

# The Northwestern Lutheran

Rev. C. Buenger, Jan 18  
65 N. Ridge

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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No. 11.

## WE PRAISE THEE

We give immortal praise  
To God the Father's Love,  
For all our comforts here,  
And all our hopes above:  
He sent His own Eternal Son  
To die for sins that man hath done.

To God the Son belongs  
Immortal glory too,  
Who saved us by His blood  
From everlasting woe:  
And now He lives, and now He reigns,  
And sees the fruit of all His pains.

To God the Spirit praise  
And endless worship give,  
Whose new-creating power  
Makes the dead sinner live:  
His work completes the great design,  
And fills the soul with joy divine.

Almighty God, to Thee  
Be endless honors done;  
The sacred Persons Three,  
The Godhead only One;  
Where reason fails with all her powers,  
There faith prevails, and love adores.

—Isaac Watts.

## COMMENTS

**The Lutheran War Fund** His father had died nine years ago when he had just reached his twenty-first year. He had to take hold of the farm and care for his old mother and his younger brother and sisters. He was faithful, industrious, upright, and clean. Success came of his efforts; his work prospered and the whole family was happy. Then came the war and the selective draft. He was strong, healthy, trustworthy—just the kind of man his country needed; and his country took him. When he departed for Camp Grant on the 18th of September, 1917, it was his first adventure. Before that his world had been his farm. It was not an easy parting, but he was a man and knew where his duty lay. His sense of order and duty enabled him to adjust himself to the camp life very readily. He was happy and content with his work. He was as good a soldier as he had been a farmer. Then he took sick. His comrades were shifted to other camps as they finished training, but when his turn came in March he had to be left behind. After seven weeks of serious illness he died. At

his funeral the whole countryside showed its sympathy to the family—and the poor old mother was sorely in need of it. She knew what a fine man her son had been; those who condoled with her could not ease her sorrow by telling her that. She knew he had died in the service of his country, in a service of which he was proud, and she realized that the sacrifice she had brought was the age-old sacrifice which mothers must bring to cruel war—but that knowledge did not soothe her aching heart. Then a light came to her tear-dimmed eyes and gave her that fortitude to bear her cross for which the world has no name because it knows it not. She recalled how her son had been visited by the Lutheran camp pastor, how he had heard those words of Truth that enable a Christian, by faith, to give up his soul peacefully anywhere and at any time; she recalled how the Holy Sacrament was brought to him and how he gratefully received it from the hand of a minister of his own faith. And that knowledge did what all well-meant sympathy could not do.—There are ever so many Lutheran men in the service. For life and death they need the office of the Christian ministry. For our Lutheran men the government could not provide it, though it desired to do so. Those of us who are at home have the opportunity of bringing the Gospel to our men through the Lutheran War Fund. This little sketch should be an answer to those few who still ask: Why must we have this Lutheran Fund?  
H. K. M.

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**Read and Consider** To the Editor of The Northwestern Lutheran:

In the edition of the "Milwaukee Sunday Journal," May 5th, an editorial, "Sunshine and Shadows," refers to two facts, the latter being a timely subject for discussion at the sessions of our synod and in the meetings of our congregations. The editorial reads:

"Sunshine and shadows are in the latest census report of the denominational churches of America. The sunshine is in the information that, within the past decade, the total church membership in the United States has increased 19.9 per cent and that the number of Sunday school scholars has increased 34.1 per cent. In other words, church membership has almost doubled the proportionate increase in population of the United States, while the Sunday schools have more than trebled the growth in population. The Sunday

schools, too, are the feeders of the church. And as a result of the Sunday school record, the churches have reason to expect an even larger percentage of growth within the coming ten years.

"The shadows are in the fact that the percentage of increase in ministers has not kept pace with the growth in church membership, and that the total denominational membership in the United States is only 42,044,374. If the responses to the call of the ministry do not keep pace with the increase in members, the churches cannot expect to continue to grow. In a certain sense, the laity itself is to blame for the falling off in the relative number of ministers. Preachers' salaries are pitifully low. And while no man who consecrates his life to the ministry is dominated by the matter of salary, it is but right that he have reason to expect a comfortable living for himself and his family. It is regrettable, but true, that, with the present high prices of living, there are literally thousands of preachers who have difficulty in keeping respectable patches on their trousers. Ministers' salaries have not even approximately kept pace with the advanced costs of living."

Let me add a few words to the members of our congregations. A duty of hearers towards their pastor is to support him financially, for it is written: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," and, "Let him that is taught in the Word communicate unto him that teacheth in all good things." What you give to the Church or to the support of the pastor you give to your Lord Jesus Christ, who gave Himself for you. Verily, this that God gave you His only Son in order to save you, should at all times make you willing to give of your money for the support of the Church and the ministry.

EMIL SCHULZ.

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**Report On Third Liberty Loan!** When the campaign for this loan was opened the Secretary of the Treasury approached all congregations for co-operation with the statement:

"To make this Loan the desired success, organized and thoroughly systematized efforts must be made. Therefore the enlistment of all organized bodies in the coming campaign for the "Third Liberty Loan" is of the utmost importance. I earnestly hope that the Government will receive this co-operation in unstinted measure."

Our Lutheran churches, in compliance with the above request, designated a committee at Milwaukee as the body to whom our returns should be made, in order that a full report might be sent on to Washington. Our committee reported such action to the Director of Publicity at Washington and has received the following reply:

"I beg to acknowledge receipt of your letter of the 15th and assure you that the so valued co-operation of the Lutheran Church along thoroughly organized lines in

behalf of the Third Liberty Loan in most highly appreciated.

"To receive tabulation of final results as soon as possible will be greatly welcome, and is of great value, since it will enable us to embody same in our official report to the Secretary of the Treasury."

We are in a position to say that the reports thus far sent in to our committee are highly gratifying; but not all congregations have reported, in fact, a large number are still to be heard from. At the instance of our committee we ask the following:

- 1) That all the members of our churches report to their pastor or local committee in what measure they have taken part in the Loan.
- 2) That all pastors or local committees who have not yet reported send in their report as soon as possible.

Address: Mr. E. v. Briesen, 401 Germania Bldg., Milwaukee, Wis. G.

### JESUS THE FRIEND OF MAN

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. Was ever estimate so high put upon man as expressed in these words? Truly, he who sets such high value on man is his true friend.

Jesus is this friend of man. In His sight the true life of man is a treasure beyond all price. It cannot be measured by material values; it cannot be bought or balanced by the worth of the whole world.

Jesus the Son of Man, being as such a member of the human race, a true man, bone of our bones and flesh of our flesh, born of a woman, but born without sin and without blemish, in the image of God, for the sole purpose of restoring fallen man to his former blessed and glorious state knows the value of a human being. In a variety of ways He teaches us what a human being is worth. He calls attention more than once to this important thought so far reaching in its ethical relations and social effects.

Thus to show the value of men in the sight of God He brings them into comparison with lower creatures. It may seem like very rudimentary teaching and an extremely rudimentary standard of human value, too obvious to be of any practical worth, yet it is far from superfluous, when Christ brings the grass of the field, the lillies, the birds, the ox, the ass, the sheep into comparison, and then gives the lesson: God cares for these—the sheep, the sparrows, even the flowers—and how much more valuable is a man than these! God recognizes the greater human value, and so should you. Even yet such rudimentary teaching is needed. Many a man's employees would be thankful for such consideration as he gives to his horses or domestic animals.

But more than this. Do we live in an age of materialism, in a world of industrialism? Materialism and industrialism—both wellnigh omnipotent now—know little of intrinsic value in human beings. Both recognize the value of men only for some single purpose, in which they may serve the interest of those who exploit them. A man comes to be called a hand, and his value is measured by the labor he furnishes or the wealth he produces. Hence the various organizations of men both on the part of capital and labor for selfish purposes without reference to the intrinsic value of human beings. The money-making impulse is always ready to utilize men as means to its end, whatever other values in them it may destroy.

Are men in this age of materialism and industrialism, then, truly friends of one another? Or is modern society capable of practicing true friendship among its fellow members? Is humanity in itself the sole arbiter of true friendship? There is no more vital question. In these days, when human value and selfish interest are in a death-grapple, the thing needful is that the voice of Jesus be heard, who is the one and only true friend of man holding him precious above the rest of the world.

Nowhere does He convey lessons concerning human value more clearly than in the three great Parables of Recovery, the parable of the lost sheep, of the lost pieces of silver, and of the prodigal son. In these parables of "the lost found" the worth of a human being shines beautifully forth. Why was it a good thing for the publicans and sinners with reference to whom these parables were spoken to come to Jesus to hear him? and why should they be welcomed? Because of what they were worth in the sight of the Lord. They were worth saving for their own sake, and they have a real value to God whose they were. Because of the saving of this intrinsic value, as well as because of the victory of divine love, is there joy in heaven over one sinner that repenteth. That which is lost is worth seeking and saving: men are precious to Jesus.

Most emphatically again did Jesus tell of human value when He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20, 28. Not for himself would He live and die, but for men, and it was worth while. If the objects of His unselfish sacrifice and death had not appealed to Him as worth the cost, He would not thus have given himself for them. His self-sacrifice even unto death was His measure of the value of men for whom He gave himself, and from this high judgment of human value He never swerved. Neither by the hard way of the cross nor by the agony of death was He turned from the conviction that men were worth the sacrifice.

Nor did Jesus represent human value as belonging to a few men only, or to some special class alone. His

friendship is not limited to a select few. He would make no distinction between the high and the low, the rich and the poor, the honored and despised among men. Apparently He moved among all classes of people with equal freedom. And with what a love toward all? Neither Jew nor Gentile, neither friend nor foe is excluded from His loving care and friendship. His friendship is universal; it knows nothing of the boundaries which separate men or social classes. His large and loving view of life was suited to the case of all men, and He could appeal to them wherever and under whatever conditions and positions in life He found them.

Being a true man nothing human is foreign to Jesus. He makes himself at home with all sorts and conditions of men. Is man in need and vainly entreats others for help? Is he deeply grieved and knows of none that cares for his troubles? Has he difficult duties to perform and does he find no encouragement? Would He do right, but finds neither understanding nor sympathy? Above all, would his soul be at peace with God, and no one is able to give him that peace, nothing in this world can appease his troubled conscience? These are among the most bitter experiences to be encountered in this vale of tears. But behold, Jesus is here! He is a friend in deed, ever looking after the wants of those in need and always ready to come to their assistance, not slow to comfort the grieved, not inefficient in helping men to fulfill the difficult duties of life, not inexperienced as to solving difficulties that may arise be they ever so great and many, above all, quick to answer the troubled souls longing for peace and forgiveness.

"Can we find a friend as faithful,  
Who will all our sorrows share?  
Jesus knows our every weakness,—  
Take it to the Lord in prayer."

Jesus is the true friend of man. Friendship, however, is of avail to no one, if it does not render true and lasting service. What is true and lasting service to mankind? We now hear much about humanity, used as a term embodying all the rights and liberties and blessings man is entitled to in this world, basing the happiness of mankind on justice, righteousness and peace; anticipating a world where universal peace shall reign, and all wars and tyranny be abolished forever. Men are accustomed nowadays to think and speak in large terms. Where erstwhile they spoke of the welfare and prosperity only of their own nation, they are now speaking of the welfare and progress of humanity, of international democracy, of liberty for all the world, and they speak of these things as a favorable and necessary condition for the Kingdom of God on earth.

Is humanity used in the term of the present time the true aim of the friendship of Jesus toward man? Does

His friendship, because it embraces the whole of mankind, consist in this that He would establish an international kingdom where justice and righteousness and peace shall reign? Would He merely bring outward happiness and prosperity to men? Suppose such humanitarian principles would underly His friendship toward men, and that He would put them into practice, what would be the result? Would not years of security and prosperity under such humanitarian regime breed luxury, social oppression, contempt of God, rejection of the Gospel of salvation, as has been the case in the world's history to this day?

But no. True friendship consists in conferring on man real and lasting happiness. And thus Jesus, the Son of God and Man, has given us His friendship to no higher purpose than to make us children of God and heirs of eternal life. How beautifully St. Paul sets this forth, Titus 3, 4-7! Read it! You cannot separate the friendship of Jesus from His mission as the Savior of all men. With all His friendship toward men He would make them know that it is His nature to be a Savior, the messenger of the helpful grace of God, who had sent Him to seek and to save that which was lost.

Certainly, this does not disown the fact that in His friendship Jesus guides and rules the social and civil welfare of the human race, of nations and peoples as well. It is the Spirit of His friendship we have needs to ask:

"The whole wide world, O Spirit!  
 Upon Thy hands doth rest  
 Our wayward hearts thou turnest  
 As it may seem Thee best;  
 Once more Thy power make known,  
 As Thou hast done so often,  
 Convert the wicked, soften  
 Thyself the hearts of stone.

"O Holy Spirit, hear us  
 And make our sorrow cease,  
 Thy scattered flock restore now  
 To union, joy, and peace;  
 Bid flourish once again  
 The lands by men forsaken,  
 The churches spoiled and shaken  
 By war's unhallowed train."

"On those that rule our Country  
 O shower Thy blessings down,  
 And in Thy **loving-kindness**  
 Adorn, as with a crown,  
 With piety our youth,  
 With godliness our nation,  
 That all, to gain salvation,  
 May know Thy heavenly truth."

#### LUTHERAN CHURCH BOARD FOR ARMY AND NAVY, U. S. A.

Since thousands of our young Lutherans have been called to the colors, the president and other officials of the Synodical Conference have created a board to care for the spiritual, mental, and physical welfare and for the recreation of our boys in the Army and Navy of these our beloved United States; and this board proceeded at once to map out its work, provided chaplains for the camps, made an appeal for the necessary funds to carry on the work, etc. Having been duly incorporated under the laws of the State of Illinois, and finding that its business had grown to such proportions that permanent headquarters had to be established in order to insure greater efficiency; it rented a small suite of rooms in Chicago, centrally located, 1515 City Hall Square Building, where the work and its necessary details, books, records, and especially its card index record of all our boys in the United States military service, can be more easily concentrated and all the desired facts and figures will be readily accessible. From these headquarters our Board will in future direct its affairs, and there carry on its work.

With the rapid growth of the work, particularly on the Atlantic coast, a subsidiary department was created by our Board, with headquarters at New York, to care for the needs of our boys in the service in Eastern camps. In the course of time a Western department may have to be, and in that case will be, established. The Board at Chicago conducts and supervises the entire work, and not only are all moneys, books, and whatever else may be donated to the cause, received under the corporate name of the Board, but it also has direct charge of all disbursements of moneys, the calling of military pastors, the purchasing of real estate, erecting, leasing, or purchasing of Lutheran Centers, or other buildings, thus bearing immediate responsibility to the Synod and its president.

The question most naturally raised by the reader, no doubt, is: What have you done and accomplished so far? Since it was an entirely new undertaking and a radical departure from normal conditions, it was necessary in order to successfully cope with the present great emergency, to do considerable formative work, and to handle this work so as to avoid duplication of same, and yet achieve effectiveness. We were obliged to blaze our own path without a precedent to guide us. Innumerable obstacles which presented themselves had to be overcome; great difficulties must be solved and a working organization perfected. That we have succeeded as well as we did, is solely to be attributed to the guiding hand of our heavenly Father.

Although there are many details yet to be worked out to make our work more efficient, we can point to some definite forms as part and parcel of our work. The first is the placing of the military pastors in every camp, cantonment, and other headquarters of the

Army and Navy, at home or abroad. Wherever it is advisable, we ask the neighboring pastor to minister to the spiritual needs of our boys, but as a rule we must call a regular military pastor, since the camps are generally too large and too remote. The military pastor is expected to go through the camp in his charge, get acquainted with all our boys, index them and keep a record of their attendance at service, note whether they are communicant members or not, hold services regularly in the places provided for by the Board and otherwise see to the spiritual needs of the boys. In case of sickness he looks after the sick, helping them with word and deed, and seeing to it that their needs are properly provided for wherever it is possible. Thus many other instances might be enumerated of the help the military pastors are to the boys in the Army and Navy, and we may rest assured that we have the grateful appreciation not only of our boys, but also of the Army and Navy authorities in our work; for they realize that our chief duty lies in making the boys stronger in faith, and hence stronger in mind and body.

All this, however, is no easy or simple task, for it must be remembered that our boys are distributed in the camps, and the camps are of great dimensions, varying from six to twenty-two miles in length and four to six miles in width. It takes considerable time and great care to locate the boys, and keep posted as to their assignments and whereabouts, for they are moved about very often and transferred quite rapidly, and the local military pastor is not always advised as to this shifting of our boys and the changes of the great divisions. This makes apparent the difficulty of keeping all our indices up to date, and we have besought our pastors, parents, and boys in the service, and herewith again beseech them, to send their names and locations to the Board whenever they are transferred in order to keep us informed as to their whereabouts. If this is not heeded, our pastors must begin their work anew each day, and every time a change of division or company occurs.

Among other matters the Board has taken up there is the distribution of literature conducive to their soul's welfare, such as Testaments, prayer-books, hymn-books, the Lutheran Witness, the Northwestern Lutheran, the Soldiers' and Sailors' Bulletin, pamphlets, and publications of interest to our boys. The Walther League is financially assisting the Board in its work.

At various camps we find it necessary to erect Lutheran Centers, and the Centers which we have already erected, and which are now in full operation, are greatly appreciated by our boys, being used daily, whenever the boys have leave of absence or are otherwise at leisure. It is particularly gratifying to the Board that the boys enjoy their Lutheran Center very much. These Centers are supplied with stationery, books,

periodicals and papers, and also musical instruments. Here they congregate, write their letters, sing, play, entertain each other, and are entertained in such way as the local military pastor may advise and direct. Such Centers, fully equipped, cost from \$6,000 to \$8,000 each, and are now established at Camp Funston, Army City, Kansas, and at Camp Sherman, Chillicothe, Ohio. One is now under construction at Camp Cody, Deming, N. M., and we have just closed the purchase of a site for another one at Camp Taylor, Louisville, Ky.

At a recent meeting, at which the president and treasurer of our Synod were present, the treasurer of the Board presented his budget and it was found that \$350,000 per year will be needed to carry on the work of the Board as desired by Synod. You are amazed? We, too, held our breath for a minute; but when we carefully went over the figures presented by the treasurer, and scanned each item of the budget it really did not appear so extravagant as it sounded at first blush. It really amounts to about \$20 per soldier for the whole twelve months. Each of our boys costs our Church about \$20 a year in the line of spiritual ministrations. That is a comparatively small sum, for it would mean that each congregation send so many \$20.00 as they have soldiers in the camps or at the battle-front, or that each communicant member of the Synodical Conference make it a point to contribute one dollar annually to this fund. And how many wealthy Lutherans will surely contribute hundreds and thousands of dollars to this noble cause!

Let us look at it from another side. These boys, at their country's call, are going to fight for the protection of our homes and country and are willing to shed their blood and give their lives. Should not we, their fathers and mothers, do all we can to care for them, particularly for their spiritual welfare, help to fill up what little time they have to themselves with such diversion and spiritual help as the Centers offer? Let us keep up with the work regularly; for it will be needed regularly. Let us do it for that love which is founded in true faith, knowing that we are giving to our God and our country, and letting our money do that which we are unable to do, and do it with a glad and cheerful heart. It is bread cast on the waters, and is bound to return to you manifold.

All moneys and contributions, should be sent to the District Treasurer, who will forward it through the General Treasurer's Office to the treasurer of the Board, Mr. Frederick H. Wolff.

With a closing reminder that our success stands or falls according as you regularly contribute your proper share, and with the knowledge that God has blessed our work,

I remain,

WM. C. KOHN, President of the Board.

River Forest, Ill.

## WILL IT MATERIALIZE?

According to Press reports, the General Assembly of the Presbyterian Church, opening a ten day's session at Columbus, Ohio, on May 15th, proposed the union of all Evangelical churches in the United States into a body, called "The Church of America." Touching the subject, a news item in the Evening Sentinel of May 15th contains the following:

"The proposal for union of Evangelical churches is put forward in a proposition called in Presbyterian church government an overture, first introduced in the presbytery of Madison, Wis., last March, and since favorably passed upon by many presbyteries.

The overture sets forth the example of the allied nations fighting for a common cause, the great alliances of labor and other interests, and points out that the Evangelical churches can be of more service to humanity in these trying times if they set an example of union in the cause of Christianity.

The proposed creed for the Church of America contains but eight articles, on which it is believed most Evangelical churchmen can agree."

The cry for union in matters secular, political and religious is nothing new. Everyone has heard the slogans "In union there is strength," and "United we stand,—divided we fall,"—nor will anyone deny the fact that there is considerable truth attached to them, but do these Presbyterian brethren actually realize the Herculean task they are undertaking if they attempt the realization of the above proposal?

True, the divided state of the Protestant Church has continually made her the target of attack at the hands of the Church of Rome, and Protestantism's dividedness has frequently been termed the cause of her inability to "show a united front" and stem the political power of Rome. The opinion has been voiced again and again that if the Protestant Church were united in one large body, the spiritual bondage in which the Church of Rome holds her millions, would be broken for thousands of her "faithful," who, for various reasons, spiritual and otherwise, would gladly leave the Roman fold, were it not for the bewilderment which confronts them in making a decision among the vast array of sects included in the all-embracing title "Protestantism." Would we Protestants not experience less difficulty in winning the heathen and unbelievers for Christ if we were not divided?

Many an earnest Protestant has longed for the outward accomplishment and fulfillment of our Lord's prayer in John 17,—"That they may all be one," and it would be desirable indeed if this outward oneness of Protestantism would at the same time indicate a oneness in spirit,—that oneness and unity which Paul exhorts us to "endeavor to keep in the bond of peace" (Eph. 4:3), but experience teaches that attempts at external union, in which true, spiritual union was omitted as essential, have been the rock upon which

many a bark has been wrecked. The sad, at times disastrous, results of attempted external union among the various Protestant denominations are too clearly revealed on history's pages to necessitate further comment. Since it has been repeatedly found inadvisable, impracticable and almost impossible to unite the "warring factions" and the divided branches of Methodism into one strong Methodist Church,—since the Presbyterians have encountered extreme difficulty in effecting a union of all their bodies into one,—and since the Baptist and other Protestant denominations are more or less divided amongst themselves,—their respective attempts at external union repeatedly resulting in failure, the above proposal seems little less than attempting the impossible.

How can a lasting and sound external union be effected among the various Protestant denominations, while the latter remain divided amongst themselves? But even if this would materialize, would such a union have the approval of Scripture? Can two walk together unless they be agreed? If it is still true as it is so often asserted that "the Bible, the whole Bible, and nothing but the Bible is the religion of Protestants," does it not behoove these Protestant brethren who are so desirous of union to ascertain what kind of union the Bible, as the infallible Word of God, sanctions? Will this union, if effected, eliminate the heresy and open infidelity tolerated in so many Reformed seminaries and colleges? Will Reformed preachers still be permitted to deny the story of creation, the virgin birth of our Lord, His miracles, the inspiration of the Scriptures, and will they still be allowed to stand in their respective pulpits and strike at the very foundation truth of Protestantism? Will the contemplated "new creed of but eight articles" suffice to break down all the barriers that have hitherto separated the various Reformed sects? It would be well for these reverend gentlemen to carefully consider what the word "evangelical" really means. A denomination, truly evangelical, could not be true to its name and permit Jewish rabbis or Unitarian preachers to deliver Christless discourses in the pulpits of its churches,—no, not even on Thanksgiving Day. An evangelical denomination, worthy of the name, cannot tolerate open infidelity, evolution, New Thought, and the discussion of subjects foreign to Christianity in its pulpits,—yet the above proposal appears to attempt the removal of time-honored land-marks, of doctrinal barriers which centuries have failed to sweep aside,—and worst of all, it would ask true evangelical Christians to clasp the hand of the infidel and call him "brother."

If the press reported correctly, the proposed title of the new organization is to be "The Church of America." Is the word "evangelical" left out so as to embrace Unitarians, Universalists, Russellites, Christian Scientists, etc.?

It has been repeatedly asserted that there are more lodge-members in the United States than in all other countries put together, and that the lodge is the only "Church" acknowledged by thousands of Americans. If this is the case, the "Church of America" would be a very appropriate title for all the lodges put together, embracing in their respective memberships Jews, Mohammedans, atheists, agnostics, infidels, Christian Scientists, and "professed" followers of Christ.

What will be the attitude of the Lutheran Church toward this proposed union is unnecessary to state. The columns of the Northwestern Lutheran have frequently contained articles voicing protests against external union without true unity of spirit. The Quadricentennial, still fresh in the minds of our readers, has revealed unmistakably what the Lutheran Church stands for,—but if, perchance, the glorious lessons of the Jubilee should be forgotten, a return to Luther's Small Catechism will prove an antidote to those afflicted with "union fever." It appears, however, that the "Evangelical Lutheran Church" will not be asked to "butt in."

ANNA HOPPE.

#### FROM OUR MISSION IN WASHINGTON.

"Make a joyful noise unto the Lord, all ye lands." Ps. 100. These words of the Psalmist express the sentiment with which St. Paul's congregation at White Bluffs, Wash., on April 28th dedicated its newly erected house of worship to the triune God. Such occasions are always a cause of rejoicing but when a congregation has labored under difficulties and suffered hardships for want of a church building, it will enter its new house of worship with special joy and praise unto the Lord, their God.

Next to the grace of God the Lutheran church is indebted to Rev. L. C. Krug for the existence of this congregation. Constrained by the love of Christ to bring the gospel of Jesus to immortal souls, he visited this community with the purpose of gathering Christians confessing the Lutheran faith. His efforts were not in vain, for a hearty welcome awaited him. Brethren who for a long period had not enjoyed the pleasure of having a Lutheran pastor cross their threshold, were visibly moved with joy and thanks when it was made known that services were to be conducted and they could worship God in public as they were used to do. That this was not mere emotion or sentiment but a true love of Christ, which only a Christian possesses, has since been well proved. At the first services Rev. Krug was requested by the people to be their pastor and to organize a congregation. He willingly accepted and the congregation was organized on Sept. 29, 1912.

For several years, the services were conducted in the Presbyterian church. This, however, seriously handicapped the work; for they were compelled to

change the hour of services more than once and to conduct them at a time which was highly unsatisfactory. Anyone who has had any experience in mission work will testify that such conditions are not the most favorable and beneficial to the cause. The congregation realized this and since the White Bluffs Investment Co. presented it with two lots, it unanimously decided to build a church. On Nov. 1, 1916 ground was broken and on Nov. 12 the work had progressed so far that the corner stone could be laid. From then until the time of dedication services were conducted in the basement of the church.

The congregation must certainly be commended for the spirit shown in building this church. All labor, with the exception of the plastering, was done voluntarily by its members; many sacrificing their valuable time, even in a busy season neglecting their own work, placing the interest of their beloved church first and their own second. Having been so long without a house of worship they anticipated the blessing of possessing one and no efforts were spared to have it ready for dedication by the time the Pacific Northwest Conference convened at that place.

The act of dedication was performed by the Rev. L. C. Krug, assisted by the pastors F. Soll and F. Eppling. The Rev. F. Soll delivered the sermon in the morning, using the text Matt. 16:13-20, and the Rev. F. Eppling preached in the afternoon. The Rev. W. Lueckel conducted the altar services.

We must not forget to mention the ladies who served dinner to the guests in the basement of the church. The interest shown by many members of our Lutheran congregation in Washington who made a long journey per automobile to be present at the dedication also deserve mention.

The church building proper is a frame structure 20x32, neatly arranged and furnished with the most necessary things and has a basement of the same dimensions. The altar and pulpit, masterpieces of skilled workmanship, were designed and made by a member of the congregation.

EWALD F. KIRST.

#### YES, DELICIOUS

Isn't this delicious? It is from the Baptist pastor of Chelsea, Okla.—white, not colored. I forbear any comment.

#### "Baptist Church

"Owing to the importunity of many of the influential members the pastor has decided to rescind his action in proposing his resignation. The regular services will be Sunday School 10 a. m. Preaching at 8 p. m. There will be no Easter services Sunday, as Easter is a German heathen custom and we believe should be eliminated by all."—The Living Church.

## † PASTOR HEINRICH OHDE †

After serving his first and only charge faithfully for over thirty-two years, Pastor Heinrich Ohde departed this life on April 15th, at the parsonage of the Whitewater congregation. Born on Christmas day, 1859, in Mecklenburg, he came to this country in 1880, and after working for a commercial establishment for a time he resolved to prepare himself for the ministry. He attended Northwestern College and the Theological Seminary at Wauwatosa and was graduated from the latter institution in 1886.

From the seminary he came directly to Whitewater and remained there until his Lord called him to rest. He was untiring in his work and served not only Whitewater but a number of other parishes, such as Richmond, Milton, and Palmyra. The Richmond parish was under his care at the time of his death.

Funeral services were held at Whitewater on April 18th and his colleagues, Fredrich, Nicolaus, Paap and Moussa, all members of his conference, officiated. The body was taken to Milwaukee for interment.

He is survived by his widow, Mrs. Bertha (Conrad) Ohde, with whom he was united in marriage in 1889. Many pastors and members of neighboring parishes attended the services.

## 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.

## MARTIN LUTHER COLLEGE, NEW ULM, MINN.

At the meeting of the Board of Directors of the Dr. Martin Luther College, in session May 21, 1918, at New Ulm, Minn., Rev. John Meyer was unanimously elected as president of said institution.

F. A. KANNENBERG, Sec'y,  
St. Paul, Minn., May 22, 1918.

## ITEMS OF INTEREST

## Norwegians In America

"It is said that there are over two million people of Norwegian descent in America, of which number barely one-half million are members of Lutheran congregations. That leaves a very great field for home-mission work. The Norwegian Lutheran Church of America has 230 pastors engaged in home-mission work, and appropriates \$135,000 annually for this cause."—Lutheran Survey.

## Lutheran Missions In China

"The Lutheran Church in China is forging ahead. Every day some progress can be recorded. The missionary staff of the Missouri Synod's work in China has recently been augmented by the addition of Rev. L. Meyer and wife. The five mission schools in Hankow are well attended. The American Norwegian Church has 15 stations in Central China. The total number of Lutheran Christians in China aggregates about 44,000."—The Lutheran Pioneer.

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