

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

Vol. 5.

Milwaukee, Wis., November 3, 1918.

No. 22.

## THY WAY, NOT MINE

Thy way, not mine, O Lord,  
However dark it be:  
Lead me by Thine own hand,  
Choose out the path for me.  
Smooth let it be or rough,  
It will be still the best;  
Winding or straight, it leads  
Right onward to Thy rest.

I dare not choose my lot;  
I would not, if I might;  
Choose Thou for me, my God:  
So shall I walk aright.  
Take Thou my cup, and it  
With joy or sorrow fill,  
As best to Thee may seem;  
Choose Thou my good and ill.

Choose Thou for me my friends,  
My sickness or my health;  
Choose Thou my cares for me,  
My poverty or wealth.  
Not mine, not mine the choice,  
In things or great or small;  
Be Thou my guide, my strength,  
My wisdom, and my all.

—H. Bonar.

## COMMENTS

**Thy Will, Not Mine** In the 23rd Psalm David speaks of walking "through the valley of the shadow of death"; we know what that signifies; if we failed before to grasp his meaning, these days have brought knowledge and experience to us: Care and trouble have enfolded the world as with a heavy pall.

In millions of homes the fondest thoughts, the most earnest prayers are for such as are far away—surrounded by dangers for body and soul, gone in answer to our Country's call.

To remain at home is, however, no security against danger. Far from the scene of battle, earthquake and forest fire have exacted heavy tribute in human life, while great conflagrations and explosions have wrought havoc in densely populated districts. Most general, however, of all the agents of to-day making for pain and sorrow is the dread disease which stalks abroad in the land, seeking its victims alike in the hovels of the poor and the mansions of the rich, carrying off the strong with the weak, leaving desolation and bereavement in its wake. In all conditions and walks of life man has taken heed of the unwelcome

visitant and the very life of the every-day world has been changed as a result.

How apt to-day is the question which we read Is. 10: 3: "And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory?" O that we all might find the only answer in which is true salvation: "Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten, and he will bind us up." Let us arise in heartfelt repentance and go to our Father; let us say to Him: "We are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, and our secret sins in the light of thy countenance."

For a repentant world there is grace and pardon. In Jesus Christ God has become our loving Father. If we accept this love in childlike faith, all He sends us is for our good and even seeming evil is but a blessing in disguise. Such faith in the Father's love knows a refuge in the hour of direst need and finds comfort in the deepest sorrow; such faith gives us strength even in the hour of loss to say: "Thy will, not mine. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me." G.

\* \* \* \* \*

**Merge or Submerge** To merge with the United Lutheran Church of America or to submerge entirely from sight, is the alternative the Rev. Paul Wagner Roth, pastor of the English Lutheran Church of the Epiphany, Milwaukee, Wis., places before us. In an interview published in the Milwaukee Journal on Oct. 4th, he says:

"It is the dawn of a new day for English Lutheranism. At last we have what we want, at least in part; namely, the alliance of forces hitherto competing for the advancement of Christ's kingdom on earth.

"Those Lutheran synods which hold out against unification and waste trained man power and money in erecting competing congregations, at a time when from every field of activity comes the cry for the service of ministers, will soon have a task in justifying their existence to thinking people. Christ, the head of the church, wants a united body through which to work."

This evidently means that thinking people will consider unjustified the existence of synods that refuse to

unite with others; thus nothing remains but to merge or to submerge from sight. The Rev. Roth entirely forgets to mention any differences in doctrine and in practice that might be the cause that these synods hold out against unification. He, in fact, either denies that there are any differences between Lutherans or declares that such differences should not stand in the way of a union of Lutheran bodies, when he reminds us that Christ wants a united body through which to work. In either case, we do not see how he will justify the existence of the United Lutheran Church of America as a body separate from the other Protestant churches and from Rome. If doctrinal differences are not a barrier to a union between two Lutheran bodies, why should they separate a Lutheran body from a Christian church bearing a different name? If difference in doctrine does not justify the separate existence of church bodies, does doctrine justify the existence of a church at all?

As there are differences between the various Lutheran bodies, who will speak of competition and of a consequent waste of trained man power and money? That is not an appeal to what is spiritual in the Christian, but an echo from voices we hear outside of the Church. But, why continue? Every public utterance like that of the Rev. Roth serves but to add to the height and strength of the barrier that divides the other Lutheran bodies from the United Lutheran Church of America.

J. B.

\* \* \* \* \*

**Bishop Gore Speaks** A right note in the discussion of the present world calamity was struck by Bishop Gore of Oxford in a speech before a number of Milwaukee ministers in the parlors of the City Club on the afternoon of October 12.

The subject of the Bishop's speech was the 'League of Nations in a Peace Conference.' The speaker began with the remark that not Christianity, but the Christians have failed over against nationalism, and that he would like to impress upon the minds of his hearers the fact that the Gospel of the Redemption by Christ is not only supernatural, but also supernational. As far as the Allied Nations are Christian this idea of supernationalism should prevail in the outcome of the Peace Conference. Not the selfish interests of the individual nations, but the welfare of the world as it is expressed in the last speech of President Wilson, should be the goal to which the deliberations lead.

The welfare of the world is based on justice. The English divine feared that many Christians had taken the name of God in vain in using the word 'justice' in connection with the aims of the league of the nations. He expressed himself as agreeing with his American hearers so far as justice was to be dealt out to Belgium, Serbia, Poland, and France. But that was not all of justice. A nation which cannot deal justly with its own citizens is hardly the proper body to deal just-

ly with other nations. His idea was that England did not mete out justice to its laboring class and to the dark nations over which she rules. He implored the American clergy to impress upon their hearers this higher standard of justice which demands that the weaker individuals and the weaker classes of society and the weaker nations must not be exploited by the rich and powerful.

The same justice must be meted out to the enemy. The Bishop was satisfied with the aim of the Allies to defeat and punish Germany and to humiliate her in dealing out just retribution for the wrong that Germany had done in the opinion of the speaker. But Germany was God-made. She is a nation of splendid gifts. She has a right to work out her own destiny for her own ends. It would be a fearful loss to the civilized world if this nation were crushed or annihilated. It is the business of the Peace Conference to preserve and revive this nation to its former self. That is justice as the Christian understands it who has learned from the Master to pray for his enemies.

In order to be able to impress these ideas upon their hearers, the Bishop enjoined upon the American clergy to meditate upon the Gospel and to pray without ceasing. He feared that many preachers of the Gospel had neglected this first business of their calling and had meddled with things that were not their business by taking their cue more often from politicians than from the Master. By doing so they have also neglected to be a power unto righteousness in their nation as well as in their church.

Thus Bishop Gore. The right note in this speech consists in the higher appraisal of spiritual values over practical external forms, into which the aims of the Allies may crystallize and which have already been named as such by those who have no authority to speak for the governments. The right note is the protest against all that selfishness which has already cropped out in the discussions of irresponsible individuals on peace terms. From what the Bishop said, and especially from the way in which he said it, may be inferred that he would have protested also against many things that have occurred in our country, if he had been a citizen of this land and if it had been within the scope of his lecture.

Over against these utterances of the Englishman much of what has been offered publicly in our own midst seems to lack that power and straightforwardness which is engendered by truth and conviction. In many declarations of loyalty there are two texts of the Scriptures which have been brought into a connection which seems to be misleading: Rom. 13:1: "Be subject unto the higher powers"; and Matt. 10:16: "Be wise as serpents and harmless as doves."

The German translation of the latter quotation 'Ohne Falsch wie die Tauben' is better than the English, inasmuch as it renders the real meaning of the

Greek word more clearly. Intimate knowledge of Greek style also shows that in Christ's meaning the wisdom and the harmlessness of a Christian are not two properties of a Christian's mind placed without correlation aside of each other, but that harmlessness is a modification of the wisdom on which Christ lays stress in His utterance. A correct paraphrase of Christ's sentence would read in modern diction: Be wise, but in that be honest and true, without selfish interests.

With us it is selfevident to obey the government and to do it "not only for wrath, but also for conscience sake." Conscience, however, will not allow any selfish motive to creep in. The harmlessness of which Christ speaks involves three elements in a Christian's wise stand in the present world-extremity: 1. Love of truth, 2. Love for the enemy, 3. Courage of conviction.

Ad 1. A Christian cannot in any way be a party to the systematic lying about the opponent on either side in this world-war, which has been kept up during the last four years, yea, which has been going on since forty years. Especially we Lutherans must beware that we do not confound spiritual and secular interests, as, for an instance, the idea that religious unionism can be fought by taking sides in this war. That is a proton pseudos of the same kind as fighting the Antichrist in the political arena. Such an attitude is not engendered by the Gospel, but by selfish interests.

Ad 2. A Christian is always aware of the fact that there is no justice on earth on the basis of so-called external right. Justice in this sense is always coupled with pharisaism and self-righteousness. Justice which is engendered by faith will always view the wrong of the other one in the light of one's own transgression, and repentance for one's own sins is always the road to attain the correct judgment of the other man's wrong.

Ad 3. A Christian will always reserve the right to express his thoughts in the light of the two fore-going ideas. A Christian has been made a free-man, a priest and king before God by Christ. That means that from the conviction that he is a beloved child of God by Grace he loves his fellow men, all his fellow men, and out of this love he will protest against every wrong that is done to another one, wherever he is called upon to do so. And he will do that courageously without fear of anybody. Whoever has not the courage to protest against oppression of a third party, whoever this party may be, and from whatever source the oppression may come, is not without falsehood, when he pleads for justice in his own case. Love is mainly love of the other one and less for oneself.

A true Christian is a true citizen of his fatherland. For a citizen as well as for a Christian it is essential to view all things in the light of his own shortcomings, to deal with the other party out of self-effacing love,

and to speak out, unafraid, what is right before God. There has been a deficit in this respect in Christian, especially also in Lutheran literature.

Let true Christian citizens of our land heed these remarks for the love of Christ's church and for the love of our country, because the priesthood and the kingship of a free Christian are the two factors by which God wants to administer the affairs on earth as long as the world lasts. According to Christ's promise there always has been and there still is every chance for a clear stand on Faith provided this is not a matter of mere words, but of God-given inner life. J. P. K.

\* \* \* \* \*

#### Will You Help?

One of the functions of the church paper is to keep the members of the church informed of what is going on in our synod and in its many congregations. The readers of the Northwestern Lutheran look to this paper for such information. They want to be told about our colleges and seminaries; our missions, their problems and their successes; the activities of our boards and committees; the state of the synodical treasury; the meetings of the various conferences; the installation, resignation or death of those who are in the service of our church; the dedication of churches and schools; the growth of schools, the addition of classes and the increase in the force of teachers; unusual experiences of congregations or individuals from which others might profit; special occasions of joy or of sorrow; in short, they want to hear about anything and everything of importance that occurs in the life of our church. Will you help the editorial staff in its endeavor to meet this demand. The members of the staff cannot go out into the synod after such news, they must be kept informed by the officers of our synod and by the readers of our paper. Send in your item and be sure to send them to the Northwestern Lutheran as well as to the "Gemeindeblatt." Do not expect the editors of the Northwestern Lutheran to go to the "Gemeindeblatt" for news, announcements and reports. Will you help?

J. B.

#### JESUS THE FRIEND OF THE HOME OR FAMILY

Who is not ever attracted by that beautiful home life at Bethany of which St. Luke and St. John alike tell us that Jesus, the Son of Man, was at home there? It was a small family circle consisting of three members, two sisters and a brother, who drew the love of the Lord, somewhat as St. John drew it. Jesus took a gentle and gracious pleasure in them. He liked, so to speak, their company, their household, and their welcome of Him as their Guest. Long before the end of His blessed career on earth He had become the well-known and much desired visitor, whom Martha served; to whom Mary listened attentively at His feet; who looked upon Lazarus as a particular friend of His,

**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.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Act of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

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.

comforting later on the two sisters in their bereavement over the death of their beloved brother, whom finally He called back to life. Yes, He delighted on His part, as Man with humankind, in their characters and conversation. True, He was the King of glory. True also, He was the Man of sorrow, passing on His mysterious way to the great Sacrifice. But He was also the Friend, the holy but none the less the most pleasant Friend, perfectly used to every little household way, attending to the needs, and thus sanctifying through His presence that home life at Bethany.

Does modern society fully realize the fact that Jesus is the Friend of the home or family to this day? Do men recognize the sanctity of the home, of marriage estate, of the family and its sacred purpose in and blessed influence upon the world? We are frequently reminded that the modern home is seriously threatened. There are those who do not hesitate to affirm that it is doomed. When one considers the number and might of forces which are working against it, there is reason for alarm. Indeed, there are many forces in modern times, both economic and social, which have brought the home into a perilous situation. This is particularly the case with home life in large cities where a large proportion of the population is obliged to live under conditions which make a wholesome family life difficult if not impossible. When we consider the system of modern industry, how relentless it is in driving men and women to their work early in the morning, and sending them home in the evening fagged and worn out, when often the father does not see his children before leaving home in the morning, when even mothers are engaged in gainful occupation outside of the home, then does home life become precarious indeed. With parents away at work, while their children are left in a day nursery or school or locked up in a room at home—surely family life has fallen on evil days.

But forces no less destructive are working at the top of society. The rich as well as the poor are sub-

jected to continuous temptation. People with vast fortunes become too busy with their investments and speculations to devote time to the welfare of their family, and those of less means know of no higher aim than striving for an easy and comfortable living at the expense of family life. The multiplication of men's and women's clubs, and the ceaseless round of social engagements, of visiting theaters and movies, taking men, women and children from their home day after day, and evening too, have jeopardized home life to a most serious extent.

Nor is this all. The very ordinances of God, such as marriage, the establishment of families, the rearing of children are desecrated in modern society. We are told that marriage is but a temporary contract, that it can be cast aside at the pleasure of either party, that fidelity in love is a fiction, and that family life as our fathers knew it is decadent and destined to pass away. All this is set forth with parade of wisdom in many a contemporary book and magazine. Indeed, the whole modern world seems to be at enmity with the normal development of family life.

What the modern home, therefore, needs most of all is more old-fashioned religion, the vitalizing influences of the Gospel. To heal the wounds inflicted upon home and family life by the adverse forces described above there is no remedy so efficacious as to invite Jesus to our homes. He is the true Friend of the home, the Author and promoter of family life. It was He who with the Father and the Holy Spirit instituted marriage even in the Garden of Eden. Accordingly His first miracle was performed at a marriage in Cana, thus putting His approval upon the divine ordinance, and showing His parental love and care for the family and home life. How Jesus prizes home life! He honors husband and wife, reverences father and mother, loves children, and rejoices, so to speak, in the quiet and peace which a Christian home affords. Many of His illustrations are taken from the home. He loved to use the dialect of blood relationship. In the family He saw a picture of the Kingdom of God. His favorite word for the Eternal was Father, His favorite word for man in his relation to God was son, and in his relation to his fellow-men, brother. His greatest parable, illustrating the love of God to lost mankind, pictures the experience of a father and his son. He throws round everything the warm atmosphere of family life. He knows, the family is the basis upon which all necessary and wholesome institutions rest among men. It is the tree of life, whose leaves are for the healing of nations. Next to God's preservation the destiny and welfare of nations is dependent on the integrity of the family. There can be no permanent state of human happiness outside of the family relation. The sociable and moral relations of men, the political, the economical, the business world, all departments of human activity, are intimately connected

with the one fundamental and abiding source—the family, and it is Jesus, the Son of Man, who sanctifies and makes it a source of blessing.

In the first place, He sanctifies and blesses marriage showing by His Word, that it is a holy estate, to be honored by all who purpose to enter therein, declaring that God, when the dreadful fall in Eden took place through the devil's wiles in the form of a serpent, purposed to preserve our race notwithstanding, having resolved, that the seed of the woman should crush the serpent's head, stating, furthermore, that God meant to propagate and preserve our race until in His time the judgment of the whole earth should come, meantime sending His own Son to redeem the lost world and bringing into His glory them that believe, thus building out of the remnants of mankind the holy Christian Church.

He also enjoins the duties upon married people saying through His servant: "Husbands, love your wives, even as Christ also loved the Church. He that loveth his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church." Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the Head of the Church.

Can there be any strife for pre-eminence among married people where Jesus dwells and rules as the Friend of the home? It is well enough to touch upon this point these days, when we hear so much about "woman's rights," "man's superiority" and "equality of the sexes" and such like. In a Christian home these disputes that are now agitating the world find no room. A true wife and mother will feel that she has her "rights," if she can make her home about the best and happiest place for her husband and children this side of heaven; nor does her husband flaunt his superiority, if possessed of a Christian spirit, but both regard the sacred rights and privileges granted to one another.

And how Jesus does prove himself the Friend of the family by entrusting to father and mother the little children, those precious gifts of God, to their parental care and nurture! How He entreats the fathers in His Word: "Fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord," "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." On the other hand how Jesus exhorts children, sons and daughters, to obey their parents, "Honor thy father, and thy mother," setting forth His own example. To Him the filial relation is infinitely sacred. His heart was ever sensitive to the great debt one owes to his parents. Even on the cross in His dying hour, it was the welfare of His widowed mother which lay heavy on His heart, and He could not go out of the world until He had provided for her support.

Again, Jesus being the Friend of the home its inmates are likely to be united by a common faith. One of the essential conditions of ideal home happiness is to be "joined in the Lord." Wherever husband, wife, father, mother, and children, are of one spirit, one faith, faith in the blessed Redeemer, endowed with love to and mutual regard for God's holy Word, living according to its precepts, and trusting in the providences and promises of the Heavenly Father—there true happiness indeed crowns the home. Not that the Christian home is altogether rid of difficulties, of adversities even of unpleasant disagreements and sharp differences, inasmuch as Christians because of their sinful nature also are tempted to ill-tempered disposition, and to utter unkind words at times, but as true disciples they will ever flee to Jesus Christ for the pardon of their sins and for reconciliation with God, and they will always find a way to become reconciled with each other. To many a Christian home has become a school for practical Christianity, teaching him the practice of virtues which Christ's religion enjoins,—submission, control of temper, forbearing and forgiving one another, particularly that charity which "beareth all things, believeth all things, hopeth all things, endureth all things."

The Gospel of the Lord Jesus Christ is peculiarly adapted to the home. There above every other place in life the teaching of the Heavenly Friend is needed and Christianity counts for most. Show me a home whose inmates enjoy the company of this Friend, and I will show you a home where love is enthroned, peace has its abode, kindness is a constant visitor, tenderness is practiced, and happiness knows no bounds. The followers of Jesus are true home makers, and their domestic life is a fountain of blessing to all, to the Church, to the State, to society, to the whole world.

J. J.

#### MERGER OF COLLECTIONS

Our readers will soon be asked to contribute to the United War Work Fund. It will, therefore, be of interest to them to learn the history of the movement which resulted in the merger of collections for the governmentally organized war service agencies. We quote from the American Lutheran Survey:

"In regard to the joint campaign for the Soldiers' and Sailors' Welfare fund, it will be noted that the plan of the financial campaign was originally made by the Y. M. C. A. to cover its needs, which had been carefully figured at \$100,000,000. Later it was decided to include the Y. W. C. A., the Camp Community Service and the American Library Association, making a total for the four of \$135,500,000. On this basis plans were shaped, literature and publicity were put under way and the whole line of campaign was mapped out. Then a protest came from the Knights of Columbus. It had been arranged by the authorities in Washington that

the Knights of Columbus and the Jewish Welfare Society might make a joint appeal for funds in January. But the Knights of Columbus protested that this separate drive introduced sectarian issues into the war work and demanded that they be included in the Y. M. C. A. campaign.

Dr. Mott and his associates vigorously opposed this movement by the Knights of Columbus. Secretary of War Baker said that nothing sectarian was thought of by the separate campaigns, and that a joint campaign for all was considered impracticable. He therefore declined to approve the request of the Knights of Columbus.

A further authoritative account of developments is given in the following paragraphs:

"Again the Y. M. C. A. went ahead with its plans, supposing the matter was settled. But the K. of C. held a two days' conference in Chicago on Sept. 1-2, repeated its protest, and decided to take the matter to the President in case the War Department did not accede to its request. Dr. Mott and his associates did everything in their power to convince President Wilson that the proposed merger would be detrimental to all interests concerned. The President finally decided on the merger, in spite of their strongly presented views, and made public statement, in the form of a request, which as you know is a command when it comes from such a source.

"This left nothing for the Y. M. C. A. to do, in loyalty to the country and our boys, but to bow to the supreme authority, readjust all the plans, and then push ahead with all possible energy and under conditions made much more difficult than before, to raise the entire total—now amounting to \$170,500,000, thus divided:

"Y. M. C. A., \$100,000,000 (the sum originally asked).

"Y. W. C. A., \$15,000,000.

"Camp Community Service, \$15,000,000.

"American Library Association, \$3,500,000.

"Catholic War Council (which includes K. of C.) \$30,000,000, (where \$58,000,000 was asked).

"Jewish Welfare Society, \$3,500,000.

"Salvation Army, \$3,500,000.

"I think you will agree that there was nothing else for the Y. M. C. A. to do. The work is absolutely essential to the comfort and welfare of our boys. The testimony to this effect is overwhelming, both at home and from the front. All other work put together amounts comparatively to nothing in importance. The Y. M. C. A. simply had to shoulder the load. It is doing it fairly and squarely. Having of necessity accepted the President's decision, the Y. M. C. A. leaders will not fail to give all there is in them to the success of the drive. They rely on the editors of the religious press to stand back of them in this. When the war is over we can discuss some things which now we cannot

profitably take up, since the winning of the war is the first imperative. Let us realize that any criticism or withholding of necessary support in this drive will mean the weakening of the Protestant representative in the merger. We should see clearly all that is involved.

"The merger strikes me, as no doubt it does you, as the result of machinations and forces that are abhorrent to us. Some day we shall have to fight these issues of State and Church out to a finish. But we have a supreme duty in this hour, and doing that duty will put us in the most favorable condition to meet later the questions that were raised in the hour of stress. Our patriotism will shine out in contrast, and our devotion to the cause of righteousness will give us a strong position. Meanwhile, let us not place the blame where it does not belong, nor lend our support to any movement that would withhold the millions needed for the welfare—physical and moral and spiritual of our boys—our sons and our neighbors' sons, who will be heartened if we raise these millions gladly, and discouraged indeed if we do not. They could not understand the reasons. You will not fail to see that the failure on the part of the Protestant forces at the present time to accept the request of the President to help our boys will bear evil consequences of the greatest magnitude."

#### CATECHETICAL EVANGELISM

The Lutheran Church has pinned its faith to Christian instruction. The more faithfully it has done this, the more stable and healthful has been its life. The more perfunctory and indifferently this instruction has been given, the less it has aimed to beget conviction and to bring the truth into direct relation to the conscience and the heart, the more has it failed of its purpose. The catechism can not be taught as you would teach history or arithmetic or algebra if it is to accomplish its great end. It must not be taken for granted that all that the youth of the Church need is knowledge of the elemental truths of Christianity, however useful in itself that may be. Knowledge must be imparted with a view to bring consent, and consent must lead to conviction, and conviction to repentance and faith, especially in the case of many who have been far from taking their religion seriously and living up to its requirements. No pastor should imagine that his catechetical instruction can be effective until there are evidences that the Truth he has imparted has been brought home to the heart. The catechism is an instrument of evangelism and must be treated as such. The most successful catechists in the Lutheran Church, like Spener, Loche, Walther and others, have used it as an instrument to awaken the conscience by means of the Law and to beget repentance and faith by means of the Gospel. They taught to convict and convert. They taught—they did not merely preach or

lecture—but they taught in such manner that Truth appeared to the catechumen as something having a vital relation to life and character and destiny.

If catechization has been brought into disrepute in the eyes of sectarian emotionalists, it is because it has not been used as an instrument of evangelism. Good doctrinal seed may have been sown, but little attention was paid to plowing and cultivating the soil, and the seed fell on the hard wayside. One of the pastors who was successful as a catechist more than once said: "When I find that little or no impression has been made on my catechumens after going through the Commandments, I begin over again. For what will all the teaching about faith and the creed amount to where there is no sense of sin and no need of grace?" He confirmed classes who were prepared to make a public profession of faith such as made confirmation an eventful day in their lives. They were rooted and grounded in the faith by being brought into inner union and sympathy with it. It is easier to write a creed than it is to get the youth of our land to love it and live it. The great task of the Lutheran Church is to train up a race of Christians that shall have definite, clean-cut convictions which grip the soul from within rather than from without. If revivalism has made inroads upon the Lutheran Church, if confirmed Lutherans have drifted hither and thither into strange pastures, if they have been as chaff blown about by every wind of new doctrine, it must not be laid to the charge of the creed or the catechism, but to a real deficiency in catechetical evangelism.

This is not an age in which catechetical instruction can be doled out in perfunctory and dry-as-dust-manner. It is not a time in which it will suffice to drill a class in catechetics as teachers of a generation ago were wont to drill pupils in mental arithmetic. Nor is it a time in which to use the catechism as a text from which to give a lecture or preach a sermon. This age is woefully short on definite doctrinal conviction that are clear to the mind and dear to the heart. These convictions must be built up and fortified against the creedless, conscienceless, irreverent spirit of the age. They must be living convictions, with a Thus-saith-the-Lord behind them and a Know-in-whom-I-have-believed within them. Protestantism is afflicted with two evils—a spineless, sentimental Christianity on the one hand and a formal, ritualistic religion built up on a past heritage, the soul of which has been lost, on the other. The one is as unstable as water, the other as lifeless as a fossil. We need Christians who know what they believe and who carry their beliefs next to their hearts—Christians who have convictions that are the very bedrock upon which their life and character are built—confessors who know the rock whence they were hewn and who will not be going about preaching that one church is as good as another. The workshop in which such Christians are made is not the tent or

tabernacle or great hall where masses assemble for a brief season to be wrought up into a phrenzy of momentary religious fervor, not in the Sunday-school where much may be done to prepare the way, but in the catechetical class where the pastor has the opportunity of his life to come into the closest possible touch with souls and to form a spiritual bond of union which time can not break. The Lutheran Church is strong or weak in proportion as it knows how to make the catechism the powerful instrument of evangelism it is intended to be. "Teach all nations," was Christ's injunction to His disciples when He sent them forth to evangelize the world; but "teach them to observe all things whatsoever I have commanded you"—that is, drive the truth home and apply it to life and conduct—was added.—The Lutheran.

#### AFTER THE WAR

J. Stuart Holden, D.D.

You constantly hear that there is a revival in France. Well, I have seen nothing of it. And I have never met any responsible worker who has seen anything of it. There is certainly a wide spread revival of evil. There is a very great spirit of indifference that none can mistake; but of religious revival there is none at all. Men may be interested in Christ; and souls, where sought, are won out there. But, my friends, do not give up praying, do not slacken interest and effort, because you read in some irresponsible journal that there is a revival in France. For it is simply not true. People write about what the men are going to demand of the churches when they come back. I will tell you. The men are going to have no more interest in the churches when they come back than they had when they went out. The men are not going to demand anything. They are going to leave the churches as severely alone as they left them alone in pre-war days. It is said that in the time of reconstruction which must follow the war, we shall require to have a different appeal and a different message. For myself I declare, that I do not believe one word of it. If ever this country needs the Gospel of Christ, it needs it now, and it will still need it when the men come back. What is wanted now, and then, is a race of men and women who are utterly unashamed of the Gospel of Christ, utterly and frankly unapologetic about it, who preach it and live in its spirit.—The Evangelical Christian.

#### NATURAL MAN

Man's understanding is so darkened that he can see nothing of God in God, nothing of holiness in holiness, nothing of good in good, nothing of evil in evil, nor anything of sinfulness in sin. Nay, it is so darkened that he fancies himself to see good in evil, evil in good, happiness in sin, and misery in holiness.—Bishop Beveridge.

### ARE THEOLOGICAL STUDENTS "SLACKERS"?

This is the claim of Dr. Haldor Sneve, Chairman of the Third Distr. Draft Board, if he is quoted correctly in an interview printed in the St. Paul Daily News, the third of October. According to the Daily News report the Doctor has said: "A number of theological students come to the Draft Board asking exemption each day, and it is a lamentable fact that men of fighting age should forsake their patriotic duty because Congress saw fit to exempt them. The broadening influence and educational value gained by camping with the men in the army would make better ministers of the gospel after the war."

The draft laws were prepared with the utmost care, after long and conscientious deliberations passed by Congress, and approved by the President. The local draft boards are instructed to follow the regulations laid down by the Government, and a chairman of a draft board should not undertake to cast aspersions on those who in conformity with Government regulations ask exemption from the more direct service in the army. It takes five men at home to provide for one at the front, and everyone is needed in his place; and this is what the Government has tried to regulate by the draft laws. We feel sure that a majority of the theological students would prefer to enlist and enter the army, if they did not feel that they are preparing themselves for an equally important and more exalted service to the country by entering the ministry. By exempting ministers and theological students the Government has recognized the imperative need of having some one take care of the spiritual resources of the nation, that we shall not reach the same stage of moral decay and spiritual death which is the real, ultimate cause of this war. The materialistic evolution philosophy undermining morals and religion in Germany, made it possible for the German war lords to deceive the people and force this war upon us. If we wish to escape a similar catastrophe, it behooves us to exalt the services of the ministry of the gospel of Jesus Christ as the greatest need of the nation now in this crisis and afterwards. The remarks of the St. Paul doctor is an evidence of moral obtuseness and lack of spiritual vision which furnishes one of the strongest reasons for the exemption of theological students. The doctor himself might be benefited by the "broadening influence" "gained by camping with the men in the army" instead of staying at home while his colleagues are at the front. His services are not any more important than the services of the ministry.

Winning the war is the great task of the Government, but it has wisely arranged to do this without interfering with the command of Jesus Christ: "The Gospel of this kingdom shall be preached as a witness unto all nations, and then shall the end come." Our loyalty to the Government does not interfere with our loyalty to God. Let us be spared from the patriotic

camouflage which tries to belittle the exalted duty of keeping alive the flame of religion, of preserving virtue, morality, and godliness in this crisis of the world's history.—Lutheran Church Herald.

### NOTICE

The undersigned desires to call the attention of our pastors and congregations to the fact, that the funds for Home Mission are not only entirely exhausted but have been overdrawn by more than \$8,000. Our missions and missionaries must be maintained and in order to continue this so important activity of our Synod I respectfully request that the congregations will please contribute freely towards this fund.

The Church Extension Fund is also depleted and several applications for assistance had to be denied with great regrets by the Board of Trustees.

W. H. GRAEBNER, Treasurer.

### NEWS ITEMS FROM OUR CIRCLES

—Walter Palacheck, son of the Rev. C. H. Palacheck was reported severely wounded in France.

—Mr. and Mrs. Carl Rutzen, pioneer members of St. Paul's church at Fort Atkinson, and parents of the Rev. C. F. Rutzen, celebrated their golden wedding on September 15th.

—The order closing all schools and churches in Wisconsin for an indefinite period to combat Spanish influenza did not affect Northwestern College very seriously. For one week the students that live in the city were kept from their classes but were readmitted on October 22nd; the students in residence at all times were allowed to go through with their regular recitations. At Northwestern there were only a very few mild cases reported.

—War conditions which restrict all building operations are responsible for the indefinite postponement of the building program of the Lutheran Home for the Feeble-Minded at Watertown. The need for more room is very urgent. Let us hope the delay will be short and will not work a hardship.

—Mr. Frederick Brand, for many years an elder of St. Matthew's at Milwaukee, has gone to his reward. He will be remembered by many pastors as a friend and helper during their student days when the Seminary formed a part of St. Matthew's parish.

### ITEMS OF INTEREST

#### Billy Sunday Halls Held Nonessential

Dallas, Tex.—Tabernacles for Billy Sunday to hold revivals in are nonessential and do not contribute towards winning the war, in the opinion of Judge O. E. Dunlap, chairman of the Texas state defense council. Dunlap on Monday ruled adversely on a request for permission to purchase building materials for such a purpose.

#### The Religious Revival

Buckle wrote long ago that anything which increases the insecurity of life turns mankind toward the consolations of religion and adds to the power of the "clerical classes." This dictum may need amendments to make it perfectly true, but the main principle of it is sound, and on this account alone, we may expect a religious revival as a result of the war. Yet this is perhaps the lesser cause of the increasing influence of religion of which evidences greet us every day.—Chicago Journal.