

The Northwestern Lutheran

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

Vol. 6.

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No. 24.

ENLARGEMENT

OF "THE NORTHWESTERN LUTHERAN"

Pursuant to a resolution of the Evangelical Lutheran Joint Synod of Wisconsin and Other States "The Northwestern Lutheran" will be enlarged from an eight to a sixteen page paper, beginning January 1920.

For six years our paper has been issued in the present form, and while it has met with favorable reception on the part of its readers, yet its present size is hardly adequate to satisfy the wants of the times in the line of literary work for the church. It stands to reason that in the transition period our Synod is now entering, where without doubt the majority of its congregations is gradually adopting the English language as a means for promulgating the Gospel in church and school, special demands will also be made on our English church organ. Various problems of practical importance naturally present themselves for solution, and unless we look them squarely in the face, and give publicity to their solution, the work of the church cannot prosper as it should. Thus there will be problems arising in the mission fields of our Synod—Indian and Home mission—or on educational lines, as well as in other fields of Synodical work, and to discuss such problems intelligently for the furtherance of true Gospel work, sufficient space must necessarily be provided for in the columns of our paper.

Furthermore, being the English organ of the Joint Synod comprising eight districts each of which is entitled to the publication of its synodical transactions in its columns, the Northwestern Lutheran must be given ample space for reproducing such synodical reports, at least in a brief form.

Space must also be devoted to Scriptural topics, Bible studies, Church history, time topics, narratives, home life, book reviews, and items of interest from both at home and abroad. All this goes to show there is need for enlargement of our paper.

In view of this it is obvious, that the editing of the paper in its enlarged form will naturally require more time and labor on the part of the editorial committee. We would, therefore, greatly appreciate the co-operation of those who would assist us in furnishing material for publication. Especially do we look forward, to regular reports from the various fields of synodical work, such as Indian and Home missions, our institutions, colleges and seminaries, and we would particu-

larly ask the chairman of every Synodical committee to supply us with any material that is of common interest.

Enlarging our paper to the size indicated, may we not ask the co-operation of all of our readers in the circulation of "The Northwestern Lutheran" by way of soliciting for the same and gaining as many new subscribers as possible? We are confident that our paper will be of value to all those who are engaged in English mission work, and that it will prove a blessed factor in disseminating Lutheran principles to the welfare of both church and state. We look forward to such an increase of subscribers as is adequate to the size of the Synod.

J. J.

THE FAMINE CONDITIONS IN CENTRAL EUROPE.

According to the latest reports received by us the representation of famine conditions in Germany and Austria given in the recent circular letter to our clergymen was quite correct and not exaggerated. We learn that doubts have been voiced here and there as to the urgency of the case and the real need of all the help we can give. Letters received from relatives in Germany may have conveyed the impression that the writers at least were suffering little or no want. Such reports may have been entirely truthful and their interpretation may have been quite correct; but—it will not do to conclude from them that other reports concerning utter misery and destitution are exaggerated.

From letters written by competent observers we obtain the following view. In the fertile districts (as in the plains of northern Germany, in Wuerttemberg, and along the Rhine) a fairly good harvest has relieved the rural population almost entirely of the famine pressure. Supplies are plentiful enough that the cities might also be taken care of to a considerable extent. But under present political conditions the government lacks the power to enforce a satisfactory distribution of supplies. Maximum prices are fixed, but the farmers refuse to sell their products at these rates because they figure that they would do so at a loss. Being convinced that the revolutionary elements, which are concentrated chiefly in the cities, are responsible for all the misery now prevailing in Germany, they look upon the sufferings of the city people as a proper punishment with which they decline to interfere to their

Rev C Buenger
65 N Ridge
Jan 20

own pecuniary disadvantage. Along the boundary in the West the greed of gain prompts many to take advantage of the high prices offered for farm products in Holland, Belgium, and France, and thus an illicit, but lucrative trade with foreign neighbors helps to deplete the resources still more. Add to all this, that many factories are closed for lack of raw material. Thrown out of work, the laboring class can get no food whatever except the insufficient rations doled out to them at public feeding places, such as a slice of war bread in the morning and a plate of war bread soup in the evening. As far as we know this is a true description of conditions now obtaining in all larger cities of Germany, as well as in Vienna. In certain districts, however, where the soil is very poor, as in the Erzgebirge of Saxony, even the country people are without nourishing food. Famishing, they flock to the cities, but only increase the misery which prevails there. Unless such districts receive aid from the outside, thousands of their inhabitants, especially children, are doomed to death by starvation this winter. We may feel offended at the cold-blooded selfishness of those German elements who turn away from the misery of their own people without compassion; but that is no reason why we should become guilty of the same offense.

For these reasons the committee urges all pastors to acquaint their church members with the facts given above and to suggest concerted efforts for aid. In many cases, members of the ladies' societies may be organized as a committee for a house to house canvass. Undoubtedly also some kind of a room is procurable everywhere that can be used for the storage of gifts until they are ready for shipment.

As to the best method of transmitting such shipments from Wisconsin and points west, we submit the following suggestions. As far as we can learn the American Red Cross has not as yet extended its succor to Germany and Austria. But Milwaukee has a private organization which gladly takes care of all gifts of food, shoes, and clothing that may be entrusted to them for the sufferers in Germany and Austria. The office force packs all supplies so collected into parcels suitable for ocean transportation and directs them to the German Red Cross at Hamburg as "Liebesgaben." It should be remembered, however, that parcels addressed to definite individuals can not be transmitted by this association. The German Red Cross confines its assistance to the transfer of large shipments addressed to city authorities or clergymen who then have charge of the final distribution at their discretion. Packages may be marked as intended for the authorities of a certain city or district; but the Red Cross agents over there who are in direct contact with conditions, consider themselves justified in disregarding the directions given if the shipment is not really needed at the point specified. Those who wish to make

use of the opportunities so offered should send their contributions by freight prepaid to Mrs. Anna Richard, 126 West Water St., Milwaukee.

Gifts of money for private persons or city authorities in the old country may be sent with safety thru the agency of Rev. O. H. Restin, 234 E. 62nd St., New York City. He guarantees sure delivery at the given address, or return of the money to the sender. There will be no commission charges, but the sender should add a slight amount to the sum transmitted to help pay the expenses of the transaction.

The committee: J. Schaller, A. Pieper, J. Gauss.

TOO GREAT TO SERVE

A certain young minister, serving in his first parish, was hard up to it to find teachers enough for the Sunday school. So he went over the list of church-members until he came to that of Judge Andrew, who, he had been told, was considered the most learned lawyer in the state.

After some days of timid self-questioning, the young minister found courage to call upon the judge.

"I have come to see you," he said, "about a class of boys in the Sunday-school. They have recently lost their teacher, and I wish you would take them."

"What! I take a class of boys in the Sunday school?"

"Yes, sir. You could hold the boys. They all respect you greatly. You have no idea what a hero you are to them."

"But—but—I teach a class of boys! No, no, I could not! It's a very busy term of court."

"But it is the busy people, judge, who do the best work, and we need a splendid teacher for that class. Won't you try it?"

"Couldn't think of it. No, no, I couldn't possibly."

And the judge closed the interview rather abruptly.

But Sunday morning the minister was surprised to receive a call from Judge Andrews. He began with strange hesitation:

"I have called to say that—I would try that class. I thought it all out after you left. It was sheer pride that made me refuse. I thought I was too great a man to teach a class of little boys. I tell you, sir, I am a hypocrite. I have tried to play the 'distinguished Christian gentleman,' and I have been worthless in the Kingdom. Put me to work. I do not know how to teach little boys. I am too ignorant. But I mean to learn."

At the close of his first year in the Sunday-school, Judge Andrew said to the minister, "Teaching that class has been the greatest thing that ever happened to me. I never had any definition of service before. I shall never cease to thank God for opening my eyes to see myself as I really was."—Exchange.

THE LUTHERAN CHURCH — A GOSPEL CHURCH

In reviewing the funeral service of a Lutheran minister at Omaha recently, one of those who attended, a person prominent in public life, gives an interesting account of the impression he received. He does not recall, he relates in his paper, the "Omaha Bee," ever attending a more impressive funeral service. Over the bier of this Lutheran minister, who had answered the final call, tributes of sincere appreciation of a life work truly exceptional were poured forth by the officiating clergymen. The church, was filled to overflowing, every seat taken and standing room occupied with sorrowing friends who remained as spell-bound through a two-hours' service. How many preachers in Omaha, was the involuntary question, he says, whose death would evoke such a demonstration of love and respect and sense of personal loss? The reviewer then states what he considered to be the partial answer as gathered from what was said. To quote:

"As a churchman this pastor was above all 'a gospel minister.' He preached the word of God as he found it in the sacred books, not his own intermeddling into secular affairs. His prayers sounded inspired of God. His sermons were appeals to his hearers to lead a better life by heeding the Holy Word, not stump speeches on politics or pulpit pounding harangues prompted by self-seeking uplifters. That he was essentially 'a gospel minister' and that this was the secret of his success and remarkable pastoral influence was emphasized over and over by all the speakers."

Evidently this casual observer of matters relating to the church has a better understanding of the ministerial calling than a great many of the American preachers prancing as political agitators, social reformers, uplifters, etc. He is right when he suggests that the church has only one calling, viz. to preach the Gospel, and that social reform ideas, political harangues and "stump speeches" are out of place in the pulpit. With an evident satisfaction he concludes that here was one minister who for over 45 years preached the Gospel as he found it, the word of God.

It is well to bear in mind in connection with such incidents that the Lutheran church, just because it is a Gospel church, has a peculiar calling in this country where the ministry of practically every sectarian church is imbued with the erroneous notion that it is the business of the church to make for betterment in society and advancement in purely civil affairs and thus to serve as handmaid of the state. It is not an exaggeration to say that the Gospel is treated in our American churches to an amazing extent palpably more as a side issue than the real thing. And the present world conditions, instead of tending to an awakening of the true spirit, has made matters worse. Even our own Lutheran church has not remained entirely unaffected by the tendency of the time to have

the church virtually to co-operate with the state in matters that are secular and often of a questionable nature.

But the fact should be emphasized that our church is a Gospel church and every true Lutheran minister a "Gospel minister." For that reason the Lutheran church has an important mission in this land ridden by the sectarians. If we remain true to our calling, adhering steadfastly to sound Scriptural doctrine, including the principle of the separation of church and state, ministering not only to the needs of our own congregations, but preaching the Gospel whenever the opportunity is given, adopting, when necessary to meet the requirements, the American language, proclaiming the Truth to every creature, to the end that it may permeate all society and lead many to their Savior, then and only then can it be said that we are doing the work which the hour demands.

C. E. BERG.

ARIZONA CONFERENCE.

The Arizona conference held its regular fall meeting at the Peridot Mission Station Nov. 4-6. To the Arizona pastors and missionaries conference is always a great event, an event looked forward to with pleasure many weeks in advance. They consider it not merely a duty but a privilege to attend conference, knowing that they will there be strengthened in their mutual faith and be filled with new energy and enthusiasm to continue their lonesome labors in the Lord's vineyard. Only one member was absent at this conference although two of the members had to make a railroad journey equivalent to the distance from St. Paul to Milwaukee, and two of the other brethren had to travel 70 miles over the roughest mountain roads imaginable with the result that their car broke down and they were obliged to spend the night in the open or "Arizona bedroom," as it is popularly called, which is not a pleasant experience at this time of the year at such an high altitude, but though they arrived half a day late, they appeared none the worse for the experience.

In view of the fact that the Arizona pastors and missionaries live so widely separated and for the most part meet one another only at the conferences, an outsider might be inclined to suspect that the conferences are in effect nothing but social gatherings where old friendships are renewed and enjoyed, but much as they prize and enjoy the rare privilege of a personal meeting with congenial friends, their greatest interest is centered in the serious work which is done at the conferences. Their hearts are filled with the question, "How can we become more efficient workers in Christ's vineyard?" That they are primarily seeking the answer to that question is evident not only from the lively discussions revolving around the papers which are read but also from the informal conversa-

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tions which are carried on wherever two or three are gathered together.

One of the first matters to engage the attention of the conference at Peridot was the report of the delegate to the meeting of the Joint Synod at New Ulm. The members of conference expressed their joy at the report that great enthusiasm was displayed at the synod in all matters pertaining to the advancement of Christ's kingdom and that the spirit of the synod was not to restrict the work of the church to a budget but to conform the budget to the needs of the church in full confidence that the Lord who has given the church her great opportunities will also provide the means that she may avail herself of them. The report of the representatives of the conference who were present at New Ulm together with the thorough report which the NORTHWESTERN LUTHERAN is publishing has given those who did not have the opportunity to attend a fair idea of what was done.

The first paper was read by Pastor W. F. Beitz of Tucson on "The History of the Lutheran Church in America." The object of this paper was not merely to recall to mind the formal history of the Lutheran church in America but to trace the reasons for the differences which exist between the various synods. It was pointed out, for instance, that the reason for the departure of the eastern synods from sound Lutheranism was to be found in their early history when they were exposed on all sides to sectarian influences and their pastors were largely educated in sectarian institutions.

After this paper had been disposed of, Rev. E. Guenther submitted an exegetical treatise on 1 Tim. 4. The conference has always taken special interest in exegetical studies, and that predilection was again evidenced on this occasion. Every effort was made to get at the rock bottom of the text, and the discussion proved very stimulating and edifying.

Considerable time was also spent in discussing the peculiar needs and problems of the Indian mission.

The Catholics have entered the field and are erecting a chapel at Rice Indian School, and, as was to be expected and as the members of conference had occasion to verify with their own eyes, the Catholics are not putting up a building which will be an eye-sore but one to which they will be able to point with pride. However, much as our missionaries regret this unwarranted invasion, their ardor has not lessened. They are confident that those whom they have already won will remain true to the Savior and that their preaching and teaching will win souls for Christ as heretofore.

On the last day of the conference a service was held closing with celebration of the Lord's Supper. The sermon was preached by Pastor Paul Lutzke of Douglas. After assigning new theses for the next conference and deciding to meet in Phoenix the week following Easter the conference adjourned.

Upon Mrs. Rosin, the mother of the missionary at Peridot, devolved the task of providing food and sleeping quarters for the eight pastors and missionaries who attended conference, and her hospitable spirit will always be held in grateful remembrance.

IM. P. FREY.

RED WING CONFERENCE.

Realizing the importance and benefits of meetings with lay-delegates to discuss topics of interest relative to the upbuilding of the kingdom of God, the Red Wing conference met for its second meeting within this year in St. John's congregation at Red Wing, Minn., Rev. J. R. Baumann, pastor, Nov. 4th and 5th. Every congregation, with a few exceptions, was represented by its pastor and a delegate.

Since it is the purpose of these conferences to stimulate the interest of congregations for greater zeal in the work of our Lord, both forenoon and afternoon sessions of the first day were devoted to discussing the report on resolutions adopted at the meeting of the Joint Synod of Wis., Minn., etc., at New Ulm, Minn. A great deal of time was spent in considering the various problems that confront us in securing students for our synodical institutions. Altho the enrollments in our institutions show a remarkable increase over past years, the demand for preachers and teachers is by far greater than the supply. Greater efforts must be made in our congregations to induce young men to prepare themselves for the work in the vineyard of the Lord in order that the work of missions will not be impaired. It was pointed out that the low salaries of ministers and teachers is the greatest obstacle that must be overcome if we want to be successful in filling our institutions with young men that are willing to serve the Lord in His church.

The work in our Indian Mission was also an interesting topic at this meeting. Suggestions were made how every congregation can do its part in propagating

this important and blessed work of bringing the soul saving Gospel to the natives of our country.

In order to create greater interest in our congregations for the furtherance of God's kingdom it was resolved: That a meeting of the entire congregation be held about once or twice a year to discuss topics pertaining to the upbuilding and spreading of God's kingdom. That every congregation establish a fund for the support of a student. That every effort be made to win at least one student in every congregation. That congregations pay their pastors and teachers a salary that is adequate to the present high cost of living. That the booklet published in commemoration of the 25th anniversary of Indian Mission be solicited in every congregation.

A service in the language of our country with celebration of the Lord's Supper was conducted in the evening. The Rev. A. Eickmann preached the confessional sermon basing his address on Luke 5:30-32; The Rev. W. Limpert preached the sermon using as his text Col. 1:27, 28.

On the following day the pastors met for a pastor's conference. The Rev. J. R. Baumann presented topics of interest which were discussed by the brethren. Among other matters that came up for discussion was the question of providing for the needy in war-torn Europe. It was suggested that this matter be brought before every congregation and that immediate action be taken to alleviate the sufferings abroad.

Upon motion that the Red Wing Conference meet again next year immediately after meeting of the Joint Synod the conference adjourned with the Lord's Prayer.

RUD. P. KORN.

Goodhue, Minn., Nov. 10, 1919.

STATE CONFERENCE.

The State Teachers' Conference of Wisconsin held its annual meeting Nov. 6th and 7th at Oconomowoc in the midst of St. Paul's Congregation.

It was attended by about 125 teachers belonging to the General Synod of Wisconsin and other States of whom by far the larger number teach within the state of Wisconsin, a few coming from Minnesota. Dr. M. L. College, the Teachers' Seminary of the synod, was represented by its President J. Meyer and Prof. F. Reuter and R. Albrecht. Four sessions were held, the first one beginning Thursday at 9 A. M., and the last one closing Friday at 5:15 P. M. Thursday evening services were held in St. Paul's church at which Rev. C. Buenger of Kenosha delivered the sermon based upon John 21, 15, "He saith unto him, Feed my lambs." On Friday evening Prof. Reuter gave an organ recital, assisted by the mixed chorus of St. Paul's congregation.

Now, what is the purpose of such a conference?

Do we teachers dismiss our pupils for 2 resp. 3 days in order to spend this time in amusement? Certainly, we teachers enjoy getting away from our daily routine and meeting fellow teachers from different parts of the state. We enjoy a heart to heart talk with friends whom we did not see for a year or more. But enjoyment is not the object of the conference. A young man or woman when graduated from a Normal School or Teachers' Seminary has but begun to become a teacher. He or she must now work on, build upon the foundation laid at school, and gradually, but persistently, rise higher and higher trying to become a master. In this upward course conferences are of invaluable aid. In giving model lessons to a class of children a few of the fellow teachers will show how they would teach a certain object. Others will express their views by reading essays on questions related to school work. These model lessons and essays give rise to more or less lively discussions, which again throw more light upon the point in question. In this way our views are broadened, our understanding deepened, our intellectual horizon widened, and each one returns to his work a better teacher.

The most important branch of study in our schools is, and must always be the Gospel of Jesus Christ. For it is this Gospel that will make and keep the pupil a child of God by giving him the righteousness of Him who died upon the cross, and that will also give the pupil power to avoid sin and live as a child of God. By doing this the Gospel also makes the future man or woman a desirable citizen and a true patriot. An example of instruction in this most important study was given by one of the lady teachers in treating with pupils of the primary grade the story of Jesus in the storm upon the sea. But in order to be able to teach the word of God successfully we teachers should never discontinue the study of it ourselves. We therefore listened with great interest to a lecture upon the Book of Genesis by Prof. J. Meyer, in which he showed how this book may be studied.

Besides studying the Gospel the teacher must also by private study strive to become master of the other branches he is to teach his pupils. Efficiency must be the motto of every teacher. To this we were urged in an inspiring lecture by Prof. A. Pieper of the Theol. Seminary at Wauwatosa. As the teacher so the school. Should our schools be brought to a standard so high that not even our enemies will be able to find fault with them, the one thing necessary on our part is that we teachers be efficient in every respect. Therefore all of our time that we do not spend in school work directly should be devoted to private study. Have we any such efficient teachers in our schools? All who listened to the practical lessons in the common branches given at the conference must say that we have teachers who know that as far as they are concerned efficiency is the key to success in their school work.

In conclusion let me call the attention of all teachers and such ministers who are compelled to teach school to the fact that the Dr. M. L. C. Messenger, a paper edited by the students of our Teachers' Seminary at New Ulm, will upon the suggestion of the faculty be enlarged so as to become a periodical of the teachers for the teachers. The faculty promised to contribute to the contents of the paper, and all who are engaged in school work are requested to do likewise. The paper is published four times during the school year at a price of 75 cents per annum. But the first issue of the current year having already been sent out the editing staff offers to furnish the remaining three numbers to new subscribers for 50c. Subscriptions may be sent to Prof. J. Meyer, New Ulm, Minn. The next number will appear in the month of December.

J. GIESCHEN.

ANNOUNCEMENT.

As announced in our last issue, the Committee on Seminary Site met on Nov. 12th. The president and

the vice-presidents of the Joint Synod, the district presidents and the members of the Board of Trustees had been invited and but few had failed to appear.

The local committee reported that it had found it impossible to effect the removal of the restrictions resting on our present seminary property and on the adjacent real estate the synod had planned to purchase, and had, consequently, looked for a new site for this institution.

Several sites were visited on Wednesday forenoon, one of these the so-called Bues farm. This farm is situated in West Milwaukee, between the Beloit Road and National Avenue, opposite the Soldiers' Home farm. It comprises over thirty-three acres and is partly wooded. The farm, inclusive of a substantial dwelling, barn, etc., was offered the synod for the sum of \$35,000.

All present thought the site beautiful and the price low. So the Committee voted to advise the Board of Trustees to make the purchase.

JOHN BRENNER.

TREASURER'S REPORT

	Pacific Dist.	Nebraska	Michigan	Minn.	North Wis.	West Wis.	S. E. Wis.
General Fund			\$ 305.01	\$ 125.62	\$ 267.52	\$ 416.88	\$ 443.56
General Institutions		10.00	565.00	930.65	669.62	1,350.07	947.24
Synodical Reports	\$ 5.00		15.05	15.21	39.49	5.00	1.13
Debts			19.00	5,066.50	15.00	46.15	163.15
Theological Seminary, Coll.	5.00	59.00		40.00	296.92	71.00	381.78
Theological Seminary, Indigent Stud.				7.00	100.00	3.82	35.50
Northwestern College, Coll.		15.00	25.00	27.00	408.61	920.25	647.13
Northwestern College, Indigent Stud.				7.00	150.00	28.00	10.00
Martin Luther College, Coll.		55.00		612.65	30.00	10.00	192.75
Martin Luther Indigent Students ...				143.19			
College Saginaw, Coll.			70.39		15.00	10.00	78.75
College Saginaw, Indigent Students..			205.53				
Home for Aged		10.00		42.75	13.00	44.98	46.00
Indian Mission	5.00	130.16	288.28	1,079.45	850.20	957.03	946.21
Home Mission	10.00		1,004.30	2,344.30	1,497.60	1,922.93	1,547.21
Church Extension			27.00	46.24	28.90	47.60	34.78
Needy Congregations					76.33	1.00	10.00
Pension, Collections			12.18	197.70	104.12	185.08	99.25
Pension, Personal						5.00	13.00
Home for Feeble-Minded			38.25	60.00	11.00	224.50	71.08
School for Deaf			10.00	17.57			
Children's Home Society				29.00	129.75	3.00	52.08
Negro Mission	5.00	103.19	107.71	246.30	89.84	332.58	261.29
Hebrew Mission				13.57			2.00
City Mission							74.78
Hospitals							
China Mission		11.00		63.33		7.50	16.93
Dr. Ernst Fund		295.21		78.44			8.67
Destitute in Germany		468.54	103.00	50.00	30.00		452.00
India Mission		1.50			248.55		
Luther Fund						50.00	7.60
Lutheran High School							137.53
Chaplains							1.00
Totals	\$ 30.00	\$ 1,158.60	\$ 2,795.70	\$11,243.47	\$ 5,071.45	\$ 6,642.37	\$ 6,682.40

Grand Total, \$33,623.99.

W. H. GRAEBNER, Gen. Treas.

NOTICE

Apparently the arrangement in reference to indigent students as agreed upon at the Synodical meeting at New Ulm is not quite clear to many; possibly I am to blame myself, not having been explicit enough in my communications.

The system adopted is briefly this: All monies collected for indigent students will, as heretofore, be sent to the District Cashiers, so that proper receipts can be published in the Gemeinde Blatt; The District Cashiers will then remit the amounts received by them to me monthly with all other receipts, just as heretofore; all monies so received by me are then placed to the credit account for indigent students.

As there must be some proper authority to regulate, and investigate all requests for aid from this source, a committee of one or more pastors has been appointed by the Praeses of each and every district of the Synod; all applications for aid must be directed to this committee for consideration; after careful investigation the committee will then recommend to the presidents of the different institutions those, whom they have found worthy of support; at the beginning of each term the presidents will then send Board Bills to the chairman of the committees for their approval; these chairmen will then forward the approved Bills to me for payment.

At the first glance this may seem to be a cumbersome system, but applied to practice it will prove to be quite simple and will give the desired supervision. The Bills will always be paid by me promptly, whether or not there may be sufficient funds in the treasury for this purpose and the Board accounts in the different institutions will always be complete.

As shown by the above explanation, the committee and their chairman are not to receive or handle any monies for this fund.

W. H. GRAEBNER, Treas.

NORTHWESTERN SUNDAY SCHOOL LESSONS

Six volumes: Primary First, Primary Second—Intermediate First, Intermediate Second—Junior First, Junior Second. Each volume covers one year.

The arrangement is the same in each volume:

- 1) Order of Sunday School, very simple.
- 2) Memorizing Lessons: the Small Catechism, beginning with the text of the Commandments, Creed and Lord's Prayer and a few children's prayers in the Primary First, the reviewing and adding new lessons in each book, so that the child in the course of the six years memorizes the chief parts of the Catechism. Each little lesson is numbered for the convenience of the teacher in keeping record of the pupil's progress.

- 3) Hymns. A collection of the most familiar and important church hymns, arranged progressively as far as possible. The hymns are the same in each book, one or more to be sung every Sunday by the whole school. It is left to the discretion of the superintendent to make a selection for memorizing. These hymns are not to take the place of the Sunday School Hymnal, they are meant to give prominence to the church hymns that are most important and should be used beside the regular Sunday School songs.

- 4) *The Bible Stories*. Each book has about forty stories, partly from the Old and partly from the New Testament. The same stories recur every other year, so that at the end of the sixth year the child has learnt some 80 stories quite thoroughly, rather than to form only a casual acquaintance with a greater number of stories. Other stories are to be given in the Senior Department, which will be published later, and contain perfectly new matter. The questions following each story will be found valuable by teacher and parents for reviewing the story and impressing the most vital points of the story upon the memory of the pupil; they are put very simply, the main object being to review the story as strictly as possible according to the given Bible text, which is all that can be expected of the average Sunday School, though references to the catechism and applications to doctrine and life are made wherever they are of particular value. The "golden texts," short hymn verses and quotations from the catechism appended to each story will serve as summary of the respective story and may be used as extra memorizing material.

- 5) Gems from Scripture—a little collection of the most beautiful and fitting Bible passages and a map of Palestine are found on the last pages of each book.

The simplicity of the system followed in the Northwestern Sunday School Lessons will be found by experienced Sunday School men to be a great advantage over the complicated methods employed in many schools and the general introduction of these books in all the Sunday Schools will greatly add to the efficiency of the Sunday School in its capacity of a popular though humble auxiliary in the Lutheran educational system.

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The committee appointed by the synod for the purpose of furnishing a series of lessons for our Sunday Schools has thus finished its task and the fact that some of us have been waiting for the Lessons for some time will help to assure the little booklets a cordial welcome. They deserve it and their appearance at this time when the work for the coming year begins to occupy our attention moves us to express the hope that January, 1920, will find these Lessons in the hands of all our Sunday School scholars. In order to give our readers an idea of what the Lessons are, we have above re-printed the announcement of our Publishing House.

THE KING OF GLORY

A new German-English Christmas liturgy by John Gieschen, teacher. Well arranged. Catechetical form. German part will suffice those who want German only, both will not be too long for one service. We do not like the plan to have two separate children's services, one for the pupils of the parochial school and another for those of the Sunday school. All children should feel that they are members of the congregation. The use of a liturgy of this kind will foster this feeling. Our German Christmas songs should not be withheld from our children as long as they are able to learn them, but those who do not understand German ought not to be neglected. This liturgy serves both. One copy 5c, one doz. 50c, one hundred \$3.00. Order from Northwestern Publishing House.

ANNIVERSARY

On Nov. 2, 1919, 35 years had passed since the Rev. O. H. Koch was installed as pastor of Zion's Lutheran Congregation at Columbus, Wis. The congregation celebrated the anniversary with appropriate services.

GOJODOLELTH

An Apache, mounted on a sinewy pony, with a buckskin sack filled with pinon nuts and juniper berries tied to his crude saddle as a source of food supply, is galloping leisurely across the flat beyond the present site of Fort Apache. His right arm, swinging a rawhide quirt rises and falls slowly in rhythm syncopated with the movements of his pony. On his face rests a determination in grim contrast to the leisurely pace of his pony. At Whiteriver crossing he dismounts, crouches on all fours for a moment to lap a drink from the rushing torrent, and is off. At Blackriver, seven miles further on, the little pinto swims safely with its burden to the bank beyond. The climb begins, and the pony is permitted to walk, mile after mile, up the northern slope of the Nantenes.

Suddenly on the summit of a ridge, the Indian stops, swings his pony abruptly about to gaze at the panorama before him,—the somber Cibecue mountains to his left, the brightly colored Carrizo range nearer the foreground, and the lofty White mountains with Old Baldy as their sentinel to fill the picture. This immense territory is his home, and now he is leaving his home, is leaving his tribe, his family, to enter a country unknown to him. He slips from his pony, carefully breaks a twig from a nearby pine, places it under a stone with the fervency of one making an offering to his god, whispering as he does so: "Gojodolelth, Gojodolelth." May all be well with me,—a petition that embraces not only himself on his present mission, but his own at home as well. He remounts his pony, a curve in the roads draws the curtain over the panorama behind him, and he rides on into the new country to bring the well wishes of his tribe to the cousins living miles beyond near the Pinals, at the feet of the Triplets, and under the shadow of Old

Turnbull, and to ask for their co-operation in repelling a foe who is appearing on their peaceful horizon.

Decades later a man in a Ford is seen winding along the trail followed by the Apache of long ago. He reaches the spot where the prayer with accompanying sacrifice had been offered, not to the living God, but to the legion of evil spirits, begging them to desist from their deeds of deviltry for at least a while. Successive prayers, however, with their accompanying offerings had created a veritable altar several feet in height, and the green twigs protruding from all sides near the top of the pile of rocks bore testimony to prayers of very recent date.

Involuntarily the missionary in the Ford, for a missionary it is, stops his car to gaze behind him as did the Apache before him; and almost as involuntarily he breathes, in substance, but to the living God, the prayer: "Gojodolelth", "May God bless the work among the sons of Baldy and those on whom Old Turnbull frowns, so that many may learn to change their prayers of fear to songs of praise to Him who can make and keep all things well in the kingdom of today and in that to come."

A week later the man in the Ford again passes the altar on the return from his visit to the brethren at San Carlos and Peridot and Globe. But a change has taken place in the view that unfolds itself before him. Old Baldy gleams in the sunlight with a crown of the purest white. Snow, indeed! The sight awakens a feeling of responsibility within him. As with whites so with Indians the sight of snow draws from its recess the thought of Christmas.

And when once the children of our Mission schools sight the snow on Baldy or Turnbull they will never cease to ply their teacher with questions of Christmas and its incidentals. And who can blame them! "Gojodolelth," "may all be well in our schools on Christmas day," murmurs the missionary as he coasts down the long grade to Black river, eager to reach home and pen these lines, begging our Christians far and near to share the responsibility of bringing joy to the little Apaches of our Mission schools. "Gojodolelth!"

What can we use? Candidly spoken just useful things, e. g., new shirts, overalls without bibs, coats, sweaters, stockings, dresses, ribbons, pencils, tablets, and knives: Bible Histories, prayer books, or a year's subscription to the Junior Northwestern.

Send all gifts by Insured Parcel Post (not express) to

Mr. Paul Albrecht, Cibecue, Arizona.
Rev. M. J. Wehausen, Fort Apache, Ariz.
Rev. A. Uplegger, San Carlos, Ariz.
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There are a number of infirm old men and women on both reservations badly in need of clothing. Gifts for these may be sent to Rev. E. Edgar Guenther, Whiteriver, Ariz., as well as to any of above-named.