

The Northwestern Lutheran

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

Vol 5.

Milwaukee, Wis., December 29, 1918.

No. 26.

A LIGHT TO LIGHTEN THE GENTILES

O one with God the Father
In majesty and might,
The brightness of His glory,
Eternal Light of Light;
O'er this our home of darkness
Thy rays are streaming now;
The shadows flee before Thee,
The world's true light art Thou.

Yet, Lord, we see but darkly:
O heavenly Light arise!
Dispel these mists that shroud us,
And hide Thee from our eyes!
We long to track the footprints
That Thou Thyself hast trod:
We long to see the pathway
That leads to Thee our God.

O Jesu, shine around us
With radiance of Thy grace;
O Jesu, turn upon us
The brightness of Thy face.
We need no star to guide us,
As on our way we press,
If Thou Thy light vouchsafest,
O Sun of Righteousness.

—BISHOP W. HOW.

COMMENTS

The Greater Question Many of our newspapers have been guilty of most ignoble excess after the declaration of the armistice. Excesses of joy over the end of bloodshed are easily condoned, but studied attempts to perpetuate hatred and to lead away the American citizenry from vital questions by the substitution of unimportant but fascinating trifles is an insult to our intelligence and our dignity.

It is such a trifle to encourage the bootless debate of how Kaiser Wilhelm is to be punished for his part in the war. It is highly unimportant what happens to him; whether he die under torture, or on the gallows, or of old age is not now the question. The great question is whether the peace conference will succeed in correcting so many of the manifest evils which led to the war.

We are under no illusion about perpetual peace; but we are hopeful that honest determination to be just, supported by whole nations and by every individual in those nations, will in a large measure decrease the spirit of conquest which at different times besets different peoples and leads them to court the horrors of war.

There is only one way in which this can be attained: by appealing to the individual to engage those larger and more generous thoughts which are the basis of justice. The newspapers should do that rather than inflame the mob spirit to invent ingenious tortures for an individual. We should think in terms of the millions of humanity and not in terms of an individual criminal. The newspapers have largely forfeited their right to make such an appeal because their readers have long ago ceased to trust them in any of the finer things of life. But a true church is constantly working to build up just that nobler, wiser spirit which every one today is looking for but which is so notably absent in many of the public voices.

The true church inculcates that spirit because it is always above the spirit of revenge and injustice that rules the earth, because it preaches the spirit of Christ. It will not be necessary to make references by name of the problems of the peace table at Versailles yet will the Christian sermon of grace for the sinner, and of charity for all men make of the earnest and faithful hearers of the Word the best workers for the better and enduring things that may be builded in this world, even as their true goal is that World whence all war and strife and bickering and hate and revenge will be banished for ever.

H. K. M.

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The S. A. T. C. and Fraternities The Christian Cynosure reports a ruling of the War Department on the activities of student fraternities in institutions where S. A. T. C. units had been established. The order reads as follows:

"The War Department, considering that fraternity activities are incompatible with military discipline in the very nature of things, feels that it is in the best interest of the service that they be suspended in institutions where units of the Students' Army Training Corps have been established for the period of the present emergency. By 'fraternity activities' as above used is meant the social side of fraternity life—the living of the members together in fraternity houses and the functions and meetings of a social or ceremonial nature.

"Realizing, however, that some fraternity organizations must be kept intact to insure the resumption of fraternity activities when the present emergency has passed, the War Department will interpose no objec-

tion to the holding of such meetings as are of a purely business character."

"In the very nature of things incompatible with military discipline," says the War Department. Correct; but should the truth here expressed not find a more general application?

J. B.

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Warn Them In Time The war over, our young Christians will soon return to their homes. They will receive a hearty welcome. Honors will be showered upon them. Everybody will be interested in the men who have faced, or have showed themselves willing to face, death in the service of their country. With the majority of Americans this interest will be born of gratitude and deep appreciation. But past experience warns us that the interest of some will be of grave danger to our "boys." We have ever with us the chronic organizer. A vast field lies before him, and this is the auspicious time. The men who have served together and stood shoulder to shoulder in battle will easily be persuaded to join an organization that is to permanently unite them with their comrades. Unfortunately such organizations rarely remain purely civic in character. Religion in some form or other is usually introduced; an oath and certain ceremonies follow; and a new lodge is complete. Now is the time to warn our "boys" in order to forestall any attempt to gather them into organizations incompatible with membership in our church. Parents and pastors, write now to those under your special care, warning them against joining any organization before they have carefully discussed it with you.

J. B.

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Again, Church and State One might think that the last word has been said on this question long ago, but in the light of modern history we must begin again to define it. This does not apply to Lutherans who have well defined and well understood principles that govern their views on this problem, but it is the confessed attitude of all modern thinkers on the subject. And they are giving more time and interest to it now than they have for some centuries.

For us the solution becomes simple when we cling to the fact that it is decided by what God has revealed. For the others it is hopelessly complex because they approach their problem from the point of view of the political theorist; to them the church is the voiceless orphan awaiting the disposition the court is to make of its future guardianship and mode of life.

In one of the recent books on the subject there are some remarkably candid estimates of the modern church which submits to such debasing inquiries into its standing. We read and fully agree: "No one can mistake the manifest tendency of religious organiza-

tions to substitute a theory of social compromise for religious principles. They preach the need of harmony between capital and labor, of the evils of alcohol, or the necessity for a more stringent attitude to divorce. They are more and more abandoning dogma and becoming simply clubs where people can engage in moral crusades, on the one hand, or satisfy their instinct for neighborliness on the other. The modern clergyman is rather dragged into a discussion of theology than he is a willing disputant. . . . The fact is that every church which has courage is attempting to divest itself of its theology; and, once that is accomplished, it is difficult to see any distinction between a church and an ethical culture society."

This calm appraisal by a friend sounds to us most horrible. It very properly confirms us in our estimate of that church life which leads away from Jesus and the Word; it reminds us of the increasingly difficult task that we have in keeping ourselves pure in the midst of all this spiritual depravity. And it compels us to be on guard against any attempts to create a public opinion regarding Church and State which may threaten to engulf us.

If people holding views of the modern church in accordance with the quoted words above are to formulate and decide the place of the church in the modern state we will find that the days of persecution are not yet over. We have had a taste of what public opinion, reinforced by the authority of the state, may do in times when it is determined to exert its force. It can persecute more effectually than ancient imperial Rome.

We have found how many of our Christians cower before the threats of the persecutors and are willing at the first onslaught to give up many of their treasured rights and privileges, perhaps even, though we hope we are wrong in assuming it, they are as ready to give up essential Christian principles under the tortures of the new inquisition: public opinion.

It is then a very important thing for us to realize that the trend of modern church life toward the status of an ethical culture society involves the danger for us of bringing to a head the old antagonism against our firmness in establishing our rights, not according to the pronouncements of public opinion and arbitrary laws, but according to the eternal principles of God's Word as we read it in our Bible.

In every circle, be it a rural community or be it composed of the heads of the nation, the recent crisis has established anew the old truth that there is no understanding whatever for a Christian faith founded on the rock of the Word. Blank stares and frowns greeted every attempt to make plain that the Lutheran church, second to no other in its devotion to the state, did not propose to compromise its own faith by adopting every view any government official chose to promulgate.

H. K. M.

JESUS THE FRIEND OF CHILDREN

"Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God." One who can utter such words regarding the children proves himself their true friend. Jesus uttered these words in reproof of those who would not have them brought to him, showing thereby how little children are estimated in their minds. Who can have so little regard for children as not to have them come to Jesus? Is there a friend so loving, so kind and sincere to children? To Him they are the most precious members of His flock. Even in the prophesies of old Jesus is depicted as the good Shepherd, "who shall gather the lambs with his arm, and carry them in his bosom," that is, He shall embrace them, He shall fondle them, He shall gather them up and comfort them, like a mother will take up her crying infant on her arm and will comfort it. And why should He not? They are His own by right of creation and redemption. They are created for the purpose that they should live with Him in His Kingdom forever. Not that they are of the kingdom of God by nature; they are born in sin and conceived in iniquity, and as such are under the wrath of God. But Jesus has redeemed them by His precious blood that they have become His own. And how dear children are to Him! Is there a sight so sweet in His eyes, is there a thing so guileless in this world, a living soul so trusting and confiding as a little child? How children are so free from the duplex life! How little is their soul's peace disturbed by guilt! How they do trust in one! With wide-eyed wonder they believe all we tell them. And particularly is this true of what we tell them of Jesus. To them Jesus is so real, so near, so good. Nor do they ask for proofs as to His wonderful Personality and His dealings with man. We grown people are continually looking for proofs, proofs, proofs, even in matters of faith, but a little child having been taught of Jesus just takes Jesus at His Word, knowing that He will lead them gently over the rough places on life's way. Small wonder that Christ said, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein"; and in view of the fact that little children are so precious in His sight, He furthermore said, that it were better that a millstone be hanged about one's neck and he be cast into the deep sea, than to offend one of these little ones.

As their true Friend Jesus would have all children come to Him, that they may know Him, know Him as their dear Savior, through whom they have become children of God crying unto Him "Abba Father," and that they be guided by His Spirit on the path of righteousness to eternal glory. How do they come to Him? St. Paul writes Gal. 3: 26, 27: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Children come to Jesus through Bap-

tism. There are those who reject the Baptism of children. But to evangelical believers that is a sore offense. It contravenes the faith which humble Christians have in the precious Word, "the promise is unto you and to your children," which certainly includes the promise of the Lord, "He that believeth and is baptized shall be saved." In view of the plain declaration of Scripture that our children, being born of the flesh, must be born again of water and the Holy Spirit as an indispensable condition of entering the kingdom of God; and that Baptism is the only means of grace that is applicable to little children: it is a manifest lack of faith to reject the Baptism of children, as well as in conflict with the love which is born of faith in the redemption through Christ and the work of the Holy Ghost in applying His merits for the salvation of souls ruined by sin. Nor is this all. The root of the evil in those who reject the Baptism of children is exposed by their efforts to cover up the truth which the Scriptures reveal. They deny the exceeding sinfulness of sin as it exists in all who are born of Adam and are thus "children of wrath by nature." According to their conception there is no need for the grace of Baptism in children because there is no need of grace at all in children, while the Bible teaches us that they are being born of the flesh and children of wrath by nature.—Let us beware of those who would deny the grace of Baptism to children. Let us by all means hold fast to the declaration and promises of Jesus who as their true Friend would have all children come to Him through Baptism, saying, "Go ye therefore, and teach all nations—children included—baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

But as the Friend of children Jesus would not only have them brought to Him once in their life, as by the means of Baptism, but continually. It goes without saying that after a person has come to Christ, there is constant and pressing need that he should grow in knowledge of the Word, which is the only means whereby the tender flower of faith can be nurtured and strengthened so as to weather the storms of affliction and temptation which constantly beset the children of God, and this pertains with special and peculiar force to children. If any there be who need to grow in spiritual knowledge and to have the tender plant of faith nurtured and cultivated, as well as this inner life fostered, surely our children are such.

Hence to have children come to Him continually Jesus enjoins upon all Christian parents the solemn duty of bringing up their children in the nurture and admonition of the Lord. He would impress upon their minds that the rearing of children is a sacred trust, that particularly the Christian training and religious education of a child are the most important feature of his bringing up. What is the greatest fortune parents can leave their children? A bag of gold? No. An

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honorable name? No. The best fortune for children is that they know their God and Savior, for to know Him is to have life everlasting.

Would that all parents would realize the sacred trust given to them in their children! Would that they constantly led them to their Savior by praying with them and for them, by teaching the Word of God to them and applying the same in the home, at the family altar, where children must hear about their Savior. Would that all Christian parents set an example which their children may safely follow, by leading pious, godly lives themselves. It is little enough parents can do, but the blessings of God rest upon their efforts. Through the means which they apply Jesus, the Friend of children, fosters their faith and spiritual life that they remain living children of God.

And what would Jesus finally have children taught at school? Surely He would not have them neglected as to their being taught in all the secular branches necessary for a particular calling in this life on earth. No friend, no state, not even their own parents take greater interest in their temporal welfare and care more truly for the same than does Jesus. Thus He would have children attain a thorough secular knowledge at school in order that they may become useful members of society and lead a happy life.

Yet all secular knowledge is of little avail, if it is not sanctified by spiritual knowledge; all the knowledge of the world is futile, if one does not possess that knowledge which consists in the love of Christ. "To know the love of Christ passeth knowledge," Eph. 3, 19. Moreover, a worldly knowledge the child attains to gratify his own ambitions and the will of the flesh will always operate to the hindrance of salvation.

Hence as their true Friend Jesus would have all children instructed, not only in the secular branches, but above all in the eternal truths of His Gospel; He would have all their knowledge sanctified by religious instruction. This He infers by His command of Bap-

tism, saying "teaching them to observe all things, whatsoever I have commanded you," as well as by such passages of His Holy Word as these, "The fear of the Lord is the beginning of wisdom." "Behold, the fear of the Lord, that is wisdom." And again: "Trust in the Lord with all thine heart, and lean not to thine own understanding."

What schools would Jesus, therefore, have Christian parents send their children to? Is it possible that children are brought to Him by the modern school education as is prevalent in our Republic? We think we can at once dismiss this question by quoting a judicial decision on this point rendered in 1890 by the Supreme Court of Wisconsin, which has given forcible, definite expression to the views of all those who hold to the principle of separation of Church and State. The decision says in part: "So long as our Constitution remains as it is, no one's religion can be taught in our common schools."—"The priceless truths of the Bible are best taught to our youth in the Church, the Sabbath and parochial schools, the social religious meetings, and above all, in the home circle. There these truths may be explained and enforced, the spiritual welfare of the child guarded and protected, and his spiritual nature directed and cultivated, in accordance with the dictates of the parental conscience."

It is the Christian, i. e., parochial school in which the Word of God is taught, and by which means alone children are brought to Him that Jesus, their true Friend, would have them sent to, not, of course, because a secular court has found fit to consign all religious instruction to parties best adapted to such work, but because of His own admonition: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." J. J.

A FEW FINANCES AND BUSINESS PRINCIPLES AS APPLIED TO THE WORK OF THE LUTHERAN CHURCH BOARD FOR ARMY AND NAVY, U. S. A.

In bringing to the attention of members of Synodical Conference, who have by their assistance made possible the work of the Lutheran Church Board for Army and Navy, U. S. A., a short outline of the business side, we do so with the idea that it is only fair that you should know where a part of the money was expended.

When the Board was organized no home was provided to conduct the work, each member used his typewriter and his own office; this, of course, created a lot of extra work on the part of the members as the work was disjointed and many extra meetings had to be held in order to take care of the work at hand in at least a fairly prompt manner. As the weeks rolled by extra help was employed, with the result that it soon crowded out our private affairs and as this could not

continue the Board discussed and agreed to the renting of headquarters in the center of Chicago; these are easily accessible to all members as well as to visitors and workers who are interested in the cause. It, furthermore, made possible the systematizing of our work and an office manager was engaged, under whose direction all the detail that had so far been prepared would have its regular and prompt attention. This expense was absolutely necessary, because we tried and failed to conduct the matter satisfactorily in a small way. During the height of the work, August, 1918, and September, 1918, as many as twenty clerks were busy in the Chicago office taking care of the disbursements, correspondence, files, sending out of literature, sermons, prayer-books, hymnals, Bibles, tracts, stationery, etc., besides the individual work of the Board members.

The Lutheran Church Board for Army and Navy, U. S. A., is in a position to give accurate accounting of any and all matters that pertain to the moneys that have been so lavishly donated in the interest of serving our brave boys with spiritual care. We feel safe to state that the books of the Board, covering receipts and disbursements, are in such shape that every penny is accounted for and that the saleable property of the Lutheran Church Board for Army and Navy, U. S. A., is so listed that before its retirement the property can be intelligently disposed of, so that when the work of the Board is done everything that pertains to tangible assets will have been turned back into money and nothing will hang over, which, by an inexpensive, happy-go-lucky, method would be overlooked.

We are an incorporated institution under the State of Illinois and have the services and advice of expert counsel on all legal matters, which is a further expense but a safeguard against legal entanglements. Again, we feel safe to say that no after effects that are costly are likely to occur and would surely be minimized by our foresight in making this added expense.

It is expected that there are some who honestly believe that many expenses could have been avoided, however, be assured that nothing was carelessly done. Each expense was discussed and authorized by the Board and at times even our honest investigations of certain expenditures, conducted for the sole purpose of faithfully disposing of the funds entrusted to our care, were often looked upon as unnecessary inquiries and a consequence of undue parsimony. However, we had nothing else in mind but the faithful disbursement of the funds for such purposes for which the donor intended them. When one takes into consideration the fact that up to December 1st, 1918, \$240,077.84 has been spent, covering a period of seventeen months, you can easily realize that to do such an amount of business it takes not only many people to handle it but practical business methods must also be adopted. All that you have to do is to look over the list of the pas-

tors in the work and you will realize the immensity of it.

Up to December 1st, 1918, we have assets amounting to \$73,970.86, which includes the Lutheran Centers, automobiles, equipment, and such material, which can be disposed of at some value after our needs are done away with; this, although not great, will be again taken care of in a manner that will get most out of it; wherever possible such equipment will be sold to other branches of Synod.

We respectfully submit our statement up to December 1st:

Financial Statement, (Covering period from July 1, 1917, to Dec. 1, 1918.)

Receipts.

District Treasurers to June 1st, 1918.....	\$ 83,937.92
General Treasurer to Nov. 30th, 1918.....	102,223.22
General Contributions	16,942.54
Evangelical Luth. Joint Synod of Wisconsin and other States	37,153.02
Interest and Discount	622.72
Soldiers' and Sailors' Bulletin Subscriptions	7,052.04
Walther League	15,517.80
Assets Rebate a/c	627.50
Expense Rebate a/c.....	91.59
	\$264,168.35

Disbursements.

Main Office Stationery and Supplies.....	\$ 1,890.01
Main Office Postage, Carfare, Telephone..	1,895.46
Main Office Miscellaneous Expense.....	4,854.28
Main Office Salaries	7,025.20
Main Office Legal Expense	562.07
Finance Committee	4,339.01
Printing, Periodicals, Publications, Etc....	20,617.51
Auto Accident	86.95
Auto Upkeep	5,537.12
Current Expenses of Camp Pastors.....	35,661.22
Salaries of Camp Pastors	53,871.85
Eastern Department Office Salaries.....	2,809.34
Eastern Department Miscellaneous Office Expense	1,306.91
Uniforms	2,707.47
Federated Council of Churches of America.	1,166.67

(For Services Rendered)

Soldiers' and Sailors' Bulletin Expense....	7,036.40
Overseas Equipment	5,500.00
Camp Sevier Expense	412.75
Camp Funston Expense	917.47
Camp Sherman Expense	203.23
Camp Cody Expense	718.61
Camp Taylor Expense	794.57
Camp Dix Expense	16.00
Camp at Newport, R. I., Expense.....	201.10
Camp Lee Expense	95.43
Camp at Indianapolis, Ind., Expense.....	150.00

Camp Shelby Expense	347.58
Fort Worth Expense	3,000.00
Camp Upton Expense	2,156.02
Camp Custer Expense	226.75

\$166,106.98

Asset Account—Book Value.

Camp Pastors' Typewriters	\$ 416.00
Camp Pastors' Communion Sets.....	820.44
Camp Pastors' Furniture and Fixtures....	124.25
Camp Pastors' Autos	13,999.27
Camp Funston Real Estate	8,549.79
Camp Funston Furniture and Fixtures....	1,434.50
Camp Sherman Real Estate	9,367.13
Camp Sherman Furniture and Fixtures....	350.50
Camp Cody Real Estate	1,807.18
Camp Taylor Real Estate	10,610.92
Camp Taylor Furniture and Fixtures....	648.33
Camp Grant Real Estate	5,318.86
Camp Sevier Real Estate	8,693.79
Camp Sevier Furniture and Fixtures.....	456.20
Newport, R. I., Furniture and Fixtures....	201.91
Camp Dix Furniture and Fixtures.....	66.38
Camp Lee Furniture and Fixtures.....	190.00
Camp McClellan Real Estate	1,652.98
Camp Shelby Furniture and Fixtures.....	220.85
Camp Custer Real Estate	100.00
Main Office Furniture and Fixtures.....	2,491.87
Camp Sherman Postage Fund.....	25.00
Advances to Pastors	3,424.71
Overseas Advances	3,000.00

\$ 73,970.86

Disbursements \$166,106.98
 Cash on hand November 30, 1918.....\$ 24,090.51

\$264,168.35

From this you can gather a good deal of information that will help you to feel that your money has had careful supervision. While this statement before you is not audited by Synod's committee as yet, all statements and the entire records of the treasurer are audited by Certified Public Accountants and after that approved by the Synod's Auditing Committee. Now, however, it is submitted simply for information.

A few words regarding further contributions. Now that the armistice has been signed, and without question it is the will of our dear Lord to give us peace, we would like to say that while the emergency is over and the expenditures will rapidly decrease, a very low estimate would, nevertheless, mean \$150,000.00 more from Dec. 1st. We still have many obligations, are not in a position to know how long our pastors will remain in camp and must take care of our boys; therefore, as it will be quite a while before they all come back, we respectfully urge those who have not contributed to do so, in order to be sure that the work of

the Lutheran Church Board for Army and Navy, U. S. A., will have been backed up to the very last by the members of Synodical Conference.

Should there be a surplus it will not be wasted and can fall into your Synod's treasury for the use of its many missions and many are in need; therefore, those of you who have not contributed as yet, please do your share. We cannot tell you how much longer we will have to stay in the work to provide spiritual care for the boys in service and you surely feel it your duty to do something so that you will know, after it is all over, that you have not neglected to do your bit in the work of your dear Lutheran Church during this world war. Again, any surplus will find a good home; Synod's treasurer is in charge of all surplus moneys for the work of the Board and we draw on him for our needs each month. Let us be thankful unto Him, who has guided us with his loving and mighty hand, our God!

Respectfully submitted,

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

FRED H. WOLFF, Treas.

THE FRENCH LUTHERAN CHURCH

Strange as it may seem, very few people seem to realize the existence of a French Lutheran Church. And yet the Lutheran was the first reformed teaching in French. In the year 1523 a heretic monk was burned in Paris, the same day the Parliamént commanded that a quantity of Luther's books should be burnt on a scaffold in front of Notre Dame; announced that the "corps et biens" of anyone keeping these books would be confiscated. From that year until 1559 large numbers of Lutheran martyrs, men and women, were put to death for their faith. They were burnt, strangled, buried alive, on the sites so well known to modern visitors, the Pont St. Michel, the Avenue de l'Opera, the Place de l'Hotel de Ville. The persecution was so bitter that the Lutheran community would have been stamped out if it had not found a powerful protector in the Swedish Embassy. This embassy opened its doors in 1623 to its Lutheran brethren of all nations, and for nearly two centuries they held their services there, finding shelter under diplomatic courtesy, continuing even during the sombre days of the French revolution, when the Calvinistic church was driven 'extra muros.'

Napoleon the First, probably out of respect for his Alsatian generals, the Barons Rappe, Walther, de Berekheim, etc., finally gave recognition to the Lutherans, granted them a place of worship, and the community, numbering then 10,000 souls, became a State Church, with these generals as members of the first consistory.

From 1809 until 1870 the church grew and flourished.

The clergy studied in the University of Strasberg, funds were generously provided by the rich laity; and the influence of Lutheran thought and worship was widely felt. Then came the Franco-German war, the loss of Alsace, and the ruin of many land owners and manufacturers; the Church entered a period of poverty and depression which again threatened its extinction. But it survived the trial; the members retrieved their losses, maintained their places of worship, kept their faith, their liturgy, their sacraments. And in these later years they have extended their activity, and have done good work for Christ.

In 1914 there were seventy-two Lutheran pastors in France, six in Algeria. One diocese includes Paris (with twenty-eight pastors) and Algeria; the other the Pays de Montbeliard, our chief stronghold since the loss of Alsace. We have great unity of doctrine and an orderly church government. Besides our parochial work and mission work, Madagascar, Banksland, we have several philanthropic institutions, e. g., a deaconess' home, a training school for nurses, four homes for elderly people, four orphanages, a home for apprentices and many social activities. Our Church is, thank God, a living Church, doing valuable work of its own, besides taking part in all the good movements of other Protestant communities. We are still somewhat misjudged; Jesuit writers have lately attacked us violently; our name, hailing from Germany, is rather unfortunate. But the Evangelical Church, according to the Confession of Augsburg (our real title), fears no loyal criticism.

Again the shadow of war is upon us. And again our Church suffers profoundly. Half of our clergy are serving in the army; some have already laid down their lives for their country. Our families are dispersed; all living is expensive; all our energies are strained to tide over this awful national crisis. Our town churches manage to pay their way; but the Mission Interieure, a committee which organizes outlying parishes, already has a deficit of £1,700. And our two military hospitals, which contribute sixty beds to the country's welfare, have a deficit of nearly £2,700. So we have cause for anxiety; and, as a branch of Christ's Church, we ask for the sympathy, the prayers, the help of our Christian brethren who are living in happier countries, and who are enjoying peace and prosperity. —H. B. in The Christian Work.

REPORT TO EXECUTIVE COMMITTEE ON THE CHAPLAIN SITUATION

November 20, 1918.

The following report as to present status of Chaplains is submitted:

Chaplain Moody arrived unexpectedly in Washington on November 6th with a request for approximately 800 more Chaplains to be sent to France as rapidly

as they can be shipped from here and assimilated in the A. E. F. He stated that Chaplains now in France number

Protestants	604
Roman Catholics	255
Jews	7
	—
	866

He stated further that Chaplains are needed in the following numbers:

Protestants	476
Roman Catholics	300
Jews	13
	—
	789

In addition there is a need of probably 75 overaged men.

Chaplain Moody and Chaplain Hoolihan were sent to America by Bishop Brent to request an additional number of Chaplains as recorded above and to lay before the proper authorities in the War Department, first, the urgent need of better co-ordination between the Chaplain service in the A. E. F. and the nation; secondly, the need of tables of organization for the Chaplains in order to furnish a basis for requests for promotion. Five days after Chaplain Moody arrived the armistice was signed which caused an immediate cancelling of sailings and the discontinuance of the issue of commissions. All the activities of the War Department in behalf of Chaplains were immediately held up. In view, however, of Bishop Brent's urgent request for more Chaplains and of the obvious fact that during the period of demobilization the work of the Chaplains will be, if anything, more important than ever, Bishop McDowell proposed to Secretary Baker in a personal interview that enough Chaplains to supply the needs abroad be withdrawn from the camps in this country and that their places be filled so far as necessary by utilizing the services of the "visiting clergymen" accredited by the denominations to the War Department. This plan was formally laid before Secretary Baker in an official memorandum dated November 15th, and at once disapproved by him on the ground that the troops will be brought home so rapidly that it will not be necessary to send more Chaplains abroad.

On November 15th a memorandum was issued by the Chief of staff concerning the school to the effect that no more students should be sent to the Chaplains' School and that candidates already there might be at once released and permitted to return home, or if they preferred to remain throughout the session they would receive commissions in the Reserve Officers Corps, if they met the qualifications, and be placed on inactive status. Chaplains taking the course of the School would upon graduation be returned to their respective units.

Of the 75 Chaplains who were graduated November 1st to go overseas, 46 have received sailing orders and the remainder are to be distributed to camps in this country. The 75 Chaplains who graduated November 10th are to be discharged from the service and placed in the Reserve Officers Corps on inactive status.

The total number of Chaplains commissioned since the war is:

Catholics	562
Protestants	1,281
	—
	1,843

Included among the Protestants are three Christian Scientists and fourteen Jews, making total number of actual Protestants 1,264. Of these 1,207 have been offered through the Washington office. It is known that a number of men have been commissioned in France directly at the request of General Pershing which probably accounts for the difference of 57 between the War Department records and the records of our Washington office.

In the Navy there have been appointed since the war:

Catholics	29
Protestants	122
	—
	151

Of the latter, 100 have been recommended by the Washington office of the Federal Council of Churches. On November 18th there were in the Adjutant General's office 1,129 applications approved by the Washington office upon which no action so far as we know has been taken.

(Signed) GAYLORD S. WHITE, Secretary.

CHURCH DEDICATION

Zion's Congregation at Shickley, Nebraska, dedicated its new church edifice Sunday, Dec. 15th, with appropriate services in both, the German and American languages. A short service was conducted at the Swedish M. E. Church, the temporary place of worship of Zion's Congregation, following which the festive gathering led by the building committee, the trustees, and the clergy proceeded to the new church whose doors were thrown open to the multitude by the pastor with the customary ceremonies. The Rev. M. Lehninger of Plymouth, Neb., and the Rev. W. Schaefer of Garrison, Neb., assisted the pastor at the altar. The Rev. Lehninger occupied the pulpit in the forenoon, basing his sermon on Psalm 24, V. 7-10. During the noon hour Zion's Ladies' Aid Society ministered to the material wants of all in the school house. The afternoon services were conducted in the American language, Rev. Schaefer occupying the pulpit, and basing his discourse on Galatians 6, V. 14. During both services Zion's mixed choir rendered selections

befitting the occasion. The unusually mild weather had brought guests from far and near.

Zion's new church is built of solid brick masonry, 16x28x54, surmounted by a steeple 60 ft. in height whose belfry contains a 38 in. bell donated by Dr. C. G. Delfs of Shickley. The furnishings are golden oak throughout. The auditorium has an elevated floor and is heated by furnace. Altar and pulpit hangings were donated by the Ladies' Aid. The church was erected at the approximate cost of \$6,000.00. Owing to the fact that a great share of the labor was performed by members of the congregation without remuneration the actual cost of the building is far below its value. May He who prospered the work of our hands in erecting this abode in honor of His glorious name ever guard and protect it and never depart from hence.

A. B. KORN, Pastor.

FENELON

Lord Peterborough, more famed for his wit than his religion, when he had lodged with Fenelon, the Archbishop of Cambay, was so charmed with his piety and beautiful character, that he said to him, at parting, "If I stay here any longer, I shall become a Christian in spite of myself."—Gatherings.

ITEMS OF INTEREST

A New Chief for the Mormons

Herbert J. Grant was recently, at the meeting of the Council of the Twelve Apostles, unanimously sustained as president of the Mormon church to succeed the late Joseph F. Smith.

The Pilgrimage of the Holy Carpet

The Pilgrimage of the Holy Carpet from Cairo to Mecca is a great annual event in the Mohammedan world. Important ceremonies attend the departure of the Pilgrimage from Cairo. The Holy Carpet itself consists of a number of pieces of tapestry to form hangings, or curtains, for the Kaaba, the Tomb of the Prophet, at Mecca. They are carried on large frames and are accompanied by the sacred Mahmal, a symbolic palanquin which is always taken on the pilgrimage.

A Large Sum

The Presbyterian Church has launched a movement to raise \$75,000,000 for its benevolences in the next five years.

The Control of Palestine

Among the many world questions which have kept the world seething for two thousand years and which appear now to be near a more permanent settlement, none has cost more blood or heartaches than the control of Palestine. The decisive victory of the Allied forces in the Holy Land frees the country from "Dan to Beersheba" from the Ottoman rule, the Christian and Jewish world trusts, for all time. It is 822 years since Godfrey of Bouillon led the First Crusade and 1,200 years since the Turks' grip closed on the entire eastern coast of the Mediterranean. Now the dawn of a new day for the oppressed millions is at hand.—Leslie's Weekly.