

The Northwestern Lutheran

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

Vol. 5.

Milwaukee, Wis. April 7, 1918.

No. 7.

EASTER TRIUMPH

Alleluia! Alleluia!

Hearts and voices heavenward raise:

Sing to God a hymn of gladness,

Sing to God a hymn of praise:

He, who on the cross a victim,
For the world's salvation bled,
Jesus Christ, the King of glory,
Now is risen from the dead.

Now the iron bars are broken,

Christ from death to life is born,

Glorious life, and life immortal,

On this holy Easter morn:

Christ has triumphed, and we conquer

By His mighty enterprise.

We with Him to life eternal

By His resurrection rise.

Christ is risen, Christ, the first-fruits

Of the holy harvest-field,

Which will all its rich abundance

At His second coming yield:

Then the golden ears of harvest

Will their heads before Him wave,

Ripened by His glorious sunshine

From the furrows of the grave.

Christ is risen, we are risen!

Shed upon us heavenly grace,

Rain and dew and gleams of glory

From the brightness of Thy face:

That with hearts in heaven dwelling,

We on earth may fruitful be,

And by angel-hands be gathered,

And be ever, Lord, with Thee.

Alleluia! Alleluia!

Glory be to God on high;

Alleluia to the Savior

Who has won the victory;

Alleluia to the Spirit,

Fount of love and sanctity;

Alleluia! Alleluia!

To the Triune Majesty.

—Bishop C. Wordsworth.

COMMENTS

Noonday Lenten Services During Holy Week, Milwaukee Lutherans of the Synodical Conference conducted noonday services in the Davidson theater. The services began at 12:10 and closed promptly at 12:40. Fifteen minute sermons were given. The musical part was in the hands of Teachers K. Markworth and C. Voss, who accompa-

nied the singing of the congregation and directed the choir and the quartette. The following Lutheran tracts were distributed free:

Why I Am a Lutheran—Wm. Dallmann; Why Go to Church?—P. Lindemann; Justification by Faith Alone—L. Wessel; What Is the Business of the Church?—H. C. Fritz; Separation of Church and State—M. Graebner; Salvation—Wm. Dallmann; Luther's Catechism; Prayer Booklet—E. F. Haertel; The Bible Church—A. Brunn.

Contributions for the Lutheran Church Board for Army and Navy were received at the exits; the funds necessary for conducting these services had been provided by Milwaukee Lutherans.

The list of the subjects will show that those who attended were offered real food for their soul:

Monday: "Christ Jesus Came in the World to Save Sinners." Rev. O. C. Boecler.

Tuesday: "The Gospel of Christ, the Power of God unto Salvation." Prof. Herman Meyer, of Wauwatosa Seminary.

Wednesday: "Him Ye Have Taken and Crucified." Rev. Wm. Czamanske, of Sheboygan.

Thursday: "Holy Communion." Rev. J. Brenner.

Friday: "Christ Died for Our Sins." Rev. W. Dallmann.

Saturday: "What Shall I Do, then, with Jesus?" Director John Schaller, of Wauwatosa Seminary.

These services were an innovation for Milwaukee Lutherans, but the attendance which increased from day to day, showed plainly that they filled an actual want. "Why these services?" asks Pastor Harry Olsen, who spent much time and labor arranging them, and gives the following answer printed in the order of service, distributed daily:

"The Lutheran Church has celebrated the quadricentennial of the Reformation. The Lutheran Churches of Milwaukee desire to show their thankfulness to God for having given and preserved unto them the pure gospel of Jesus Christ by preaching this gospel to others and letting them share the Reformation blessings. These services are being held in accordance with

Christ's Command: "Go ye into all the world and preach the gospel to every creature."—Mark 16:15. "Go out quickly into the streets and lanes of the city. Go out into the highways and hedges and compel them to come in, that my house may be filled."—Luke 14: 21-23.

Christ's Example: He preached on the mount, in the wilderness, by the sea side; in the temple, in the synagogue, in the streets of the city; to the lonely individual and to the multitudes.

The Example of the Apostles: The apostles "filled Jerusalem with their doctrine." At Athens, in the market place and on Mars' Hill "Paul preached unto them Jesus."

J. B.

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By Devious Ways That was our thought when we read a small article in the last number of The

Literary Digest. This item sets forth what Benjamin O. Baxter writes regarding what he expects will finally be the fate of the sun. "As regular as the sun," we say of those things which come and go as by inflexible order; if we share Mr. Baxter's fears the sun will sink not only on our horizon, but also in our estimations as to its unfailing regularity. It appears that the sun is even now changing and will some time startle the poor earth-dwellers by **exploding**. You arrive at this conclusion by a process of delicate computation into which such little items as, for instance, 186,000,000 miles enter. The source of the trouble is the sun is contracting, owing to the gradual cooling of its surface. This is bound to lead to something startling. The writer says: "If we have any suspicion that the center of the sun contains any of the ingredients of which dynamite is made we might allow ourselves to get into 'hot water' wondering how long it can stand the pressure, considering that our sun is already growing old and perhaps subject to a decline of his powers of resistance."

Again he asks: "Is our sun in danger of blowing up? We may reason not, because we have never seen one explode. On the other hand, we must remember that suns are not made in a hurry, and that they take their own time about what they do, and that while man's knowledge of suns covers only a few thousand years, their ages could not be expressed in any manner intelligible to the human mind. Our sun is said to be a variable star, and variables of a certain class are those stars which are due to explode!"

He ventures another little glimpse yet a little deeper into the dim realm of the future, and is led to ask: "When our sun explodes, what else will happen? If a little ripple among the superficial layers of the sun, known as a sun-spot, 93,000,000 miles away, upsets the operation of electrical utilities on earth, how much of a jolt will we get when the whole sun is instantaneously resolved to a cloud of gas composed of stone, iron, and other substances even heavier and harder, but so hot that they are reduced to vapor, and so elastic that from their sudden release they expand to the limits of the solar system, a region 556 billions of miles in diameter."

To the mind of the learned gentleman there seems to be but one possibility: "In such a maelstrom I ap-

prehend that earth and the other planets and satellites would each flash once like the firefly, and be lost in nebula."

This whole trend of thought has something disquieting to the mind which follows this bent. Mr. Baxter therefore asks: "Will astronomers kindly enlighten us?"

We would suggest not burdening these learned gentlemen still more. Some of them are, no doubt, still busy explaining why our pet comet which was scheduled to visit the earth some years ago failed of appearing. Others may answer that the matter is entirely too much "of the earth, earthy", a subject moving in paltry figures, while theirs is the realm of the far distance, the sphere of the millions and billions.

We have another suggestion to offer: seek enlightenment with One whose knowledge of suns covers more than man's "few thousand years", with Him who created heaven and earth. Now, He speaks of these selfsame things, though He does not employ the millions and billions of science in speaking of them. He makes particular mention of the day of the Lord, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Because He promises these things they are certain and we do not need man's word to establish their truth. But He says more: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the day of God." Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." They who trust in His Word need have no fear of the dread things promised: He has said, "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Is it not strange that science should come to speak of the things of the Last Day? And are they not strange paths by which the learned of this world blunder up to this point of view? Yes, in truth, they are devious ways!

G.

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Our Buildings "It might be of interest to you that now two of our buildings are practically completed; the first one will be dedicated at Camp Funston on March 17th, the second one, at Camp Sherman, Chillicothe, Ohio, on April 7th. Preparations are also made for a building of this kind at Camp Cody, also at Camp Shelby." Thus wrote the Rev. F. C. Streufert, Secretary of the Lutheran Church Board for Army and Navy, early in March. The first building has, by this time, been dedicated. We hope to be able in the near future to present one of these

buildings to our readers in picture. The cost of each will be about \$5,000.

Our board is working faithfully in the interest of our soldiers and sailors. Let us give them our hearty support. Every congregation ought to try to send in a collection every month, in order that the work may not be delayed.

J. B.

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Israel Is Arming The Zionists have found a new channel for activities in these suggestive times. Up to the present they have seemed to discountenance everything that looked like warlike aggression in the furtherance of their cause: now it is different. A Jewish battalion of two hundred men has been formed, principally in New York city, Philadelphia, and Cleveland, to enter the British service in Palestine. The Zionist organizations throughout the country were instrumental toward this end. Of course, the newly-recruited body is led by British officers, yet it boasts of its own band and its distinctive character was particularly emphasized in the leave-taking at New York city: large crowds of Jews were present at the occasion and a Jewish rabbi blessed the flag which the new troop is to carry into battle. As far as we know, none of the prophets of our day have given this new movement their consideration to fix its exact Biblical significance.

G.

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Armenian and Syrian Relief The horrors are piling up and we are growing so hardened that the most horrible tale merely confirms us in our views of the horror of war and interest is likely to stop there. Every country touched by the war is suffering,—suffering severely. Not only on the battle field but in the toll which famine is taking. Specific atrocities are not necessary to make this horror almost too great for utterance. The situation appears to be most acute in the Turkish Empire and the territories formerly held by the Turk but now occupied by Great Britain.

An American committee has interested itself in the cause of these starving Armenians, Syrians, and Greeks. It is called the American Committee for Armenian and Syrian Relief. In a recent appeal the detailed horrors of the situation are withal the most harrowing we have read—and we thought we had reached the extreme of horror long ago. In this case it is merely a matter of money. American consuls and other officials are as one in urging that money will supply the needs to keep the unfortunate sufferers, many of them being abandoned children and orphans, alive. Seventeen cents will keep one a day, five dollars will do as much for a month.

The work is carried on on both sides of the battle line and the Turkish government has put nothing in the way of American relief workers. The American committee is composed of wealthy laymen and, as far as

we are able to ascertain, is not of any particular creed; the organization is strictly a public agency to help the famine sufferers. The famine will not be relieved by new crops unless assistance comes from somewhere to give seed for planting. Children run on planted fields and pull up the sprouts so they may devour the kernels that hang at the young roots.

The Jews of Palestine are in the same trouble but they are being helped by wealthy Jews of all parts of the world, notably by American Jews. H. K. M.

THE GOSPEL IS THE POWER OF GOD UNTO SALVATION

(Sermon by Prof. Herm. Meyer, preached at the noon-day Lenten Service at Milwaukee on March 26, 1918.)

Rom. 1: 16.

The Christians are a peculiar people. They live here on earth seemingly like other men, eat and drink with them, work with them, enjoy temporal blessings with them, are engaged in politics with them, participate in the present world war with them, are subject to temporal evil like they. Yet there is an essential difference between the Christian and the unbeliever. For the true Christian, all of these things enumerated are of minor importance. In times when he is enjoying early bliss, he says with Paul, I count all things but dung, that I may win Christ. In the deepest depths of earthly woe, Christ is his consolation, and he confesses, To me to live is Christ. In all the vicissitudes of this life, the gospel of Christ is his ruling principle, in good and evil days, in life and death. Truly, the Christians are a peculiar people. For what is this gospel otherwise than the message that God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. And this is that of which Paul says, We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. Human reason cannot pronounce any other judgment on it than this, It is foolishness. Yet Paul, who was well versed in Greek philosophy and well educated in the Jewish Law, having been brought up at the feet of Gamaliel, says of this gospel, this stumblingblock unto the Jews and foolishness unto the Greeks, I am not ashamed of it. And every true Christian, with Paul, defies the whole world, the scorning and mocking world, the hating and persecuting world, I am not ashamed of the gospel of Christ. Surely the Christians are a peculiar people. What do they find in the gospel that makes them thus cling to it? Why are they not ashamed of it? Let us hear what Paul has to tell us in our text.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Do you hear, why Paul and the Christians are not ashamed of the gospel of Christ? It is the word

which teaches them the way to salvation. It does not teach us how to gain riches or how to enjoy the pleasures of this life. It is not an instruction-book in science, nor is its chief object to show us how to lead an outwardly decent life. It tells me how I, a poor, miserable, condemned sinner, shall obtain everlasting life, the eternal blessedness in heaven. That makes the gospel worth while. You must all die sooner or later, and leave all your money and goods behind; the pleasures of this life may seem pleasant for a time, but mostly they leave a sour taste behind, they cannot satisfy the soul; you may take pride in your outward civil righteousness, your own conscience tells you that it is but a varnish, beneath which your faults, your evil lusts, remain the same. And you know that death does not end all, that there is a hereafter with its judgment. That is the one great treasure, which can tell us how to reach the blessed hereafter in heaven. The gospel of Christ is a message unto salvation; I am not ashamed of it.

But do not the heathen also imagine that they know of a way to life? Is not their idolatry in all its various forms to be a means for them to gain favor with the deity in order to reach a blessed hereafter? Is the gospel of Christ any better than these various so-called religions? It is the message of God unto salvation. The gospel is not the product of the human mind. You know that the man-made tenets of science are not to be depended upon. What was held to be true a century ago, is laughed at to-day, and what we believe to-day, is no more dependable, for man is fallible. But the scripture is given by inspiration of God, the gospel is the revelation of God unto salvation. It is infallible, to be depended upon under all circumstances. You demand that I prove it? Do you demand a proof for the fact that there is a sun shining? Still a man may close his eyes and claim there is no sun, and you cannot prove it to him. Thus may a man close his heart against the gospel, and no one can prove it to him that it is God's word unto salvation. But the gospel itself tells you that it is God's word, open your heart to receive it and you will experience the truth of this claim and be so firmly convinced of the divinity of the gospel that nothing can shake your faith. The gospel of Christ is the message of God unto salvation; I am not ashamed of it.

The gospel of Christ is a peculiar message, but just therein lies its great value. It is a message of God unto salvation to every one that believeth. The gospel is fundamentally different from all other so-called religions. All of these tell man what he is to do to inherit everlasting life, and poor man strives and strives, while his conscience ever tells him, It is all in vain. The gospel is not a new law of God. The Law of God also promised grace and every blessing, but only under the condition that man kept its precepts to the very letter; and no one can do this. The gospel

of Christ, on the other hand, tells us what God has done for our salvation, that Christ is the Lamb of God that taketh away the sins of the world, that he was delivered for our offences, and was raised again for our justification, that in him the sins of the whole world are forgiven. It throws wide open the gates of our prison; if we do not wilfully refuse to leave the bonds of Satan, we are free, we are children of God, we are heirs of eternal life. There is no condition to this promise of the gospel, and to show that it is not conditional, Paul clearly says, To every one. You, who have led an upright life all of your days, to you the gospel says that you are justified in Christ, and in him alone. You, whom the devil has dragged into the deepest mire of sin, that men spit upon you, also to you the gospel says that the blood of Jesus Christ cleanses you from all of your sins. And even faith is not to be looked upon as the condition under which God promises everlasting life. No, to believe is but to take the blessing which God has prepared, to drink the cup of gladness which God has filled and is now holding to our mouth. Only he that rejects this blessing shall be lost, he that believeth not shall be damned. The salvation in Christ is the only salvation, if this is rejected, there is no other. O wonderful gospel of Christ! It is the message of God unto salvation to every one that believeth; I am not ashamed of it.

But Paul says even more of the gospel of Christ. It is the power of God unto salvation. The gospel of Christ is not merely a word which tells us of the great things that God has done for our salvation. It is not like a human word, which has no more power than there has been convincing logic put into it by him who has uttered or written it. Wherever the gospel is, there is the living God in all his omnipotence. As the gospel was written by inspiration of the Holy Ghost, thus He is ever active wherever it is preached. Otherwise the gospel could not benefit us. For the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. We cannot by our own reason or strength, believe in Jesus Christ, our Lord, or come to him. The gospel of Christ is the power of God, which overcomes our natural antagonism against the truth and creates in us a new, a believing heart. It is full of quickening power, even as when Jesus called dead Lazarus, Come forth, and he came forth out of the grave. Thus the gospel of Christ makes man, who is by nature spiritually dead, alive in faith. It is the power of God unto salvation; I am not ashamed of it.

May we then sin to all our heart's desire, believing the gospel, all our sins are forgiven, and we are, nevertheless, heirs of everlasting life? Do you not see that it is impossible for a Christian to put such a question? Who puts it has not yet learned the ABC of the gospel. He is still asking, What must I do?

But can you imagine that the power of God could lead man on the paths of sin? No, the wondrous love of God, of which the gospel tells man, that love, which justifies him without any merits of his own, also kindles love in the believer's heart, it causes him to hate sin, and more and more to be fashioned after the likeness of him, after whose image man was first created. What no law could accomplish, what no coercion could bring about, to change man's sinful nature, is done by the gospel of Christ, it causes the believers to say, We love him, because he first loved us. And they walk in newness of life, and experience therein a beginning of celestial joy, when they desire what God wills. The gospel of Christ is the power of God unto salvation; I am not ashamed of it.

That is the gospel which the Lutheran Church preaches pure and undefiled. Wherever you see the spire of a Lutheran Church pointing to heaven, it is an invitation to you, to every one of you, Come, hear the gospel of Christ, the power of God unto salvation for you. And whenever you hear the gospel of Christ, He Himself is calling to you, to every one of you, Come unto me, all ye that labor and are heavy laden, I will give you rest. O may we all, every one of us, answer with the poet,

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O lamb of God, I come, I come.

Then may we all say with Paul from experience, I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.

LIST OF CAMPS AND CAMP PASTORS

Revised to March 11, 1918

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|---------------------------------------------------------------------------|-------------------------------------------------------------------|
| Anador—Fort | Canal Zone. |
| Adams—Fort | near Newport, R. I. |
| Alcatraz—Fort | near San Francisco, Calif. |
| | Rev. M. H. Liebe, 507 Fourth Ave., San Francisco, Calif. |
| Andrews—Fort | near Boston, Mass. |
| | Rev. J. F. Pfeiffer, 55 Kittridge St., Roslindale, Boston, Mass. |
| Armistead—Fort | near Baltimore, Md. |
| | c/o Rev. Geo. Spilman, 2214 E. Oliver St., Baltimore, Md. |
| Apache—Fort | near Phoenix, Ariz. |
| | Rev. E. Guenther, Ft. Apache, Ariz. |
| Asaph—Camp | near Norfolk, Va. |
| | Rev. H. E. Brauer, 111 S. Patrick Ave., Alexandria, Va. |
| Asheville—Internment Camp | near Asheville, N. C. |
| | Rev. C. Eissfeldt, Asheville, N. C. |
| Baker—Fort | near San Francisco, Calif. |
| | Rev. Theo. Pieper, 1309 12th Ave., San Francisco, Calif. |
| Baldwin—Fort | Popham Beach, Me. |
| | Rev. B. W. Janssen, 425 Main St., Lewiston, Me. |
| Banks—Fort | near Boston, Mass. |
| | Rev. J. F. Pfeiffer, 55 Kittridge St., Roslindale, Boston, Mass. |
| Barrancas—Fort | Pensacola, Fla. |
| | Rev. J. T. Reinhardt, 28 W. Wright St., Pensacola, Fla. |
| Bartlett—Camp | Massachusetts. |
| | Rev. A. Dasler, 32 State St., Westfield, Mass. |
| Bayard—Fort | near Deming, N. M. |
| | Rev. J. Sieck, 3916 LaLuz St., El Paso, Tex. |
| Beauregard—Camp | near Alexander, La. |
| | Rev. Th. Wegner, 521 Fort St., Lake Charles, La. |
| Bensenhurst—Naval Training Station | Brooklyn, N. Y. |
| | Rev. F. W. Schuerman, 654 54th St., Brooklyn, N. Y. |
| Bliss—Fort | near El Paso, Tex. |
| | Rev. J. Sieck, 3816 LaLuz St., El Paso, Tex. |
| Boise—Barracks | near Boise, Idaho. |
| | Rev. W. Dannenfeldt, R. 1, Buhl, Idaho. |
| Bowie—Camp | near Ft. Worth, Tex. |
| | Rev. E. Krause, 3011 Avenue F, Ft. Worth, Tex. |
| Brady—Fort | near Sault Ste. Marie, Mich. |
| | Rev. G. Schroeder, Sault Ste. Marie, Mich. |
| Bremmerton—Naval Station | Puget Sound, Wash. |
| | Rev. O. Fedder, 2116 E. Union St., Seattle, Wash. |
| Brooklyn—Naval Training Station (see Bensenhurst Naval Training Station.) | |
| Brown—Fort | near Brownsville, Tex. |
| | Rev. Paul Birkmann, Mercedes, Tex. |
| Browne—Field | San Antonio, Tex. |
| | Rev. L. Acker, c/o City Y. M. C. A., San Antonio, Tex. |
| Bulls—Camp | Texas |
| | Rev. L. Acker, c/o City Y. M. C. A., San Antonio, Tex. |
| Canby—Fort | near Portland, Ore. |
| | Rev. H. Koppelman, 570 Salmon St., Portland, Ore. |
| Carrol—Fort | near Baltimore, Md. |
| | c/o Rev. Geo. Spilman, 2214 E. Oliver St., Baltimore, Md. |
| Casey—Fort | near Puget Sound, Wash. |
| | Rev. F. Schoknecht, 331 Avenue A, Snobomish, Wash. |
| Caswell—Fort | near Wilmington, Del. |
| | Rev. E. Polzin, 3444 Frankfort Ave., Philadelphia, Pa. |
| Clark—Camp | near Nevada, Mo. |
| | Rev. W. Zschoche, Appleton City, Mo. |
| Clark—Fort | near San Antonio, Tex. |
| | Rev. L. Acker, City Y. M. C. A., San Antonio, Tex. |
| Cody—Camp | near Deming, N. M. |
| | Rev. W. Hitzemann, Box 101, Deming, N. M. |
| Columbus—Barracks | Columbus, O. |
| | Rev. E. W. Bohn, 1043 E. Main St., Columbus, O. |
| | Citizens Phone 19471, Church Cor. 3rd & Mound Sts. |
| Crook—Fort | near Omaha, Neb. |
| | Rev. Titus Lang, 1003 E. 20th St., Omaha, Neb. |
| Custer—Camp | near Battle Creek, Mich. |
| | Rev. Herb. Plehn, 18 North Ave., Battle Creek, Mich. |
| | Lieut. A. G. Duenow, M. G. Bn. 330, Bldg. 243, Camp Custer, Mich. |
| Dade—Fort | near Tampa, Fla. |
| | Rev. G. Hechel, 1003 Marion St., Tampa, Fla. |
| Des Moines—Fort | near Des Moines, Ia. |
| | Rev. Julius Nickel, Camp Dodge, Des Moines, Ia. |
| DeSota—Fort | near Tampa, Fla. |
| | Rev. G. Heckel, 1003 Marion St., Tampa, Fla. |
| Devens—Camp | near Ayer, Mass. |
| | Rev. P. Heckel, Y. M. C. A. No. 24, Camp Devens, Mass. |
| Dix—Camp | Wrightstown, N. J. |
| | Rev. O. Ungemach, 2120 Passyunk Ave., Philadelphia, Pa. |
| Dodge—Camp | near Des Moines, Ia. |
| | Rev. Julius Nickel, Camp Dodge, Iowa. |
| Doniphan—Camp | near Ft. Sill, Okla. |
| | Rev. E. Hauer, 803 Avenue A, Lawton, Okla. |
| Douglas—Fort | Salt Lake City, Utah. |
| | Rev. Wm. Schmook, 130 Chase St., Salt Lake City, Utah. |
| DuPont—Fort | Dover, Del. |
| | Rev. E. Polzin, 3444 Frankfort Ave., Philadelphia, Pa. |

- Ethan Allen—Fort near Montpelier, Vt.
c/o Rev. Geo. Schmidt, 204 Baltic St., Brooklyn, N. Y.
- Flagler—Fort near Puget Sound, Wash.
Rev. F. Schoknecht, 331 Avenue A, Snobomish, Wash.
- Foster—Fort near Portsmouth, N. H.
Rev. E. C. Wenzel, 371 Bridge St., Lowell, Mass.
- Fremont—Camp near Palo Alto, Calif.
Rev. Th. Pieper, 1309 12th Ave., San Francisco, Calif.
- Fremont—Fort near Savannah, Ga.
- Funston—Camp near Ft. Riley, Kans.
Rev. C. Kurth, Box 328, Junction City, Kans.
Rev. E. Petrich, Manhattan, Kans.
- Funston—Camp near Leon Springs, Tex.
Rev. L. Acker, c/o City Y. M. C. A., San Antonio, Tex.
- Gerstner—Aviation Field Texas.
Rev. Th. Wegener, 521 Fort St., Lake Charles, La.
- Getty—Fort Newport, R. I.
- Gordon—Camp near Atlanta, Ga.
Lieut. Carl E. Gallmann, 319 F. A. (H) Camp Gordon, Ga.
- Grant—Camp near Rockford, Ill.
Rev. A. Soldan, Y. M. C. A. No. 2, Camp Grant, Ill.
Lieut. G. E. Nelson, 32nd Eng., Camp Grant, Ill.
- Grant—Fort Canal Zone.
- Great Lakes—Naval Training Station near Waukegan, Ill.
Rev. R. O. Buerger, 916 Belvidere St., Waukegan, Ill.
Rev. H. Kumnick, Y. M. C. A., Waukegan, Ill.
- Grebel—Fort near Newport, R. I.
- Greene—Camp North Carolina.
- Greenleaf—Camp Chickamauga Park, Ga.
- Hamilton—Fort near New York, N. Y.
Rev. F. Schuermann, 654 54th St., Brooklyn, N. Y.
- Hancock—Fort near Jersey City, N. J.
Rev. Geo. Schmidt, 204 Baltic St., Brooklyn, N. Y.
- Hancock—Camp near Augusta, Ga.
- Harrison, Ben.—Fort near Indianapolis, Ind.
Pastors of Indianapolis, Ind.
- Harrison, W. D.—Fort near Helena, Mont.
Rev. Oscar F. Heilman, 410 Ninth Ave., Helena, Mont.
- Heath—Fort near Boston, Mass.
Rev. J. F. Pfeiffer, 55 Kittridge St., Roslindale, Boston, Mass.
- Herring—Fort East Peoria, Ill.
Rev. A. H. Schleaf, Cole and Stewart Sts., East Peoria, Ill.
- Howard—Fort near Baltimore, Md.
Rev. Geo. Spilman, 2214 E. Oliver St., Baltimore, Md.
- Huachuca—Fort near Nogales, Ariz.
Rev. F. Beitz, Tucson, Ariz.
- Hunt—Fort near Washington, D. C.
Rev. H. E. Brauer, 111 S. Patrick Ave., Alexandria, Va.
- Jackson—Barracks New Orleans, La.
Rev. O. W. Wismar, 2900 Grant Route St. John, New Orleans, La.
- Jackson—Fort near Orleans, La.
Rev. O. W. Wismar, 2900 Grand Route St. John, New Orleans, La.
- Jackson—Camp near Columbia, S. C.
- Jamestown—Camp near Hampton Roads, Va.
Rev. Charles Brandt, 2100 Dobler Ave., Baltimore, Md.
- Jay—Fort Governor's Island.
Rev. Geo. Schmidt, 204 Baltic St., Brooklyn, N. Y.
- Jefferson—Barracks near St. Louis, Mo.
Rev. E. Schueler, 8203 Gravois Ave., St. Louis, Mo.
- Johnson—Camp near Jacksonville, Fla.
- Kearney—Camp San Diego, Calif.
Rev. C. Damschroeder, 3446 Indiana St., San Diego, Calif.
- Kearney, Phillip—Fort Newport, R. I.
- Kelley—Aviation Field San Antonio, Tex.
Rev. L. Acker, c/o City Y. M. C. A., San Antonio, Tex.
- Key West—Barracks near Key West, Fla.
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- Morrison—Camp near Norfolk, Va.
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- Wadsworth—Fort near Jersey City, N. J.
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- Wood—Fort near New York City.
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- Wright—Camp, Aviation Camp near Dayton, O.
- Wright—Fort Connecticut.
Rev. A. Bobzin, Norwich, Conn.
- Wright G.—Fort near Spokane, Wash.
Rev. Emil Kreidt, L. B. 653, Kennewick, Wash.

ANNOUNCEMENT

All articles intended for publication in Soldiers' and Sailors' Bulletin, also changes of addresses, and subscriptions, moneys, and all business matter, are to be mailed to the Editor of the Soldiers' and Sailors' Bulletin, the Rev. Carl Schlerf, 5954 Magnolia Ave., Chicago, Ill.—F. C. Streufert, Secretary of the Lutheran Church Board for Army and Navy, 4317 So. Mozart St., Chicago, Ill.

FAITH'S FOUNDATION

"God is unchangeable; and therefore faith is invincible, for it sets the heart on Him; fastens it there on the rock of eternity; then let winds blow and storms arise, it cares not." — Leighton.

—"Our hope is not hung upon such untwisted threads as 'I imagine so,' or 'It is likely'; but the cable, the strong rope of our fastened anchor, is the oath and promise of Him who is eternal verity; our salvation is fastened with God's own hand and Christ's own strength to the strong stake of God's unchanging nature."—Rutherford.

ITEMS OF INTEREST

Wine in Religious Ceremonials

Some discussion has arisen concerning the Oklahoma state constitutional amendment, which is construed as barring the use of sacramental wine. Opposition to this amendment is likely to be carried to the United States Supreme Court, and meanwhile an effort is being made on the part of some anti-saloon organizations to have the Oklahoma law amended to conform to the terms of the Federal amendment recently submitted to the states. It is asserted that the federal amendment will not interfere with wine used at communion, since the use of the word beverage has come to have a special meaning quite apart from religious uses.—Evening Wisconsin.

A Prediction

Tobacco will follow rum if the prohibition leaders have their way. Protests are loud and long against sending tobacco to our soldiers in France and against the Y. M. C. A. and the Red Cross taking any part in its distribution. Prohibition of tobacco is just as logical as prohibition of wine and beer, both of which were in common use all over Europe thousands of years before America and tobacco were discovered by white men. We laugh at the old blue laws, but we shall have them all again if our legislative bodies submit to other demands of professional reformers and prohibition lobbyists as abjectly as they are surrendering on the prohibition issue.—New York Commercial.

A Novel Computation

The National Committee of Northern Baptist Laymen, said a statement issued recently, calculates that there are 12,485,338 hens in Ohio, that their yearly output is 72,000,000 eggs, and that at least one-sixtieth are Baptist hens.

All this pertains to the campaign for a \$1,000,000 Baptist fund, \$150,000 of which will be devoted to war work. The plan, credited to W. D. Chamberlain of Dayton, is for Baptists to pledge to the cause the eggs laid by their hens during next week, to be known as "Golden Egg Week." Estimates put the number to be obtained in this manner at 24,000 dozen, and the selling prices at \$10,000 to \$15,000.

Here are some of Mr. Chamberlain's calculations upon the efficiency of the egg:

"One African missionary may be supported for \$900, or an equivalent of 27,272 Ohio eggs, and probably less than that.

"Twelve thousand eggs will give a yearly livelihood to one home missionary.

"Four and a half million eggs will finance national Baptist work in army camps."—New York World.

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