

The Northwestern Lutheran

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

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Rev C Buenger
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SION'S HELP

Psalm 20.

May Jacob's God defend
And hear us in distress;
Our succor from His temple send,
Our cause from Sion bless!

May He accept our vow,
Our sacrifice receive,
Our heart's devout request allow,
Our holy wishes give!

O Lord, Thy saving grace
We joyfully declare;
Our banner in Thy name we raise—
"The Lord fulfil our prayer!"

Now know we that the Lord
His chosen will defend;
From heaven will strength divine afford,
And will their prayer attend.

Some earthly succor trust,
But we in God's right hand:
Lo! while they fall, so vain their boast,
We rise, and upright stand.

Still save us, Lord; and still
Thy servants deign to bless;
Hear, King of heaven, in times of ill,
The prayers that we address.

COMMENTS

Support the Work! Support the work of our Lutheran Church Board for Army and Navy! Large sums of money will be needed. While the government maintains the chaplains it appoints, we must support the missionaries we send to the various camps and cantonments. Some of these have placed themselves entirely at the disposal of the Board, others have obtained from their congregations a leave of absence for several months. For the latter substitutes must be provided. Then there is the clerical force employed by the Board. Hymn books, prayer books, testaments, church papers and other Christian literature must be supplied to our boys. Finally, we are now in a position to erect in the camps buildings that are to serve as a meeting place for our young Lutherans, where their church can offer them Christian hospitality, providing as best it can for their comfort. The total cost for the Synodical Conference will be about \$75,000 to \$100,000 a year. Our Joint Synod has pledged itself to pay one-fifth of that sum. They who have sons in the service will not hesitate to con-

tribute, should not the others who have not given sons be willing to do still more?

But let us not forget that this sum must be raised in addition to the moneys required for our synodical work. We dare not, we cannot afford to, let the work of the synod languish in these times that should spur us on to a still greater activity in the cause of the Lord. Thus the collections for the work among our soldiers must not interfere with the collections for our institutions and missions. It has been suggested that our pastors invite the individual members to bring their offering for the work of the Board to him, or that a committee be appointed to call on the members in the interest of this cause. Let every one use the method he prefers, but support the work without permitting our institutions and missions to suffer. This is a time for great sacrifices, and Christians are thankful for an opportunity to serve the Lord with the treasures he has given into their hands. J. B.

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Prayers for the Dead A recent issue of "Our Sunday Visitor," a Catholic paper which has the avowed object of "winning over non-Catholics," says the following:

"However, the month of November reminds us of another lesson which thousands of thoughtful men have learned; it is the naturalness of belief in Purgatory, and in prayers for the departed. The relatives of loved ones whose lives were suddenly taken away on the battlefield, are prompted, against their inherited belief, to beseech the Heavenly Father to have mercy on the souls of these, their kin. They are not prepared to believe that these souls are lost in Hell, yet they cannot reconcile themselves to the thought that they died free from all faults. Their own sense of justice impels them to believe in a place of temporary purgation, where the lesser sins can be atoned for, as it impels them to believe that the just Judge will apply to them the prayers and good works which loving ones on earth will offer for their speedier relief."

The November lesson referred to is that of the battlefield and it is to remind us of "the naturalness of belief in Purgatory and prayers for the departed." O what a poor deluded faith which must rely on "naturalness" for its basis! The faith of our soldier boys entering battle should certainly be so strongly based that nothing can make it waver. Can "naturalness" as a basis stand this test? That a thing seems natural

to our reason does not commend it to our faith, for the things of faith are not based on reason. St. Paul says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 13-14. Therefore do we confess: "Now faith is the substance of things hoped for, the evidence of things not seen." Hebr. 11: 1. If the belief in Purgatory and in prayers for the departed has no other basis than its "naturalness," then it truly is absurd as well in those facing death in reliance on such post-mortem help as in those who hope to afford it.

And what is the necessity for such a faith? We quote from the above article: "The relatives of loved ones, whose lives were suddenly taken away on the battlefield, are prompted, against their inherited belief, to beseech the Heavenly Father to have mercy on the souls of these, their kin. They are not prepared to believe that these souls are lost in Hell, yet they cannot reconcile themselves to the thought that they died free from all faults." Scripture teaches us that life is the time to prepare for death. "Set thine house in order: for thou shalt die, and not live." Is. 31: 1. "And if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Eccles. 11: 3. "And it is appointed unto men once to die, but after this the judgment." Hebr. 9: 27. Therefore it is our earnest prayer now that our young men may go forth to battle with the full assurance that they are in the path of duty, that God is with them, and that, whatever befall them, all is in accordance with the wisdom of a loving Father who for Christ Jesus' sake hath bestowed on us that we should be called the sons of God. When they go forth in such faith in their Savior and fall in battle we need not doubt "that they died free from all faults." For "the blood of Jesus Christ his Son cleanseth us from all sin." Therefore "blessed are the dead which die in the Lord from henceforth." A sojourn of suffering for one's offenses, even though it be only in Purgatory, could not by any stretch of the imagination be considered blessedness. Whoever teaches the necessity of Purgatory, the merit of man's suffering there, the efficacy of prayers and good works for advancing the departed toward complete blessedness in heaven—denies that Christ is the sufficient Savior of the sinner, belittles the merit of His suffering and death. Such a man follows a path which may recommend itself because of its seeming "naturalness," but he does not follow the revealed Way of Life. Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

G.

What Must I Do To Be Saved?

What must I do to be saved?—Enlist, is the answer of a chaplain who recently read the burial service over a soldier who had died in camp. Perhaps the reporter grossly misquotes this chaplain, but this is what we read:

"The chaplain called attention to the fact that the young man—he was but 22 years old—had died while preparing for war. He was a hero nevertheless, the chaplain held, even though 'he was not fortunate enough to fall on the field of battle.' 'Our country is engaged in a war for the betterment of humanity,' said Dr. —. 'And those who go forth in such a struggle are purged of their sins because of their high purposes. Such men, whether they die in a hospital of disease contracted in the line of duty or whether they are swept away by the fire of the battlefield, are deserving of immortality.'—Paul answered the jailer at Philippi: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . . As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . He that believeth in him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the Son of God."

Patriotism is not identical with repentance, nor is it a substitute for repentance. What a pity that our soldiers, physically so well fed, should be given a stone for the bread that feeds the soul! And besides, what a wonderful system of morality can be built up on the principle put forth by this chaplain. Can any one still ask, Is it necessary that we send pastors to our Lutheran boys in the service? J. B.

THE AUGSBURG CONFESSION

Article XXIII—Of the Marriage of Priests

There was a common complaint of the examples of such priests as were not continent. For which cause also Pope Pius is reported to have said, "that there were certain causes for which marriage was forbidden to priests, but there were many weightier causes why it should be permitted again:" for so Platina writeth. Whereas therefore the priests among us seek to avoid these public offences, they have married wives, and have taught that it is lawful for them to enter into marriage. First, because that Paul saith, "To avoid fornication, let every man have his wife:" again, "It

is better to marry than to burn:" 1 Cor. 7: 2, 9. Secondly, Christ saith, "All men cannot receive this word:" Matt. 19: 11; where he showeth that all men are not fit for a single life, because that God created mankind, male and female: Gen. 1: 28. Nor is it in man's power, without a special gift and work of God, to alter his creation. Therefore such as are not meet for a single life, ought to contract marriage. For no law of man, no vow, can take away the commandment of God, and his ordinance. By these reasons the priests do prove that they may lawfully take wives. And it is well known, that in the ancient Churches priests were married. For Paul saith, "that a bishop must be chosen which is a husband:" 1 Tim. 3: 2. And in Germany, not until about four hundred years ago, the priests were by violence compelled to live a single life; who then were so wholly bent against the matter, that the Archbishop of Mentz, being about to publish the Pope of Rome's decree to that effect, was almost murdered in a tumult by the priests in their anger. And the matter was handled so rudely, that not only were marriages forbidden for the time to come, but also such as were then contracted, were broken asunder, contrary to all laws divine and human, contrary to the Canons themselves, that were before made not only by Popes, but also by most famous Councils. And seeing that, as the world decayeth, man's nature by little and little waxeth weaker, it is well to look to it, that no more vices do overspread Germany. Furthermore, God ordained marriage to be a remedy for man's infirmity. The Canons themselves do say, that the old rigor is now and then in latter times to be released, because of the weakness of men. Which it were to be wished might be done in this matter also. And if marriage be forbidden any longer, the Churches may at length want pastors.

Seeing then that here is a plain commandment of God; seeing the use of the Church is well known; seeing that impure single life bringeth forth very many offences, adulteries, and other enormities worthy to be punished by the godly magistrate, it is a marvel that greater cruelty should be showed in no other thing, than against the marriage of priests. God hath commanded to honor marriage; the laws in all well-ordered commonwealths, even among the heathen, have adorned marriages with very great honors. But now men are cruelly put to death, yea, and priests also, contrary to the mind of the Canons, for no other cause, but marriage. Paul calleth that "a doctrine of devils," which forbiddeth marriage: 1 Tim. 4: 1; which may now very well be seen, since the forbidding of marriage is maintained by such punishments. But as no law of man can take away the law of God, no more can any vow whatsoever. Therefore Cyprian giveth counsel, that those women should marry, which do not keep their vowed chastity. His words are these, in the First Book, the 2d Epistle: "If they will not or

are not able to endure, it is far better they should marry, than that they should fall into the fire by their importunate desires. In anywise let them give no offence to their brethren or sisters." Yea, even the Canons show some kind of justice towards such as before their ripe years did vow chastity; as hitherto the use hath for the most part been.

ADVENT

As the year of our common calendar runs out to its close, the ancient seasons of the Christian year begin their course. Advent so full of solemn and heart-lifting significance for the Christian people, is upon us with December. It is the season in which the ancient call of the Prophet resounds: "Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. . . . And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zachariah 9: 9-10.

To all Christian believers it is evident that this prophecy was fulfilled when Jesus of Nazareth entered Jerusalem amidst the hosannas of the Jewish people who had welcomed Him as their King. There was something in that event which seemed to indicate an intention to establish an earthly monarchy. So the disciples seemed to think, if we may judge from the transport which they manifested. The multitude also appears to have thought that he who had kept himself so obscure was about to ascend the throne of his father David; and hence they cried, saying, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." And they spread their garments in the way, and cut down branches from the trees, and strewed them on the ground, and were full of ecstasies.—Jesus accepted such royal homage to show that He was truly a King; but He disappointed their expectation in the very circumstances of this event, in order to show that His kingdom was not of this world, and that the purpose of His coming was not to assume and wield the power of a monarch. See Him the King as He enters the royal city riding on the foal of an ass. He came not as an earthly conqueror, with the horse and the chariot, and the battle bow, not in military splendor, followed by grim warriors, as once did Alexander the Great three hundred years previously, who demanded the unconditional surrender of that very city. But He came "lowly and meek, having salvation"; and His great business was to "speak peace to the heathen." Those views of the kingdom of Christ, which mingle themselves with worldly aggrandizement symbolize with the carnal prejudices of the Jews, and ill accord with its real character. And those people who see and admire nothing in Christianity but outward splen-

dor and glory, and who wish to utilize the resources of the Church for national advancement, divulge utter ignorance regarding the character and essence of Christ's kingdom.

There is needs of reproving such tendencies at the present time. We are now constantly being accosted on the part both of government officials and so-called national societies for the advancement of our country's cause in the present crisis—societies for the preservation of food, defense leagues, loyalty leagues, etc.—asking and advising the Church to concentrate her forces upon the ultimate victory of our nation in the present war. Those societies and government officials may render inestimable service for the welfare of our country in its present crisis if they remain within the province of their calling. But to assume the role of spiritual advisors prescribing to church-going people what they should do in their Church, even to the extent of what should be preached from the pulpits, to advance the nation's cause, not only shows bad taste and poor judgment on the part of such advisors, but ill accords with the character of the kingdom of Christ.

It is a spiritual kingdom Christ came to establish on earth. The divine King erects his dominion in the human heart and mind, preaching the Gospel of salvation, which we need, and which all need, spreading its light and power over our whole life, so that every one who is brought under its influence becomes His servant, as well as the instrument of instructing others, and subduing them to the service of the same Savior.

Jesus the King still comes to His people—the Christian Church. Not, indeed, in earthly splendor, or with worldly power, but in means despised by this enlightened world, that is, in His Word and His holy sacraments. Christ still comes to us in what the world calls lowliness; but great power attends His Word and ordinances, extending His Kingdom "from sea to sea even to the end of the earth." Every land, every city, every hamlet, every home, where the Gospel has found a place, is Jerusalem; and there is the daughter of Sion, and the promise given to her is being fulfilled: "Behold, the King cometh unto thee."

Will you welcome this your King and Savior by eagerly listening to His voice and accepting the Word of truth as often as it shall be preached in the Christian year whose beginning again is announced by the present season of Advent? Will you publish the praise of your Savior and King as did yonder people at His entry into Jerusalem, crying: "Hosanna to the Son of David"? Will you speak of the glory of His person and kingdom; make manifest His truth; declare His mercy to all mankind, so that out of your mouth He will ordain strength, and make known His excellent name throughout the world?

O Lord, how shall I meet Thee,
How welcome Thee aright?
All nations long to greet Thee,

My Hope, my heart's Delight!
O kindle, dearest Jesus,
Thy lamp within my breast,
That I may know what pleases
Thee, Lord, my heavenly Guest. J. J.

GLEANINGS FROM LETTERS FROM OUR BOYS UNDER THE FLAG

The Lutheran Church Board for Army and Navy is daily receiving letters from our Lutheran boys under the flag, letters of appreciation for what is done for them by friends at home.

From Camp Jackson, S. C., we hear: "Dear Sirs: To extend my appreciation in your sending me the booklet for the boys under the flag, I herewith send you a small check of five dollars. I have a few friends I would very much like to have one of these little booklets." (He goes on and mentions the names of corporal, sergeants, and lieutenants.) "Whatever be the charges, send me the bill. These five dollars may be used for any purpose you see most fit. If I be sent to France to return no more, I wish my Church and all its members best wishes and steady progress. Sincerely yours, N. N."

Two brothers write from Fort Canby, Wash.: "We received the beautiful prayer-book, and we delight in having it. We are sure we shall make good use of them here. I have a Bible, and now we can have our little services together every Sunday in this tent, as it is not possible for us to attend public worship. On Saturday and Sunday we have plenty of time for this. Having the Word of God with us, we are surely willing and able to stand under the flag of our country. So many thanks for this little booklet; it will help us to be of good courage." These boys were informed that a Lutheran pastor is now in charge of Fort Canby, and that he will preach in the near neighborhood.

Another writes from Camp Wheeler, Macon, Ga.: "Received the 'Lutheran Hymnal and Prayer-book for the Boys under the Flag,' and thank you and your friends for the kindness you have bestowed upon me by sending me one of these booklets. I will make continued use of it, for I have been a Lutheran since my birth, have been baptized a Lutheran, and will, by the help of God, remain so until I die. I thank you again, and I hope that by this little booklet more members may be gained for Christ and His Church. N. N."

From Camp Grant we hear: "I was very glad to receive that little booklet, and wish to thank you for it very much. We are very glad to hear that a Lutheran pastor is now in our camp, and that we can attend services. It is encouraging to see that our people at home are taking such an interest in our boys under the flag. It makes me feel good whenever I receive a letter. I can't wait until I open it to hear some good

news from home. With kind regards to you and friends, N. N."

From Camp Funston we hear: "Have received the Testament, and thank you very much for it. Your letter has cheered me very much. I will surely make use of the Testament. Long ago I realized that my God is my best Friend and Protector. I am very sorry that I cannot be at home. At home I had a Sunday-school class. To be sure, I miss it very much. I hope I will be with them again with my Lord's and Master's help. Let them remember God is their and our best Friend. N. N."

From Camp Dodge, Iowa, this line: "I received the Lutheran 'Hymnal and Prayer-book,' and now wish to thank you for the same, as I think it is one thing that we soldier-boys should bear in mind: Trust in God now and forevermore. Yours sincerely, N. N."

Let us at all times remember the boys under the flag. Let us keep in touch with them, and not forget to drop them a line or two. We know they appreciate it. Let us remember them in our prayers.

It might be of general interest to know that there are more than 210 gathering-places for soldiers in the United States. At nearly all the places there are some of our Lutheran boys. About 175 of these places have now been supplied with our pastors. At the larger gathering-places and cantonments we have Chaplains at Large, their duties being to look after the spiritual needs of our boys.

At Camp Funston we have more than 500 Lutheran boys, at Camp Grant more than 500, at Camp Dodge more than 300, at Camp Custer and Camp MacArthur also more than 300. At Camp Sherman, Chillicothe, Camp Taylor, Camp Shelby, Miss., we have boys in large numbers.

The chairman of this Board is now making an extended trip to various sections of our country. We hope to have every cantonment supplied with a pastor. Until this day our Government has appointed four chaplains from our Synod for the Army and Navy. Six others are offering their services to our country, and are awaiting their appointment.

In the near future the committee in charge will also endeavor to take up Red Cross work. In which manner this may be done in our circles will be stated in a later article.

Let us commend our boys and ourselves to the care of our Master.

F. C. STREUFERT,
Secretary Lutheran Church Board
for Army and Navy.

—"The morality of an action depends on the motive from which we act. If I fling a coin to a beggar, with intention to hurt his head, and he picks it up and buys victuals with it, the practical effect may be good to him; but with respect to me, it is very bad."

MARTIN LUTHER'S LETTER TO POPE LEO X

May 30, 1518.

Luther writes submissively to the Pope, in whose justice and love of truth he seems to have implicit confidence.

Martin Luther, Augustinian monk, desires everlasting salvation to the Most Holy Father, Leo X.

I know, most holy father, that evil reports are being spread about me, some friends having vilified me to your Holiness, as if I were trying to belittle the power of the Keys and of the Supreme Pontiff, therefore I am being accused of being a heretic, a renegade, and a thousand other ill names are being hurled at me, enough to make my ears tingle and my eyes start in my head, but my one source of confidence is an innocent conscience. But all this is nothing new, for I am decorated with such marks of distinction in our own land, by those honorable and straightforward people who are themselves afflicted with the worst of consciences. But, most holy father, I must hasten to the point, hoping your Holiness will graciously listen to me, for I am as awkward as a child.

Some time ago the preaching of the apostolic jubilee of the Indulgences was begun, and soon made such headway that these preachers thought they could say what they wished, under the shelter of your Holiness's name, alarming the people at such malicious, heretical lies being proclaimed to the derision of the spiritual powers. And, not satisfied with pouring out their venom, they have disseminated the little book in which their malicious lies are confirmed, binding the father confessors by oath to inculcate those lies upon their people. I shall not enlarge upon the disgraceful greed, with which every syllable of this tiny book reeks. This is true, and no one can shut his eyes to the scandal, for it is manifest in the book. And they continue to lead the people captive with their vain consolation, plucking, as the prophet Micah says, "their skin from off them, and their flesh from off their bones," while they wallow in abundance themselves. They use your Holiness's name to allay the uproar they cause, and threaten them with fire and sword, and the ignominy of being called heretics; nay, one can scarcely believe the wiles they use to cause confusion among the people. Complaints are universal as to the greed of the priests, while the power of the Keys and the Pope is being evil spoken of in Germany. And when I heard of such things I burned with zeal for the honor of Christ, or, if some will have it so, the young blood within me boiled; and yet I felt it did not so behoove me to do anything in the matter except to draw the attention of some prelates to the abuses. Some acted upon this hint, but others derided it, and interpreted it in various ways. For the dread of your Holiness's name, and the threat of being placed under the ban, was all-powerful. At length I thought it best not to be harsh, but oppose them by throwing doubts upon their doctrines, preparatory to a disputation upon

them. So I threw down the gauntlet to the learned by issuing my theses, and asking them to discuss them, either by word of mouth, or in writing, which is a well-known fact.

From this, most holy father, has such a fire been kindled, that to judge from the hue and cry, one would think the whole world had been set ablaze.

And, perhaps this is because I, through your Holiness's apostolic authority, am a doctor of theology, and they do not wish to admit that I am entitled, according to the usage of all universities in Christendom, openly to discuss, not only Indulgences, but many higher doctrines, such as Divine Power, Forgiveness, and Mercy.

Now, what shall I do? I cannot retract, and I see what jealousy and hatred I have roused through the explanation of my theses. Besides, I am most unwilling to leave my corner only to hear harsh judgments against myself, but also because I am a stupid dunderhead in this learned age, and too ignorant to deal with such weighty matters. For, in these golden times, when the number of the learned is daily increasing, and arts and sciences are flourishing, not to speak of the Greek and Hebrew tongues, so that even a Cicero were he now alive would creep into a corner, although he never feared light and publicity, sheer necessity alone drives me to cackle as a goose among swans.

So, to reconcile my opponents if possible, and satisfy the expectations of many, I let in the light of day upon my thoughts, which you can see in my explanation of my propositions on Indulgences.

I made them public that I might have the protection of your Holiness's name, and find refuge beneath the shadow of your wings. So all may see from this how I esteem the spiritual power, and honor the dignity of the Keys. For, if I were such as they say, and had not held a public discussion on the subject, which every doctor is entitled to do, then assuredly his Serene Highness Frederick, Elector of Saxony, who is an ardent lover of Christian and apostolic truth, would not have suffered such a dangerous person in his University of Wittenberg.

And also, the beloved and learned doctors and magisters of our University, who cleave firmly to our religion, would certainly have expelled me from their midst. And is it not strange that my enemies not only try to convict me of sin and put me to shame, but also the Elector, and the whole University? Therefore, most holy father, I prostrate myself at your feet, placing myself and all I am at your disposal, to be dealt with as you see fit. My cause hangs on the will of your Holiness, by whose verdict I shall either save or lose my life. Come what may, I shall recognize the voice of your Holiness to be that of Christ, speaking through you. If I merit death, I do not refuse to die, for "the earth is the Lord's, and all that is therein,"

to whom be praise to all eternity! May He preserve your Holiness to life eternal.

MARTIN LUTHER, Augustinian.

WHAT IS BEING DONE BY INDIVIDUALS AND VARIOUS CONGREGATIONS IN OUR MIDST

It is indeed gratifying to note the interest taken in the various parts of our Synods in our boys under the flag. The fact is again here substantiated that it is but necessary to tell our people of the needs and most assuredly they will respond.

The beginning is now made in taking up offerings for this most important work of the present day. Writes N. N. from one of the Central States, "I have been looking forward to receive some such communication as this, and because I believe in it, I do wish to help support it. I herewith enclose check for \$100.00. In acknowledging this receipt in the Lutheran Witness and Lutheraner please do not mention my name. Wishing you the uttermost success and richest blessings in your work, I am, sincerely yours."

From Missouri the following is reported: "In response to the request of Synod's Army and Navy Chaplain Board for regular contributions it was decided that every communicant receive twelve envelopes—one for each month—in addition to the monthly envelopes for mission and benevolences for 1918. The Army and Navy envelopes are to be dropped into the receptacle in the vestibule any Sunday of the respective month.

After spiritual needs of our boys under the flag had been duly presented in one of our congregations in the Eastern District of our Synod a member of said congregation came forward with his offering. It was a check of \$200.00. The Young People of said church, without the knowledge of their pastor, quietly set about gathering a fund of \$1,500.00 for this purpose. Several hundred dollars of this amount is already in the hands of the treasurer.

The congregation of Milwaukee of the Synod of Missouri and the Joint Synod of Wisconsin agreed to have the offering of their Joint Reformation festival to the amount of \$1,800.00 to \$2,000.00 to go to the Lutheran Church Board for Army and Navy.

At Chicago one of our Lutheran congregations resolved to elect twenty men from their midst and make a house to house canvass for this purpose.

The efforts of the Walther League were indeed crowned with remarkable success. As we know it was and is their aim to furnish the boys under the flag with Prayer-books and periodicals. They succeeded in raising \$13,000.00 for this purpose. This money will be spent to good advantage. The first 10,000 copies of the Lutheran Hymnal and Prayer-book is well nigh exhausted. The second edition is now being prepared.

Thousands of copies of periodicals and tracts are now being distributed.

In this great work we are nobly assisted by our churches and congregations of the Joint Synod of Wisconsin, Minnesota, Michigan and other states. Said Synod is contributing pro rata per communicant member with the Synod of Missouri, Ohio and other states, their share being one-fifth of the entire expense. Noble work, indeed, where brethren can stand side by side, looking after the spiritual needs of our boys under the flag.

F. C. STREUFERT, Sec'y.

THE SIMPLICITY OF LUTHER

There are many excellent lessons to be learned from the experiences of Luther, as he has related them; not a few of which might be utilized with practical advantages by our pastors today. Here is one particular passage which many ministers would do well to keep in view:

"When I preach here," he wrote, "I sink myself deeply down. I regard neither 'doctors' nor 'magistros,' of which are here in the church about forty; but I have an eye to the multitude of young people, children and servants, of which are more than 2,000. I preach to these, and direct myself to them that have need thereof. Will not the rest hear me? The door standeth open to them; they may be gone. I see that the ambition of preachers groweth and increaseth; they will please the worldly-wise, and in the meantime neglect the simple and common multitude."

A plain, simple Gospel message, given in language readily understood by those for whom it was intended—such was the rule of the great Reformer, who repressed all temptations to vain intellectual display, and made himself as nothing, that Jesus Christ might be exalted. With intellectual and oratorical ability to "stand before kings," yet he could "sink himself" in giving the message to the lowly ones, even to the children. Surely one of the greatest gifts a minister can desire is that of plain, earnest speech, forgetful of self and caring nothing for the praise of the worldly-wise, but striving eagerly to reach the hearts of those who in all ages have been most willing to give heed—the common people.—The Christian Herald.

GIVE GOD THE BEST

This is a touching story a missionary tells of a Hindoo mother who had two children, one of them blind. The mother said her god was angry, and must be appeased or something worse would come to pass.

One day the missionary returned and the little bed had but one child in it. The mother had thrown the other into the Ganges.

"And you cast away the one with the good eyes?"

"Oh, yes," she said, "my god must have the best."

Alas! alas! the poor mother had a true doctrine, but she had put it to bad use. Let us try to give God the best. Too long already have we put Him off with the drippings from life's overful cup.—Record.

FRATERNAL AND BENEVOLENT

The following news item is sent to us by a member of one of our English congregations. It appeared in the St. Louis Globe-Democrat October 14th this year.

"Pittsburgh, Pa., October 13.—Bannister Derbyshire, who, according to official records, died of peritonitis September 11, was the victim of a prank in the rooms of a lodge, where he was sat upon by a Pittsburgh policeman weighing more than 200 pounds with such pressure that his intestines were forced out.

"It is alleged that, after he had been mortally injured, Derbyshire lay on the floor twelve hours without attention. No arrest has been made, and the name of the policeman has not been placed on the County Morgue records, but independent investigation disclosed the facts.

"Derbyshire, who was forty-seven, was superintendent of the Steele coal-mine near Banksville. He was an Englishman, small of stature. After he had suffered the fatal injury, he is said to have been dragged into a small room and left there.

"At noon the next day two workmen who were decorating a room beneath the lodge-rooms heard groans and found Derbyshire in agony. They took him to a hospital, where he died."

A charitable press agency has suppressed the name of the lodge which is responsible for this brutal death. The reader will understand why some lodges require their candidates to sign a paper which binds the applicant to secrecy in case he receives insults and sustains bodily injury during the ceremony of initiation.—The Lutheran Witness.

A REMARKABLE PRAYER

[Following is a prayer by one of England's greatest leaders of thought, Bishop Gore of Oxford. It is remarkable in that it is unusual for preachers in high position to dare to rise to the standard Christ has set when He asks His followers to pray for their enemies. It is even more remarkable because it breathes the spirit of the Publican rather than that of the Pharisee who sees only the dark spots in the character of his neighbor. If that were the spirit of rulers and statesmen and of the press, the war would soon be at an end and lasting peace would be assured.—Ed.]

Give Thy blessing, O Father, to the people of that great and fair land, with whose rulers we are at war. Strengthen the hands of the wise and just, who follow charity and look for justice and freedom, among them as among us. Drive away the evil passions of hatred,

suspicion and the fever of war among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale host of sufferers, among them as among us. Reward the patience, industry, loving kindness and simplicity of the common people and all the men of good heart, among them as among us. Forgive the cruelty, the ambition, the foolish pride, the heartless schemes, of which the world's rulers have been guilty. Teach us everywhere to repent and to amend. Help us so to use our present afflictions, which come from us and not from Thee, that we may build on the ruins of our evil past a firm and lasting peace. Grant that, united in a good understanding with these who are now become our enemies, though they are our brethren in Christ, they and we may establish a new order, wherein the nations may live together in trust and fellowship, in the emulation of great achievements and the rivalry of good deeds, truthful, honest and just in our dealings one with another, and following in all things the standard of the Son of Man, whom we have denied, and put to shame, and crucified afresh upon the Calvary of our battle ground. Amen.—The Lutheran.

A DOUBLE CELEBRATION

For the people of Slade's Corners and vicinity Nov. 11, 1917, will for a long time be a memorable Sunday; such a concourse of people as was to be met at the "Corners" that day had not been seen here before. It was the occasion of a double celebration: the new Lutheran school was dedicated and the Quadricentennial of the Reformation was observed with appropriate services.

The new school, while it is not a lasting monument, is yet an eloquent witness to the fact that the Lutherans of this neighborhood understand and appreciate the priceless gifts which God in His mercy has through the storm and stress of the Reformation restored to His Church and the new edifice is a token of the spirit of love and sacrifice with which His Gospel has imbued His people of this vicinity to hold and to perpetuate for posterity what His bounty has conferred upon them. It is a part of that freedom of conscience which God restored to us through Luther, and is safe-guarded to us here by the Constitution of our country that we exercise when we educate our children in our own Lutheran schools. Mindful of the duty to bring up our young "in the nurture and admonition of the Lord," we are not forgetful of the necessity of also fitting them for good citizenship; thus it is our aim to prepare them to "render unto Caesar the things which are Caesar's, and unto God the things which are God's." May the new school dedicated to this high purpose long serve in this important capacity and may the new generation which goes forth from it serve God and their country intelligently and faithfully. Thus applied, Lutheranism by its fruits will prove an incal-

culable benefit—to Lutherans and to our country at large—a power, not in the field of politics (which is far removed from the church's scope of action) but for that which is far higher, the making of good citizens. It is well to emphasize these sound Lutheran principles in our time, for much is being said and written that betrays a sad confusion of ideas regarding the rights and duties, the relative position of Church and State—to the harm of both. Four clergymen officiated at the celebration in Slade's Corners: the reverends C. Sieker, E. Ph. Dornfeld, C. Buenger, and Robert F. F. Wolff. The collection of the day amounted to \$172.07.

ITEMS OF INTEREST

Church Dedication

Friesland, Wis., now has a new Lutheran church. The Trinity congregation, (the Rev. W. E. Pankow, pastor) organized as recently as last Spring, has shown its life and spirit by securing for itself a house of worship and, in addition, erecting an adequate pastoral residence. Dedication services, three in number, took place on Nov. 11th and so great was the throng which desired to take part in them that the new edifice each time proved too small to hold all. A collection amounting to over \$300.00 was taken up. The new church is 30x48 and has a corner tower. The interior is appropriately furnished and the seating capacity of the auditorium is increased by a balcony, while the altar niche and the vestry are located in an extension which has been added to the main building. May God make the new house of worship a blessing to many.

HOW LUTHER VALUED MUSIC

Luther had a keen relish for the beautiful in music, but the relief and comfort it afforded him through expressing his own feelings were with him trivial commendations as compared with its use in bringing home gospel truth to heart and conscience. The melodious cadences and clear and brilliant phases of sacred song were for him golden characters by which the knowledge of God was to be imprinted on the memory. Never is the singleness of the man's heart more conspicuous—the concentration of his soul upon one grand life-purpose more evident—than when, with congenial toil, he sets to simple words and simple tunes, for children to sing, the main verities of Christian faith, the main facts of Christian story.

Luther gave the initiative for countless psalms and hymns and grave sweet melodies, sung by the Protestant vanguard of mankind. The best religious inspiration of these last ages is in spiritual songs.—From Peter Bayne's "Martin Luther."

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