

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. 13.

Milwaukee, Wis., November 28th, 1926.

No. 24.

TABLE PRAYER

(Wisconsin Synod German Hymnal 595:
Geseg'n uns, Herr, die Gaben dein)

Bless, Lord, the gifts that Thou hast sent,
Let this food be our nourishment,
That it may serve our body well,
While here on earth in flesh we dwell.

The life that still we claim our own
Is not sustained by bread alone.
Thy Holy Word our souls must feed
And well supplies our deepest need.

O give us both abundantly.
Our Helper in all trials be,
Then shall our songs of praise ascend
On earth, and yonder without end.

Translated from the German.

Anna Hoppe.

GOD'S PLAN FOR YOU

Genesis 17:1

Altho we Christians confess that our God is everywhere present, that His spirit searches all things, and that He is concerned about all things, even our most secret thoughts and desires, yet in our everyday life we fail to apply what we profess to believe and thus lay bare our unbelief and reap the fruits of our unbelief (sorrow, disappointment, worry, anxiety, joylessness). Altho we profess to believe that God is everywhere present, yet we seldom, if ever, trust in His presence and are joyfully conscious of His presence; although we profess to believe that He is concerned about all things, even the number of our hair and the death of a sparrow (Matt. 10:29), yet in our everyday life we live as though the Lord were only concerned about our attitude toward Christ in regard to our hope of eternal salvation. We live as tho it were immaterial to the Lord how we spend or waste our time, as long as we do not live in open sin and unbelief. We are prone to regard the Lord in our everyday life as too occupied and busy to be bothered with the little, insignificant, trivial things of our little life. We feel certain that the Lord would have us ask Him for the forgiveness of sins, but we are inclined to label a fellow-Christian as a Schwaermer, if he dared to ask the Lord for a pair of shoes, for example. Isn't it true that we believe and live that the Lord has taken it upon Himself to blot out our sins and grant us eternal salvation, but that we must take it upon ourself to provide the necessary things for our temporal life! Such promises: "Cast *all* your care upon Him: for He careth for you"; "Take no thought

for your life, what ye shall eat and what ye shall drink"; "All these things shall be added unto you" — such promises hold good in a pinch, when we're at the end of our own rope; but we must not depend upon them in our daily life; that would be tempting God! As a result our life is filled with envy, worry, anxiety, sorrow, disappointment, heaviness, and joylessness; instead of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22). The Lord puts *one* care upon us: "Seek ye first the kingdom of God, and His righteousness" and with the same breath, so to say, He takes *every other* care, every care of the gentiles, from us: "All these things (Food, clothing, health, etc.) shall be added unto you." (Matt. 6.)

Here's the trouble: We plan and live our life as the ungodly, and only let God in on our plan when we plan beyond the grave. In other words, we dethrone God in our everyday life and are a god unto ourself, planning and moulding our own life. We call ourselves Christians, which signified, we are Christ's own: He has purchased us with His own blood; our body and soul, our life and all are rightfully His. And if we're Christ's own, then we're not our own, and cannot plan our own life or anything in our life. And what is more, why plan our own life, if God has planned our life for us! Could we hope to improve on God's plan? As little as you could hope to improve the beauty of a flower, just as little can you hope to improve the beauty of the life that God has planned for you; and just as much as Adam and Eve spoiled their beautiful and joyful life by leaving God's plan and entering their own plan, just as much do also you and I spoil the beautiful and joyful life that God has planned for us in Christ Jesus, if we build the house of our life according to our own plans. God does not want our plans (Gen. 15:2-4), but our life, so that He may fulfil His plans through us. (Gen. 15:5 and Joh. 15.)

God's plan for our life is summed up in the words: "I am the almighty God; walk before me, and be thou perfect" (Gen. 17:1.) He that spoke these words says: "I am the almighty God." The original word that is here translated with the English word "almighty" means in its original sense: "the breasted"; and thus in the applied sense it means: The Nourisher, the Strength-giver, the Satisfier. As a fretful, unsatisfied babe is not only strengthened and nourished from the mother's breast, but also is quieted, rested, satisfied, so the word that is here translated with "almighty God" sets God forth as the Strength-giver, the Nourisher, the Satis-

Jan 27
Rev C Buenger
65 N Ridge

fier of His people. What is here translated with the words: "I am the almighty God" implies "I am the all-sufficient God"; in me you may be nourished, strengthened, satisfied, and rested even as a babe is nourished, strengthened, and rested from its mother's breast.

"I am the almighty God, the all-sufficient God; walk before me, and be thou perfect." Walk before me. Walk is a practical word and implies action, life. Think, speak, act, in short, *live* in everything as one that is always under my eye; *live* before me, and be thou perfect; be without blemish; *live* before me blamelessly. Show with your life that I am all-sufficient God, that you desire nothing beside me, that all your needs are supplied in me, that your joy is complete in me, that you have crowned me the Lord of your life. I am the almighty, the all-sufficient God; there is no need in your life that I cannot supply; there is no want that I cannot meet; there is no heartache that I cannot soothe; there is no weakness that I cannot transform into strength. Now walk, live before me as one who sincerely believes this. Prove with a perfect, blameless life what you profess to believe. Here then is the general outline of the plan that the Lord has laid down for our life: *Live before me blamelessly*. Using this general outline of God's plan for the life of his children as a background, let us put the test to Abraham's life, who was a friend of God, and see how and when he fulfilled God's plan for his life; and thus we shall then better understand how and when we are leading the God-planned life.

When did Abraham *live* before God blamelessly and how was this accomplished? In studying the life of Abraham we find that his life was always blameless, perfect before God, whenever he was guided by his faith and trust in God. To see this more clearly, let us take portions of Abraham's life that were ruled by his justifying faith. First of all, when God appeared to Abraham in Haran and commanded him to leave his country, his kindred, and his father's house and go into a land that He would show him, we read: "So Abraham departed, as the Lord had spoken unto him." (Gen. 12:4.) This act of Abraham in separating himself from his country, his kindred, and his father's house and going into an unknown land was an act of faith; the only assurance that he had that God had an unknown land of blessing in store for him, that he would not perish on the way, or in the unknown land was the Word of the Lord. He took God at His word, and acted upon this word of God. And this act, this walking before God was perfect, blameless; God was well pleased with it; Abraham lived this part of his life as God had planned it.

Or let us take Abraham's walking before God in his dealing with Lot when a quarrel arose between his servants and the servants of Lot (Gen. 13:5-9). He could only make such an unselfish proposal to Lot by faith in Him, who was all-sufficient, in whom he had all his wants supplied, who had taken it upon Himself to care

for him. Being prompted to act by faith in his all-sufficient God, his life in this respect again was blameless, perfect before God.

Or let us take Abraham's walking before God in regard to the promise of a son: Altho many years had passed since the Lord had given him the promise of a son, altho his wife was barren and past the age of bearing children, yet Abraham by faith knew that his seed would be as innumerable as the stars of heaven (Gen. 15:6). And because Abraham believed the Lord, "He counted it to him for righteousness." Again God counts Abraham's faith in Him for righteousness, and he regards the life of Abraham in this respect blameless. Likewise Abraham's life in pleading for the righteous's escape from Sodom and Gomorrah; likewise his walking before God in regard to the covenant of circumcision.

And finally let us take Abraham's walking before God in offering up "Isaac, his only son, whom he loved" (Gen. 22). By sight and by reason it was criminal to offer up his own son, whom he dearly loved, as a burnt-offering unto God; by sight and reason it was folly to obey God in this respect; yet by faith Abraham knew that God All-sufficient could resurrect Isaac, his only son, from the dead; by faith Abraham knew that Isaac must live, even tho he would slay him ten times, for God had appointed Isaac and not another as the carrier of the promise of the Savior. And thus by faith Abraham was obedient unto God and spared not his own son. Again we see Abraham walking before the all-sufficient God blamelessly, even in this greatest trial of his life.

And in every case Abraham was enabled to walk, *live* blamelessly before God by merely taking the all-sufficient God at His word, in whom all his needs were supplied, who nourished and strengthened him in all things. And the result of such walking, living before God was a life of heavenly joy and peace that passeth all understanding. Even in the hours of severe trial, Abraham was filled with inward joy, peace, and rest.

But alas! This is only one side of Abraham's life. Hand in hand with this bright and joyful side of his life runs a darker, a joyless side of his life. Also Abraham, this hero of faith, like every believer, did not walk before God blamelessly continually. There were also hours in Abraham's life when his heart was joyless and his head was bowed in shame, because he had permitted himself to be guided by his reason and his sight, instead of his faith and trust in the all-sufficient God. For example: After Abraham had entered the land of Canaan, there was a famine in the land. Instead of looking unto his all-sufficient God, who had brought him into this land, he walked by sight and left the land of blessing and took refuge in Egypt. Being guided by sight and reason, instead of faith and trust, he left God's plan for his life (Gen. 12:10-20). The result of entering his own plans by his unbelief and distrust and forsaking God's plan was a life of sin. Fear filled his heart; for his own safety he was willing to sacrifice his wife's chas-

tity; following his own plan he brought plagues upon the house of Pharaoh and shame and disgrace upon his own house.

Again under trial he forsook God's plan for his life: Walking by sight and reason, he saw that Sarah was barren and now even too old to bear children, and he married another woman, so that she might bear a child (Gen. 16). And thus in leaving God's plan for his life and following his own plans, he committed the sin of adultery, disrupted the peace of his home (Gen. 16:5), and suffered the result of this sin in Ishmael until his dying day.

And that which in every case caused Abraham to forsake God's plan for his life and walk in his own plans was his unbelief, his lack of trust in the all-sufficient God. Whenever he looked unto himself and his own strength and ingenuity, instead of looking unto God, he left the God-planned life. As soon as he permitted his reason and sight to guide him, instead of his faith and trust, he committed sin, he did that which was displeasing and far from perfect before God. The result of his self-willed, or self-planned life was fear, sorrow, anxiety, unhappiness; the result of his God-willed, or God-planned life was fearlessness, joy, peace, love, happiness. Walking by faith he was filled with love and sympathy for his fellow-men (Gen. 13:9); walking by sight he was filled with self-love and self-pity (Gen. 12:11-13). Therefore in the proportion as he walked, or *lived by faith* in the all-sufficient God, Abraham lived before God blamelessly, lived in God's plan for his life.

And this history of Abraham is written for our instruction in righteousness (2 Tim. 3:16), so that we may profit by his experience and learn to *live by faith* in the all-sufficient God in all things of our everyday life. What God was to Abraham He is also to us (Ex. 3:14). Because God is all-sufficient, there is not a need, physical or spiritual, in our life that He cannot and will not supply, if we will only permit Him to do so. If He spared not His only begotten Son to make our joy complete, can we have doubt regarding the joyful life that He has planned for us! Let us mark well: *Our Christianity* is not our life as our fellow-men, or as we see it, but our Christianity is our "walking before God", *our life as God sees it*. And this our life God has planned as a perfect, a blameless life, if we will but walk in it (Eph. 2:10); if we will live moment for moment by depending entirely upon His all-sufficiency; if we will depend upon His promises more than upon our sight and reason. The Lord would have us *live* the life that shows that all our needs are fully supplied in Him.

Now when we apply this divine truth to our past and present life, also we like Abraham find that we can divide our life into two experiences: A joyful and a sorrowful experience. Whenever we took God at His word, trusted in His promises, our life was filled with joy and peace; and whenever we walked by reason and sight, our life was joyless and restless. Only in so far as you

and I have been guided by our Christian faith in our daily life have we experienced real inward joy and the peace that passeth all understanding. Whenever we were guided by our reason and sight, sooner or later we experienced sorrow and disappointment.

To convince yourself of the perfect life of joy, peace, and contentment that God has planned for you in Christ Jesus, read Matt. 6:25-34 and John 15: A life free from every care and full of joy! Yet we so seldom enjoy this God-planned life of perfect joy, peace, and contentment, we so seldom *live* as tho we have an all-sufficient God and Father, because most of the time we are living to fulfil our own plans, instead of fulfilling God's plan for our life; most of the time we think that it is safer to trust our sight and reason, than our all-sufficient God; we put more trust in self-help, than in Jehovah-help. And because our self-help in the last analysis fails us (John 15:4-5), therefore the result must finally be disappointment, sorrow, distress. And when sorrow, distress, heaviness, and joylessness come upon us, then we cry to God for help; but He can help us only as we re-enter into the plan, as we *live by faith*, trusting in His all-sufficiency, taking Him at His word again.

Dear fellow-Christian, "we are God's workmanship, created in Christ Jesus unto good works, which God hath *before ordained* that we should *walk* in them" (Eph. 2:10). Our good works, our Christian life has been "before ordained"; God has down a plan for every individual life which He has created in Christ Jesus. From the history of Abraham, for example, we may learn how we can walk before God blamelessly, how we can *live* the God-planned life. And he that in all things of his daily life keeps his eyes on the all-sufficiency of God and chooses rather to trust God than his sight and reason, he shall walk before God blamelessly, he shall live the life of joy and peace. That is crowning Christ the Lord of your life. That is living in God's plan.

M. A. Z.

COMMENTS

Who Is At Fault? The Baptist, November 6, 1926, says:

The bold pioneering of the Y. W. C. A. in religious and social thinking that has characterized this organization in the last few years seems to gather momentum. Under its initiative a "pioneer student conference" has been called to meet at Milwaukee, December 28. From the Atlantic coast to the Pacific 2,000 students are expected, to consider some of the topics that "are up-to-date or beyond," with a list of speakers that includes Miss Maude Royden and Dr. Harry Emerson Fosdick.

Evidently the Baptist is not greatly pleased with the present spirit of the Y. W. C. A., which organization seems to be running away from the churches. But, who is at fault? No one, save the churches themselves, for they have fostered this organization as they foster other organizations of its kind. We Lutherans have always been considered narrow-

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

mind on account of the stand we have taken against such organizations. It is only another case of, "Die Geister, die ich rief, die werd ich nun nicht los."

J. B.

* * * * *

Making It Hard for the Church of England The gradual slipping of a large part of the Church of England into the expectant embrace of the Bishop of Rome is a phenomenon that resembles the slipping of any other large, unwieldy body — it moves by starts and jerks and sometimes it seems to slip back. At present the warming approach of friendship between the two has been given a severe chill because the pope seems to have slighted the authority of the Church of England in his best arrogant manner:

Some years ago the youthful Consuelo Vanderbilt was married to the Duke of Marlborough. They had two children. A few years ago they were divorced. Both are now remarried. The former Duchess of Marlborough is now living with M. Balsan, a French Roman Catholic; she would like to be a Romanist in good standing herself. The Duke, it has been said, is also anxious to return to the "mother church" having married a Catholic girl. For both the matter of their marriage and subsequent divorce made progress in that direction impossible.

Now the Church of England is startled to learn that the diocesan court of Southwark has annulled the first marriage of the Marlboroughs and that the tribunal of Sacra Rota, at Rome, approved of the ruling. How inconsiderate, how rude to override the sacred rites of a church that is so kindly disposed toward Rome. Anyway, how rude. — There are prompt denials by the pope but upon examination it appears that the denials are only technical. The Romans did not "annul" the marriage, they merely declared there never was a marriage because there could be no marriage under the circumstances that prevailed at the time, for poor little Consuelo was compelled by her mother, now Mrs. O. P. Belmont (the Belmonts, be-

fore they became wealthy were known as Schoenbergs) to marry the horrid duke. That was thirty-one years ago and Consuelo lived with the duke many years and had children, but now the old indignity chafes and she seeks rectification. What could the Romanist court do? Mrs. Belmont herself is said to have testified in behalf of her daughter and had confessed her shameful conduct.

Whatever may be said or felt by the churchmen of the Church of England, the decision of the diocesan court of Southwark cleared the decks beautifully for the parties concerned. Both the Duke and the former Duchess can now legitimize their marriage with Roman Catholics and can strike the memory of their former mistake from the books — all but the children. But we are assured that the status of the children remains unchanged and undamaged. Where was there ever a diplomat like the pope, whatever his name or number?
H. K. M.

* * * * *

Our Chronicle To most people life is the business of making a living. That is why money in some way or another takes up much of the news of each day and provides much of the drama of life. Even when people die they often leave money behind that still talks. Charles Vance Millar, a Toronto lawyer and sportsman, died and left an estate of between one and two millions. His will gave to certain Methodist ministers substantial bequests of brewery stocks and shares in the Ontario Jockey Club, a horse-racing establishment. Breweries and horse-races are known as the pet aversions of the Methodist reverend clergy. It was a grim joke that Millar played on the critics of the enterprises which he himself viewed much more liberally. A grim joke that he was willing to pay for in good hard cash; the brewery stock left to seven Methodist clergymen is worth \$750,000.00. The racing stock is worth \$25,000.00 and is left to three men who heretofore have been bitterly opposed to the sport. The only condition made in connection with the bequests seems to be that in order to qualify as owners the legatees must draw the dividends earned by their stock and must vote it at the meetings of the companies for three years. There are other strange bequests in the will but these struck us a rather forcible way of testing the sincerity of the Canadian reformers. We await developments.

* * *

A Houston, Texas, clergyman informed his wealthy church that they must turn their property, valued at one and one-half millions of dollars, into cash and turn over half of it to other Episcopal churches and to charity or he would resign, for he considered it "sinful to be so rich." Dr. Seers, that is his name, has been rector for twenty-one years. Dr. Seers' judgment is worth something; those of us who have poor churches

frequently say that it is better for a church to be poor than to have it otherwise — but we are suspected of whistling in the woods to keep up our courage. Here is a man who has a rich church and there has made the experience that riches are not wholesome for true church prosperity.

* * *

The Lord once told the rich young man to go and sell all he had and to give it to the poor; the rich young man went his way sadly, "for he had great possessions." A Swiss who had a sizable fortune of \$10,000, besides a fine farm, gave the farm to his brother and distributed all the money among the poor. Then he went to work for his living. That was considered passing strange and illegal, not to say immoral, by the authorities. The man was arrested and somewhere a law was found which made his whole transaction illegal. If the man is determined enough he will fight his case and then the poor lawyers will get his money even if the other poor lose theirs. The man is considered irresponsible, not because of any other acts of his but because he did what he did. The only evidence at hand to show that the man needs watching is the information that he gave his farm away and then tried to make his living as an insurance agent — unless there are fewer insurance agents in Switzerland than there are in this land of interlocking garages, advertising, and insurance.

H. K. M.

OUR INSTITUTIONS

The readers of the Northwestern Lutheran are not unacquainted with the institutions of our Synod. Every now and then they are told about them. Usually the presidents write the reports, which, in consequence, deal with our schools chiefly from the viewpoint of the educator. But there is another angle to institutional life, which, though second in importance, no less deserves our interest and attention.

We now have in our four institutions a family of six hundred and fifty students. These must be properly housed and fed if they are to pursue their studies efficiently. Every mother will want to know that her son or daughter is receiving the proper physical care.

The maintenance of our schools costs us a very large sum of money every year, and it is, therefore, of interest to us to know whether or not they are being managed economically. Everyone knows that poor housekeeping can easily do away with all the money the earners in a family can bring in and — often — with more.

During the last meeting of the General Synodical Committee the representatives of the boards of our four institutions came together for the purpose of discussing our schools just from this angle. A full day was spent in this discussion, and it was a day well spent. It was found that our stewards and our local committees are devoting much loving care to the physical welfare of

the students and the economical administration of the institutional households.

The parents of our students may rest assured that their sons and daughters are receiving plain but good food, well-prepared, and in quantities sufficient to the needs of adolescent youths. The meals are not served in a perfunctory manner, but great pains are taken to plan them with a view to their nutritive value and to their appeal to the appetite of the students.

As far as economic management is concerned, the members of our synod can be satisfied that our stewards and our local boards are alive to their responsibility. We had always had a vague knowledge that much depends on buying right, but we had never known how much intensive study and keen alertness is necessary if a person wants to buy right. The buyers for our various institutions would, we are confident, not have to fear the comparison with the keenest housewife in our synod.

It was interesting to note that there is practically no difference between the cost per student in Watertown and in New Ulm, these institutions being approximately of the same size, which certainly is evidence of economical and efficient management.

The average cost of food stuffs per meal, per student, is \$.07; the cost of service, fuel, dishes, etc., per meal, per student, \$.03. The board money paid by the students practically covers all expenses, excluding items listed under General Administration. Considering the quality and the nearness of market, the cost per ton of coal is about the same in all four institutions.

Watertown and Saginaw do some home baking, pies, cakes, etc. New Ulm now lacks the room to place the necessary equipment.

Why not have our own bakeries? Considered as a department for itself, the bakery would involve an increase in expense of some twenty per cent, but it may be possible to reduce the overhead by employing the baker in some other work and using the equipment in preparing other foods. The question will be given further attention.

Watertown and New Ulm have small dairy farms, which prove a good investment. In New Ulm, for instance, buying the milk now consumed would cost \$1500.00, while the operation of the dairy farm costs \$800.00. We ought to consider operating a regular farm in connection with at least the two larger institutions.

Would it be advisable to institute a central buyer? Some of us had thought that it would be advantageous. Prof. H. R. Klatt of New Ulm, who read the paper, thinks it would not, and the evidence seems to be in his favor.

Central buying would apply only to certain commodities. It would exclude fresh meats, vegetables, fruits, bread, milk and butter, etc.

It would require adequate storage facilities and, on the part of those concerned, the knowledge how to store goods. A loss through spoiling would fully offset the

possible gain. A complete checking system would have to be inaugurated and maintained at a cost in time and labor as great as the cost in time and labor in individual buying.

It is possible to take advantage of the market only when the immediate needs are known and the market is near.

Every small town has a wholesale grocery house, where institutions can buy advantageously. Consideration should be given to local preferences, which cannot be done when there is a central buyer. Besides, the good will of the town in which an institution is located is not without value.

And finally, there would be the matter of an adequate salary and traveling expenses for the central buyer. At the present time we are saved this expense, as the steward or one of the professors takes care of this matter efficiently, reaping as a reward only our appreciation and thanks.

The problem of help is perhaps the most serious one with which the management has to contend. The only thing we can do to relieve this situation is to equip our institutions with all possible labor saving devices. There is a thing like saving at the wrong end, and that is the kind of saving we have frequently done.

With our new seminary and an additional building in New Ulm, the stewards of these institutions with their families and the help will be better taken care of, and we will be in a position to equip the kitchens as they should be equipped. J. B.

APACHE MISSION SCHOOL NOTES

Bylas

Bylas Station, due to Missionary Schlegel's having become incapacitated through a serious illness, was without a missionary during the summer months. To all appearances the future of our thriving Mission school was thereby placed in jeopardy due to the activity of the Romanist principal of the Rice Boarding School to fill his place at our expense. He failed dismally. With an enrollment of forty-six the work at Bylas is going on as though never interrupted. Our new missionary Pastor Hillmer having seized the helm like a veteran. Miss Ventzke is again doing double duty in school, kitchen and class room.

Peridot

The Peridot is a gem found only in that section. Our school there with its forty-two youngsters is also a gem as Government officials reluctantly admit. In their estimation it is a gem because of the good manners and intellectual progress of the children. We know better. It is a gem because the love of Christ constraineth those in charge. Here we find Missionary Rosin at the wheel. In the absence of a much needed second teacher, Rankin Rogers, an exemplary young Apache Christian, a product of Peridot Mission School, is valiantly serving as acting first mate.

Cibecue

The center of population on this valley is several miles above our Mission station. For this reason the enrollment here is only seventeen, yet it represents every child of school age within reach of this school. Cibecue has a greater Indian population than any other individual valley. Here Missionary Krueger is doing double duty as teacher and camp missionary without complaint.

The only doctor on this Reservation lives forty miles from Cibecue, but the sick Indians have found a veritable mother in Mrs. Plumb, Pastor Krueger's mother-in-law. Mrs. Plumb also prepares the noonday meal for the pupils of this Mission school.

East Fork Day School

This is our largest Day school with an enrollment of 90 pupils. Of this number we find 40 in the classroom of Pastor Meier. Pastor Meier is a new arrival on the field who found little trouble in finding his bearings in the schoolroom. He is also pastor of the Apaches living on East Fork.

The remaining 50 pupils we find hived in Miss David's classroom. Her room might offer sufficient capacity to so many drones, but these youngsters are all workers and we are here brought face to face with the necessity of providing an additional teacher and classroom if the health of teacher and pupils alike is not to be endangered.

East Fork Boarding School

A very pretentious name and one that conjures forth a picture of stately dormitories, classrooms, and all the other equipment to be found at such an institution. But a visitor might pass through our entire plant at East Fork and at the end still inquire for the East Fork Boarding school, for the rooms that are at present utilized for this institution proper find great difficulty in revealing their identity.

And yet in spite of this dismal lack of buildings and equipment East Fork Boarding school is a very pretentious institution indeed for it aims to lay the foundation of Christian character in the hearts of Apache young men and women who shall go forth knowing in whom they believe.

Therefore, East Fork Boarding school with its 32 pupils is more than a name. It is what it professes to be, "a Christian institution for Apache Indians". It is a school so desirable that young Apaches from well equipped Government schools clamor for admission and are refused by the dozen for lack of, for lack of — we blush to say it, but if the truth must out, — for lack of money to feed and clothe them. It is a school so desirable:

That all but one of last year's girls returned, and that one is married.

That Wallace, once a chronic runaway at Rice, who was the first to finish the eighth grade at East Fork, insisted upon returning to learn more.

That Emery Starr and Fred Wesley, Christian Apaches at Bylas, insisted point blank that their children be taken to a Lutheran Christian Boarding school, room or no room.

That Ida Walker insisted on coming up in the first load this fall, fearing that she might lose out on the second.

That Sam Dusie took his girl out of Rice Government school and made the trip from Bylas to Rice to see to it personally that his daughter got started for East Fork.

That fathers and mothers crowded around the Mission truck at Bylas, pleading to have their children go to East Fork while a few yards away a government car adorned with a policeman drew no spectators.

Truly buildings do not make a school, and yet we owe it to the health and comfort of Pastor Nitz, industrial teacher Klaus, the matrons Mrs. Klaus and Miss Priggie and pupils alike that East Fork Boarding school receive a home that may take its place in respectability by the side of the other institutions of learning of our Synod.

In the autumn of 1886 Geronimo surrendered. Autumn 1926 finds 227 Apache children in Lutheran Apache Mission schools, learning the one thing that is needful. Is there any need of further comment?

E. E. G.

OUR APACHE BREAD LINE

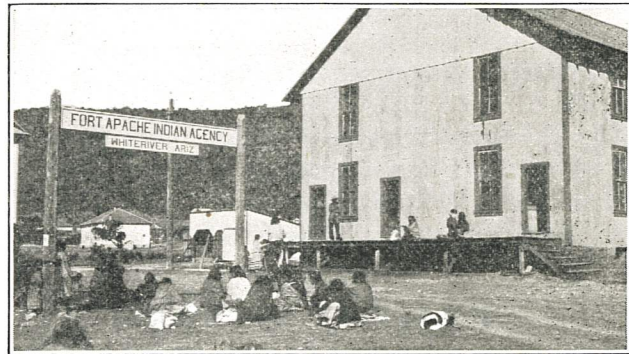
"Ye have the poor with you always" the Lord Jesus once said to his disciples. Our Lord spoke the truth. In every nation, in every state, in every country, there are some who are in need. And here in Apacheland we can draw the line still closer. In every band there are some who are poor, yes in many a family there are such who have forgotten the joy of owning a clean untorn dress, shirt, coat, trousers, stockings, overcoat, cap or mittens. There are bodies that have never felt the warmth of underwear. There are old feet that have forgotten how to walk in shoes that fit and young ones that have never stepped into such.

In the above picture we introduce the reader to some of these poor people. You may say, "their clothes look tattered indeed, and yet they look happy." That is true, because the picture was taken in the summertime. They have been to Ash Creek to gather a supply of acorns: the roasting ear season has just past: and the parched kernels of new corn have not yet become too hard for their teeth. The nights are not yet so cold but that a single sheet of muslin stretched over their heads offers them some shelter at least. Moreover it is Saturday to-day and you see them lined up in front of the government commissary for their weekly rations. (Please note that rations are dealt out only to the needy and helpless.) They receive, to keep them alive for an entire week about five pounds of flour, three pounds of beans, one-fourth pound sugar and one

pound salt pork. They may be smiling in anticipation of these supplies, but more probably at their inadequacy.

But the time is not far distant when smiles will not be in evidence as these poor people gather here at the commissary. For a poor starved body chilled to the bone and feet wrapped in rags that have trod through mud and snow for five to ten miles, are factors not conducive to smiles.

Therefore, I take the privilege in this connection of continuing the quotation from Holy Writ. The Lord Jesus said not only: "Ye have the poor with you always," but also told them, "And whosoever ye will we may do them good." Mark 14:7. An unbiased reading of these words would not seem to convey the



meaning that since we have the poor with us always we have a constant opportunity of doing good, — the extent of our well doing being perhaps determined by our means. No, the Lord would rather seem to state these two facts—first, ye have the poor with ye always; secondly, You are always in position to help them, since the "may" is a weak translation of a word denoting "to have power" or "to be able to." Therefore the extent of our doing good is not dependent upon our means but on our inclination. And our inclination to give to the needy is again determined by the extent to which we really "know" the grace of our Lord Jesus Christ, who though He was rich yet for our sakes became poor that we through his poverty might be rich."

The needy ones pictured above are representative of the scores of needy ones, both large and small at every one of our eight mission stations. For us there are included among the needy also the children of our Day Schools, Boarding School and Orphanage. They are the needy ones of our church, in a special sense. They are hers by adoption since she interpreted the call to preach the Gospel to all nations to include for her all Apacheland.

Spiritual poverty and subsequent spiritual starvation has been the greatest bane of the Apaches. We have the means of reviving them. We have in Holy Writ the power, the "dynamite" of the Gospel which is the power of God unto Salvation, and in all modesty

we may add that we have proven ourselves willing "to do them good" in this respect.

But we have also, as shown, the other condition to which Christ refers specifically in the text. We have the physically poor: he takes for granted that we have the means of keeping them. Surely you will not be less willing to help now than you have been in the past. Our specific needs of goods and cash have been stated so often in the past that there should be no need of doing so now. Any one of the following will gratefully receive and distribute your gifts:

- A. Hillmer, Bylas (Bylas Mission Day School).
- Alf. M. Uplegger, San Carlos.
- H. E. Rosin (Peridot Mission Day School), Rice.
- F. Uplegger, Rice.
- A. Arndt, Box 1163, Globe.
- A. Krueger, Cibecue (Cibecue Mission Day School).
- A. Meier, Whiteriver (East Fork Mission Day School).
- H. C. Nitz, Whiteriver (East Fork Boarding School and East Fork Orphanage).
- Paul Behn, Whiteriver.
- E. Edgar Guenther, Whiteriver. E. E. G.

A WORD OF WARNING

From one of our pastors we have received the following communication:

"I have within the last few days received from pastors parish papers that they have had published for them by some Reformed publishing concern; most of the material furnished by the publishers, and only some announcements furnished by the local churches. These are full of Reformed principles and modernistic rot, and are sent out to the people of the congregations as Lutheran papers. I notice that it is the young men who have just recently entered the field that are tempted to make use of this opportunity to publish a paper."

There can be no question that if this practice of distributing Reformed and Modernistic literature among our unsuspecting church people is not checked, a very great danger confronts the Lutheran Church. The danger, of course, is that, in the minds of the unstable and vacillating, the truth as confessed by the Church of the Reformation may become overshadowed by the sophistries of Rationalism. The danger is the same to-day as it was in the time of the Apostle Paul, who writes to the believers at Rome: "By good words and fair speeches they deceive the hearts of the simple," Rom. 16:18. For the literature thus dispensed by Rationalists and Reformed is usually couched in fine language and captivating phraseology. The reasoning and the flow of language, the smooth diction and the elegant sentences read well, and the very speciousness of the presentation misleads our guileless Lutheran young people, that is, some of them. Before they are

aware of it, they begin to doubt the inerrancy of the Bible and to believe that, after all, the Old Testament, and the Genesis in particular, is "a bundle of myths," as a Lutheran young lady expressed it in our hearing. "Science" is the big word nowadays, which scintillates in glittering glory before the bedazzled eyes of many an unsophisticated thinker on the great questions of life and death. For youth is eager to know and is all too easily disturbed in its faith, forgetting that natural science knows nothing about matters that lie outside of the sphere of nature and has no call to descant on the way of salvation. In the field of the spirit, science is totally ignorant.

The propaganda of Modernism, with its devastating blight of skepticism and doubt, is so insidious and pervasive, that the time has come, in our opinion, to brand the whole movement as the most dangerous feature of our time. The Reformed Churches are largely tainted by it, and naturally, the literature manufactured in their publishing houses propagate the virus, at least in the form of a unionism which deliberately ignores the faith once delivered. The Lutheran Church, if it is to retain its character as the Church of the pure Gospel, cannot in any manner condone the introduction among its people of false and pernicious doctrine.

We therefore deprecate the practice of making use of Reformed literature in our congregations, even in the form of parish papers, however much of good they may contain and however cheap they are as to cost of distribution. On the contrary, we would recommend beside our official church papers the publication of parish papers commensurate with the need, or perhaps a weekly or monthly parish bulletin, edited by the pastor, or by trustworthy members of the congregation.

The Lutheran Church is not afraid of gainsayers, from whatever quarter they may come. But the wolves that come in sheep's clothing to rend and scatter the flock should receive no welcome in the fold. Keep them out, and protect the green pastures of the Word against the inroads of Rationalism.

— R. in Lutheran Church Herald.

IN A HOSPITAL AMONG THE KURDS

"The accusation against me, current last year, that I was only a disguised preacher, had to yield completely before the recognition that I am also a doctor. By the government I am looked upon as the first physician in Soujbulak. As such I am in official medical concerns the one with whom they first seek counsel. The confidence in the missionary doctor has grown far beyond Soujbulak. From long distances, up to Irak, patients come for operation and medical treatment."

This statement of victory in a country hostile to the Gospel is taken from a recent report of Dr. Schalk, who for several years has been in the service of the

Ev. Luth. Orient Mission among the Kurds in west-ern Persia. Our readers who followed our series of articles on Medical Missions will be particularly interested in what Dr. Schalk says about the work of the Gospel in connection with the work of healing:

"In connection with the polyclinic we have also this year continued the morning devotions started at the very beginning of our work. Including the personnel and patients of the hospital who come voluntarily, as well as the patients just arrived in the morning, we often numbered thirty persons. The devotions were selected from the Gospels so as to give the continuous story. Miss Schonhood read it responsively in the Kurdish, and often with the aid of a Kurdish translator I explained it, after which followed brief prayers. Of the 3,922 patients that we have reported this year, only 25 per cent had ever heard the Gospel before. What a blessing it is!

"When after the summer vacation the polyclinic was opened again we counted among the patients alone three Mohammedan clergymen who without anything further attended the devotions. Often lepers, of whom we have many around Soujbulak, attended. In spite of the incurable sickness, it so happened that, on the morning after we read the Gospel from Luke 5:12-16, how strong in faith were the words from the lepers: 'Lord, if Thou wilt, Thou canst make me clean,' and how full of promise the words of Jesus: 'I will; be thou clean.' How rich in promise is the glorious Gospel which we have and which we are privileged to preach! Eternity alone will bear witness to the fruits which this form of work has yielded."

Then the doctor goes on to mention several special cases that have been treated:

"Among those who have been operated on in the hospital we must not forget one Mohammedan. He is a mule driver and at the same time a merchant. He was in a most critical condition and was operated on for rupture. The man knew that his life was saved through this operation. No patient has manifested his thankfulness so openly as this Mohammedan. This thankfulness and punctuality in the regular worship have been remarkable. He did not place the light which he had received under a bushel, but testified openly to the truth before the world. He translated the truth into deeds by inviting his relatives and those who visit him to the services. When he was well enough to get up from the bed it was touching to see how even during the night he would render service to those in the hospital who were seriously ill. How often did he bring our Kurdish servant, Sakina, to the services. Without request on our part he brought the child back again to the hospital. Such experiences warm a person's heart and tune our mind to praise and thanksgiving.

"Similarly we were able to save the life of a lady who had failed in securing correct diagnosis from the

native physicians. She was operated on in our hospital for an abscess of the liver. In such cases even the fanatical Moslems must admit that here only God revealed in Jesus Christ can grant such wisdom and service. Such manifest blessings in saving human lives naturally create an increasing circle of friends.

"Under the most primitive conditions in the city, in a hut without light, on the bare floor covered with filthy rags, we were able, by fortunate intervention, to save a mother from death. Still greater was the additional joy of a child brought into the world. . . . Our mission friends will hardly be able to understand that the whole work was done without anesthetics. For us, too, reason is often at a standstill. Many times it is necessary to act quickly, before it is too late. It is often inexplicable to me how under such conditions we escape infection. Natural reasons says, It is the nature of the people. Let it be so. We, however, say that it is the Lord who often deals with us above our reason. We are experiencing more and more what lasting fruits such a service creates."

A new site has been purchased, and a new and more adequate hospital and dispensary are in course of erection, so that the devoted doctor hopes, if only the urgently needed assistance, in workers and support, is sent them, that they will be able to do more and better work than they have been doing with the utterly insufficient forces hitherto. — Lutheran Standard.

KRISHNAMURTI

The Sunday School Times writes about Krishnamurti:

"Prophecy is being fulfilled by the appearance of false Christs. For several years past we have been hearing about the young Hindu who was being brought up in India, to manifest himself, at the proper time, as the returned Christ. During the past few weeks fresh dispatches in the newspapers have heralded his public manifestation. This young Krishnamurti, thirty years old (the age of our Lord at the beginning of His public ministry), and an Oxford graduate, recently addressed a public meeting at Advar, India, under the auspices of the Order of the Star in the East, which celebrated the fiftieth anniversary of its founding. A London paper announced that bishops and priests of the Liberal Catholic Church joined with the common worship in Hindu form, with additions made to the service by Krishnamurti. One of the 'reforms' of this young man is 'to have all disciples of whatever religion make the sign of the cross in an endeavor to unite the religions of the East and the West.' A little later Mrs. Annie Besant, president of the International Theosophical Society, stated publicly that she 'never had any idea of proclaiming Krishnamurti the Messiah,' but added that he 'is the vehicle' for a 'world preacher.' 'Since 1909 I have known,' says she, 'that he was chosen as the vehicle. I expect an ever-in-

creasing tendency of the selected body by him for whom it has been prepared. I believe we are beginning a new age, a new civilization.' Dr. E. Stanley Jones, a missionary in India, writes of this new Messiah: 'He has received divine honors in India and in the West. I had a long interview with him, found him of average intelligence, of rather lovable disposition, of mediocre spiritual intuitions, and heard him swear in good, round English! I came away feeling that if he is all we, as a race, have to look to in order to get out of the muddle we are in, then God pity us.' Meantime intelligent Christians will not be deceived, remembering the sure word and guidance of the Lord Jesus Christ, who said concerning the ending of the age before His own return to this earth: 'Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be.'" Matt. 24: 23-27.

"ANCIENT" MODERNISM

When one of the outstanding modernist leaders recently said that "the heresy of yesterday will be the orthodoxy of to-morrow," he meant to express the idea that he was merely a little ahead of the times, that after a few decades mankind would have caught up with him and would surrender the old truths of the Gospel for his denatured form of Christianity. Most modernists, I suppose, feel that their views are new, fresh, "modern." According to the dictionary, modern means "not ancient." Hence a modernist would be a person holding views which are not ancient. As a matter of fact, modernists tell us again and again that our world view is obsolete and hopelessly antiquated, and that they themselves are up-to-date. Yet, this contention is so manifestly unfounded, so preposterously incorrect that one wonders why the modernists' claim to "modernity" has not been laughed out of existence.

Take some of the chief tenets of modernistic theologians and examine them a bit closely, and you will find that they are — except for the precise formulation — mere revivals of ancient, gray and hoary theories. The modernists teach that the Bible is not the inspired Word of God, but a rather vague and unreliable account containing much mythological and legendary material; Marcion, who lived one thousand seven hundred and fifty years ago, held the same view. They teach that Christ was a man, and not the God-man; Arius and his followers (over fifteen hundred

years ago) taught the same heresy. They deny the virgin birth of Jesus; so did the Gnostics (about eighteen hundred years ago). They hold that man attains salvation by character, by living a good life; Pelagius (about fourteen hundred years ago) proclaimed the same heresy.

Modernism is simply a revival of ancient heresies in modern garb. It is essentially the religion of the natural man draped with a few pious phrases taken from the Christian vocabulary, and endowed with a vast amount of selfconfidence and arrogance.

— Lutheran Herald.

PROCEEDINGS OF NORTHWESTERN COLLEGE BOARD

Because it would have been necessary to call a meeting for the election of two professors in November in any event, the regular meeting of the Northwestern College Board was set for that time. All members were present on November 10th. The report of Director Kowalke showed that 265 students enrolled for this semester; of this number 112 are in the collegiate department, the others are in the preparatory school and in the academy. Eighty new students appeared, while eighty-four of last year's students did not return. Of these eighty-four, forty-two were graduated or had completed the intended course. Of the new students, Saginaw sent five and New Ulm eleven, all of them members of the freshman class with one exception. The enrollment of the freshman class is now thirty-two; the freshman preparatory class, or sexta, numbers thirty-six.

The dormitory is filled to capacity, a condition which has prevailed for some time. Capacity is 180 and that is the exact number now housed in the building. It will readily be seen that further crowding is impossible.

Discipline during the first two months offered no more than usual problems and the more serious cases seem to have cropped out in the classroom. The tutors for this year, who are the president's chief assistants in maintaining dormitory discipline, are Mr. Kurt Zorn, now in his second year of this service, and the Messrs. Richard Mueller and Hugo Schnitker.

The faculty has lost the services of three professors since last year; Professor Probst resigned, Professor Schlueter is on leave, and Professor Meibohm is getting ready to assume other duties. Only one has been replaced, Professor A. Sitz having accepted the call extended to him in time to begin his work at the beginning of the school year. It will be seen that the members of the faculty had to do much additional work to keep the schedule in operation. It is hoped that the two vacancies will soon be filled. Besides the normal demands and the additional hours taken by the professors, it was necessary to allow for still further recitations because the freshman English had to be

divided into two sections to insure best results. There were so few students in one section of the senior preparatory Greek class that these divisions were united into one class, permitting a slight relief.

A suggestion made by the Board concerning the desirability of frequent meetings of faculty members that were engaged in the important branches was cheerfully adopted.

In general work seems to be going on smoothly. The new students seem to be taking hold of their tasks with a will and in nearly all cases with success. A few of the beginners will hardly survive the year, but that is to be expected.

The Board having discussed the Director's report, proceeded to other business. Chairman Klingmann reported that he had received a bequest of \$500.00 from the estate of Christoph Zimmermann, a member of St. Matthew's Church, Milwaukee. The Board directed the local treasurer to turn over the sum to the custodian of funds for investment. Bequests of this nature are added to the permanent fund of the institution so that the income may remain available for the future.

The election of two professors was the next in order and from the comprehensive list submitted Pastors Henry Diehl, of Lake Geneva, Wisconsin, and Frederic Brenner, of Hoskins, Nebraska, were chosen.

In the near future a meeting will be called for the purpose of discussing changes in the statutes; a committee of the Board has been at work on those sections that are of principal interest in the administration of the institution. A committee of the faculty is at work in revising the statutes where they are chiefly concerned with internal affairs. The Board will meet with the faculty in a joint meeting on the afternoon of the day of its next meeting. Eventually a new set of statutes will be submitted to the Synod for approval.

Nothing further came to the attention of the Board, so adjournment was taken at 12:30.

H. Koller Moussa, Secretary.

FROM OUR CHURCH CIRCLES

Conference Report —

Teachers of Michigan District

The teachers of the Michigan District of the Wisconsin Synod assembled November 3rd to 5th at Scio, Mich., for their yearly conference. Following officers were elected:

President: Wm. J. Rudow.

Vice-President: Alb. Zimmer.

Secretary: John Gehm.

Choir Director: Rev. C. A. Lederer.

Encouraging was the fact that our pastors, who also have the welfare of our schools at heart by giving their service also as teachers of schools, were well represented. As usual the various papers were very ably discussed to the benefit of our schools. A con-

ference well attended, papers diligently and conscientiously prepared, discussions brought about to further knowledge and enable teachers to be more competent is always a blessing for our schools.

Michigan is in need of conscientious teachers, since it is so abundantly blessed with school laws and regulations. Very often a call to Michigan is rejected an account of this, and also because a certificate by means of an examination must sometimes be procured.

Our conference at Scio therefore was an encouragement. With renewed energy we return joyously to our task of bringing to Jesus those entrusted to our care. Our enemies are numerous. Our hearts are quite often filled with fear and anxiety, but divine guidance and blessing are assured if we but ask them.

Especially encouraging were the words of the Rev. W. R. Bodamer in his sermon on Ps. 34:12, showing first the importance of our conference and secondly admonishing both congregation and teachers to teach the fear of the Lord to those entrusted to our care. This is a privilege. We should do our work gladly and conscientiously for Jesus' sake. The indifference of the present day greatly hinders our work. But our efforts shall not be in vain.

The following abstract of Prof. O. J. R. Hoenecke's paper on the Epistle to the Romans awakened great interest:

Luther in his preface to the Epistle to the Romans emphasizes the fact that this epistle is the chief part of the New Testament and the purest Gospel. The same should not only be memorized by every true Christian but also used daily.

Experience teaches that the Epistle is especially neglected by the various sects. They fail to comprehend its true meaning on account of their delusion concerning a righteousness by deeds, for it teaches as its chief part that, which St. Paul expresses in chapter 1:16, "for I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

After a brief introduction as to his person, his office as apostle of the Gentiles, and his long-cherished desire to be with the Romans, the apostle first explains that righteousness before God is revealed only by means of the Gospel and accepted by faith.

All people, the Gentiles as well as the Jews, are sinners and consequently without righteousness before God for there is no respect of persons with God. Before Him the Jews, regardless of their prerogatives, are as condemnable as the Gentiles. Righteousness before God is revealed only through the Gospel and comes unto all and upon all that believe; for there is no difference between Jew and Greek. Of this righteousness by faith Abraham is a fine example.

The fruit of this righteousness in Jesus Christ is peace with God. This peace which includes temporal

and eternal blessedness, is exceedingly great, so that a Christian will no longer serve sin but lead a holy life as a result of faith. But since the sinful flesh, which rebels against the Law of God, still adheres to every Christian, there is a struggle in him, which often causes great distress. This makes it necessary to continually seek comfort in Christ Jesus. This comfort of life, which destroys the body of sin, so that we do not walk after the flesh but after the Spirit as children of God, permits us to rejoice in hope of the glory of God and comforts us in all struggles and afflictions in this world.

This peace in Christ Jesus is also assured us by the election of grace. But since this election, as shown by various examples, as by the children of Abraham and Isaac, does not depend upon any preference of man, but rests only with the mercy of God, therefore only he can find comfort in this election, who has faith in the Gospel, which the Children of Israel as a nation did not have.

But according to the election of grace there is still a remnant in Israel, that will be saved. Therefore also are the justified among the Gentiles admonished not to pride themselves but praise and extol the depth of the riches both of the wisdom and knowledge of God.

Basing his admonitions on the grace they have received in Christ Jesus, the apostle beseeches the Romans in general to tend towards a reasonable service of God, to serve one another according to the will of God, the measure of faith, and in brotherly love. He especially admonishes the Christians to be subject unto the higher powers, to know the time, and to conduct themselves towards the weak brethren, according to the example given us by our Savior, that they do not cause those who are weak in faith and knowledge to stumble, but that they are strengthened in their faith.

Finally there follow personal communications, greetings, and blessings. Wm. J. Rudow.

Sunday School Teachers' Convention

On Sunday, October 24th, the first annual Sunday School Teachers' Convention of the Lake Superior Conference was held at Escanaba, Mich. Seventy-two Sunday School teachers, representing eleven different Sunday Schools, were present, besides many guests. The teachers assembled at an early hour and attended the regular session of the Salem Ev. Luth. Church Sunday School. In the service which followed the Rev. Roepke of Marquette, Mich., delivered an inspiring and instructive sermon, basing his remarks on the words of Christ "Feed my lambs" (John 21:15). During the noon hour dinner was served at the Delta Hotel. In the afternoon session a permanent organization was effected by the election of officers. The Rev. K. Geyer of Peshtigo, Wis., was

elected president, Miss Clara Koch of Menominee, Mich., Secretary, and Mr. L. Hartwig of Iron River, Mich., Treasurer. During the rest of the afternoon papers on the following subjects were read and discussed: "The Aim of the Sunday School" by the Rev. Doehler; "The Organization of the Sunday School" by Rev. Hopp; "The Teachers of the Sunday School" by the Rev. Geyer; "The Finances of the Sunday School" by Miss Koch. At 4:30 in the afternoon the Luther League of Escanaba congregation served a light repast to the guests, whereupon all departed for their homes with the conviction that the day had been well spent, and filled with renewed enthusiasm for the work of our Lord. H. K.

Dedication of School

St. Paul's Ev. Luth. Congregation of Tomah, Wis., was granted the Lord's favor to dedicate a new school building on the 19th day of September, 1926. Timely sermons were preached on this day by the Rev. H.



Paustian and Rev. Leo Kirst. In place of a lengthy write-up, the affixed cut may serve to convey a fair impression of our new school. The cost of the same, furniture and inner-equipment excluded, amounts to about \$32,000. May this gift of God be ever gratefully used by St. Paul's Congregation to the Master's glory. J. G. Glaeser.

Sixtieth Wedding Anniversary

On October 18th Mr. and Mrs. Herman Reinke, founders of the Ev. Luth. St. Matthew's Church at Iron Ridge, Wis., celebrated their 60th wedding anniversary. The undersigned delivered a short address, based on Ps. 136:1. J. Henning.

Fiftieth Wedding Anniversary

Mr. and Mrs. Franz Pergande, members of St. John's Lutheran Church at Ridgeville, Wis., celebrated their fiftieth wedding anniversary on Tuesday, November 2. The undersigned delivered a brief address based on Lamentations 3:22-23. C. E. Berg.

Twenty-fifth Anniversary of Church

On November 7th Immanuel's Church at Shirley, Brown Co., Wis., celebrated the 25th anniversary of its founding. Two services were held. Rev. F. Reier preached English in the forenoon, Prof. W. Henkel German in the afternoon. The collection amounting to \$177.37 was designated to defray expenses of preachers, the remainder \$153.37 to be divided, a part to go for our Synod's work, the other for the work in the Negro Mission.

The congregation was founded by eight members and now numbers 39. It supports a school, which this year has an enrollment of 29 pupils.

The words chosen as text by one of the speakers surely express the right sentiment at a festival of this kind in these last times: Abide with us: for it is toward evening, and the day is far spent!

G. Hoenecke.

Tenth Anniversary of Church

Trinity Congregation, the first English Lutheran Church of Watertown, Wis., observed its tenth anniversary on Sunday, November 7th. Prof. J. Meyer and P. G. Thurow preached the sermons for the occasion.

F. E. Stern.

Anniversary of Congregation

By the grace of God Friedens Church of Green Lake, Wis., on October 31, celebrated the 25th anniversary of its existence. Three services were held adapted to the occasion, in which the Pastors A. G. Hoyer, Edw. Sauer and R. Lederer preached of the great things the Lord had done for Friedens Congregation. The church was most beautifully decorated and very thoughtfully at that, silvery ornaments and emblems predominating throughout, thus calling forth the utterance of the Psalmist: How amiable are thy tabernacles, O Lord of hosts! Bearing in mind the great expense — repairing the parsonage, placing of furnace, erecting a garage, etc. — the lifted collections spelled aloud the gratitude of the congregation. The present incumbent of the pastorate is the Pastor Erdmann Pankow, a recent successor to Rev. E. Moebus, who for six years had done earnest work in Green Lake. Starting with but six families the congregation has a membership of 68 to-day, a very enthusiastic group in God's vineyard. May the good Lord prosper the work at Green Lake henceforth to the glory and honor of his holy name. Amen. A. G. Hoyer.

Organ Dedication

On the 21st Sunday p. Trin., the St. John's Ev. Luth. Congregation of Montello, Wis., dedicated its new pipe organ. The undersigned preached the dedication sermon based on the 150th Psalm. Mr. Clarence Groth of Northwestern College, Watertown,

Wis., played the organ for this occasion and by his masterful playing brought out the beautiful harmonies and tonal qualities of the instrument. The organ was built by the Schaefer Organ Co., Slinger, Wis. It contains two manuals, fourteen speaking stops and is of electro-pneumatic action.

May it serve the congregation better to sing the praises of the Lord!
Wm. J. Hartwig.

Installations

On the 31st of October, 1926, the undersigned, by request of President E. Benj. Schlueter, installed the Rev. Melvin Croll as pastor of the congregation at Florence, Wis., and as missionary for the surrounding territory. The Pastors K. Geyer and Wm. Eggert assisted at the installation ceremony.

Address: Rev. Melvin Croll, Florence, Wis.

Herbert C. Kirchner.

* * * * *

On the 23rd Sunday after Trinity Pastor Palmer Janke of Farmville, Virginia, was, by request of President G. M. Thurow, duly installed by the undersigned as pastor of St. Paul's Ev. Luth. Church at Ft. Atkinson, Wis. Prof. E. A. Wendland and Rev. Theodore Eggers kindly assisted in this solemn act.

Address: Rev. Palmer Janke, 305 So. High St., Ft. Atkinson, Wis.

A. F. Nicolaus.

* * * * *

Authorized by the President of the Dakota-Montana District, the Rev. W. F. Sauer, the undersigned installed on the 24th Sunday after Trinity, November 14, 1926, the Rev. John E. Bade as pastor of St. Peter's Lutheran Church, Balaton, Minn. May the Lord of the harvest bless His servant abundantly to the welfare of His Church and to the glory of His name.

Address: Rev. John E. Bade, Balaton, Minn.

Paul W. Spaude.

Change of Address

Hugo H. Hoenecke, 9831 Dundee Ave., Detroit, Mich.

A. F. Nicolaus, 305 Milwaukee St., Watertown, Wis.

MISSION FESTIVALS

Tenth Sunday after Trinity

Ringle, Wis., Grace Church, W. A. Eggert, pastor. Speakers: O. Kehrberg (German), Gerh. Gieschen (English). Offering: \$37.50.

Thirteenth Sunday after Trinity

Schofield, Wis., St. Peter's Church, W. A. Eggert, pastor. Speakers: Gustav Fischer (German), Herbert Kirchner. Offering: \$50.00.

Sixteenth Sunday after Trinity

Town Baytown, Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: E. H. Palechek, Th. H. Schroedel. Offering: \$346.00.

Milwaukee, Wis., St. Andrew's Church, L. F. Karrer, pastor. Speakers: A. Voss, Joh. Karrer. Offering: \$58.01.

Seventeenth Sunday after Trinity

Wausau, Wis., Salem Church, W. A. Eggert, pastor. Speakers: Fred Brandt (German and English), J. H. Nau (German). Offering: \$88.00.

Cambridge, Wis., St. James Church, Robert F. F. Wolff, pastor. Speakers: H. Pankow, E. Schoenicke, C. E. Berg. Offering: \$64.00.

Eighteenth Sunday after Trinity

Oshkosh, Wis., Grace Church, E. Benj. Schlueter, pastor. Speakers: F. Greve, Walter Gieschen. Offering: \$550.00.

Lansing, Mich., Zion English Lutheran Church, C. G. Leyrer, pastor. Speakers: P. Schulz, A. Hueschen. Offering: \$57.16.

Nineteenth Sunday after Trinity

Milwaukee, Wis., St. Markus Church, E. Ph. Dornfeld, pastor. Speakers: Theo. Gieschen, Arnold Schulz, Philip Koehler. Offering: \$1,047.00.

Bay City, Mich., Trinity Church, J. F. Zink, pastor. Speakers: C. Strasen, E. La Haine. Offerings: \$295.00.

Monroe, Mich., Zion Church, H. F. Zapf, pastor. Speakers: Prof. A. Sauer, Theo. Horst. Offering: \$411.60.

Kaukauna, Wis., Trinity Church, Paul Th. Oehlert, pastor. Speaker: Ewald F. Sterz. Offering: \$257.20.

Twentieth Sunday after Trinity

Detroit, Mich., Hugo H. Hoenecke, pastor. Speakers: Prof. O. Hoenecke, Carl Kraus. Offering: \$69.77.

Toledo, Ohio, Zion Church, Geo. N. Luedtke, pastor. Speakers: Geo. N. Luedtke, Adolph Lederer. Offering: \$666.00.

New Coeln, Wis., St. John's Church, Theo. Monhardt, pastor. Speakers: A. Krueger, A. Koelpin (English). Offering: \$103.44; Y. P. Friendship Club, \$7.28.—Total: \$110.72.

Clarkston, Wash., St. John's Church, Ewald F. Kirst, pastor. Speakers: A. Schaefer, Ph. Rusert. Offering: \$50.30.

Milwaukee, Wis., Divine Charity Church, J. G. Jeske, pastor. Speakers: H. Petrich, E. Ph. Ebert. Offering: \$145.00; Sunday School, \$30.00.—Total: \$175.00.

Twenty-first Sunday after Trinity

Wayne, Mich., St. John's Church, Oscar J. Peters, pastor. Speakers: F. M. Kraus, A. Maas. Offering: \$576.00.

Slades Corners, Wis., St. John's Church, Wm. R. Huth, pastor. Speakers: L. Voss, A. Lossner, E. Sponholz. Offering: \$274.39.

West Allis, Wis., Nain Church, W. Keibel, pastor. Speakers: Edmund Ebert, Walter Gieschen. Offering: \$172.00.

Shadehill, S. Dak., Mission, D. F. Rossin, pastor. Speaker: H. Schaar. Offering: \$25.00.

Mobridge, S. Dak., Zion Church, E. R. Gamm, pastor. Speakers: H. Schaar, J. P. Scherf, M. Cowalsky. Offering: \$115.00.

Twenty-second Sunday after Trinity

White Butte, S. Dak., Redeemer Church, D. F. Rossin, pastor. Speaker: E. W. Penk (German and English). Offering: \$17.50.

Twenty-third Sunday after Trinity

Hettinger, N. Dak., St. John's Church, A. H. Baer, pastor. Speaker: A. H. Baer. Offering: \$14.30; contributions by individuals to make up their budget, \$16.90.—Total: \$31.20.

North Milwaukee, Wis., Trinity Church, Arnold Schulz, pastor. Speakers: E. Ph. Dornfeld, A. Halboth. Offering: \$200.00.

ITEMS OF INTEREST

The Federal Council and the Presbyterians

The last Presbyterian Assembly (in Baltimore this summer) passed a resolution simply prohibiting the Federal Council of Churches from representing the church in public utterances unless specifically authorized to do so. Federal Council can no longer claim to speak "in the name of thirty million Protestants" in America. —Lutheran Church Herald.

Excavations at Beth-Shan

New York—Dr. George Byron Gordon, director of the museum of the University of Pennsylvania, made public here recently the final report of the Palestine exposition led by Alan Rowe, on its year's work in the ancient city of Beth-Shan, seat of a dozen succeeding civilizations, in the Land of Canaan.

"Some of the facts brought to life give important confirmation of certain Biblical statements concerning the town of Beth-Shan under the time of the Philistines," says Mr. Rowe's report, adding that wealth of archaeological information was found, shedding light in the customs and the modes of religious observance of the various peoples who inhabited the city before it passed under the domination of the Israelites some time before King Solomon came to the throne.

Four Canaanite Temples

The report, which is the result of a thorough working over of the excavated material by Mr. Rowe, says:

"As already reported, the expedition discovered altogether four Canaanite temples, two being made during the time of Rameses II, one under the reign of his predecessor, Seti I, and one under the Tell el-Amarna era. The evidence shows that the southern Temple of Rameses II was dedicated to the warrior god Resheph and the northern one to Antit-Ashtoreth, whose monument was discovered in the building.

"Until lately it was thought that under the time of Rameses III of the 20th Dynasty the latter temple was in disuse, but the new details show that such was not the case. As a matter of fact, from the time of the erection of the buildings up to the time when King David drove out the Philistines, worship was carried on in both the temples, first by all of the Egyptians and their mercenaries, and latterly by the Philistines.

The Death of Saul

"We see then that at the death of Saul in 1020 B. C., the Philistines were in actual possession of the fort, and they were worshiping in the two temples erected by Rameses II, the adoration of their Baal (whom they called Dagon) and their Baalath (Ashtoreth) doubtless being carried out in the respective temples in which the Baal and Baalath of the Egyptians were revered."

The defeat of Saul at Gilboa with the slaughter of his three sons and Saul's own suicide to prevent his being put to death by the advancing archers, are told in the 10th chapter of First Chronicles. Seeing that all was lost Saul begged his armor-bearer to kill him, but the armor-bearer would not, so Saul fell on his sword and died. "All the men of Israel fled," and the next day the Philistines, coming back over the battlefield, found Saul's body in the midst of those of his sons.

"And they stripped him," says the Biblical account, "and took his head, and his armor, and sent into the land of the Philistines round about, to carry the tidings unto their idols, and to the people. And they put his armor in the house of their gods, and fastened his head to the house of Dagon."

Another version of the same event, differing only slightly, is given in First Samuel, XXXI: "And they put his armor in the house of Astaroth; and they fastened his body to the wall

of Beth-Shan." It is related further that the Israelites returned and rescued the bodies of Saul and his sons and burned them at Jabesh.

Confirm Bible Story

Of this Mr. Rowe says:

"The combined facts, both literary and archaeological, certainly show that, in the Old Testament, the building called the 'Temple of Dagon' was the southern temple of Rameses II; and that the building called 'house of Ashtaroth' in one place and 'house of their gods' in the other, was the old northern temple of the king. In the latter connection there is really no inconsistency in the fact that the same temple is termed 'house of Ashtaroth' and 'house of their gods,' for it must be remembered that Ashtaroth is merely the plural form Ash-toreth. But in any case the passage in Chronicles surely shows that there were two temples at Beth-Shan during the Philistine regime. The excavations have certainly proved that there were."

—Milwaukee Leader.

Miraculous Intervention

Miraculous intervention is claimed by Mexican Catholics in answer to their prayers. The Nation reports that "in San Luis a group which had gathered before the closed church heard footsteps and the sound of a bell within. Women declared that they could see the image of the Holy Virgin walking up and down the nave of the church, moaning and lamenting her captivity. The excited crowd sought to break down the doors and liberate their patron. A police inspector arrived, obtained the attention of the crowd, and then courteously addressed himself to the image. If the Virgin, he said, would be good enough to come out into the streets of the city, he would himself accompany her on her nocturnal walks. "The image," says the Rumbus Nuevos, "did not take advantage of the offer." Some unbelievers insisted that Franciscans had entered the church by a secret door, but this was not confirmed. In any case the empty church thereafter remained silent. Another miracle, in San Pedro, received ruder treatment. A family announced that an image of the Heart of Jesus, kept under a glass case in a niche in their home, was weeping. The community flocked to see the miracle, which they interpreted as a symbol of divine sorrow at the persecution of the church. But the agnostic mayor looked more closely, and found that bits of wax and a strong lamp behind the image co-operated to produce the tears. Thereupon the owners of the image were imprisoned."

By such tricks the fanaticism and superstition of the ignorant is increased, and "the name of God is blasphemed among the Gentiles."

—Lutheran Church Herald.

Churchmen Give Millions

It is almost incredible that the American church people gave last year over \$684,000,000 for the support of their churches and missionary enterprises. This figure has been given out by Dr. Luther Lovejoy, president of the United Stewardship Council of the Churches of Christ in America and Canada.

The twenty-five boards connected with the Stewardship Council of the Federal Council of Churches gave \$88,845,000 to benevolences, including missions of all kinds; \$332,552,000 to congregational expenses and miscellaneous gifts, to make a total of \$451,000,000.

Dr. Lovejoy estimated that the Jews gave \$18,500,000; Roman Catholics, \$168,000,000, and miscellaneous organizations, \$10,500,000.

Of the Protestant bodies, Dr. Lovejoy said, the combined totals of the North and South branches of the Methodists were \$135,000,000; Baptists, \$70,000,000; Presbyterians, \$72,500,000;

Episcopalians, \$39,000,000; Congregationalists, \$26,500,000, and the Disciples of Christ, \$20,600,000.

This is a stupendous volume of money. One can scarcely visualize it. When one realizes that this large sum was given for the good of mankind, and in the interests of idealism and enlightenment, he must acknowledge that the influence of Jesus Christ has a grip on our American life that manifests itself in marvelous expression.

One Out of Four

On the heels of the eucharistic congress, we stumble upon the following paragraph in the "Michigan Christian Advocate": "Probably the most astounding revelation which Doctor Athearn makes is that the Catholic Church — which we all had supposed was doing fairly well, in its way, in the religious instruction of its young people — reaches with its schools only one out of four of its young people under twenty-five years of age — a less proportion than the Protestants, who reach one out of every three, while the Jews reach only one out of twenty! It is alarming indeed. Is it any wonder that crime multiplies, and that the young are supplying the criminals of America?"

— Ex.

BOOK REVIEW

Venite Adoremus ("Come, Let Us Adore Him"). Compiled by F. R. Webber. Concordia Publishing House, St. Louis, Mo. Price: 65c; dozen, 60c; 100, \$4.50.

With no questions and answers this children's Christmas service presents the whole Christmas story in old and new favorite hymns, interspersed with recitations on the part of the children, which recitations may be selected from "Tidings of Great Joy" by W. M. Czamanske. We believe this Christmas service is well taken.

J. J.

Scripture Text Calendar for 1927. Thoughts for Daily Meditation. With Colored Illustrations. Price: \$.50 per single copy. \$2.88 per dozen. Concordia Publishing House.

Bibel-Text-Kalender fuer das Jahr 1927. Gedanken zur taeglichen Betrachtung. Illustriert. Preis 50c das Stueck. Concordia Publishing House, St. Louis, Mo.

These Scripture text calendars are beautifully illustrated and will serve as ornaments in a Christian home.

Concordia Calendar 1927. A Christian Annual for Old and Young. Published by the Concordia Mutual Benefit League. 105-109 N. Dearborn St, Chicago, Ill., Price, 50c.

This Calendar contains much valuable information and good substantial reading matter for old and young in both German and English.

J. J.

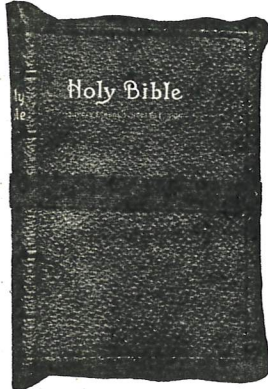
A Crisis and a Song. A Bible Class Story for Girls by Walter E. Schuette. Price, 25 cents. Lutheran Book Concern, Columbus, Ohio.

Our Little Folks. Stories, Pictures and Verses for the Little Ones. By Harry P. Lang. Price, 30 cents. Lutheran Book Concern, Columbus, Ohio.

The Titles of the Christians in the New Testament. William Dallmann, D. D. Northwestern Publishing House Print, Milwaukee, Wis. Price, \$1.75. 351 pages, bound in cloth, the title stamped in gold.

Well-written, a wealth of thought in few words. Little sermons by which pastors and laymen alike may profit; they lead into the Bible, not into the fields of human thought. When read with the Bible they are well adapted, by their brevity and wealth of suggestion, for short daily devotion. A very appropriate gift-book. May it be widely read. G.

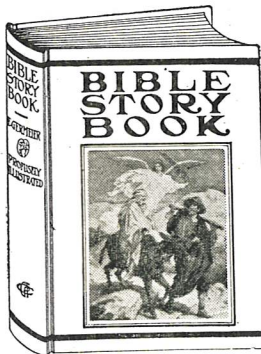
Gifts for the Holidays



No. 920. Imperial Seal, Divinity Circuit Linen lined, round corners, Carmine under gold edges, size 6¼x8¼. Large type. Price: \$4.50.

No. 921. Same as No. 920, but indexed and the words of Christ in red print. Large type, size 6¼x8¼. Price: \$4.80.

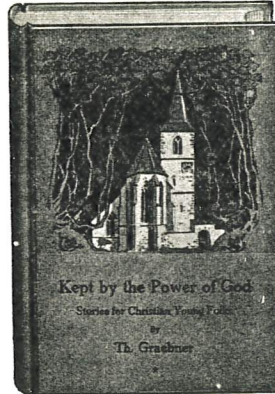
BIBLE STORY BOOK
By Elsie E. Egermeier



Interesting, instructive, entertaining. Unsurpassed in completeness. The 233 stories, each complete in itself, take you clear through the Bible. Wonderful colored pictures—15 full pages. About 300 pictures altogether. Price: \$2.00.



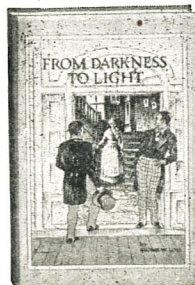
The Red-Bearded Spaniard. By Wm. Schoeler. A story of the Spanish Inquisition in the Netherlands. Price: 75c.



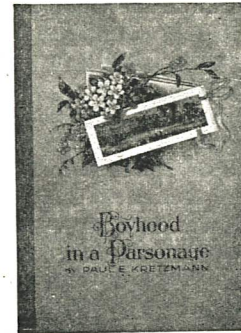
Kept by the Power of God. Stories for Christian Folks. Gathered and translated by Th. Graebner. Price: 50c.



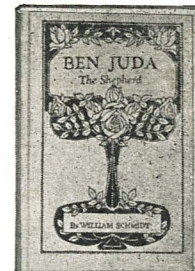
Ashki, the Navaho Schoolboy. By William-Mierop. Ashki, an Indian lad desires an education and enters a Christian mission school located some distance from his parental home. Price: 40c.



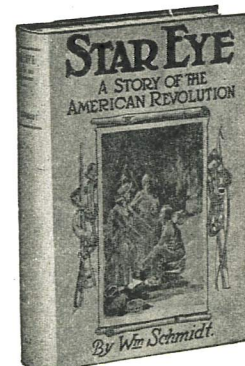
From Darkness to Light. By G. W. Lose. Characters from life and incidents from history are strikingly portrayed in this story. Price: 50c.



Boyhood in a Parsonage. Sketches from many sources near and far by Paul E. Kretzmann. Fond memories of infancy. New scenes and a new parsonage. Price: 25c.



Ben Juda, the Shepherd. By Wm. Schmidt. On the background of the leading events in the life of Christ the author has written a story of unusual interest. Price: \$1.25.



Star Eye. A Story of the Revolutionary War Period. By Wm. Schmidt. It contains over 300 pages, is printed on eggshell paper and is attractively bound and beautifully illustrated. Price: \$1.25.

Northwestern Publishing House, 263 4th St., Milwaukee, Wis.

Our large Catalog will be mailed to you, free of charge, upon application