

The Northwestern Lutheran

Rev C Buehner
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.

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LEAD ME TO THE ROCK

Psalm 61:2

Thou Whose exalted Name the hosts extol,
Who in the spheres on high behold Thy face,
Thou at Whose Word the mighty planets roll
Through trackless realms of vast, celestial space;—
Thou Who hast laid the earth's foundation,
Thou mighty Lord of all creation,
Hear, I beseech Thee, Thy creature's pleading cry:—
"Lead me to the Rock that is higher than I."

I'm but a vessel. Thou art the potter
Whose hand divine hath deigned to form this clay.
Without Thine aid I tremble and totter,
I fall if Thou takest Thine hand away.
I live, while Thou deignest to give me breath,
And life is extinct, when Thy will is death.
But oh, while life lingers, with David I'll cry:—
"Lead me to the Rock that is higher than I."

I cannot fathom,—cannot comprehend
The wonders Thine almighty hand hath wrought.
O teach my carnal mind to humbly bend
Its reason to the Truth Thy Word hath taught.
In the wisdom of earth no peace I find,
Its learning is vain,—its unbelief blind.
But the psalmist of old has taught me to cry:—
"Lead me to the Rock that is higher than I."

Thine Israel in barren desert land,
Famished by thirst, to Thee for succor cried;
When prayerful Moses lifted up his hand,
And smote the Rock, which like a stream supplied
Water abundant. Thine almighty pow'r
Sustained Thy people in the evil hour.
Thou Guardian of Israel, who reignest on high,
"Lead me to the Rock that is higher than I."

Fleeing from Jezebel's persecution,
In the clefts of the Rock Thy prophets found
A shelter secure,—a safe seclusion
From the cruel foes in the camps around;
To the clefts of the Rock Elijah fled
When Baal's defenders on Carmel lay dead.
Thou God of the Prophets, hear also my cry:—
"Lead me to the Rock that is higher than I."

O lead Thy child to the Rock, dear Father,
To the Rock divine, that's higher than I.
When clouds in my life's horizon gather,
Or when joys beam forth from a cloudless sky.
I need Thee when happiness comes to bless,
I need Thee when sorrows my heart oppress.
O leave not unanswered Thy child's humble cry:—
"Lead me to the Rock that is higher than I."

Thou art my Rock, o gracious Father mine,
My sure Defense, in Whom I place my trust,
All pow'r on earth, all pow'r in Heav'n is Thine,

I'm but a helpless atom of the dust.
Thou Author of Life, in Thee do I live,
Thou alone the life-giving breath canst give;
Each moment of life to Thy throne I'll cry:—
"Lead me to the Rock that is higher than I."

Thou art my Rock, O Christ, to Thee I flee,
When angry billows o'er life's ocean roll;
Thou art my Rock, on Calv'ry cleft for me,
Thou art the anchor of my troubled soul;
In Thee I trust, in Thee I can confide,
For Thou wilt hide me in Thy riven side.
O pass my petition, dear Master, not by:—
"Lead me to the Rock that is higher than I."

Thou art the Rock, the sure Foundation-Stone,
That God within the walls of Zion laid.
Thou Rock of Ages, Thou and Thou alone
Hast for the guilt of earth atonement made.
Lead Thou my soul to Calv'ry's cross-crowned brow;
O Friend of Sinners, save me; save me now!
Fleeing from Sinai's thunderings I cry:—
"Lead me to the Rock that is higher than I."

Thou art my Rock, Thou Triune God on high,
My Fortress, Stronghold, Refuge, Shield and Tow'r;
My Hiding-Place, to Whose safe clefts I fly,
When Satan manifests his awful pow'r.
Hide me in Thee til life's journey is past,
Till I cast anchor in Heaven at last;
Until I behold Thee in mansions on high,
Lead me to the Rock that is higher than I.

—ANNA HOPPE.

COMMENTS

The Hand of God It seems that disasters must be spectacular to impress themselves upon the public consciousness. The toll of war never fails to make us shudder with the horror of its relentless killing. But far more destructive than the year of war was the two months' siege of the influenza. Incomplete statistics are available that show how this scourge carried off twice as many men and women during the months of September and October as there were deaths in our overseas armies in a whole year. And these statistics only cover 46 of our larger cities and do not include the rural districts and smaller cities. It is the hand of God that has smitten us. It still rests heavy on the land. Our medical authorities are not at all certain that the danger is over. They warn us from past experiences—notably those of the last influenza epidemic of 1890-1894—that we may expect to suffer from the disease for two years more. Perhaps our

vision was too preoccupied with the events in France to realize what it means that in forty-six cities there were more than eighty-two thousand deaths from influenza in two months. In Philadelphia the death rate was seven and a half deaths per thousand of population. The measures decided upon to combat the disease were largely of uncertain efficiency. The closing of churches and schools in certain districts does not seem to have affected the course of the disease. Chicago, which did not close its schools, had no more deaths among its school children than other cities which did close them. It is manifestly a trial when the counsel and solace of God's Word is the most precious recourse of the afflicted Christian. God's Hand is lying upon us, let us look up to Him to give us balm for the wounds He has inflicted. If the church doors be locked by government orders may every Christian family eagerly turn to its home prayers and Scripture lessons to find the one true help in this as in all other troubles. "So teach us to number our days, that we may apply our hearts unto wisdom."

H. K. M.

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We Must Not Relax An armistice has been declared, peace appears to be near. God has heard the prayers of the faithful. Let us render Him thanks and glorify His name, rejoice in His grace and goodness. Joy should not paralyze, but rather revive. The rejoicing Christian burns with zeal for the cause of the Lord whom he loves. Those who have labored faithfully while mourning will not relax in their labors when the Lord turns their mourning into joy.

Let us apply this to the work of our Lutheran Church Board for Army and Navy. Peace may soon be declared, but it will take a long time to bring our boys home. Some believe that more than a year will elapse before they will be with us again. They need us now as much as they needed us when the war was still raging, if not more.

Safety from physical danger does not mean safety from spiritual danger. The tension relaxed, a person often is not so strong to resist evil as he is in the time of great mental strain. The work of our Board must go on. To stop it, or to curtail it to an undue extent, at this time, would be a grave mistake and might result in irreparable harm. But if the work must go on, we must not relax our endeavors for its support. Many congregations have completed their canvas and some have raised large sums, though they have been handicapped by the influenza epidemic. The reports that are in are encouraging. But many of our churches have not yet begun to collect for this fund. Some may, perhaps, think that no more collections are needed or that, at least, smaller contributions will suffice. That is not the case. The moneys that are now being collected are needed to carry on the work to next May

or June. Even under the most favorable circumstances, it would be impossible for the Board to wind up its affairs before that time. One dollar from every communicant member will supply the demands of the budget. Some will not be able to give that much, others will find it an easy matter to contribute a larger sum. Let the stronger relieve the weaker as much as possible. You do not want to have others do the work for you; you would not rely on the few willing givers to bear the greater part of the burden; no, you will out of Christian love want to do your share. Then do not delay. Choose your own method of collecting, but try to induce every member to contribute toward the cause that is common to all.

You may rest assured that the Board will not consider it its duty to spend all the money raised for this purpose. A possible surplus will remain in the hands of your synod's treasurer to be used according to the directions of the synod. The church that carried on this work during the times of stress will surely not permit it to languish now that the Lord has granted us relief.

J. B.

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Incurably Religious? Someone once said: "The human race is incurably religious." Ever and again this has been quoted admiringly by those people who are satisfied with that kind of "religion"—the incurable kind. The expression is a variant of that other catchword: All religions are good, they all strive for the same thing. One is as false as the other. Far from being incurably religious, mankind is incurably irreligious and superstitious. The aim of all those who detest the positive faith of the Christian in the revealed Word, is to blunt the edge of this faith by suggesting that any practice of religion differs from any other only in its form, not in its substance. They would have you believe that the Word in which we trust is but a form on a par with the "book of nature," from which the infidel draws his "inspiration," or the books of human wisdom and science which are the basis for the modern man's religion. In order to make this offensive doctrine palatable it is clothed in sentimentalities. During the recent United War Work Campaign we heard this little story time and again: A Jewish rabbi who is an army chaplain finds a wounded Roman Catholic on the point of death; the rabbi takes the little crucifix from the soldier's tunic and assists him in dying "in his religion." We heard this story so often that we despaired of the ingenuity of the "incurably religious" until we found that a still broader version was being violently applauded in the theaters, in which the ministering angel was a Mohammedan priest. How beautiful! gushes the untutored heathen of the 20th century. As old as the Christian faith is this insidious attempt to smudge over the distinct lines of faith in Jesus. These sentimentalities are so stupid. If a

dying soldier is saved he is saved by his faith in Jesus; if an unbeliever is moved to practice a pious fraud to ease his dying moments, we view it with equanimity as one of those incalculable events like the prophecy of Balaam. One might even be reminded of that other unconscious agent of God's will that is familiar to us from the story of Balaam. Granting that all these touching little episodes have happened, does that indicate any identity of religions? Does it mean that Roman Catholics must now ordain Jewish rabbis as their priests, or that Mohammedans should be given charge of dying Christians? These stories should not be taken for a bit more than they are worth. They happened once—if they happened at all. That is all there is to it. Nothing follows. H. K. M.

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Preaching in a World at War Under the heading "Preaching in a world at war," President Ozora Davis of the Chicago Theological Seminary discussed in the *Biblical World* the problems with which the ministry is confronted in these days and attempts to point the way to successful preaching. He quotes Donald Hankey, who, writing concerning his own methods of presenting the message of Christ, says: "When I was talking to them (the soldiers) at these services I always used to try and make them feel that Christ was the fulfillment of all the best things that they admired, that he was their natural hero. I would tell them some stories of heroism and meanness contrasted, of courage and cowardice, of noble forgiveness and vile cruelty, and so get them on the side of the angels. Then I would try and spring it upon them that Christ was the Lord of heroes and the brave men and the noble men, and that he was fighting against all that was mean and cruel and cowardly, and that it was up to them to take their stand by his side if they wanted to make the world a little better instead of a little worse, and I would try to show them how in little practical ways in their homes and at their work and in the club they could do their bit for Christ."

The writer comments: "All this sounds strangely unlike the formal rules for preaching which have been systematized in the science of homiletics. But the permanent principles of preaching are all here. There is the old consciousness of the message to be given, the adapting of the message to the mind of the hearer and the world in which it is to be wrought out into rules for life, and the appeal for such decisions as will make the truth vital. Thus the new opportunities presented by the war have simply given larger liberty for the expression in oral form of the message which we call the 'gospel'."

Quite properly President Davis places the word gospel in quotation marks, for the message of which he speaks does not bear a trace of resemblance to the Gospel of the Bible. It is nothing but the old insipid moralism that was not unknown to the ancient heathen

philosopher. The question the Bible leads us to ask is not, What can I do to make the world a little better? but, What must I do to be saved? The Bible does not chiefly teach what bit we can do for Jesus, but tells us of His great sacrifice for us. God save us from the preaching the learned writer recommends! J. B.

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Popish Propaganda The pope is in a quandary. He cannot tell on which side his bread is buttered because bread and butter are threatening to crumble into an indistinguishable mass. But his agents are busy making opportunities for him. A delegation of English Roman Catholics visiting America unburdened itself through its spokesman to this effect: "We believe it will be a fatal mistake if politicians ignore the pope in the settlement of the problems of peace. In fact this reconstruction of the religious life of the nations cannot be done without recognizing the pope, who is the strongest moral force in the world to-day. If the pope does not sit at the peace table his advice and counsel ought to be sought. . . . It is madness to think that the 200,000,000 to 300,000,000 Catholics differing in race, language, and customs can be directed by any authority so well as by the one authority which they all recognize." The old, old game of sitting in with the politicians. For what purpose? Political ends, of course. If the pope is the strongest moral force in the world to-day, as his loyal bishop so stoutly maintains, that moral force will very likely be much stronger if it remains unencumbered with political impedimenta. But that is the fallacy: the pope is not a moral force, and has not been for nearly a thousand years. He is a worldly potentate who employs the machinery of the church for worldly ends, just as the absolute monarch uses his military machine to enhance his power. A moral force does not need to mix in politics, it dare not do so. There are a thousand questions to be solved at the peace table. The decisions there made will affect profoundly every nation on earth. Moral forces, that is religion, will have to take cognizance of those decisions in some few unimportant external matters. But whatever the peace conference decides, it will not even touch on the one great problem, the only problem, which ever confronts the Christian church: sin and grace, sinful man and redemption through Jesus. The pope is not interested in this, perhaps, and so would not miss it, but since he asks for a voice in the deliberations as a moral force, let us inform him that his work can be done far better anywhere else. And if he wishes a seat at the table as a worldly potentate, we refer him to his own government at Rome which has some very definite ideas as to his standing as a worldly prince. We shall have to differ with the English bishop: The only proper thing for the politicians to do is to ignore the pope at the settlement of the problems of peace. H. K. M.

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War Memorials Thank God for Peace! In the first flush of jubilation the nation was approached by individuals and organizations with many plans for appropriate memorials to perpetuate the memory of these stirring days. No doubt there will be many public memorial undertakings. These should not prevent the churches from having their own records. Nearly every church has a service flag and an honor roll. Now that no further names need be added to these lists would be the time to make them a permanent and easily available record. It would be valued highly in years to come if in some way each parish make a record of its sons in the war. Tell when they went, where they trained, to which part of the army they were assigned, and if they went to France, in what actions they were engaged. Tell of their wounds and hospital experiences, and finally, when they were discharged and returned to their homes. Such a record could be given a place on the walls of the school hall or school room, while many find room on the walls of the church itself for the names of the honored dead. These records would be a constant reminder to coming generations that the Lutheran church did not fail in its civic duties in the trying times of 1917-1918. Other organizations may formulate more elaborate plans for such memorials, undoubtedly they will,—but this quiet and dignified way will prevent any accusations of indifference and will at the same time avoid the extremes of boasting and vainglory. Furthermore, if we do something of this kind we will not be molested by officious "patriotic" organizations who will offer to do such things for us.—At the end of the Civil War the returned soldier, in almost every case innocently enough, was the occasion for much undignified contention over the honors that were considered his due. If we can avoid such unpleasantness on this occasion we will have done much to insure the peace and tranquillity of our church in the next generation.

H. M. K.

JUST BEFORE CHRIST RETURNS

Paul wrote to the Thessalonians that before the coming of our Lord there should come a falling away first, 2 Thess. 2:3, and to Timothy he stated that evil men and impostors should wax worse and worse, and that there should be perilous times in the last days, 2 Tim. 3:1-13. It will be noticed in the Scriptures that the apostasy is not concerning education, or fine churches, or able ministers, or large congregations, or the progress of intellectual and material prosperity; but the breaking down that is foretold of the visible church is on faith, and a denial of the power of God in Holy Ghost experience. There is at present well-nigh a universal landslide in the visible church towards higher criticism, which is lower infidelity, and a denial of the supernatural working of God in regeneration, definite answers to prayer, and the revelation of divine things to the soul by the Holy Spirit, which make up the religion of the Apostles and their true successors.

We are then to expect great deceptions and delusions, deceiving, if it were possible, the very elect.

We may also expect great advances in the "Form of godliness" in the last days. Faith will not become low through worldliness and the denial of the Scriptures only, but through the remarkable imitative faiths which will work on in their deceptive power. A Pastor says:—"These movements will become an unseen influence in the air around us; an atmosphere of godliness, peopled with evil spirits, and heavy with the depression of hell. These evil spirits will do their utmost to injure, mislead, confuse, and depress the children of the Lord. Our bodies will be affected; it will press in on our minds and becloud our souls. All kinds of strange feelings and new and peculiar trials will come to us. A surprising lack of desire and energy Godward, a spiritual deadness, a mental heaviness, lethargy of soul, an alarming desire for forbidden things and a peculiar delight and fascination in any of the world's pleasures we dare taste. It will be difficult to preach the Word in liberty and power; it will be difficult to give attention to the Word when it is preached; it will be very difficult to get down to real earnest and continued prayer. This is the atmosphere in which we must battle as the days darken around us. Oh! let us be strong in the Lord! Satan will no doubt bring a mysterious power to bear on our minds and wills, which will make it exceedingly difficult to walk closely with God, and very easy to live in the flesh. We will be amazed at the power he can use against us. It will become very hard to serve God faithfully, and to pray earnestly. It will seem as if everything without us, and almost everything within us, has conspired to keep us from following Christ all the way, and to induce us to compromise; we will be surrounded by a worldly atmosphere that will draw us away from God, that will render prayer half-hearted, and that will deaden

our spiritual senses to the reality of Heavenly things, and the glorious presence of the Lord. It will become very easy to slip out of communion with God, and harder than ever to keep the communication open between our souls and Heaven."

Already we feel the beginning of the influence of the inrush of these things upon us. Worldliness in various forms weaves its ever expanding net, with increasing persistency and power, over many congregations. Things are not only allowed, but are unblushingly organized now, which would not have been possible a generation since.

There is a terrible decline of faith and true religion all over the world at this moment. We do not deny that there may be here and there exceptions, but looking at Christendom as a whole it presents a sad picture.

Reviewing these matters, do they not constitute a loud call to the servants of Christ to arise, and seek during the intervening short period, to make the most of this the day of opportunity, before their Lord and Master comes to summon them to give an account of their labors at the Judgment Seat of Christ?—Gospel Union Tract.

"OLD SHOE TOM"

Thomas Wycliffe

Dear Reader, can you see that bent rheumatic figure shuffling along through the snow up the road from Fort Apache, swinging its long arms that appear to be geared in synchronism with its legs? That's Old Shoe Tom, but this morning the appellation does not appear pertinent, for his feet now are wrapped in burlap tied to his bare ankles with cactus thongs, and the tracks he makes would lead a tenderfoot to believe they were bear signs.

He appears to be very much in a hurry, so let's follow to ascertain his destination and his mission. Without hesitation he turns in at our Mission and raps at the door, to which the missionary responds with a cheery, "Come in, Tom," for he knows every Indian by his rap. The missionary's family is just at breakfast, and Tom receives a plate of food and permission to thaw out his feet in the oven. Simultaneously with his feet his spirits also thaw out, and he begins the little speech that the missionary already knows by heart: Well, Mr. X, if you please Mr. X, can you please let me have any old shoes?" He is given a pair that has been set aside in anticipation of this very request, for in reality Tom's plea is not so much the diplomacy of the fawning publican as an earnest supplication for help, and his thanks are as sincere as his supplication. Tom is not a beggar but a disabled man who cannot help himself as he would wish to do. And moreover, in that decrepit body lives a soul, and in that soul the Holy Spirit has His habitation, sent there by Him who

said: "I am the way, the truth, and the life." For Tom, though his spiritual steps are at times as faltering as the actual, is nevertheless on the correct Way, testifying to the Truth as he goes, and as firm in his hope of the Life to come as was his namesake of long ago.

While Tom is trying on his shoes the chapel bell peals forth, reverberating from mountain to hillock so that no ear can escape its call, and giving the missionary the cue for a pertinent question: "Tom that is Mr. W. the new missionary calling his children to school. Now you have judgment in things having to do with mission work: so please tell me, what do you think of this idea of having two missionaries at a station, one to work in the camps and the other to see after the children?" "Well, Mr. X, I and all the other Indians think that it is a very good thing. Now the old people can also learn all same as the children do. Before missionaries came we knew nothing about ourselves. We know nothing about what is good or bad. Now Indians are beginning to see different. Before missionary come I knew nothing about myself, I don't know where I am going, and I did not like to look ahead because I was afraid. But now I am not afraid any more. I know about the home in heaven. I know about Jesus who pay for my sins. I feel sure he stay with me and take me safe to that home where God is." Then he recites the 23. Psalm, again thanks for the shoes, and is gone.

Is any comment necessary? You may never see Old Shoe Tom in this world, but if you keep the faith that he has, you will see him on the day when Christ will say to him: "Thou hast been faithful over a few things, I will make thee ruler over many things." And there will be others of his people with him if only you will not tire in your efforts of sending us more men for our work among the Apaches, the most glorious work that our church is engaged in.

Some day Tom will be back asking about Christmas. He will want to know whether Mr. W., the new missionary, will be in position to make his son Simon, and the rest of the school children as happy as they were last year, in spite of the big war across the water. And surely we cannot blame him for asking thus when even we and our own children have visions of tangible things interwoven into our anticipation of Christmas joy! So we ask you, dear Reader, will you not again assist all of our missionaries as generously as you have done in the past so that each one can give his Tom, when he comes, an answer that will make him happy for the sake of his Simon, and his Ella and Anita, too?

To express our needs candidly: Send us per **Insured Parcel Post**, (not express, as some of us live miles and miles from an express office) at your earliest convenience, anything in the line of coats, sweaters, trousers, or caps for boys ranging in age from 6 to 16; and for the girls of similar age, dresses, bloomers,

petticoats, sweaters and stockings. Handkerchiefs, ribbons, mittens, neckties, toys, tablets and pencils are also greatly appreciated. Money sent through the proper channels with the missionary, at whose disposal it is to be placed, definitely designated is a wonderful eleventh-hour-help in fitting out those children for whom nothing can be found in the contributions.

And reading matter! When once an Apache child can read its eyes devour everything, whether it be the label of a tomato can lying by the roadside, or a page from a mail-order catalog describing saddles and bridles, lassoes, boots and spurs. Will you not help us to direct their enthusiasm into the proper channels? Please send us, if you can, copies of our latest Bible History, juvenile stories written in the simplest possible language, or subscriptions to a series of Junior Bible Picture Lessons, with English text, etc.

Address all contributions to:

REV. A. ZUBERBIER, Cibecue, Arizona.
 REV. A. UPLEGGGER, San Carlos, Arizona.
 REV. H. ROSIN, Rice, Arizona.
 REV. M. WEHAUSEN, Fort Apache, Arizona.

E. E. G.

SERVING THE BOYS IN ARMY AND NAVY

The urgent need of Lutheran camp pastors for the service of our Lutheran boys is very evident in the present trying time. The writer could adduce a great number of letters of our faithful camp pastors wherein they describe their work and the blessing God has laid upon their service. One pastor writes the following:

"On account of the influenza, which has also visited our camp, we have not been permitted to conduct services since two weeks ago Sunday. Brother — and I are spending all our time in the Base Hospital, ministering to the sick and to the dying. Since we are the only pastors working in the contact wards, our hands are more than full. We minister not only to the Lutherans, but scores of men of almost all creeds under the sun who desire our service and accept our humble instruction, and many a poor sinner has departed this life in peace as a result of our feeble work.

"We have between fifty and sixty Lutheran boys on the sick list. Thus far fourteen of our boys have departed this life during the past two weeks. With one exception we were able to prepare each and every one for death. While we are extremely busy, we very much enjoy the work, and are thankful for the grand opportunity to serve the cause and benefit our brethren."

We have, however, also heard the deplorable news that Lutheran boys have died without the service of one of our pastors, owing to the fact that their names and addresses had never been sent to the respective camp pastor nor to the Board. We, therefore, once

more urgently request all parents and pastors to kindly send the names and addresses and the changes of addresses to the camp pastor as well as to the Board, that we may be enabled to look the boys up and serve them at once.

W. C. KOHN,
 President of Lutheran Church Board for Army and Navy.

OBITUARY

On the 7th of November there died here Frederick William Vogelpohl. His demise came suddenly as a result of the influenza and pneumonia, which he contracted but a week before.

He was born at New Ulm, Minn., on the 23rd of November, 1871. He prepared himself for the service in our parochial schools at the Dr. Martin Luther College at New Ulm. Upon his graduation in 1896, he accepted a call to our St. Paul's congregation at Green Bay, Wis. Here he served as our teacher under many difficulties and trials, but with evident success for 17 years. In 1913 a chronic throat trouble obliged him to resign his office. But he remained a very active member of our flock to the very end of his useful life. He served us in the offices of trustee, president, and treasurer in the same self-sacrificing way, in which he had taught our young. In him we lose an active church member and a good friend.

In 1901 he was married to Miss Anna Siegmund, of Green Bay. She, an aged mother, and a number of sisters and brothers are left to mourn his loss. On Saturday, Nov. 9th, we carried his mortal remains to the grave. Words of consolation from the 23rd Psalm were spoken to assure us of the healing of the hurt, that we have sustained. Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14:13.

AUG. F. ZICH.

Green Bay, Wis., Nov. 12, 1918.

JUBILEE AT HUSTISFORD

Bethany Lutheran Congregation on Nov. 17, 1918, could celebrate the sixtieth anniversary of its organization, and the twenty-fifth anniversary of the dedication of its church. Three services were held. In the forenoon services Rev. G. E. Bergemann, of Fond du Lac, Wis., President of the Joint Synod of Wisconsin and other states preached on Rom. 3:28. In the afternoon Prof. W. Huth, of Northwestern College, at Watertown, Wis., former pastor of the congregation, delivered a sermon on Ps. 103:2: "Forget not all His benefits." In the evening an English service was held in which Rev. H. Kirchner, of Mishicot, Wis., preached on Phil. 1:3-6.

The following, taken from a local paper, gives some historical data:

"In 1858 this congregation was founded and a block church and parsonage built on the Lierman farm east of here. In 1866 a church building was purchased in the village and the present church edifice was erected in 1893. In 1868, 50 years ago, the first school building was built which served until in 1910 the new school house took its place. The first pastor of the congregation was Rev. Schwanz who remained but a few months and was succeeded by Rev. Wm. Hass (until 1862) and Rev. Wetzel (until 1866). In 1867 Rev. Ph. Koehler was called and for 28 years served the congregation. Under his able leadership the congregation grew and flourished until it numbered among the leading Lutheran congregations in this state. His successor was Rev. Wm. Huth who served until in 1911 he was called as professor to Northwestern College at Watertown. Rev. Aug. Kirchner then was called but could only serve until Jan. 20, 1916, he was called to eternal rest. Since Aug. 1, 1916, Rev. Wm. Nommensen is pastor. Prof. J. Koehler, now of the Lutheran Theological Seminary of Wauwatosa, was assistant pastor from 1873-1881. The following teachers have served in Bethany school: Karl Brenner 1870-1878, G. Neils 1879-1881, Schliebe 1881-1893, Louis Pingel 1893-1899, A. Rieman 1899-1903, Paul Schaefer 1903-1908, W. E. Reim since 1908. In the primary grades: Miss Dorothea Koehler who instructed with short intermissions for 43 years until 1915, Miss Louise List 1915-16, Miss Ida Reinke 1916-17, Miss Frieda Grinsel since 1917.

Two of the members who signed the first constitution are still living and members of the congregation, viz: Wm. H. Neider and Aug. Lehman, Sr."

The records of the congregation show that since 1867, when Rev. Ph. Koehler was called, 1767 children were baptized, 1,221 confirmed, 423 couples united in holy matrimony, 690 persons buried and 43,676 partook of holy communion.

WM. NOMMENSEN.

SOLDIERS AND SAILORS' BULLETIN

To All New Subscribers

On account of the uncertain conditions there is a probability that the Lutheran Soldiers' and Sailors' Bulletin will NOT be published for another full subscription year. The management, however, will accept subscriptions as heretofore at the same rate, of fifty cents in advance for the year, but is obliged to reserve the right to discontinue publication at any time before the expiration of the full year, and in such event, refunds of unearned subscriptions will not be made.

KARL G. SCHLERF,

Editor and Business Manager.

A GOLDEN JUBILEE

Mr. Carl F. Feige and wife Justina nee Dammrose of Bethany Lutheran Church at Wabasso, Minn., celebrated their golden wedding Oct. 22, in presence of their five children and numerous friends and relatives. Rev. E. Birkholz spoke on 1 Cor. 15:10 at the occasion. The aged couple have passed the 76th milestone and are both hale and hearty. As a special thankoffering they gave \$50 to Bethany Lutheran Church to be expended for electric light fixtures of the new Church building.

REV. EDW. A. BIRKHOLZ.

Change of Address:

THE REV. ARTHUR SYDOW,
224 Topeka Street,
San Antonio, Tex.

THE GLORIOUS GOSPEL

(George S. Fisher in The Gospel Message.)

"The Glorious Gospel of the Blessed God, which was committed to my trust."

We have a Gospel that is Noble, Praiseworthy, Illustrious and Blessed. What great things it did for Saul of Tarsus. He who was a raving fanatic, storming against the followers of Jesus, binding them and bringing them to prison and to death! Let him have continued this course thirty, forty years and then see what a monster he would have been with his cursings and blasphemies as he came to die. Did the Glorious Gospel make a changed man of this Saul? Yes it did, for Paul the aged, bold but gentle, joyfully suffered the afflictions of the Gospel, and went to his death beloved, and full of hope.

Did the Gospel do great things for that infidel and libertine, John Newton, the slave driver of Africa? Yes it did, for he himself states that by the rich mercy of God he was preserved and pardoned and appointed to preach the Gospel he had long labored to destroy. What has the Gospel done for us, my brothers and sisters?

I cannot understand your cases as I do my own, and may not see the natural propensities of your hearts, but while I was in my youth kept from the flagrant, outbreking sins, I know that the seeds of all sins are in my heart, and without the Gospel I have no doubt but that I would this day be a poor tottering, reeling, depraved outcast, or long since found my home in hell. And this Noble, Illustrious Gospel has now been committed—not to the care of angels—but to my charge and keeping, and to yours.

This is indeed a Glorious Gospel, or it is no Gospel at all, and the trouble with the so-called Christian Church is this: It does not have a big Gospel and the Trust is therefore a very small one, or none at all.

Into our hands the Father of our crucified Savior commits this Gospel and to be faithful to the Trust:

1st: We must Believe the Gospel.

The Scripture reads, "Believe on the Lord Jesus Christ and thou shalt be saved," and God's cry to the heart is, Believe! Do not make Me a liar. Faith is first, and Dr. Pierson performed a real service to the world when he wrote his booklet, "Faith, the First Thing in the World," after Drummond had written his unsound work on, "Love, the Greatest Thing in the World."

We must believe what God has said about us as sinners. What sin is, the wages of sin and the judgment of sin; but we must also believe what God has written about the Precious Blood of His Lamb that was shed for sin. If we have doubts about our sins or the great atonement for sin, if we become despondent as we see our manifold transgressions, if we distrust the sufficiency of the Blood, we shall be a faint-hearted, useless people. Let us see ourselves as bad as we are, as bad as our neighbors think we are, but then let us remember the Glorious Gospel, how that Christ died for our sins that He might wash them all away, and finally present us faultless before the throne of His Glory.

Very often the beginning of a path away from God comes through Unbelief, and when we are out of fellowship with our heavenly Father, He does not allow us to have a good assurance of salvation; and doubting the forgiveness of our sins we have no heart to speak of a Savior crucified for sinners.

Our own hearts cannot be blessed, we cannot bless others, unless we Believe the Glorious Gospel.

2nd: We must Love the Gospel.

It is true that we shall never Love the Gospel unless we Believe it, but Faith is not sufficient,—that is the foundation, but Love is the superstructure. True love is a gracious principle wrought in the soul, enticing it away from itself to God. To love is to be drawn away from self. Selfishness is simply self-love. I sometimes ask those whom I meet, "Do you love the Lord?" and they often reply, "Yes," then I ask, "Which do you love the most, the Lord or yourself?" and frequently the eyes drop and there is silence.

The trouble is not that we do not love, but we love the wrong person—ourselves—and then our Lord must be unloved.

Unless we love the Glorious Gospel, we shall only have a cold, unlovable Gospel to present to others.

(To be concluded.)

Satan hath three titles given in the Scriptures, setting forth his malignity against the Church of God: a dragon, to note his malice; a serpent to note his subtlety; and a lion, to note his strength. But none of all these can stand before prayer.—Edward Reynolds.

After God has called you out of darkness into His marvelous light, let it be your chief concern to call others unto the same light. Wherever you know of people still ignorant of the Gospel, teach them what you have learned, to-wit, how they may be translated from spiritual darkness into the realm of Light.

—Luther.

"They tell us that Luther ignored good works. It is true he would not allow good works to be spoken of as the means of salvation, but of those who professed faith in Jesus he demanded holy lives. Luther abounded in prayer and charity."—Spurgeon.

ITEMS OF INTEREST

Anniversary Celebrations

On Nov. 25th two of our sister congregations celebrated their 25th anniversary: Bethel at Milwaukee (W. Hoenecke, pastor), and St. Peter's at North Milwaukee (A. Schultz, pastor).

Dir. J. Schaller and the Rev. O. Hagedorn of Milwaukee preached at Bethel church and the Reverends J. Rubel and C. Bast at St. Peter's.

Volunteers For Mission Service

Hundreds of Negro students in Methodist theological seminaries throughout the United States were invited by J. N. Ruffin, a member of the London Chamber of Commerce to volunteer as missionaries for the Christianization of the Hottentots and Hereros and other black tribes in former German colonies in southwest Africa.

Three Church Bodies Merge

At a convention in New York on Nov. 14th the General Synod, General Council and United Synod, South, three separate Lutheran organizations, were officially merged into one ecclesiastical body by the name United Lutheran Church in America. Permanent officers were elected and the new body will be incorporated under the laws of New York.

Christian Herald Changes Ownership

The Christian Herald, published in New York, has now passed into the hands of a Chicago capitalist, Graham Patterson. The Herald is an undenominational weekly with a very wide circulation. It is conservative in character.

Joseph F. Smith Is Dead

On November 19th Joseph Smith, the last of the early Mormon leaders, and the head of the Mormon church at the time his death, passed away. He was eighty years old. He was the nephew of the original Joseph Smith and his father Hyram was killed at the same time as his uncle when the mob stormed the Carthage jail in which the two leaders were confined. According to testimony before the federal courts Joseph Smith had five wives and was the father of 43 children. His most recent utterance was on this very subject of plural marriage and he strongly urged his followers to put an end to the practice. His admonition was occasioned by rumors that the practice was being revived. He was considered very wealthy and was the very efficient head of the many industrial enterprises of the Mormon sect.