Rev. Geo. Schroeder), concerning the use of the English language in our congregations.

The local pastor, the Rev. M. Hensel, would have all registrations for attendance made before June 1st; all thereafter will not be considered. Lodging and meals will be gratis.

Whosoever intends to come with an automobile will please mention it. You are also kindly requested to bring the lodging-card with you, that will be sent to you.

All petitions to the Synod must be in writing and are to be in the hands of the president of the district, the Rev. Ad. Spiering, New London, Wis., by May 22.

The credentials of the delegates must be signed by the chairman and the secretary of their congregation, and must be handed to the secretary of the Synod at the close of the opening services.

G. E. BOETTCHER, Sec'y.

NOTED IN PASSING

In knowledge of boys there are not many men in this country — perhaps none — to be ranked with Alfred E. Stearns, principal of the famous Phillips Andover Academy. He is a man of sound religion himself and he believes in religion for boys. He was talking about boys the other day to the Chicago Association of Commerce, and told how General Leonard Wood not long since asked him: "Are the youth of today less religious that they were a generation ago?" And Dr. Stearns answered: "They are just as religious as they ever were but they don't get the same chance to show it." He said that boys nowadays don't have the benefit of either the religious appeal, the religious restraint, the religious influence or the religious inspiration that boys had a generation earlier. That is to say, it's not the boys that are irreligious; its the old folks. And the boys can't break through the line of irreligion that is solidifying just ahead of them. That's putting it squarely up to the fathers and mothers. Something to think about, isn't it?

—The Continent.

The "sack-coat" preacher is coming more and more into evidence, be it said with regret. The sack is a sort of protest against clericalism, a bid for popular favor, often secured at the expense of dignity and influence of a lasting character. There is no need to dwell upon the impropriety of short coat for public speakers. If the judge upon the bench see the fitness of a robe during his court hours, surely the minister who stands before the public in a more conspicuous way should sense the propriety of appearing in an attire befitting such sacred office. Why not the gown or robe? We believe the general adoption of the robe for preaching would exalt the service and lend force to the message, even to the point of inspiring the preacher to a better deliverance. But above all else deliver us from the cut-a-way preacher, the sack-coat preacher.

—Christian Advocate.

Every age has its peculiar style of egotism. But no age has approached ours in accrediting to itself unrivaled superiority. The marvels of scientific achievement have impressed popular imagination as establishing a civilization compared to which all that preceded us was puny. Judging solely by material splendor many persons feel sure that our generation is brilliantly distinct from its predecessor; that being more cultivated and wiser we need not consult precedent.

To the reflective the great war proved anew that in essentials our civilization is no different from the humanity of the past; externals vary, but the same passions and feelings persist, forming a continuous link with primitive eras. But upon the unthinking this philosophic lesson is lost. Mistaking mechanical excellence for the integrals of civilization — the things proceeding from mind and heart — they cannot see this truth. They know only that our grandfathers and those before them had none of the wondrous inventions of our day, and inasmuch as that was so they were of an inferior order. Of what concern are their experiences to us? Are there any lessons to be learned from generations that knew neither sky scrapers nor automobiles, electrical locomotion, airships, wireless? From this attitude — it may well be called a prevalent conceit — has arisen a disdain of the value of the teachings of history. Indeed, the fashion is not uncommon of boasting of ignorance of historical information as if its study and contemplation were a disgraceful proof of a backward mind.—From "Ford's Crusade For Bunk Money" by Gustavus Myers in The Forum.

ITEMS OF INTEREST

Slash Filipinos As Good Friday Penance, Report

An annual flagellation was held in Manila on Good Friday, with 15 penitents. Large crowds of American tourists witnessed the spectacle.

The penitents, all Filipinos, were stripped to the waist and their legs tightly bound with cords. Friends made incisions on the penitents' backs with sharp knives, and the penitents then walked step by step, flogging themselves with bamboo rods. The route covered a mile with seven stops, representing the seven points of the cross. At each resting place the penitents lay prone on the ground while their friends threw dirt in the wounds, kicked and jumped on them, and scourged them with brambles. After completing the journey the penitents bathed in a pool.

The ceremony, which is an imitation of Christ's journey to Calvary, is an annual affair in the Philippines. Formerly many hundreds underwent flagellation each Good Friday. Protestants have appealed to Gov. Gen. Wood to abolish the practice. Flagellation is confined to the ignorant classes, who generally do it in fulfillment of a vow made during the year previous.

—Milwaukee Leader.

International Church Conference Arranged

Under the auspices of the World Church League for the Promotion of International Understanding an international church conference is to be held in Copenhagen from Aug. 5 to 11.

Between 150 to 200 delegates are expected to attend, and the subjects to be discussed include the position of national and religious minorities, co-operation with other Christian movements and with labor organization, reconciliation and reconstruction.

—Wisconsin News.

Pastor Would Kill Incurable Insane

Kill the hopelessly insane to make room for curable patients in public institutions, is the proposal of the Rev. R. S. Winn, a member of the house committee on public institutions. The Rev. Mr. Winn has attracted considerable notice by his arraignment of dancing, which, he says, is responsible for the presence of many of the young women now confined to institutions for tuberculosis patients.

—Milwaukee Leader.