

The Northwestern Lutheran

Rev C Buenger Jan 18
65 N Ridge

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

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PRAYER

Prayer is the soul's sincere desire,
Utter'd, or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The majesty on high.

Prayer is the contrite sinner's voice
Returning from his ways;
While angels in their songs rejoice,
And cry, Behold he prays!

Prayer is the Christian's vital breath,
The Christian's native air;
His watch-word at the gates of death;
He enters Heaven with prayer.

The saints in prayer appear as one
In word, and deed, and mind;
While with the Father and the Son
Sweet fellowship they find.

Nor prayer is made on earth, alone:
The Holy Spirit pleads;
And Jesus on the eternal throne,
For mourners intercedes.

O Thou, by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod:
Lord! teach us how to pray.

—James Montgomery.

COMMENTS

"Certain Y. M. C. A. Lecturers" Mr. A. L. Murray of Evansville, Ind., in a letter to The Living Church, complains of certain Y. M. C. A. lecturers:

"There is God the Father. The Spirit is Mother. And Jesus is their Son." "Mary had no more to do with Jesus' birth than had Joseph," and "Joseph had nothing whatever to do with it." These remarks were made at our "big meeting" last Sunday under the auspices of the Y. M. C. A. by a "noted lecturer" who was supplied by a lyceum bureau and highly commended by the "press". I am a Y. M. C. A. member

and worker, addressing regularly shop meetings and "boosting" the "big meetings".

The Y. M. C. A. generally seems to have no "censorship" in the selection of these men. I want to continue my interest in the Y. M. C. A. The religious press can, I think, let the lecturers and lyceum directors know what Christianity is and how some of these lecturers are mere dispensers of what the Hoosier calls "bunk", and are in fact undoers of Christianity. We believe in One God and in the Incarnation of our Lord.

A recent lecturer at one of our big meetings here expressed his scorn for theology and said: "Let us dig the truth out of the Bible for ourselves." Forthwith he built up a theory about the nature of Jesus and cited quotations from the epistles, explaining precisely how and where St. Paul was mistaken. Then he made his "strongest point" by an appeal to the "legendary lives of Christ", and concluded in a poetic New Thought climax: "The Christian should be cheerful," "Drink lots of water", and "Smile". "Remember Jonah; he came out all right."

What a relief it is to return to the church Sunday night for Evening Prayer if for no other reason than to have the congregation recite the Apostles' Creed!

We are liberal in many things but never can be liberal enough to command our men to listen to some of the offerings of the Y. M. C. A. programmes. On behalf of the Y. M. C. A. I ask that the Church papers help to save us from some of the worse than useless sermon-lectures that are given our men at "Y" meetings."

Mr. Murray's complaint is well founded, but he does not draw the right conclusion. He still entertains the hope that they who "want to continue their interest in the Y. M. C. A." can in some way or other be saved from such lectures, while the organization remains what it now is, a religious body without a creed. In this he is mistaken. It is the very nature of a body that is confessedly committed to unionism to drift into extreme liberalism. If the Y. M. C. A. were to drop the "Christian" from its name and to discontinue its religious lectures and prayer meetings, it might make itself very valuable to the community by providing for young men a respectable gymnasium, etc. But as it is, it does more harm than good, and is not entitled to the support of those who believe in the inspiration of

the Bible. We must continue to warn our young men against joining the Y. M. C. A. J. B.

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"In Their Generation Wiser." "The children of this world are in their generation wiser than the children of light."

These words of the Savior occurred to us when we recently found the following passage in an article describing a film studio:

"It is even a rule of our studio that the cast cannot frequent the cabarets and public dance halls. We don't want people pointing out our girls and saying: 'There's Gladys Badegg, of the Filmar Studio.'"

We thought of the many younger and older church members who are so extremely careless of what they do and where they are seen and wondered whether they do not sometimes feel that they owe something to the church to which they belong and to the sacred name they bear. If a film company cannot afford to have members of the cast seen in such places, can the Church afford it? If actors are willing to practice self-restraint in order not to be dismissed, should a Christian not be ready to do as much for reasons that are infinitely more weighty? J. B.

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"A Telegram From Canterbury." "Through the British ambassador at Washington the Archbishop of Canterbury

has addressed the following telegram to the Church in the United States", says The Living Church:

"Link already well provided which unites our Churches, received fresh strength from this new fellowship of our people in great and terrible task for the world's safety and freedom, wherein our linked forces are sacredly engaged."

This telegram is not addressed to us, for we do not form a part of "the Church in the United States", this title being claimed by the Episcopal body, to the exclusion of all churches that cannot boast of having bishops who can trace their ordination back to the apostles; still we are interested and, we might add, surprised. We know that being engaged in the same enterprise will bring men closer to each other as men, but we have always thought that the link which unites the members of the Church of Jesus Christ was none but that of the common faith, a bond that cannot be strengthened or weakened by the political relation in which these Christians stand to each other. J. B.

—"In every instance in which we have been wanting in love to our brother, we have been wanting in love to Christ."—J. H. Evans.

—"The tears of our misery often prevent our eyes from seeing the mercy close at hand."

THE AUGSBURG CONFESSION

Article X—The Lord's Supper

Of the Supper of the Lord they teach that the body and blood of Christ are truly present and are distributed to those that eat in the Lord's Supper. And they disapprove of those that teach otherwise.

This is a brief statement of the Gospel truth concerning the Lord's Supper. The German text of the Augsburg Confession has some additional words and reads thus: "Of the Supper of the Lord they teach that the true body and blood of Christ are truly present under the form of bread and wine and are communicated to those that eat in the Lord's Supper, and received, wherefore also the opposite doctrine is rejected."

In these words our Confession declares that the nature or substance of the Sacrament of the Altar is the true body and blood of Christ. Hence also our Catechism, in answer to the question: "What is the Sacrament of the Altar?" states in unmistakable terms, "It is the true body and blood of our Lord Jesus Christ, under the bread and wine for us Christians to eat and to drink, instituted by Christ Himself."

Objection is often raised against the Lutheran use of the word "true" in connection with the words "body and blood." And, indeed, our opponents are right when they assert that in the words of the institution the word "true" does not occur. We hear only of the body and blood of Christ, and that declaration is certainly enough for anyone who believes in the Lord and His Word. It was also abundantly sufficient for our fathers in the days of the Reformation, and it is so for us, their children. Neither our fathers, nor we, have for our assurance or comfort needed one word more than the Gospel contains. Hence the Latin text of our Confession simply says that the "body and blood of our Lord are truly present." That it is the true, not an unreal body, was to them self-evident.

Why then did Lutherans find it necessary to say, that it is the "true" body and blood of our Lord which is given us in the Sacrament? The reason is this: The Reformed opponents, including all churches following Zwingli and Calvin, usually classified as Reformed, in distinction from the Lutherans whose Augsburg Confession they refused to subscribe—these adversaries, while they cannot deny that the Lord speaks of His body and blood in the Sacrament devised a scheme by which they might appear to let the words stand, but by which in reality they have emptied these words of their plain meaning by substituting a body and blood of our Lord that was not real and true, but only symbolical and imaginary. They do not believe in the actual presence of our Lord's body and blood, because the fact, as they argue, is incomprehensible, and its acceptance requires too much

from human reason, which cannot bring it in conformity to its system of thought.

Our Lutheran fathers standing unflinchingly upon the truth of the Word revealed in Holy Scriptures, whatever human reason may devise against it, found it necessary, therefore, in order that the Christian people might not be misled and that their Confession might not be misunderstood, to plainly state that which is given in the holy Sacrament is the "true body and blood of Christ." They knew full well that, if the body and blood of Christ are present at all, it must be the true body and blood. There is none other—our Savior has no other, but the real, natural and essential body and blood, and these are the essential of the Sacrament. The words of our Lord, "This is my body", "This is my blood" admit of no other interpretation.

Our Confession further declares that the true body and blood of Christ are "truly present" in the Holy Supper. At first sight this seems to be a needless repetition, or at best an inference that is self-evident. But it is not. The words "truly present" assert that our Lord meant not only that what He speaks of in His blessed institution of the Sacrament is His real body and His real blood, but that these are really present in its administration. The Sacramentarians, on the contrary, though striving to speak and to employ words the very nearest the Augsburg Confession, and confessing that in the Holy Supper the body and blood of Christ are truly received by believers, yet if forced to declare this meaning properly, sincerely and clearly, unanimously explain themselves thus, viz: "that the true essential body and blood of Christ is as far from the consecrated bread and wine in the Holy Supper as the highest heaven is distant from the earth." They understand the presence of the body of Christ not as here upon earth, but only with respect to faith, i. e. that our faith, reminded and excited by the visible signs, as by the preached Word, elevates itself and rises up above all heavens, and there receives and enjoys the body of Christ, which is present there in heaven, yea, Christ Himself, together with all His benefits, in a true and essential, but nevertheless **only spiritual**, manner. (See Formula of Concord, page 601.) To counteract this false doctrine the statement becomes necessary for the expression of our faith, that this body and blood not only are a reality, but according to the Lord's very words are "truly present" in the Sacrament here on earth in the administration thereof.

Again, this true body and blood are truly present "under the form of bread and wine." In celebrating the Lord's Supper we eat and drink bread and wine, but with, in and under these earthly elements we eat and drink the body and blood of Christ. We see the presence of the bread and wine, and that is the form in

which the gracious gift of the Sacrament is communicated; we believe the presence of the body and blood, according to our Lord's words, and that is the gift which the Sacrament communicates. The earthly and the heavenly are together: the one is the bearer of the other. This form of transmitting the heavenly gift of body and blood of Christ has been appointed by the Lord Himself. There is no other; and when celebrating the Eucharist we do as the Lord did at its institution: we take bread and wine, and consecrate these by the Word of God and prayer. Thus the consecrated elements become the medium for the conveyance of the heavenly gift of body and blood of Christ, and remain such through the sacramental act, but only during such act, neither before nor after. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10: 16.

It follows, then, that also the Roman doctrine of transubstantiation has no grounds in Scripture. On the contrary, the theory that in the celebration of the Sacrament the consecration changes the bread and wine into the body and blood of Christ, so that afterward what is upon the altar and what is distributed is not bread and wine at all, though it looks like it and tastes like it, but solely body and blood of the Lord, is a deception, by which people are misled to adore the consecrated wafer, and to credit the priestly allegation that this wafer may be offered as an atoning sacrifice for the sins of the living and the dead. Our Confession has nothing in common with such a theory and its resultant abominations, but plainly declares the faith of Lutherans to be that "the true body and blood of Christ are truly present under the form of bread and wine."

And finally it declares that these "are there communicated to those that eat in the Lord's Supper, and received." These holy gifts are present only for communication. To no other end was the Sacrament instituted than that all those who participate in its celebration should eat and drink the precious body and blood of their Savior, and thereby be assured of the whole unspeakable blessing which was secured for mankind by the sacrifice of His body and the shedding of His blood on the cross. This is shown by the words of the institution, "Given, and shed for you for the remission of sins." The Holy Supper stands in the most intimate relation to the atonement made by the Lamb of God that taketh away the sins of the world; and by the communication of the body and blood of that Lamb in the Sacrament the forgiveness of sins with all its resultant spiritual blessings are pledged and assured to all believing recipients. While unbelievers, should they participate in its celebration, also eat and drink the Lord's body and blood in the

Sacrament, but do not receive the great salvation which these elements are designed to present, (1 Cor. 11: 29.) all true believers partake of the great blessings thereof for the strengthening of their faith and the nourishment of their spiritual life. J. J.

PROHIBITION AND THE SALOON

(Concluded)

Part II.—The Saloon

Now what about the saloon? Does the Lutheran church sanction everything connected with the liquor traffic? God forbid! **While the sale of intoxicating liquor is not a moral wrong in itself, the keeping of a saloon is, as experience teaches, fraught with so many dangers for the spiritual welfare of a person, that a Christian is earnestly advised not to engage in the business.**

The sale of liquor in itself is not a moral wrong, because it is not forbidden in the Bible, at least the writer has never been able to find it. On the contrary, we find that Christ sanctions the buying and the selling thereof. When the feast of the unleavened bread drew nigh, which is called the passover, Christ instructed Peter and John: "Go and prepare us the passover that we may eat. Accordingly they went up to Jerusalem to do the Lord's bidding. They bought and prepared everything that was necessary for the feast. This included wine. In the evening the Lord came with the other apostles to eat the passover. And when he was seated at the table, he said unto them: "With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." And toward the end of the paschal feast He took the cup, which contained wine, and the unleavened bread and instituted the Holy Supper. Now, if there were anything sinful about the buying and using of wine in itself, do you suppose the Lord had tolerated it in these most sacred acts? If it were sinful in itself, we could not buy it under any conditions, neither for Communion nor for medicinal purposes. But while the buying and selling of wine or any other alcoholic beverage is perfectly legitimate and moral in itself, keeping a saloon is connected with so many dangers for the spiritual welfare of a person, that a Christian is earnestly advised not to engage in the business. There may be some saloons somewhere, that are conducted in decency according to the laws of the country. But this cannot be said of the overwhelming majority. The most of them are conducted in a manner that the business has become a disreputable one. Drunkenness, disorder, noise, vile language, gambling and fighting are common occurrences in the saloon. In the rural districts saloons are frequently connected with dance-halls, which are veritable pitfalls for our

young people. The laws, which regulate the liquor traffic in order to safeguard the public against harm, are trodden under foot. Minors in most cases have no trouble in getting all the drinks they want, providing they have the price. The Sunday closing laws are ignored in most localities. And where an attempt is made to restrict the business to the prescribed hours, the majority of the saloon-keepers have no compunction of conscience in selling secretly and illegally. Saloons that are conducted in such a manner are sinful and abominable institutions, against which everybody must be warned. That a Christian cannot conduct a saloon of this type is self-evident. Obedience to the laws of the country is a moral demand according to the fourth commandment, from which the saloon-keeper is not excepted. This is the condition under which he receives his license. The saloon-keeper may have the best intention of conducting his place of business orderly and decently according to law, but this is not so easily done. It requires more moral courage and determination than the most of them possess. Financial losses tend to make him lax against the specific sins of the saloon. And if he yields to such temptations, he is suffering spiritual harm. No man can be exposed daily to sinful influence without suffering spiritual damage, unless he battles against them with the weapons of light.

Any tavern-keeper permitting disorder and sinful, indecent things to go on unchallenged in his place of business becomes a party to the sin and will be called to account by his Maker. And if such a man professes to be a Christian, he becomes a stench in the nostrils of God and all right-minded citizens. A number of so-called Christian saloon-keepers have come under the writer's observation. Not one of them escaped without spiritual damage on account of their business. A number of them became confirmed drunkards and brought great misery on themselves and their families.

What has been said of individuals also holds good with whole congregations. The same dangers exist, when a congregation assumes the roll of a saloon-keeper at a beer-picnic, the dangers of drunkenness, disorder and giving offense. Reader, do not try to deny it. The writer has seen such disgraceful scenes at beer-picnics more than once. The prophet therefore raises up his warning voice: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and **makest him drunken** also, that thou mayest look on their nakedness." Hab. 2, 15.

In conclusion a few questions shall be answered, which arise in connection with this treatise.

Question I: Should a congregation admit a saloon-keeper to membership?

Answer: It may, if he conducts his saloon honorably in obedience to the laws of God and the state. However, she should exercise the greatest caution, as

experience teaches that such tavern-keepers are very rare. It is a far better policy for a congregation to urge such a man to engage in some other business.

Question II: May a Christian visit and patronize a saloon? Answer: If the saloon is conducted as stated above, he is not committing a sin. Saloons of an objectionable character he should avoid. Especially should he avoid tarrying long in the tavern. Usually no good results therefrom. The prophet warns against it: "Woe unto them that rise up early in the morning, that they may follow strong drink: that continue until night, till wine inflame them." Is. 5, 11.

Preachers and teachers however should not be frequenters of the tavern, but should waive their right under the existing conditions for reasons of expediency. Surely, the admonition of Paul is in place here: "All things are lawful unto me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any." I Cor. 6, 12. And again Paul urges the ministers of Christ to "give no offense in anything that the ministry be not blamed." 2 Cor. 6, 3.

Question III: What position must a Christian citizen take in the prohibition movement?

Answer: As this is an economic problem, he is not bound by any divine law to support it, but may do so, if he thinks it is for the best of the community. And nobody has a right to doubt his orthodoxy. If he is of the opinion, however, that saloons are a blessing, which should be retained, it is his privilege to cast his vote accordingly. But he must also shoulder the responsibility that the places, which through his vote receive a new lease of life, are conducted according to law and order, and that his fellowmen suffer no harm therefrom.

We Lutherans firmly believe in the absolute separation of state and church. The church should, therefore, not be a political agitator as little as the state should pose as a religious reformer. Let both do their duty in their respective spheres. As a church our duty in this respect is to testify against drunkenness and admonish the people to true temperance; but the solution of the economic problems connected with the liquor traffic we leave to the state, to whom it properly belongs.

F. S.

A SPECIFIC FOR ANTI-PACIFISTS.

We reproduce with genuine relish a short editorial from the columns of the Christian Evangelist of March 15. The Specific to which we refer is found in the last paragraph. This editorial needs no further comment:

"The Outlook for the past twelve months has proved a serious disappointment to many who had hitherto been its warm admirers and friends. We

question whether any more militaristic journal now leaves the press either in America or in Europe. Blood appears to be its native element, and it can not write up an evangelistic meeting or a temperance reform movement without using language and figures which are borrowed from the battle field. In short, the Outlook, while affecting, as Bernhardt and von Treitschke always did, formal allegiance to Jesus Christ, is in its philosophy and spirit much more nearly allied to the worship of Odin or Thor than to the worship of the Prince of Peace.

"Nothing irritates the editor of this belligerent journal more than a Pacifist. Any one who does not 'see red' has no place in the Outlook family. Hence in a recent issue we are treated to the following, from the editorial column:

"The Four Pacifists"

"Peter.

"From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, 'Be it far from Thee, Lord: this shall not be unto Thee'. But He turned and said unto Peter, 'Get thee behind Me, Satan; thou art an offense unto Me: for thou savorest not the things that be of God, but those that be of men'.

"When duty calls, but danger threatens, the motto, 'Safety first' has the flavor of the devil.

"Caiaphas.

"Then gathered the priests and the Pharisees a council, and said, 'What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation'. And one of them, named Caiaphas, being the high priest that same year, said unto them, 'Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not'.

"To let even one innocent man be unjustly put to death, in order to save a nation from peril is the policy, not of Christ, but of Caiaphas.

"Pilate.

"When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person; see ye to it'. Then answered all the people, and said, 'His blood be on us, and on our children'.

"Those who have power to defend the defenseless and refuse because they fear war cannot escape blood-guiltiness by disavowing responsibility'.

"The only criticism we have to make upon this catalogue of Pacifists is to suggest that the list be enlarged and a fourth added; to wit:

"Jesus.

"Then they came and laid hands on Jesus, and took Him. And behold one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.'"—Am. Luth. Survey.

PUBLIC DANCING IN SCHOOLHOUSES

While there was excitement and consternation last summer when sharks appeared at our seaside resorts and destroyed precious lives, yet there are other sharks—in human guise—whose prey is precious souls.

The amusement craze is so strong and family government and civil government both so weak, that neither parents nor police interpose to save the youth of the nation.

The dance madness, now at its worst in alliance with drink in the high-toned cabaret, is an even stronger and more destructive part of this shark-filled gulf stream of amusement madness, which history warns us has been the chief destroyer of the great nations of the past, whose dying cry was "bread and games." Nations have not died of free trade or free silver, but of free love; not of currency, and seldom of conquest save as they had first been weakened by moral cancer.

In the face of the fact that the dance was shown to be the chief cause of moral lapses when a nation-wide investigation was made a few years ago, by the International Sunday-school Association through a "Commission on Safeguarding Adolescent Youth Against Moral Perils of the Community," our very school houses are used for dances—first, school dances, despite the fact that many of the parents who pay the taxes belong to churches that forbid dancing, so that announcing a school dance is a case of state **against** church; second, public dances, which prevent the otherwise wholesome use of school buildings in evenings for "social centers." Surely, there is no dearth of dancing, that the state should provide it, and manifestly whatever amusements are provided in school buildings, erected by enforced taxation, should be both recreational and educational, in harmony with Shakespeare's lines:

"Tis well to be amused;

But when amusement doth instruction bring
'Tis better."

What is **your duty**, reader, in the presence of this nation-wide peril? Let no one say, I can not do anything to change this mighty current. You can at least shoot the shark that ventures in range of your gun. No mothersits idle in the presence of the paralysis

plague. She uses daily the preventive antiseptics prescribed by the health boards. She becomes a vigilant watcher of her child's movements, and safeguards its general health.

School boards have promoted dancing only because parents opposed to it have not protested. The churches, with forty millions of members enrolled on their books, have the ability, and so the responsibility to change the very currents of national thought and action. Even one million can do it. Will you count one? Here is a good motto: "I am but one, but I am one. I can not do everything, but I can do something. And what I can do I ought to do, and by the grace of God I will do."—Wilbur F. Crafts, in Lutheran Herald.

THE CHURCH, THE MINSTREL AND THE DANCE

We are almost ashamed to allow such a heading to appear on the editorial page. It seems so utterly out of tune with the dignity of such a department. But a pastor handed us a newspaper clipping giving an account of a minstrel entertainment in a Lutheran church, in one of our great cities, which may well shock those who believe that the Church and the theater must be divorced. This church bears the name of a saint who died the martyr's death. That saint took his life in his hand in order to bear testimony to the Truth in Christ Jesus. To him religion was a very serious matter. He did not play with it. He did not bring it down to the level of the stage where hilarity and worldliness hold high carnival. He witnessed a good confession before the world and he paid the penalty for it with his life. He did not sing minstrel songs; he professed and preached the Gospel.

This newspaper clipping gives a long list of names of members who "presented their annual minstrel show before a large and enthusiastic audience in the church hall," to use the reporter's own words. Were those members delighted to see their names in the paper as actors and actresses in a minstrel show, "for the benefit of the church?" Was it a roll of honor? Would our Lord call it such? Would the sainted martyr, whose name was necessarily associated with the show, feel proud of the performance and esteem it an honor to be classed with those members? Would he call it a "signal success" merely because it delighted a class of people who would be "bored" to listen to a sermon? It is a credit to the Lutheran Church to have congregations that delight in such things?

Another instance of a dangerous drift in our Church came to our knowledge recently. A society in one of the churches named after another great saint decided to have a good time. They did not make use of the name of their church in so doing; but the public knew

it was a society of this particular church. When it was learned that this society had a masquerade dance, and that the pastor took part in it, it may well be imagined what reputation that society had won for its church. No one says that young people, and even older ones, should not have a good time; no one need say that dancing under proper safeguards is wrong. But the public will say that the pastor and that society of his congregation have given offense and have erected a stumbling block in the way of many people who believe that religion and the dance do not make a good harmonious team. Any one who dares to associate the two is paralyzing the Church's power as a redemptive agency. No one denies any congregation the liberty to minister to the social needs of its members. Social fellowship is the very thing many people who feel their isolation crave for, and it is entirely proper that this want should be supplied; but great care must always be exercised to draw a line sharp and clear between the liberties of a purely social organization and those of a church society. The latter must justify its existence by a motive and a mission higher than that of merely furnishing entertainment. No society for other than religious purposes has any right in the Christian Church. There is where we need missionary agencies.

What a prostitution of youthful energy in many churches there is today! How many young people can be relied upon to do real Christian work that will tell for the upbuilding of the Kingdom? How many find a real joy and satisfaction in it? To be a sister or a brother to the stranger, the friendless, the needy, the straying, the sorrowing, the sinning,—who cares for that? Christ denies no Christian sane and healthful amusements; but the Church is not here to furnish such. It is here to seek to win the lost. Its work is serious work. When will some people learn that there is the very highest kind of joy in that work—a joy that no other can equal?—The Lutheran.

PASTOR GUSTAV HARDERS

The Reverend J. G. Harders, superintendent of our Indian mission, died at Globe, Ariz. on the 13th of April. He attained an age of 53 years and 4 months, and while his life was not strikingly long, as years are counted, it was rich in another way—in untiring devotion and an unselfish application to the cause of the Master. The deceased was a native of Germany and was born at Kiel Dec. 18, 1863. His elementary and, afterward, his classical training he received in the great sea-port city of his birth, and when he finally left his home, it was to fill an assistant professor's position at a Riga school for boys. Three years later he took charge of an institution of the same kind at Libau, where he remained two years, up to the time of his departure for America.

Not long after his coming to Milwaukee he met Dr. Hoenecke and shortly afterward entered the Theological Seminary, then located at 13th and Vine Street. Three years later the Jerusalem's church, just organized by Dr. Hoenecke, extended a call to the candidate G. Harders, and he became its first pastor. His labor here, extending over a period of eighteen years, was not in vain: his charge grew till it numbered over three hundred families; more than four hundred pupils were enrolled in the school which was conducted by five teachers.

In 1907 he was asked to take charge of the synod's Indian mission in Arizona: his love for this peculiar line of work coupled with his failing health which seemed to demand a change of climate were chiefly instrumental among the factors which moved him to accept the call to a new field of labor. He settled at Globe, Ariz. and took up the work of his new position with the zeal and devotion which were peculiar to him. It was granted him to work ten years in the new field before his strength was utterly exhausted. Three weeks before his end he suffered a general collapse; the complete rest from all work, which his physicians prescribed, was not able to stem the tide of his ebbing strength: he took to his bed and only by the help of his sons was he able to exchange it for his chair. He had just been helped back to bed on the morning of April 13th when the end came; a few deep breaths and the soul departed to its rest.

Soon after his entry into the ministry Pastor Harders was joined in marriage to Miss Isabella Schmidt who, though of failing health, yet survives him. Of eight children born to them seven are living. The oldest daughter, Irmgard, is married; the second, Hilda, formerly conducted the mission school at Globe and even now is devoting her time and care to this cause: hers is the task of supplying the Indian children with their noon-day meal. Hans, the oldest son, now twenty-four years old, has almost completed his training at the military school in Phoenix; when he has passed his examination he is to serve his country as an officer in the army. Klaus, twenty-one years old, also attends a high school at Phoenix, while Knut, seventeen years, and Jens, fifteen years, are busy in other lines of work. Holton, the youngest, is but eight years old and was born at Globe. The declaration of war and the press reports of the war news are said to have contributed not a little to the final collapse of the departed. The country of his birth was still very dear to him and the thought that his oldest son was soon to draw his sword against it and perhaps stand in battle against his own kin who are serving on the other side, some in the navy, some on the west battle front, filled his soul with grief and horror. It was partly out of consideration for his health that he had accepted the call to the Arizona mission, for at least five years, however, it was plain to those around him

that his strength was not equal to the strain to which the demands of his work subjected him. His zeal and his power of will often stood him in the stead of real strength in the trials and hardships of his position. His great love for his work and a passionate devotion to the cause he was serving moved him to put aside all personal considerations, to subject himself and his own uncomplainingly to many privations, and to try to bear alone a burden which was entirely beyond his strength.

In compliance with a wish he had expressed, his burial took place at Globe. At the instance of the bereaved family the commission for Indian mission delegated Prof. A. Pieper of our seminary to conduct the funeral. He spoke on 1 Cor. 13: 13. Pastor Zuberbier officiated at the house and Pastor Guenther at the grave.

CHANGE OF ADDRESS

Rev. F. E. Stern,
1317 Western Ave.,
Watertown, Wis.

ITEMS OF INTEREST

From Our Seminary at Wauwatosa

Our Theological Seminary at Wauwatosa had an enrollment of 46 Students during the academic year now drawing to a close. One of the members of the new class received from Northwestern College at Watertown was stricken with a dangerous attack of appendicitis soon after he had entered the Seminary, and the ensuing operation left him so weakened that he was forced to discontinue his studies temporarily. Two students of the senior class were permitted to accept urgent calls into our Indian mission soon after Christmas, and about three months later a third man of the same class was released to take charge of a Wisconsin parish which was in precarious circumstances. Thus of the 16 men who composed the graduating class in September, at best only 13 will enter the final examinations for the ministry. If the experience of former years is a true indicator, our committee for the assignment of candidates will find the prospective number of available men altogether insufficient to supply the needs of our vacant parishes and mission stations, scattered over our great territory in ten states. The final oral examination of the graduates, with which it is the custom of the Seminary to close the academic year, has been set for Friday, June 15th. This is a public function which our pastors are specially invited to attend.

From Lake City, Minn.

The Lutheran congregation at Lake City, Minn., intends to erect a new house of worship in the near future. Plans calling for a building which will cost about \$25,000 have been prepared. Building will soon begin.

Encouraging Progress

The newly organized Trinity Lutheran Church of Watertown, English, is doing well in every respect. The services are well attended; membership is increasing, if not phenomenally, at least, steadily; new members are being added that apparently were not reached by Lutheran preaching before. Financially the new church is doing better than was ex-

pected at this time. It has purchased a parsonage for its pastor, the Rev. F. E. Stern, and he is now occupying it. It is in the new residence district of Watertown, the Richards Hill addition. — For the first, services are held in the school hall of St. Mark's parish school.

Changes

Recent changes in pastorates, as far as reported, are: E. Sterz, seminary, to Bailey's Harbor; H. C. Klingbeil, Ixonia, to Forest; F. Marohn, Milwaukee, to Richwood; Aug. Paap, Richwood, to Farmington.

Luther Jubilee at Watertown

The four Lutheran congregations of Watertown which belong to the Synodical Conference (Pastors Klingmann, Eggers, Sterz, and Stern) have decided to hold a union Lutheran celebration at the Watertown Fair grounds on June 24. Arrangements are nearly complete according to which well-known speakers are to address the audiences in German and English. The choirs of the Lutheran churches of the district will unite to form a great chorus for the occasion. They have had training and experience in this kind of work in the Song Festivals which have been held for the last eight years. The occasion promises to be a great Lutheran reunion. Neighboring congregations have been invited.

Lutherans Declare Loyalty

Several Lutheran bodies published the following declaration of loyalty:

Whereas, The Government of the United States has declared that our beloved country is in a state of war, and it becomes the duty of all citizens to give the authorities their most earnest support, we, the presidents of the three General Lutheran Bodies in America, viz: The General Synod of the Lutheran Church in America, the General Council of the Evangelical Lutheran Church in North America, and the United Synod of the Evangelical Lutheran Church in the South, do hereby call upon and request the members of these bodies, now, as they ever have done, to affirm and approve by word and act, their loyalty to the President and congress of the United States; and we further recommend to the congregations in our cities and towns that they form or unite in forming Red Cross chapters in their respective communities for the amelioration of the lot of our brave soldiers and sailors, and that they offer up prayers that the war may end with honor to our country and in an early and perpetual peace.

Signed,

J. A. SINGENBERGER,
T. E. SCHMAUK,
M. G. G. SCHERER.

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