

The Northwestern Lutheran

Rev C Buenger
65 N Ridge
Jan 18

The Lord our God be with us, as He was with our fathers; let Him not leave us or forsake us. 1 Kings 8: 57.

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Christmas Joy

Gen. 3: 14, 15: "And the Lord said unto the serpent: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Is. 9: 4, 6: "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.... For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Micah 5: 2: "But thou Bethlehem Ephratak, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Luke 2: 10, 11: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Acts 10: 43: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Is. 12: 1, 2: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."

COMMENTS

The Language Question There are very few among us who are not at present busily engaged in seeking a solution for the language question which the war situation has brought into the foreground. Great wisdom will have to be exercised in dealing with this problem, if great harm is not to come to the Church. The "Lutheraner" reprints from the Christian Advocate an article on this subject which we believe will be of interest and service to our readers:

"In these days of stress and changes the question has repeatedly been asked in the press and from the pulpit: 'Would it not be well to discard all foreign languages and dissolve foreign-speaking conferences, especially German, because we are at war with Germany, in the Methodist Episcopal Church?' . . . In our haste to displace the use of the German tongue where it becomes clear that it is the vehicle for seditious utterances and a decisive influence in our American life, let us not uproot the wheat with the tares. Here, above everything else, calmness and sound reasoning must be our guide. The writer is in full sympathy with rooting out all disloyalty, and with the effort to make English the common language of our American people. But as a missionary of the Methodist Episcopal Church among German-speaking people for nearly twenty years he cannot help but appreciate the love of these, especially the older generation, for the language of their fathers. It has been the proud boast of America that she always permitted the alien immigrant to speak, write, and read in any language he likes. For such tolerance, indeed, we have received our reward; for never has a nation of such diverse strains shown such loyalty and unity as America shows in the great crisis to-day. And one of the freedoms for which we are fighting to-day is the freedom of language. . . . The United States is a union of all nationalities, the greatest the world has ever known, and the best proof of the practicality of this principle. But while we are trying to convert the rest of the world to our idea, we must not be false to it ourselves. That is why President Wilson and his administration have opposed the movement to suppress enemy languages. . . . It seems to the writer this is the most unfortunate time to discuss such questions as the discontinuance of the German language in Methodist churches or the dissolution of the German Methodist conferences in this country or foreign-speaking conferences in general, for that matter. Here no pressure brought from without will be of any avail. . . . If the day comes, and it surely will come,—for we cherish no illusions whatsoever,—when we shall cease to use the German language in the Methodist churches of the United States, our people, who have done so nobly during the last eighty years, will gladly ask the General Conference to dissolve their foreign-speaking

organizations and be embodied into American conferences. It would be most unwise, however, to use pressure in a time like this. We may do more harm as a branch of the victorious Christian Church, harm for which we could never atone. It is no easy matter at all to be a pastor in these days in any church, English or foreign-speaking, and to get the outsider to come and unite with the church. Our losses in Sunday-school scholars are proof enough for this assertion. By all means should we retain our membership in a united and sympathetic Christian spirit for greater work for the Master. We need The Apologete and our German Sunday-school publications as they have been authorized by the Book Committee. But above everything else we need the Spirit of Him and the prayers of His children."

J. B.

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Letters to Enemy Countries There may be some of our readers who have not heard from some of their relatives in enemy countries for two years or more. It will be some months before the usual exchange of mails may become effective. In the meantime you grow increasingly anxious to know just how things have gone with them since you last heard. For such anxious inquiries the American National Red Cross is in a position to be of valuable assistance. If you go to your nearest chapter or branch headquarters you may fill out a blank with the questions you would like to have answered and it will be forwarded, subject to the approval of the proper authorities. You may inquire about the welfare of your friends and relatives and may impart such information that is of interest to the family, beyond that you are not permitted to go. Of course, you are not to put anything into your letter that may be construed as business. The Red Cross being an international organization this mode of communication is possible. No doubt it operates in a similar manner on the other side.

H. K. M.

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The Sick Man Seeks Aid Having tried quite a number of physicians since he was the Sick Man of Europe, Turkey now has applied to the United States to give it the benefit of its counsel and guidance. England, France, Russia, and Germany, separate and in concert, have essayed the rôle but with results disastrous to the patient. Turkey betrays an unsuspected vitality in clinging so desperately to its precarious existence and with the genius of despair it has—if it succeeds—secured the one ally who can well afford to be disinterested. If it should come to pass that America becomes responsible for the reconstruction of Turkey, we may have the unexpected honor of being the guardians of the Holy City, the honor for which the Crusaders died. It would mean much to the missions of the near East if America had control for the simple reason that America has no offi-

cial religion and would undoubtedly be impartial in according every missionary his opportunity. Whether Palestine will continue to form a part of Turkey is rather doubtful. The British lion has established himself on the old caravan trails that lead through Canaan since Abraham's day and very likely he intends to stay there.

H. K. M.

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The Lutheran High School The Lutheran High School in Milwaukee, Wis., has entered upon a new epoch of its existence. Until recently this school had been maintained and controlled by the Lutheran High School Association, whose members deserve the deep gratitude of the Church for the self-sacrificing work they have done for the cause of Christian education. But it had long been realized that our congregations as such ought to be interested in this cause and should make this school an integral part of their educational system. This has now been done. A number of Milwaukee churches have in these days founded the Lutheran High School Conference and have assumed the ownership and control of the Lutheran High School. So far about fifteen congregations have joined the Conference, but there is little doubt that all the others will follow, as soon as they have thoroughly considered the matter. The new arrangement offers great advantages. It will serve to keep before all of our church members the sacred duty of the Church to offer her young members the benefits and blessings of a higher Christian education, at the same time opening the way for the systematizing of our entire school work. The cause is indeed worthy of the interest and support of every Christian. J. B.

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The Passing of Hapsburg and Hohenzollern To the Lutheran church the passing of the old reigning families of Hapsburg and Hohenzollern is not without interest. Both of them have played an important part in the affairs of the church in their day.

The Hohenzollerns were always accounted champions of protestantism, but that term must then be understood in its widest meaning. At the time of the Reformation the family was represented in the councils of Europe by a number of German rulers. These were even then quite as adept at the practices of diplomatic double-dealing as their later descendants. Some of them, indeed, did espouse the new cause, but with that diffidence which marked the actions of nearly all the princes of that day. If they were at that time Lutherans, it was but a short time and we find the most important and representative branch of the house, the rulers of Brandenburg-Prussia, embracing the Reformed faith and disavowing their Lutheranism. That did not affect the lands under their sway, but it did, subsequently, influence the attitude of the schools of

learning insofar that they more easily followed the paths of rationalism. Frederic the Great voiced the sentiment of indifference which animated many of the Hohenzollern princes when he said: In my lands everybody may go to heaven in his own fashion. It was in effect toleration, even if it was prompted by Frederic's notorious unbelief.

The greatest injustice done the Lutheran church by the Hohenzollern was done by one of its weakest princes, King Frederic William III. Acting on a vague impulse which he mistook for religious feeling, he decreed the "union" of the Lutheran and Calvinistic churches in his domain of Prussia in 1817. This most unhappy "union" which never was and never can be a union, is (or was) the state church of Prussia. It was responsible for much hardship at the time of its introduction and led directly to the emigration of some of Prussia's best stock to America. In that way it became one of the great factors in the formation of the true Lutheran church of America.

It would be an injustice to say that the recent princes of the house of Hohenzollern were irreligious or fanatics; according to his lights, the last Wilhelm, for example, strove to set an example of religious responsibility to his subjects.

The Lutheran church is unaffected by the passing of the Hohenzollern unless it be that the new conditions which may obtain in Germany are more favorable to the free and untrammelled development of the church which there had its origin.

The Hapsburgs were since 1521, the year of the Reichstag at Worms, the traditional enemies of the Reformation. They were the executive head and often the source of all papal intrigue to check the progress of the Gospel. Under their direction whole provinces were ruthlessly led back to Rome after they had become promising fields for the doctrine of the Reformation. In many instances persecution and expatriation were the means to which this counter-Reformation resorted. Until the most recent years there were restrictive laws—at first they were prohibitory laws—which limited the practice of the Lutheran faith. In some instances there was much more consideration for the few Mohammedans in the empire than there was for Lutherans. Of all the great powers Austria treated the Jews most liberally, but only grudgingly was permission granted to erect Lutheran churches.

When laws were finally passed which permitted freedom of choice in changing one's religion, many conversions to protestantism were reported from Austria-Hungary, but these did not weigh very heavy in the balance. Austria remained until its dissolution the stronghold of Romanism and the Hapsburgs were its active head, utilizing their position as a political asset.

Among the minor princes that lost their crowns might be mentioned the ruling houses of Saxony and

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of Bavaria; both of them were Roman Catholics and the latter especially, the house of Wittelsbach, was second only to the Hapsburgs in its loyalty to Rome.

H. K. M.

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**Does Your Synod Use
A Private Wire?**

Nothing can indicate the character of the church of Rome more clearly than a recent statement emanating from the vatican which blandly begs the coming peace conference to settle some of the disputes in which the bishop of Rome is involved. Two things are mentioned: The pope would like to have a little money matter ironed out that has become badly wrinkled for the last forty-eight years. When the pope lost his lands to the new kingdom of Italy in 1870, the Italian government tried to appease his anger and to make friends with him by offering him an annuity of three million francs. But the pope was peeved. He chose to consider himself badly treated and elected to consider himself a prisoner in the vatican. Since that day he has not left the vatican grounds. At times he is still referred to by some of his devoted followers as the "prisoner of the vatican." He even disdained to accept the proffered three million francs a year, assuming that acceptance might mean that he was reconciled to his loss of the papal lands and sovereignty. When the Italian government found its gift refused it still continued to offer it (perhaps for that very reason) but it also passed a law which allowed the money to revert to the state every six years. Now the pope has the plan of making this money into an endowment the income of which he would not refuse to accept. In this clever way the pope would really make the whole concert of powers guarantors of the three million francs a year and Italy could never suspend payment without upsetting the sacred articles of peace. That's not such a bad move—for a politician; especially since Italy is leaning ever

more heavily to the side of socialism which would make short shrift of any annuities to the pope.

The second and more illuminating request of the pope, inspired the query at the head of this article. The vatican asks to have its own telegraph system so that it may communicate with its nuncios and with foreign governments without using the regular Italian wires and offices. It would be an embarrassment for any other Christian church of which we know, to have such a private telegraph system. Any messages that we have to submit, for example, in the interest of the church might be cried from the housetops without endangering the welfare of sender or recipient. And we believe that there can be no secret for a true church. But the pope knows what he is about. He needs the private wires because he has other things to talk about. He is willing to publish his bulls and encyclicals but he has so many other affairs to manage, which really are to him much more important, that he just must have those private telegraph lines in the conduct of his business.

Heaven preserve us from a church that has plans which shun the light of publicity. H. K. M.

THE GLORIOUS GOSPEL

(George S. Fisher in The Gospel Message.)

(Concluded)

3rd: We must Defend the Gospel.

It was never more true than today that he who does not defend the Faith will soon lose the Faith, and for this reason I believe that blindness has come to numbers who in the past have known the Truth. Many have not been willing to defend the Faith and be despised and rejected therefor, but they have sought their own selfish interests and they have lost the Faith.

We must also have a Gospel to preach before we can preach the Gospel. He who defends the Gospel is putting a foundation under the feet of those who preach the Gospel, and this is of vital importance.

How shall we defend the Gospel?

By reprovng sin and heresy. There are some people who appear to think that it is almost blasphemy to rebuke a Preacher or bear witness against the sins of the Church, and so evil has flourished under the robe of Christianity, and wolves in sheep's clothing have grown fat. But that was not the position of Luther, and Knox, and Wyckliffe, and Bunyan, and Spurgeon, and Brookes. These men contended against evils among Preachers and wickedness in the Church, and would not hold their peace while they had breath. Spurgeon tells us of a printer who misread his copy and set up "An excellent spine was in him," instead of "An excellent spirit." Not a bad mistake, but where are the men with excellent spines in this soft day?

On a certain Sunday night three preachers in a great western city, preached(?) from the following subjects, "The Wit of an Irishman"; "The Ethics of Foot Ball"; "Mothers-in-law." How could a poor sinner find Christ under such a ministry, and where are those who will now cry out not only against the saloon and houses of ill fame, but against the Church that robs the people of the Gospel and sends them to perdition?

How shall we defend the Gospel?

By withdrawing from fellowship with unsound and wicked religious men and organizations. In an earlier day the Church became corrupt, but within her bosom were brave men who cried out against her and became Reformers. As their rebukes did not purify the religious organizations they would not be unequally yoked together with unbelievers, and they became Separatists and left the Church, then the storm broke upon their heads with so much violence that they must needs leave their homes, break earthly ties and become Pilgrims, and so our Pilgrim Fathers landed on our wild and unknown shores.

It is no easy matter to be a pilgrim at home and be governed by the Word of God. What narrow paths must be traveled, what brave and unpleasant words must be spoken, and what pleasing associations must be broken! The Scriptures tell us that if any man that is called a brother be a fornicator, or covetous, or an idolater, we must not keep company with such an one no not to eat.

4th: We must Preach the Gospel.

But let us be sure that it is the Gospel and not simply something that goes by that name. It was Lincoln who went one evening to an eating place with a friend and bought a mince pie, but with the first bite he turned away saying: "That is not mince pie, that is only the name of it."

The Gospel—How that Christ died for our sins. Not simply the Good News of Love, but the Truth as to sin and judgment, and then the wonderful Grace of God through a Savior crucified for sinners.

Why should we preach the Gospel?

Because all have sinned. Because the wages of sin is death. Because it is appointed unto man once to die, but after this the judgment. Because the wicked shall be turned into Hell, and because there is none other name under heaven given among men whereby we must be saved.

How should we preach the Gospel?

"So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." Remember the tears of McCheyne over his own sins and the sins of his people.

When should we preach the Gospel?

"In the morning sow thy seed, and in the evening withhold not thine hand." "Preach the Word; be in-

stant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." We cannot tell but that this unseasonable hour may be the man's last chance. Speak now, seasonable times may come after men are dead.

Where should we preach the Gospel?

But ye shall receive the power of the Holy Ghost coming upon you, and ye shall be martyrs unto Me in Jerusalem, in all Judea and in Samaria and unto the uttermost part of the earth. A martyr's life may be more painful than a martyr's death, and yet if we are not living the martyr life here this morning, we ought to be. Judging the professing Church by this Word alone, it is plain that she has sunken into awful apostasy. How she rejoices that she is not called to preach the Gospel to the heathen, how gladly she enters into the selfish paths she wants to travel, without any thought of a call from God! "He who is not willing to preach the Gospel anywhere, is fit to preach it nowhere."

5th: We must be Partakers of the Afflictions of the Gospel.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God."

The afflictions of the Gospel wean us away from the world and purify us. Even the Captain of our salvation was perfected for His office work through suffering, and we are no doubt here this day because of tribulation and sorrow. But the hand of our God supports us in all of our afflictions, so that we may go through its waters and fires safely and with praise. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Judson in his terrible prison in Burmah, suffered indescribably for the Gospel's sake, but the peace of God reigned in his heart; Livingstone in Africa, with the hot fevers upon his brow and dysentery preying upon his vitals, heard the persuasive voice of Stanley saying, "Livingstone, come home, come home! the Queen waits to receive you, and all Parliament will rise to honor you, as you walk up her royal aisles. Livingstone, come home!" But for the Gospel's sake, he answered, "Stanley, it cannot be, it cannot be, my work is not done yet," and turning from the fading crowns of earth to stretch his hands for the enduring crown of heaven, he again plunged into the dark forests of Africa, to finish his work and—die. And Allen Gardiner, starving to death for the Gospel's sake in Patagonia, could with his last breath write: "Yet a little while, and through Grace we may join that blessed throng to sing the praises of Christ through-

out eternity. I neither hunger nor thirst though five days without food! Marvelous loving-kindness to me a sinner!"

"God grant that we may follow in their train, remembering that The Glorious Gospel of the Blessed God is committed to our Trust.

USELESS KINDS OF RELIGION

Bishop J. C. Ryle.

There are two ways by which a man may lose his own soul. What are they?

He may lose his soul by living and dying without any religion at all. He may live and die like a beast, prayerless, godless, graceless, faithless. This is a sure way to hell. Mind that you do not walk in it.

He may lose his soul by taking up **some useless kind of religion**. He may live and die contenting himself with a false Christianity, and resting on a baseless hope. This is the most common way to hell that there is.

Listen, and I will tell you what I mean by useless kinds of religion.

A religion is entirely useless in which **Jesus Christ is not the principal object**, and does not fill the principal place.

There are too many calling themselves Christians who practically know nothing about Christ. Their religion consists in a few vague notions and empty expressions. "They trust they are no worse than others. They keep to their church. They try to do their duty. They do nobody any harm. They hope God will be merciful to them. They trust the Almighty will pardon their sins, and take them to heaven when they die." This is about the whole of their religion.

But what do these people know practically about Christ? Nothing, nothing at all! What experimental acquaintance have they with His offices and work, His Blood, His righteousness, His mediation, His priesthood, His intercession? None, none at all! Ask them about a saving faith,—ask them about being born again of the Spirit,—ask them about being sanctified in Christ Jesus. What answer will you get? You are a barbarian to them. You have asked them simple Bible questions. But they know no more about them experimentally than a Buddhist or a Turk. And yet this is the religion of hundreds and thousands of people who are called Christians all over the world.

If you are a man of this kind, I warn you plainly that such Christianity **will never take you to heaven**. It may do very well in the eye of man. It may pass muster very decently at the church-meeting, in the place of business, or in the streets. But it will never comfort you. It will never satisfy your conscience. **It will never save your soul.**

I warn you plainly, that all notions and theories about God being merciful without Christ, and except

through Christ, are baseless delusions and empty fancies. Such theories are as purely an idol of man's invention as the idol of Juggernaut. They are all of the earth, earthly. They never came down from heaven. The God of heaven has sealed and appointed Christ as the only Savior and way of life, and all who would be saved must be content to be saved by Him, or they will never be saved at all.

Reader, take notice. I give you fair warning this day. A religion without Christ will never save your soul.

But I have another thing yet to say. A religion is entirely useless in which **you join anything with Christ** in the matter of saving your soul. You must not only depend on Christ for salvation, but you must depend on Christ only and Christ alone.

There are multitudes of men and women who profess to honor Christ, but in reality do Him great dishonor. They give Christ a certain place in their system of religion, but not the place which God intended Him to fill. Christ alone is not "All in all" to their souls. No. It is either Christ and the church, or Christ and the sacraments, or Christ and His ordained ministers, or Christ and their own repentance, or Christ and their own goodness, or Christ and their own prayers, or Christ and their own sincerity and charity, on which they practically rest their souls.

If you are a Christian of this kind, I warn you also plainly that your religion is an offense to God. You are changing God's plan of salvation into a plan of your own devising. You are in effect deposing Christ from His throne, by giving the glory due Him to another.

I care not who it is that teaches you your religion, and on whose word you build, whosoever **adds anything** to Christ teaches you wrong.

I care not **what** it is that you add to Christ,—whatever it be, you do Christ an injury.

So take heed what you are doing. Beware of giving to Christ's servants the honor due to none but Christ. Beware of giving the Lord's ordinances the honor due unto the Lord. Beware of resting the burden of your soul on anything but Christ, and Christ alone. Beware of having a religion which is **OF NO USE**, and cannot save.

It is an awful thing to have no religion at all. To have an immortal soul committed to your charge, and neglect it, this is dreadful.

But it is no less an awful thing to be content with **a religion that can do you no good.**

Reader, do not let this be your case.

BOOK OF HYMNS—WORD EDITION

Since the publication of our Book of Hymns, the wish has been expressed by many that a word edition be prepared for those who desire a smaller book, or

one that is lower in price. In its last session, our synod resolved to comply with this request and ordered the publication of a word edition. This edition has now been placed on the market. The book, $3\frac{1}{4} \times 5\frac{1}{2}$, bound in cloth, presents a pleasing appearance. It costs 75 cents; in cloth, with gilt edge and title and cross in gold on the front cover, \$1.25. The contents of the book are: Classification of Hymns, Alphabetical Index of First Lines, Order of Morning Service, two forms, Communion, Order of Evening Service, 320 Hymns, Festivals of the Church, Morning Prayer, Evening Prayer, and a Short Form for Holy Baptism in Cases of Necessity. We find in it everything that is needed for our services and only what will actually be used. Congregations that find themselves unable to buy the larger book will welcome this word edition, but we still consider it a good investment to buy the edition with music for the influence it will have on the congregational singing. While the individual members of a family might be satisfied with the word edition, at least one copy of the edition with music ought to be found in every home. J. B.

THE INVITATION OF A KING

When Leonard Woods, President of Bowdoin College, was in France years ago, he was invited to dine with the king. He presented himself at the palace and was met by the king with his accustomed courtesy, who said: "We did not know that we were to have the pleasure of your company today. You did not answer our invitation." Leonard Woods said: "I thought the invitation of a king was to be obeyed, not answered."

Contrast with this the attitude of many people toward the invitation of the King of kings and Lord of lords to the marriage feast of His Son.—Lutheran Standard.

THE JUNIOR NORTHWESTERN

A long-felt want is about to be supplied. We are able to announce the appearance in the near future of an English paper for our boys and girls, The Junior Northwestern. Pastor O. Hagedorn is the editor-in-chief. Sample copies will soon be sent out. We are confident that our Junior will meet with a hearty welcome and will enjoy a healthy growth. The paper will alternate with the "Kinderfreude," the former appearing on the first, the latter on the fifteenth of each month.

The Church cannot use printers' ink to a better effect than by supplying her children and young people with the right kind of reading matter. No congregation should fail to distribute free in its school and Sunday school both, the "Kinderfreude" and the Junior Northwestern. The children who have been kept in-

terested in the church papers published for them will later become readers of the "Gemeindeblatt" and the Northwestern Lutheran. That means that they will be church members who are acquainted with their church and its work and who will at all times be found ready to render intelligent service. J. B.

ANNOUNCEMENT

By the grace of God the most terrible of all conflicts the world has ever witnessed is ended. Still, the work of the Lutheran Church Board for Army and Navy, U. S. A. goes on, and must go on for some time. Our men with the colors are now returning home, the camps being gradually demobilized. Parents and friends are now preparing a hearty welcome.

Still, deepest gloom is cast over many a home, because they have not heard from their sons, brothers and friends. Weeks and weeks have gone by, and not a line. The Lutheran Church Board for Army and Navy is ready to assist you, in getting reliable information, if you have not heard from them for two or three months, if you will write us giving their name and last military address.

If the Lutheran Church Board should carry on its work efficiently, it will be necessary that Pastors, parents, friends or the young men themselves keep us informed as to changes of address, transfers, as also of the final discharge. Let one and all give the necessary assistance.

Lutheran Church Board for Army and Navy, U. S. A.
F. C. STREUFERT, Secretary.

OBITUARY

The Rev. Frederick J. Epling died at Portland, Ore., on Nov. 27th and was buried at Neilsville, Wis., on Dec. 2. The deceased was born at Humberstone, Canada, on July 30th, 1863. When he was seven years old his parents removed to Kirchhayn, Wis., and here he spent the years of his childhood. He studied at Watertown College, Capitol University, Columbus, Ohio, and finally at our theological seminary. He was stationed successively at Neilsville, Wis., Algoma, Wis., and Portland, Ore. His widow and five children survive him.

Change of Address

PROF. E. E. KOWALKE,
814 Richards Avenue,
Watertown, Wis.

Just in the proportion in which we believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or with impressions. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind.—Geo. Muller.

A MAN WHO PRAYED

A. J. Gordon, D. D.

In passing through Northampton I went into the old cemetery, swept off the snow that lay on the top of the slab, and I read these simple words: "Sacred to the memory of David Brainerd, the faithful and devoted Missionary to the Susquehanna, Delaware, and Stockbridge Indians of America, who died in this town, aged thirty-two years, October 8, 1747." That was all there was.

Now that man did his greatest work by prayer. He was in the depths of those forests alone, unable to speak the language of the Indians, but he spent whole days literally in prayer. What was he praying for? He knew that he could not reach these savages: he did not understand their language. If he wanted to speak at all, he must get somebody who could vaguely interpret his thought; therefore he knew that anything he should do must be absolutely dependent upon the power of God. So he spent whole days in praying, that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him. What was his answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could do. Yet scores were converted through that sermon. We can account for it only that it was the tremendous power of God behind him.

That man prayed in secret in the forests, and a little while after, William Carey read his life, and he was so moved by it that he went to India. Henry Martyn read his life, and by its impulse he went to India. Payson read it, as a young man of twenty years, and he said he had never been so impressed by anything in his life as by the story. Murray McCheyne read it, and was powerfully moved by it.

Let me simply enforce this thought, that the hidden life, a life whose days are spent in communion with God in trying to reach the Source of power, is the life that moves the world. Those living such lives may be soon forgotten. There may be no one to speak an eulogy over them when they are dead. The great world may take no account of them. But, by-and-by, the great moving current of these lives will begin to tell, as in the case of this young man who died when only a little over thirty years of age.

DEDICATION OF BELL

Last Easter a terrific windstorm blew down the steeple of St. Paul's Church, Leavenworth, Wash. This damage having been repaired through the efforts of the Ladies' Aid, the congregation met Dec. 1, to dedicate its new church bell, which is the gift of the Young People's Society. The undersigned preached the dedication sermon, based on Num. 10:23. God grant that the bell ever stay in the service to which it was dedicated: the service of Christ and His Gospel.

WM. LUECKEL.

ACKNOWLEDGMENT AND REQUEST

357 McDaniel St., Atlanta, Ga., Nov. 30, '18.

Northwestern Lutheran,
Milwaukee, Wis.

Kindly insert in your paper acknowledgment of \$5.00 as a donation to help gladden the hearts of the children of St. Mark's Col. congregation, Atlanta, Ga.—at Christmas time, by the ladies of the Rev. Ed. Birkholz's congregation, Marshall, Minn. Thanks!

Also kindly insert announcement that if any church has a bell or organ to dispose of, St. Mark's would appreciate same.

Yours,

JOHN ALSTON,

Pastor St. Mark's Ev.-Luth. Congregation.

FOR SALE AT REASONABLE PRICES

The Lutheran Church Board for Army and Navy, U. S. A., offers for sale:

Hymnal and Prayer-books at \$1.25 per doz., prepaid;

\$25.00 Communion Sets, new, \$17.00; prepaid;

Ford Touring Cars, 1918 models, subject to offer;

Typewriters, subject to offer:

Typewriters and automobiles can be shipped as soon as released; those interested will receive full information upon request.

Complete information regarding Communion Sets can also be had upon request.

Any reasonable offer will not be refused to branches of Synodical Conference.

All items are subject to prior sale.

LUTHERAN CHURCH BOARD FOR ARMY AND NAVY, U. S. A.

ITEMS OF INTEREST**An \$80,000,000 Drive**

The Methodist Episcopal church is laying plans for an eighty million dollar drive to be carried out within the next twelve months. The money will constitute the home and foreign missionary fund. "An elaborate educational program has been launched to so prepare the mind of the church for a sacrificial service of large proportions that the financial campaign will develop as the normal expression of gratitude and faith." This project has grown out of the centenary movement.

Taking Care of the Aged

The dedication of the Scandinavian-American People's home, at Milwaukee, originally intended for Oct. 20th, took place on December first. The home is controlled by a board composed of members of the various Scandinavian churches of Milwaukee.

Babies Peddled

Poverty due to political and economic disturbances is making baby peddling a recognized occupation in Hinghwa, China, where it is possible to buy a child for as little as sixty cents. Mrs. William N. Brewster, head of the Methodist Episcopal Orphanage in that district, recently reported to the foreign mission board of her church that missionaries had purchased many boys and girls in order to save them from falling into the hands of the lepers.