

The Northwestern Lutheran

Rev C Buenger Jan 18
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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.

Vol. 5.

Waukeee, Wis., May 19, 1918.

No. 10.

COME, HOLY SPIRIT

Come, Thou Holy Spirit, come!
And from Thy celestial home
Shed a ray of light divine!
Come, Thou father of the poor!
Come, Thou source of all our store!
Come, within our bosoms shine!

Thou, of comforters the best;
Thou, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.

O most blessed Light divine,
Shine within these hearts of Thine,
And our inmost being fill!
Where Thou art not, man hath naught,
Nothing good in deed or thought,
Nothing free from taint of ill.

Heal our wounds; our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away;
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

On the faithful, who adore
And confess Thee, evermore
In Thy sevenfold gifts descend;
Give them virtue's sure reward;
Give them Thy salvation, Lord;
Give them joys that never end.

COMMENTS

Fellow Citizens When the politician wants our vote he calls us "Fellow-citizens." When the war started it sometimes seemed that the fellowship had temporarily been revoked. The Lutheran church appeared to be an island in the sea of Americanism. With slander and downright falsehood an opinion of Lutheranism was created that made disloyalty one of the mildest things with which Lutheranism was charged. Things are slightly better now, though they could still be much improved. We cannot absolve the Lutherans themselves from the charge that they did little to change this condition. We know that they did their duty as American citizens as well as any others, but too often they assumed the attitude of injured innocence without taking effective measures to fight the evil. It is vitally important to America to get rid of its slanderers and propagandists; and the

man who under guise of his American citizenship slanders and besmirches so loyal an element of America as the American Lutheran, is as dangerous as the wild-eyed anarchist that sulks about, planting dynamite bombs. It is not necessary to burst into print and to make frantic and violent assertions of loyalty. That is merely pathetic. Some Lutherans tried that. They passed more loyalty resolutions than there are stars in the flag—and accomplished nothing. There is but one way to combat the foulmouthed slanderer: begin at home. Do not attempt to effect a sweeping change by publishing your sentiments broadcast, but go to the man next door and find out where he heard that last bit of slander. Finally, there are still courts of justice in this land. You owe it to your community to have the poison fangs of the viper extracted. You have your Council of Defense. These men are human. Most of them are decent. Hardly any know much about Lutheran affairs. Don't sit at home and mope about the injustice of it all; seek out the best men on the Council and talk it over with them. They will be grateful for every correction you may make of their mistaken notions. Make it plain that all Lutherans want no more than to be treated as American citizens. They do not seek an isolated position and will not permit others to crowd them into such a position. In that way you will retain your selfrespect and will also make a very important contribution toward national unity. If possible, show your earnestness by assuming those duties which are everywhere awaiting the volunteer. You will then be in the only position which will enable you to forestall future injustice. Do not let our young men of the army and navy be the only Lutherans with the badge of service. H. K. M.

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60,000 Under the heading 60,000, the editor of "Die Wachende Kirche" in a recent issue voices what he considers a justified complaint. It appears that some time ago a writer in the "Germania," telling of the war work of the Synodical Conference, made the statement that there are now 60,000 Lutherans in the service. The editor, having in mind the 200,000 soldiers with whom Baptist statistics credit the Lutheran Church, immediately concludes that the writer is, in the interest of the Synodical Conference, reading out of the Lutheran Church all other synods and their members. He says: "Well, Ohio, Iowa and you other Lutheran synods, how do you like this arrogance of

the Synodical Conference?" He then grows quite pathetic over the depressing effect this outrage will have on the Lutheran boys from other synods.

And, lest any one may not consider this evidence of Synodical Conference presumption conclusive, he offers as further proof the following: "On the program which was distributed at the first Lenten service in the Davidson theater, can be read: 'The Lutheran Church (Synodical Conference) has 49 churches in Milwaukee.' Is that not plain enough? The other Lutherans are not only ignored, no, their very (Luthertum) claim to the name Lutherans is denied."

Though we are personally guilty of neither of these offences, we feel it our duty to make an attempt to disabuse the mind of the editor of the "Wachende Kirche" and to correct wrong impressions his article may have created elsewhere. The editor proceeds from the assumption that everybody accepted the Baptist statistics as correct. But in this he is mistaken. We know that many in our Milwaukee conference held, with a man who is in a position to know, that there were at that time no more than 60,000 Lutheran soldiers in all, of whom about 15,000 belonged to the Synodical Conference. Thus it was unwarranted to immediately assume that the writer of the "Germania" report intended to slight 140,000 Lutherans.

And as to the Lenten program,—the words in parentheses, being restrictive, clearly announce the fact that there are other Lutheran churches in Milwaukee, though they do, indeed, indicate that there is a division between these and the Synodical Conference. We cannot understand how the esteemed editor of the "Wachende Kirche" arrived at the interpretation he offers his readers and the Lutheran public at large. We feel that he could have used that column in his paper to a better purpose.

J. B.

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War Sermons "There have been many war-sermons; too many, according to some. Yet to discourage them may smack of a lack of patriotism.

A distinction is drawn by a writer in *The Christian Intelligencer* (New York), who warns ministers against palming off a rehash of the day's news, and mixing it with imprecation. What the war really does for the ministers is to furnish "material for expounding, illustrating, and enforcing the gospel of Christ." The message of the pulpit, says this writer, "must thunder above the din of battle and come from loftier regions than even an aero-squadron." To preach about the war may mean one thing to one person and quite a different thing to another. Thus:

"A sermon about the war may be merely a reportorial rehash of newspaper talk. It may be a catalog of horrors and a cry for vengeance. It may be a mere bid for popularity. There may be no religion in it, no spiritual interpretation, no lofty insight into the deeper issues of the Kingdom of God involved. It may be an

easy way of discharging the preaching function, a ready refuge for indolence and superficiality. To preach about the war may mean the advocacy of the pet theories of fanatic speculative prophets. The war offers plenty of scope to those who do not seem to understand the purpose of their high calling.

"Should ministers preach about the war? Yes, certainly, if they preach like prophets, if they are spiritual seers, if they are deep religious thinkers, if they are true men of God, if they see eye to eye with Christ. If they can enforce the teachings of the Bible by reference to the war, if they can show the myriad applications and implications of Christianity in the light of the great world-tragedy, let them speak. If they can use the world-war to show the penalty of forgetting God, and the bane of ignoring Christ, and the exceeding sinfulness of sin, and the destructiveness of selfishness and materialism, let their voices be unto the sons of men. If they have a new vision of duty, responsibility, and privilege, and a profound sense of immediate and unparalleled spiritual opportunity, the Church and the world must hear it. If they find in the tragic horror of universal strife a commentary on God's Word beside which the International Critical Commentary's conclusions are like a wreath of mist, oh, in that case, let the prophet have the floor and let all the earth keep silence before him. If his windows are open to Jerusalem and he kneels three times a day for commerce with the sky, let his herald voice proclaim the message of the King of Heaven. But let him eschew geography and mathematics and the newspapers and the symbols of recondite prophecy, and let him speak as one who has been the guest of our great Lord Christ."

Paul had a thorn in his flesh, observes this writer, but he did not preach the thorn. The world and the Church now has its thorn in its side; but, speaking for preachers, the thorn is not our theme:

"It is Christ, only Christ, the Christ who alone can remove the thorn or who may allow it still to abide until we drink more deeply of his sustaining grace.

"The war has its place in present-day preaching, but not the place of the first-born. It furnishes material for expounding, illustrating, and enforcing the gospel of Christ. It sheds interpreting light on the facts we are set to preach. It supports the claims of Christ. It is an instantly available commentary on the truth of Scripture. If, as Dr. Burrell has pointed out in his book on 'The Sermon,' a sermon is 'a thrust,' what 'a thrust' every sermon ought to be in these days. What 'a thrust' at sin and what 'a thrust' for Christ. Keep the pulpit high. Let it stand in the sunlight and in the free air of heaven."

The above comment on so timely a subject reads as if it were written for some church paper: it appeared, however, in the *Literary Digest*. It is hardly necessary to say it meets our hearty approval. Any Chris-

tian who is a reader of one of the more prominent daily papers will concede that the reports published concerning the activities of some servants of Christ justify the above criticism. A minister of the Gospel ought, of course, to have a higher conception of his sacred duty; but if the truth were told are not many simply following the line of least resistance and feeding their flock with the food they crave? G.

JESUS THE FRIEND OF GOD

Note: In a series of subsequent articles we purpose to present to our readers brief portrayals of Jesus the Friend, viz.: the Friend of God, the Friend of man, the Friend of sinners, the Friend of His believers or the Church, the Friend of children, the Friend of the home or family, the Friend of the needy and helpless, the Friend of the people or nation.

There is something profoundly emotional and delightful in hearing the Bible calling a man the friend of God. It is with delight we read of Abraham: "He believed God, and it was imputed unto him for righteousness; and he was called the Friend of God." James 2, 23; likewise of Moses: "The Lord spoke unto Moses, face to face, as a man speaketh unto his friend." Exodus 33, 11; and of John, calling himself the friend of the bridegroom, rejoicing greatly because of the bridegroom's voice, John 3, 29; of Jesus, calling Lazarus His friend, as well as His disciples.

The emotion of friendship is one of the most mighty and the most beautiful of human instinct. It is associated with a feeling of confidence and love rarely surpassed. Lamenting the death of his friend Jonathan David describes his friendship with these words: Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." 2. Sam. 1, 26; Solomon speaking of friendship in his Proverbs says: "A friend loveth at all times"; "there is a friend that sticketh closer than a brother."

There is, however, but one supreme friendship to which all true human friendships point, one Ideal Friend, in whom we find perfect and complete that for which we look in a friend—Jesus, the Son of Man. He above all men is the Friend of God. Let us picture in our mind some of the main features of His friendship with God.

The true friend of God naturally seeks communion and fellowship with God. He delights in meditating on His Personality, His character, His will, His works and ways; he desires to hear His word and to live accordingly, to find consolation and strength therein, to know the one true God which is life eternal. Thus Jesus, the Son of Man. When we look at what we know of the life He lived on earth we find His friendship with God together with His filial spirit a picture of intimacy and fellowship, so beautiful as almost to be beyond portrayal for the human pen. How close,

tender, profound must be the fellowship of hearts between Jesus and God! What indescribable intimacy of thought and affection! We see Jesus delighting in God, loving to commune with Him, wandering off from the multitude to hold lonely communion with God on the mountain, spending nights in prayer and days in service, finding His joy in that life of spiritual reality which holds one heart to heart with God.

To Jesus God is the Father, His Father whom He knows, who has begotten Him from eternity and in whom He rejoices to live. We are accustomed to say, in our modern manner of speech, that Jesus taught the Fatherhood of God. We speak of it as if it were an abstract idea that He propounded. But that is our artificial way of describing a natural thing. He never mentions Fatherhood or puts forth any theory about it; but He does far better for us. He proclaims the Father. He proclaims that God is Father; tells us what He is like in that character; He does not dogmatize or define, but out of His heart He tells of the Father, of His immeasurable love, His unlimited mercy and kindness, His will and His counsels, His Word and His works, His Kingdom, His eternal glory in which He reigneth. O how He does long to dwell on these topics and to speak of them!

Nor does Jesus exhibit God as a soft and easy-going Father, indifferent to the claims of His own character, letting His children go their careless way, but as the firm and steadfast administrator of a holy household, where righteousness, justice and holiness rule supreme. To Jesus God is also the righteous and holy One in whose sight nothing unholy can dwell. He will not suffer that His Father be insulted through sin and iniquity on the part of man or any creature, but will have Him hallowed and worshipped and glorified in true piety and holiness.

But what goes deeper still, we see how Jesus rejoiced to do the will of His Father. We see how He accepted it and held it supreme; how He accepted it not only as a will to be adored or to be endured, but also as a will to be done by Him and accomplished through His efforts, be they ever so trying. When His Father called upon Him in eternity, to carry out the great and priceless work of redemption for the salvation of sinners, saying unto Him:

"Go forth, my Son! — — and bail
The children, who are doomed to hell
Without Thine intercession.
The punishment is great, and dread
The wrath, but Thou Thy blood shalt shed,
And save them from perdition."

Jesus answered:

"Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest."

It was His soul's delight to do the will and accomplish the work of God. "My meat," He says, "is to do the will of him that sent me, and to finish his work." John 4, 24. Loyal to God, He consecrated and committed himself absolutely to the work His Father had given Him to do. Not only did He preach and reveal to the world the one and only true God and His glorious Kingdom of grace, in which men alone can find peace and everlasting life, but to carry out His Father's will He became obedient unto death, even the death of the cross. Accordingly He went through life not downcast and submissive in the sense of resignation, but in manly and courageous fashion, not fearing the face of flesh, resolved only to fulfill His mission in the world of men.

Again, as a true friend will not forfeit his loyalty to one he loves by compromising with parties in anything that can be construed as inimical and derogatory, so here. Jesus would not forfeit His friendship with and His loyalty to God by compromising with powers that are against God, but held fast to the fellowship of the Father. This was evincibly borne out by victoriously overcoming the temptations that met Him at the beginning of His ministry. What were those temptations but a proposal to violate His fealty to God, by minding the things of men rather than the things of God, by compromising between the glory of this world and His allegiance to His Father! But no. Compromise with the evil powers that promised Him fame and vast extension of influence in this world was not for a moment to be thought of. Not for the whole world with all its glory would He change His attitude toward God and abandon His friendship with Him.

Moreover, we see Jesus living and dying not for His own sake, but for the world into which He had been born. He is God's Friend for the sake of man. He was one of His race and people, bearing the common burdens. He was the prince of helpers, contributing himself daily to the common good, living and dying to bring the kingdom of God wherein grace and everlasting salvation abound.

We have been looking, for a moment, at the portrayal of Jesus the Friend of God. Would you, too, dear reader, be a friend of God, even as Abraham was called God's friend? There are those in our day who say much about the Fatherhood of God and the Brotherhood of Man. It has become the slogan of humanitarian propagandists, and has been pronounced the New Thought of our day. Men would believe that God is the Father of all men irrespective of their faith or religion, and that, accepting such belief in the Fatherhood of God, all men are brethren, and thus friends of God. But such is the religion of those who know not Jesus the Son of Man in His true relation to God, who do not realize the import of His friendship with God.

If we would be called friends of God, we are bidden to look to Jesus the Friend of God. He alone has established true friendship between God and man, in other words, through Him God has become our loving Father and we His dear children or friends. Trusting in His meritorious friendship, relying upon His faithfulness and love, God is induced to call us friends, His friends, whom He prizes, even as He prizes His Friend Jesus the Son of Man. And being friends of God there is that fellowship of hearts so close, tender and profound, as is the intimacy between friend and friend. All transactions betwixt God and His friends are easy, pleasant and delightful. There is one will and one heart, and there is a mutual complacency. God rejoiceth over His friends, to do them good, while they delight themselves in Him. J. J.

"SURRENDERING THE CONSCIENCE"

Theories which seek an explanation of the war and its practices are legion. They are usually confined to an analysis of the motives of the opponent. As Americans we speculate chiefly on the principles which underlie the conduct of Germany. One of the generally accepted facts is the systematic practice of frightfulness of German armies.

That war is in itself frightfulness, is sometimes forgotten. It is a simple matter to gather incidents that shock our civilian modes of thought. The mere fact that an occurrence of the war is detailed at length may make an atrocity of a deed that is done a hundred times daily by every army that took the field.

Far from trying to justify any such "atrocious" conduct, it is but in the interest of American integrity and uprightness to warn against too great credulity in the conclusions drawn from the evidences of frightfulness, however true the related facts may be. We may assume that Germans are regaled with tales of horror about the conduct of the war by the Allies; and we trust that they will be as wary as we ought to be about accepting them at the valuation which the narrators place upon them.

To conclude from an isolated fact, or from a set of facts, that a whole nation has lapsed into barbarism is idiotic on the face of it. To say that a whole nation "has gone mad," because there are certain acts for which we refuse to accept a reasonable explanation, is in itself an act of frightfulness. America's cause is too good to stand on ground as untenable as that.

In times of stress reason and emotion are unhappily scrambled in forming and shaping public opinion. Let us not suppress our emotions in their legitimate sphere. Let emotion reign supreme, if you will, in reacting to the incidents and facts which the war brings forth. Let us love our own because we know it and know it is lovable. Let us pity the unfortunate; let us commiserate with those in misery. Let us enthuse

over valor and rejoice over victory. Let us admire the courage and devotion of our men. Let us scorn the unworthy deeds of the enemy.—But, in the sphere where reason must reign supreme, let us permit it to rule.

America did not go to war on emotional grounds; it was the reasoning of deliberate statesmanship that declared the state of war to exist. The great questions which are seeking for solution in the struggle can only be judged by calm reason, as free as possible of the confusing emotions which abide within you and which may be entirely foreign to the real issues.

Very often men who for themselves would scorn to blind their reason with emotionalism do not hesitate to confuse the minds of others to gain certain immediate results. Much patriotic speaking and writing was done in this ignoble way, though our government exhorted all public speakers to refrain from using this method of "instruction." But there are many men before the public who do not hold it so cheaply and take great pains to convey to their hearers and readers a basis for a reasonable analysis of the great questions.

One such is the famous Kansas editor, William Allen White, who is an official representative of the American National Red Cross. In relating his experiences at the various battle fronts he had occasion to tell of many incidents of the war that are usually grouped under the head of "atrocities." These and all others that have been cited, he explained intelligibly, though that did not exonerate the offenders in any way.

Mr. White's theory is that **nothing** is done by the German military command unless it is thought to be an aid in achieving victory. Belgium, the Lusitania, the bombing of hospitals, and other instances were cited as showing, by giving the reasons for these acts, to have been inspired by the one great aim: victory. It was, according to Mr. White, absolutely unemotional, free of any spirit of revenge or retaliation, dictated by coldblooded appraisal of the situation as the German leaders saw it.

If that be true, how is it possible that a great nation will permit itself to be led into acts which it would never think of perpetrating otherwise? Has the nation as such lost its conscience? Is military discipline the only answer? Mr. White says: the German people have surrendered their conscience to the German state. The state decides for it what is right and wrong and the individual is content to let the entire responsibility rest upon those who are directing its affairs.

This theory conforms to the generally accepted view that America is fighting the German government rather than the German people. But it opens a question for us: Does citizenship require the surrender of the conscience to the state? If that is so in Germany, is it so in the United States of America? And the still more important question, which we must answer for

ourselves first: Can a Lutheran Christian surrender his conscience to any other agency? It will be seen immediately that the statement is entirely too sweeping and too general to be answered without qualification. What is a vice in the German cannot be a virtue in us; and what is against our Christian integrity must inevitably make us worse citizens.

Mr. White's conception of German motives may not be correct; we are using his reasonable interpretation of German conditions to suggest to us a starting point in a very necessary self-analysis. However, we are chiefly concerned with our Christian estate. Our questions are put to the Word of God; from that we are to read the answer. To have the right answer will, incidentally, make us better able to fulfill our civic obligations. In one of the next issues we shall attempt to formulate the answer to the question: Is it right to surrender your conscience to the state?

H. K. M.

MISSION REPORT.

Upon the request of the mission board of the southeastern Wisconsin district reports were received from all missionaries in this district. Without doubt the readers of the Northwestern Lutheran would be interested in the reading of all reports made. Permit me to give excerpts of the letters of our brethren in Arizona.

The Rev. W. F. Beitz, stationed at Tucson, writes: "Our little mission congregation at Tucson numbers 35 communicant members (nine voting members). Each communicant member contributes a trifle over \$20 annually **on the average**. In addition about \$450 were raised the last six months to complete the little chapel in respect to an ante-room, etc. A debt of \$100 then still on the building, was cancelled. Our Sunday School has increased from 8 to 31 in enrollment. Four children and one adult will be confirmed. As to prospects of this little mission, doing so well under the circumstances, let me say, that we cannot be judged merely as any other mission in the East. This is a great health resort for people afflicted with tuberculosis. Lutheran people from every part of the country come here for the winter, but do not deem it necessary or worth while to connect with the congregation. It is a floating population, and though we take care of them spiritually while they are here they never measure up financially to what we expect from settled members. Of this kind I shall say we have 20-30 more,—able to be about but not settled here. Besides that, there are about a dozen advanced cases in the sanatoriums and hospitals which need spiritual care regularly. These people as a rule still hold memberships in their own congregations expecting to go back as soon as improved and so contribute very little to our mission financially. . . . In addition to this city becoming more and more a great health resort for con-

sumptives, it is a deplorable fact that there are a great many former Lutherans in this city, coming here for the reason of some one sick in the family with this white plague and later deciding to settle here, but there being no Lutheran church here, also either drifting to the sects or becoming indifferent.

As to my salary the little mission has raised \$60 monthly since Jan. 1, 1918, this together with the \$40 mission support makes \$100 a month. A neat salary, you eastern people may say, but ask any man to live on that down here with rent (of a 4 room bungalow) at \$35-\$40 per month and western prices above war prices, and I say the man will laugh at you and say it is impossible.

As regards your budget for the coming year, I will say that in our meeting yesterday the mission informs me to report to you that under the present circumstances—having just depleted itself with cancellation of debt of \$100 and building of addition, costing \$450,— they would kindly request the mission board to continue the aid to the extent of \$40 per month for another year. Should they within that time feel able to take on more responsibility financially they will immediately do so, and report to you accordingly. They wish me to thank you herewith for past aid and hope the day is not far distant when they also as a contributing part toward synodical expenses may show their appreciation."

The Rev. I. Frey, stationed at Phoenix, writes: "Our work has suffered somewhat during the past year owing to the fact that we had to seek new quarters in which to hold our services. Since last November we have been holding our services in the auditorium of a public school which we have been renting since that time. These quarters left much to be desired as a place in which to hold services. It is many times too large for us, there was no heating in the winter and has many other drawbacks, but it was the best place that was available for us. We shall be glad when we can enter our new church.

This congregation has always been one which has made extraordinary financial sacrifices for the church, and this past year has been no exception. We have at the present time twenty male voting members. The future of this country is assured, however, so that the congregation is sure of a steady growth. For running expenses the congregation has raised during the past year between \$750 and \$800. For synodical purposes the congregation has raised \$75.33. In addition to the above the congregation has, since the last report was rendered, purchased a lot at a cost of \$750. It is, moreover, as you know, now building a church which will cost, exclusive of furnishings, \$3,350. This, of course, with the help which the synod is extending to us. The furnishings which are needed will approximate \$500. The money for this has not yet been raised, but I am confident that it will be forthcoming when it is needed.

After reading this financial report, you will be convinced that our little congregation of twenty members has made some extraordinary sacrifices during the past year. That is something I have always admired in the people out here, as I have never heard of anything like it in our eastern congregations.

Our church is quickly nearing completion. The brick work is almost finished, and it appears that the church will be ready for dedication about the third or fourth Sunday in May. In this connection I should like to ask a favor of you. There are certain furnishings which are not absolutely necessary but which we Lutherans like to have in our churches, such as a baptismal font, candle sticks and crucifix. It will be impossible for us to purchase them at the present time owing to the expense involved in purchasing furnishings more needed. I thought that you might perhaps know of some congregation in the East which has recently built a new church and which would be willing to donate their old furnishings. If you know of such a one, will you kindly let me know? If you do not know of any, perhaps it would be advisable to put an announcement in our church papers.

I am instructing a class of five catechumens who will be confirmed as soon as our new church is ready. A great part of my work here also consists in ministering to the tubercular Lutherans who come here from all parts of the country. I have had the privilege of ministering to many in their last days and to others who have received or are on the road to recovery. I consider that one of the greatest benefits which result from our work here. Even if there were no future for the congregation here, the services which are rendered to the unfortunate tuberculars exceed many times in value the money which is expended on the work here. That is a benefit which redounds, of course, not to the benefit of the local congregation but to the church of Jesus Christ as a whole."

EMIL SCHULZ,

Chairman of the S. E. Wis. District's Mission Board.

THE HOME CONGREGATION AND HER BOY UNDER THE FLAG.

Our periodicals have repeatedly brought reports about the work of our church among our boys under the Flag. The writer, being in that work himself, has read these accounts with great interest. No doubt thousands of readers have perused these reports with similar eagerness and interest. Naturally so. These articles deal with most timely matters. Our boys, our Lutheran young men are now doing their patriotic duty, are preparing for service on the battlefields, or else, are even now at the front doing their part to defeat and conquer the enemy. They have gone forward to fight our battles. They have been called out of our midst. They have been taken away for a time from

their accustomed place in our house of God. No wonder then that we are anxious to read something about the work, which our church is doing among them, that in this hour of greatest need they may not be without the blessed influence of the Word of God. They are our boys, our fellow Christians. If any one ought to be concerned about their welfare, both temporal and spiritual then surely we ought to be.

In all of these articles the writer has missed one point, which the Lutheran camp pastors in Texas camps, assembled in conference at Giddings, Texas, on April 3rd, deemed so important that they requested the undersigned to call attention to it in these lines. Our experience as camp pastors has brought this home to us, and it will no doubt be important information for our congregations, and we feel convinced that it will be a great aid to the camp pastors in their work.

I refer here to the part which the home congregation ought to perform in this work. Our experience shows that many congregations and pastors are to note how important it is. If the latter is true it is not too late to begin now.

One of the things which every congregation ought to do, is to keep in touch with her boys. Be sure and write them occasionally. The boys appreciate it very much. It shows them also that their people at home have not forgotten them, but are still concerned about their welfare. Some of the boys have come to the writer with joy beaming on their face as they presented a letter from their pastor. They were glad not only that they heard some of the news from the home congregation, but also that they had not been forgotten, and that they were being remembered in the prayers of their fellow Christians at home. They were glad also that the pastor admonished them to remain firm and steadfast in the faith and diligent in attendance upon divine services. Fellow pastors and fellow Christians, what an excellent opportunity is yours! What an excellent opportunity to remind these young men of their church, their services in camp, their prayers, their Bible reading, etc.! What an excellent opportunity to aid in the work of your church among these men! Think not that this is superfluous, that the relatives of the men are writing them and that this ought to be sufficient. These men are members of your congregation, though now they have been called away from among you. You ought to be concerned about them. You ought to show them that you are. If the good Lord brings them safely home again you surely will want them to be good members of the church. What if they then should say to you: "in the hours when I needed every possible comfort you did not show sufficient interest in my welfare. You did not think even so much of me as to write me a line of cheer and comfort occasionally, etc."

The writer had to hear the following from one of the men under his care, who was an officer in the church

at home; "Most of the men have received Christmas greetings and Christmas gifts from their church back home. My church did not even as much as send me a Christmas card." He plainly showed that it hurt him very much. From other men he had to hear: "Perhaps you did not have your dues paid," and other cutting remarks. Fellow Christians such things hurt. They ought not happen.

In small congregations, where there are but few, who have been called to the colors, the pastor will no doubt find time to attend to these matters. In larger congregations it will no doubt be advisable to appoint a committee to attend to this or at least, to keep the pastor informed.

It might not be out of place to mention here also that the contents of such letters ought never be of a discouraging but rather of an encouraging nature. As the news from the home congregation is told, it ought to be such as will not cause worry and care. The minds of many of our young men are troubled enough as it is, without adding more to it. Besides there ought to be enough news, which will gladden and cheer the boys, and thus enable them to go about their daily tasks cheerfully and become better soldiers.

Another thing, which the home congregation might do for the boys, and which many congregations have done, is to remember her boys in khaki with a little gift occasionally. Of course, the relatives at home send such parcels from time to time, and they can rest assured that they are highly appreciated; but you can imagine the appreciation which will result from the fact that the church folks at home remember the boys that way occasionally. Here is an excellent opportunity for the Young People's Society, the Ladies' Aid, etc.

These might seem to be little things, but he who has seen the effects which they produce, knows what cheer and comfort they bring into the lives of these men, who have been called away from home, away from the society of their friends, and away from the good influence of the associations with their fellow Christians back home. These young men are bringing the greatest of everything possible to cheer and comfort them. Let us impress upon them that though they are gone, yet they are not forgotten. Let us keep in touch with them. Let us show them that we think so much the more of them since they are going forth to fight for us. Let us help them to remain faithful Christians away from home. Let us do everything possible to encourage them. Above all let us pray for them that our good Heavenly Father may guide, govern, protect, and keep them.

God grant that these lines may encourage our home congregations to stand by their boys under the flag!

Houston, Texas.

J. W. BEHNKEN,
Military Pastor, Camp Pastor.

A LETTER AND ITS ANSWER

The Letter

Dear Sir:

Will you kindly inform me whether there is at _____ College a vacancy in the _____ department. My daughter _____ has been a student for four years in the College of Liberal Arts at the state university of _____ and will be graduated in the spring and receive the degree of Bachelor of Arts.

She would like very much to get into one of our church schools and be pleased to send her application to you.

Very sincerely yours, etc.,

The Answer

Dear Sir:

Answering your letter of inquiry concerning a position for your daughter will say that we have no department of * * * * at our College. In addition I am going to tell you just exactly what I think about this matter and that is that a pastor in the Norwegian Lutheran Church, who, under the present circumstances, sends his daughter to a state university in preference to one of our own colleges has forfeited his claims to leadership among his own people.

a—Our Church cannot exist without Christian schools;

b—Christian schools cannot exist without students;

c—Lutheran pastors must be the first to recognize this and work for getting students to OUR schools;

d—A Lutheran pastor who sends his own children to a state or denominational school **cannot consistently** advocate **our own schools** for other people's children;

Therefore:

If all our clergymen were to do what you have done we would have no Christian schools.

Please do not profess any great interest in Church schools, neither as far as you yourself are concerned, for your example denies it—nor on the part of your daughter—for she has been consistently trained away from them by four years of **negative influence**.

Yours truly,

PRESIDENT.

—Lutheran Church Herald.

LUKEWARMNESS

"One lukewarm Christian may do untold harm to a whole church. Pour a quantity of tepid water into a vessel that contains boiling water, and immediately the temperature of the whole will sink. Just so the contact of men who are indifferent with those who are fervid, deadens their fervor, and tends to reduce them to the same lukewarmness."

"We must not go a step out of the way, either to meet the cross or to miss it."—Philip Henry.

NOTICE.

THE ASSIGNMENT COMMITTEE of our synod will meet June 4th for the distribution of graduates of our institutions to the various districts of the Synod. The meeting is to be held at the seminary in Wauwatosa and begins at 2:00 P. M.

G. E. BERGEMANN, Pres.

SYNOD MEETING

The West Wisconsin District will convene at Tomah, Wis., June 27 to July 1. In spite of the prevailing high cost of living the congregation at Tomah has taken it upon itself to provide quarters and board to all guests gratis. Procuring the necessary quarters, however, is going to be no small task, and for that reason all desiring quarters must apply before June 9. Later applications positively cannot be considered.

Special resolutions and communications to the Synod should be sent in to the President, the Rev. J. G. Glaeser, before June 9.

Opening service Thursday, 10 A. M.

O. KUHLOW, Sec'y.

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.

THE NORTHWESTERN LUTHERAN

Edited by a committee under authority of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, and published biweekly by Northwestern Publishing House, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Subscription Price: \$1.00 per year in advance.

Entered at the Post Office at Milwaukee, Wis., as second class matter.