

The Northwestern Lutheran

Rev. C. Buehler
Jan 22
65 N. Bridge

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:53.

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BE FAITHFUL

Be thou ever true to Jesus,
Faithful even to the end,
Though the battle's heat increases,
Loyally His cause defend!
O the burdens thou dost bear
Here below, cannot compare
With the endless glory given
To the Lord's redeemed in Heaven.

Be thou true in faith! O never
Rest thy soul on doubtful sand!
Thy baptismal bond ne'er sever,
Let its cov'nant firmly stand!
O break not the solemn vow!
Ne'er to base denial bow,
He the loss of Heaven beareth,
Who this sacred vow forswearth.

Be thou true in love unending
To thy God who loves thee so!
Though thy brother be offending
Still let love's devotion glow.
Learn with Christ for foes to pray!
God has cleansed thy sin away;
Loving Him,—in love-filled labor,
Seek to reconcile thy neighbor.

Be thou true in all affliction,
Let no sorrow, pain, or loss
Hide thy Savior's benediction,
Murmur not beneath the cross!
Can impatience balm obtain?
Doth it profit to complain?
He who patiently endureth
Comfort from on high secureth.

Be thou true in hope, believing
God will thy desires fulfill,
Though the manner of His giving
Oft appeals not to thy will.
Know how oft He knocked in vain,
When He sought thine ear to gain!
Know how oft, His love unheeding,
Thou didst leave unheard His pleading!

Be thou faithful in endurance,
Let God have His way with thee.
Rest in His so blest assurance
Not in vain thy trust shall be.
When thou callest, He is nigh,
Love Divine shall heed thy cry!
Firmly trust His Word forever,
Godly hope can shame thee never!

Be thou true! O battle onward!
Cling to Christ in fervent faith!
Battle on, till thou hast conquered
Satan, flesh, and sin, and death!

Christ will grant thee strength divine,
And His vict'ry shall be thine!
Lo, the crown of life is given
To the conquerors in Heaven!

(Translated from the German)

ANNA HOPPE,
Milwaukee, Wis.

The Battle Is The Lord's

I Sam. 17:47

"The battle is the Lord's"—it is not a personal conflict which David enters when he goes forth to fight Goliath. The giant Philistine, too, realizes this, for he curses David by his gods and blasphemes the name of Jehovah. The foes of Israel are the foes of Jehovah.

If all the Israelites had remembered this, they would have been spared the humiliation of being overawed and put to flight by the prowess of the mighty warrior. But they forgot, and saw themselves fighting against a human foe with human weapons. But for the gracious interference of God, this would have ended in their utter defeat and permanent enslavement.

We, too, are called to fight. In our course and our work as Christians we are opposed by many foes who seek to defeat and enslave us. These foes are mighty and well trained for the attack. There, by the valley of Elah, two armies faced each other. Every Israelite knew that the Philistines were their enemies. There was at least, a clear line of division between the opposing forces. Now, many Christians seem to feel that the era of universal peace has arrived. But the foe is here and the battle is on. The bodies of our dead strew the battlefield and testify to the power of the foes. Where are the thousands who once stood and fought with us. They are bearing the chains of slavery, the mark of spiritual death. Well may we despair if we compare the enemy's strength with our own according to the measurements of natural man. Will the Church be able to overcome the materialism and the syncretism of our day; will it be able to maintain its stand against the influence of lodgery? We are prone to fall into the error of Israel, to meet the foe with his own weapons. Then there may be an apparent resistance for a time, but the end will inevitably be fear, compromise, defeat and enslavement.

God save us from that error. "The battle is the Lord's"; the fight is directed against us as against his people. Our foes are fighting against God. It is not

a struggle of man with man, it is the battle of the kingdom of God against the kingdom of the devil.

"The battle is the Lord's"; against those foes human strength, wisdom, organization and endeavor are of no avail. The Lord must fight; his is the victory. And there is no doubt that he will prove victorious. The foes have already been defeated; they lie crushed under the foot of the Son of David. We can say, and we must say, if we do not want to go down in defeat: "The Lord will give you into our hands."

A humiliating thought, at the first glance. True, it leaves us no honor or merit. But a most comforting thought, giving us an undaunted heart like that of David, and the assurance of our final victory and of our everlasting triumph over all our foes.

Still we are to fight. There is no rest for us. But, "All this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands."

We must fight right. To fight right, means to permit the battle to remain the Lord's. David did this. He had no confidence in himself. His trust was in God. It is for us to do what the Lord tells us to do and to use the weapon the Lord places into our hands. That weapon is his Word; by the Word, which is his power, we are to prevail. If we continue to wield this weapon only, the battle remains the Lord's.

We must train for the fight. Right training is the training in the faith. One lone David is worth more than thousands of organized fighters that are not like David. "Our faith is the victory that overcometh the world."

J. B.

COMMENTS

Financial Genius Of the many kinds of people that it takes to make up our world there are a number of varieties that are able to give us a pleasant thrill now and then with brilliant ideas about putting church finance on a sound basis. The trouble is that upon examination their brilliancy fades out.

A London clergyman conceived the bold thought that all the troubles of church financing could be solved at one fell swoop if those thousands and millions that in our day stay away from church could be made regular contributors. Accordingly he advocated revival of an old law which fined every citizen twenty-five cents for every Sunday service from which he remained absent. We agree, that would bring in the money. But we are also agreed that such money, even if it were possible to collect it could not do our church work.

In cities like London and some of our own larger cities it is really a problem to know what to do with the down town churches. They are usually the oldest of the community. Some of them have valuable properties that give them large revenues but their congregations are mere boards of directors to admin-

ister its financial affairs. Many of them seek an excuse for further existence by transforming themselves into the modern settlement agency and social center. As living congregations many of them have ceased to function long ago.

In London there are fifty or more churches within a radius of one mile around the Bank of England, which is in the heart of the English financial world. Some of the church buildings are famous in history and during the week they are visited by many tourists who visit the tombs of famous men or objects of art which are housed in them. On Sundays, says one authority, the largest of them will rarely have a congregation attending the services that exceeds a baker's dozen.

The utter futility of keeping up a parish organization with regular services is apparent. It has been suggested to dismantle a few of such churches and sell the valuable ground on which they stand thus liberating the money they represent for real use in the work of the church. Strangely enough this gave rise to violent protests from people who are not at all identified with church work, least of all with the work these churches are struggling to do. Their rather novel argument against the removal of these landmarks and venerable witnesses to Christianity simmered down to the very sentimental assertion that these structures should not be removed from their sites because they still did the work of "softening the hearts of our money-mad generation." The financiers were of the opinion that the mere presence of the buildings in the financial district acted as a humanizing agent to neutralize the gross materialistic tendencies that seem to be at their ugliest on the money market.

"Softening of the hearts," indeed. There is nothing in that phase of modern life that pertains to money that can be softened by a sidelong glance at a church spire. It requires a considerably advanced stage of softening of the head to believe that the gnarled old harpies that watch over the accumulation of hoards of gold are capable of giving any advice in matters of the church which would not reflect their everlasting concern about their money and their business. With the churches removed from their valuable site competitors might obtain very desirable locations for business and that would encroach on that valuable exclusiveness which gives the old financiers so much power in a generation that follows its herd-instinct so consistently as does ours. So much for the sentimental protest against the removal of down town churches for reasons as flimsy as those advanced by the Londoners.

A church, down town or anywhere else, that has ceased to be the center of an active congregation is a liability to Christianity. It is bound to seek an outlet for its activities. Such "new" activities are inevitably headed in the direction that leads away from the true

function of the church, and that is the saving of souls by the preaching of the Word. The churches themselves become more and more ideal institutions to "stay away from." Even fines for non-attendance would fail to increase the baker's dozen that attends their services.

In our circles down town churches have not hesitated to pull stakes and follow their congregations into the suburbs and outlying districts when their down town locations threatened to make them mere landmarks. They have shown the good sense and sound reason which always marks an active Christian. It is not at all a matter of financing that makes them a problem; they are a waste of man power and often a source of mischief.

H. K. M.

* * * *

Church Disarmament Church disarmament—that is what the Grand Rapids (Mich.) Press urgently calls for. We are glad to reprint its editorial, the main argument of which is correct and to the point:

"The Press, without thought of malice and merely to be in tune with the times, would like to suggest a Conference for the Limitation of Church Armaments in the city of Grand Rapids.

"In making this suggestion The Press displays no personal partisanship, as it is not a religious organ and its columns are read by members of every religious faith in the city. Though it speaks as a newspaper, The Press believes it presents here the views of many who are now paying for the religious competition and wondering about it.

"Probably some one in Grand Rapids knows which church in our fair city first girded itself to battle for the adherence of our young people by building a dance hall parish-house with a gym in the basement. We don't. All that is certain is that the initiator has long since realized that competition is a human instinct. Advantages taken are soon retaliated; and in some circles it is believed that the church which today lacks a thorough athletic system and a program of social affairs is simply not prepared. It has no front line. It cannot bid for the young people, because they can find better sport somewhere else.

"One school of religious leadership is strongly in favor of the many-sided institutional church, but it is noteworthy that this movement is chiefly directed at large metropolitan districts where segregated groups of poor people require such facilities, or at isolated and outlying regions of smaller cities.

"If certain churches scrapped their parish-house dances (or at least part of them, perhaps on some 5-5-3 ratio according to the number per year in the status quo) and agreed on a gym-building holiday with no replacements, in time the whole thing would pare down to religion again. Young men and women would join the church on the basis of belief and better services instead of looking up the standing in the Sunday school league or inquiring about the music at the week-end dances. There would be about as much gymnastics as ever. The city not only has the splendid gymnasium equipment of the Y. M. C. A. and Y. W. C. A., these being closely related to the Protestant Evangelical churches, but it also has twelve complete and twenty-one auxiliary gymnasiums in the public schools, all under expert direction, in addition to the excellent city playgrounds.

"The question of young people learning to dance and having full scope and opportunity for that kind of expression will be plentifully cared for outside of the churches themselves.

"Limitation of this sort involves sacrifices. Yet The Press

has in mind an editorial in the Michigan Daily, students' paper at our state university, which called upon the churches of Ann Arbor for more religion, saying that it was for this that young men and women attended church. The view is in some circles novel, of course, and will require much discussion. But perhaps our churches would come to the conclusion, over the conference table and with open diplomacy, that this expensive mundane armament in the main is wasted effort and that it's time to return to fundamentals.

"Newspapers don't run railroads. Farmers don't print books. This is an age of specialization and out of specialization comes efficiency. The specialty of churches is religion."

The Lutheran Companion, from whose columns we take this editorial, adds:

"The parish house can be made to serve the fundamental purposes of the church, which is to build up the kingdom of Christ in the hearts and lives of men. But no church has any business to build parish houses for the purpose of teaching its young people to dance or to play cards or billiards. The Jersey City (N. J.) Tabernacle church, thirty years ago, was one of the first churches in the country to introduce the idea of the "play house" as an adjunct to the church proper. It was thought that the young people could be influenced to step from the play room into the prayer meeting room, and thus play of every sort and spiritual devotion could be combined. It would be interesting to know what the Jersey City Tabernacle church has to say on this subject after an experience of thirty years. We remember to this day the powerful protest raised against the whole idea at a conference held at Hartford, Conn., at the time by Christian Workers of United States and Canada. One delegate said in substance that he had no doubt but what his son might learn to dance and play cards, but he would not want him to get his first taste of these things in the church. Could the church guarantee that the son would not go from the church to the gambling room after his desire for card playing had once been aroused?

"The specialty of churches is religion, the Christian religion. The world needs the simple gospel of Jesus Christ as much today as it ever did in the past. It is the business of the churches to give this gospel to the world as they have received it from the fathers and as it is revealed in the Word of God. It is gratifying to know that there are few, if any, Lutheran churches that act on the supposition that men can be brought into the kingdom of God by means of baited hooks. In the great sea of humanity only one net is to be used to bring men into the kingdom of Christ. That net is the gospel of Jesus Christ. Let us as fishers of men make diligent use of that net and we cannot fail to win souls for Christ and establish the kingdom of righteousness."

The argument of the Press is one that should appeal to those who think the churches are wasting money in outbidding each other for the patronage of the young people. It intimates also that the reaction of such activities on the spiritual life of the church is unwholesome. The latter point we consider the more important. We have little to add. We would not mourn at all, if there were no provision made at all for teaching the young to dance, as we do not consider the dance a safe form of amusement.

But we would like to call the editor's attention to two inconsistencies in his article. He should have warned against the competition other institutions offer the home, one of whose specific functions is to furnish the young the necessary social opportunities. Here,

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too, competition is very expensive and harmful. Finally, we do not see how he can recommend the Y. M. C. A. and the Y. W. C. A. as he does. If the churches are to specialize in religion, other organizations should keep out of it. The religious work of the bodies referred to is by its competition actually opposition to the work of the church.

Let the churches be given a free field in their religious work. J. B.

* * * *

Nebraska's Victory Nebraska is celebrating a victory in this piping time of peace. It is a victory over the insidious foe within its boundaries who would presume to rear his child as it pleases his conscience or his God and not as it pleases the State of Nebraska. News of the victory was spread abroad in the following terms: "The Supreme court of Nebraska upholds a law forbidding the German language in schools below the eighth grade." You might call this one the victories of peace; however, it was prepared in time of war.

There are some who have proved their ability to sing "America" just as lustily as the loudest and yet turn up their noses at Nebraska's victory; but they have not enjoyed the advantages of being reared in Nebraska and so cannot view things as a Nebraskan would. Here's one of them, this man Brisbane; he writes for the Wisconsin News. He says:

"It may be constitutional, but why 'below the eighth grade?' The younger the child, the more easily a language is learned. Also, the more wicked the Germans, the greater the importance of understanding what they are saying. If you can't speak German, you can't understand.

"Only through German can Goethe, Schiller and others of the world's greatest writers be known. It takes a peculiar brand of intelligence to say that children shall be deprived of such knowledge to spite the kaiser. If we had a war with Greece would these wise ones forbid reading Homer?"

That doesn't sound so foolish at all, what this man says; and he is not even from Nebraska where they have the supreme court decide what a parent may or may not teach his child in the way of languages. Yes, and he is not the only one who begs to differ with

Nebraska's educational policy. Speaking of foreign languages suggests foreigners to our mind and the best way of making them American. On this point we would quote another writer who says the following:

"The value of English for useful citizenship is not questioned. Yet its main importance is as a personal advantage in innumerable ways to the immigrant himself. If Americanization gives us upright, informed, and faithful citizens, the obvious worth of English to immigrants themselves can be depended on to insure their learning it in almost all cases. This is proved by the fact that even before the importance of making our foreigners love America as home was realized, over two-thirds acquired our tongue of their own initiative. According to the census of 1910, seven out of ten million non-English-speaking immigrants had learned English outside of schools."

This same writer then goes on to reject a policy of Americanization such as evidently is followed in Nebraska. He continues:

"The confusion of Americanization with the teaching of English, according to Professor Miller of Oberlin College, has brought lasting evils more serious than ignorance of English. Very many, if not most, of our immigrants have sought refuge here from attempts to suppress national individuality — especially language. They have an almost religious devotion to their native tongues. For their languages their peoples have often struggled even unto death. Immigrants are unreasonably suspicious and antagonistic as to Americanization identified with the learning of English. It reminds them of European tyrannies. Americanization, moreover, which implies the inferiority of foreign literatures and cultures, besides strengthening suspicions that should be disarmed, encourages disrespect of foreign parents. It undermines their authority — their ability to bring up their children as law-abiding citizens. While rendering the parents less loyal, it weakens the character of their children. Yet are not character and loyalty incomparably the most important requisites of good citizens?"

—From "First Aid To Americanization"
by Ralph H. Bevan in The Forum.

Americanization of the cheap bludgeon type causes hardships in another sphere, to which neither of the above writers could be expected to refer—the church's work. Bitter feelings and animosity are aroused where the spirit of compromise and concession would rob the situation of half its difficulties. We sympathize deeply with our brethren in Nebraska in the day of Nebraska's victory. G.

* * * *

What Did He Mean What did President Harding mean when he made the following statement which we reprint from the Lutheran, before the Vaughn Bible Class of the Calvary Baptist Church?

There is no relationship here between Church and State. Religious liberty has its unalterable place, along with civil and human liberty, in the very foundation of the republic. Therein is shown the far-seeing vision of the immortal founders, and we are a better people and a better republic because there is that freedom.

I fear it is forgotten sometimes. In the experiences of a year in the presidency there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish.

The Continent says: "It would be interesting and doubtless profitable to know the details which have produced this unwelcome impression, and just how religious intolerance has been shown." It immediately thinks of religious intolerance of non-religion and irreligious intolerance of religion. A third form also looms up before its eyes, "that of one religious group against another, Protestants against Romanists chiefly."

We wonder whether the President had in mind that most dangerous form of intolerance which is seeking to put our parochial schools out of existence or at least to make them public schools maintained at private expense. We call that the most dangerous form of intolerance because it would employ the power of the state to restrict the citizen in the free exercise of his religion. When denomination fights denomination both parties to the conflict pay for their ammunition themselves, in this case, however, the tax payer is compelled to pay for the chains with which he is to be bound.

J. B.

* * * *

Unique Conditions Those are strange conditions that obtain in California, where the prize play of the state university is barred from production by the police on the ground of immorality. Here is the story, as the Wisconsin News of April 26th tells it:

"Wild Birds," the year's prize play of the Greek theater players of the University of California, is too wild for San Francisco audiences.

Peter Peison, censor for the San Francisco police department, ordered the play withdrawn last night as "immoral". For days a tempest has raged in university circles over situations in the play dealing with expectant motherhood.

President David P. Barrows of the university is quoted to the effect "the play is not necessarily immoral," but in the light of the "heavy" stuff that has been produced "it will be better to let the play go in favor of something lighter."

Here we have a striking example of what culture, in the ordinarily accepted sense, can do for the real elevation of man: nothing. It may veil his natural baseness; it may deck it forth in gay colors and give it a fair outward seeming, but correct it it cannot. Cloaked immorality is more dangerous than when it presents itself in brutal frankness.

G.

* * * *

Validity of Anglican Orders The Church Herald, established in New York by the Metropolitan Meletios, just elected Ecumenical Patriarch, and printed chiefly in Greek, though with occasional translations into English, contains in one of its recent issues, the following mention of a treatise by Professor Komnenos, one of the leading Greek Theologians, who came to the last Lambeth Conference to consult with the Committee on the Eastern Orthodox churches:

"A treatise of 37 pages about Anglican Orders has been published by the eminent Mr. Panteleemon Komnenos, Professor in the Theological Academy of Halki. The distinguished professor arrives in this study at the following conclusions:

"1. The orders of the Anglican Church can, according to the principle of oikonomia, be accepted as valid.

"2. The Holy Eucharist and the other Sacraments are valid.

"3. The Eastern Orthodox Church could unite with certain churches of our faith without uniting with others.

"4. The administration and reception of the Holy Eucharist, etc., could and ought reciprocally to be permitted between Episcopalians and Orthodox in case of urgent necessity.

"5. The Great Church of Constantinople can and ought to proceed immediately and authorize the above.

—The Church Times.

We do not know how the distinguished professor arrived at these conclusions, but we wonder why men persist in creating trouble for themselves when Holy Scripture would make these things so simple that no one need have any doubt as to the validity of the sacraments. Lutherans frequently do not realize the blessings they enjoy. They are taught: The ministry of the keys is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent, as long as they do not repent. They do not have to establish the validity of the means of grace that are being administered unto them, by historical research, which will never remove all fear that the line has been broken somewhere. They hear the Gospel and know that where the Gospel is there Christ is dealing with them for the salvation of their soul.

To show what confusion results when we forsake the plain teaching of the Bible, we reproduce the following letter from the Living Church:

To the Editor of The Living Church:

In THE LIVING CHURCH for March 18th, you published an extract from the *Grace Church Messenger* relating to the Apostolic Succession, concerning which I would like the privilege of your columns to ask some questions of those who may be better able to provide a satisfactory answer than I can.

This extract implies a theory which I have been very familiar with for many years, but for which I can find no authority other than Anglican. Indeed it seems that it must be a purely Anglican theory that the assistant consecrators at the consecration of a Bishop help to preserve the Succession.

According to the *Catholic Encyclopedia*, these "assistants" at a Roman consecration may be priests if necessary, and in that event these priests "assist" in exactly the same way that bishops would. From the Roman standpoint then it would seem that the essence of the matter is to have the presence and consent of "witnesses" — much in the same way as priests "assist" at the ordination of a priest in our rite. This is also the interpretation put upon the custom in early years — in accordance with the Canon — by Bishop Gore in *Church and Ministry*, though he mentions the latter theory, and adds in a footnote, "I do not lay much stress on the argument in the text".

The Orthodox attitude was expressed by Dr. Groves Campbell in a letter to the (English) *Guardian* of Nov. 11th, 1910, in which he quoted the eminent Orthodox theologian, Prof. Androustos, as follows: "The commission (or authority) for a consecration of a bishop belongs not to an individual bishop, but to the body of bishops, and whether that body is small or great is indifferent. If into this body there enters some false bishop, it is clear that the body is not rightly constituted; as such, then, it cannot naturally act canonically — that is to say, it cannot transmit the archieratic commission. Consequently their act — that is, the consecration — is invalid." This appears

to be a good deal stronger than the Roman attitude, which, from all I can find, appears to throw the onus upon the consecrator:

From the Anglican standpoint I would like to know how assistant consecrators, who remain absolutely silent at the time of consecration, can convey that which they fail to express.

Much as I would like to accept this theory, I can find no authority for it other than Anglican, and Anglican authority seems to be eliminated by the fact that the service itself does not support the theory. If all the assistant consecrators uttered the words of consecration, as well as joining in the laying on of hands, there would seem to be at least a possibility of truth in the theory that they would make up for any deficiency that there might happen to be in the presiding consecrator.

Perhaps somebody else can give definite authority for the theory and explain the difficulty mentioned. J. B.

THE TESTIMONY OF A SCIENTIST

(Concluded)

II.

6. The first of these two which yet remain, but the sixth in the entire series, is the theory of a pulsating crust, which is the chief factor in the larger geological theory of uniformity. Says Prof. Price:

"The essence of the current geological teaching is that the lands are constantly on the go, up and down, here and there, the sea transgressing over the parts that sink, and again retreating from off those parts which emerge, this alternation of the reign of the ocean over any particular region being registered now in the stratified deposits to be found in this particular locality.

"But my contention is that this theory is without scientific support as to reality. By this I mean that there is no modern process now going on by which we can explain the changes which have taken place in the past. And this theory is certainly more than half a century old, its time limit is up, its bluff ought to be called, and it ought to be declared a scientific outlaw forthwith.

"I do not deny that changes of level have occurred in modern times and under scientific observation. And several changes of this character have occurred along the shore or on the border of the ocean. But these are all sudden or cataclysmic changes, and not of that slow, secular character postulated in the theory. The reader may say: 'Well, what is the difference?' The difference is radical and profound. And it results in this situation that we do not now have in operation around us even the beginnings of those mighty exchanges of ocean and land which we find recorded in the rocks." Prof. Price refers the reader to his "The Fundamentals of Geology," where he will find this subject discussed at length.

7. But the seventh outlaw theory which really is the most important of the whole series, inasmuch as it is the skeleton outline of the Evolution theory which Charles Darwin articulates together and attempted to galvanize into the motions of life, is the **theory of a definite and precise order of successive forms of plants and animals during what is termed "geological time."**

"A theory this is, and only a theory," emphasizes Prof. Price, "though it has been before the world so long that most scientists have forgotten that it is merely a theory, and usually treat it as an actual fact, a real historical order.

... "We must turn our attention to the fact, which evolutionists continue to ignore, that many geological discoveries in recent years have made it very difficult for us to continue to

believe the old views that the fossiliferous formations really represent a true historical order. And it is these geological discoveries to which I alluded in the first part of this series of articles as discoveries which the public are entitled to know about; for it is largely the knowledge of these facts which has made many people restless under the continued teachings of the old Darwinian theories. Also it is the knowledge of these facts which has put a new tang and a new courage into the language of such people as William Jennings Bryan and many others who are loudly denouncing the Evolution theory because of its moral and religious consequences."

Though at the risk of unduly prolonging this article and of wearying our readers, we cannot refrain from giving the argument of Prof. Price on the seventh and last outlawed theory in full for general information. Follows the argument:

"At the outset of this brief study we may accept the geological classification of Cambrian, Ordovician, Silurian, Devonian, etc., as a good classification of the rocks, each of these names covering the various rocks from scattered localities all over the globe which contain a certain limited assemblage of fossils. But when we undertake to examine this geological series as a professed historical order, and when we ask whether the Cambrian forms of life really lived before the Devonian or the Carboniferous, the subject would have to be considered under two heads:

- (a) Do the rocks always occur in this relative order of sequence?
- (b) How can we be sure that the Cambrian faunas were universal over the globe, or at least that no other faunas (and floras), such as those of the Devonian or the Cretaceous systems, could have been living contemporaneously in distant localities?

"It will be convenient to consider these two questions here in a brief way, though for the details I must refer the reader to my 'The Fundamentals of Geology' which has now been before the world for over a decade.

"First, do the rocks (formations) always occur in this alleged order of historical sequence? Hardly. They really are found occurring in every imaginable order of relative sequence. Let me state merely two lines of facts to prove this statement:

"1. Some of the 'younger' formations, say, Cretaceous or Tertiary, may occur conformably on top of much 'older' rocks, say Devonian or Silurian, the two apparently having followed one another in quick succession, with nothing at the line of contact between them to indicate erosion or disturbance, or anything to give the slightest hint that the long ages alleged to have intervened between these two beds really existed at all. Examples of this sort are found all over the globe, and are described in the text-books as 'disconformities', or as 'deceptive conformities' (W. B. Scott, 'Introduction to Geology', page 380).

"I think this latter term is very expressive. But I question where the 'deceptive' part comes in. Is it in good taste for scientists to insinuate that nature has here tried to frame up a case to deceive us, merely because what we find is so contrary to our theories? Or would it not be better to accept the universe, as it has been expressed, that is, to accept nature's record as we find it, even if it becomes necessary for us to throw some of our precious theories out of the window?

"2. Another very important line of facts is where these formations occur in the reverse order — and often with just as much appearance of natural conformity. That is, Cambrian rocks may be found occurring on top of Devonian or Cretaceous over immense areas of country; and yet the sequence of

the rocks, as judged by the line of contact between them, is just as normal, just as apparently a true historical order, as any other examples of sequence elsewhere.

"These troublesome facts were first explained as having been caused by a complete overturning of the strata, and they were accordingly called 'overthrust folds'. But more recently they are being explained by evolutionary geologists as having been due to gigantic horizontal thrusts of the alleged lower and older over on top of the rocks supposed to be really higher and younger. Accordingly, these cases are now usually called 'thrust faults', or merely 'thrusts'.

"There are plenty of these gigantic 'thrusts' now known, not only in America, but from all over the world. One example in Alberta and Montana is at least ten thousand square miles in area, and consists of Algonkian, Cambrian, or other Paleozoic rocks on top of Cretaceous. The whole of the Glacier National Park is composed of these Algonkian rocks resting in a perfectly normal way on Cretaceous beds, the latter running under the mountains horizontally, not only from the Plains on the east, but also being found underlying the west of the Park in the Flathead Valley, where thick Cretaceous coal beds and oil shales are now being exploited. And every traveler who has seen the magnificent mountain scenery around Banff, Alberta, has seen Paleozoic mountains resting in a perfectly normal way (so far as can be learned by observation) on underlying Cretaceous shales and coal beds.

"I could take the reader around the world and show him almost innumerable examples of this sort. But, in view of these many contradictory examples, how can geologists continue to declare that the formations always occur only in a definite order of sequence? And how can the real historical value of these formations be maintained by Dr. Osburn and his fellow evolutionists in the face of such facts as these?

"Let us take the other point mentioned above. How are we to be sure (in an *a priori* way) that the Cambrian animals and sea weeds were the only forms of life on the globe for a long period, or at least that the Cretaceous dinosaurs and the Tertiary mammals could not possibly have been living on the lands contemporaneously with the trilobites and other Cambrian sea creatures?

"There is not a shred of real scientific evidence to support this distinction in time. It is pure, bald assumption, nothing else. There is nothing worthy of the name of science to forbid us believing that the Cambrian faunas were living in the seas while the Cretaceous and Tertiary faunas and floras were in existence on the land.

"To deny this latter possibility, as the current geology does, involves either the one or the other horn of the following dilemma:

1. Either we must assume the biological form of the onion-coat theory;
2. Or, we must assume a supernatural knowledge of the past, and deny the possibility of zoological provinces and districts in the olden times.

"These are the only two possibilities. There is no third choice.

"But I would not give much for the scientific reputation of any man who would openly and avowedly attempt to defend either of these two ideas. Each of these ideas has had its defenders in the past, in the early days of the science of geology, and before the real spirit of scientific methods had gained possession of the world. In fact, it was on just such assumptions that the science of evolutionary geology was built up over a hundred years ago. And I might add that it is because of this early inherited taint of pseudo-scientific assumption that geology is in such a predicament as it is to-day. But because of the very general diffusion of intelligence, and because of a

general acquaintance with true scientific methods of investigation, no man who cares for his reputation would be caught openly defending either of these two horns of the logical dilemma mentioned above.

"It follows from this that there is no logical justification for the idea so widely held, that the Cambrian, Silurian, etc., really represent a true ascertained historical order. They do represent a taxonomic or classification order, of course; and on this account I would not advocate the idea that these names or this classification should be discarded. But the alleged historical value of these formations is mere moonshine, without a scrap of scientific evidence in its support.

"Now it is such facts as these that have made some earnest students of science thoroughly skeptical, not merely of Darwinism, but of the whole scheme of biological Evolution. And it is because these facts have been before the world for over a decade, and because thousands of intelligent people all over the land believe that these facts need to be considered by evolutionists and no longer ignored, that men like Mr. Bryan are emboldened to enter on a campaign against the teaching of the Evolution theory to our immature boys and girls.

"Thousands of college-trained people all over the land would like very much for Dr. Osburn and Professor Conklin, or other competent evolutionists, to come down off their high horse of loud assertion about Evolution having now passed into the stage of scientific law, and give some concrete attention to these new objections to their favorite hypothesis.

"Otherwise, these people will be in danger of thinking that the evolutionists are merely perpetuating a big game of bluff—possibly much like the little boy in the dark who keeps up a loud whistling in order to sustain his courage."

As a whole, the foregoing testimony of the scientist as a strong impeachment not only against the theories on which evolutionists base their teaching, but also against much that parades as science in our days.

J. J.

NOTES ON THE LUTHERAN MISSION IN CHINA

The Missouri Synod is supporting a missionary undertaking in China. It is of comparatively recent date, having been founded not so many years ago by the Reverend Ed. L. Arndt, a man of mature years who is still most active in the work. The notes following are from his pen and are here reprinted because of the writer's fervid missionary zeal and because they contain much valuable information about Lutheran work in China, a land that is destined to be the scene of Christian missionary endeavor in ever increasing degree as it becomes drawn into the scope of western affairs and of western interests.

"Your missionary has been racking his brains to find a way of procuring more laborers. Do you realize how pitifully small is our share of missionary work in China? To find it, divide all the Christian work there by four and give three parts to the Pope, while one only goes to the Protestants. This one-fourth is again subdivided by ten, and nine parts go to non-Lutherans and one to "Lutherans." But even this one-fortieth is not our share. To get that you must divide the one-fortieth by eighty and give seventy-nine

to other Lutherans. Then 1/3200 will remain our share!

"Oh, how sad! Is that our gratitude for God's boundless grace? Is that the place our dear Lutheran church has formerly held? Even our forefathers, the founders of our synod (Missouri Synod), put us to shame in this. At their first meeting in Chicago they numbered only about twenty-three pastors and candidates, but they passed a resolution to request Rev. Loehe of Neuendettelsau to place the mission among the Indians, just begun at Frankenmuth (Michigan) with Rev. Craemer as missionary, under the synod's care. If we were doing work in heathen lands at the rate of one missionary for every twenty-three pastors, we should not have a handful of twelve in Hupeh, China, and another handful of eighteen in the extreme southern end of India, but we should have at least 120. Considering our forefathers' poverty and our affluence, six hundred would be a very moderate figure; and if they were as willing to deny themselves as Craemer and the men he fitted out at Springfield they would be no burden to us.

"But with so many men needed in Germany, in South America, and elsewhere, where can we get any such number? If we were as practical and determined about this as our fathers we would find a way. But we are hampered by dense ignorance in regard to mission work and have gotten into ruts so badly that we fear we will break all our wheels if we try to get out. We do not know that the largest mission in China among its 1111 workers hardly has thirty ordained pastors, while the large Liebenzell Mission among its sixty-one has not one. Yet here are two large organizations who have brought some 50,000 Chinese heathens to Christ and the writer can testify from what he has himself seen and heard that among their Christians are very devoted men. Why then not do as our fathers did and look for laymen who have a good knowledge of Christian doctrine and a deep love for Christ, give them a short and practical training, then send them out? We do not like to hear it nowadays, but the writer has made some original studies in Missouri Synod history and he knows that in the early days of our synod such men were sometimes rushed through Springfield so fast that their spelling and arithmetic was yet very defective, and such matters as geography and science were, to many, a mystery. Yet, if names were here mentioned, you would open your eyes, doff your hats, and bow deep to them. You had better not be so uncharitable as to entertain thoughts as if the writer were straying in the direction of Carlstadt, etc. A well educated ministry is certainly much to be desired, especially among people who love and respect a good education as do the Chinese. But if you should one night awake and find your room ablaze, you would not insist upon your wife and children donning their best clothes, be-

fore they ran. And with some 16,000 Chinese souls pouring down in a veritable torrent into perdition every day we can certainly not stop to stickle on fine points of ecclesiastical etiquette. There is the clear and authoritative command of our Savior to preach the Gospel to all nations. That must be obeyed, and it must be obeyed while they and we are yet alive. Do you think that your specious excuses are going to stand, when He, who Himself took men from the most humble walks of life, is to be the Judge? Surely this is a matter that we have got to think over and discuss in all its phases.

"But in the present deplorable condition of our knowledge of mission affairs, even though our board were inclined to make use of such men (and women), it is to be feared that there would be so much opposition that they would not dare to do such a thing. What can be done?

"In the first place, if there be any among us who have a good knowledge of the Christian doctrine and a deep love of the heathen, nobody can hinder them, and our whole synodical body would wisely welcome them, going out **at their own expense**. Nine-tenths of the work your missionary has been doing, could be done by them, if they submitted to the direction of a regular missionary. The China Inland Mission has several hundred such unpaid missionaries, some of them helping others and paying for all their Chinese evangelists and teachers. Why should WE not have them? It is surely far, far more worthy of our Christian ambition to spend our talents, and our money, and our life time in obeying the Lord's command and saving heathen souls, than it would be to spend all these precious things in idle conversation and wallowing in the ever fresh mud considerably prepared for us in the daily newspapers, or needlessly darting to and fro in the world wasting good gasoline. We have as good, if not a better class of laymen at our disposal than any other church in the United States. Are there none among these who love the heathen as much as do those hundreds of good Samaritans among the Reformed churches?

"Nor would such a person (or preferably a young couple) necessarily need to have large means. The writer has come from Hankow to Seattle for about \$80.00 without suffering any real hardship. Living in China can be made very cheap and yet quite comfortable, **if one is content**. In many places it would even be possible to earn one's own living provided one has business spirit enough to do so.

"Even a somewhat advanced age and a body that is not entirely healthy need not deter the very zealous: Dear old Arnotvedt was so old that he thought he could not learn Chinese any more. But he did learn and even became the founder of the Norwegian Mission Society. Another large mission has been founded by a man who was rejected by a Baptist mission

board because of his frail health, and there have been many of his kind. Of course, whoever goes out this way, must go out with a firm determination to paddle his own canoe and not fall back on the mission board but simply trust in the Lord. This does, however, include a careful consideration of all the circumstances. For unless we conscientiously use all the gifts and abilities which we have to keep out of trouble, we cannot have the firm foundation we should have for trusting in the Lord and He will deliver us from trouble.

"Another way to get more workers for China (and why not also for India and elsewhere) which should meet everybody's approval would surely be to invite every Lutheran body, especially our sister synod of Wisconsin, Minnesota, and Michigan to come over and help us. Not that they need such an invitation or should wait for it. They as well as we have the command of Jesus, and that is all that is necessary. To stand idle and wait for someone else to coax us, when the Master commands, "Go",—is not in accordance with our Lutheran traditions. If the last command of our dear Savior were insisted on with the same conscientious punctiliousness as the word, "that IS my body", in the Lord's Supper there would not be a Lutheran body in the world which would not have work in China as well as India.

"So, dear brethren of the Lutheran faith, all of you who are one with us, in adhering to the Word of God and the Lutheran symbols; here is an invitation to YOU, at least on the part of the undersigned, to come over and begin Lutheran work among the Chinese. China needs you. It needs you because it is so vast and so densely peopled a country that there is plenty of work for all of us for the whole next century. It needs you still more because it is the most neglected heathen country of its size in which mission work has been carried on. Its four hundred millions have hardly yet tasted of the pure water of Life, because what has been offered to them has almost always been contaminated with seepage from the cesspools of radically false doctrine. The Nestorians did not bring China a living Savior but a dead man. The Roman Catholics have largely replaced one form of idolatry by another. The Reformed churches have, no doubt, been leading many souls to Christ, but, aside from their former errors, they have for quite a number of years been falling deeper and deeper, so that a few years ago an apostle of Satan from their own midst could declare before the largest gathering of missionaries in all China that Christ, when He died, did not Himself know what He was doing, but made a leap in the dark, as he expressed it—and no one but your missionary rose up to call him by his right name. China needs you, dear brethren, because as a late survey of the China Continuation Committee has shown: Lutheran preaching, everything considered,

has been more successful than any other. In Honan, for instance, out of nine "hsiens" which have the largest percentage of Christians, six have Lutheran workers, five of these no other. Who, then, is going to be held responsible before the Throne of Judgment if China does not come to Christ, except those who have the truth and will not deal it out to those for whom it has been intrusted to our care?

Written and privately circulated by Missionary

ED. L. ARNDT,
Hankow, China.

EDUCATION

(Continued)

But civilization and Christianity are not convertible terms. A child in a so-called civilized country is as much in need of Christian training as a heathen child. And a secular training in a civilized country does not meet the demands of Christianity in such a country any more than in a heathen country. Aye more: Whereas in a mission school a child is taught the secular branches by a teacher who looks out upon everything in the world from a Biblical standpoint, it very frequently happens that Normal and University graduates have very little use for the Bible at all. They may deride monk religion as it deserves, but the monkey origin of man — that is science!! For Christian parents to expose their children to such soul destroying dangers during their school years, is little less than murdering them!

But, says someone, it costs so much to conduct a parochial school. Every taxpayer contributes to the state schools and that is burden enough. Besides no one but Lutherans and Catholics are urging the churches to conduct parochial schools. If all the others can get along with Sunday schools only, why can not we?

To offer such excuses to Almighty God for not doing one's duty shows a carnal mind, a love of Mammon, and a lack of fear of the Lord of Hosts. Who is it that provides all things needful in this world? "The silver is mine, and the gold is mine, saith the Lord of Hosts," Haggai 2:8. "The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up," 1 Sam. 2:7. And what if a person won the whole world, but lost his own soul, Mark. 8:36? Would riches then do any good? The rich man Christ tells us about could not even buy a drop of water in his misery with all the wealth he had gathered!

But the awfulness of losing one's own soul is no worse than being the cause of the destruction of the soul of another, especially the soul of one's own child, Matt. 10:7. Children are blessings and gifts of God, Psalm 127:3-5, for whom they on the day of judgment must give reckoning (1 Sam. 3:13). Therefore God has given explicit instructions to the parents how they must instruct their children in the way of salvation.

The means to be used are the means of grace. Psalm 119:9: "Wherewithal shall a young man cleanse his

way? By taking heed thereto according to thy word." Is. 38:19: "The father to the children shall make known thy truth." Eph. 6:4: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Such a father was Abraham whom the Lord praises in this wise: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him," Gen. 18:19.

To give the young full, truthful religious training is therefore as much a commandment of God as anything commanded in the decalogue. But this can not be done properly except in a Christian day-school. And just as wrong as it would be to say: I can not afford to heed God's commandment about stealing or lying; just so bad it is to say: I can not afford to give my children proper Christian education.

But poor people, are they not justified in making such a statement? In a sense, yes. But what about the other members of the congregation? Are not a great many of them wealthy? Are not many without children of their own? Has then God given to these an abundance of this world's goods that they should live in luxury and ease and not help furthering the kingdom of God in an educational line? Are not all church members "their brother's keepers?" Has not God explicitly stated that we should "bear each others burdens," Gal. 6:2.

Where therefore, a congregation has wellto do members not a few, and where no downright poverty exists, there is no excuse for lack of a Christian day school. A Christian church is a brotherhood of such inestimable value that a Christian who even partly has come to realize it would rather part with all his earthly belongings than to be without the blessings of church connection.

But Christians die as well as others. Inside of a few years the founders of a congregation are all at rest in the cemetery. Who are to take their places but their descendants? But if these have not received a proper Christian training, the church will either be obliterated or become "the happy hunting ground" of proselyting sectarians. And who will have to answer for it at the day of judgment? Every one to whom God had given the means to further His kingdom, but who grudgingly gave the least possible, or gave not at all. The reason then, for the lack of Christian day schools is the love of money for moneys sake, the too little knowledge of Christian truth, and the lack of appreciation of the means of grace. The question of "how to get rich" has taken the place of "how to be saved."

Among Reformed denominations there are very few, if any Christian day schools. They one and all content themselves with Sunday schools where any one may teach who is only "willing to take a class." But what has been the result? Having no books to correspond to our "Luthers Catechism" and books of "Explanation," stating positive Scriptural truths, but only "lesson leaves" with

a "golden text," easily learned just before school time, and forgotten the day after: the child gets nothing but a little historical knowledge of Biblical persons and events which the modern teacher explains to be either allegorical or mythical! And the result of this is that whereas fundamentals, years ago, used to be pretty nearly agreed on, they are now also done away with!

If our dear Lutheran Church is not to perish, we must give our children an opportunity to get the proper Christian education from the grades to the university; for a good beginning does not always ensure a good end. The university has ruined many a youth who had a good elementary schooling. Luther foresaw this plainly. He says: "I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the word of God must become corrupt." —Munhall: "Breakers!! Methodism Adrift," p. 47.

That parochial schools are "un-American" is only a scarecrow argument. The schools of the Pilgrim Fathers were only of that kind. Washington, the Father of our Country, was the product of one of them, as was Daniel Webster. McKinley attended Union Seminary, Ohio, from his ninth to his seventeenth year, and Roosevelt never went to a public school! All these men are the pride of America, and it will not be amiss to give our youths the same opportunity for Christian education which they had. —Gr. in Lutheran Sentinel.

BURT, REGENT, RUNKEL SCHOOL, AND PRETTY ROCK, NO. DAK.

In the so-called Slope country of North Dakota, the southwestern corner of the state, lies the little village of Burt, with a population of about 60. Burt is located in Hettinger County, Cannonball Township. At this place the Mission Board saw fit to station a missionary with instructions to gather the Lutherans in Burt and neighborhood and to do mission work among such as had no church affiliations.

Before a regular missionary was stationed here this place was served by pastors from neighboring towns of Elgin, Carson, and Flasher. These pastors were Wittfaut, Limpert, Traub, and Schlemmer. On account of the long distances to travel and the great amount of work in their own fields no effective work could be done here. Services were held but once a month, occasionally twice.

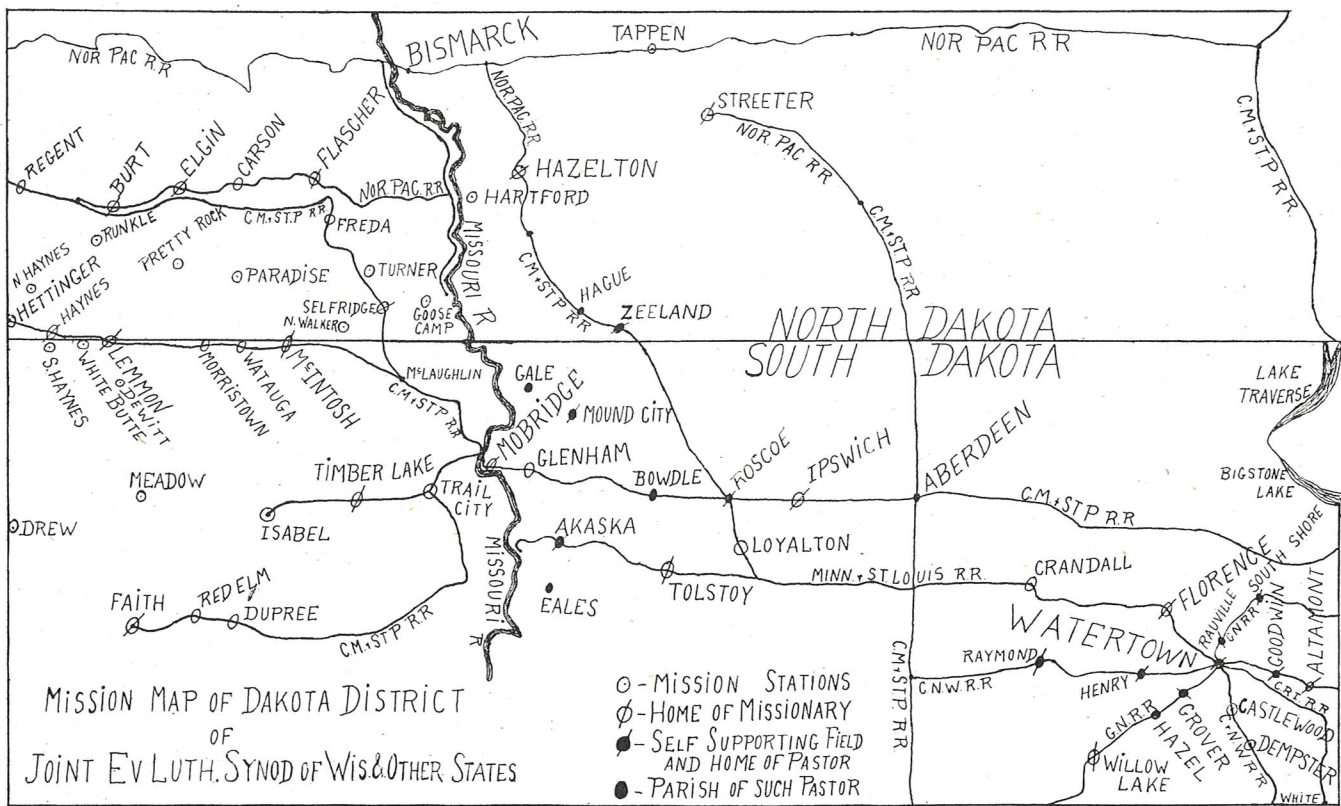
It was in the fall of 1919 that the regular missionary began work here. The Word of God fell on fertile soil. People showed themselves ready to attend services. A regular schedule was immediately arranged, a service each Sunday, German and English alternating. Sunday School and confirmation instructions were begun, for people were anxious to have

their children instructed and confirmed. The little flock showed great interest in congregational work. In March, 1920, a congregation was organized, 5 members being admitted. At the organization pledges were made for the salary of the missionary. As time advanced the congregation grew to a present membership of 10 voting members.

The greater part of the work in this congregation is done in the English language. This language is employed in the Sunday School, the confirmation class, and the greater number of services. English services are better attended than the German. Two of the members are German Russians. It is mostly on their account that the German language is used.

German and English languages. Eight children attend Sunday School.

Ten miles southeast of Burt the missionary has another station. The people living in this community are mostly Norwegians. When work was begun here two and a half years ago, it seemed as though all efforts were in vain. As time advanced Runkel School House was hardly large enough to provide room for all the hearers. Here the missionary has a confirmation class of 7 children, their age ranging from 14 to 17 years. The confirmands show great zeal in their work. During rural school session it is impossible to have instructions at this place every day. Saturday school was conducted since last September.



Circumstances demand English for which reason the congregation was organized as an English congregation. Since the organization 10 children were confirmed, 10 baptized, the Sunday School had an average attendance of 15, there were 2 burials, and 135 guests at the Lord's Table.

From Burt we travel 22 miles northwest where a small flock of 6 families lives. These people emigrated from Wisconsin to seek a livelihood in the Great West. Their nearest railroad station is Regent. Services are conducted 4 miles northeast of Regent. Our Mission was represented here for a number of years, but prospects for growth were not very bright. However, this is a faithful little flock. They are regular attendants upon divine services. The missionary can always safely figure on a "full house" at every visit. Services are conducted twice a month in both

During the summer months, however, regular day school sessions will be held. English is the medium of instruction in the Sunday School, confirmation class, and services.

We now proceed to another station 35 miles southeast of Burt, Pretty Rock. A post office and a store combined constitute the little village. Mission work was begun here last summer upon request of a few Lutherans living in that community. Due to the great distance from Burt it is quite impossible to do effective work there. But the Word will not return void. Therefore the missionary will gladly put up with the handicap and shun no efforts to preach the Word of Life to the hungry. The attendance ranges from 25 to 50. This station also is an English mission. Services are conducted twice a month.

In this extensive field the missionary's schedule

reads as follows: The first Sunday of the month Sunday School at 10 o'clock, services at 10:45, at Burt; then a short pause for dinner. After dinner we crank the Ford enroute for Regent, 22 miles northwest, where we have Sunday School at 2:30 and services at 3 o'clock. The following Sunday, the 2nd of the month, we again have Sunday School at Burt at 10, services at 10:45. At 2 o'clock in the afternoon we are booked for Runkel School, 10 miles southwest of here, beginning with Sunday School, services immediately after. But the day has not yet come to an end. We hurry back to Burt for a brief supper and travel 35 miles southeast to Pretty Rock for an evening service at 8 o'clock; and then back home again. On the 3rd Sunday the schedule is the same as on the first, and on the 4th the same as on the 2nd. Under ordinary conditions of weather the missionary preaches 10 times during the month, teaches Sunday School 8 times. These services make necessary 230 miles of travel.

At all stations mentioned above school houses are used for services. Crop failures have frustrated all plans of erecting a house of worship at any of the places. Still, our people in this section of the state have learned to be patient. They always live in hopes. And with God's blessings on our work we shall soon have a church at Burt.

The point of contention in all these fields is unionism. The Union Sunday School Association is well represented in this section of the state and has succeeded in organizing a Sunday School in nearly every town and community. Many of our staunch Lutherans fell into the trap, mostly through ignorance; others had been very lax as to religion due to the fact that their own Church was not represented for so long a time. The Lord, however, has opened their eyes and today the Lutherans in our Mission have seen their error and are thankful to be back to the old Standard, the Bible.

W. F. S.

FLU AND FLIVVER

These two epidemics have become so common that we unblushingly write the words without quotation marks.

On February 18th the long-looked-for flivver arrived to help complete the equipment at the Globe Mission Station, and was promptly dedicated to the services of the Gospel. They joy of at least being able to cover his extensive parish adequately, coupled with the thought of paying thirty-five cents for every gallon of gas consumed, caused rather mixed feelings to rise in the breast of your missionary. But joy out-weighted financial worry.

Hardly had the flivver arrived when an epidemic of the flu—a modified form of the 1918 edition—broke out among the Indians. Whole families were stricken. At one place a whole village was in bed, excepting one

young man, who has only one arm. But he kept the home-fires burning. 'Twas disagreeable weather; we experienced a blinding blizzard in the middle of March!

On the Reservation, the Government has doctors, nurses, field matrons, and hospital facilities for the Indians. But the Indians in the Globe parish are "in the dispersion" and can obtain medical aid from the Government only by going to the Reservation. The county doctor is not authorized to do anything for them.

Thus it happens that our Station in Globe has a dispensary, which, by the way, was donated and is replenished from time to time by a devoted friend of the Apache Mission who does not want his name divulged. The missionary has to extend medical aid often. During the height of this last epidemic he treated as many as thirty patients in one day, some of whom live fifteen miles from Globe. Without a flivver he simply could not have done this.

The epidemic is past, but not one Indian died, although several were critically ill. Reliance on the charms prescribed by the big medicine man gave way to a general clamoring for "white man's medicine." Whether any of the Indians would have died if they would not have had the medical attention of the missionary, is idle speculation; let us rather rejoice that Jesus, the Great Physician, was proclaimed by word and tract to quite a number of susceptible souls.

Since the introduction of the abominable snake worship in its many variations among the Apaches, the relation between the Indians and your missionary was rather strained, so that the missionary was often bitterly discouraged.

But that is now past. Never was the missionary received so friendly by the Indians as during and after the epidemic. The attendance in chapel is also increasing. The flu and the flivver did it. For the flu we thank God, "who makes all things work together for good to them that love God." For the flivver we thank YOU.

You did not contribute toward it? You missed a pleasant privilege. But perhaps it's not yet too late. The Ford dealer has the money for the flivver. But the Synodical Treasurer sometimes pays out money that he hasn't got. He banks on the late givers to make good the over-draft. The Savior with His blood "blotted out the handwriting of ordinances that was against us"; may our love to Him blot out the red ink in our synodical accounts.

H. C. N.

SPIRITISM

Some time ago we had Sir Oliver Lodge from England preaching Spiritism in America, and now comes another Sir to make a raid on America in the interest of ancient Egyptian necromancy (consulting the dead). This time it is Sir Arthur Conan Doyle, who became

famous under the pseudonym, Sherlock Holmes, by his interesting detective stories. He has become a convert to Spiritism and is used by Spiritualists to do missionary work in the interest of this cult. The press has already commenced to give him publicity, and as he steps ashore he is interviewed and informs us that, "Spiritualism today is nothing but religion. It is a greater (?) religion than anything we ever have known. Fifty years from today this world is going to be a spiritual world, in which leaders of thought are going to laugh at our puny attempts to fathom the future." He also states: "I have many times spoken with my son, Kingsley Conan Doyle, but that is not strange. I wanted to talk to him. He wanted to talk to me. We talked. Kingsley isn't dead—and it is interesting to note that from such seances the truth about the after life is becoming more and more apparent."

Unitarian and Universalist churches will be opened to him, and the liberal press will again discuss these claims of Spiritism, as if it were a new and scientific interpretation of Christianity. Let it be plainly understood that the Spiritism which Conan Doyle represents is the very antithesis of Christianity. Spiritism is as old as Satan, and disguising itself in modern scientific and religious terms is nothing but the "mystery of iniquity", a recrudescence of ancient necromancy practiced in Egypt at the time of Moses.

Moses gives us a full length portrait of the modern spiritualist when he writes (Deut. 18:9-14): "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass thru the fire (magic initiation into certain occult order), or that uses divination (fortune telling, etc.), or an observer of times (includes astrology), or an enchanter (a hypnotist), or a conjurer (magician), or a charmer (a hypnotist using apparatus), or a consulter with familiar spirits (spirit mediums), or a wizard (palmist), or a necromancer (consulter of the dead). For an abomination unto the Lord are all that do these things; and on account of these abominations the Lord your God drives them out before you." When Saul loses faith in God he goes to the spirit medium at Endor, is ensnared by her lying, confusing prophecy and commits suicide the next day. The Mosaic law provided that spirit mediums should be stoned to death (Lev. 20:27). The fraud and deception practiced by all kinds of mediums and fortune tellers, not only robbing the gullible of their money, but causing divorce proceedings, family trouble, often ending in suicides, has made it necessary at all times to pass laws against them, and most of the states have laws of this kind to protect the ignorant and superstitious. Of course the spiritualists disclaim all connection with these fraudulent mediums, but it is all of the same nature, the only difference is that some is palpable, superficial fraud and the genuine is satanic. Spiritualism is anti-Christian.

They ridicule those who believe in the Bible, but use such parts of it as they can pervert to their evil purposes. The Bible warns us against consulting persons with a familiar spirit, and against attempting to communicate with the dead. It is an abomination, because it is leaving God and His sure testimony and revelation thru Jesus Christ and consulting lying spirits. "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

—Lutheran Church Herald.

COURTESY BEYOND THE RHINE

During the war we heard such horrible stories of the "Huns and Teutonic barbarians" that we prepared ourselves, upon crossing the Rhine (fall, 1921), to meet a horde of savages. We kept a hand on our purse, and our eyes on the baggage, lest in an unguarded moment we should be stripped of both. To our surprise we were treated with marked civility. Men would walk a block out of their way to direct us to our desired destination. Policemen answered our questions courteously and manifested solicitude for our safety. On the street cars young men would rise and offer us their seat. Even young ladies would do the same, but this last favor we did not have the nerve to accept unless a young lady was leaving the car. Our grey hairs may have had something to do with these unexpected favors; but in Chicago we never looked for such courtesies from the younger generation. Not being familiar with the German currency at first, we held open the purse, and let our creditors pick out what we owed them, and in no case has any one taken undue advantage of our ignorance.

—T. F. Dornblaser, in American Lutheran Survey.

SCHOOLS TO UNFIT YOUTH FOR MARRIAGE

After watching the teeming life of the theater and dancing section of Philadelphia late at night, a Presbyterian preacher concludes that what the city needs is not so much a "Philadelphia Week" to enhance its material prosperity and sing its praises, but a "Repentance Week" to confess and mourn its sins. All who have watched the streets of any great city at night, or have dared to venture near certain amusement places, where young men and woman are furnished with something worse than whiskey or champagne and are made drunk with lust, will sympathize with this preacher and feel the need of not only a week of repentance but a repentance that will function through the whole year. While Christians are sleeping in peace, there is a Sodom-like awakensness in certain amusement places that are veritable schools of vice. To watch the conduct of many young men and women in these sections is enough to convince one that they are attending schools night after night that are unfitting them for marriage. It is from this element, made up of rich and poor, that candidates for divorce are recruited. The sight of mere boys and girls, often well-groomed and well-dressed (barring much scantiness of attire), evident-

ly without parental oversight or beyond parental control, parading their indiscretions and vulgarities on the streets, is most pitiable. The very thought of their becoming husbands or wives suggests their absolute unfitness. They belong to a race of degenerates who insist, like moth flies, on being near the burning flame of lust until they fall in heaps to their ruin. It is a mercy to society that they rear no families and become extinct.

—The Lutheran.

WHAT OTHERS SAY

The Story of Jonah

On Sunday, March 5, the lesson for the Sunday-school is based upon the story of Jonah, which shows the wonderful mercy of Jehovah extended to a wicked people who repented thoroughly of their sins. It is too bad that the destructive higher critics would endeavor to rob this story of its effectiveness by teaching that it is a legend or a wonder tale, the work of imagination pure and simple and not true at all.

It is bad enough for older people to be affected by skepticism as to the integrity of the Bible and the inspiration of the Scriptures, but it is worse to poison the minds of children of Sunday-school age. We quote the following from "The Sunday School Superintendent and Bible Lesson Pictures", sent out from Providence. Under the heading: "To Help the Teacher," in the lesson for March 5, we read:

"Jonah is a wonder tale, from first to last a story of marvels, precisely of the kind we read in Eastern story lore, even to the insertion of a bit of poetry, just as occurs in like cases in the "Arabian Nights." In fact, not only have various Eastern peoples, such as the Assyrians and Persians, folk tales in which animals have a share in the repentance of the people, like those in Nineveh, there is a Roman folk tale which closely resembles the voyage part of the story.

"Jonah is one of the most delightful of wonder tales for the very little child, and also of tremendous interest to the growing boy. The story teaches that Israel does not monopolize the interest of God. We find the first foreshadowings of the truth of universal brotherhood, which is taking concrete form today in trades-unions and civic leagues, in "betterment work," and in hospitality to immigrants, and is still forgotten in our treatment of the Chinese, and too often in our relations with the colored folks.

"From the first to the last the story of Jonah is a moral lesson, enforcing the truth that God does care for others besides the chosen race. But what marvelous form this fiercely didactic teaching takes on! The adventures of Sinbad the sailor are tame beside this story of the prophet who tried to run away from God. And the surprising thing about it is that it more nearly belongs with Sinbad the sailor, as to literary class, than with those other prophets, like Isaiah and Zechariah, who also make use of parable,

or like Hosea, who tells a life story with prophetic purpose.

"When we tell this story to the children, let us not try to improve on the method of the writer. It is impossible to make it tally with facts either of history or geography, and the writer never expected that any one would try to do so. This story is a pure work of imagination, as beautiful as "Pilgrim's Progress," and as true."

The Lord Jesus settled the question of Jonah forever when He said that there was a man named Jonah, a city called Nineveh, and that the people repented when he preached, etc. Matt. 12:40, 41 reads: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas."

The Bible story is that the Lord prepared a great fish to swallow Jonah. Surely the Lord who made the earth could make a fish large enough to care for Jonah. When the child's faith is shaken in one part of the Bible narrative doubt as to the whole is but natural.

The *Literary Digest*, a few years ago, published the well-authenticated story of a man's having been swallowed by a large fish in the Mediterranean Sea and two days later taken out alive. He lived several years afterward. Preachers and college professors who attack the integrity of the Bible are in poor business and the harm they do is incalculable. Hundreds of promising young men have been turned from the narrow way by the insidious teaching of these men. Men of this character are dangerous, and their number is increasing. —Free Methodist.

OBITUARY

On Palm Sunday, the 9th of April, 1922, the Lord summoned from the vale of tears to Himself in heaven, the soul of Mrs. M. H. F. Simpert nee Zuberbier. She was born on the 4th day of June, 1890, at Hadley, Mich. The years of her youth were spent at Bloomfield, Wis., to which place her parents had moved when she was a child of 2 years. Up to the 24th year she was engaged in various positions and places, of which the following may be mentioned: At the age of 22 years she left her work at the Children's Home at Peoria, Ill., to accept a position as a parochial school teacher at Bloomfield, Wis., and when her brother, the Rev. Ad. Zuberbier, accepted a call to the Indian Mission she accompanied him to his charge at Cibecue, Ariz.

On the 30th of June, 1914, she was married to the Rev. Wm. Simpert of Elgin, N. Dak. For the last five years her home has been at Bear Valley, Wabasha Co., Minn., where her husband is in charge of the Bear Valley-Mazeppa parish.

On the 2nd of April her son William was born. On Saturday the 8th of April she was suddenly afflic-

ted with convulsions, which continued with increasing severity, and about one o'clock on Sunday morning her soul was summoned to her heavenly home. She attained an age of 31 years, 10 months, and 5 days.

The funeral was held Wednesday afternoon, April 12th. The Rev. Fr. Wiechmann officiated at the house and at the church the Rev. G. Hinnenthal delivered the sermon in the German (text, Rom. 14 :8-9) and the Rev. J. R. Baumann in the English language (text, Ps. 46:10), the Rev. F. Zarling reading the obituary. A choir directed by the Rev. W. F. Rolf sang two songs. Burial was made at the cemetery of the St. John's Ev. Luth. Church of Bear Valley, the Rev. Wm. Franzmann officiating.

Her next of kin are her husband, three daughters and two sons; her mother, her father-in-law and mother-in-law, six brothers and eight sisters.

Mrs. Simpert was a true Christian, a disciple of the Lord, who proved her Christian faith in her life in whatever place or position the Lord chose to lead her.

May the Lord Jesus Christ comfort with His Gospel all who are in sorrow over her early departure.

F. Z.

NOTED IN PASSING

A great many people place too much importance upon the acquisition of knowledge and the pursuit of learning. There is no special benefit in amassing information. In fact it may become very much like the habit of going to baseball games, and the mind that is forever reading and studying and never doing anything with the facts that it amasses is liable also to be flabby.

That form of exercise which does the mind good is creation and construction. It is doing things with the mind that brings mental strength, and not merely receiving things by the mind.

Dr. Crane in Current Opinion
on A Nation of Spectators.

It is true, I believe, that any reconstruction of the world to be of any account, must be from within outwards. Mr. Wells, a sensational philosopher in every sense of that word, achieves little more than windy rhetoric when he leaves the moral virtues out of reckoning: such remarkable fruits of the spirit as Love, Joy, Peace, Meekness, Temperance, and so forth; such specific qualities as Faith, Hope, and Charity; such tonic prophylactics as Poverty, Chastity, and Obedience; such immutable laws as those of our Being, which can only be disregarded at our peril, and are disregarded by no other creature but man. Life as it has been, is, and always will be, *à fortiori* life as it ought to be and might be, is not a conceivable state unless these things are brought into reckoning. Progress without them, progress which runs away from them, can only be a race along the primrose path. But Mr. Wells needs excitement, and sees it handiest in sensation. Masses of men are with him there, mistaking excitement for happiness, and bustle for advance, and busy-ness for business, and the big for the great, and the loud for the strong. Is Mr. Wells leading the pack, or panting in the midst? I don't know. If he had stayed outside it, it should have struck him that happiness, every man's desire, is attainable by rest as well as by motion, in stasy as well as in ecstasy, and that, in the long run, the benefits obtained by that kind, the quality and quiddity of happiness, are more solid and abiding than what he will get from motor transport. Is it necessary to point out to him that happiness is a relative state of being, within the grasp of a Central

African tribe living chiefly in trees, or of Esquimaux living entirely on oil, or of Fijians living mostly undressed — if they do so live? — — — There are people who like life to be a picnic, people who prefer a gig to a motor, people who would rather walk than use any kind of vehicle, people, finally, who have the gravest possible objection to being organized to do anything. There are indeed masses of such people, tribes of them; whole nations of men who know what they want, and find happiness in wanting it. Increasing numbers are finding out that poverty brings more happiness than wealth, that it is much better for us to want things than to have them. Mr. Wells is far from their opinion — but then Mr. Wells depends upon sensation.

From "Mr. Wells On The Millenium"
by Maurice Hewlett in The Forum.

FROM OUR CHURCH CIRCLES

Meeting of the West Wisconsin District

The third biennial meeting of the West Wisconsin District will be held at Columbus, Wis., (Rev. W. Nommensen) June 28—July 3. Two papers will be presented, one in the German and the other in the English language (Rev. J. B. Bernthal—Rev. A. Sitz). Delegates will please bear in mind that all credentials should have the signature of both the president and of the secretary of the congregation. The brethren who entered this district in the last bi-ennium are requested to forward their release to the President, if that has not been attended to already. All memorials should reach the President not later than June 17th.

Free accommodations will be provided for the delegates by Zion's congregation. All desiring free lodgings, however must announce their coming **not later than June 4th**. Those who intend to come by auto will kindly mention this with their announcement.

O. KUHLOW, Sec'y.

Meeting of Southeast Wisconsin District

The Southeast Wisconsin District will meet in the First Lutheran Congregation at Racine, July 5—11. The opening service on Wednesday, July 5th, will begin at 10:00 a. m. All credentials of the lay delegates must be signed by the chairman and secretary of their congregation and are to be presented to the secretary immediately after the opening service. 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, the Rev. Theo. Volkert, 735 Grand Ave., Racine, Wis., before June 18th. All reports, petitions, etc., must be made in a written form and must be in the hands of the president of the district, the Rev. C. Buenger, before June 18th.

HENRY GIESCHEN, SR., Sec'y.

Meeting of the Minnesota District

The Minnesota District of the Joint Synod of Wisconsin will convene for its third biennial meeting at Nicollet, Minnesota, June 21—27, having received a kind invitation from the congregation through its pastor, the Rev. F. Koehler. The following papers are

to be heard and discussed: 1) How does diligent attendance of congregational meetings further the cause of the Kingdom of God?—Dir. E. R. Bliefernicht. 2) Modern Church Work in the Light of the Word of God.—The Rev. E. Birkholz. 3) Definition of the term "Gemeinde" as it is used in the New Testament.—Prof. M. Wagner.

The preachers and their alternates are as follows: H. Schaller—A. Krueger, G. Hinnenthal—F. Zarling (Confessional), J. Hinck—J. Bade, P. Spaude—O. Medenwald (English Services), J. Schulze—G. Ernst.

The pastor of the congregation kindly requests, that the guests, delegates, pastors and teachers, announce their coming no later than June 15. They should also state whether they intend to come by rail or with a car. The congregation will furnish board and lodgings gratis.

A. SCHALLER, Sec'y.

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.

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.

Change of Address

Rev. A. F. Westendorf, 722 Ames, St., Saginaw, Michigan.

ITEMS OF INTEREST

Asks U. S. to Give Bibles to Blind

Free transportation by mail of volumes of the Holy Scriptures printed in raised characters for use of the blind and furnished to them without cost was urged yesterday by Representative Alice Robertson of Oklahoma before the house postoffice committee. It was stated there are 100,000 blind persons in the country and that 15,000 of these can read books printed especially for them.

—Milwaukee Leader.

Alleged Apostle Seeks German Girls

The propaganda of a man who claims to be an "apostle of Mormonism" and who has been operating in Prussia and East Prussia, promises "young girls who will go to Utah" large rewards, introduction into the "holiness of the temple," and much happiness, according to newspaper reports. The newspapers have warned German girls against the man as an "imposter."

—Wisconsin News.

American Bible Society

The change that has been announced in the manufacturing policy of the American Bible Society seems to have been misinterpreted in some quarters and the officers of the society have issued the following statement:

The American Bible Society, contrary to certain reports, has not given up its publishing business, in which it has been engaged for more than 100 years, and has had no thought of so doing. It will continue as a publishing house, issuing the Scriptures in more than 150 languages and dialects, having its work done through various printing concerns. It will continue to control its own plates so as to preserve the accuracy of its versions for which it has received wide recognition and acknowledgment.

This change of policy in its printing program has been dictated by the fact that the society is convinced that it can do its printing more economically elsewhere than it can by conducting its own printing establishment. There will be an actual increase in the society's output and this change of policy marks a distinct advance and is in no sense a retrenchment in its program of Scripture publication.

The society has no thought of moving its headquarters from New York. Its executive offices continue in the Bible House, Astor Place, New York City.

—The Free Methodist.

Many Children Sold During Recent China Famine

Echoes of the China famine still come to America's shores. Rev. Charles H. Corbett, writing from Peking, says that one of the saddest effects of the recurring famines in that country is the low moral condition in which they leave the people. Toward the end of the famine, he was appointed on a committee to "devise means to prevent the sale of children." The work was organized so late, however, that little could be done beyond what had already been accomplished by the various relief organization, but the committee's investigations showed that a large number of children had been sold. There is a law in China forbidding the sale of children, but it is not generally known and public sentiment is not behind it to enforce it.

—The Continent.