

The Northwestern Lutheran

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

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No. 22.

BUILD THOU THE WALLS OF ZION

Build Thou the walls of Thy Zion, dear Master,
Thy weary toilers are troubled with fears,
For war with its ruin, death, and disaster,
Has deluged the world in sorrow and tears;
Rachel in vain for her children is crying,
Slain by the ravage of fire and sword;
Thy Church in its anguish of heart is sighing:—
"Build Thou the walls of Thy Zion, dear Lord."

Build Thou the walls of Thy Zion, dear Master,
'Tis not war's scourge alone Thy servant fears,
For cruel Satan now is battling faster,
More powerful than e'er his strength appears;
Blind unbelief stalks in the guise of learning,
And so-called Science scorns Thy precious Word;
To Thee Thy Church its tear-stained eyes is turning,—
Build Thou the walls of Thy Zion, dear Lord.

Build Thou the walls of Thy Zion, dear Master,
Thy Church hath need of Thine almighty aid;
For "Higher Criticism" seeks to cast her
Into the traps by human reason laid.
They hear Thy name but boldly speak, denying
Thy Virgin-birth, Thy miracles, Thy Word;
They scorn Thy Blood, but O Thy Bride is crying:—
"Build Thou the walls of Thy Zion, dear Lord."

Build Thou the walls of Thy Zion, dear Master,
The wolves that Thou hast warned against, are here.
Thou, thou alone canst save us from disaster,
O guard the trembling flock, to Thee so dear.
Self-righteous man afresh may crucify Thee,
Scoff at Thy name, Thou great Incarnate Word;
Thy Church pleads on, though all the world decry Thee:—
"Build Thou the walls of Thy Zion, dear Lord."

Build Thou the walls of Thy Zion, dear Master,
If Thou dost build them, hell cannot prevail.
Ten thousand foes may threaten with disaster,
Thy Church shall stand, though all the world assail;
She trusted Thee, when cruel Nero wondered,
Defied the martyr-fires and the sword,—
She cried aloud, when Pop'y scoffed and thundered:—
"Build Thou the walls of Thy Zion, dear Lord."

Build Thou the walls of Thy Zion, dear Master,
Ah, well we know Thy Church shall rest secure,
Thou as her Lord, her Guardian, Shepherd, Pastor,
Wilt give her strength to keep Thy doctrine pure.
Oh let Thy Word encircle earth's expansions,
Let it remain our Buckler, Shield, and Sword;
Until we reach our home in heav'nly mansions,
Build Thou the walls of Thy Zion, dear Lord.

Build Thou the walls of Thy Zion, dear Master,
Their adamant foundations firmly stand,
More beautiful than priceless alabaster,
Upheld, supported by Thy mighty hand;
Their tow'ring heights point to the realms supernal,
Where songs of praise ring out in sweet accord;
Until we join that heav'nly Choir eternal,—
Build Thou the walls of Thy Zion, dear Lord.

—ANNA HOPPE.

COMMENTS

"At Last" "We women must put aside many of the false ideas that have sealed our tongues in the past. Science has spoken at last, and on the word of the world's foremost physical authorities we know that continence is not frowned on by nature, but commanded by nature. We know there is no basis in truth for the double standard—no reasons whatever save in the world's false teachings why our sons should not live in the same cleanliness that we expect of our daughters. It is not enough for the nation to call upon its courage—it is just as important to strengthen its moral fiber."

At last—science seems to have been very slow to recognize and proclaim these facts. Meanwhile incontinence has ravaged humanity for six thousand years, wrecking both individuals and nations. How thankful we may be that we did not have to wait for this word of science that comes so late in the day. The God of nature has anticipated the men of science by centuries: "Thou shalt not commit adultery. Flee fornication. Keep thyself pure." We are told that nature commands continence and punishes incontinence. He who made nature has, long ago, said: "Whoremongers and adulterers will God judge." The evil results for the individual and for society, which now appall those who know the true situation, are but the fore-runner of the judgment to come. Why will men not see; why do they refuse to read the handwriting on the wall?

Now that the evil has been recognized, how shall we combat it? By any thing that lies in human nature? Past experience will give us little hope for the future. In following the inclinations of their nature, men have become what they are now. An influence from without is necessary to induce a man to deny himself what his heart desires. Fear is not strong enough to keep a person continent. Men who live in vice are usually not foolish enough not to know what

Rev C Buenger
65 N. Bidder
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consequences they have to expect. Yet they continue in sin. There is but one remedy, the Gospel of Jesus Christ. By it men are born again, changed in intellect, will and affections. Through it the Holy Ghost enters the soul and sanctifies it unto God, filling it with His graces and powers. Science is of no avail, man cannot save himself.

J. B.

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"The Luther Celebrations of 1917" Speaking in behalf of Presbyterians on the Quadricentennial of the Reformation Prof. Stalker in a pamphlet

bearing the above named title says, in part: "The various Presbyterian bodies, at their annual Synods or General Assemblies, in the early part of this year, agreed to recommend to their ministers and Christian people the commemoration at the end of October of the great events in Luther's life, and, as the date is now drawing near and the situation is difficult and delicate, a few words may not be out of place."

In spite of the war between Germany and our country the writer states, "the Churches have recommended that the celebration should not be passed in silence; and, though the commemoration must be shorn of its glory, it may be sincere. Luther belongs to history, and his contribution to the progress of the world is an accomplished fact, which cannot be undone."

Touching then in the course of his treatise upon the two principles in which the doctrine of the Reformation is summed up, namely, the sole authority of the Word of God, and Justification by Faith alone, the writer refers to the three chief works of Luther, as an ample exposition of these principles—the **Address to the Christian Nobility of the German Nation**, in which he attacks mercilessly the evils of the time, and especially the papacy; **The Babylonian Captivity of the Church**, in which the sacramental theory is similarly dealt with, and **The Liberty of Christian Man**, in which, soaring far above the region of controversy, he demonstrates the two propositions—that a Christian man is the most free lord of all and subject to none, and that a Christian man is the most dutiful servant of all and subject to every one. To the ordinary mind, however, Luther has a sufficient title to honor in the gift to the world of three blessings—an open Bible, the worship of God in the language of the people, and the Protestant manse with wife and children."

But coming to the point at issue Dr. Stalker says: "Such are the topics with which our pulpits would have resounded, if the Luther Celebration had fallen before the commencement of the war; and, as has been stated above, the Courts of the Church have judged that, in spite of the war, the pulpit should not be silent. The time, however, is one of immense strain and irritation; and it would be easy to sound the

praises of Luther and the Reformation in such a way as to do more harm than good." He then concludes this paragraph on the Celebration with the remark: "no preacher can decline the responsibility of connecting what he has to say of Luther and the Reformation with the present war," fearing, as is intimated further on, "that Lutheranism naturally allies itself too easily with the monarchical and the aristocratic, being afraid of the freer and more progressive forces in society."

From the foregoing statements on the Luther celebrations it would appear that the author advises caution in such celebration at the present time, inasmuch as "it would be easy to sound the praises of Luther and the Reformation in such a way as to do more harm than good," whether to the cause of Christ's kingdom or to our present national affairs is not stated. It would further appear that in this commemoration the Reformation must at any rate be considered in the light of the present war. Indeed, in the last chapter of his treatise the writer states in plain terms: "When Luther and the Reformation are considered in the light of the war, the sad reflection forces itself on the mind, how little Protestantism at the critical moment affects the decision! It did not delay the outbreak of war even for a day."

We Lutherans of America find no difficulty in celebrating the four-hundredth anniversary of the Reformation, nor are we afraid that "this commemoration must be shorn of its glory" even under the sad conditions existing at present, much less that in sounding the praises of the Reformation more harm than good can be done. And why not? Because we know that the Reformation of the Christian Church through Luther is no national issue, and, therefore, no product of German soil. It is not the work of man or any nation; it is the work of God alone, done for the sake of the entire Christian Church on earth, and for the blessings of all the peoples. The Reformation through Luther is an international event, having its bearing upon all nations and peoples, and upon each individual dwelling among them.

True, we are now confronted by an international crisis which must fill our hearts with deepest sorrow, when approximately 1500 million men are involved in the great world tragedy. But though men may consider this war necessary and of far-reaching significance for the future well-being of the world—there is one thing vastly more necessary and by far of greater moment. All men are called upon to behold the angel, of whom it is said in Revelation 14: 6-7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

All peoples dwelling on earth shall worship the Lord of Lords, and the King of Kings, but such worship is possible only by faith in the Gospel of the grace of God in Christ which was brought to light through Luther's service. The blessings of the Reformation are of international importance, belonging to all peoples and kindred, applicable under any conditions and under every form of government. They are the only remedy by which the present bleeding world can be healed. Even those brave men who so nobly sacrifice their lives for their country's cause, on both sides of the nations' conflict, die in peace with God and with the hope of eternal life, if they accept in true faith the Gospel of their Savior re-asserted and re-established by the Reformation.

It is in this light we Lutherans celebrate the greatness of all events since the days of the Apostles and for all times to come. It is not to be considered in the light of the present war, nor is it to be judged by it. The latter is not the heading for discussion, under which the Reformation is to be brought; the very reverse is true. Like all great events in the history of the world the present war is to be considered in the light of the Gospel reproclaimed by the Reformation. And what is the last analysis we arrive at in such consideration? It is this, that all of those nations now at war with each other, especially those nations that ought to be the bearers of the Reformation, Germany, Great Britain and the United States, being the three great Protestant Powers, have in the main forgotten and neglected its glorious blessings, have as a whole not heeded the Gospel of free grace, once more brought to light in the eventide of the world, and that, therefore, they are being chastised by an angry God, that they might repent, and the remnant of His people be saved before the consummation of the world. Viewing the present crisis of the world in this light all true Christians will find comfort even in the midst of struggles and sorrow it imposes upon them, and "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, Selah," Ps. 46: 2-3, they commemorate the great Reformation in good cheer, rejoicing and thanking God for its glorious blessings.

J. J.

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Is It Fair? "Germans use Luther to bolster up autocracy"—is the heading the Milwaukee Sentinel places over the following cable dispatch of the Associated Press: "Amsterdam, Oct. 30. — On the occasion of the 400th anniversary of the Reformation, the German Evangelical league launches from Wittenberg a manifesto in which the militant sayings of Martin Luther are applied to present day events.

The manifesto rejects pacifism and thunders against

the pope's peace proposals as being invested with no religious authority.

The manifesto concludes: "We especially warn against the heresy promulgated from America that Christianity enjoins democratic institutions and that they are an essential condition for the establishment of the kingdom of God on earth. As Luther said: 'The freedom of a Christian does not depend on the forms of government, which are shaped by historical developments and the accumulated experience of nations.'"

As the manifesto of the German Evangelical league is not in our hands, we are forced to rely for our information on the dispatch the Associated Press has seen fit to give to the public. It is possible that the manifesto contains statements that would justify this heading, which casts a slur on Luther. If that is the case, those statements should have been published. But with what we have before us, **is it fair** thus to insinuate that there is some connection between Luther's doctrine and autocracy?

The Evangelical League, we are told, rejects pacifism. So do we, if pacifism means to consider it sinful to wage war. Scripture tells us that God has placed the sword into the hands of the authorities, who are to use it against domestic and foreign foes of the government. True to this principle, thousands of our young Lutherans are now bearing arms in the defense of our government, knowing that they are thereby fulfilling a duty laid on them by their God.

The Evangelical league "thunders against the pope's peace proposals as being invested with no religious authority." We say, may this thunder echo and re-echo throughout the whole world: for Scripture plainly forbids that the Church meddle with the affairs of the State. No true and intelligent American would have it any different. If the pope would be considered the head of the Church of Christ, let him remember the words of the Master, "My kingdom is not of this world." If he considers himself a temporal sovereign, how can his subjects divide their allegiance between him and the governments under which they live? No country should establish and maintain quasi-diplomatic relations with the Roman see. Nothing but dangerous confusion can result from such relations. When we read recently that "His Holiness" felt offended because our President did not affix his personal signature to his reply to the peace proposal that came from Rome, we felt that we owed President Wilson thanks for distinguishing, at least to a certain extent, between the pope and the heads of the civil governments with whom our nation has dealings.

And, finally, the warning in the last paragraph is as Scriptural as it is timely. No one appreciates more deeply than we Lutherans the religious liberty we are enjoying under our democratic government; no one prays more earnestly than we for the preservation of this liberty in our blessed country;—but when some

of our fellow citizens attempt to identify democracy with the kingdom of God, or, at least, declare that democratic institutions are an essential condition for the establishment of the kingdom of God on earth, we join the German Evangelical league in its solemn protest against such heresy. There is absolutely no warrant in Scripture for such assertions. Democracy is a form of civil government; "the kingdom of God is righteousness, and peace, and joy in the Holy Ghost." Civil government deals with things that pertain to the temporal welfare of men; the kingdom of God has to do with man's relation to God, with his spiritual and eternal welfare. This relation does not depend on anything external. A Christian is a free man though he were wearing the shackles of slavery. The kingdom of God does not depend on the favor of earthly rulers; the Church thrived during centuries of bloody persecution, by which a heathen government sought to suppress it; "The gates of hell shall not prevail against it," is the promise of its Head.

By this we do not mean to say that an unfriendly government cannot embarrass the Church and hamper it in its work; or that, on the contrary, conditions obtaining under a certain form of government do not afford it the opportunity for a peaceful development. We thank God every day for the Constitution of the United States, which has created conditions that are almost ideal for the peaceful development of the Church. Our Constitution is democratic; according to it, the people are to govern themselves. That means the rule of the majority. But our Constitution clearly draws the line beyond which the majority is not to go in the exercise of its power, the conscience of the individual must remain free, Church and State must remain separate.

In no other respect than this that it merely protects the individual in his civic rights, leaving him free to serve his God according to the dictates of his conscience, can our government be said to be favorable to the establishment of the kingdom of God on earth. And that is entirely sufficient to make it a government to love and to thank God for.

But, can we not readily imagine a democracy of which this could not be said? Majorities, we know, are sometimes no less brutally disregarding of the rights of others than individual tyrants. All depends on the spirit by which a majority is moved. The form alone does not guarantee freedom, it is the truth expressed in the form that makes men free. As this truth lives in the hearts of our people and actuates them in the exercise of their power, so will our land remain the land of freedom and the happy home of the Church. He who reminds us of the truth that neither prince nor a majority should dominate the conscience of a man, but that conscience should remain free, he who distinguishes clearly between State and Church, renders our country a valuable service, which cannot

be overestimated. Luther stood for this principle, Lutherans stand for it to-day. Then why connect the name of Luther with autocracy, as is done in the article we quote? Is it fair to do so; ought not a true and intelligent American recognize a truth even when it comes to him from a country with which we are at war? Compare with this Lutheran principle that indicated in the following news item:

"New York—It is contrary to the laws of the Reformed Presbyterian (Covenanters) church for a member to take the oath of allegiance to the constitution of the United States. Therefore lawyers and army officers are not eligible to join. This was brought out when the application of a student for ordination as minister was rejected because it was signed by a lawyer, at a recent meeting of the New York Presbytery. Officials explained their church holds that so long as the constitution does not specifically recognize divine will as the source of all power in government, it virtually sets the will of the majority above the will of God."

Why pass over such things in silence to pounce on Luther at every opportunity? Is it fair? J. B.

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Base Slander The war provokes much idle talk and much talk of an inflammatory nature that at any other time would meet with stern rebuke from almost every quarter. Now it passes unchallenged for a number of reasons. To reprimand a speaker who has wrapped himself in the American flag may be looked at as an indication of lack of patriotism. Such speakers know that and in their feeling of immunity from attack they allow their imagination to indulge its wildest fancies. We can stand very much of that sort of thing and bear it; but when our church is threatened, forbearance ceases to be a virtue; the slander may do much harm, especially if it is uttered by someone in an official or semi-official position. So Charles Edward Russell, a socialist of some reputation, is making speeches to inform Americans of the conditions he found in Russia when there as a member of the Root commission. Among other things that do not matter, he launched into an attack of the "forces that were hampering our government." He took another fling at that long-suffering state of Wisconsin and introduced a new version of Wisconsin's disloyalty. He said: "In the same state men are going into the Lutheran churches making pleas for Germany and the Kaiser, basing them upon the statements that if Germany is defeated it means the end of the Lutheran church."—Then he goes on: "Who is paying the expenses of these men?" Our readers are Lutherans. They will know what to think of such vile lies. They will say that never have they heard anything of the sort themselves, nor have they ever heard of anybody who did. The argument that the Lutheran church can only exist if the German government continues to be

a power is so utterly ludicrous that it is difficult to grow angry over it. Of all churches in the world to accuse the Lutheran of being dependent on any government! If these silly slanderers had ever set foot in a Lutheran church they would very likely have heard in sermon and in prayer how grateful Lutherans are that no government can control their church. As usual, men that know least of Lutheran affairs set themselves up as judges. These gentlemen are serving the cause of American patriotism badly; their manifest and unpardonable misstatements create doubt as to the authenticity and reliability of their other utterances. Lutheranism is not identical with Germanism. Lutherans of America worship in a dozen different languages, if not more, though not a few of them do use the German language. The Lutheran church is not a state church in Germany; as a church the American Lutheran church has been independent even in a literary and theological way of German religious thought. As a matter of fact, where non-Lutheran churches of America have swallowed German radical theology whole, the Lutherans of America were beyond any doubt the most uncompromising opponents of these importations. The man that talks like Russell stultifies himself hopelessly before any tribunal that knows the facts in the case. Besides, is German used only by Lutherans in America? There are as many Roman Catholics that use German as there are Lutherans. Are the brave champions of American patriotism unaware of that fact, or do they think it is dangerous to take issue with so great a power? And again, there are still other churches, neither Lutheran nor Roman Catholic, that use the German language in their worship. Why pick out one victim when you might have so many more? Is it that we simply must have somebody to use for a punching bag so that in attacking the victim near at hand we work ourselves into the necessary fury to attack the enemy abroad? Such things have been done before—the question is, whether American citizens that are giving their blood and treasure to fight the nation's battles are to be treated in this fashion. If anyone has evidence to show that any American, or any group of Americans, are disloyal, there is a way to make use of such evidence without hurting the innocent. If such evidence is lacking, no one has a right to fling the mud of his own mixing on the fair name of a church which is as far above criticism as such reprehensible conduct is beneath it.

H. K. M.

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M. E. Church Complains

In a recent statement by Dr. Forsyth, corresponding secretary of the missionary board of the Methodist church, there are many indications that that denomination has lost its former vigor. The increase in membership for the year 1916 was but 103,173, which is not very large for a church as numerous as the Methodist Epis-

copal. And of this number one-fourth was reported from foreign mission fields. The missionary contributions, on the other hand, have been increasing every year; that makes the showing all the more disappointing. Thirty-nine conferences have actually been forced to report a decrease in membership; in nine others the increase was so slight as to be negligible. Dr. Forsyth writes that "one-third of the pastors did not report a single addition to the preparatory membership list." Statistics are not reliable gauges of spiritual growth, but they must be taken for what they are worth. In this case they seem to reflect quite truly a condition that prevails in many American churches. The Methodists have begun to see that something is wrong, if they now drop their statistics for a while and mend their ways much good may come of their disappointment. With the methods of revivalism exploited and cheapened as never before, they must see that revivals cannot take the place of Christian schools and of sound and untiring instruction in doctrine. You may use a match to start a fire, but if you would elect to use nothing but matches for fuel your fire would be an explosion followed by a dead and ruined furnace. The Methodists have tried to heat their church with matches; now they are noticing that they have a wrecked furnace on their hands. Their pastorate is largely composed of men that know but one system: the revival. If in a five year period they find little growth, they are ready to confess a failure. Perhaps they are right in their own case, because they did not build for a solid foundation, always striving for the immediate results. A pastorate that is not firmly grounded in the whole body of Christian truth, a membership that is still less so, is bound to make light of congregational affiliations. The pastor that accepts members that come to him in a moment of sentimental religiousness without any clear understanding of scriptural doctrine, cannot feel offended if they leave him and his church when the sentiment has changed or some other "popular" preacher has stirred them anew. And the church member who was not conscious of any particular increase of spiritual knowledge sitting under one pulpit for some time sees no reason why he should not go to another. There is also the ease with which the pastor's services may be secured that helps to give people the impression that it matters but little whether you are a member of the church or not. The Methodist preacher does his best to assume a public character; in consequence he finds it difficult to get members that will stand by the church through thick and thin—it is left to the general public in many instances to finance the church. These reflections should be a warning to Lutherans; if Lutheran churches insist upon a better understanding between the member and his church, and insist that his loyalty should be a matter of conscience, expressed in church-membership, it is done because to us the church is the place where

the Word of Truth is preached in its entirety. If there is reluctance on the part of an individual to join the church, it is usually because he is conscious of a difference of opinion between the Lutheran doctrine of the Bible and his own views; in that case membership would be of little use to either party. And if such members find their way to church, they do not last very long. But if by the training of our schools and in catechetical instruction we rear Christians that know why they must be members of the church, then we are not dependent upon statistics to find out where we stand in profit and loss.

H. K. M.

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Mrs. Nathan Marks Our Lord Jesus said: "The children of this world are in their generation wiser than the children of light." That may also be taken to mean that whenever the children of the world go in for anything, they do so with thoroughness and consistency, if it is something on which their minds are set. In that way the Jewish woman, Mrs. Nathan Marks, who died recently at Chicago, may be an example to us. Nathan Marks was a Jewish merchant who had amassed a fortune; like Carnegie, he resolved with his wife to die poor by giving all his means for philanthropic uses. Unlike Carnegie, the Marks's succeeded in doing what they set out to do. The husband died first and though he had given lavishly to many institutions for the poor and helpless, both Jewish and public, there was still a tidy sum left to the widow, who continued the administration of this wealth in the spirit of her dead husband. Some years ago she had succeeded in disposing of every cent of the Marks millions and found herself a pauper in her old age. Refusing aid from friends she applied for admission at one of the Old People's Homes her own money had founded and endowed. Of course, she was admitted. There she died the other day. The Marks's were philanthropists. They did their selfappointed task unto the very limit of the possibilities open to them. If it is possible to do so much in the name of philanthropy—love of man—it should be possible to do as much for the love of God. Will the children of the world always be wiser in their generation than the children of light?

H. K. M.

NOTICE

The mission board of the southeastern district of our synod desires to draw the Lutheran public's attention to two things:

In the first place, people removing to Milwaukee should be reported to this body that they may receive proper directions as to their new church home. Furthermore, patients from other places receiving treatment at Milwaukee's hospitals will receive pastoral care if they are brought to the notice of the mission board. Address all communications to the chairman and city missionary,

REV. EMIL SCHULZ,
763 46th St., Milwaukee, Wis.

THE AUGSBURG CONFESSION

II

Articles, in Which Are Reviewed the Abuses Which Have Been Corrected

ARTICLE XXII

Of Both Kinds in the Lord's Supper

"To the laity are given both kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord, 'Drink ye all of it,' Matt. 26: 27; where Christ has manifestly commanded concerning the cup that all should drink; and lest any man should craftily say that this refers only to priests, St. Paul (in Cor. 11: 27) recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the Blood was given to the people. The same is testified by Jerome, who says: "The priests administer the Eucharist, and distribute the blood of Christ to the people." Indeed, Pope Gelasius commands that the sacrament be not divided: Dist. 2, De Consecratione, Cap. Comperinus. Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (Dist. 3, Cap. Veritate). But this custom has been received, not only against the Scripture but also against the old Canons and example of the Church. Therefore if any preferred to use both kinds of the sacrament, they ought not to have been compelled with offence to their consciences to do otherwise.

And because the division of the sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which has hitherto been in use."

The 21 Articles forming the first part of the Augsburg Confession are usually called the doctrinal articles, wherein the chief articles of faith are set forth as the confessional charter of the Lutheran Church. By these articles our Church means to stand at every hazard and every cost to fortune and life. She is loyal to this banner of Christian faith, and adheres to none other.

But the framers of the Augsburg Confession furthermore found it necessary to call attention to abuses pertaining to certain church rites and ceremonies which were in vogue in the churches under the Roman rule, for the purpose of abolishing them and supplanting rites in accordance with Scriptures. And this is done in the second part of the Augsburg Confession which contains seven articles, viz: 1. Of both kinds in the Lord's Supper; 2, Of the marriage of priests; 3, Of the Mass; 4, Of Confession; 5, Of the distinction of meats, and of traditions; 6, Of monastic vows; 7, Of

ecclesiastical power. With the exception of the first one these articles are, however, so lengthy that space does not permit an exposition of each of them in the columns of our paper, and we shall simply reproduce them in full for information.

First of the abuses referred to in these articles is that pertaining to the administration of the Holy Supper, which is the subject of the twenty-second article. "To the laity are given both kinds in the Sacrament of the Lord's Supper." The Roman Church distributed only one kind, and continues this practice to this day. It must be remembered that the two kinds of the Sacrament referred to here are the earthly elements of bread and wine which were instituted by the Lord in His last Supper as bearers of the invisible elements of His body and blood. Our Lutheran people well know from the practice of our Church that in administering the Lord's Supper both bread and wine are used, and they have learned from the Catechism that this Sacrament "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." That is what is meant by giving to the laity both kinds in the Sacrament; both body and blood of Christ are administered to the communicants.

But the question arises, is it right that both kinds in the Sacrament should be given to the laity? The papacy decreed that only one kind, the bread, should be administered to the laity. When this was definitely decreed has not been clearly ascertained. Our article mentions Pope Gelasius, who was Bishop of Rome A. D. 496, as commanding that the Sacrament be not divided. Like other errors and abuses the introduction of one kind in the Sacrament was gradual, but finally obtained such foothold in the papal Church as to become the universal practice upon which it insists as authoritatively decreed.

Our Lutheran fathers, however, finding such practice in the churches, refused to accept it, declaring it as a mutilation of the Sacrament, basing their contention on the words of the institution and the practice of the Apostolic Church. Thus our article refers to the commandment of the Lord, "Drink ye all of it," Matt. 26: 27, which commandment lays special emphasis upon the fact that the cup was designed for all by expressly mentioning that all are meant. It further refers to the fact that the whole Church at the times of the Apostles did use both kinds in common by quoting St. Paul as saying in his first epistle to the Corinthians, 11: 26-28: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup."

We cannot but wonder that in view of these plain

words of Scripture a practice so averse could be decreed in the Church as to withhold the cup from the laity. It was the plainest declaration of Antichrist against Christ, whose place the Romish pope usurped. It was a shameful abuse whose purpose evidently was to exalt the clergy as a special order, or class of high rank in the Church, an abuse closely allied with the superstitious practice of the Roman Church of worshipping the elements after consecration, and a gross injustice to the Christian people by offering them a mutilated Sacrament and depriving them of the blessed cup. What the Scriptures teach and the early Christians believed and practiced, that the Sacrament requires both bread and wine to communicate the body and blood of Christ, and that it is the Lord's will that all communicants should receive both kinds in the Lord's Supper, was the constant faith and practice of the Christian Church and shall remain so till the Lord do come.

J. J.

"FEED MY LAMBS"

It is a pleasant experience to be present in a Lutheran home,—where family worship has not become a "lost art,"—and witness the little ones climb on mother's knee, lifting their childish hearts and voices in prayer to Him who delights to hear His praises "from out of the mouths of babes." Thanks be to God, we still have mothers who have not ignored the admonition of Christ to "feed the lambs" placed in His arms at Holy Baptism,—mothers whose cherished hope it is to have the little ones enrolled in a Lutheran Parochial and Sunday School, where they may continue to be nourished with "the milk of the Word," increase in Wisdom, and grow in grace. Parents who rear their children in the fear of the Lord have every reason to rejoice, when at confirmation these children renew their baptismal vows, and pledge unswerving loyalty to Christ, His Word, and His Church.

Our Lutheran Church also heeds the words of its divine Master,—"Feed my Sheep,"—in preaching the pure Gospel in its pulpits, maintaining Bible Classes, and higher institutions of learning, where the lambs it has reared in childhood, may continue to thrive and grow "unto the measure of the stature of the fulness of Christ." God bless our Lutheran institutions, grant us warm hearts and open hands to support them, and give us more homes where family worship is not a "lost art." Much of the loyalty of the confirmed to the Church depends upon the environment of the home.

It is not the purpose of this article to chide such Lutherans as fail to take advantage of all the blessings to which the Church of the Reformation is heir,—but to contrast their privileges with those of others among us who are less fortunate. Are there not "other sheep" who have not had the advantages of a Lutheran home, a Lutheran Parochial and Sunday School,—a Luth-

eran Church,—who have perhaps never heard of the Savior. Yes, many of them, and the Lord has graciously opened the door to the missionary endeavors of our Lutheran Church, not only in the foreign field, and among the Indians and Negroes, but He has also given us opportunity to seek and save the lost in the confines of our State Institutions. For years our Synodical Conference has conducted mission-stations at these institutions, and, according to the last report of our busy City Missionary, the Rev. Enno Duemling,—15,000 inmates had the Gospel preached to them the past year.

It was the privilege of the writer to attend the confirmation exercises of a class of catechumens, numbering 21,—at the Milwaukee County Home for Dependent Children—Sunday, Sept. 23rd. Prior to confirmation, our missionary administered Holy Baptism to several members of the class.

The scholars of the Lutheran Sunday School, numbering about one hundred, were present at the service. The Sunday School is in charge of Mr. Jos. A. Klug, whose long experience as a Lutheran School teacher renders him very efficient. A student at our Wauwatosa seminary, Mr. Richard Janke, also renders assistance. Through the kindness of the County Board, and the Superintendent these children are permitted to receive instruction in the Catechism,—Bible History, and are taught the beautiful songs of our Lutheran Hymnal, the Creed, Lord's Prayer, Psalms, and other prayers.

When the Lord says "Let the little ones come unto me" these orphaned, neglected children, and such whose parents are ill or in prison, are surely included,—many of them coming from homes where prayer and the Bible are unknown. The seed sown in this institution through regular instruction is sure to yield abundant fruitage.

What attracts a stranger instantly is the attachment of the children to their teachers and our missionary. They are very attentive, and anxious to learn.

It was inspiring to hear the Confirmation Class renew their baptismal vows, and promise loyalty to Christ and His Church until death. And the singing! Never did the words of the beautiful hymn, "Jesus, be our Guide" strike home to the writer with more force than when these children sang them, each line seeming as though penned for them especially:—

"When the world is cold,—let us to Thee hold,
When the cup of sorrow draining,—
We may do so uncomplaining,
For through trials we—Find our way to Thee."

"When affliction's smart, anguishes the heart,
Though our life be woe and weakness,
Help us bear the cross in meekness,—
May we bear in mind,—God's a Father kind."

It seems indeed that the world has been cold to them,—that they have had a cup of sorrow to drain, a life of affliction and anguish of heart,—a cross to bear, still their faith enabled them to continue:—

"Order Thou our ways, Lord, through all our days,
Though our path be dark and cheerless,
Jesus with us, we'll be fearless,
Open when life's o'er,—Lord to us Thy door."

May the Lord abundantly bless the toil of our missionary for the salvation of immortal souls. May he grant that these children are placed in Lutheran homes, to become useful members of our Church, and may we all continue in prayer for our missionary, showing our gratitude and Christian love by diligently supporting the blessed work by means of which others are converted to the Gospel, and led to walk in the path of life in which we ourselves are walking by divine grace. May He establish the work of our hands, and give us willing hearts to contribute to the cause of missions, remembering the promise that "they who turn many to righteousness shall shine as the stars forever and ever."
Anna Hoppe.

ITEMS OF INTEREST

Laying of a Cornerstone

Village hall, private homes and churches of other denomination have thus far been the place of meeting for the small group of Lutherans in the village of Wabasso, Minn. But that will soon be a thing of the past for Sunday, Sept. 23rd, they had the pleasure of laying the cornerstone for their own church building. For several years past they gathered together for divine worship but never felt able to undertake the task of erecting a suitable building. With new enthusiasm some 15 families organized the English Ev. Luth. Bethany Congregation early in spring. And definite steps for a church building were taken at once, lots having already been purchased two years ago. They cheerfully subscribed sufficient money so that with a little aid from the Church building fund they soon will be able to meet in a pleasant place for divine worship. The building in construction is of wood 28x32 with a steeple and belfry 8x8, besides a sanctuary and sacristy. The contract was let at \$3,500. A 2,280 lb. bell is to call the members to divine services.

Jesus Christ, the everlasting Cornerstone, grant that this building serve as a place where sinners may hear of His love toward them, so that they may learn to put their hope and trust in Him for the salvation of their souls.

Edw. A. Birkholz.

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