

The Northwestern Lutheran

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

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ASCENSION

See the Conqueror mounts in triumph;
See the King in royal state,
Riding on the clouds, His chariot,
To His heavenly palace gate!
Hark! the choirs of angel voices
Joyful alleluias sing,
And the portals high are lifted
To receive their heavenly King.

Who is this that comes in glory,
With the trump of jubilee?
Lord of battles, God of armies,
He hath gained the victory!
He, who on the cross did suffer,
He who from the grave arose,
He has vanquished sin and Satan;
He by death has spoiled His foes.

While He raised His hands in blessing,
He was parted from His friends;
While their eager eyes behold Him,
He upon the clouds ascends;
He who walked with God and pleased Him,
Preaching truth and doom to come,
He, our Enoch, is translated,
To His everlasting home.

Now our heavenly Aaron enters,
With His blood, within the veil;
Joshua now is come to Canaan,
And the kings before Him quail;
Now He plants the tribes of Israel
In their promised resting-place;
Now our great Elijah offers
Double portion of His grace.

Thou hast raised our human nature
On the clouds to God's right hand:
There we sit in heavenly places,
There with Thee in glory stand.
Jesus reigns, adored by angels;
Man with God is on the throne;
Mighty Lord, in Thine Ascension,
We by faith behold our own.

—BISHOP C. WORDSWORTH.

COMMENTS

To Build Basilica "From the commencement of the war a few pious souls cherished the project of building at Jerusalem a Basilica in honor of the Sacred Heart. It was taken up by the Archeonfraternity of Gethsemane at Toulouse, France, and resulted in the solemn formulation of the "vow" at the Chapel of the Visitation there on the feast of the Sacred Heart last year. The project is now being pro-

duced enthusiastically by a larger public, since the conquest of the Holy City opens the way to its realization. It is expected that the nations whose representatives participated in the entry into Jerusalem will combine to make this Basilica an international work of thanksgiving for the liberation of the Sacred Places from the hands of the Turks."

We quote the above from the Evening Wisconsin. Of course, there is no room left for doubt as to which church is behind this movement. The fact that "the project is now being promoted by a larger public" with the added consideration that it is planned to "make this Basilica an international work of thanksgiving for the liberation of the Sacred Places from the hands of the Turks" go to show what a wide field will be canvassed for the necessary funds; the credit for the whole work will naturally be borne by the body which began the task. Perhaps the hope is entertained to invest the Holy Land again with some of the glamor which it had with the church of the Middle Ages—as a bourne for meritorious pilgrimage. G.

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At Sea To the Editor of The Northwestern Lutheran:—

Reverend Sir:—Together with comments upon the recent visit of the Rev. C. C. Lang, D. D., Lord Archbishop of York, and Primate of England,—to the United States, the Christian Science Monitor of March 11th, 1918, contains a photograph of beautiful York minster, the massive Cathedral Church of York, England, the Capital City of Yorkshire. Commenting upon the magnificence of the historic structure, the Monitor says editorially:

"The minster is a forest of architecture, massive and sublime, a marvel of strength without ponderability. Its three lofty towers dominate the town, while the stained glass of its "Seven Sisters" and other windows are famed through Christendom. Architecturally, it is the essence of beauty made visible to the eye, the outcome of an age in which artists and craftsmen, however materially-minded they might be in some respects, held religion dear, and consecrated themselves to their religious tasks. The sweep of the arches heavenward, the nobility and strength of the towers, the delicacy and fidelity of the multitudinous carvings, all typify aspiration and consecration, not alone to art and beauty, but to the divine."

This wonderful Episcopal Cathedral is certainly worthy of all praise as to its architectural beauty, etc., but the above description, truthful as it is, seems entirely out of place in the Editorial column of a paper whose editorial staff denies the existence of all matter. According to Christian Science doctrine, "all is mind," and this wonderful structure, being material, is therefore non-existent, an error or illusion of "mortal mind."

It seems incredible and inconsistent, that the editors of a Christian Science Journal should pen such "mortal error" for the spiritual uplift of their readers, who are taught by Mrs. Eddy that the belief in the existence of material buildings is "mortal error," an illusion of "mortal mind." This issue also calls attention to the "particularly regrettable fact" that the Church of England does not favor prohibition. Why prohibit a thing, which, being material, has only an imaginary existence according to the tenets of Christian Science?

Some time ago, a man who had met with a serious accident, which almost turned his foot, was consoled by a Christian Science practitioner, and asked to believe that what he considered a decided dislocation was merely an "optical illusion," caused by the error of "mortal mind." Now, is it an optical illusion of my mortal mind that Christian Scientists worship in material buildings, or do they assemble in non-existent air-castles built by the hallucinations of "mortal mind?" Why do they bother about healing a disease that has no existence in a non-existent material body? No doubt this is all explained in a volume entitled Science and Health, with Key to the Scriptures,—the cheapest edition of which sells for three material dollars of good United States currency, but how can this "mortal mind" of mine grasp and understand the contents of a volume whose material nature renders it non-existent?

I admit, Mr. Editor, that I am very much "at sea" in the matter.

A SUBSCRIBER.

THE GREATER STRUGGLE

While almost every man on earth keenly realizes the present terrible conflict between the temporal powers, but few have an eye for the greater struggle in which all souls on earth are involved, that of the spiritual forces. This war has already proved a blessing to many. God's grace has been active to draw the bruised heart of man to Him who alone can heal. Many have found their Savior; their sorrow has been turned into joy. But while Grace was at work, the devil has not rested. He is quick to recognize his opportunities and to avail himself of them. These days of unrest have been to him a time of harvest. We are not thinking of the threatening loosening of morals, though this is dangerous enough; we have in mind chiefly the direct drive of the satanic kingdom against

the Gospel of Christ. That such a concerted drive is on, cannot have escaped the thoughtful reader of the daily papers and the various periodicals.

The Literary Digest, April 13, quotes the following from the New York Globe, the words of Dr. Elmer E. Brown, Chancellor of New York University:

"For generations past, the exaggerated sectarianism of religious bodies has placed religion at a disadvantage in university life. The undue limitation put upon freedom of inquiry in this field has set it apart from other fields of university teaching, with serious impairment of that dignity, influence, and essential primacy which it may claim among the departments of human learning. This unfortunate condition will not pass altogether in a year or a generation. But the recent gains in comity and in the sense of the many-sided responsibility of religious societies will not be lost. These gains point to a more serious cultivation of the history of religious thought and institutions, of the literature and philosophy of religion, than has recently been possible in our universities. Herein is another of the great developments of university teaching which the new age will demand. Its importance in the making of a democracy of genuine brotherhood can hardly be overestimated."

The same spirit is breathed by an article quoted from the New York Morning Telegraph:

"Pious people are beginning to realize that to be unpatriotic is to be impious, that cowardice is a vice, and that there is no devil except fear. Loyalty to the flag swiftly is coming to be recognized as of equal or even greater virtue than fidelity to a church, a religious sect, or an ordained priesthood.

"Treachery to the nation finally is coming to be known and branded as infidelity to God, a mortal sin, a judgment of damnation. Religionists are making it not only possible, but easy, for red-blooded, broad-minded, and rationally reverent people to affiliate with churches and their devotees. Preachers in large numbers have eased up on the pulpit-pounding practises of peace to take a manlike wallop at the armed and truculent foes of temporal peace, the only hell-raisers that ever showed both the ability and the desire to demonstrate the possibility of diabolical torment by the brimstone of battle and the sulfurous fumes of poison-gas.

"The Kaiser having demonstrated the fact of actual hell, it is an inspiring sight to see the clergy and their congregations ready and eager to lay aside their sacerdotal vestments of pious worship to don the garments of battle, carnal battle, against the wild beast of war. Soldiers of Moses, soldiers of Christ, and soldiers of Democracy have become unified in the new Grand Army of Liberty, which is giving the only meaning worth while to that sometimes apocryphal and diaphanous organization which we used to call 'The Church Militant.'

"The war is 'making the whiskers grow' on many a harmless but innocuous cult that was rapidly becoming anemic, lackadaisical, 'sissified.' The Holier-than-Thou idea of sanctity has vanished in the Show-me challenge of a world at war with the arch-demons of destruction. Christian bigots have suddenly discovered that Christ was a Jew. Good people who never joined a church are surprised, pleased, let us hope, that the churches are joining out with all good people in the good cause of freedom. The Bill of Rights and the Bible are being reconciled, the Cross and the colors together top the towers of churches, and one of the high degrees of Holy Orders includes the priesthood of patriotism."

The views expressed by these writers are not new, they are as old as sin; but the present time, with its mighty appeals to the emotions of men, tends to make us more than ever susceptible to their influence.

There is a common, bitterly hated, foe, considered the personification of evil; and we easily forget our own sins. Against the dark background of his character, as it is portrayed daily, there stand out in sharp contrast the heroism, the patience in suffering, the self-sacrifice and the charity of those ranged against him. What a temptation to self-exaltation and the deification of man! There is our common danger, we are struggling shoulder to shoulder in a common cause; should anything at all stand between those so united? No, nothing, not even differences in faith, not even the doctrines of Holy Scripture. Thus a merely human and political relation slips quietly into the place of Christian fellowship. The New York Tribune makes this plain in what it says about the work the evangelist Gipsy Smith is doing in our country at present. We find it in the Digest:

"Now he is in this country helping to cement the human bond between England and America. In this work he has found a front-line trench for his talents, for nowhere can a man of his gifts be so valuable as in molding the emotions of the masses toward a pre-determined end.

"His presence in this country is symbolic of a change which has recently come over political thought the world over. Twentieth-century political science recognizes, as that of former days did not, that the dominating forces in political life are emotional, not mental. Man as an individual may, it is true, derive his passions from his convictions, but men in mass derive their convictions from their emotions. Men in the mass are unwieldy; they must simplify. They accept a hero as the symbol of a movement; an anecdote as the picture of a condition; a slogan as the expression of an idea. The evangelist who compels the emotions is displacing the politician. The politician goes to the brain; the evangelist to the heart. The politician makes a drive on his hearers' mentality; the evangelist a flank attack on their feelings.

"The evangelist, the specialist in mass emotions, is therefore a **potent political figure.**"

The conditions will be found no different in the lands of our enemies. Humanitarianism is to-day making a general drive against the Gospel of Jesus Christ. Or do we misinterpret the situation? Then, why must the Church be thus dealt with, while her sons are in every country on earth faithfully doing their duty toward the government under which they live? Why must writers like these seek to undermine the loyalty to the Church of those who are now sealing their loyalty to their country with their lives? Why this so strong attempt to disturb our relation to God and His Word, which does not in the least conflict with our relation to our country and to the powers with which we are associated?

No, the struggle is on, the mighty struggle between the forces of light and the forces of darkness. God open our eyes to see the danger; may He grant us courage and strength! Are we prepared, are we strong? A writer in the Lutheran Survey does not seem to think so. Reporting on the success of the National Commission's drive for funds, he says:

"In speaking of the effects of the campaign, one must touch the question of synodical relationship. Luky somewhere makes the pertinent statement that changes are not so much due to detailed reasoning as to subconscious change of attitude. The Reformation Anniversary last year has deeply affected the attitude of Lutherans toward union of the various Lutheran bodies. This campaign has worked in the same direction. I don't mean that the National Lutheran Commission has worked consciously or unconsciously toward the end of uniting the Lutheran Church. But the emergency situation and the emergency measure of meeting it, as well as the Commission itself as also the rapid financial campaign, have again set Lutherans to thinking about the need and value of united Lutheran action. That sentiment ran through a number of letters which came to my attention. Those letters come from every part of the land, from pastors and laymen, from practically every Lutheran synod. We don't want union without the unity of spirit, especially not in this world-hour where positive faith is again coming to its own. **But it seems to me that unless occasion is made for prompt mutual discussion the rising tide is likely to sweep aside synodical bulwarks and bring about an outward union without the living consecrating power of a unity of the spirit, true to the tradition of our church and the revelation of the Word of God.** Lutherans in every part of the land are thinking about it, thinking very seriously. They are feeling the need of frank discussion and sincere effort at mutual understanding."

He who would set aside one doctrine of God's Holy Word or make concessions in matters of Scriptural practice is already affected by the

spirit we have discussed above. If there is a tide rising within our Lutheran bodies that would sweep away the Scripture that stands between those who are now separated, we are weakening against the forces that would entirely destroy the Gospel. What are we to do? An early and frank discussion of the differences? Yes,—may God open the way for it! But until then let us scrupulously avoid everything that could tend toward furthering the unionistic sentiment among us. Let every one of us, the layman as well as the minister, in the fear of God guard himself against assisting in swelling that destructive tide. Down on our knees in true repentance, back to the Book of Life,—and we will come forth strong and full of courage for the mighty struggle.

J. B.

"THE CHURCH OF DEMOCRACY"

Under this caption Rev. Joseph Husslein, associate editor of "America," writes: "Protestantism has invented a new accusation against the Pope and the Church. It is begotten of the world war and intended to make Catholicism odious before the Allied nations by representing the Church as the defender of autocracy and Protestantism as the champion of democracy. It is a woeful sophism, yet when skillfully worded it may readily deceive the masses."

"It confuses the Papacy with autocracy, the temporal with the spiritual order. "The Pope," we are expressly told, "claims to hold in his power both the temporal and the spiritual supremacy of the world." Such accusations are a plain falsehood and must be stigmatized in equally plain words as an outrageous libel and an unqualified lie."

The writer then goes on and says: "In strongest terms the Church repudiates all right to any purely political or temporal power over the governments of the world."

In support of this statement he refers to the Encyclical *Immortale Dei* of Pope Leo XIII, who says: "The Almighty has apportioned the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over Divine, and the other over human things. Each in its kind is supreme, each has fixed limits within which it is contained."

And to impress upon the minds of his readers the spirit of democracy dominating in the Catholic Church the writer further asserts: "There is no institution more democratic in proclaiming the true brotherhood of all mankind than is the Catholic Church. Her first Pope, the "Rock" on whom Christ built His Church, the shepherd to whom He committed His entire flocks, the chief custodian to whom He gave the keys of His kingdom, was a fisherman. This Divine conference of spiritual power did not make of Peter and his successors, in whom that same power was to continue to the end of time, a line of worldly autocrats."

..... "The highest perfection of the spirit of brotherhood can be found in the Catholic Church alone. Nowhere in life shall we find so complete a levelling of all classes before Almighty God . . . as in her divinely established Sacrament of Penance, where Pope and peasant alike accuse themselves of their faults and promise to lead a new life of Divine Love and Christian brotherhood." "There is no institution upon earth that more perfectly accords with the spirit of democracy; there is no institution which will contribute more powerfully to make the world safe for democracy and democracy safe for the world than this same Church of Christ with its Divine commission to teach His doctrines to all mankind."

In the face of established facts and in the light of the essentials of the Roman Church these are, indeed, bold assertions. Either such writers as the one quoted do themselves not conceive the essentials of Romanism—which is hardly probable—or they write under disguise to mislead the unthinking masses.

As a matter of fact the Pope, in a long line of individuals, has always vaunted himself not only as the successor of Peter, the Apostle of Jesus, but also as the custodian of his two swords, the sword of secular and spiritual power. As the assumed Vicegerent of God he claims no more no less than absolute supremacy in matters of Church and in matters of State, which is equivalent to "holding in his power both the temporal and the spiritual supremacy of the world," a statement which is "stigmatized as an unqualified lie" by the above mentioned writer. Of course, as Pope Leo XIII. is quoted saying in his *Immortale Dei*, "the Almighty has apportioned the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over Divine, and the other over human things. Each in its kind is supreme, each has fixed limits within which it is contained," or as the same Pope says in another Encyclical: "Certainly the Church as well as the State has each its own government; and therefore in conducting its own affairs neither submits to the other, of course within limits fixed by the immediate purpose of each." But to whom, in the last analysis, are both powers, civil and religious, State and Church, subject according to the Roman doctrine? They are both subject to the supreme power of the Pope as Vicegerent of God. "For," says Leo XIII. in his Encyclical of June 20, 1894, "God, the ruler and builder of the world, who most providently placed the civil and religious power at the head of the society of men, would have the two remain distinct, but prohibited that they should be separated and conflicting. Yea more, the will of God himself as well as the common good of human society demands that the civil power should rule and govern in unison with the ecclesiastical power." (Quoted from Graebner, *In Memoriam Leo XIII Papae*.)

Thus while the Pope here and elsewhere speaks of the Church and State as of two distinct provinces, yet his idea is that the two must by no means be separated, and that both must remain under his sovereignty.

All this concerning the Pope being a fact how can the papal church be the church of democracy? Democracy as interpreted by the constitution of the United States contains within itself the source of all civil right and of all civil power given to her, of course, by God, inasmuch as civil government is a divine institution. In all civil matters the state rules supreme without interference on the part of the church. It is never subject to the dictates of the latter; and the people as such possess inherent power to exercise their civil rights. A democracy is completely independent in its functions from religious or church rule. But this very principle of democracy the Pope has always denied. The people as such have no absolute civil rights or power to exercise without his sanction. In support of this we need but point to countries where the Roman Church dominates, such as the former Spanish possessions, Cuba, the Philippines, or Mexico. Under the rule of the Roman Church a pure democracy in those countries was impossible.

Aside of this the Roman Church denies the priesthood of the common Christian. All Christian rights and privileges are vested in the ordained priest. And the Christian rights and liberties granted by the Gospel being the source of all civil rights and liberties it is, therefore, not in accord with the papal church that its institution is democratic, that in her we find a complete levelling of all classes before Almighty God. Besides it is not essential to civil democracy that all classes of people be equal **before God**, but that all men are born equal, with equal and inalienable rights.

Where then, is "the church of democracy"? Is it true, as is said in the article referred to, that "there is no institution upon earth that more perfectly accords with the spirit of democracy"; and that "there is no institution which will contribute more powerfully to make the world safe for democracy and democracy safe for the world than this same church"? Is it true?

J. J.

SYNODICAL CONFERENCE BUILDS HALL FOR SOLDIER BOYS AT ARMY CITY, KANS.

Simplicity marked the dedication of the Lutheran Center in Army City, Kans., Sunday, March 17. In a befitting manner this acquisition to Kansas's latest town was formally given over to the service of God and country. A large assembly filled the spacious hall to its capacity, and listened attentively to the eloquent sermons, which were in keeping with the memorable occasion and the seriousness of our times.

Three services were held. The morning service was in charge of Rev. Paul Matuschka, of Plymouth, Nebr., chairman of Home Missions for Nebraska, and newly appointed field secretary for the Lutheran Army and Navy work.

In a scholarly sermon he pictured the spiritual battles of Christian soldiers, which are by far the most strenuous battles, since the enemy they must face is the devil and his large following. In a stirring appeal he urged the Christian soldiers on to fight the good fight of faith to the end, assuring them of an ultimate victory, since they were battling under the guidance of an almighty captain, Jesus Christ. The crown of glory is the objective they are fighting for, and is the reward for their faithfulness unto death.

The speaker, in the course of his remarks, emphasized the fact that our dearly beloved country is at the present time engaged in a righteous war, fighting for the fundamental principles dear to the heart of every true American.

In the afternoon Prof. W. H. T. Dau conducted the service. He said in part: "In this humble structure there has been embodied a sublime earnestness, a holy determination. The thoughts that are traveling hither from those homes far away are fraught with eternal meaning. You have given yourselves—we have given you up—to our beloved country. This surrender, on your part as well as ours, is a holy act. We as well as you have regarded your call to the colors as the summons of God. We are jointly rendering unto Caesar the things that are Caesar's, because our Lord and Master Jesus Christ has pledged us to do so. Grim and terrible though the business be for which you are preparing, we consecrate even it to Heaven's exalted purpose. We enter upon it in the spirit of religious obedience, for conscience's sake and for God's sake.

"We purpose to carry it on and finish it, as we do our ordinary tasks, in the strength that God supplies, along paths which He will point. For the achievement of what we believe to be the task of duty we are willing to pay the highest price which mortal man can be asked to pay. All that the years of our earthly life contain,—and they mean most to you who are just entering self-determined and responsible life by the front door of health and youth and high aspirations,—all that earth's seed-times and harvests, summers and winters, might yield us for comfort and happiness, all the endearing and cheering elements and aspects of life among people who love us and are beloved by us—all these precious assets of the future are swept together upon one sacrificial pile by the decision that has brought you hither.

"You remember the interpretation which the poet has given of the symbols contained in our American flag:

"Your flag and my flag! And, oh, how much it holds!
 Your land and my land, secure within its folds.
 Rose-red and blood-red the stripes forever gleam;
 Snow-white and soul-white—the good forefathers'
 dream.
 Sky-blue and true-blue, with stars to gleam aright—
 The gloried guidon of the day, a shelter through the
 night.

"We accept the interpretation, and with the help of God we shall verify it by the Christian manhood and the calm resolution with which we rally around and follow the flag. This house of prayer which we hand over to you this day is not merely a memorial of the undying affection which thousands cherish for you who would gladly lighten any burden which you are bearing for us all; it is to be a divine powerhouse, supplying to you a strength that is greater than muscle and brawn and brain force; the power of God unto salvation for every one that believes. At the feet of the Captain of our salvation we lay this love-gift which the Lutheran Church makes to her dear sons in this part of our American citizens' army. God be with you in your arduous mission!"

Rev. Martin Senne, of Lincolnville, Kans., conducted the evening service and presented to his soldier audience the two chief reasons why the Lutheran Church erected this building, and desired to have it frequented by its army men, viz., because, as all other men, these men, too, are in sore need of a Savior, and unto them, too, there is no other Savior given save Jesus Christ and He crucified.

The visitors who had come from Missouri, Nebraska, South Dakota, and Kansas to witness the formal conveyance of the Lutheran Center to their boys with the colors, greatly appreciated the untiring efforts of the hundreds of loyal American Lutherans who had made possible the erection of this beautiful and practical building by their liberal donations. The Lutheran soldier can now worship in this hall in their accustomed manner. Their relatives and friends, while here on visit, can use this hall as a meeting-place. The Lutheran Center is equipped with all modern conveniences—social parlor, office, lavatory, camp pastor's room, writing-desks, and library. A beautiful piano and Victrola are placed at the disposal of the boys. A large American flag forms the back-ground of the stage. The dimensions of the building are 104x30 feet. Adjoining the hall is a parsonage, which is occupied by the present camp pastor, Rev. Carl Kurth, and his assistant, Rev. H. Petrich. The hall will be open to the boys and visitors from 3 A. M. to 10 P. M. A cordial invitation is extended to all to visit this Lutheran Center while in Army City.

Army City, Kans.

CARL KURTH.

ASKS FOR "REAL TEMPERANCE"

To the Editor of The Living Church:

It looks as though the Church is beginning to wake up to a realization of the viciousness and fanaticism of the prohibition propaganda. When a thing strikes home it is then that we become conscious of its influence and effect. In my judgment the prohibition principle is born of fanaticism, and issues from a failure properly to discriminate between a thing fundamentally wrong and that which is not wrong in itself but may at the same time have certain incidental evils; and is there any good thing under the sun which does not have incidental evils?

The failure to see the difference between it and **real temperance** is no doubt largely responsible for the rapid strides prohibition is making at this time. Then, too, the guise of "war necessity" appears to be contributing largely to prohibition success. States are going on gaily with their prohibition legislation seemingly unmindful of the dilemma in which some of them are putting conscientious Churchfolk; and, strange as it may seem, the Churchfolk, many of them, are, perhaps unconsciously and unintentionally, contributing to the dilemma in which they are being placed. Oklahoma, as you have noted, has already put into effect a prohibition law which not only does away with the manufacture, sale, and possession of all alcoholic beverages but incidentally prohibits the use of wine for Sacramental purposes, thereby interfering with the religious rights, convictions, and practice of a multitude of people, and incidentally contravening the higher law and command of the Incarnate Son of God.

The law of Oklahoma is but one illustration of the extreme to which the principle of prohibition goes. I do not want to be considered as attempting to justify the saloon system as it exists, nor am I unmindful of its many attendant evils, but I do protest, and will continue to protest, against the principle of prohibition as being absolutely unwarranted. I believe it to be utterly false, intolerant, and subversive of personal freedom and a proper and rightful exercise of the human will. When we attempt to legislate in regard to personal habits which in themselves are not confessedly wrong, habits as old as is the human race, we are getting very near the semblance of a despotic act, rather than manifesting a due regard for the legitimate exercise of the human will. True democracy allows the people the fullest possible amount of personal liberty and individual freedom, and such, I firmly believe, is in accord with the creative designs and revelations of Almighty God. The question is asked, What are the clergy of Oklahoma to do in the face of the law prohibiting the use of wine for Sacramental purposes? There can be only one answer. It is their duty to obey the command of the Incarnate Son of God, if by any possible means they can procure the wine so to do. The laws and commands of God are

higher than those of men. When the law of man plainly contravenes the command of God, the command of God must be obeyed without regard to consequences. If the Oklahoma law is to prevail what becomes of the Constitutional right: that every man may worship God, and that worship implies obedience, according to the dictates of his own conscience?

You rightly and wisely say, "To begin the history of a state by a violent attack upon a fundamental Christian practice is not the best way to make democracy safe for the world."

I go further and say, that any such attack makes democracy a farce and a sham! Can it be possible that while our Nation is giving blood and treasure "to make the world safe for democracy", we are at the same time advocating and setting up, by sumptuary legislation, a despotism which not only interferes with fundamental personal rights and individual freedom, but also runs counter to deep religious convictions and centuries old religious practice? Let us not forget that it was in association with the use of wine as a **beverage** that our Lord poured out the wine of the chalice and gave the command: "Do this in remembrance of Me." Let us indeed "render unto Caesar the things which are Caesar's" but let us also render unto God the things that are God's. The use of the elements commanded by our Lord in the Sacrament of the Altar is of infinitely more importance than ritualism or ceremonialism, and as clergy suffered imprisonment in defense of the latter, it may be necessary for them so to do in defense of the former.

Newark, N. J., April 6th. J. O. FERRIS.
—The Living Church.

OBITUARY

On the 11th day of March Mrs. Caroline Diehl, beloved wife of our brother, the Rev. H. J. Diehl, (pastor of the Church of Divine Charity at Milwaukee, Wis.) departed this life. The deceased was born Oct. 28th, 1890, in Ft. Atkinson, Wis., and was the youngest daughter of one the senior members of our synod, the Rev. J. Haase. After receiving the usual parochial school training under the supervision of her father, she took a course at Northwestern College and entered on the work of a parochial school teacher. She taught successively at Neosha, Hika, and Allenton, Wis. On the 6th of Sept., 1911, she became the helpmate of Pastor H. Diehl, who was then stationed at Peshtigo, Wis.: here, as well as later during the short sojourn at Milwaukee, she lovingly and faithfully fulfilled the duties of her position. Her death came suddenly and was a sad shock to all her friends. At her burial which took place at Milwaukee, March 5th, the pastors A. Bendler, Henry Gieschen, J. Karrer, and H. Wojahn officiated. May the Lord comfort our stricken brother and his two motherless children.

MEETING OF THE SOUTH EAST DIST. OF THE SYNOD OF WIS., MINN., MICH., NEBR., AND OTHER STATES

This body will assemble in first annual meeting July 10th to 16th in the congregation of the Rev. Chr. Sieker at Burlington, Wis. The opening service, Wednesday, July 10th, begins at 10:00 A. M. The doctrinal discussion will be led by the Rev. Prof. A. Pieper: the subject and theses will be published later. Delegates are requested to present their credentials immediately after the opening service. Pastors should not forget to send in their parochial report. Send in all requests for quarters before June 15th and address to the Rev. Chr. Sieker, 495 Madison St., Burlington, Wis. Make your request on a postal card and use a separate card for each individual application.

N. B. Quarters referred to above are not free, but will be subject to a reasonable charge, as at last year's meeting.
H. GIESCHEN, Sec'y.

CONCERNING OUR ORDER OF SERVICE

Suggestions are invited for the next edition of our "Book of Hymns."

Our attention has already been called to the omission of the word "Hymn" before the sermon in the Order of Morning Service, Form II; also to the omission of the Offertory "Create in me a clean heart," introducing the Communion Service. These corrections shall be duly made.

It may not be amiss, however, to anticipate a few criticisms that may come in again, though they have, we believe, been sufficiently disproved.

The words "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," as an introduction to the altar service have been intentionally omitted, because the thought conveyed therein is sufficiently expressed in the words "Our help is in the name of the Lord who made heaven and earth," and in the subsequent confession of the Creed.

The words "Beloved in the Lord! Let us draw near with a true heart, etc.," introducing the Confession of Sins, have been omitted, because we prefer the more liturgical way of saying and singing, "I said, I will confess . . . And Thou forgavest . . ."—and there certainly is no necessity for a double introduction.

The Introit has been omitted, because there is no good reason for it in a service which is opened with a hymn by the congregation, serving the same purpose of expressing the character of the respective Sunday.

The Gloria Patri is omitted in the morning service because of the subsequent Gloria in Excelsis, which conveys the same sentiment in amplified form. We have put the Gloria Patri into the Evening Service, in which the Gloria in Excelsis is not used.

There is a very good reason for singing the Kyrie or "O Christ, Thou Lamb of God" immediately after the Confession of sins; hence we have put it there, but omitted it later, where it is often found.

We believe the average church-goer will thank us for not putting in more than one Scripture Lesson.

Other deviations from forms found in other books were made from the same considerations: to avoid unnecessary duplications and reiterations. Let the pastor and choir director put all the variety into the service that their liturgical conscience will demand or permit; but for the standard forms let us confine ourselves to that which is truly essential and liturgical.

O. HAGEDORN.

PARTHIAN SHOTS FROM PARISH AND PARSONAGE

When the Parthians fought they shot their arrows and quickly scurried back to safety. In this way they wore down many a foe.

The method is good for those of us who do not care to stand up and exchange blows in a finish fight—that is, write a long article.

With enough Parthian shots battles may be won.

Readers of the Northwestern Lutheran in parish and parsonage will be principally responsible for this column.

It will appear as often as there is material to fill it.

Make your shots quick and snappy; you need not stop to argue.

The Parthian arrows that strike their target in this column should bear some mark of identification, an initial, or a pen-name. Send them to the editor: H. K. M., Lock Box 436, Jefferson, Wis.

Like shavings and sawdust in a carpenter's shop, there is bound to be waste in a preacher's study. There are certain uses for shavings and for idle thoughts.

It makes room for better thought to get rid of your idle ones.

The spiritual pure food law requires but one test: truth.

The "miracle gun" killed and wounded many in a Paris church on Good Friday. There are ten thousand churches in the United States that might have been hit at any time on that day and not a life lost. And it wouldn't have been a miracle, either; unless the janitor lived in the basement.

There's one kind of seed you need not buy for your war garden: the seed of discord.

We hear so much about people who knew "the whole Bible by heart, almost" that we can describe them quite well: they are all dead; they invariably had sons and daughters that do not go to church very often.

Some twin-sixes have a treble squeak for a horn, while many a wheezy Ford curdles your blood with a double-bass alarm. Don't be fooled.

Bread substitutes are the order of the day. Do not take substitutes for the Bread of Life.

A pastor invited the Masonic lodge to his Easter services. He welcomed them as "annual visitors" and they were very much peeved. Both might learn a lesson from their experience, in fact quite a number of lessons.

Future Parthian Shots will be far better than these, ye Parthian contributors, if you but use a little of the added hour of daylight and do not forget to send your gems of wit and wisdom to
H. K. M.

ITEMS OF INTEREST

To Ask Billy Sunday to Speak

Madison, Wis., April 5.—Billy Sunday will be asked to preach a part of his sermon on the excess potato crop in Wisconsin.—The Evening Wisconsin.

What next?

500,000 Khaki Covered Bibles Ready For Soldiers

The American Bible society has just completed the first consignment of 500,000 copies of its service testaments bound in khaki to the American soldiers and sailors through the Young Men's Christian association, it was announced today. This is half of its promised gift of 1,000,000 volumes. The testaments are being furnished at the rate of 10,000 copies a day.—Chicago Tribune.

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