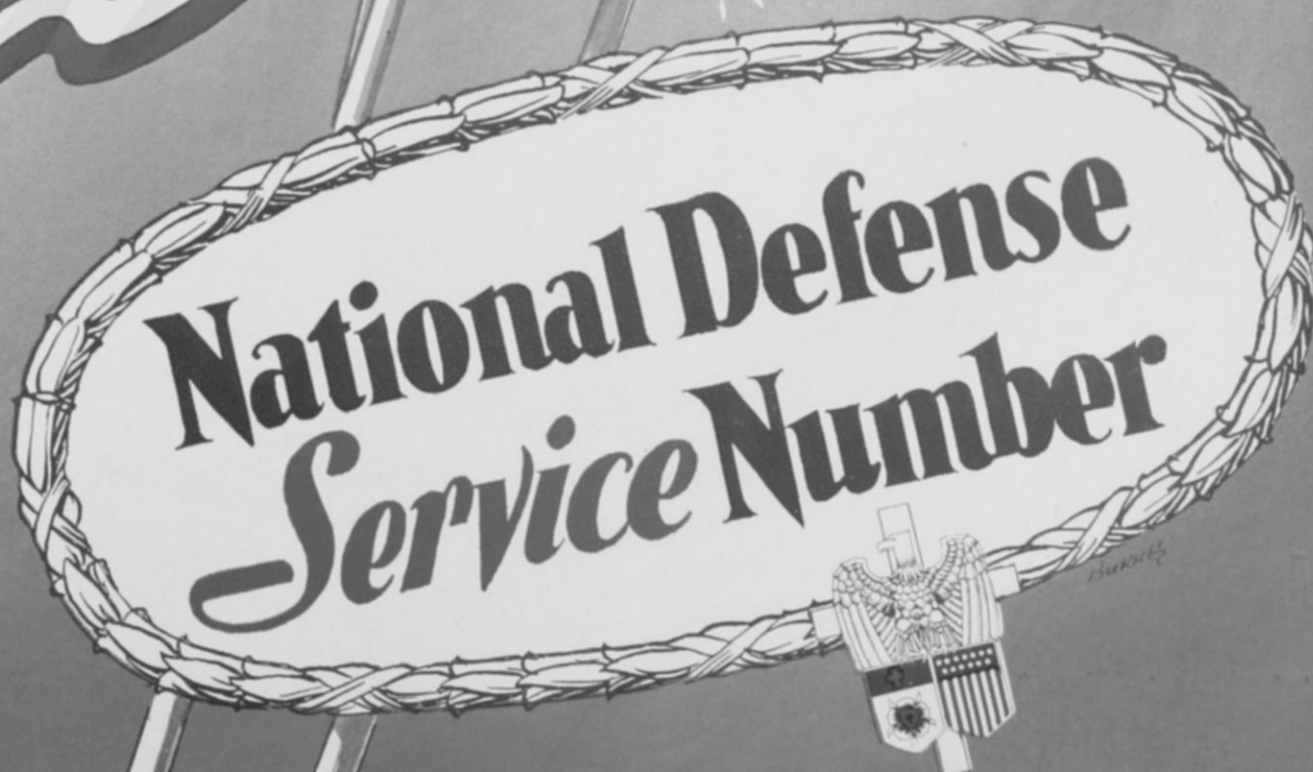


The Lutheran Witness

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States





National Defense Advisory Commission

MR. WILLIAM S. KNUDSEN, Commissioner in charge of
Production for the National Defense Advisory Commission.

Member of Epiphany Lutheran Church, Detroit, Mich.
Rev. E. T. Bernthal, Pastor

"I am pleased to learn that the members and leaders of my Church are anxiously concerned about both National Defense and the care of our young men who are preparing for National Defense.

We must all be urgently concerned about this matter. Our country is in danger and our country's shores must be protected. And the best way in which we can help is to give man hours to the completion of the job.

We must stop thinking of ourselves only and start thinking of our country as a whole, so that freedom, individual freedom and collective freedom may be preserved—freedom to pray and freedom to worship.

For unless our country can defend itself there will be no free Church. Experience in parts of Europe and of Asia has shown that whenever the pulpit must accept dictation from the government religious freedom has been lost.

Please convey to the editors of 'The Lutheran Witness' my best wishes for success in their attempt to bring this matter to the attention of our Church."



The Lutheran Witness

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Vol. LX

ST. LOUIS, MO., APRIL 29, 1941

No. 9

A Message from Our President

TO OUR MEN IN SERVICE

and the Church at Home

"Fight the good fight of faith." — 1 Tim. 6:12

AMERICA again hears the bugle-call. Heeding this call, you and thousands of your fellow-Lutherans have left, or will leave, home for camps and cantonments to wear military uniforms, to engage in intensive training in the nation's great Defense Program, to learn the rudiments of warfare. Naturally your parents and relatives and your home congregations desire earnestly that you be a good, faithful, and conscientious soldier.

You are serving under the colors of our great country. However, years ago you enlisted in the greatest of all armies, the Christian Church, of which our Lord Jesus Christ is the Commander-in-Chief. Your folks, your congregation at home, and your entire Synod consider it of vital importance that as a loyal soldier of Jesus Christ you continue to "fight the good fight of faith."

Your folks and your Church are deeply touched by this extraordinary experience in your life. During your absence from your family circle, from your church pew, from the Communion table, from your Christian companions and associates back home, your anxious mother or loved ones, your friends and your pastor, will often ask the question which David of old anxiously propounded, "Is the young man safe?" We know that temptations will confront you such as you have never encountered before. Your faith will be sorely tested and tried. Will you, after your period of military training, return to your loved ones and to your home congregation unscathed? Will you be victorious in the fight which confronts you?

We confidently believe that by God's grace you will. We know that you have sworn allegiance to the Captain of your soul. We shall remember you in our prayers both at home and in the congregation. As God grants grace, your Church will not fail you but will make proper provisions for your spiritual welfare during our National Defense activities.

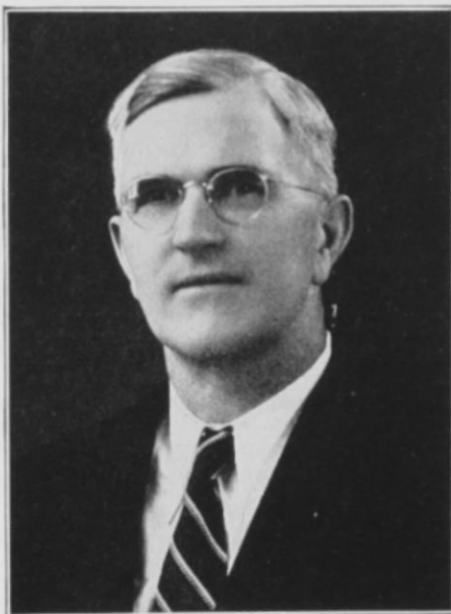
However, if you would be victorious, yours must be "the good fight of faith." You cannot wage this warfare in your

own strength. Self-reliant Peter tried it and failed miserably. Others have tried it and have gone down to inglorious defeat. Only by faith in Christ can victory be achieved. Christ conquered our enemies for us. By His suffering and death He earned for us not merely remission of sins, but also deliverance from all enemies of our souls. As believers in Christ we fight against vanquished foes. They may still harass us and attack us, but they cannot defeat us. And remember this, Jesus, who bought you with His own blood, says to you:

"Lo, I am with you alway." He will guard you as "the apple of His eye." He will support and strengthen you. Trusting, then, in our Savior, "fight the good fight of faith" and after your period of training return home a true conqueror.

Many of us are not called for military training. However, as loyal citizens we, too, must now assume our obligations in the National Defense Program. As Christians let us pray, pray earnestly, pray privately and in our church services, for the welfare of our country and for a return of a just and honorable peace to this war-torn world. By all means let us remember before God's gracious throne also the men in service from our homes and congregations. The situation on earth is serious. The world is sick, desperately sick. The future does not look very promising. Ominous clouds are visible also on the American horizon.

But let us remember that our precious Redeemer holds the reigns of government in His hands. Human wisdom and strength are without avail. Only the good heavenly Father can make wars to cease, break the bow, cut the spear in sunder, and burn the chariot in the fire. Let us plead with Him to do this! He heareth prayer.



Dr. J. W. Behnken, President
Synod of Missouri, Ohio, and Other States

A handwritten signature in cursive script, reading "J. W. Behnken".

WHAT I EXPECT THE CHURCH TO DO FOR MY SOLDIER SON - - - - -

By A MOTHER

I have just sent my son off to camp. He's a man now, though a very young man, learning how to swim through the twenties, even though he stands at the threshold of maturity. But he's an old Christian. When the lad was little, I looked at him and wondered, "What kind of man will he be?" Need I tell you that his parents offered thousands of prayers to shape that manhood? There he is now—a soldier. He was ready to begin a career, which we thought, four, three, two years ago, would launch him into his life-work instead of into military service. However, when our Government calls for defense action, we do not cling to our hopes and dreams of yesterday. These United States welcomed our forefathers and extended to our families for generations the bounties of a truly God-blessed nation. Of course, we send our son to camp willingly! Our country is spending billions of dollars on defense. I pray that our Church will employ every effort not only to keep our Lutheran soldiers for Christ but also to use the opportunities of the hour to help win souls for the Savior.

Ours is an average home, where Father and all of us worked hard, saved, and tried to give our children the best education we could in things material. Our "second home" was the Lutheran Church in the next block. When our family's "soldier boy" was a little "shaver," he sat with other members of his Christian day-school class in the transept, but he always gave us a nod of recognition when he came in. It was the report, the hello-Pop-and-Mom-we-are-all-together-again assurance, that entwined itself around our hearts. The climax of our week was, to be there together in the house of God.

In his "second home" his pastor had baptized and confirmed him, given him the Lord's Supper, helped him with the programs in the Junior Walther League, the Senior League. When the little fellow had his appendix removed, our minister was with us; and when we brought the boy home, there was the same faithful servant of the Lord. At our family altar the pastor spoke birthday prayers for all of us. We are not "pets" in the congregation. That is the kind of pastor we have: a shepherd to his flock.

Now our son is entering an army camp with thousands of other young men—far from home and his home church. I see in our Annual that the nearest Lutheran congregation is in a town about fifteen miles away. While it is gratifying to know that we have splendid Lutheran chaplains serving in many of the camps, as a mother who knows her children and realizes how much spiritual training they need, I say that the list is small for the hundreds of thousands of draftees and volunteers.

The rotogravure section of a metropolitan daily recently showed pictures of taxi-dancers and their living conditions near one of the large Army camps being erected. The taxi-dance joints would not rush toward the scene of a camp if they did not make money. Many of the young soldiers my Christian son must rub elbows with will go there, talk about it, and what is worse, laugh about it with the kind of laugh that the people he knew at home are not used to. I hope my son will not find his "entertainment" in such a place. There will be other temptations he will meet—many more serious ones perhaps than he would have had to battle at home. His father and I have tried to rear him

to quit himself like a Christian. We know that with all the high idealism and the good training he will receive at camp there is something brutal in its associations. In social-hygiene bulletins there are reports and tables on the rate of venereal diseases among soldiers in the First World War and of present conditions. Such reading does not provoke thoughts that fill the night with music or cause us to wrap up our cares like Arabian tents. Hundreds of thousands of sons' mothers are thinking of the same dangers. The boys going into the Army are at an age when they want and need companionship; we mothers are praying that they will have the right kind.

I hope that the pastor and the young people's organizations in the Lutheran Church near our son's camp will give the Lutheran soldiers there a warm, personal invitation and invite the men to services and to the social affairs of the Walther League. That personal invitation will mean more than if they receive a printed announcement or a bulletin for men in service. The sweet Christian young girls in every congregation of our Church throughout the United States are the right kind of girls for our Lutheran young men to meet. Naturally their mothers will hesitate to welcome any soldier from an Army camp, but if they know the young men come from sister congregations, will not their hesitancy be relieved? Our home is near a field where pilots are being trained for the Air Corps. We are doing here what I hope and pray the parents in that congregation will do for our boy. The young men tell me how much Christian hospitality means to them now that they are far away from their own mothers and sisters, how good Sunday dinner is after our worship at church. We have only a so-called plain table, but in our hearts and homes there is the this-is-the-Lord's-day spirit, and those Lutheran boys who were strangers to us until a month ago are like the young men in our congregation for whom we helped their mothers select a name.

As yet there is no Lutheran chaplain at the camp where our soldier son is. Will he attend services regularly? Will my boy eat his Sunday dinner (provided his time is free) in a barracks or in a hospitable Lutheran home, where he will hear the table prayers we said together at home? Will he have Christian contacts with Lutheran young people and their parents, so that he can experience the same awareness that whatever we do, in word and deed, is done in the name of the Lord Jesus? Even after the Lutheran chaplain arrives, it is my sincere wish that my soldier son will have those contacts!

To keep him in touch with the Church and to furnish the spiritual message in printed form, I am sending not only my boy but four others from our church subscriptions to our church-papers. Each one took with him a *Day-by-Day with Jesus Calendar*, the kind we read in our family circle. In every letter from Dad and me, our son reads a prayer. Though his home pastor is a busy man, he sends out letters to the boys in the camps and also to the chaplains and pastors near by. Especially when youth is away from home and the home congregation where their life-long friends are, we cannot do enough to keep our Christian soldiers enlisted in Christ's army here on earth that will give them and all of us the eternal victory and peace in heaven.



THE LUTHERAN WITNESS

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER

TERMS OF SUBSCRIPTION, \$1.00 per annum, payable strictly in advance. NEW SUBSCRIPTIONS may begin at any time.

CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis, Mo.

ALL OFFICIAL ANNOUNCEMENTS, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Theodore Graebner, 801 De Mun Ave., St. Louis, Mo.

ALL CHURCH NEWS should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis, Mo.

Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

ALL OBITUARIES should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis, Mo.

ALL REPORTS of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

A SUBSCRIPTION AGENT is desired in every town. Correspondence invited.

ADDRESS ALL BUSINESS MATTERS to

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



What I do for YOUR SOLDIER BOY

By CHAPLAIN O. C. BUSSE

IN ever-increasing numbers the young men of our Church are leaving their homes for the large training camps scattered throughout the country to be inducted into Uncle Sam's new Selective Service Army. The question uppermost in the minds of the parents as they bid farewell to their son is undoubtedly, What will become of my son in this altogether new atmosphere, with the good restraining influence of home environment removed? To pacify your minds let me assure you that our Government has not only provided for the bodily comfort of your son but also for his spiritual welfare.

Relative to the former, the Government has spared neither expense nor labor to make living conditions at the camp as good as can be expected for a soldier. The camps are kept scrupulously clean. The barracks, equipped with all modern conveniences, afford good shelter and are thoroughly ventilated. In case of sickness or injury adequate hospital facilities have been provided, headed by competent physicians. In the Recreational Buildings, of which there are a large number in every camp, wholesome entertainment is provided. The food is good, substantial food, well prepared and served in abundant quantities. In fact, no bodily want is lacking.

However, ample provision has also been made to safeguard the spiritual life of your son. This duty is assigned to the Army chaplains. We are happy to state that there are some 35 chaplains of our Missouri Synod already on active duty, and we hope this number will be greatly increased. Being privileged to serve our Government and Church as chaplain at Camp Lee, Virginia, I shall endeavor to give the reader an insight into what we are doing for our Lutheran men. What is said of Camp Lee applies in equal measure to the other camps where our Lutheran chaplains are stationed.

Almost the first man with whom your son comes in contact on arriving in camp is the chaplain. This meeting is arranged by having the newly formed companies assemble in a Recreational Building to listen to an orientation talk by the chaplain. Here the recruit is warned of many things which are inevitable in Army life when large groups of men from every environment are brought together. He learns also that the chaplain is his best friend, one to whom he can always go in time of trouble or emergency for information or for a thousand intricate problems that may hinder his adjustment to his new life. He further learns that the chaplain is the one man to whom he can go at any time without regard to time and without getting permission from any superior officer. Full information is given as to time and place for religious services and where the chaplain may be contacted. It is not uncommon after these gatherings to find many waiting to speak to the chaplain on problems that have already caused them worry, and not the least is the chaplain's joy when, among these men, he is able to greet some who are of our Lutheran faith.

Unquestionably the most important thing we are privileged to do for your son is to bring him the Gospel. To this end, services are held regularly every Sunday and also on Wednesday nights. Widest publicity is given to these services through announcements in the mess halls by means of bulletins posted in the barracks and personal invitations to those whose names we have. The services are held in the spacious Recreational Buildings. A choir, organized and directed by one of our Lutheran men, enhances the services with sacred selections. It is inspiring to see how the men

appreciate the preaching of the Word of God; how grateful they are that a pastor of their own denomination is able to proclaim to them the sweet message of a crucified Savior. It fills one's heart with joy and gladness to hear them sing with vigor the glorious Lutheran hymns.

Let it be said here that, if attendance figures in our camp at divine worship mean anything, the parents back home can be assured that the majority of the men are not forgetting their religious obligations. The very solemnity of this hour seems to induce many of your sons to take perhaps a far more serious interest than they did at home.

Incidentally we might mention that our Lutheran men are able to recognize sound Lutheran preaching. To quote an example. Upon leaving church last Wednesday night, one of our Lutheran men, who had just arrived in camp that day, remarked to the usher, "The chaplain must be a Lutheran." "Yes, he is," replied the usher. "How did you know it?" "Well," he said, "that sermon certainly 'sounded' Lutheran to me."

At the close of the service the chaplain meets with the Lutheran men in order to get them acquainted with their fellow-Lutherans who hail from all parts of the country. At this time he also arranges for a Communion service and distributes various kinds of splendid Christian literature, especially the excellent tracts prepared by our Army and Navy Commission.

Bible classes are conducted twice a week. Here our men are given an opportunity to conserve their faith and fortify themselves against the besetting sins of camp-life.

Another branch of the work is the visiting of the Station Hospital, which has 28 wards accommodating 1,000 patients. Every afternoon is devoted to this work. Here we not only have opportunity to give spiritual consolation to our Lutheran men, but here also a wonderful field for the sowing of the Gospel seed offers itself. In going from bed to bed with Testaments, periodicals, stationery, and stamps, it is pleasing to note how gladly most of them accept a Testament and how willingly most of them enter into a discussion of the fundamentals of religion and how grateful they are for the words of comfort spoken. It might be of interest to our readers to know that the first patient admitted to our hospital at Camp Lee was a Lutheran. You can imagine his joy when he was informed by the nurse that there was a Lutheran chaplain in camp who would minister to his spiritual needs. On Sunday afternoons the chaplain, accompanied by a quartet, conducts brief devotional services in the convalescent wards.

The chaplain's evenings are spent mingling with the men in the Recreational Buildings or barracks, looking up such whose names have been forwarded through your cooperation or meeting with individuals who come to his office seeking advice and counsel concerning their many perplexing problems and troubles. Torn away suddenly from their former mode of life, thrown into strange companionship, ordered about by people they have never seen before, placed in uniforms which they have never before worn, surrounded by many temptations,—all of this has a bewildering effect on many of them,—and so it is but natural that they welcome the opportunity to sit

(Continued on page 156)



The Author
Pastor of Zion Church
Schenectady, N. Y.
Now serving as chaplain
Camp Lee, Va.



THE SPECIAL SPIRITUAL NEEDS OF THE MEN IN SERVICE

By L. W. MEINZEN

Lieut. Col., U. S. Army

ONE of my personal heroes is Gustavus Adolphus, the military hero of the Reformation, "the Lion of the Midnight." Out of my boyhood reminiscences comes to mind, as if on parade, a famous painting commonly called "Gustavus Adolphus' Field Mass." It depicts the youthful King of Sweden in the uniform of the commander-in-chief, his saber uplifted, the colors dipped, bareheaded in prayer before his stout-hearted cavalymen, assembled for their daily morning devotion. A moment later the king gave the command which opened the historic Battle of Luetzen, the battle in which he paid the supreme sacrifice of his heroic effort to thwart the designs of Rome to extinguish the light spread throughout Europe by the dauntless Monk of Wittenberg. Prominent in the picture is a uniformed chaplain, one of whom Gustavus had appointed for each of his regiments.

To me this picture suggests a triple obligation:

I. The Obligation of the Individual Soldier or Sailor

Can a Lutheran serve an enlistment in the Army without running the risk of losing his faith? Without hesitation my answer is, "That depends upon the boy." There is, in my opinion, no greater danger of losing one's faith in the Army or the Navy or the Marine Corps than there is in such vocations as chauffeuring or plumbing or teaching school. We are all evil from our youth, and all of us are born in sin. But some of us, by sound indoctrination and careful training at home and in school and by the grace of God, have developed a stronger defense against temptation than have others. Accordingly I believe that a boy of good morals and a keen discernment between right and wrong need cause his parents and pastors no undue worry.

On the other hand, it cannot be denied that constant companionship with men with few or none of the gracious influences of a mother or a sister or a sweetheart to counterbalance, provides serious temptations to the youth possessed of a warped ideal of "toughness" and lacking proper concept of genuine manliness. In any such gathering, be it in a lumber camp, in a road gang, or in an army barracks, the loud-mouthed, loose-lipped, profane "hard guy" feels the urge to ridicule everything that is considered sacred, genteel, and proper by people of breeding and education. All too often the hesitancy of the Christian youth, despite his usual numerical majority, to speak up permits this lewd talk to continue unchallenged.

There exists a very marked deterioration of our national morals and a corresponding increase of moral instability among the youth of our land. The breakdown of parental discipline has left its imprint on boys and girls in their teens and twenties. The result: wide-spread violation of all laws of God and man, drunkenness, gambling, filthy conversation, lewd jokes and stories, profanity, dishonesty. And what is the antidote for this poison? There is but one—generous doses of communion with God in prayer, divine worship, and attendance at the Lord's Table.

That constitutes the obligation of the soldier or sailor—the SPECIAL SPIRITUAL NEED OF THE MAN IN THE SERVICE OF HIS COUNTRY.

II. The Obligation of the Government

Our Government realizes keenly the need of a moral factor greater than vague moral lectures, "pep-talks," and threats of punishment to offset the devitalizing influence of the moral deterioration just mentioned. It recognizes further the fact that only spiritual guidance can change the heart of corrupt man. It is also desirous of providing this guidance to counteract the evil influences so prevalent. But our Constitution places certain restrictions in the path of a commanding officer who decides to follow his convictions in this matter. In conformity with the very First Amendment each individual is assured of the privilege of worshiping God as he chooses. Favoritism toward any creed, doctrine, or religion is barred. The net result is an apportionment of religious leaders among the various religious denominations in our nation according to their numerical strength as shown by the latest census. Experience proves that one chaplain is needed for approximately each 1,200 soldiers. It is on this basis that chaplains are appointed.

Among other "morals-producing activities" of the Army may be mentioned: chapels, libraries, reading-rooms, and wholesome recreational facilities, the chief purposes of which, however, are primarily the removal of temptations. Thus they are passive means, rather than active, and naturally far less efficient than desirable.

III. The Obligation of the Church

In view of the fact that our Government provides chaplains,—at public expense and in equitable proportions,—has the Church a further obligation? Most decidedly, yes. In the first place, it can make available to the Government men of proper qualifications for appointment to the office of chaplain, in the number to which the particular denomination is entitled. These men must possess the requisite educational and theological attainments, to say nothing of the moral and professional aspects. They must work among officers and enlisted men alike, must develop the confidence and respect of superiors and subordinates, must bring spiritual guidance to the haughty and the depressed, to the living and the dying.

In short, they must have a wide range of talents and possess a high degree of adaptability. Not all pastors, be they ever so faithful, would qualify as effective chaplains.

But the more important obligation of the Church lies in its responsibility toward those brethren of the faith who are stationed at posts far removed from the ministrations of Lutheran chaplains or civilian pastors. Obviously, the Government cannot place a Lutheran chaplain at every point at which a few Lutherans may be on duty. To these the Word of God and the Sacraments must be brought by the Church through the medium of pastors who already serve a congregation in the respective vicinity or are especially placed into these fields for the specific purpose of ministering to those temporarily stationed there. In addition to chaplains (or pastors) and chapels the Church must pro-



The Author

(Continued on page 156)



The WORK PROGRAM of the ARMY AND NAVY COMMISSION

ARMY AND NAVY COMMISSION

REV. PAUL L. DANNENFELDT
REV. O. ADELBERT SAUER
REV. FREDERICK C. PROEHL
REV. KARL W. SCHLEEDE
REV. EDMUND W. WEBER
Executive Secretary

THE greatest religious dislocation in the history of America is in progress." Such is the statement recently made by Dr. Rufus W. Weaver, chairman of the General Committee on Army and Navy Chaplains, in view of the fact that approximately ten million men between the ages of eighteen and thirty-five will be uprooted from their normal civilian relations during the next five years and transferred to areas of service under the control of our Government. Some three million young men will leave their home communities to work in plants engaged in the manufacture of arms and other equipment essential to national defense. Probably two million underprivileged young men will receive training in the CCC camps. Five million young men will, during the next five years, receive intensified military training for at least one year.

The religious faith of America's young manhood is involved in this upheaval. And that faith must be preserved. Our Government is doing much to bring religion to bear upon the armed forces of the nation. Last July the Army had one hundred and thirty-nine chaplains attached to the regular force. But by the coming July the number of chaplains on active duty will exceed fifteen hundred. Never has the Army had a Chief of Staff more keenly interested in the work of chaplains than General George C. Marshall, who, while he was commanding officer of Vancouver Barracks in the State of Washington, attended the services of one of our Lutheran chaplains regularly.

During the next five years upwards of sixty thousand men from our Missouri Synod and the synods affiliated with us in the Synodical Conference will enter the armed forces of our country. This means that by June of this year some twelve thousand of our own Lutheran men will be in the military service. These men will be cut off from the normal religious influences of their local congregations.

Here is a crisis our Church must meet.

Chaplains in Service

In the year 1935 Synod, in convention at Cleveland, organized its own Army and Navy Commission for Chaplains, which would receive applications from pastors seeking chaplaincies in the Army or Navy. The War Department thereupon duly recognized our Commission as the agency which would on behalf of our Synod give ecclesiastical indorsement to applicants for chaplaincies in the Army or Navy. Governmental standards for Army and Navy chaplaincies are high, and the requirements set by Synod through the Commission are such that only pastors who have demonstrated their fitness for this special work receive the in-

dorsement of our Church. The Chief of Chaplains' office appoints the chaplains from the various church denominations in direct ratio to the numerical strength of the denominational bodies. During the past years our Commission has been working steadily. Consequently our Synod now has its full complement of chaplains in the service.

At this writing (end of March) we have thirty-two chaplains on active duty, twenty-four in the Chaplains' Reserve Corps, twenty-one who have received the ecclesiastical indorsement and are awaiting commissions, and eleven whose applications are pending for ecclesiastical indorsement by the Commission. By July we hope to have between sixty and seventy chaplains in the service. According to all reports the chaplains of our Synod are showing great devotion to their tasks and gaining deserved recognition by their outstanding work.

Civilian Pastors and Centers

The National Defense Act will bring about the establishment of about three hundred camps, posts, stations, and fields. Evidently the chaplains from our Synod will therefore not be able to provide for the spiritual welfare work which the men of our Synod in the armed forces will require. The present Government program precludes the placing of the "camp pastors" of World War days within the camps. The erection of service centers by civilian groups within camps is not permitted. Civilian pastors must carry on the spiritual welfare work in cities and communities adjacent to the camps. The individual American church-bodies are making strenuous efforts to bring religious influences to bear upon the men in the service through the local churches and by the erecting of church-service centers where no parish is located near the camps. Our Church must provide this manner of service to its own men where needed.

Civilian pastors of our Synod in communities adjacent to camps, in growing numbers, are doing spiritual welfare work among our Lutheran men under the direction and guidance of the Commission. A splendid piece of work is being done by these pastors. As the number of trainees in the military service increases, this Christian ministry by local pastors will grow. However, where a larger concentration of Lutheran men takes place in the camps, as at Alexandria, La., Camp Forrest, Tenn., and other places, special civilian pastors must be engaged to do the major portion of this work. If especially large concentrations of Lutheran men take place in localities where we have no church or where the facilities of the local church are inadequate, the Commission plans to erect Lutheran service centers. These centers will have to be staffed with a pastor of our Church.

Let us visualize the fact that our men have gone out

(Continued on page 156)



U.S. NAVY REGULAR



U.S. ARMY REGULAR



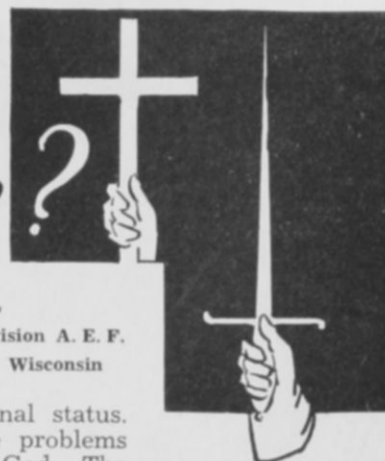
Our Chaplains

for Christ and Country



1. F. J. Dreith
2. O. D. F. Herrmann
3. R. C. Hohenstein
4. J. Gaertner
5. M. C. Poch
6. J. W. Westerman
7. K. L. Ahl
8. E. H. Ahlemeyer
9. M. W. Baumgaertner
10. A. A. Behnke
11. H. E. Berger
12. O. C. Busse
13. M. L. Cook
14. W. C. Daib
15. J. F. Daniels
16. A. J. Doege
17. W. E. Dorre
18. R. T. Du Brau
19. E. J. Fleischer
20. E. E. Foelber
21. V. C. Frank
22. K. F. Frankenstein
23. H. R. Frerking
24. E. J. Graebner
25. C. F. Golisch
26. H. J. C. Grimm
27. V. F. Halboth
28. E. C. Harre
29. E. E. Heuer
30. H. H. Heuer
31. P. L. Janke
32. A. A. Katt
33. E. J. Kroencke
34. W. C. Lohrke
35. M. E. Lohrmann
36. L. J. Mehl
37. F. W. Niermann
38. A. C. Piepkorn
39. W. J. Reiss
40. L. E. Rubel
41. W. R. Saar
42. M. Scharlemann
43. K. W. F. Schleede
44. L. G. H. Schliesser
45. W. J. Schnedler
46. O. W. Schoech
47. A. M. Senne
48. W. A. Setzer
49. H. H. Stahnke
50. H. O. Theiss
51. R. A. Tschirley
52. K. A. Tubesing
53. A. P. von Schlichten
54. E. W. Weber

THE SWORD OF THE SPIRIT AND THE SWORD OF STEEL - - *Can They Stand Side by Side?*



By **FREDERICK C. PROEHL**

World War Chaplain, 164th Infantry, 41. Division A. E. F.
Pastor of Layton Park Church, Milwaukee, Wisconsin

ABOVE question has been asked countless times by Christian men when called into the service of our country. They want to know whether a person can maintain his Christian identity, even when ordered into battle and commanded to operate the tools of war, which destroy human life, wreck homes and cities, and cause untold want, suffering, and devastation.

We know that war is an instrument of destruction, that it checks and hinders the progress of the kingdom of God, that it breaks down moral standards, and is the cause of degeneracy on every hand. Recent reports from war torn lands demonstrate an increase in crime, particularly among children, and stringent measures have been adopted to halt the spread of disregard for law and order.

We believe that, if all men would bow to the will of God and become expert in the use of the Sword of the Spirit, the sword of steel would disappear from the earth and men would live in peace and harmony with one another. We must not lose sight of the fact, however, that not all men and nations submit to the will of God. As a result we have strife, envy, and selfishness; we have pride, arrogance, and the lust for power, which lead to war. Though a Christian deplors the fact that war is used as a means of settling international disputes, he does not deny his country the right to ask him to bear arms and defend the borders and the honor of his country in times of stress. He recognizes civil government as a divine institution, to which the Lord has given the sword "to execute wrath upon him that doeth evil." A Christian man will not refuse to bear the sword as a representative of the Government, thus fulfilling his obligation of citizenship. At the same time he can maintain his Christian identity.

The Testing Time

The First World War proved beyond the shadow of a doubt that the American soldier clung to his Christian training. My experiences with the American Expeditionary Forces in France revealed to me a heartfelt desire for the preaching of the Gospel of Christ. Even in such abnormal times, often under most trying conditions, the attendance at divine services was exemplary. To the casual observer the men seemed a care-free lot, giving little thought to the future; but let none think that in the quiet quarters, away from public gaze, these men did not realize the undeniable fact that they might soon pay the supreme sacrifice. They faced the issues and counted the costs. Some, as a result, turned to reckless abandonment and the cup of iniquity as a grand finale. Many of them, sobered by the shocking experience of losing their buddies through death and wounds, turned to the Word of God and prepared themselves for that momentous hour when they, too, might stand face to face with their God.

Personal Problems

They would speak of their personal problems, of their loved ones at home, of their troubled conscience, of doubt and fears which usually beset the hearts of men, especially when life seems to count as nothing. They would seek assurance as to the certainty of their salvation. These men, standing face to face with death, were

concerned about their eternal status. Their minds turned to the problems of making their peace with God. The anxious cry of the Roman soldier, the jailer at Philippi, "What must I do to be saved?" was often heard by me. I counted it a priceless privilege to tell them that, happily, while there was nothing that they could do to be saved, that salvation is a free gift of God to all that believe in the Son as the Savior from sin, death, and condemnation.

Bedside Ministry

At Neufchateau, France, the American Army maintained one of its largest base hospitals. Thousands upon thousands of beds were filled with wounded soldiers relayed to this place from the field hospitals, men, confined to their cots, whose bodies were racked with pain, whose every move meant agony, and who still desired the ministry of the Word and requested prayers in their behalf. I like to tell of the indomitable spirit of courage and the happy banter which passed between the sick and wounded by which they would encourage one another and often invite spiritual ministry.

"Chaplain, you need not leave that prayer-book with that boy. He can't read nohow. You had better hand that to me." In mock indignation came the reply, "Why, you ignorant roundhead, you don't even know right from left. When the sawbones [doctor] told you to hold up your right hand this morning, you said, 'I can't, mine are both left.'" What further need had a chaplain for a formal invitation to minister to such men? He could reply, "Since both of you seem to have trouble in reading, perhaps I had better read for both of you." In this manner the bedside ministry would begin, often showing amazing results.

Appreciation of the Word of God

If ever I want the assurance that the Word of God is a living power, I think of my experiences with the American soldiers. Here I came in contact with many that did not have the privilege of a Christian training, who had not experienced the joys of childhood religion, and who were confused as regards the simple fundamentals of Christian religion. When I recall the sincerity of purpose, the deep reverence for the ministry of the Word, the light of hope that was kindled in the eye, the tear of gratitude mingled with radiant joy as the Scriptures were opened to them, the happy anticipation of the life to come, I cannot but think of Peter's words, "We have a more sure Word of Prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the Day-star arise in your hearts."

Knowing how effective the Sword of the Spirit was during the days of the First World War, the Lutheran Church should bend every effort to supply the means of grace to the men now serving our country on land and sea. We have a definite obligation, which cannot be side-stepped. In the present emergency let us not only think of the sword of steel but give attention to the Sword of the Spirit. "Let us do good unto all men, especially unto them who are of the household of faith."



The Author

★ YOUR CHAPLAIN



Photo by
U. S. Army Signal Corps



Photo by J. J. Gregor
Fort Bliss, Tex.



INS *in Action* +

Photo by Signal Corps
U. S. Army



Photo by J. J. Gregor
Fort Bliss, Tex.



Official U. S. Navy
Photograph



Photo by J. J. Gregor
Fort Bliss, Tex.



LUTHERAN
SERVICE
UPSTAIRS



What your Church is asking every Congregation to do on May 11th



"Run to the Camp . . . and look how thy brethren fare."—1 Sam. 17:17, 18.

By PAUL SCHULZ

Chairman of the Army and Navy Collection

A LONG time ago, about the year 1060 B. C., there was war between Israel and its old enemies, the Philistines. In Bethlehem there lived a man by the name of Jesse, who had three sons in the army of Israel. His youngest son, David, was not yet in the army. So one day Jesse sent him to the camp to see how his brethren fared. As a good father he was concerned for their bodily and spiritual wel-

fare and therefore would also keep them in touch with their home.

As a measure of preparedness our Government has ordered general military service. It is estimated that there soon will be 14,000 of our young men in the various camps. Naturally we Christians, parents, brothers and sisters, friends, our congregations, and our whole Church are concerned for their welfare, especially their spiritual welfare. We have reason for such concern; for these young men are now far removed from their homes, churches, and their former Christian environment. If over one half of our nation is not Christian, not even nominally so, the same ratio will obtain in the camps. In many cases there is not one of our churches located near a camp. Now, in this respect Jesse had less to worry about than we because in that camp all were members of the Church of Israel. Yet he sent David to see how his brethren fared. How much more should we care for our boys in the camps!

To do this requires money, as you will learn from other articles in this issue. It is true, the chaplains are paid by the Government. But we cannot have chaplains at all of the camps, cantonments, on all battleships, etc. We shall have to enlist the services of others, especially of pastors who live near such camps, to help in this work. We shall need money for all kinds of expenses, such as automobiles (some camps have 50,000 men), literature, prayer-books, and Bibles. We shall have to build Lutheran centers, employ pastors at these centers, and equip them for religious and social work. Our Army and Navy Commission, together with representatives of the Board of Directors, consulted about ways and means to secure funds for this work, since no provision was

made for it in the budget of Synod for 1941. Last September when that budget was set up, no sum could be designated for this purpose because nobody knew what was going to happen. The following plan was decided upon:

To have a Synod-wide collection in all our congregations for this purpose on one and the same day, on Sunday, May 11. This should be a one-time, concerted effort, and therefore all congregations should be asked to observe this day and not to choose another, unless absolutely compelled by circumstances to do so.

In order that the necessary funds may be procured, we beg leave to make the following suggestions:

1. Every congregation should have a committee appointed for this purpose. This may be the church board or another committee; but we advise it to draw in also some of the young people. It will appeal to them. This committee should begin to work early.

2. Make careful preparations, such as repeated announcements in church and in the parish-papers; send a letter to all communicants, preferably by mail. Do not distribute any material at the church-doors. This is not efficient because it is not sufficient. It does not reach all members. Place a copy of this special number of the LUTHERAN WITNESS in every home. Enclose in your letter the special-collection envelope available for this collection for every communicant member. Put up posters which are supplied, in the parish-halls, schools, and at other conspicuous places. You may also post the names of all the boys now in the service; some churches are adding their photographs. On the Sunday before the ingathering, refer to the necessity of this effort in the sermon or in a brief address after the service. Other ideas will suggest themselves; but it is important to give this matter wide and thorough publicity, also in the newspapers if possible.

3. Gather in the envelopes on May 11 by a house-to-house visit and again enlist the services of your young people. Please do not use another method, unless you are certain it will be equally effective; but by all means do not merely have a plate collection in the service. That will not be sufficient, for the simple reason that then not all people will be reached.

4. Do not extend this collection over a period of time. Try to complete it on that one day.

And now let us all get together in this effort. It is our obligation. These are our "boys." The Government may demand their bodies, but we, or rather Christ, must have their souls. By the grace of God they enlisted in Christ's army, the fighting Church, long before they were called into the United States' service. If all goes well, they will be honorably discharged from the United States Army or Navy. But they should never leave Christ's army, and we must do all in our power to keep them under His banners.

We are also convinced that no congregation need hesitate to take part in this effort. This will be a popular collection, and all our people are eager to contribute, since practically all of

(Continued on page 158)



The Author
Member of the Board of Directors
Pastor of Trinity Church
Springfield, Ill.



THE FOUR HORSEMEN ARE RIDING

By L. F. BRIGHTON
Pana, Ill.

"And I saw, and, behold, a *white* horse, and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer. . . . And there went out another horse that was *red*; and power was given to him that sat thereon to take peace from the earth and that they should kill one another; and there was given unto him a great sword. . . . And I beheld, and, lo, a *black* horse; and he that sat on him had a pair of balances in his hand. . . . And I looked, and, behold, a *pale* horse; and his name that sat thereon was Death, and Hell followed with him." Rev. 6:1-8.

Christ Jesus opens the book in which are written the destinies of His Church on earth. He shows that the Church must suffer many tribulations to the very end of time. By those in authority, by wars and famine. By death in every form, as well as by spiritual woes will the Church be harassed and persecuted. These fiery trials of God's people will not diminish with the years, rather they will grow more severe and intense as the Church approaches the end of days and will cause it to suffer much harm and hardship. Many, despairing of heavenly help or yielding to the sinful temptations of the evil times, will fall away from the faith. Jesus, looking to these days, says: "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Luke 18:8.

Friend, the horsemen are riding! They are riding fast! And they are cutting a wide path as they go!

One cannot escape the knowledge of their activity. Purity, cleanliness, decency, are quite conspicuous by their absence. The Law of God has been trodden down

by transgressions, and the Gospel of Christ has been swept aside by scorn. With the banners of hell flying high, the foes of Christ have ridden roughshod over many lands, leaving behind them agnosticism, atheism, Communism, and other despotic isms, and especially worldliness. They are riding over all the world, carrying spiritual disorder and death to the souls of men.

God's Word calls out to you: Escape for thy life! Recognize the evils, see the dangers, evaluate the consequences of this battle of death! The world is blind, it cannot see; it is deaf, it cannot hear. It does not know the way in which it is going. It cannot feel the chains which bind it fast to death.

Jesus calls! Turn to Him who alone is able to save and to keep. He sits on the right hand of power.

More and more do God's people need to consult the Word of God for their guidance and for light. They must let the Word of God dwell in them richly. The Church should be to them not a convenience but a necessity. For to His own Jesus says: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand," John 10:28. "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," 1 Pet. 1:5. The power of God alone can turn death and destruction into life and salvation. This power lies in the Gospel. God's people are not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth, Rom. 1:16. They hear the Word of God. They believe and keep it.

A Military Funeral

A week ago a military funeral was held in the city of Chicago, and the newspapers carried photographs of the funeral procession as the procession, led by the pastor, passed between ranks of soldiers and officers of the United States Army. The incident attracted considerable attention, since it was the funeral of the first draftee of Cook County, Illinois, to die in the service.

The real story behind the scenes was not included in the newspaper account. The draftee was a member of St. Paul's Lutheran Church, Chicago Heights, Ill., of which the Rev. Arthur A. Brauer is pastor. In recounting these events behind the scenes the Rev. Brauer stated:

"Walter J. Stade entered the military service as a draftee on February 17 and shortly afterward was transferred to the Presidio, San Francisco, Calif. On Tuesday noon, March 4, the family received a wire that he was seriously ill with pneumonia. They came to me with this news. Not knowing who served the Presidio as pastor, I at once wired Dr. Brohm in San Francisco. He telephoned the city missionary, the Rev. F. H. Menzel, and about two hours after we had sent our wire, Pastor Menzel stood at Walter's bedside. He was just in time to speak to him and to pray with him, but while he was still in the sick-room, Walter fell into a coma and a few hours later was called home to be with God.

"We understand better now than we did before what a comfort it is to relatives and friends to know that one of our pastors or chaplains is with the boys in the service to guide, direct, and comfort them, especially in a time of emergency."

Here surely is a splendid instance of faithful pastors of our Church who coordinate their efforts to enable the Church adequately to meet the demands created by an unexpected emergency. This is the real story behind the story that appeared in the columns of the Chicago dailies; and if this is an instance that shows the willingness of our pastors to be of service to our men in the camps of our country, then parents can be assured that the Church and its pastors will spare no effort in order that their sons in the military service will not be neglected.

Chicago, Ill.

EDMUND W. WEBER

AN ACKNOWLEDGMENT

The Synodical Department of Publicity expresses its appreciation to

A. The editors of the LUTHERAN WITNESS for their ready and willing cooperation in making this number of the LUTHERAN WITNESS available to it for the purpose of giving special emphasis to the work of the Army and Navy Commission and the need for a special collection for this work on May 11.

B. Our chaplains, who often under stress of much work and difficult circumstances secured pictorial material to illustrate the work in which they are active.

C. The United States Army, Navy, and Air Corps for the photos used with their permission.

This number of the WITNESS is issued in 300,000 copies.

L. MEYER, Director

Prayer of a Christian Soldier

My country is calling; its voice I must heed,
And oh, how I daily my Savior shall need!
A branch He has made me, for He is the Vine.
One fact never changes — my Savior is mine!

Though terror is knocking at millions of doors,
Though nations are trembling with horrible wars,
Though thrones have been shaken and kingdoms decline,
One fact never changes — my Savior is mine!

For me He was born of a poor Jewish maid,
For me in a manger His glory was laid;
The beams of His mercy from Bethlehem shine:
One fact never changes — my Savior is mine!

I live; for the Savior has made me His own,
And He is forever my Refuge alone.
Why should I be fearful, why fret and repine?
One fact never changes — my Savior is mine!

I live, yet not I, for Christ liveth in me;
From sin and from evil He makes my soul free.
I know that His glory upon me will shine:
One fact never changes — my Savior is mine!

P. E. KRETZMANN

WHAT I DO FOR YOUR SOLDIER BOY

(Continued from page 147)



down and talk with one to whom they can pour out their hearts freely and without hesitation. Here is one place where the chaplain is enabled to render a real service to your son and feels abundantly repaid in the appreciation with which his counsel is received.

We have told you something about what we are endeavoring to do for your son, so that in this hour of greatest need he may not be without the blessed influence of the Word of God. You may rest assured that we are keenly conscious of our tremendous responsibility and will do our utmost by God's grace to minister to his spiritual welfare. But the work is so extensive in scope that we cannot do it without your assistance. We would therefore ask you to send the name of your son to the Rev. E. W. Weber, Army and Navy Commission, 82 W. Washington St., Chicago, Ill., as soon as he leaves for camp. Ask him to look us up should we have not contacted him. Remind him of his church, his services in camp, his prayers, his Bible-reading. Pray that the God who cares abundantly may bless, protect, and help him in body and soul.

THE SPECIAL SPIRITUAL NEEDS OF THE MEN IN SERVICE

(Continued from page 148)

vide "social centers" or some other means of overcoming the temptations of military life. I am not interested in the name to be given these centers, or whether they are housed in parish-halls or in churches or in rented store buildings or in private homes, but they must provide for the Lutheran soldier and sailor on furlough or leave of absence. It must make possible his mingling with fellows of his faith (both in and out of the service), of meeting fellow-Lutherans of both sexes (wherever that is possible), of reading his Bible, devotional books, and church-papers in the quiet and dignified atmosphere of home or church. In this "center" he must be able to find wholesome relaxation, recreation, and entertainment. If the Church is not willing or able to supply also these physical needs, it need not be surprised if its sons return home as *habitués* of gambling dens, and cheap rooming-houses.

In conclusion, I should like to commend the authorities of the Missouri Synod for their vision in attacking the problem. Our President and our Board of Directors have begun a noble work. They have placed its execution into the capable hands of Synod's Army and Navy Commission.

Prayer in the Present National Emergency

(To the melody "God of the Prophets," No. 486)

God of our fathers, who throughout the years
Hast kept us safe in spite of doubts and fears,
Come and uphold us with Thy Spirit's might,
Lead Thou us e'er on ways of truth and light.

The world, O Lord, is torn with hate and strife,
And war and bloodshed take their toll of life;
Thou, Father, who dost slumber not nor sleep
Wilt e'er Thy children by Thy mercy keep.

Keep us, O Lord, from works of sin and shame
That we may keep unsullied Thy dear name;
In all temptations be Thou at our side
That we may ever in Thy love abide.

Let us each day begin and end with Thee,
From sinful doubt and worry set us free;
Teach us to trust Thy promises of grace
And show to us the kindness of Thy face.

So may we walk before Thee day by day,
Kept by Thy mercy on the narrow way.
Do Thou for Jesus' sake our sins forgive
That to Thy glory we our lives may live.

Thus will Thy name be hallowed here below,
Thus shall we all in grace and knowledge grow,
Until at last our task on earth is done
And we shall meet before the heavenly throne.

P. E. KRETZMANN

WORK PROGRAM OF ARMY AND NAVY COMMISSION

(Continued from page 149)



from the wholesome impacts and restraining influences of their homes, churches, and communities. During the week-ends they will be on leave and will go to the near-by cities and towns. Do you not see them walking the streets and standing in groups at the corners? But soon they tire of this. They must go somewhere. "Where shall we go?" one of them asks. They may go to places of questionable amusements; they may go to taverns or sinks of iniquity, which abound. How fortunate if one man can suggest: "Let's go to the Lutheran service center!" There they make the sort of acquaintances which are a safeguard against evil influences; there they can read, write letters, etc. There, above all, they can consult the pastor of their own faith and on Sundays attend the divine services and partake of Holy Communion.

A Rapid Development

Our Commission has been taxed to the utmost with numerous tasks and has found it difficult to keep step with ever-growing developments of the National Defense Act. In the middle of November, therefore, the Commission established an executive office in Chicago and engaged the Rev. Edmund W. Weber, who is also a chaplain in the Reserve Corps, as Executive Secretary. He is *ex officio* a member of the Commission.

In the interest of the spiritual welfare of our men in the service four special tracts have already been published and distributed in large numbers. *The Lutheran Chaplain*, a small monthly magazine, is being published in the interest of the chaplain and his work. Recently the first issue of the bulletin for the men in the service, entitled *Loyalty*, was mailed to all men whose addresses were on file in the Chicago office, and to all pastors of Synod, to acquaint them also with this phase of our work. A prayer service book, bound in the new khaki color, containing prayers and other devotional matter for men in the armed forces, has been edited and published by the executive secretary, who also is the editor of the *Lutheran Chaplain* magazine and the *Loyalty* bulletin. A copy of this devotional book will be sent to every member of our Church in the military service by the Commission. The International Walther League has contributed \$500 toward the publication of this book. The Commission greatly appreciates this generous gift and the program of assistance to the men in the service as it is now being developed and put into effect by local Walther League and young people's societies. A New Testament edition, a companion volume of the service prayer-book as to format and binding, is being planned.

Right now the rapid development of the defense program is swamping the Commission and executive offices with work. Policies must be formulated to meet the various problems and needs. Directives must be given to chaplains and civilian pastors. Surveys of the needs for special pastoral care must be made by mail and in person, and provisions must be made to extend this care. Civilian pastors must be engaged as directors of the service centers, and congregations must be persuaded to give their pastors a leave of absence for one year for such service. Communities must be selected for the erection of service centers, sites must be purchased, and buildings must be erected and equipped.

Whose Work Is It?

The work of the Commission is the work of the Church. We are minded to do our full duty to our country in its great emergency. At the same time the Church must rise to the testing it is being made to undergo. As citizens our country calls upon us to make sacrifices for building up the national defenses. As Christians God calls upon us in this national crisis to bring sacrifices for the work of the Church. The Gospel alone can preserve and strengthen the men in the armed services in their faith in the God-sent Redeemer, Jesus Christ. The Gospel ministry can so lead and guide them that they will hold fast to the religious teachings they have learned in their home at mother's knee, in the parish-school and in Sunday-school, in the catechumen class and in church, that under the Captain of salvation they will live victorious lives.

PAUL DANNENFELDT, Chairman

THE SPIRIT OF 1917 AND 1918

By F. C. STREUFERT, Secretary of Missions
(Secretary of the Army and Navy Commission, 1917—1919)

Shall We Repeat?

On Good Friday, 1917, our country entered the First World War. In June of the same year Synod met for its regular triennial convention at Milwaukee, Wis. Synod's President was instructed to appoint a committee to look after the spiritual needs of our men called to the colors. On July 13, 1917, the committee appointed organized and met to face the problem. And problems there were. There was no precedent



One of the First World War "Lutheran Centers" Erected by Our Church

to guide us. In a few weeks millions of men joined the Army and Navy forces. And we had our proportionate share among them.

Ours was the task of following our men with the colors and looking after their spiritual needs whither they went.

The response of pastors and congregations to aid in this work was marvelous. Congregations were willing to give their pastors leave of absence for full-time or part-time service for the term of the war. Thus one by one all camps, naval bases in the United States, all hospitals, and all sanitariums to which men with the forces were sent could be manned. To every one a chaplain or a military pastor or a camp pastor was assigned. At the peak of the war we served 359 military camps, naval bases, hospitals, etc.

We had thirteen chaplains in the Army and Navy, five of whom were overseas, three in the Navy, and five in different camps. We salaried 70 military pastors who gave full-time, and 124 camp pastors who gave part-time service. Lutheran centers were erected at Camps Funston, Sevier, Taylor, and Sherman. Headquarters were rented at Camp Shelby, Camp Custer, Camp Cody, at Newport, Camp Lee, Camp Dix, Upton, Fort Worth, and at other places. The number of enlisted men reported to our office numbered 37,582. Of these, 10,645 were with the Expeditionary Forces overseas, in France, in the Canal Zone, in the Philippines, on the Hawaiian Islands, in Siberia, and at various naval bases. 557 died.

To facilitate the work within the camps, 28 autos were furnished and maintained by the Board. More than 80,000 hymnals and prayer-books, 12,000 New Testaments, 425,000 sermons, and 260,000 tracts were distributed, not to speak of the endless number of our church-papers and copies of the *Walther League Messenger*, and sheets of stationery. *Soldiers' and Sailors' Bulletin* was issued in 30,000 copies each month. The office force to carry on this work consisted of your Secretary, an office manager, and 20 clerks and secretaries. A salaried legal adviser was engaged to guide the Board in all legal matters.

On Feb. 1, 1919, after all matters had again come down to a peace-time basis, the treasurer reported that the total

receipts for war work amounted to \$559,230. This amount included \$49,711.87 contributed by the Joint Synod of Wisconsin, which had joined us in the effort, and also an amount of \$15,517, contributed by the Walther League for prayer-books and literature.

Was it worth while to send our pastors into the various camps, and was it worth while to erect Lutheran centers?

When our pastors began to preach the simple Gospel of the Crucified, they were told that they would never meet with success, that, if they wanted an audience, they must give an interesting talk on something else than religion. They did not "talk," but they *preached* the old-fashioned Gospel of Jesus Christ. And often critics that came to scoff, when they saw rows upon rows of interested, sober-faced men eagerly breathing in the message that makes men free, remained to praise. The message, the Gospel pure and simple, is the secret. Wrote a secretary of the A. E. F. Brotherhood of St. Andrew of the Episcopal Church: "A great congregation crowds the hall to capacity. What an inspiration to hear the men singing with earnest voices the stately and impressive old hymns of the Church and devoutly lifting up their hearts in prayer! Listening to an address of the real Gospel-message and rehearsing with deep conviction the articles of the Apostles' Creed, this fine congregation of fighting men is a real inspiration. One is convinced of the real value of the churchly and dignified services which come uncompromisingly with sound doctrine and real worship and praise to our almighty Father and God. One can almost catch a glimpse past the veil which hides the future and, through the leverage of this camp-work, if it is carried out in this way in all the camps, see the great Lutheran population of our beloved United States being lifted to a position of immense contribution to the American Church of the future."



The Author

Can we repeat? Are we willing to meet the challenge of the hour? Can our Army and Navy Commission look forward to the fullest cooperation of our pastors and our churches everywhere now that our young men are called to the service of our country?

Remember it means to keep our men with Christ. It is the best contribution we can make toward the defense of our country.

A CHALLENGE TO OUR CHURCH

By JOHN H. BAUMGAERTNER
Milwaukee, Wis.

In this year of 1941, in this twilight year of history, which seems to speak of even darker years to come, years of civilization's ever-recurring black and troubled night, God is holding out to our Church greater Gospel-sharing, redemption-bringing, soul-winning opportunities than this generation has ever known. Not so many years ago a somewhat similar opportunity presented itself to our Church in India. Owing to social and political upheaval thousands were actually asking for light and guidance from our missionaries. We had not the men to supply the need. The mission contributions of our people were not sufficient to make it possible for us to embrace this glorious opportunity. We could have sent a hundred men to India, and they would not have been enough. Today the war and consequent passport difficulties make it almost impossible to send additional men into that field.

In the mean time God presents us with an opportunity here at home which is unparalleled in its overwhelming significance for the Lutheran Church and its soul-winning work if only we have the vision and the courage to meet the challenge which it presents. It is a challenge to our entire Synod. It is an opportunity which lies before each individual believer.

1940 and 1941 have turned the trick. They have brought home to men the war and all its agony, the shattering of cherished ideals, and the collapse of material values, the uncertainty and the fear of these evil days. At the same time they have awakened in the hearts of men that age-old desire for God and the things of God which has lain dormant through all these years or has been crushed by a crass materialism. Again man is coming to the realization of the helplessness of man and the folly of building his life upon no other foundation than that of decaying material treasures and values. Now that the material world is in a terrifying process of decay and collapse, men are beginning again to look to the spiritual world as their only comfort and hope. Now that man has utterly failed himself, he is beginning again to yearn for God. As some one wrote a few weeks ago, after having entered a church for the first time in twenty-two years: "I found that I was acutely interested in hearing about anything that had permanence, beauty, and unselfish endeavor. It fell on my spirit like water on a desert, and I went out stirred and grateful." The same man wrote: "I have found out that churches today are dispensing something I need."

In this awakening spiritual consciousness which is growing in America today lies our great opportunity as individuals and as a Church. To us God has entrusted the full power of His saving Gospel, preserved to us by His grace in its original truth and purity, to meet the needs and to satisfy the yearning of an immense group of our awakening fellow-men. We are today the only large and powerful denomination (and let us say this not in pride but in humble gratitude to God and with a fervent prayer that He will continue to keep us in His truth) which has not, in full or in part, made some compromise with unbelief, which has not, in some part or degree, denied the truth and the efficacy of God's inspired Word, which has continued to maintain its stand upon the Bible, knowing that God Himself has uttered a curse upon any one that "shall add unto," or "diminish aught from," His Word, Deut. 4:2; Gal. 1:8; Rev. 22:18, 19.

We, then, by the mercy of God, are eminently qualified to meet the challenge of our troubled day to help those many thousands who now desire and seek what once they ignored and despised, help them to find and be satisfied. Recently Hugh Redwood, author of *God in the Slums*, made a careful analysis of present-day trends. These are some of his conclusions: "That there is a state of spiritual bewilderment among the general public, affecting not only those who are religious-minded in normal times but great numbers of people who until now have scarcely given religion a thought in their lives, . . . ; that among people of all kinds, even the most unlikely, there is a much greater willingness, amounting to positive eagerness, to discuss religion and attend meetings for the exposition of religious topics as distinct from religious services."

Our Church, and we as individuals, cannot dare to ignore these vitally significant facts. Everywhere people are coming to the realization that life has lost all meaning without religion. And everywhere there are false prophets who practice deception and delusion in the name of the Church, faithless pastors, who scatter the sheep of God by inviting them to join in their unbelief, and entire churches and religions that teach for doctrines the commandments of men,—prophets, pastors, churches, and religions to which men will turn in their bewilderment, in their new hunger for spiritual food, only to receive stones instead of bread and a poisonous potion of death instead of the full and overflowing cup of the Water of Life. It has been given to us, by means of the sacred Word which has been placed into our hands, to lead men out of the darkness of their difficulties into the light of the knowledge of the glory of God in the face of Jesus Christ, to bring men through the night of their confusion and bewilderment into the light of Him who is the Light of all the world. It is our

high privilege to offer them Christ, and Him crucified, for the eternal salvation of their sin-cursed souls.

Have we the vision and the courage to meet this challenge, to embrace this opportunity? Will we, as a Church, embark upon a Home Mission endeavor such as we have never attempted before? Will we, as individuals, be willing to make unprecedented sacrifices, so that the soul-winning program of the Church may be carried on with a greater vigor than ever before? Will we, as individuals, extend the invitation of the Church, with a kind word and a helping hand, to the unchurched in our acquaintance, taking them with us to the services, the adult class, and the Bible-study groups? Will we offer them the hope and the comfort, the salvation, for which their hearts are yearning?

We cannot be disciples of Him who said: "Thou shalt love thy neighbor as thyself" and fail to meet the challenge of this day or refuse to grasp the opportunity of this critical hour in the history of man.

They Shall Not March Alone

Our men are on the march. They are marching from farm and factory, from the sidewalks of New York and the country lanes in the Dakotas toward the camps and cantonments, where they will be given a year's training in our Army. Some of them have gone from their homes to our Navy training-stations, where they have laid aside their civilian dress to don the blue of the Navy's fighting men.

To these men who are now on the march, the Water and Bread of Life has been brought in early life. Nothing was spared in church and school and home to teach them the saving Christian truths. They need that same preaching of the Cross while they are away serving their country under the flag we all love so well.

Shall we who stay at home drink of that Water of Life and withhold the cup from their lips? You must answer this question personally. The choice is yours. Truly, no member of our Church will want to be absent when the roll is called of those who stood by their fellow-Lutherans as they marched away from home.

We can, we must, we shall, march with our men in spirit. We shall not forsake them.

Your Church has made its choice. It will furnish them with everything possible for their spiritual comfort in these trying days.

Lord God, heavenly Father, move the hearts of Thy people that they give generously for the spiritual care of our men in the service. As our men are on the march, walk Thou with them. Keep alive in our hearts a love which shall not let them march alone. We ask it in Jesus' name.

CHAPLAIN KARL W. SCHLEEDER
A. E. F. World War Chaplain



The Author
Pastor of Trinity Church
Schenectady, N. Y.

WHAT YOUR CHURCH IS ASKING EVERY CONGREGATION TO DO ON MAY 11TH

(Continued from page 154)



them have some one who is near and dear to them in the service. In fact, our people throughout Synod are asking that something be done.

Jesse, as the Bible tells us in its charmingly quaint way, told David to take along to his brethren an ephah of parched corn and ten loaves and to carry ten cheeses to the captain. It can hardly be assumed that the captain alone would eat the ten cheeses. Were they perhaps not to be distributed where needed? So Jesse was also thinking of others. We need not send supplies to our men because the Government is taking care of that. However, let us translate the parched corn, bread, and cheeses into money and send it properly marked to the treasurers of our Districts, so that the souls of our men, while they are in camp, may not starve while their bodies are being well fed. PAUL SCHULZ

What to Do when the Boys Leave for Camp

The following suggestions may be helpful. They are patterned after the program adopted by Synod's Board for Young People's Work and the International Walther League:

1. Present those leaving for military camps with a New Testament. They will receive a gift *Service Prayer-Book* by mail from our Army and Navy Commission. This prayer-book may be purchased from Concordia Publishing House.

2. If feasible, have the congregation as a whole or some society sponsor a farewell in the church. Plan a farewell program.

3. If it is not suitable to plan such a church-sponsored farewell service, invite them to the parsonage or to the home of some young person whom they know. Have other young people of the congregation present, and carry out, a program, with perhaps refreshments and a social hour afterward.

4. Formulate some definite, systematic plan by which young people and other members of the congregation are to write to the men. Mail-time is a time of great excitement for the "boys" at camp. Don't have every one write at once. It is better to assign the various members of the young people's society, for instance, to different dates on which to mail letters or cards.

One plan is to hand out penny post-cards during the young people's meeting and take time out for each one to write something to the "boys" at camp. If there are several, a few Leaguers may write to each one. One of the League officers should then collect all the cards and take care to mail them at different intervals up to the time of the next League meeting.

5. Sponsor subscriptions to the LUTHERAN WITNESS and Walther League Messenger and also send the local church bulletin to the men at camp.

6. Be sure that the pastor is kept informed concerning members who are inducted into military service, that he, in turn, may refer this information to the Army and Navy Commission, 82 West Washington Street, Chicago, Ill. This is a vital part of the program. Only in this way will the executive office be able to refer the names of members of your church in the service to the proper chaplain or clergyman of our Church for his attention. Notify the executive office also whenever a change of address occurs by reason of a transfer from one camp to another.

7. Undertake a definite project of prayer on behalf of the men. Their temptations are many, perhaps even greater in number and urgency than you can imagine. But remember that God is able to keep those who are His own and to perfect the gracious work of the Holy Spirit in each heart. First, last, and always remember the men before the Throne of Grace. No other service you can do for them can possibly compare with this Christian privilege.

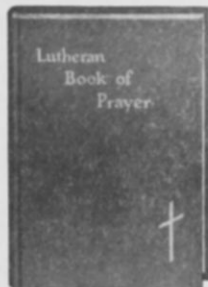
8. Pastors, have a heart-to-heart talk with your "boys" before they leave on matters relating to their military service and more especially to their relationship with Christ. Write to the men in camp. Others may write of other things; but the men appreciate letters which show that their pastor is concerned about them spiritually. This is touchingly indicated by the following excerpt from a letter received by a pastor from a man in the Marine Corps:

"It really cheered me up greatly to know that my pastor was interested in me. I greatly appreciated the Testament you sent me, and I read a great part of it. Thus through reading the Bible I have in many ways changed my ideas of life, and it helps me greatly in every-day life now."

• BOOK BRIEFS •

Every Lutheran Christian will be pleased to hear that the new LUTHERAN BOOK OF PRAYER which just recently issued from the presses of Concordia Publishing House, St. Louis, Mo., is enjoying a truly remarkable reception. One reason for its popularity undoubtedly is the fact that it provides prayers for just about every daily need or predicament one may experience, whether one is ill or well, whether employed or unemployed, whether at home or away from home, in danger, during trials of all sorts, in a crisis, in doubt, in various difficulties, and for many other situations. Another factor in the success of this book is the popular language in which its prayers are couched. As one pastor so aptly expresses it, "This book seems to use the language that our average people talk."

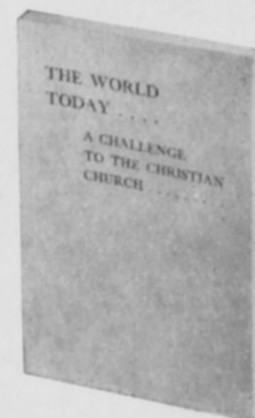
It is to be strongly urged that all our people avail themselves of this source of spiritual power as quickly as possible. Needless to say, it lends itself excellently as a gift for such occasions as a wedding, confirmation, birthday, graduation, or as a remembrance to the brother, son, or sweetheart in military service. It is available in paper covers at 30 cents the copy; tasty burgundy-colored cloth binding, at 50 cents.; same cloth, with gilt edges, at 85 cents.; and in de-luxe, though durable, burgundy-colored leather binding and gilt edges, at \$1.75. A special protective zipper case is available for the cloth or leather editions at only \$1.00 extra. This case may be had in black (No. 225), white (No. 226), or burgundy color (No. 227).



Another source of rich spiritual nourishment are the meaty daily *devotional booklets* that are published by Concordia Publishing House. If you are interested in making these gems available to some one away from home, or to yourself for that matter, they may be had at the rate of only 5 cents per copy of forty or more devotions. (Less than one cent per week!) Thus 50 cents insure the mailing of ten successive issues; \$1.00, twenty, and so on. The price to Canadian addresses is computed on a basis of 5½ cents per booklet.

Here is good news—a popular-priced *Service New Testament* is now available! Concordia Publishing House offers a handy Testament with Psalms, plus double-faced picture pocket, presentation page, and eight pages of reading-helps, all for only 50 cents, postpaid, bound in sturdy khaki, with overlapping edges (No. 1016). The same with protective zipper (No. 1017) costs only \$1.00, postpaid. You may be sure the boys in the service will appreciate receiving one of these lovely Testaments!

Thoughtful Christians are doing some serious thinking these days. They are wondering who or what started the present war—are its causes political, social, economic, or religious? What lessons can be learned from history? Where do Christians fit into the world picture, and to what extent does the solution of the world's ills lie in their hands? Answers to these questions will be found in "THE WORLD TODAY—A Challenge to the Christian Church," written by Prof. Alfred M. Rehwinkel, M. A., B. D. It's a stimulating book indeed and well worth the relatively small cost of 50 cents at which it can be procured.



THE SUN, BALTIMORE, FRIDAY MORNING

Free Quarters For Service Men Opened In Church Parsonage

Accommodations For Thirty Men Are Ready At
St. Paul's Lutheran Church House

Baltimore's first free living and recreational quarters for service men on week-end leave will be available, starting tomorrow morning, at the parsonage of St. Paul's Lutheran Church, Fremont avenue and Saratoga street. Accommodations for thirty men and is equipped with card tables, radio and phonograph. Table-tennis and pool tables in parish hall will be available. Additional beds will be set up in the if there is a heavy flow of men.



PHOTO BY
U.S. ARMY AIR CORPS



One of Many Reasons for the May 11 Army and Navy Collection

In Alexandria, La., the school-room large enough to accommodate only 25 pupils, together with the small parsonage, supplies grossly inadequate space and facilities to enable our Church to serve the hundreds of men in the service who come every Sunday for spiritual and Christian social recreation. We need money to build a larger Lutheran center here and in many other places.



Loyalty to Christ

is the *Sure Defense*
of Our Nation




Wherefore take unto you the whole armour of God,
that ye may be able to withstand in the evil day,
and having done all, to stand.

Stand therefore, having your loins girt about with
truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the
gospel of peace;

Above all, taking the shield of faith, wherewith
ye shall be able to quench all the fiery darts of
the wicked.

And take the helmet of salvation, and the sword
of the Spirit, which is the word of God:



May 11

*Give for the
Spiritual Care
of our men
in service*