

The Northwestern Lutheran

Rev. C. Buenger
65 N. Ridge
Jan 18

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., October 6, 1918.

No. 20.

COME, LABOR ON!

Matt. 20

Come, labor on:

Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And every servant hears the Master say,
"Go, work to-day!"

Come, labor on:

The laborers are few, the field is wide;
New stations must be filled, and blanks supplied;
From voices distant far, or near at home,
The call is "Come!"

Come, labor on:

The enemy is watching, night and day,
To sow the tares, to snatch the seed away:
While we in sleep our duty have forgot,
He slumbered not.

Come, labor on:

Away with gloomy doubt and faithless fear!
No arm so weak but may do service here;
By feeblest agents can our God fulfill
His righteous will.

Come, labor on:

No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done!"

Come, labor on:

The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord with Thee!

—Jane Bothwick.

JESUS THE FRIEND OF THE CHURCH

Being the friend of sinners Jesus is, in the fullest sense of the word, the friend of the Church. What is the Church? Much confusion is extant as to what constitutes the Church, and much abuse is practiced with the term. The general notion to-day is that the sum total of beneficent influences of Christian civilization, all that has permeated the intellectual, moral and social atmosphere of the world, and that has touched and shaped the process of human thought and conduct is the Church. The whole structure of modern civilization into which the golden threads of Christianity are said to be interwoven is regarded as the Church. Men speak of the Church as the Christian civilization, as an organization to carry out a

thousand forms of beneficent activities. She is looked upon merely as an agency for higher ideals, for the betterment and moral uplift of human society—at best as a training school for practical Christianity.

That, however, is not the Church of which Jesus is the friend. Influences of Christian civilization, however much they have shapen moral progress and conduct of society, do not constitute the Church. Nor is it but an institution founded for the betterment and moral advancement of the world. No, the Church in its essential nature is the composite body of all those who believe in Jesus as their Redeemer from sin, death and condemnation, and are saved through His grace. Whatever the Church may be, to be found therein is to be saved, not to be found therein is to be lost; because it is to be found or not found in Christ. A living faith brings us to Christ. By partaking of His salvation we are united unto Him in oneness of Spirit; and all who have that same union to Christ are thereby united to one another, in one spiritual communion or fellowship which is the Church of Christ. It is this company of believers that is usually meant when the Scriptures speak of the Church, without reference to any further organization than this spiritual union as one body in Christ through faith in His name. In its essence the Church is simply and purely the congregation of saints, as the oldest Creed of the Church has defined it, when it declares it to be "the Communion of Saints."

This is the Church which has Jesus for its one and only friend. Jesus is the friend of the Church because in the first place He has founded and continues to build it unto the end of time. To this end He sent out His ministers to preach the everlasting Gospel of His grace to every creature and to all the nations. The commission He gave them was, "Go ye into all the world and preach the Gospel to every creature"; and the promise annexed to the command was, "He that believeth and is baptized shall be saved", and the record is, "They went forth and preached everywhere, the Lord working with them." Mark 16: 15-20. They did not go forth in their own name nor operate with any human power or devices. That is the reason that they achieved successes which on natural grounds seem impossible and to natural reason are incredible. The Lord worked with them. The success of this work was guaranteed by His constant presence, whose work it was and by whose power it was done.

It is so to this day. Any doubts that might arise in human minds as to the success of building and increasing the Christian Church in our day are removed by the assurance, that Christ is with His Church, and that it is He who does its work. We hear much in our day of the inefficiency of the Church to grow and increase, and of its shortcomings. The Church, it is said, is losing its members by the thousands. And we are told, therefore, that, in order to maintain its usefulness, and to retain its influence and power, the Church must necessarily keep apace with the changing order of all things, strip itself of its ancient traditions, adopt new devices for its increase, new forms of teachings, in fact, that its entire method, purpose and object must be radically altered. But the moment it does change by catering to the whims of time it ceases to be that Church of which Jesus is the only friend.

The efficacy of the Church to retain its influence, and power to increase never is dependent on man's contrivance or even on the loyalty of its members, but always on the Lord's doings and constant presence until the end of time. "Lo, I am with you alway even unto the end of the world," is the promise given to His Church, and that is sufficient for its maintenance and success. The arrangements of the Lord for the accomplishments of His saving work are perfect. "Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. When the Word of God is preached among men, it exerts its saving power. Some reject it, it is true. That is a matter of common experience that must not disturb us, knowing that men by nature are hostile to the Gospel. But always some will believe the truth and find peace in believing. They are the happy people who, by the power of divine grace exerted in the Gospel, recognize the Lord Jesus as King in Zion and delight to confess their allegiance to Him as their mighty Savior.

Again, Jesus is the friend of the Church because He alone defines its purpose and duty. There is need in our day of ascertaining what constitutes the paramount object of this body of Christian believers. Never before in the history of the Church, with the exception of the time during its bondage under the Papal dominion, has its purpose been so misrepresented and perverted as in our day. Men of nearly every religious color believe the chief object of the Church to be a general world-reformation; to solve the moral, social, even the industrial, political and economic problems of the world; to establish a world-peace, uniting the nations on the general basis of a "Fatherhood of God and a Brotherhood of man" religion, in short, to usher in the so-called millennium. The one duty, the chief business of the Church, on the other hand, is entirely lost sight of, utterly forgotten, and contemptuously declared obsolete, antiquated, and wholly out of harmony with the en-

lightenment of this progressive and advanced twentieth century.

It is well, therefore, constantly to recall to our mind what Jesus, the Head of the Church, defines to be its one and only purpose in this world. And what is it? At His final manifestation, when He had once more gathered His disciples about Him on the Mount of Ascension, Christ summarized, as it were, all He had taught them during the three years preceding in the final sentence: "Go ye into all the world, and preach the Gospel to every creature," adding the significant words: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This, then, is the purpose and business of the Church which remain permanent, inviolate, and unchanged until the Lord would again appear, namely, to proclaim to all men of all generations unto the end of time the glad tidings of forgiveness of sin by the grace of God through faith in the Lord Jesus Christ,—in a word, the Gospel. Nowhere does Christ give a promise to the effect that the world shall be completely conquered and ultimately perfected by the Church; on the contrary, He rather states regarding the permanent condition of the world: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat"; and again, "The whole world lieth in wickedness." But He does say that the duty of His Church in this world is to save sinners through the preaching of the Gospel. And by that standard of duty and purpose the Church has wrought throughout the Christian centuries, having laid broad and deep the foundation of Christianity, and having been in the world the most fruitful source of blessing. It has been the chief educator in morals, the foremost promoter of righteousness, of all that is good and wholesome, of the sanctity of the marriage estate, of the home and family. As no other agency the Church is ordained and endowed as the supreme and authoritative teacher of the world in all matters of spiritual truth. From its schools go forth those who become the light of the world, by spreading the knowledge of Christ, be they children or learned divines.

Yet despite the fact that the Church is the most blessed factor in the world its message and purpose never did suit and meet with the approval of the world, never did receive a cordial welcome. The world hates the Church for the very reason that it persists in preaching this hated Gospel of salvation alone in Christ crucified. The Church has always been and everywhere is a persecuted Church, as Christ has foretold, "If they have persecuted me, they will also persecute you." John 15:20. But though great tribulations and persecutions befall the Church, though priests of Antichrist, in league with the prince of darkness, conspire to destroy her, yet they shall not prevail. Under the mighty protection of her friend

Jesus she shall go forth triumphant. "Fear not, therefore," says the Lord, "little flock, for it is your Father's good pleasure to give you the kingdom." "The gates of hell shall not prevail against thee."

Jesus is the friend of the Church. Due to His grace its members possess all the treasures of the kingdom of heaven laid before them in His Word. Adorned with the robe of His righteousness they have free access to the riches of His throne, and whatever they ask of Him it shall be given to them. And while they may be weary, weak, and depressed in this vale of tears, He comes to them with a wealth of cheer, of hope, of consolation. He does not promise to His subjects exemption from toil, or trial, or even sorrow. But He does promise to every faithful disciple, whatever his earthly lot, sustaining grace in the full measure of his needs. And finally, in the day of His glory Jesus will lead His Church, His beloved people, into the land of plenty forevermore, where "God shall have wiped away all tears from their eyes, where there shall be no more death, neither sorrow, nor sighing, neither shall there be any more pain; because the former things are passed away."

J. J.

MAKING LEADERS

In an editorial of recent date, the American Lutheran Survey deplors the fact that "so few Lutherans attain to recognized leadership, not only in the life of the country at large, but also within the Church itself." Of course, every synod has its prominent men, but these are spoken of as leading men of such and such a body, and very few refer to them as leaders in the Lutheran Church at large.

The writer is not satisfied to attribute this fact simply to the divided condition of our church. His survey of the situation inclines him to consider it the effect of "a disposition on the part of Lutherans to praise and exalt their church, but to ignore her servants." This disposition tends toward making Lutherans critical and suspicious of "those who, with some degree of enthusiasm, begin to manifest an aggressive spirit, either in thought or in action," thus causing "really good and capable men to refrain from attempting many things which they think ought to be done, and which they believe can be done, just as good men, for the same reason, refrain from offering themselves as candidates for office in the State."

The result is that such men "are left to live their days out in comparatively obscure corners, to the great loss of the cause of Christianity." This the writer considers a great weakness in the Lutheran Church, "among whose greatest needs today is the need for the right kind of leadership."

There is, without doubt, an element of truth in this criticism. The Church is not composed of men who have already attained to perfection in sanctification. Envyings and petty jealousies are, consequently, not

strangers to the hearts of Lutherans, be they laymen or ministers. This spirit may, indeed, at times place obstacles in the way of a man who is honestly striving for that which is pleasing to God and of benefit to the Church; and every one of us may well exercise the greatest watchfulness over himself, lest he be found opposing his personal interests to the interests of the Kingdom of God. But, on the whole, we consider it unfair even to intimate that our church quite generally fails to recognize the able men the Lord has given her and neglects to avail herself of their services. Not that the writer in the Survey intends to be unfair; there is simply a great difference in opinion between him and other Lutherans on what constitutes the right kind of leadership in the Church.

He fixes his hopes for the future of our church on a small group of men to be acknowledged by all Lutherans, and kept before the public, as Lutheran leaders. "We need more of boosting of Lutheran servants than we do of boasting of Lutheran service." These men are, evidently, to be the spokesmen of our church and her leaders in all great movements. What direction these movements are to take, becomes clear to us when we read: "This need manifests itself especially in all movements, looking toward greater unity and co-operation." And: "This we believe to be a really important matter, if the Lutheran Church proposes to take an aggressive, influential position in the general life of this country." The making of such leaders is a delightfully simple thing: "We come back again to a concrete illustration of what we mean by repeating a suggestion that we have made before, namely, that the Lutheran people in our great cities like New York, Philadelphia, and Chicago, choose from among their present pastors, or co-operate in securing a proper man if no one can be found at the present, one upon whose influence they would concentrate, making him a representative and leading figure in a particular center. If this were done for the pulpit in the great centers of population, and then if the same thing were done in the fields of authorship, teaching, etc., it would not be long until there would be a recognized group of Lutheran leaders in this country through whom the Lutheran Church as a whole could exert a greater influence upon the public life than it has ever exerted before. Frankly this is a form of advertising; but a form of worthy and exceedingly important advertising. It would require conscientious discrimination in the selection of men, and would require also a marked degree of Christian grace upon the part of those who were not selected, but both of these requirements ought to be forthcoming from those who desire the success of the Christian cause rather than their own advancement and glory."

We would not have given the discussion of this article so much space, were it not for the fact that the thoughts it voices are frequently heard among us also.

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Such thoughts gain a ready ear and may stir to great enthusiasm. Many of the present day movements show traces of the same spirit. There is noticeable among Lutherans today an anxious desire for a greater recognition of our church on the part of the general public. To this must be attributed the insistent urging upon us of the necessity of a union of all Lutheran bodies, or at least of some form of co-operation between them.

In view of this tendency, we have derived great comfort from the complaint of the writer that there is in our church more "boasting" of Lutheran service than boasting of Lutheran servants, for this goes to show that Lutherans quite generally still know what the mission of the Church is and where her power lies.

The Church has no other mission than the preaching of the Gospel; and her only power over the hearts of men is the power of the Word of the Cross. Her saving and healing influence is to those only who accept her message. To the others she will remain an object of scorn and hate.

What good, then, could come to our church from a small group of men who have been laboriously hoisted on a pedestal by the united efforts of all Lutherans, even if it were possible to enlist such united efforts? That is the way to conduct a business or to organize a successful political campaign, but not the manner in which the Church can be strengthened and extended. The history of Rome shows clearly the baneful effect of an undue "boasting" of the servants of the Church. There is always a possibility that the Gospel be obscured from view by the looming figure of a "great leader." It is not by her men but by her message that the Church achieves her ends, achievements by other means are not true values.

Still the Lord grants to His Church as gifts of His grace men who are to lead her. But these are men of the mind of Paul: "For I am determined not to know any thing among you, save Jesus Christ, and him crucified." Such men will lead the Church in the

right direction and by the right means. Their sole aim will be to strengthen the spiritual life of all the members of the Church and to add to their number others who are won by the saving power of the Gospel. They have no further aims, they know no other means. The Church does not need organizers so much as she needs witnesses who lead by their message, the Gospel of Christ. The influence of leaders of this kind will not be limited to their synodical body, it will reach as far as their message is heard; and if they voice the Truth, they will be building up and extending the Church even outside of their particular circle. Every Christian will thankfully endorse a testimony to the Truth, though it may come from one with whom he does not fellowship; but the careful Christian cannot endorse a man, unless that man be one with him in doctrine and in practice. Would he not, otherwise, be responsible if such a leader would by influence and example carry others into the error of lodgism, chiliasm, unionism, etc.?

The Church can do much toward the making of true leaders. Let us give our best and brightest boys to the Lord for service in the ministry and in the parochial schools. Let us pay more attention to our schools and colleges and in them develop to the fullest possible extent the natural gifts of every student entrusted to our training, with the constant aim to deepen his spiritual life, to train him to see where lies the hope and strength of the Church and to instil in him the honest desire to serve. Such men will, then, cheerfully follow a call to the humblest charge; for them there are no "obscure corners" in the vineyard of the Lord. They will apply themselves faithfully to the discharge of their duty, not forever yearning for a greater sphere or wider recognition. We may then rest assured that the Lord will call from the number of these faithful workers the men He needs for what may, perhaps, be called more prominent positions. They will prove the safe and sane leaders the Church needs.

J. B.

THE Y. M. C. A. AND THE WAR

The war has made of the Y. M. C. A. one of the most important agencies to promote the good cheer and mental health of our men in the army and navy. It is an opportunity that has come to no other private organization in such measure. Its acceptance of the task has given it almost unlimited privileges, but it has also clearly imposed duties and limitations. The Y. M. C. A. of the war and for the period of the war must be something quite different from the Y. M. C. A. of two years ago.

Lutheran Christians will do well to take an active interest in the way in which the organization lives up to its privileges and duties. We are ready, and have demonstrated our readiness, to support the Y. M. C. A. in its work. We know we must accept its services.

We know what it should be at this time and for this purpose.

We note with gratification that other people with interests quite distinct from ours are assuming an attitude of helpful criticism toward the work of the Association. It was hardly to be expected that it would instantly change its traditional character upon assuming its new duties. It continued for some time, and may at certain places still continue, to be a "Gospel" agency. The Y. M. C. A. should at this time, at least, cease to be such an agency.

It is a delicate matter to take men to task for doing something which is on the face of it so unassailable as is the "saving of souls." To "bring men to Christ" was during peace times the chief function of the Association. Its workers were picked for that work. The buildings, swimming pools, gymnastic classes, and so forth were but the means to bring about this end. The peculiarly vague meaning of "bringing souls to Christ" appealed to the pietist of every type, the smug and self-satisfied as well as the sincere. The intentional looseness of its "Gospel message" made any creed or distinction unnecessary. But it was exactly this wiping out of boundary lines in matters of faith that was developing a new religion; a religion obnoxious to all believers of firm conviction.

The Y. M. C. A. has many friends in America but it is also watched with great concern by an equally large number of men and women. This is frequently overlooked by many. We venture to assume that if the question had been put to a popular vote, whether the war work should be carried on by the Y. M. C. A., any other existing body, or a new body expressly created for the purpose,—the overwhelming decision would have been that a new body should be created. And this decision would have been reached on good and sufficient grounds. The government saw fit to do otherwise, also, no doubt, for good and sufficient reasons.

But the Y. M. C. A. must now conform to the new demands. It ceases to be a private undertaking pursuing its self-chosen aims; it must drop its particularism and bring the work to which it is assigned to everybody in the service unalloyed with those additions that may otherwise be quite dear to it but which were not bargained for by the government, nor asked for by the people at home, nor demanded by our soldiers and sailors.

The kind of workers the Y. M. C. A. should now enlist are such that know how to entertain their patrons in the huts, that know how to handle these places of amusement and recreation whether or not they "use tobacco," for example, ceases to be a criterion of value. Men that are good store managers are called for, not preachers and moralizers. The soldiers, as someone has put it, do not want any religion sneaked into their vaudeville programs, they do not want the intermis-

sion between rounds of a boxing match filled in with soulful prayers. They may want religion; if they do, they want it "straight." The soldier knows precisely what he wants to get from the Y. M. C. A. He wants a place to loaf, with a warm stove, reading tables, a little ragtime music, a tobacco and candy counter, and more of that order. And that is what we are paying out our money for: we want the soldier to get just what he wants.

We know better than any other that the soldier needs something besides this, but we do not want it served up to him surreptitiously. We cheerfully go down in our pockets once more and try to reach him with chaplains and camp pastors whom he will recognize as his own and from whom he will not resent those evidences of spiritual care which he needs.

The Y. M. C. A. has improved very much and has gradually realized in many instances that standard which we consider the only proper one for its functions, but there is still room for improvement. It is a public agency, for the time being at least, and it must live up to its new character. It is now called upon to serve the whole nation and must not raise up distinctions which this nation does not recognize. As has been said, we shall support it for the work which it is supposed to do and shall hold it responsible to perform its work according to the agreement which it has made with the nation.

H. K. M.

FIFTEENTH CONVENTION OF DISTRICT SYNOD OF NEBRASKA AND OTHER STATES

On August 22nd the District Synod of Nebraska convened and opened its sessions with divine worship, in which the president of the Joint Synod, Rev. G. E. Bergemann preached the opening sermon, basing it on 1 Corinthians 15:58. Three morning sessions were devoted to the concluding theses of Rev. John Witt's paper on "Offence", and to Rev. E. Monhardt's paper on "Christian Freedom." These were read and discussed in the German language. Four afternoons and one evening session were taken up with business matters and as official language of these English was used for the first time, as a concession to public sentiment in our state.

After Synod's organization the roll call showed present: twenty (20) ministers, four (4) teachers, 15 lay delegates; absent five (5) ministers; furthermore present three visiting delegates from congregations not yet members of Synod and five guests from the Synod of Missouri.

President Rev. Th. Braeuer's report on the year's work and changes showed much to be grateful for, as steady expansion could be noticed along the whole line of our activity. The order of business next brought up for consideration the question of adopting or rejecting the constitution of 1917 of the Joint Synod

by upholding or dropping the three points contended for at our convention of 1917. By majority vote Rev. G. E. Bergemann was granted the floor to go into the whole subject of centralization, historically and practically, in detail. Two full afternoons were devoted to this matter, discussing it from every angle of view. Although a few dissenting voices were heard to the last, yet the fears of the large majority to relinquish their rights and consent to greater centralization were allayed and after a private discussion of the lay delegates among themselves, between regular sessions, synod was finally ready to make the change from a federated body to a district of the Joint Synod. So the constitution now stands ratified by all districts subject to its final adoption by the delegate synod in the coming year. May God show us all the wisdom of this reorganization along lines of co-operation and centralization and mutual helpfulness as a step in the right direction for the upbuilding of His kingdom.

Next in importance came report on our "Reise-predigt Gebiet" or Home Mission. This showed fine progress on nearly all fields, giving good expectations for the future, in spite of the hardships and difficulties imposed by war conditions upon the effective labors of our men in the field. Supplementing and illuminating the general report of the mission board each missionary read a report in detail on his entire field and activity as well as special difficulties therein. These reports were a great help toward an intelligent grasp of the importance and scope of our mission work as the paramount work of our district, its principal activity and the purpose of its existence.

Following this came the report of our treasurer showing synod in a most flourishing condition, despite the fact of high prices and large demands along the whole line. Receipts from all sources were shown to be \$15,078.71 and disbursements \$10,572.84; a neat credit in all our treasuries of \$4,505.87.

Then followed the long list of reports, which were submitted in printed form, to-wit: on Indian Mission, Institutions, etc. These were disposed of by adopting the reports of the various committees on them.

Election methods of the District were revised to a time-saving system, whereby the routine of all other business would not be interrupted, once the candidates for all offices were nominated in open session and the ballots made ready by the appointed election committee.

Papers for discussion for next year and two years hence were assigned. Subjects were: Conversion, Christian Training in the Home, The Image of God.

While the date for Synod's session for 1919 was not fixed, but was left to be arranged for by the officials, the invitation to meet at Hadar was accepted.

Finally may be added that the entertaining Zion's Church of Clatonia, celebrated its mission festival with three services, in which Rev. G. E. Bergemann,

Ph. Martin and E. Marxhausen filled the pulpit, while Rev. P. S. Mayerhoff gave his stereopticon talk on our Indian Mission. Those families of the congregation who entertained no guests in their homes arranged a social gathering on the church lawn one evening where ice cream and cake were served and impromptu speakers made addresses. The American Red Cross was recipient of all gifts that evening, totaling \$91.00.

Let me add as a postscript that this Fall our Indian Mission in Arizona looks back on 25 years of activity on the San Carlos field and our Nebraska churches will hold jubilee-services to commemorate that event and turn over the entire collection of that day to the treasury for Indian Mission. May we invite all districts to join us in this and make the second quarter of a century a time of still greater activity in this mission and, God willing, a time of rich harvest for our beloved church!

Our convention was marked by a spirit of concord and brotherly regard. May these always be the keynote of our labors and endeavors at all future meetings, that the Lord's work among men may not be hindered but promoted by us. May God continue to prosper our district as in the past!

PAUL S. MAYERHOFF, Correspondent.

A LETTER

The following letter from one of our boys "over there" ought to rouse us to spare no efforts in the spiritual care of our soldiers and sailors:

Somewhere in France, Aug. 8, 1918.

Dear Pastor:—

Received your kind and welcome letter and was very glad to hear from you. * * * * * Yes, my dear pastor and spiritual adviser, my life is in God's hands and He knows best whether I pull through this campaign or not. I am doing my best to please and serve my Lord Jesus at all times and His will be done. I read my bible every chance I get and find a great solace in doing so. My sincere and heartfelt thanks I send to you for the comfort and pleasure your letter has afforded me since receiving it. * * * Au revoir till we meet again.

From a soldier to his pastor.

Yours respectfully,

CORPORAL C. E. SCHENDEL,

Motor Truck Supply Train 409, Co. 375, A. E. F.

And yet there are those who are of the opinion that it is useless to raise money to send the Gospel to our "boys." Ask the parents, brothers, sisters, sweethearts, what they are doing for their "boy" in the service. They will tell you that not a week passes wherein they do not send to camp a box or parcel of some kind. Neither time nor money is spared in providing the defenders of our country with "sweets",

"eats", "smokes", etc. But is not the soul more than the body? More than ever do our "boys" hunger and thirst after the Bread and Water of Life. Shall we deny them this? What will those young men say after they return from the fields of battle, if our church does not stand back of them? Would they not turn away from us in disgust and call our faith a dead faith? If, however, we cheerfully supply their spiritual needs and wants we may reckon that they will prove themselves worthy members who love their church and remain loyal to our Savior. Yes, let us all unite in pushing the \$400,000 Campaign of the Lutheran Army and Navy Board. May none shirk his or her duty. Where there is a will, there is a way.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6, 10.

W. K.

ANNOUNCEMENT

The Lutheran Church Board for Army and Navy of the Missouri and Wisconsin Synods has placed a so-called camp pastor at Camp Lewis near Tacoma, Wash. Since a good many Lutheran men from the northwestern states are being drafted into service and sent to this camp we want to herewith publish the address of our worker among the men in the service:

REV. JOHN C. BAUR,
710 S. Twelfth Street,
Tacoma, Wash.

The parents and friends of men who are serving in Camp Lewis are earnestly requested to give the complete military address of such men to their local pastor, also every change of address, and the pastors are asked to send in those names and addresses without even a day's delay. Speed is necessary because the men are frequently transferred, and it is impossible for the camp pastor to meet the requirements of his position if he is not furnished with the correct and complete address of our men. The cantonments are very large. They generally house from 40,000 to 50,000 men. They are veritable cities, and it is next to impossible to reach a man unless his location is given promptly with every succeeding change. It is the duty of every camp pastor to supply our boys with the Word and Sacrament, but it also is the duty of parents and pastors to enable the camp pastor to do so.

CORRECTION

In the annual report of the Treasurer of the Joint Synod an error occurs in the footing of the disbursement viz. \$267,722.34; the correct sum is given under **Total Disbursements** viz. \$261,622.34.

W. H. GRAEBNER,
Treas.

MISSION FESTIVAL

St. John's Lutheran Church of Firth, Nebr., held its mission meeting on Sunday, the XV after Trinity. Rev. A. Korn of Shickley, preached the morning sermon in German; while Rev. Wm. Schaefer of Garrison preached at the afternoon services in English and was followed by the undersigned, pastor of the church, who spoke on our duties towards Negro Mission, Indian Mission and our work for the spiritual welfare of our boys under the flag. Collections totaled \$76.39.

PAUL S. MAYERHOFF, Pastor.

LIST OF CAMPS AND CAMP PASTORS

Revised to September 10, 1918

(Continued.)

- Kearney Camp—San Diego, Calif.
Rev. H. W. Bartels, Y. M. C. A. Bldg., San Diego, Calif.
Lieut. A. J. Schliesser, 32nd Inf., U. S. Guards, Camp Kearney, San Diego, Calif.
- Kearney, Philip Ft.—Near Newport, R. I.
Rev. R. R. Resmeyer, 73-A Thames St., Newport, R. I.
- Kelley Aviation Field—San Antonio, Tex.
Rev. A. C. Bartz.
- Key West Barracks—Near Key West, Fla.
Rev.
- Langley Field—Near Hampton Roads, Va.
Rev. E. F. Haertel, 215 27th St., Newport News, Va.
Rev. Paul Woy, 215 27th St., Newport News, Va.
- Laurel Camp—Near Washington, D. C. (Potomac Park).
Rev. A. L. Kreyling, 3520 Philadelphia Rd., Baltimore, Md.
- Lawton Ft.—Seattle, Wash.
Rev. O. Fedder, 116 E. Union St., Seattle, Wash.
- Leach Camp—Washington, D. C. (formerly Camp American University).
Rev. Jul. M. Walker, 6227 Georgia Ave., Washington, D. C.
- Leavenworth Ft.—Near Leavenworth, Kans.
Rev. A. G. Dick, 311 N. 7th St., Leavenworth, Kans.
- Lee Camp—Near Petersburg, Va.
Rev. F. Pieper, Box 356, Petersburg, Va.
- Levitt Ft.—Portland, Me.
Rev. B. W. Janssen, 163 Main St., Lewiston, Me.
- Lewis Camp—Near American Lake, Wash.
Rev. John C. Baur, 710 S. 12th St., Tacoma, Wash.
- Lincoln Ft.—Bismarck, N. Dak.
Rev.
- Logan Camp—Near Houston, Tex.
Rev. J. W. Behnken, 12 Young Ave., Houston, Tex.
- Logan Ft.—Connecticut.
Rev.
- Logan Ft.—Near Denver, Colo.
Rev. Theo. Heyer, 3327 W. 29th St., Denver, Colo.
- Logan H. Roots Ft.—Near Little Rock, Ark.
Rev. Ad. H. Poppe, 314 E. Eighth St., Little Rock, Ark.
- Long Beach Ft.—Near Long Beach, Calif.
Rev. A. M. Wyneken, 520 E. 10th St., Long Beach, Calif.
- Love Field (Aviation Camp)—Dallas, Tex.
Rev. E. Krause, 3011 Ave. F, Ft. Worth, Tex.
- Lufberry Field—(Aviation)—Wantagh, L. I., N. Y.
Rev.
- Lyon Ft.—Near Portland, Me.
Rev. B. W. Janssen, 163 Main St., Lewiston, Me.
- MacArthur Camp—Waco, Texas.
Rev. E. G. A. Wachholz, 2124 Clay St., Waco, Texas.
- MacArthur Ft.—San Pedro, Calif.
Rev. A. M. Wyneken, 520 E. 10th St., Long Beach, Calif.
- M. A. C.—Lansing, Mich. (Army School).
Rev. Paul F. Woldt, 623 Chestnut St., N., Lansing, Mich.
- Madison Barracks—Sacketts Harbor, State of New York.
Rev. S. Michael, 321 Kossuth St., Rome, N. Y.
- Magnolia—Md.
Rev. A. L. Kreyling, 3520 Philadelphia Rd., Baltimore, Md.
- Mansfield—Near Long Island, N. Y.
Rev.
- Mare Island Navy Yards—Near San Francisco, Calif.
Rev. Walter E. Mathwig, Cordelia, Calif.

- Marfa—Marfa, Tex. (Army Post).
Rev. J. H. C. Sieck, Box 1017, El Paso, Tex.
- Marine Barracks—Hampton Roads, Va.
Rev.
- Marine Camp—San Diego, Calif.
Rev. H. W. Bartels, Y. M. C. A. Bldg., San Diego, Calif.
- Martin Camp—New Orleans, La. (formerly Tulane Train. Detachment).
Rev. O. W. Wismar, 2904 Grand Route St. John, New Orleans, La.
- Mather Field—Sacramento, Calif.
Rev. C. Fickenscher, 808 28th St., Sacramento, Calif.
- McClellan Camp—Near Anniston, Ala.
Rev. H. Mackensen, Box 560, Anniston, Ala.
- McDowell Ft.—San Francisco, Calif.
Rev. M. H. Liebe, 507 Fourth Ave., San Francisco, Calif.
- McFarland Camp—46th Ave. and 26th St., Chicago, Ill. (Diamont T Motor Wks.).
Rev. H. Boester, 2751 S. Karlov Ave., Chicago, Ill.
- McHenry Ft.—Baltimore, Md. (Base Hospital).
Rev. O. Burhenn, 27 S. Caroline St., Baltimore, Md.
- McIntosh Ft.—Eagle Pass, Tex.
Rev. A. C. Bartz.
- MacKenzie Ft.—Sheridan, Wyo.
Rev. C. F. Wypick, Box 17, Monarch, Wyo.
- McKinley Ft.—Near Portland, Me.
Rev. B. W. Janssen, 163 Main St., Lewiston, Me.
- McKinley, Wm. Ft.—Philippine Islands.
Rev.
- McPherson—Base Hospital.
Rev. Walter A. Maier, Room 718 Y. M. C. A. Bldg., Atlanta, Ga.
- McRae Ft.—Near Pensacola, Fla.
Rev. J. F. W. Reinhardt, 28 W. Wright St., Pensacola, Fla.
- Meade Camp—Admiral, Md.
Rev. A. L. Kreyling, 3520 Philadelphia, Rd., Baltimore, Md.
- Meade Ft.—Near Lead, S. Dak.
Rev. W. Nitschke, Rapid City, S. Dak.
- Meigs Camp—Near Washington, D. C.
Rev. Jul. M. Walker, 6227 Georgia Ave., N. W., Washington, D. C.
- Menard Park—Galveston, Tex.
Rev. J. W. Behnken, 12 Young Ave., Houston, Tex.
- Merritt Camp—Tenafly, N. J.
Rev. Walter O. Hanser, Box 74, Bergenfield, N. J.
- Miami—Aero Training Station—Miami, Fla.
Rev.
- Michie Ft.—Long Island Sound, N. Y.
Rev.
- Miley Ft.—Near San Francisco, Calif.
Rev. M. H. Liebe, 507 Fourth Ave., San Francisco, Calif.
- Mills Camp—Mineola, L. I., N. Y.
Rev. Karl Romoser, Queens, L. I., N. Y.
- Mills Ft.—Philippine Islands.
Rev.
- Missoula Ft.—Montana.
Rev. G. Mertz, 234 Edith St., Missoula, Mont.
- Mitchell Field (Aviation)—Mineola, L. I., N. Y.
Rev. Carl Romoser, Queens, L. I., N. Y.
- Monroe Ft.—Newport News, Va.
Rev. E. F. Haertel, 215 27th St., Newport News, Va.
- Morgan Ft.—Near Mobile, Ala.
Rev. H. Hennig, 606 Francis St., Mobile, Ala.
- Morrison Camp—Near Newport News, Va.
Rev. E. F. Haertel, 215 27th St., Newport News, Va.
- Mott Ft.—Near Salem, N. J.
Rev.
- Moultrie Ft.—Near Charleston, S. C.
Rev.
- Mount Clemens Aviation Site—Near Mt. Clemens, Mich. (See Selfridge Field).
Rev. L. A. Wissmueller, 18 Dickinson Ave., Mount Clemens, Mich.
- Municipal Pier—East Grand Ave. and Lake St., Chicago, Ill.
Rev. M. Kowert, 1826 Hammond St., Chicago, Ill.
- Myer Ft.—Near Washington, D. C.
Rev. Jul. Walker, 6227 Georgia Ave., N. W., Washington, D. C.
- Naval Air Station—Pensacola, Fla.
Rev. J. F. W. Reinhardt, 28 W. Wright St., Pensacola, Fla.
- Naval Base—Norfolk, Va.
Rev. Paul Woy, 215 27th St., Newport News, Va.
- Naval Reserve Camp—Newport, R. I.
Rev. R. Ressimyer, 73-A Thames St., Newport, R. I.
- Naval Training Station—(Algiers)—New Orleans, La.
Rev.
- Naval Training Station—52d St., Brooklyn, N. Y.
Rev. F. W. Schuerman, 654 54th St., Brooklyn, N. Y.
- Naval Training Station—Detroit, Mich.
Rev. Wm. F. Lobenstein, 541 Lawndale Ave., Detroit, Mich.
- Naval Training Station—Near Newport, R. I.
Rev. R. Ressimyer, 73-A Thames St., Newport, R. I.
Chaplain L. Hildebrand, Acting Chaplain U. S. N., Naval Training Station, Newport, R. I.
- Naval Training Station—Newport News, Va.
Rev. E. F. Haertel, 215 27th St., Newport News, Va.
- Naval Training Station—Norfolk, Va.
Rev. Paul Woy, 215 27th St., Newport News, Va.
- Naval Training Station—San Diego, Calif.
Rev. H. W. Bartels, Y. M. C. A. Bldg., San Diego, Calif.
- Naval Training Station—San Francisco, Calif.
Rev. M. H. Liebe, 507 Fourth Ave., San Francisco, Calif.
- Naval Training Station—San Pedro, Calif.
Rev. A. M. Wyneken, 520 E. 10th St., Long Beach, Calif.
- Naval Training Station—(West End)—New Orleans, La.
Rev. O. W. Wismar, 2904 Grand Route St. John, New Orleans, La.
- Navy Yard—Brooklyn, N. Y.
Rev. J. Holthusen, 177 S. 9th St., Brooklyn, N. J.
- Navy Yard—Portsmouth, and Norfolk, Va.
Rev. Paul Woy, 215 27th St., Newport News, Va.
- New York Hospitals—In and near New York City, N. Y.
Rev. Martin Walker, 204 Baltic St., Brooklyn, N. Y.
- Niagara Ft.—Near Youngstown, N. Y.
Rev. Paul Gutknecht, 1341 South Ave., Niagara Falls, N. Y.
- Nicholls Camp—New Orleans, La.
Rev. O. W. Wismar, 2904 Grand Route St. John, New Orleans, La.
- Norfolk Q. M. Camp—Norfolk, Va.
Rev. Paul Woy, 215 27th St., Newport News, Va.
- Occquan Camp—Virginia.
Rev. Harry C. Muhly, 1225 Duke St., Alexandria, Va.
- Oglethorpe Ft.—Chattanooga, Tenn.
Rev. Otto Graebner, 30 E. 14th St., Chattanooga, Tenn.
- Omaha Ft.—Near Omaha, Nebr.
Rev. H. T. Otto, 2439 Evans St., Omaha, Nebr.
- Ontario Ft.—Near Oswego, N. Y.
Rev. S. Michael, 321 Kossuth St., Rome, N. Y.
- Otis, E. S. Camp—Canal Zone, Panama.
Rev.
- Paris Island—Near So. Carolina.
Rev.
- Peekskill—
Rev. E. P. Wilhelm, 9 Hobart Ave., Bronxville, N. Y.
- Pensacola, Fla.—Aero Training Sta.
Rev. J. F. W. Reinhardt, 28 W. Wright St., Pensacola, Fla.
- Perry Camp—Near Port Clinton, Ohio.
Rev. Theo. Heret, 701 Buckeye St., Toledo, Ohio.
- Pershing Camp—Texas.
Rev. J. H. C. Sieck, Box 1017, El Paso, Tex.
- Philadelphia Navy Yards—Philadelphia, Pa.
Rev. O. Ungemach, 2120 Passyunk Ave., Philadelphia, Pa.
- Pickens Ft.—Pensacola, Fla.
Rev. J. F. W. Reinhardt, 28 W. Wright St., Pensacola, Fla.
- Pig Island—Virginia.
Rev. P. Woy, 215 27th St., Newport News, Va.
- Pike Camp—Little Rock, Ark.
Rev. Ad. H. Poppe, 314 E. Eighth St., Little Rock, Ark.
- Pittsburgh University—Pittsburgh, Pa.
Rev. J. G. Bornmann, 415 Van Buren St., Pittsburgh, Pa.
- Plattsburg Officers' Training Camp—Plattsburg, N. Y.
Rev. S. Michael, 321 Kossuth St., Rome, N. Y.
- Porter Ft.—Near Buffalo, N. Y.
Rev. Paul Gutknecht, 1341 South Ave., Niagara Falls, N. Y.
- Port Jefferson—Port Jefferson, L. I., N. Y.
Rev. Fr. Schwartz, Port Jefferson, L. I., N. Y.
- Potomac Park—Near Washington, D. C.
Rev. Jul. M. Walker, 6227 Georgia Ave., N. W., Washington, D. C.
- Preble Ft.—Near Portland, Me.
Rev. B. W. Janssen, 163 Main St., Lewiston, Me.
- Presidio—San Francisco, Cal.
Rev. M. H. Liebe, 507 Fourth Ave., San Francisco, Cal.
- Presidio of Monterey—Near San Francisco, Calif.
Rev. G. E. Kirchner, 867 Pacific St., San Luis Obispo, Calif.

(To be concluded.)