

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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O LORD, BE WITH OUR SOLDIER BOYS

O Lord, be with our soldier boys
And teach them how to fight
Against the Evil Foe that lurks
About their tents at night!

Oh, keep the Serpent's slimy trail
And every tempting sound,
The scarlet evil's flattery,
Far from their camping-ground!

Oh, bid them take the shield of faith,
And swing the Spirit's sword,
That they be more than conquerors
Through Jesus Christ, our Lord!

O Lord, be with our soldier boys
In home or foreign lands,
And let them feel that Throu art near
With Thy protecting hands!

—W. M. Czamanske.

COMMENTS

A Militant Divine. In these days of plots and counterplots, of intrigues and conspiracies, a letter was found that contains all the elements of present-day war-atrocities. And this letter was signed by one of that dynasty of American clergymen, the Mathers, who so largely are responsible for the character for good and evil that puritan New England bears in history. The Reverend Mr. Cotton Mather can easily afford to have this damaging revelation made. For one thing, he is dead these two hundred years, and for another, he has so many other atrocities to answer for that this unsuccessful attempt to commit another will not affect the balance of the scales to any appreciable extent. As American citizens we must rejoice that Cotton Mather's plan miscarried, for, taking it all in all, America could have got along without Mr. Mather much more easily than without the "chief scamp" William Penn, who remains one of the noblest figures of our colonial period. The letter which reveals the sinister plot of the Reverend Mr. Mather was read at a gathering in Washington recently. The grim humor that would select this time to disclose the shame of colonial New England may have been prompted by a desire to see our modern sense of American righteousness tempered by a little more reticence. The letter:

"September ye 15, 1682.

"To Ye Aged and Beloved Mr. John Higginson:
There is now at sea a ship called the Welcome which

has on board a hundred or more of the heretics and malignants called Quakers with W. Penn, who is the chief scamp, at the head of them.

"The general court has accordingly given secret orders to Master Malachi Huscott of the brig Porpoise to away lay the Welcome slyly as near the Cape of Cod as may be and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked but we shall make good profit for his minister and people.

"Master Huscott feels hopeful and I will set down the news when the ship comes back.

Cotton Mather."

If it were necessary to gather evidence to establish the Puritan's conception of religious tolerance, here we would have it. The dominance exercised over the general court is a typical example of that influence which Calvin, John Knox, the American Puritans, and all true Calvinists sought to exercise over the civil authorities. The idea of separation of church and state is entirely foreign to them.—It is the same puritan conscience which later in our history was able to work itself up into furious indignation over slavery, that here dictates into Mather's pen the horrible plot to sell Penn and his crew into servitude.—We sense a familiar characteristic of the Yankee in Mather's business shrewdness coupled with his eagerness to "glorify the Lord." His conscience bids him do a cruel thing and he makes the difficult task more pleasant by turning a handsome profit on the deal. In a similar way England was wont to avenge insults to its missionaries by annexing the lands of the offenders.—Mather's thrift throws a sidelight on another change of front made by the descendants of the early Puritans. Mather expected to be paid for the slaves he brought to the Barbadoes in rum and sugar. In those days liquor and religion did seem to mix quite well in the medium of slavery; today it has become a moral law to shun liquor as a concoction of Satan.—But all these reflections on Mather's letter tell us of nothing new.—We might add that the unsuccessful cruise of the Porpoise is nowhere recorded and that Penn landed at Shackamaxon on the Delaware in blissful ignorance of

the plot hatched against him by his clerical neighbor of the colony of Massachusetts Bay. H. K. M.

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A Step Backward To the readers of the above the following news item may prove of interest:

FRIENDS CLOSE SCHOOL

Institution Started 200 Years Ago Not to Open This Fall.

PHILADELPHIA, Pa.—For the first time in more than 200 years the Friends' school in Darby will not open this fall. Quaint wooden shutters are closed tight over the windows of the old graystone building.

Darby was settled by a little colony of Friends in 1680, who a few years later established the school. For many years it was the only school in the county for miles around, and children from far and wide flocked to its classrooms. The school boasted competent teachers, good educational standards, and offered everything from the A B C classes to the finishing course for young women.

The first falling-off in attendance occurred in 1840, with the advent of the public schools in Darby. Gradually the establishment of private schools tended to deplete the upper classes, until finally the Darby Friends' school devoted itself to the primary and grammar grades.

In recent years as Darby has grown more and more into a manufacturing town, the population is constantly changing, and the majority of the class of people from which the school drew its students has moved away. Last year the attendance was very small. This year the enrollment was not sufficient to make reopening practicable."

The Quakers, or Society of Friends, have received a deal of attention within the last months owing to the stand they take toward warfare. They abhor the shedding of blood and their tenets forbid participation in war: thus their young men are excused from service in the ranks of the country's soldiery as "conscientious objectors." We a short time ago told our readers of the recent remarkable mushroom growth of Quakerism among the young men of conscription age in our country and what the government had done to meet the alarming increase in the class of "conscientious objectors." Does not the above item throw a strange light on the situation? Quakerism experiences a phenomenal growth at a time when, of necessity, the sect is forced to close one of its most important institutions!

In the closing of this school the Society of Friends is suffering a great loss, how great only the future can demonstrate. We Lutherans ought to be able in a measure to estimate what part in the 200 years' history of this sect their schooling of the young must have played. The thoughtful among us will well be

able to foresee what the future of Quakerism will be if the schooling of its young is given over into other hands. Ought not the closing of this institution to make us thoughtful for our own future growth and turn our attention to our own schools, that they may not suffer a like fate? G.

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Lutheran Memorial Church for Students at Madison "A campaign to raise \$100,000 to be used in the erection of a Lutheran Memorial church at Madison for university stu-

dents, is to be launched by Lutheran congregations thruout the state," reports the Milwaukee Free Press of Sept. 9th. "In Wisconsin there are 322,000 persons of Lutheran denomination and the committee plans to solicit the aid of every one so that Lutheran students at the Badger capital may have an adequate structure in which to worship. . . . There is no Lutheran church in Madison large enough to accommodate the Lutheran student population. Nor are there sufficient members of many of the individual synods to establish a church for each synod. It must be an inter-synodical proposition, to which all contribute for the good of all. . . . The vital point of appeal is to mothers and fathers who have or will have students at the university. To them such a Lutheran church would mean the assurance that the years of careful training received by their children would not be wasted thru inadequate church accommodation. Our big problem, however, is to make the members of each synod see the broadness and bigness as well as the necessity of this plan."

Yes, it will prove quite a problem for the men working under the auspices of the General Council to make some of us see the necessity of this plan. No one Lutheran church at Madison is, it is true, able to accommodate all Lutheran students; but this is neither necessary, nor even, under present conditions, desirable. Besides the General Council chapel, the following Lutheran churches are now found in Madison: Missouri, Ohio, Iowa, Norwegian, and a Swedish Lutheran chapel. Ministers of the Wisconsin Synod direct their young people to the Rev. C. Martens, who looks after their spiritual welfare and attempts to draw them to his services. Students, like other visiting Lutherans, ought to worship with the local congregation that represents the body with which their home church is affiliated, though this may necessitate a walk or ride of a mile or two. An imposing structure near the students' quarters may, indeed, attract attention, but it is not necessary for the edification of our young men and women.

There would, no doubt, be room for the work of a students' pastor among our young people attending the university, and we hope that some day we will see one stationed in Madison; but such a pastor would have to be a man who truly represents us, in order

that the years of careful training received by our children will not be wasted through influences that we are seeking to combat at home.

And here is where the campaign committee is confronted with the second problem—that of making us see the bigness and broadness of this plan. Its ultimate aim is, evidently, to unite in one body all Lutheran synods in America. Now every true Lutheran hopes and prays for the day when all Lutheran bodies will be able to join forces in their work for the Kingdom of God; but this will be possible only when they have really become one in spirit. True bigness and broadness will aim at this unity in spirit rather than at an external union. It is an unholy bigness and broadness that seeks union without unity. The leaders in this enterprise know full well that unity in spirit does not exist between the synods they are attempting to interest in their undertaking, still they have inaugurated with great eclat this campaign, which is so offensive to many Lutherans of this State. This will serve only to widen the breach between the various synods. Their "big and broad" plan will stand in the way of that which is truly big and broad.

Viewed in this light, what does the whole plan amount to? "It must be an inter-synodical proposition," we are told. Have the other synods been consulted? Not to our knowledge, though ways and means seem to have been found to gain the co-operation of a few, no doubt well-meaning, laymen of the Synodical Conference, who are by their co-operation, though they may not realize it, denying the Scriptural principles for which their body stands. The field from which the moneys are to be collected is broad indeed, but the administration of the affairs of the projected Lutheran Memorial church will, of a certainty, rest in the hands of the representatives of the General Council. Others have, as far as we know, not been offered a part in its control, and the leaders of this movement know that such an offer, were it to be made, would be declined with thanks, at least by the Synodical Conference and the Ohio Synod.

So the "bigness and broadness" of this plan dwindles down to this, All the Lutherans in Wisconsin will unite in erecting at Madison a church for the General Council, which has fewer members in Wisconsin than most of the other synods working in this State.

This means, further, that the General Council blandly assumes that it has a right to take charge of all Lutheran students at Madison, no matter from which congregations or synods they come. No wonder that the "Lutherische Kirchenzeitung" (Ohio) calls this "not only unionistic, but also presumptuous and dishonest, as it is an attempt to appropriate what is not one's own," and adds: "This way of carrying on mission work is not of the Spirit." J. B.

Another Confusion Says Dean Gray of the Moody Bible Institute of Chicago in an article on "The Day of the Lord—When it comes and what it means," published in "The Christian Herald": "What relation does 'the day of the Lord' bear to what is called the 'Millennium'—the time of 'the first resurrection,' when Christ and his saints shall reign over the earth? Will it come before, or during, or after the Millennium?"

"As a matter of fact, it will cover all these three phases of time. It begins just prior to the Millennium, it continues throughout that period, and extends somewhat beyond it." * * *

"The Millennium lasts for a thousand years, but still 'the day of the Lord' continues, and includes in its history another resurrection. This is the resurrection of the rest of the dead that did not rise when Christ came for his church, because they were not part of it. In other words, these are the wicked dead who, in all the centuries from Adam, have died without faith, have died rejecting the testimony of God. Rev. 20: 5 refers to this."

"The next great event divinely scheduled in the day of the Lord is the Last Judgment. Not the 'general' judgment, as it is often erroneously called, for there is no such judgment; but only the judgment of the dead, the wicked dead already spoken of."

These are some of the remarks made by Dean Gray on 'the day of the Lord' which, as he states, is a frequent phrase of the Bible, viz: "Howl ye, for the day of the Lord is at hand," Is. 13: 6; "The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come," Joel 2: 31; "Many will say to me on that day, Lord, Lord," Matt. 7: 22; "When he shall come to be gloried in his saints, and to be admired in all them that believe in that day." 2. Thess. 1: 10; "The day of the Lord will come as a thief." 2 Peter 3: 10.

Of course the Dean is a pronounced Millenarian. Millenarians believe that there shall be a reign of Christ on earth with His chosen people for a thousand years, in which the elect shall be unmolested in their happiness by the wicked. Accordingly the author of the article in question must confound clear Scripture passages and impose his own views on them, as it cannot be otherwise with dreamers. To bring "the day of the Lord" as referred to in the passages quoted in relation to the so-called Millennium, and to speak of it as covering the time before, during and after; beginning just prior to the Millenium, continuing throughout that period, and extending somewhat beyond it, with a flat denial of the general judgment on the day of the Lord, stating that the divinely scheduled event of the Last Judgment in that day is only the judgment of the wicked dead—is certainly confounding plain Scripture truths.

The truth is that "the day of the Lord" referred to in the passages quoted is none other than the Last Day, the day of which it is said Acts 17: 31, that God "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." It is the day which is still to come, and which may be expected at any time, as Christ says Matt. 24: 36, 42: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Watch therefore; for ye know not what hour your Lord doth come." It is the day to which all Christians are exhorted to look forward. "Looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. 3: 12.

We believe and teach according to Scriptures that there shall be a second advent of the Son of God who became Son of Man for our salvation, and that that shall be His last visible advent on earth, and for that reason is called His day, the Lord's day. But the purpose of the second coming of Christ is not to establish a millennial kingdom on earth. We reject the doctrine, that the Church may expect here on earth a future glorious estate in a reign of thousand years, because this doctrine contradicts clear passages of Scripture, and misleads Christians to direct their hope to an imaginary happiness here on earth, instead of directing it alone to the happiness in heaven. We believe that the Church of Christ here on earth will unto the last day be subject to the cross, and the more so the nearer the last day approaches. The theories of the Chiliasts ignore the spiritual character of the Church as a kingdom which is not of this world, which cometh not with observation, and which follows Christ in His humiliation, patiently bearing the cross and in faith preaching the Gospel and administering the Sacraments for the salvation of men until the Lord shall come again in glory to judge the quick and the dead, and receive His saints into the glory prepared for them in heaven.

J. J.

THE AUGSBURG CONFESSION

Article XX—Of Faith and Good Works

Our teachers are falsely accused of forbidding Good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holydays, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they

are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows:

First, that our works cannot reconcile God or merit forgiveness of sins, grace and justification, but that we obtain this only by faith, when we believe that we are received into favor for Christ's sake, who alone has been set forth the Mediator and Propitiation (1 Tim. 2: 5), in order that the Father may be reconciled through Him. Whoever therefore trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: "I am the Way, the Truth, and the Life." (John 14: 6).

This doctrine concerning faith is everywhere treated by Paul (Eph. 2: 8): "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works," etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimony of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium*, he says as follows: "Redemption by the Blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer."

But although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be pacified through any works; but only by faith, when they are sure that, for Christ's sake, they have a gracious God. A Paul teaches (Rom. 5: 1): "Being justified by faith, we have peace with God." This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore, inexperienced and profane men judge ill concerning this matter, who dream that Christian

righteousness is nothing but the civil righteousness of natural reason.

Heretofore consciences were plagued with the doctrine of works, nor did they hear any consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries, hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. There was very great need to treat of and renew this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation, but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ. Men are also admonished that here the term "faith" doth not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifieth a faith which believes, not merely the history, but also the effect of the history—namely, this article of the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins, through Christ.

Now he that knoweth that he has a Father reconciled to him through Christ, since he truly knows God, knows also that God careth for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this article of the forgiveness of sins. Hence, they hate God as an enemy; call not upon Him; and expect no good from Him. Augustine also admonishes his readers concerning the word "faith", and teaches that the term "faith" is accepted in the Scriptures, not for knowledge such as in the ungodly, but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part, that it is necessary to do good works, not that we should trust to merit grace by them but because it is the will of God. It is only by faith that forgiveness of sins and grace are apprehended. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: "Faith is the mother of a good will and right doing." For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil, who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life, could not succeed, but were defiled by many open crimes. Such is the feebleness of man, when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith,

human nature can in no wise do the works of the First or the Second Commandment. Without faith, it does not call upon God, nor expect anything from Him, nor bear the cross; but seeks and trusts in man's help. And thus, when there is no faith and trust in God, all manner of lusts and human devices rule in the heart. Wherefore Christ said (John 15:2): "Without me ye can do nothing." And the Church sings:

"Without Thy power divine
In man there nothing is,
Naught but what is harmful."

The outstanding thoughts of this article are:

Works cannot justify us before God; we cannot merit salvation.

He who trusts entirely, or in part, in works despises the merit and grace of Christ.

We are justified by grace through faith in Jesus Christ.

This faith is trust in the gracious promises of God. Mere historical knowledge is not faith. From faith alone flow the truly good works. He who does not believe in Christ is under the power of satan and sin and is, consequently, unable to do any good work; but through faith we receive the Holy Ghost, who renews the heart and endows it with new affections, enabling us to bring forth good works.

The Lutheran who has grasped these truths not only with the intellect but also with the heart will know Rome and realize that he has every reason to take part with deep gratitude toward God in the celebration of the Quadricentennial of the Reformation. His eyes will be opened to the legalism found in many Protestant churches. He will be able to place the right valuation on the semi-religious moral movements of the day. No lengthy arguments will be required to convince him of the wickedness of the lodge, which teaches a salvation by human effort alone, entirely without Christ, while Rome at least admits that we need the Savior.

J. B.

OUR HOME MISSION WORK IN SOUTHERN ARIZONA

The fact that our synod is doing mission work among the Apache Indians of Arizona is well-known in our circles, but the fact that our synod has been doing mission work among the white people of Arizona is much less well-known. Since, however, this work is being supported by the Christians of our synod, they will no doubt be interested in hearing something about it. At the time when our synod was in session one of the editors of the "Northwestern Lutheran" expressed the urgent request at a meeting of the Home Mission Board that the pages of our English church paper be used more freely to inform our people in regard to our home mission work. In com-

pliance with this request the writer has decided to write a brief article covering some of our home mission work in Arizona. It would, of course, require too much space to describe all our fields in Arizona, therefore I shall confine myself to the field which on the 9th of Sept. obtained a new pastor in the person of Candidate Wm. F. Beitz who was ordained and installed in Tucson on that date.

This field had been vacant since July 1916 when Rev. Paul Hensel after five years of labor in this field accepted the call of a congregation in Wisconsin. The Home Mission Board immediately attempted to fill this vacancy, but none of the pastors who received the call could be persuaded to take up the work in this distant field. During the vacancy this field was served by the pastor from Phoenix who, though 115 miles distant, preached there on one Sunday of every month. Though more than a year passed before they obtained another pastor of their own, the Lutherans of Tucson did not lose courage but remained faithful and held reading services on the other Sundays. But great was their joy and gratitude when the Lord of the church gave them another pastor of their own in the person of Candidate Beitz.

Tucson has a population estimated at about 20,000 inhabitants. About half of its population is Mexican. It is one of the oldest cities in the United States, some say the oldest. The congregation there has a communicant membership of about 20 and an average attendance of about 30. It may surprise one or the other reader that we have no larger congregation in a city of that size. That is due to the fact that, just as in all parts of Arizona, we Lutherans began to work in Tucson about twenty years too late. Other denominations have been working there thirty years or more and have sizable congregations. As a result of our tardiness the Lutherans who have lived in Tucson many years either have joined other denominations or else have lost all interest in the church, and anyone who has had experience with unchurched people knows that it requires much time and patience to win them back, if they can be won at all. Another factor which makes the work difficult is this that the West in some mysterious way makes people indifferent and lax in matters pertaining to faith and doctrine. Experience has shown again and again that people who were regular church-goers and seemingly good Christians in the East lose all interest in the church when they come West. It is, therefore, evident that the work in Arizona has its special difficulties and that those who work out there have great need of the prayerful support of their fellow-Christians.

But this work also has its bright sides. Those who do come to church and become members are, as a rule, very faithful and appreciative. They have learned by experience what it means to be without the preach-

ing of God's word, and they are willing to make great sacrifices for it. It is a common thing for common working people to contribute forty, fifty, or even sixty dollars annually to the pastor's salary and the running expenses of the congregation. If all the Christians of our synod would make such sacrifices in proportion to their means, how much more we could accomplish in the kingdom of Christ! The congregation in Tucson, small as it is in numbers, two years ago also erected a house of worship at an outlay of \$2,500. Do we begrudge such people the preaching of God's Word? No, if there are Christians who desire to hear the preaching of God's Word and who are willing to make great sacrifices for it, we shall gladly bring it to them, above all if they have no opportunity to hear the pure word of God otherwise. You may ask: What are the prospects of the congregation's growth in Tucson? We do not expect a phenomenal growth of our congregations in the East and, therefore, we ought not to expect it in the West. Humanly speaking, there is no doubt that this congregation will grow with the years, for the city is growing and it is to be expected that among the incoming settlers there will be some faithful Lutherans. But even though this congregation were actually not to add a single name to its membership list, the work there would nevertheless be fraught with many blessings. Because of its dry climate many people afflicted with diseases of the lungs are attracted to Tucson, and the Lutherans among them and others who welcome it are given pastoral care. Such people are not added to the membership list of the Tucson congregation, but they are added to, or kept in, the Church of Jesus Christ. Furthermore tourists who spend the winter months in this mild climate have an opportunity to hear Lutheran preaching. Tucson is, moreover, the seat of the State University, and there is therefore an opportunity to be of spiritual service to our Lutheran students at a time when the temptations are greatest. All this work is of no material benefit to the congregation in Tucson, but it is of unquestionable benefit to the advancement of the cause of our Savior.

Up to date another large field is being served from Tucson, namely, the cities Douglas and Bisbee and vicinity. This field is located about 125 miles southeast of Tucson on the Mexican border. We have quite a number of Lutherans down there who gladly hear the Word of God, but the great distance makes it impossible for the pastor in Tucson to do justice to the requirements of the field. Douglas, by the way, has since the beginning of disorders in Mexico been the location of a large army camp, and there are quite a number of Lutherans among the soldiers. Our Home Mission Board has seen the necessity of putting a man in charge of this field and our synod at its last meeting appropriated the necessary funds for that purpose, but, owing to the scarcity of pastors, no man is now

available. May the Lord soon supply this field, for its needs are great and the prospects are encouraging.

Other facts might be mentioned in connection with this field, but space forbids. I wish, however, to add that the brethren in the East could materially aid the work in Arizona if they were to inform the pastors in Arizona regarding any Lutherans who have removed or in the future will remove to that state.

IM. P. FREY.

THE RUSSIAN CHURCH AND THE REVOLUTION

Under the Czar, the Russian church was the most powerful instrument of autocracy. Since Peter the Great, the Czar was head of the church and of the state in his own person. The unquestioning obedience and loyalty of the Russian peasant to his church was the means by which the Czar held Russia in bondage.

The Russian church, which is the most important of the family of Greek catholicism, is the heir of the ancient Christian traditions of the East. It points to the early centuries of the Christian era and sees in them the final and most perfect achievements of the Church on earth. It does no work, because all its work is done. This complacency and self-satisfaction made it the ready tool of Russian autocracy when that autocracy promised to extend its influence.

In submitting to the rule of the Romanow dynasty it found its government laid into the hands of the Holy Synod, a commission, of which the Czar was chairman and to which belonged a few Metropolitans (bishops) but which was made up in the main of appointees of the crown. All business was done through the civilian procurator, appointed by the Czar, who was in effect the most powerful member of the Czar's cabinet.

Now comes the revolution. The machinery of the Russian church is geared to mesh with the wheels of monarchical absolute power. Can it be rebuilt to work smoothly with the Republic? Is there room for a national church, a state church, in the democratic state? This would appear to be one of the most important questions, even though most of the writers on the subject barely touch upon this phase of the revolution.

If the Republic fails to win over the church authorities, the church is able to use its tremendous influence for the restitution of the monarchy in some form or another. And again, if the republican leaders permit the church to continue the role it has played in the past, they will challenge the opposition of those revolutionary elements that brought about the revolution. These revolutionaries find the autocratic tyranny of the church quite as unbearable as that of the Czar.

For the first a solution is not found. One of the first acts of the provisional government of Petrograd was to declare that the state would not in any way in-

terfere with the measures taken by the church to reorganize under the new conditions. It called upon the church authorities to convene in ecumenical congress at Moscow immediately. It is two hundred years since the Russian church has had the privilege to assemble in such congress.

On August 30th the convention was opened and its first act was to remove the chair reserved for its perpetual chairman, the Czar. By that act it linked itself with the revolutionaries; but no news has reached us to indicate just what that will mean in practice. Stranger things have happened; perhaps it is the beginning of real church life.

There were reports that the fall of the Czar and the ensuing religious liberty proclaimed by the government, encouraged many members of the Russian church to forsake the faith of their fathers in favor of the Roman Catholic allegiance. In some instances this is sure to be true; in general there will be little of such change noticeable. The Greek Christian, if he has any characteristic, is known for his unwavering loyalty. Rome would like nothing better than to step in and become the heir of the Czar, but now, as always before in the many attempts of that sort, the Eastern Christians will not heed the siren calls that come from the Tiber.

H. K. M.

OUR ARMY AND NAVY BOARD

Is it needed? We will let the Lutheran Witness reply:

"If ever there is a time when our young men need the strengthening influences of Christianity, it is during the months and years of military service. The ordinary temptations which beset the young man's path are greatly intensified under the conditions which are unavoidable in military encampments. Nay, it may be said that the dangers to life and limb to which our boys would be exposed in the trenches of blood-stained France are as nothing compared with the perils which threaten their souls even in the preparatory stages of military service. Our government does all that lies in its power to restrain the evil influences which are at work, but the reports at hand show that even the most malignant forms of temptations cannot be suppressed. At best, our young men will be thrown into immediate contact with men of little or no religious principle. The safeguards of the home and of Christian associates are withdrawn.

"According to a conservative estimate, no less than 20,000 of our young men will serve in our army and navy. All these young men will be forced to "live together, day in, day out, a good part of the time in the same tent or room with infidels, scoffers, and others of that ilk, who curse, jeer, and mock at everything that is good and holy, who will frequently tempt their companions by presenting in an artful manner

the cheap attractiveness of forbidden 'pleasures,' indulgence in which should bring diversion into the discipline and rigor of camp-life.

"There is only one influence which can offset the perils inherent in such associations—the influence of the Word of God, brought to our enlisted men by Christian pastors and by means of Christian reading-matter. To supply these is a duty second to none."

What does this board plan to do? Why, that which is indicated in the last paragraph:

Send to every cantonment in this country a Lutheran pastor, or, if necessary, more than one, who is to take pastoral charge of our young men and promote their welfare in every possible way.

Recommend for appointment by the government and call regular chaplains, who are to accompany the regiment assigned them wherever it goes.

Distribute the church papers of the synods of the Synodical Conference and other Christian literature; not to forget the Lutheran Hymnal and Prayer Book gotten out by the committee especially for this purpose. A copy of this book lies before us, and we must say we are greatly pleased with it.

What are we to do?

First of all, we should daily bring our soldiers and the work the board is doing for them before God in our prayers.

Pastors and parents should not neglect to see that the Board has the name and military address of every one of the young men from our circles.

We all should contribute freely for the support of this work. We of our Joint Synod have pledged ourselves to pay our proportionate share of the costs, the basis being the communicant membership of the two bodies. In Missouri circles the Walther League is raising the moneys for the Christian literature required; we have promised to pay from our collections toward this purpose also whatever may be our share.

Our committee will in the near future send to all of our pastors a letter explaining the matter more fully, but no one need hesitate to bring his gift to his pastor now. The pastor will send it to the treasurer of his district.

Names and addresses are to be sent to: The Rev. F. C. Streubert, 4317 S. Mozart St., Chicago, Ill.

JOHN BRENNER.

—"When a Christian backslides, it is as if the prodigal re-acted his former folly, and left his father's house a second time."—Dr. Nevins.

—Matthew Henry was eminent for his meek and Christian spirit under injuries. One of his favorite sayings was, "How pleasant it is to have the bird in the bosom sing sweetly."

—"Memory should be a store-house, not a lumber-room."

ITEMS OF INTEREST

Reformation Services

On the second of September the congregation of the pastors W. Haar, H. Bruns, E. Quandt, C. Schrader, R. Schierenbeck, and F. Zarling held joint services to celebrate the 400th anniversary of the Reformation. Prof. E. Blifernicht of New Ulm delivered the German sermon in the morning and Rev. O. Kreinheder of St. Paul the English sermon in the afternoon.

A joint chorus of choirs of the above named congregations directed by the Rev. C. Schrader rendered selections and the band of the Ev. Luth. Kreuz congregation of Rockford (director, V. M. Imm) furnished music and accompanied the hymns of the congregation. The jubilee offering taken up amounted to \$300.25.

F. Zarling.

Insuring Against Devils

Once every year, during the first fifteen days of the seventh month of the Chinese calendar, the curious ceremony of Yu-Nan-Whie is celebrated in China, being in fact the paying of homage to the land and sea devils.

Seven priests carry out the ceremony by offering various forms of prayer and making an unearthly noise beating gongs. Any one wishing to show his respect to the devils can do so by payment of 22 cents to each of the priests, for which they will continue their performances for twelve hours. For an extra payment of 22 cents more a number of small red paper boats about six inches long, with lights inside, will be sent floating downstream with the current. These lights are for the benefit of the sea devils, who are supposed to use them in order to find their way about on dark nights. Having finished this performance the person on whose behalf it has been carried out goes away happy in the conviction that he won't lose any of his family throughout the year either by sickness or drowning, so that the whole ceremony may be looked upon as an insurance policy. At this time of the year many thousands of small lighted boats may be seen floating down the Yang-tse-kiang and other Chinese rivers.

The Land of Promise

In Exodus 3: 8 Palestine is described as a land "flowing with milk and honey." Bees are abundant even to the present day. In the remote parts of the wilderness they deposit their honey in the crevices of the rocks and in hollow trees.

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