

# 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 love us, nor forsake us. 1 Kings 8: 57.

Vol. 5.

Milwaukee, Wis., October 20

No. 21.

## THE CHARIOTEER

O God, take the reins of my life!  
I have driven it blindly, to left and to right,  
In mock of the rock, in the chasm's despite,  
Where the brambles were rife,  
In the blaze of the sun and the deadliest black of the night.  
O God, take the reins of my life!

For I am so weary and weak,  
My hands are a-quiver and so is my heart,  
And my eyes are too tired for the tear-drops to start,  
And the worn horses reek  
With the anguishing pull and the hot, heavy harness's smart,  
While I am all weary and weak.

But Thou wilt be peace, wilt be power.  
Thy hand on the reins and Thine eye on the way  
Shall be wisdom to guide and controlling to stay,  
And my life, in that hour,  
Shall be led into leading, and rest when it comes to obey;  
For Thou wilt be peace and all power.

Now, Lord, without tarrying, now!  
While eyes can look up and while reason remains,  
And my hand has the strength to surrender the reins,  
Ere death stamp my brow  
And pour coldness and stillness through all the mad course  
of my veins—  
Come, Lord, without tarrying, now!

I yield Thee my place, which is Thine.  
Appoint me to lie on the chariot floor;  
Yea, appoint me to lie at Thy feet, and no more,  
While the glad axles shine,  
And the happy wheels run on their course to the heavenly  
door,—  
Now Thou hast my place which is Thine.

—AMOS R. WELLS.

## COMMENTS

**Gunsaulus is Seeing Things** Dr. Frank Gunsaulus, one of America's leading pulpit orators and a man of great powers and influence, has not done the nation a service by his recent observations on the second coming of Christ. As he puts it, the preaching of the second coming of Christ is an insidious method of weakening America's arms in its struggle against our nation's foes. He argues in this fashion: If such emphasis is laid on the impending end of all earthly things, men will lose interest in the affairs of the day; furthermore, by reading into the horrors of this war signs of fulfillment of those prophecies that announce the coming of the end, we are all the more prone to let things take their course since we cannot expect that it will make a difference

anyway. Dr. Gunsaulus is going far afield to combat an idea that is largely of his own creation. He has convinced himself that this "propaganda" of the immediate second coming of Christ is the work of German diplomats, disguised as theologians. There are a few elementary things to say concerning his theory: First, the doctrine of the second coming of Christ is as old as the Christian Church and there has never been a time when Christian pulpits did not proclaim it. Secondly, it is a doctrine clearly taught by the New Testament and any attempt to suppress it is directly anti-Christian. Thirdly, the perversion of this doctrine, which is really the phase of it that the Doctor fears, is also as old as any heresy, but in modern times its sources are in almost every instance in no way to be connected with German theology. They are peculiarly the outgrowth of the sectarian spirit that flourishes among the English-speaking churches and sects from the Quakers down to our own Russellites. This perversion, for which there is no word in any other language that can replace the German "Schwaermerei," has been most earnestly opposed by those Christian churches who have at the same time unremittently taught the scriptural doctrine of the Second Coming of Christ. We say this at this time because in our church year we have come to those lessons which deal largely of this very topic. It would be very instructive for Dr. Gunsaulus to hear some good Lutheran sermons on this theme. He would then be in a position to take those to task who are surely poor Christians in misinterpreting the prophecies concerning the second coming and who may be poor citizens by the same token. As it is, our sane and sound scriptural preaching is hardly distinguishable from that which is unsound when one reads the indiscriminating remarks of Dr. Gunsaulus. It is characteristic of all times of stress that men of vivid imagination allow themselves to be led into very fanciful reasoning; the more prominent a man is, the more should he be on guard against hasty declarations that may go far beyond his own original meaning.

H. K. M.

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## When Peace Comes

As this is written, the air is filled with rumors of peace. The belligerents are exchanging notes. Peace may be in the offing. We have been disappointed so often that we are justified in being somewhat skeptical this time.

The newspapers are of one accord in urging that the war go on until a satisfactory and conclusive peace be possible. With them are many pulpits; especially those which usually take their cue from the tone of the press. We have not advised the government in this war and feel no impulse to tell it what to do in this instance. Our government may rest assured that we trust it to do the right thing at the right time. Politics is not our sphere. But we do not conceal our earnest desire for peace. When on Saturday, October 5th, premature dispatches read as though peace were an accomplished fact, there were many cities and communities, acting entirely under the impulse of the moment, that showed very plainly how they welcomed peace. Impromptu celebrations were organized, some of them on a large scale; the flood gates of American noise were opened wide. When peace does come, let us Lutherans do the right thing. Let the church bells peal forth the gladsome news, let the doors be opened, whatever hour of the day or night it may be. Let the congregation assemble and fall to its knees in prayer. A program is not necessary. At such times it is almost a hindrance to proper observance. There will be more elaborate peace celebrations later on; but the first gratitude should not be held back for lack of preparation. Lutherans are not emotionalists, neither are they stoics. One is as offensive as the other. When peace comes—God grant it be soon—the emotion of gratitude will be heartfelt and will be safely removed from any emotionalism. Let it find an outlet in some way that will impress itself upon the memory of every participant for his whole life.

H. K. M.

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### The German Language and Religion

Many of our fellow citizens consider it their patriotic duty to attempt to banish as far as possible from our country the language of the people with whom we are at war. As a result of their agitation, the teaching of German has been abolished in perhaps the majority of our public schools. To this we offer no objection, as we ourselves do not consider it the duty of the State to teach any foreign language in the grades. We can also understand, though we consider it at least super-sensitiveness on their part, that some are disagreeably affected when they hear German spoken. But we do draw the line when we are told that the German language is so intimately associated with what is to-day termed "Hunnism" that its very use would tend toward brutalizing a person. There is a thing like the genius of a language, but no one will be able to discern this spirit who is not intimately acquainted with the language and its literature, especially the religious, and who does not approach his task in the spirit of fairness.

The Lutheran Church Work and Observer tells us of an instance where this has evidently not been the case:

Some time ago the Toronto World contained the following report of a sermon preached by a Congregationalist minister on the theme, "Fighting the Hun":

"Taking 'Fighting the Hun' as his subject, Dr. W. G. Milarr, minister at Bond Street Congregational church, last night started a movement to abolish the German language from all the universities, high and public schools of the Province of Ontario. He asked his congregation, which completely filled the church, if it would stand by him if he made a special appeal to the Hon. Dr. Cody, the Minister of Education, to do away with the teaching of the German language. The entire congregation rose to give a standing vote of approval.

"Dr. Milarr stated that when the Dominion Union of Congregational Churches met at Bond Street church next week, he would endeavor to get the Union's endorsement of the movement, and also to sanction the obtaining of a petition signed by fifty thousand Toronto people calling upon the Ontario Government to abolish the German language.

"In his sermon, Dr. Milarr said that the whole Teutonic philosophy of life had to be abolished, and also the whole Teutonic philosophy of religion, and the whole Teutonic philosophy of the social order. The German philosophy of life was militarism.

"There was positively no Christ in German philosophy, and being no Christ, how could there be any Christianity? The whole German conception of God was a German Deity, exalting the German nationality. The whole German language for the last thirty years was a history and a glorification of the barbarism of the Hun warfare. Should Canadian children be educated in that language? It was Canadian's duty, if patriotic, to make English the universal language, and Christ the universal standard to rule the world. During his sermon Dr. Milarr drew attention to the many acts of cruelty of the German armies, and the fact that, through bringing on the great war, Germany had caused over ten millions of men to go down to untimely graves."

The Elmira Signet of May 30, 1918, reprinted this report in full, and then added the following editorial comment:

"If the above is a correct report of Dr. Milarr's utterances, there is nothing further required to put him into a position of being subject to the accusation that he does not know of what he is talking. Evidently Dr. Milarr has read or heard little, or understands little of German religious literature as it was written four hundred years ago, and since by the followers of Luther and by many others who have lived and labored for Christ. Let Dr. Milarr cast a glance into the catechisms, hymns, prayer books, devotional literature, criticisms, and professions of German authors who adhere to the true gospel, and he can satisfy himself in five minutes that he has made a rash and unwarranted statement. There is enough German literature on religion of the right kind still in use to keep Dr. Milarr busy the rest of his life, if he will take the trouble to investigate. Philosophy is not religion, and philosophers are not Christian teachers, and if the Kaiser and others like him have sidestepped Christianity, and have put in its place philosophy such as Dr. Milarr claims they have, that is not saying that there are not millions of true Christians in Germany, in Canada, and in other countries who have nothing but the Bible and Christ for their teacher, and are able to back up with them every article of their faith. Canadians who make use of the German language because they understand no other, are, as a rule, standing on better ground than Dr. Milarr's utterances would indicate that he is standing on. They do not look up to the Kaiser as their dictator, not even in politics, much less in religion. If there be chaff amongst the wheat, should the whole be thrown into the fire? There is no language under the sun that is not

being used for the purpose of distorting the teachings of Christ. Amongst all the nationalities there are people—and we may say, preachers—who are misquoting the Bible and Christ's teachings. If Dr. Milarr's theory of abolishing languages because they are used for the purpose of maligning religion were carried out, there would be none left in the world, and even he would be obliged to invent a new one, and that might be condemned by some one before it was completed."

J. B.

### RECONSTRUCTION, REHABILITATION, OR EXPANSION?

With all the world, we are entering a new epoch in the affairs of our Lutheran church as with other affairs. There is nothing changed essentially in the world. It is still identical with the world before the war in the human elements which go to make it up. But conditions are changed; the same men will use new words, new catch-words. This will affect every phase of life. It is bound to affect our church, inasmuch as its members have to deal with the new condition.

The new era will not be a period of reconstruction for us; let us bear that in mind. Reconstruction implies that something was torn down, that something had been found inefficient and had perished. Nothing in our church has been torn down; there is nothing that was shown to be wrong. If any church kept on the even tenor of its way and swerved not to the right or left, it was our church. It did not have to change a single doctrine. It upholds today, as it did in centuries past, the same standard of the holiness of the Word of God. There may have been other churches that have had to change their standing a number of times; they will need reconstruction. For us there is no such need. The structure of Lutheran doctrine has been proved flawless, both in its power to console its believers and in its standard of Christian conduct. It cannot be otherwise; it is from God's Word.

Is it to be an era of rehabilitation? That depends on others, not so much on ourselves. It is possible that some misinformed persons had erroneous views on the character of the Lutheran church. They may have thought that it was in some way subsidiary to German interests, because the Lutheran church of America was so largely composed of German-speaking people. If they thought so and paid any attention to the turn of affairs, it should not be necessary for us to correct their mistaken impressions. They must have seen by this time that if there is any church in America that is free from entanglements with any earthly powers, foreign or domestic, it is our Lutheran church. More than ever before, does one feel, is this chaste character of our church become evidenced. The mere fact that unfounded suspicions were directed at us, should make us more firmly established than ever before. Such suspicions will never reach us again. It appears to us that now less at any other time is it nes-

essary to stop and explain that our church is of America and for America.

If not reconstruction or rehabilitation, it is surely going to be a period of expansion—unless we will it to be otherwise. God has given us an opportunity such as has never been granted us on this continent before. Our own vision has been clarified and directed to the vast field that our own country offers. Not a parish but that it has had occasion to find that many individuals and families that were not counted any longer, still were dependent upon it for spiritual sustenance. Not a community that did reveal itself to be in need of definite and positive scriptural Truth.

Just as the folly of stooping to catch the fleeting interest of the moment has been shown by the failure of such worldly preaching to hold its hearers, just so our Lutheran church should feel the invitation to step in and offer that which at all times is the one satisfying doctrine for the soul.

Artificial lines must fall; be they such that were drawn by fondness for a particular language or such that were imposed by the limitation of missionary enterprise. We must reach out as we have never reached out before to gather in the rich harvest to which our Lord has directed us. We must build up our schools and colleges and seminaries so that we will have a steady stream of men to carry out the work. We must be more assertive in our own circles to get the men and money to do the work. There is no end of the many things that remain to be done, positive, real things, in the spirit of a healthy and confident Christianity. Let us not waste time in idle speculations about the harm by which we were threatened. The Lord of His Church has protected us from harm; let us be worthy of His protection by abstaining from uncalled-for apologies and by turning to the work of the new era with a will.

H. K. M.

### THAT CAMP PASTOR ORDER

The War Department recently issued an order which practically excludes camp pastors from training camps. This order will seriously affect also the work of our Lutheran Church Board for Army and Navy, though not terminating it entirely. Our Board will, as it has announced, adopt other methods of reaching our men in the Service. But this order does not concern only the present time and this particular field of work; it expresses a certain principle which every one will readily recognize as a principle of vital importance to the State as well as to the Church.

The importance of the subject and the interest evinced by so many of our pastors and laymen war-rant, we believe, that we devote to it the space necessary for a fair presentation.

We reprint, first, from the Lutheran Church Work and Observer, the reasons for this order as given by Assistant Secretary of War Keppel:

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.00 per year, by mail in Milwaukee at \$1.25 per year, in the interest of, and maintained by the Ev. Luth. Synod of Wisconsin, Minnesota, Michigan, and Other States.

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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.

"September 2, 1918.

"Dear Bishop McDowell:

"Pursuant to my promise of this morning when you called to see me, I shall try to set forth in a few words the reason for the recent action of the War Department with reference to voluntary chaplains and camp pastors, reasons which it seems to my associates most directly concerned and to me personally are conclusive.

"1. The purpose, and the sole purpose, of the regulations is to further the spiritual interests of the soldiers. The authorized legal agency for caring for these interests is the chaplain, and in order that the chaplain should exercise his function to the fullest measure, it was necessary to place the responsibility directly upon him.

"2. The step was not taken without consultation. It has the hearty accord of the commission on training camp activities and the approval of the committee of six appointed by the secretary of war as his advisors in religious matters. The original draft of the order was modified in accordance with the suggestions of this committee.

"3. The essential point in the whole matter is the ultimate placing of responsibility upon the chaplains in any camp or other military unit. If, in the light of experience, the period set for readjustment, i. e., ninety days, should prove insufficient in any camp, I should be very glad to consider an extension of time in any such case upon its merits.

"4. It must be remembered that the most vital opportunities of the chaplains will not be on this side of the Atlantic, but in France, and for obvious reasons no plan of volunteer assistance to the chaplains is possible there. It is important therefore for the chaplains during their period of training in this country to work under conditions such as they will meet when they go abroad.

"5. There is no intention or desire to exclude local clergymen or other qualified persons from taking part in the religious exercises at the camps, a fact made clear by the provisions of the order. At any rate, this was one of the sections which was drawn by the committee of six.

"6. It has been suggested that while the general policy adopted by the department is justified, exceptions could profitably be made in a few cases. How this can be done, however, without vitiating the principle upon which the action was based and without injustice to other men equally zealous, I don't know.

"7. It is the hope and expectation of the department that men who can meet the necessary physical qualifications and who have shown by their successful experience in the camps that they are the type needed for army service, will feel im-

pelled to apply for a position in the army as a commissioned chaplain. I personally should be glad to give careful consideration to the application of any man who is over the stated age for initial appointment as chaplain, but who is otherwise qualified. In our judgment, the action taken ought to result in the addition of a considerable number of most desirable men to the ranks of the chaplains.

"8. To sum up, the action was taken after careful consideration and consultation with those best qualified to give advice. Its sole object is the exalting of the work of the army chaplain, and wholly in the interests of the religious life of the camps, and more particularly of the men when they go to France. We can see no basis for exceptions to the general policy, in view of the provisions made both for the calling of clergymen to the camps upon invitation of the chaplains and of the announced policy of the Young Men's Christian Association and other agencies to bring men of distinguished personality and attainments to the camps as lecturers upon religious and other topics. The plan proposed is expected not only to give the chaplains a new sense of their responsibilities and opportunities, but to add to their ranks men of the type, which up to the present time, it has been most difficult to obtain for this service.

"If in the light of experience it becomes evident that the department has erred in adopting this policy, we will, of course, be very glad to reconsider it, but we don't feel justified in modifying it before there has been opportunity for such experience.

"Let me say in closing that I appreciate to the full both the interest which you and your associates are showing in this matter and the spirit which underlies it.

"Sincerely yours,

"F. P. KEPPEL, Third Asst. Secretary of War.

"Bishop William F. McDowell,  
"Washington, D. C."

On August 23, the Northern and the Southern Baptists entered a joint protest against the order excluding camp pastors from the training camps. Omitting paragraphs one and three, in which these bodies declare their loyalty to the principles of democracy and their devotion to the highest ideals of political and religious liberty, pointing to their public utterances and to the services rendered by the Churches, we quote the following:

August 23, 1918.

Hon. Frederick P. Keppel, Third Assistant Secretary of War,  
Washington, D. C.

We the undersigned, representing the two great Baptist bodies of the United States with a membership of several millions, respectively beg to set before you the following, to wit:

We beg to say that we are the official representatives of the denomination to whom our two Conventions have entrusted their war work. No other body or bodies have been authorized to speak for them in matters concerning war service.

We believe that the Churches can render invaluable service to the army by cultivating in the hearts of the home people and the soldiers a proper sense of religious obligation. For the most vital element in patriotism is religion.

To do this the Churches must have liberty to express themselves in terms that appeal to the hearts of their people who have gone to war. We recognize fully the necessity of order and discipline in the camps, but we cannot admit that

the government can so function in religion as to prescribe what soldiers should hear and what they should believe in matters of religion. We believe that the Churches should be free to give their message and to determine their own methods of work, subject of course to such regulations as will be necessary to maintain military order and discipline.

We therefore hold that the order eliminating all camp pastors is an abridgment of that liberty in religion guaranteed by the Constitution and dear to the hearts of our people. We further say that camp pastors do not function as chaplains at all. They in no way affect the work of chaplains except to strengthen their work. They are a connecting link between the fathers and mothers and churches at home and the soldiers in the camps. They are not government officers in any sense. Their ministry is simple and direct to the hearts of the men. They are instructed to work in harmony with chaplains and all other religious agencies. They represent not official religion but free religion, and freedom is of the very essence of Christianity. We therefore respectfully submit that if the Churches are to help in the war in the manifold ways now the case they should not be denied the right to carry their own messages to their men in camps. We further say that if the order removing camp pastors is carried out and there is no way provided whereby the Churches can carry their own messages to their own people in camps that millions of devoted and earnest people will be profoundly dissatisfied.

We therefore file with you this statement and protest with the very earnest hope that the order of the War Department may be so changed as will recognize this reasonable demand of millions of people in America who are giving their sons, their money, their prayers and themselves to the sacred cause of world liberty.

For the Northern Baptist Convention:

GEORGE W. COLEMAN,  
Chairman War Commission;

SAMUEL Z. BATTEN,  
Secretary War Commission.

For the Southern Baptist Convention:

J. B. GAMBRELL,  
President Southern Baptist Convention;

B. D. GRAY,  
Secretary Home Board;

GEORGE GREEN,  
Director of Camp Activities.

A similar protest has been filed with the Secretary of War by the representatives of the Synodical Conference.

This is, according to the Christian Cynosure, what the Watchman-Examiner has to say on this subject:

"The War Department recently issued an order which practically excludes camp pastors from the training camps. This order, if carried into effect, practically ends a most vital and effective service. It means that the churches shall have no means of ministering directly to their people in the camps. It means the beginning of an official and state religion in the army. . . . That our Protestant boys cannot have a minister of their own faith with them to consult, when Roman Catholics are holding their own services in the halls of the Knights of Columbus in Army camps and cantonments, is almost beyond belief. If our Protestant boys can have no spiritual adviser other than the Army chaplains, why should the Roman Catholic boys be privileged to have their priests minister to them in the halls of the Knights of Columbus?"

"The religious care of our boys ought not to be left exclusively to chaplains representing Protestants, Romanists, Jews, Christian Scientists, Mormons, and God only knows who else. When our churches here at home are willing to put into the camps our ablest preachers, why should these men be excluded? . . . If the government fears the sectarian influence of camp pastors, why does it not fear the sectarian influence of the Knights of Columbus? We protest that it is undemocratic and un-American for Roman Catholic priests to be made welcome in the camps while Protestant pastors are excluded."

Dr. J. R. Mott, Y. M. C. A., in a letter to the press, makes this statement:

"The public statement having been made in the press that I am responsible for the recent order of the War Department concerning camp pastors, I wish to state that I am in no way, directly or indirectly, responsible for this order. I knew nothing about it until it had been settled by the war department. I have received communications, also, inquiring whether the National War Work Council of the Young Men's Christian Association has had anything to do with this action of the war department. I have answered these communications, stating unqualifiedly that this organization has had nothing whatever to do with the matter. On the contrary, I am sure that it will be found on investigation in the various cantonments and camps throughout the country that the Association secretaries have as a rule done all in their power to help the camp pastors in their work."

We offer no comment, our only desire being to give our readers the information we feel they should have  
J. B.

### THE JUBILEE OF OUR SEMINARY

Twenty-five years have now passed since our seminary left its dilapidated quarters on Thirteenth Street, Milwaukee, to take possession of the home newly erected for it on the outskirts of Wauwatosa. This is the reason why the 22nd of September was observed as a day of special thanksgiving by our synod and particularly by the Lutherans of Milwaukee. The jubilee was celebrated in the seminary park which, thanks to the work of some of our Milwaukee brethren, had been appropriately arranged to accommodate the many guests from far and near who came that day.

Both services of the day were opened by members of the faculty who dwelt on the character of the festival, Dir. J. Schaller speaking in the morning and Prof. Aug. Pieper in the afternoon. Dir. Otto Hoenecke of Saginaw, Mich., and the Rev. J. Brenner of Milwaukee preached in the first service, Prof. E. Kowalke of Northwestern College and Dir. John Meyer of New Ulm in the second. The band of our college in Watertown furnished the instrumental music and special vocal numbers were rendered a large choir directed by Prof. J. Ph. Koehler. All features of the celebration spoke of gratitude for the priceless gift of the pure Gospel and the sacred privilege and duty which its possession imposes. The collection taken will be devoted to repairs and improvements on the seminary property.  
G.

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

RECEIPTS AND DISBURSEMENTS

July 27, 1917, to April 30, 1918

RECEIPTS

District Treasurers .....	\$76,151.70	
General Contributors .....	6,020.74	
Evangelical Lutheran Joint Synod (1/5 of outlay) .....	7,128.17	
Walther League (literature expense reimbursement) .....	7,572.51	
Subscriptions to "Soldiers' and Sailors' Bulletin" .....	1,529.94	
Post-Cards sold .....	8.30	
Lutheran Brotherhood (held for their account) .....	299.50	
Interest .....	213.26	
		\$98,924.12

DISBURSEMENTS

Clergy Salaries .....	\$14,298.61	
Camp and Traveling Expense .....	12,897.10	
Printing Expense, Periodicals, etc. ....	7,133.48	
"Soldiers' and Sailors' Bulletin" .....	1,024.14	
Stationery, Postage and Office Expense ..	1,754.79	
Office Salaries .....	1,181.35	
Federated Council of Churches, services rendered .....	500.00	
Executive and General Expense .....	345.55	
Legal Expense .....	160.02	
Advertising .....	35.00	
Automobiles (three) .....	1,375.00	
Office Equipment .....	258.75	
Camp Funston Hall .....	8,781.00	
Camp Sherman Chapel .....	9,470.13	
Camp Cody (payment on lot) .....	400.00	
Camp Taylor (payment on lot) .....	100.00	
Architect's fees .....	254.05	
Advances—		
Eastern Dept.—for credit checks to and in France .....	1,500.00	
Eastern Dept.—Expense fund .....	1,000.00	
Camp Sherman—Postage fund .....	25.00	
Clergy Advances (Notes Receivable on hand) .....	450.00	
Clergy Advances on expense accounts ..	172.92	
Accounts Payable (printing, etc.) advances .....	62.58	
	\$63,179.47	
LESS—Discounts received .....	99.47	63,080.00

May 1, 1918, Balance on hand..... \$35,844.12  
 After a cash audit of the foregoing statement, we certify it to be correct.

JOHN ALEX'R COOPER & CO.,  
 Certified Public Accountants.

(Signed) By JNO. A. COOPER, C. P. A.

May 21, 1918.

F. H. WOLFF,  
 Treas.

"The modern Gospel is just a crusade against smoking and drinking for the most part, a panacea for degenerates,—a degenerated Gospel for moral degenerates."—Samuel Levermore.

OBITUARY

† The Rev. F. Guenther †

The deceased was born March 5, 1842, in Sonderhausen, Saxony. In Erfurt and Berlin he found the higher schools where he received his education. When he had arrived at the age of twenty-eight years he came to America to serve in the ministry and became a member of our synod. From 1870 to 1877 he served the congregation at Burr Oak, Wis., and then removed to Oconomowoc, Wis., where he labored for many years as a servant of the Master. After a ministry of thirty-four years his strength began to fail and he retired from active service. After seven years of peaceful retirement spent with his loved ones at the place of his former labors he has now passed on to his final rest. He died Sept. 9th and was buried Sept. 14th.

† Ferdinand Kneyse †

One of the oldest and best-known educators of our church, Ferdinand Kneyse, has passed on to his reward. He was a native of Saxony and was born April 5th, 1843. He received his education and spent his first years of service in his native land. In 1869 he came to America and, after a short stay at New York, settled at Milwaukee where he spent the rest of his days. He first conducted the school of St. Matthew's church, then that of Immanuel's and finally that of Grace. His period of service in Grace alone was thirty-four years and five years back, after celebrating his fiftieth anniversary as a teacher, he retired from active work. He died Sept. 17th and his burial took place on Sept. 21st.

† Dr. F. B. Hoermann †

Dr. F. B. Hoermann of Watertown, Wis., died Sept. 15th at St. Joseph's Hospital in Milwaukee. The deceased was well known in our synodical circles, being one of the oldest members of St. Mark's at Watertown and for a number of years also a member of the Watertown board of our college, where one of his sons, Dr. Arthur Hoermann, for ten years was a member of the faculty.

MISSION FESTIVAL

On the 19th Sunday after Trinity the Bethany English Lutheran Church of Wabasso, Minn., had its first mission fete. Ernst Birkholz and Edw. Birkholz were the speakers of the day, the former also delivering a sermon in the German language. Offering: \$36.63.

EDW. A. BIRKHOZLZ.

CHANGE OF ADDRESS

The REV. PAUL LUTZKE  
 1011 7th St.,  
 Douglas, Arizona.

## LIST OF CAMPS AND CAMP PASTORS

Revised to September 10, 1918

(Concluded.)

- Quantico Camp—Quantico, Va.  
Rev. Harry C. Muhly, 1225 Duke St., Alexandria, Va.
- Rahe's Mech. Motor School—Kansas City, Mo.  
Rev. W. H. Eifert, 2544 Denver Ave., Kansas City, Mo.
- Rantoul Aviation Site—Near Champaign, Ill.  
Rev. G. Stiegemeier, 310 University Ave., Champaign, Ill.
- Raritan Camp—New Brunswick, N. J.  
Rev. J. Mohrmann, 35 Church St., Bound Brook, N. J.
- Reed, Walter Hospital—Near Washington, D. C.  
Rev. Jul. M. Walker, 6227 Georgia Ave., N. W., Washington, D. C.
- Reno Ft.—Darlington, Okla.  
Rev.
- Replacement Camp—Waco, Tex.  
Rev. E. G. A. Wachholz, 2124 Clay St., Waco, Tex.
- Revere Ft.—Near Boston, Mass.  
Rev. J. F. Pfeiffer, 55 Kittridge St., Roslindale, Boston, Mass.
- Rich Field—Aviation Sect. Flying School, near Waco, Tex.  
Rev. E. G. A. Wachholz, 2124 Clay St., Waco, Tex.
- Riley Ft.—Ft. Riley, Kans.  
Rev. H. Petrich, Lutheran Center, Army City, Ogden, Kans.  
Rev. C. H. Weber, Lutheran Center, Army City, Ogden, Kans.
- Ringgold Ft.—Brownsville, Tex.  
Rev. Paul Birkmann, Box 274, Mercedes, Tex.
- Robinson Camp—Sparta, Wis.  
Rev. H. A. Preus, c/o Rev. H. W. Schmeling, 507 Jefferson Ave., Sparta, Wis.
- Robinson Ft.—Crawford, Nebr.  
Rev. F. W. Bangert, Box 574, Crawford, Nebr.
- Rock Island Arsenal—Rock Island, Ill.  
Rev. Ph. Wilhelm, 1923 5th Ave., Rock Island, Ill.
- Rockwell Aviation Field—San Diego, Calif.  
Rev. H. W. Bartels, Y. M. C. A. Bldg., San Diego, Calif.
- Rodman Ft.—Near New Bedford, Mass.  
Rev. R. Ressmeyer, 73-A Thames St., Newport, R. I.
- Rosecrans Ft.—San Diego, Calif.  
Rev. H. W. Bartels, Y. M. C. A. Bldg., San Diego, Calif.
- Russell D. A. Ft.—Near Cheyenne, Wyo.  
Rev. Franz Frese, 2010 House St., Cheyenne, Wyo.
- St. Helena Naval Training Station—Norfolk, Va.  
Rev. Paul Woy, 215 27th St., Newport News, Va.
- Sam Houston Ft.—Near San Antonio, Tex.  
Rev. A. C. Bartz.
- San Diego 21st Infantry Camp—San Diego, Calif.  
Rev. H. W. Bartels, Y. M. C. A. Bldg., San Diego, Calif.
- San Jacinto Ft.—Near Galveston, Tex.  
Rev. E. Budde, 3610 0-1/2 Ave., Galveston, Tex.
- Sandy Hook—New York.  
Rev. H. H. Burgdorf, 29 Four Corner Road, Dongan Hills, N. Y.
- Saunders Range—Annapolis, Md.  
Rev. A. L. Kreyling, 3520 Philadelphia Rd., Baltimore, Md.
- Schofield Barracks—Honolulu, Hawaii.  
Rev.
- School of Military Aeronautics—Austin, Tex.  
School of Automobile Mechanics—Austin, Tex.  
School of Radio Operators—Austin, Tex.  
Rev. K. G. Manz, 603 E. 16th St., Austin, Tex.
- Scott Winfield Ft.—Near San Francisco, Calif.  
Rev. H. H. Liebe, 507 Fourth Ave., San Francisco, Calif.
- Scott Field—Aviation School—Near Belleville, Ill.  
Rev. Theo. Stiegemeier, 308 E. A St., Belleville, Ill.
- Screven Ft.—Near Savannah, Ga.  
Rev.
- Scurry Camp—Corpus Christi, Tex.  
Rev. A. E. Moebus, Box 116, Bishop, Tex.
- Selfridge Field (Aviation)—Mt. Clemens, Mich.  
Rev. L. A. Wissmueller, 118 Dickinson Ave., Mt. Clemens, Mich.
- Sevier Camp—Greenville, S. C.  
Rev. J. Deckmann, 451 N. Main St., Greenville, S. C.
- Shelby Camp—Hattiesburg, Miss.  
Rev. Ed. Kraus, c/o Lutheran Soldiers' Club, 610 Main St., Hattiesburg, Miss.
- Sheridan Camp—Montgomery, Ala.  
Rev. D. M. Kleist, 519 Madison Ave., Montgomery, Ala.
- Sheridan Ft.—Near Highland Park, Ill.  
Rev. Herman Meyer, 406 Prairie Ave., Wilmette, Ill.
- Sherman Camp—Chillicothe, Ohio.  
Rev. J. G. Jeske, Lutheran Center, Camp Sherman, Chillicothe, O.  
Rev. O. C. Busse, Lutheran Center, Camp Sherman, Chillicothe, O.
- Sill Aviation Site—Near Lawton, Okla.  
Rev. E. Hauer, 803 A Ave., Lawton, Okla.
- Sill Ft.—Near Lawton, Okla. (Adjoining Camp Doniphan).  
Rev. E. Hauer, 803 A Ave., Lawton, Okla.
- Slocum Ft.—Near New York City, N. Y.  
Rev. K. Kretzmann, 585 E. 178th St., New York, N. Y.
- Smallwood Ft.—Baltimore, Md.  
Rev. Louis Roehm, Overlea, Md.
- Snelling Ft.—Minneapolis, Minn.  
Pastors of Minneapolis, Minn.
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- Stevens Ft.—Astoria, Oregon.  
Rev. H. Koppelman, 570 Salmon St., Portland, Ore.
- Steward Camp—Ft. Bliss, Tex.  
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- Strong Ft.—Boston, Mass.  
Rev. J. F. Pfeiffer, 55 Kittridge St., Roslindale, Boston, Mass.
- St. Philip Ft.—New Orleans, La.  
Rev. O. W. Wismar, 2904 Grand Route St. John, New Orleans, La.
- Stuart Camp—Newport News, Va.  
Rev. E. F. Haertel, 215 27th St., Newport News, Va.  
Rev. Paul Woy, 215 27th St., Newport News, Va.
- Summerall Camp—Tobyhanna, Pa.  
Rev.
- Sumter Ft.—Moultrieville, S. C.  
Rev.
- Sweeney Mech. Auto School—Kansas City, Mo.  
Rev. L. J. Schwartz, 610 E. 16th St., Kansas City, Mo.
- Syracuse, N. Y.—Reg. Army Camp.  
Rev. S. Michael, 321 Kossuth St., Rome, N. Y.
- Taliaferro Aviation Field—Near Ft. Worth, Tex.  
Field No. 1—Hicks Field.  
Field No. 2—Everman Field.  
Field No. 3—Benbrook Field.  
Rev. Ed. Krause, 3011 Ave. F, Ft. Worth, Tex.
- Taliaferro A. W. W.—Aviation Field—San Diego, Calif.  
Rev. H. W. Bartels, Y. M. C. A. Bldg., San Diego, Calif.
- Tarrytown—Near New York City, N. Y.  
Rev. F. P. Wilhelm, 9 Hobart St., Bronxville, N. Y.
- Taylor Camp—Louisville, Ky.  
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Rev. Martin H. Mueller, Lutheran Center, Camp Taylor, Ky.
- Taylor Field—Montgomery, Ala.  
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- Thomas Ft.—Ft. Thomas, Ga.  
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Rev. E. H. Burgdorf, 29 Four Corner Road, Dongan Hills, N. Y.
- Totten Ft.—Whitestone, L. I. N. Y.  
Rev. H. C. Wolk, 57 N. Eighth St., Whitestone, L. I. N. Y.
- Travis Camp—San Antonio, Tex.  
Chaplain K. Schleede, 165th Depot Brigade, Camp Travis, Tex.  
Lieut. L. Acker, Camp Travis, Tex.  
Rev. A. C. Bartz.
- Trumbull Ft.—New London, Conn.  
Rev.
- Upton Camp—Yaphank, L. I., N. Y.  
Rev. A. Hauser, Y. M. C. A. Headquarters, Camp Upton, L. I., N. Y.

Upton Camp Hospital—Yaphank, L. I., N. Y.  
Rev. P. F. Heckel, Base Hospital, Camp Upton, Yaphank, L. I., N. Y.

Valparaiso University—Valparaiso, Ind.  
Rev. C. W. Baer, 308 N. Washington St., Valparaiso, Ind.

Vancouver Barracks—Vancouver, Wash.  
Rev. J. A. Rimbach, 285 Graham Ave., Portland, Ore.

Wadsworth Camp—Spartanburg, S. C.  
Rev. H. F. Wind, Room 403, City Y. M. C. A., Spartanburg, S. C.

Wadsworth Ft.—Rosebank, Staten Island, N. Y.  
Rev. H. H. Burgdorf, 1569 Richwood Rd., Dongan Hills, L. I., N. Y.

Walla Walla Ft.—Walla Walla, Wash.  
Rev. O. Fedder, 2116 E. Union St., Seattle, Wash.

Warren Ft.—Boston, Mass.  
Rev. J. F. Pfeiffer, 55 Kittridge St., Roslindale, Boston, Mass.

Washakie Ft.—Wyoming.  
Rev. Martin Dorn, 305 S. Pine St., Casper, Wyo.

Washington Barracks—Washington, D. C.  
Rev. Jul. M. Walker, 6227 Georgia Ave., N. W., Washington, D. C.

Washington Ft.—Washington, D. C.  
Rev. Harry C. Muhly, 1225 Duke St., Alexandria, Va.

Wayne Ft.—Detroit, Mich.  
Rev. F. A. Hertwig, 429 McKinstry Ave., Detroit, Mich.

West Point—Artillery Grounds—Louisville, Ky.  
Rev. Ed. H. Schmidt, 1325 Hepburn Ave., Louisville, Ky.  
Rev. Martin H. Mueller, Lutheran Center, Camp Taylor, Ky.

West Point—Aviation Site—West Point, Miss.  
Rev.

Weatherill Ft.—Newport, R. I.  
Rev. R. R. Rasmeyer, 73-A Thames St., Newport, R. I.

Wheeler Camp—Macon, Ga.  
Rev. W. M. Czamanske, Y. M. C. A. Headquarters, Camp Wheeler, Ga.

Whipple Barracks—Prescott, Ariz.  
Rev. Immanuel P. Frey, 742 W. Filmore St., Phoenix, Ariz.

Whitman Ft.—Eastern Washington.  
Rev.

Wichita Falls Aviation Site—(Call Field) Texas.  
Rev. C. M. Beyer, 1411 11th St., Wichita Falls, Tex.

Williams Ft.—Portland, Me.  
Rev. B. W. Janssen, 163 Main St., Lewiston, Me.

Wingate Ft.—New Mexico.  
Rev. Carl Schmid, 308 S. Arno St., Albuquerque, N. Mex.

Wise John A., Balloon School—San Antonio, Tex.  
Rev. A. C. Bartz.  
Lieut. L. Acker, Camp Travis, Tex.

Withycomb Camp—Oregon.  
Rev. J. A. Rimbach, 285 Graham Ave., Portland, Ore.

Wood Ft.—Bedloe's Island, New York, N. Y.  
Rev. F. G. G. Schumm, 422 W. 44th St., New York, N. Y.

Worden Ft.—Port Townsend, Wash.  
Rev. O. Felder, 2116 E. Union St., Seattle, Wash.

Wright Wilbur Aviation Field—Fairfield, Ohio.  
Rev. E. W. Bohn, 1043 E. Main St., Columbus, Ohio.

Wright Ft.—Fishers Island, New York.  
Rev.

Wright G. Ft.—Near Spokane, Wash.  
Rev. Emil Kreidt, L. B. 653, Kennewick, Wash.

### GOVERNMENT CHAPLAINS from Synodical Conference

#### France.

Lt. F. C. Proehl, 164th Infantry, American E. F.  
Lt. G. E. Nelson, 32d Eng. Corps, American E. F.  
Lt. A. G. Doenow, 90th Division, American E. F.  
Lt. Rufus Hudtloff.

#### Camp Gordon, Ga.

Lt. G. E. Gallmann, 3d Inf. Replacement Regt., Camp Gordon, Ga.

#### Camp Kearney, Cal.

Lt. A. J. Schliesser, c/o Rev. C. Damschroeder, 3646 Indiana St., San Diego, Calif.

#### Naval Training Sta., Newport, R. I.

Chapl. L. Hildebrand, Acting Chaplain U. S. N., Naval Training Station, Newport, R. I.

#### Camp Travis, Tex.

Chapl. K. Schloede, 4th Group, 165th Dep. Brig., Camp Travis, Tex.

Lt. Lawr. Acker, Camp Travis, San Antonio, Tex.

U. S. S. Delaware:

Chapl. P. E. Seidler, U. S. S. Delaware, c/o Postmaster, N. Y.  
Lt. H. H. Gallmann.

#### Military Hospitals in the East.

Walter Reed General Hospital, Takoma Park, Washington, D. C.

Rev. Julius Walker, 6227 Georgia Ave., Washington, D. C.

U. S. General Hospitals—

No. 1—Gun Hill Road, Williamsbridge, New York, N. Y.  
Rev. Aug. Koerber, 2924 Valentine Ave., New York, N. Y.

No. 2—Ft. McHenry, Baltimore, Md.  
Rev. O. Burhenn, 27 S. Carolina St., Baltimore, Md.

No. 3—Colonia (Rahway), N. J.  
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.

No. 4—Fort Porter, Buffalo, N. Y.  
Rev.

No. 5—Fort Ontario, Oswego, N. Y.  
Rev. S. Michael, 321 Kossuth St., Rome, N. Y.

No. 6—Fort McPherson, Atlanta, Ga.  
Rev. Walter A. Maier, Room 718 Y. M. C. A. Bldg., Atlanta, Ga.

No. 7—Roland Park, Baltimore, Md.  
Rev. H. Engelken, Irvington, Baltimore, Md.

No. 8—Otisville, N. Y.  
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Rev. Martin Walker, 204 Baltic St., Brooklyn, N. Y.

No. 10—Boston, Mass. (Under construction).  
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No. 12—Biltmore (Asheville, N. C.)  
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No. 15—Fort Oglethorpe, Ga.  
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Rev. N. Tietjen, 52 Ward St., New Haven, Conn.

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Rev.

Hospitals in Hoboken, N. J.  
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Hospitals in Jersey City, N. J.  
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Hospitals in New York, N. Y.  
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Hospital at Secaucus, N. J.  
Rev. K. Kretzmann, 585 E. 178th St., New York, N. Y.

Ellis Island, New York Harbor.  
Rev. F. C. G. Schumm, 422 W. 44th St., New York, N. Y.

Hoffman's Island, New York Harbor.  
Rev. Martin Walker, 204 Baltic St., Brooklyn, N. Y.

Base Hospital, Fox Hills, Staten Island, N. Y.  
Rev. Martin Walker, 204 Baltic St., Brooklyn, N. Y.

Base Hospital, Mineola, Long Island, N. Y.  
Rev. Carl Romoser, Queens, L. I., N. Y.

Marine Hospital, Clifton, Staten Island, N. Y.  
Rev. H. H. Burgdorf, 1569 Richmond Road, Dongan Hills, L. I., N. Y.

Post Hospital, Aviation Field No. 2, Hempstead, L. I., N. Y.  
Rev. Carl Romoser, Queens, L. I., N. Y.

Receiving Hospital (Greenhut Bldg., 6th Ave. and 18th St., New York, N. Y.)  
Rev. Martin Walker, 204 Baltic St., Brooklyn, N. Y.