

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.

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THE NEW COVENANT

2 Cor. 3:4-11

The blinding rays of Sinai
In splendor bright portrayed
The glory of the Lord Most High
In garbs of light arrayed.

The beams divine that Moses saw
Upon the flaming hill
Reflected Him Whose perfect Law
Reveals His holy will.

But yonder cov'nant passed away
When Christ, the Crucified, —
The Godhead veiled in mortal clay, —
For fallen mankind died.

He kept the Law we could not keep,
Its dreadful curse He bore.
The Shepherd died for straying sheep
The wand'ers to restore.

A cov'nant, everlasting, sure,
His glorious Gospel brings, —
Salvation free, complete, secure,
A hope for better things.

Divine Redeemer, Son of God,
Let us in Thee abide; —
Washed in the Fountain of Thy Blood,
Saved, pardoned, justified.

From sin, and death, and hell released,
Free from the Law's demands,
Thy sacrifice, O blest High Priest,
Now as our surety stands.

In Thee we find sufficiency,
Life, wisdom, solace, peace;
Thy cov'nant grants us joy in Thee, —
Bids fears and sorrows cease.

More glorious far than Sinai
The gleams of Calv'ry shine,
To guide us to the realms on high
Where beams the Light divine.

Blest Savior by Thy Spirit's might,
Keep us in cov'nant grace,
And lead us in the paths of light
Till we behold Thy face.

Epistle Lesson Hymn for the
Twelfth Sunday after Trinity.

Anna Hoppe.

TRUE CHRISTIANITY IS ALWAYS WITHOUT DISPLAY

Matthew 6:16-18

Parallel Text: "Hast thou faith? have it to thyself before God
Romans 14:22

References: Isa. 58 — 2 Cor. 5:14-7:1

In the beginning of this sixth chapter of Matthew Jesus tells us how we are to give, and how we are to pray. We found that the sum and substance of it was: **Give to God, not man; and pray to God, not man.** Jesus showed us there the principle of those two fruits of true faith: Christian **giving**, and **praying**. He showed us the one and only motive that is to actuate our **giving**, and **praying**. It is to be, not to be seen and honored of **men**, but for **God's** sake wholly and alone. It is to be a matter wholly between **God** and **me**. I am to "Study to show myself approved unto **God**" (2 Tim. 2:15) alone. I am not to keep one ear to the ground to see what man will say to it, whether he will approve of it.

Now, what is true of Christian **giving** and **praying**, is also true of Christian **fasting**, as our text indicates to-day. As the **giving** and **praying**, it is to be not a matter of display, to be seen of men, but it is to be solely a matter between each one of us and **God**. Then only will it be true, void of hypocrisy. Then only will it be well-pleasing unto God. Then only will it receive a reward from Him.

What is true of these three Christian virtues: **giving**, **praying**, **fasting**, is true of all true Christian virtues. It is true of the whole Christian life, of true Christianity. **True Christianity is always without display.** It is a matter between **God** and **me**, not the world and me. This is expressed very nicely in the parallel text in Romans 14:22: "**Hast thou faith? have it to thyself before God.**" A Christian's life is never **display**. It does not do things to get the plaudits of the world. It never seeks **self-glorification**, but speaks with Paul: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." Gal. 6:14. The love (faith) which loves because it was **first** loved (1 John 4:19) **seeketh not her own.** (1 Cor. 13:5.) Let God speak to us by His lifegiving Word so that this spirit may come into our hearts and lives more fully. Let us see how this applies to us in various actions of life, since it is the fundamental, true Christian principle and motive of action for our whole Christian life. Of all that we **do**, **say**, and **think**.

True piety, Christianity, is never on display. Well, you say, does not this same Jesus of ours in the preceding chapter bid us to "let our lights so shine before men that they may see our good works?" Matthew 5:16. That seems to be a contradiction. Yes, it **seems** that way. But only when we look at things with our old nature. For when we read on, in this very verse, we read what the object of the "shining life and light" is to be: "**That they may glorify your Father which is in heaven.**" The **one** that has kindled the light and has brought the life. John 3:5. So we may fast, or practice any other Christian grace and virtue, in fact we are exhorted to do so, and we will do them, but it will not be to be seen of **men**, so that they may glorify us, praise us, but our Father, the Giver of these gifts. It will not be done for **display of self**, but for **display (praise) of God**, who rightly deserves it. For what are we without Him? The most miserable of creatures, a "fugitive and vagabond" (Gen. 4:14) in this world, and separated from God and His **love** for all eternity. Since "by the **grace (love) of God** we are, what we are" (Romans 15:10) to God alone belongs the glory. To **Him** alone is our life to be dedicated. To **Him** alone are we to live. So **fasting** is not wrong. It becomes wrong when we are doing it for self-glorification. When is that done? When we do it as the unregenerate, the unbeliever, the world, does it: **that they may appear unto men to fast.** They are of a "**sad countenance**" yea, "**they even disfigure** their faces, in order that they may be seen of men to fast." They want people to know they are **fasting**, that they are going through some rigorous religious exercise. They are making it a matter between themselves and man, instead of themselves and **God.** **They are hypocrites**, for they profess one thing and are doing another. They profess to be doing it for **God**, while in fact they are doing it for man, to be seen and honored of man. Jesus says: "**Verily I say unto you, they have their reward.**" But what reward is it? The applause of men. Fleeting, passing as the wind. Unstable and shifting as the will-o-the-wisp. A **reward** that is a counterfeit, an imitation, in this world; and no reward in the world to come.

The world's object is honor, fame. It lives on flattery. Ah, how often we, too, fall a victim to this siren's voice, only to be found rebuked of God, so that we may not be condemned with the world. 1 Cor. 11:32. How many Christians are not looking for honor from the world. How we cater for recognition from the world. How we are anxious to receive words of praise from them. O, how we are deceived! It is like a well-to-do man looking for money from a tramp. The world has nothing to give. All that it claims to have is like its master, Satan, deception of the Father of lies, the devil. It is empty, it is sham, it is vanity. This being so, **why are you** and I racing after its honor and plaudits at breakneck speed? O,

for a spirit of God as it was in Joseph that is looking unto God, and spurns the plaudits of men as so many bubbles. O, for a spirit as was in Jacob, that does not fawn to Pharaoh for he is the child of a king over against which Pharaoh was but a shadow. O, for a spirit as lived in Abraham, that is too proud (in God) to accept honor, and money from the King of Sodom. Gen. 14:22. O, for more of the pride that glories in the **Lord.** **We, you** and I, are children of a **king**, why look for honor and fame, and prestige, and promotion from beggars that must do our **king's** bidding, for men's hearts are in His hands as water-courses? (Prov. 21:1-16:1.

Let us apply this a little more specifically. Fundamentally the devil uses the same means in the world and through the world to lead man astray. It has always been **pride**, the root sin in man. All else of sins grows out of that. Making man believe himself as gods. (Gen. 3:5.) In our age this same devil is trying to intimidate the Christians by making them fear that they will not be able to get along in this world, will not have the bread and butter necessary for this life, if we do not fall down and worship him, if we do not **conform to His** (?) world, (Romans 2:2) if we do not look for honor from the world. Man says in his despair: "I cannot be a Christian any longer," and usually hides behind the family or some other flimsy excuse for his belonging to the world's organizations. Such is the Christian that has gotten his eyes off of **Christ** (Hebrews 12:2) his **king, ruling all things** in heaven and on earth (Matthew 28:18) and is looking unto **self** for help. Naturally he will feel himself weak and unable to stand, and then goes and joins himself to the world. "Can't stand alone with his God, saying: "If God be **for** me, who can be against me?" Romans 8:31. And since he has severed his connections with that God, distrusting Him, that is able to help and keep to the uttermost, (Hebrews 7:25) and turning to the devil's imitation of help, organized man, whether that be the Masonic order, or the thousand and one other orders that fall into the same condemnation when we apply the one and only standard which will hold when heaven and earth pass away. Luke 21:33. Even the church is putting its trust in organization instead of the **living God.** 1 Tim. 6:17; 3:15; Dan. 6:26. Organization has been made the god and how he is worshiped! All that needs to be done is band together, have a president and secretary, and man seems to think the course of the universe can be changed, the gates of hell can't prevail against organization. Organization is from the devil. God has instituted no organization in this world, but an **organism.** What is the difference? Organism has its life from within. Its life is the spirit, life, of the living **God.** 2 Cor. 6:16. From that and through that it grows, as a tree grows that has life. Organization is from without, is an imitation of organism, has no life,

but puts on the outward forms of life. Must be boosted, bolstered up, must appear unto men to fast, to **give**, to **pray**, to be religious, to be pious. Doesn't deal with God the Giver of life, but with man, dead in trespasses and sins.

O, the saddest picture is such an "organized" church. Let us make it personal: a Christian, that is catering, conforming, to man and man's ways — which are always from the devil, and therefore a lie, deception. Of such we read in Revelation 3:1: "Thou hast a name that thou livest, and art dead." Let us not build to the flesh, the world, the devil, any longer, but let us build, by **faith** in the living **God**, Who only is able and ready to help us, and beside Him there is no Savior. (Isaiah 43:11.) Let us get out of this spirit of world-conformed, devil-instigated, appearing-unto-men life (or death, rather) by letting the spirit of the **living God** fill our hearts. He is only too glad to do this, if we will but give Him a chance. His invitation of grace is still held out to us. We do not know for how long. Let us heed it while it is day, for the night cometh when it will be too late, and it is fearful to fall into the hands of the **living God**. Hebrews 10:31; Luke 11:13. Most of us do not take enough of God's life-giving Word to keep a fly alive. We keep our distance. We listen to the devil's lie, telling us that it will make us sour-faced and miserable. If we didn't eat more physically than a good many of us do spiritually we'd all die within a few days. You say, you are baptized. Yes, does the food you ate 15 or 40 years ago still keep you alive to-day? Does not your Jesus tell you and me: "**If ye continue in My Word, ye shall know the Truth, and the Truth shall make you free.**" John 8:31-32. We act absurdly in spiritual matters, we would never dream of acting that way in any other field. We even lose, or do not apply our common sense there.

We are enmeshed in forms, ceremonies, display, entertainment, because we have gotten our eyes off from the **one** Who is the essence of all things. Let us get busy about Him, sitting at His feet, **praying, giving, fasting, doing all, whether eating or drinking, unto Him**, and great will be our reward in heaven (verse 18). Let us have our faith between God and us, doing **all** to and for Him. Let us hold to Him, the **head** (Col. 2:19) at all times "anointing our head with the oil of gladness, and washing our face with the Water of life, and not doing it to man, but "**Unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly**" (verse 17-18).

Whatever sacrifices we make, let us make them gladly. **By faith** glad, and with a smile, for we know that whatever is done for Jesus' sake will never miss its reward. Let us not go about in this world sour-faced, Christians, as though we had a hard taskmaster, but no matter how conditions are, no matter how adverse, let us walk by **faith in Him who gave Himself**

for us (Gal. 2:20) knowing that great is our reward from the Father which seeth all things. Let us allow **Him** to fill us up with a goodly foretaste of the "fulness of joy, and pleasures forevermore (Psalm 16:11) so that we bear witness with a smile. W. F. B.

COMMENTS

Make to Yourselves Friends Mr. Fred Gamm, the treasurer of our Seminary Building Fund, sends us a copy of a letter written him by one of our home missionaries. The writer says: "Received your request for another little boost to our Seminary fund. Can't do anything this month as a spare tire has eaten up my surplus, but shall certainly try to do a little in August." He deplores as a most discouraging sign the treatment we are according the Lord in matters of the financing of His work. "As matters stand, I must confess, that I can see no era of continued blessings before us. The Lord has honored us singularly by entrusting the pure Gospel to us to bear it through a period that is dark. We are doing this in the spirit of selfishness and are allowing the ark of the covenant containing it to rot. . . . The good Gospel will go on, but whether or not we shall be considered worthy to be its standard bearers for very long, would appear to be a different question."

This letter came to our hands while we were meditating on the parable of the unjust steward, Luke 16. There the Lord wants to teach us wisdom in the use of our earthly possessions. "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." They are truly wise who know their life's one purpose, the salvation of their soul, and who subordinate everything in life to this purpose, employing everything in life for the good of their soul. While the fools of this world use mammon to destroy their soul and to raise up for themselves accusers on the day of judgment, they who are wise in God will employ it faithfully in His service for the good of the neighbors and so will be enriched in time and in eternity. The use a man makes of his money is an indication of the state of his soul. That is the thought the Savior would impress on us when he adds: "He that is faithful in that which is the least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Even among the earthly gifts, money is the very least. It is less than nothing when compared with the spiritual blessings a gracious God is desirous of bestowing on us. Money never enriches. It does not give peace of mind and true happiness. Mammon always remains another man's. It never becomes our

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own. We enter life without it. When we depart this life, it slips from our grasp. The spiritual blessings of God do become our own. They enter into our life. They make us what we are and what we shall be in all eternity. If we withhold our moneys from the Lord, are we giving him our heart? If we give grudgingly for missions, are we preaching the Gospel in our home, admonishing and comforting our brother and witnessing faithfully by word and deed? If we permit our institutions to suffer for want of funds, are we holding the Word of God sacred and gladly hearing and learning it? How, then, can God continue to "commit to our trust the true riches?" Will the day not have to come when the Master will say, "Give an account of thy stewardship; for thou mayest be no longer steward?"

These words of Jesus were addressed to His disciples. They stood in need of a warning of this kind. We are the disciples of Jesus to-day and we also need the warning. Let us heed it. J. B.

* * * * *

Mennonites to Mexico Now and then one sees in the press a brief notice about the evacuation of the Canadian Mennonite colonies. The brief notice does not do justice to the drama of the story. Of the many happenings of the day that arrest our attention none seems to be more deserving of observation; observation that might lead to the question: Would I do as much if my conscience were ever tried?

Not more than fifty years ago the Mennonites, a sect of Russian origin, sent several straggling detachments of its members to Manitoba and Saskatchewan where cheap government land was available for farming purposes. The government welcomed them and has never had reason to regret its welcome. Others just as welcome kept on coming so that the "old colony" to-day would number more than 16,000 souls.

The immigrants were quiet, inoffensive people. In return for the refuge they were offered they made

of the barren waste in which they found themselves veritable gardens; the pride of Canadian agriculture. If they themselves grew prosperous it was prosperity that enriched the whole country, for they gained their reward by devoted labor.

Then came the war. The quiet of the Mennonite farm was invaded by the recruiting officer. The farmers were not going to fight; it was against their religion. When the authorities insisted with the fanatic harshness which any of us who remember the American phase of the war horror can readily imagine, the Mennonites felt as much oppressed in Canada as they ever had felt in Russia; especially since they remembered quite well that the Russian Czars had often invited immigrants to Russia, securing them and their descendants for all time against compulsory military service — and actually kept their word.

But that was not all. On the heels of the first shock came the disenfranchisement which deprived them of the right to vote in the elections of their home provinces. The "good citizens" of three years before were suddenly in 1917 accounted nothing better than suspicious strangers, though they had their farms and everything they owned under the shadows of Canadian government buildings. If a doubt remained as to their standing it was removed when the senseless agitation that we knew under the name of "Americanization" found its Canadian counterpart. They and their children were to be speedily converted into British imperialists, presumably so they might become worthy of the boons which Canadian democracy conferred upon them. The agitation could not invade the tranquillity of the older heads but for the children the provincial governments soon evolved the compulsory public school attendance laws. That was too much for the sturdy men who had left their immemorial homes and traversed half the earth, coming to a wilderness, to escape just such tyranny. It did not take them long to decide on their next step: they were ready to emigrate again as they had done once before. Where would they find the land they sought?

It is significant that the United States was not seriously considered. Not because there were not thousands of acres that awaited their husbandry and not because the United States would not have welcomed them. They did not trust British-American democracy to safeguard them against the tyranny that drove them from Canada as Czaristic tyranny had driven them from Europe. And in the light of history they showed insight and judgment in making their decision. Mexico was finally chosen. Not because the Mexican land was their ideal but because they were willing to learn farming anew if they but had assurance that they and their families could live according to their consciences. There were old men in the councils that made the decision who had belonged to the first colony coming to Canada in 1874.

By December of next year the migration will have been completed. Thousands of acres in Durango, Mexico, are in their possession or under option. They will make a success of their venture, that much is sure. Whatever the distressing circumstances of their new undertaking may prove to be, the men that made sub-arctic Canada a garden will hardly fail in the tropically productive lands of the South.

Must one be a fanatic, a "Schwaermer," to develop such strength of character? The Mennonites in their decision are wholly admirable. They would not sacrifice their children to their own immunity and they would not do it because they judged things according to their consciences. Their faith as Christians and their actions as parents responsible for their children were not at variance. They were not grown so soft under civilization as to become insensible to the unjustifiable and tyrannical impositions of a government that tried under the cloak of democracy to beat them with a Russian knout.

What would American Lutherans do if the state threatened to appropriate their children by compulsory public school education? H. K. M.

OUR INDIAN MISSION

I wish to take you with me to-day on a trip through Indian land, Apache land; a land our Christian people have been interested in for thirty years, because in this land we have been carrying on some rather extensive mission work.

The older ones among us will remember that the Apaches were one of the wildest, most cruel, and most intractable tribes with which the United States government ever had to do. They were at continual warfare with neighboring Indians, and on their marauding expeditions, which they carried not only into every part of Arizona, but even beyond its borders, they often cruelly massacred the entire population of the early settlements. At last, however, our soldiers under General Miles succeeded in driving them into a deep gulch from which there was no escape. As the Indians crowded each other in wild confusion our troops fired volley on volley into them until hundreds lay dead and dying. This terrible butchery — we can scarcely call it by any other name — finally broke down the resistance power of the Apaches. Since then they have behaved, outwardly at least; in many hearts, however, the fires of bitter resentment are still smouldering.

After the Apaches had submitted they were allowed to choose a tract of land one hundred miles square anywhere in Arizona. They chose, after true Indian fashion, the wildest, most beautiful, most picturesque, most highly wooded part of the state, a region abounding in mountains, mountain streams and streamlets, springs, and vast stretches of level land. This tract of land, 100 miles long and 100 miles wide,

has been divided into two reservations, each approximately 100 miles long and 50 miles wide. The northern reservation is called the Apache and the southern the San Carlos reservation. There are about 3,000 Indians on each.

When, years ago, synod appointed a committee to select a suitable field for doing mission work, the attention of the committee was called repeatedly by government officials and others to these Apache Indians. No denomination had as yet engaged in mission work among them; they were still heathen in the fullest sense of the word. Only one man, a Ger-



A Typical Apache Face

man by the name of Koch, who englished his name into Cook, had occasionally visited them to tell them of Jesus.

But let us proceed on our journey. Having boarded the Santa Fe through train at Chicago on Sunday evening, we arrive at Holbrook, Arizona, early Wednesday morning. After a breakfast at 'Mother's Place' we make arrangements with the automobile stage to carry us 75 miles due south to McNary (formerly Cooley), a sawmill town, extremely small, consisting of the sawmill, a post office, a large general store, which sells everything from a shoe string to a piano, and a number of houses for the company officials and the workmen. We cover the first 60 miles in very good time, for the country is as level as a table with only a slight rise; then we come into country considerably broken up and the road rises higher and higher, leading us into, and, after many ups and downs, gradually through the cedar belt, and then into the pine belt, approximately 7,500 feet above sea level. The immense pine forest, where the pines often attain a diameter of two feet and a height of from 100 to

150 feet, and possibly more, makes a peculiar impression upon us; the heart is filled with something of that awe of God, which caused the psalmist to exclaim: "How terrible art thou in thy works; through the greatness of thy power shall thine enemies submit themselves to thee." Psalm 66:3.

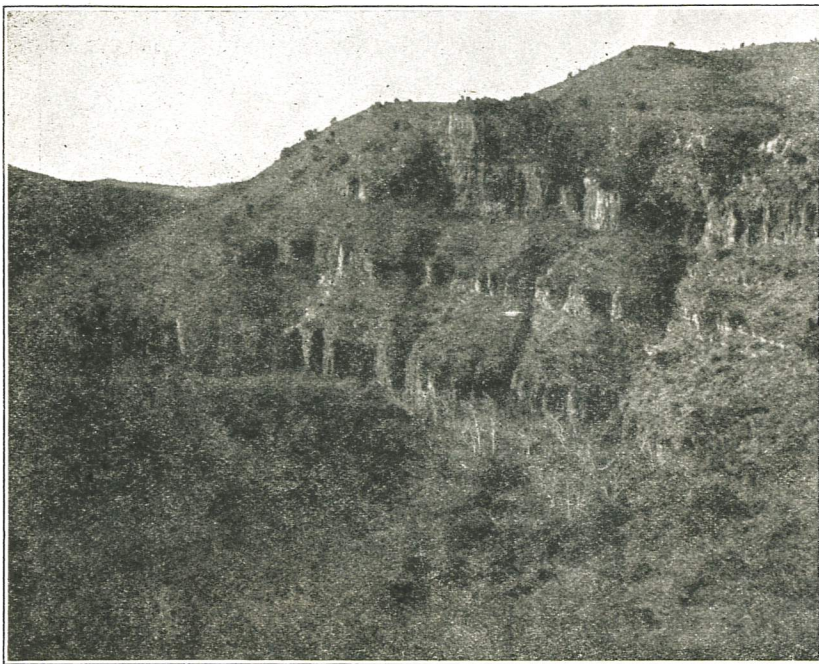
Formerly Indians were employed as loggers at McNary, but now all the hard work is being done by colored people.

In McNary, where we have arrived at about 4 p. m. Rev. E. Guenther awaits us to take us the balance of the way to Whiteriver, a distance of about 25 miles. He is there with his car; car, did I say? Well, you simply have to go to Arizona to see such a

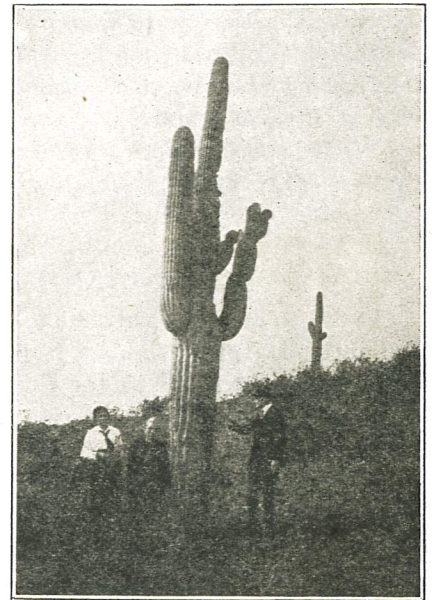
specimen of a car. The top has been removed, whether piecemeal or all at once, is hard to tell, at any rate, it is gone; the doors are wired firmly together to keep them shut and we found it a lot more convenient to enter the car by stepping over the doors than by untwisting the wires; the fenders give tell-tale evidence of sharp encounters. We are informed that the difference in altitude between McNary and Whiteriver is about two-thirds of a mile, Whiteriver being that much lower. Thinking of steep down grades, which one is apt to meet with in mountainous country, we ask the missionary whether his brakes are in good working order, whereupon he coolly informs us that he is not in the habit of having brakes on his car. The information stuns us; but not being willing to be numbered with cowards, which by the way is a false shame, we step over the doors and settle ourselves in the car with much inward trepidation, prepared for the worst. But although our lights were out half the time and we got

stuck in a stretch of sand once we arrived safely in Whiteriver somewhat after midnight.

Driving in the mountains is not without a certain risk. When the snow melts in the mountains, or heavy rains occur, which happens every once in a while, the rivers and rivulets, which drain the country, even the dry gulches, become dangerous. Recently the automobile of one of our missionaries got stuck in a dry gulch; try as they might the two missionaries could not get the car to make the climb; they resolved to jack up the car and to raise it by putting stones and wood under the wheels; while thus engaged it began to rain; they entered the car to be out of the wet; one of the missionaries casually glanced



Black River Canon, Apache Reservation, Arizona



An Arizona Cactus

specimen of a car. The top has been removed, whether piecemeal or all at once, is hard to tell, at any rate, it is gone; the doors are wired firmly together to keep them shut and we found it a lot more convenient to enter the car by stepping over the doors than by untwisting the wires; the fenders give tell-tale evidence of sharp encounters. We are informed that the difference in altitude between McNary and Whiteriver is about two-thirds of a mile, Whiteriver being that much lower. Thinking of steep down grades, which one is apt to meet with in mountainous country, we ask the missionary whether his brakes are in good working order, whereupon he coolly informs us that he is not in the habit of having brakes on his car. The information stuns us; but not being willing to be numbered with cowards, which by the way is a false shame, we step over the doors and settle ourselves in the car with much inward trepidation, prepared for the worst. But although our lights were out half the time and we got

upwards along the gulch, and, shouting 'Jump', was out of the car in a single bound — a wall of water of from three to four feet high came tearing along, carried the car away with it and demolished it so that only a few scattering pieces were found of it.

A government road traverses the Indian country from east to west and another from north to south; but when thinking of roads do not let your mind dwell on anything like concrete or asphalt. Eight miles per hour is considered 'rattling good time,' although we did almost make nine miles per hour in Rev. Guenther's celebrated Ford. By the way, if you want to find out what a Ford can do, how it can climb stony stairs, how it can be cranked up hills when all other inducements fail, how easily it can be hauled out of dry gulches and mires by the arms of three strong men, you must make a trip to Arizona.

Going from Whiteriver to the southern, or San Carlos, reservation the road leads up again into high

mountains into another pine forest with another saw-mill. Coming out of the forest, just before the descent begins, you meet with a view the like of which is seldom seen anywhere else. Thousands of feet below you see the immense Gila and San Carlos valleys spread out before you, and you begin to feel something of the sensations which surged through the breast of Moses when God permitted him to see from the summit of Mt. Nebo the length and breadth of the promised land. Of course the auto halts and we drink in the wondrous view.

The climate of Apache land is delightful. Although the days are hot the nights are always pleasant. Excepting on the mountain there is no winter to speak of, the frost seldom going deeper than half an inch.

The Apaches

The Apaches still live in tepees made of branches bound together by a peculiar long grass so tough that



An Apache Tepee

it can scarcely be torn. The women do the building and, as a rule, manage to complete a tepee in about four or five days. Nearly all Indians have a summer and winter tepee. During the summer they live along the rivers and the creeks because of the close proximity of water, in fall they move to the wooded mountain sides. They have neither stoves, nor beds, nor tables, nor chairs. A few blankets spread on the bare ground in the tepee provide the bed and a hole in the ground the fireplace. The government has built a number of frame houses for the Indians, but they refuse to live in them, partly because they cannot afford a stove, which becomes a necessity in a house, and partly because the low dwellings are too hot for comfort. The tepees are always delightfully cool, even in the heat of the day.

The Apaches are wretchedly poor. The majority are merely existing, not living. The soil is fertile enough, but the land is worthless unless artificially irrigated. The government agent on the northern reservation told me there are about a 1,000 acres under water and that another 500 possibly could be put under

water. Every Indian may obtain 10 acres of land from the government, but without the water the land is of no benefit to him. The canals, winding as they do along steep mountain sides, are constantly in danger of being destroyed by falling boulders, or filled by rubble. The government has appointed Indian farmers to instruct the Indians in agriculture, but the instruction given is, in most cases, very unsatisfactory. It is extremely seldom that one meets with even a fair Indian farmer.

How do the Indians manage to live? A few of the weak and aged ones receive weekly rations from the government consisting of a little flour, sugar, and coffee. Some find employment in the sawmill, some are employed at road construction work, and some few find work about the mines off the reservation. The winter months are often months of hunger and star-



"Ready for Church"

vation when necessity compels them to subsist on acorns, which they gather here and there. The women sometimes manage to earn a few cents by the laborious and tedious work of weaving baskets.

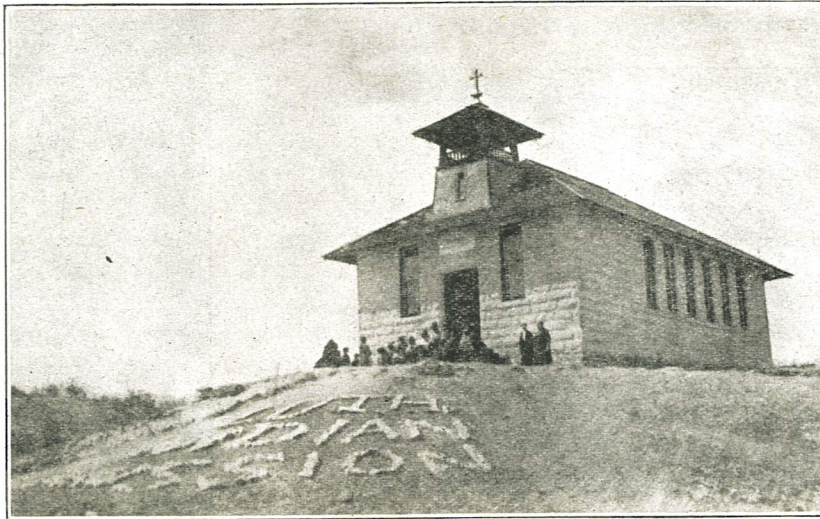
The government agents are endeavoring to make the Apaches financially independent by means of the cattle industry. There is unlimited grazing on the reservation. Every Indian boy of the age of 18 years is given four head of cattle and it is hoped that the natural increase will, in course of time, put him on his feet. They are allowed to slaughter but one animal per year for food. Whether the government will be successful in making the Indian financially independent remains to be seen; at any rate, one thing is certain, the cattle industry will never make a laborer of the Indian, he will always be idle excepting for a few days in spring and fall when the round-up occurs — and idleness is the mother of all vice. If you know of a way of training the Indian to a life of useful labor, you

will be doing an inestimable service to the government, our mission, and to the Indians themselves.

The Religion of the Apache

Like all other heathen people the Apaches are extremely superstitious. They do believe in a so-called supreme being, or god, of whom they say that he made the earth and now lives in the sun. According to their belief this god has withdrawn himself from the earth and has left the human race to shift for itself. There is no help but their own, no helper but themselves, or their medicine men. They imagine themselves surrounded day and night, particularly at night, by all kinds of evil spirits. The Apache, formerly so courageous and so cruel, is now reduced to such cowardice through the fear of evil spirits that he will not venture out of his tepee at night unless some very

has established two day schools and one boarding school. The day schools are located near the permanent settlements; the children from the isolated districts are sent to the boarding school. When the Indian child first begins to attend school, which it usually does when about eight years of age, it knows nothing of English; hence the first two years of school are devoted to the task of teaching it to speak some 300 English words; after that the regular first grade work is taken up. The day schools advance the children through the third grade. The boarding school teaches not only the first three grades, but also the fourth, fifth, and sixth, and at times more; many of the children that have passed through the three grades of the day school enter the boarding school to continue their studies. — Indian boys and girls may also enter the government boarding school at Phoenix, Ariz., River-



Chapel at First Mission Station, Peridot

urgent reason impels him. The fish in the rivers are all possessed of evil spirits, therefore he will not eat them; the earth is infested with them, therefore he will do no underground work in the mines; sickness is caused by them and misfortunes are their work; there is no deliverance from them excepting through the howling, singing, and hocus-pocus of the medicine men; the fear of the sick Indian grows into a veritable frenzy when death draws near so that he is ready to commit suicide rather than endure the torture any longer. "Peace I leave with you, my peace I give unto you," these parting words of our blessed Savior to His disciples are meant for the Apaches also, and in order that they may experience this peace we are doing mission work among them.

The government is doing much for the Apaches. It not only provides them with the most necessary food, but also establishes schools for their children. The educational advantages that are offered to the Indians are all that can be desired under present circumstances. On each reservation the government

side, Cal., and the Haskell Institute. — The government does indeed spend much time, thought, and effort on the Indian, but it is not in a position to give him that **One Thing**, which he needs more than anything else, that **Peace**, which the crucified and risen Savior obtained for him. Hence the necessity of bringing to him the gospel of the kingdom.

Our Mission Work Among the Apaches

We sent our first missionary to the Apaches in 1893. Since then our activities have expanded slowly but surely. Peridot, our first mission station, was opened in 1893; East Fork in 1896; Globe in 1897; Cibecue in 1911; San Carlos in 1919; Bylas in 1920; Rice in 1921; Whiteriver in 1921. There are at present eight mission stations on the two reservations; five stations, one vacant, with four missionaries on the southern reservation and three stations also with four missionaries on the northern reservation. The smallest station, San Carlos, numbers about 400 souls; the largest, Whiteriver, about 2,000 souls.

It is a noteworthy fact, which speaks well for the wisdom and circumspection of former mission boards, that it has not become necessary in all these years to change the location of a single station. We shall be compelled, however, to do that with the station at San Carlos; for within the next years the construction of



Chapel at Last Established Station, Rice

the large San Carlos dam will put the present site of our mission under water.

The efforts of our missionaries to win the Apaches for Christ extend chiefly in three directions. There is first of all the so-called camp work, then the school work, and lastly the Sunday and week-day preaching.

Camp work is the most important. In order to do effective work among the Indians the missionary

peculiarly solemn sight to see these children of the wilderness gathering about the missionary, some standing, some sitting on the fallen logs, and some squatting on the ground with the children, listening to the earnest words that fall from the missionary's lips. Those are holy moments in which our workers tell them of Jesus, the Savior of sinners, and extend the invitation to them: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isaiah 55:1.) They are good listeners, these Indians, whether Christian or heathen and they remember what they hear. Some of our missionaries have a wonderful ability of speaking to the Indians in simple, forceful, picturesque language.

Camp work is supplemented by the work in school, both in the government schools and in those established by us. We have three day schools, attended by respectively 34, 19, 66 children. These schools are taught by our missionaries; the largest school, with an enrollment of 66 children, is divided into two classes, of which the lower class is taught by Miss Davis, a full blooded Oneida Indian, who graduated from our Lutheran High School in Milwaukee. In order to maintain a regular school attendance we are obliged to furnish the children a light lunch during the noon hour. This lunch consists of two good sized slices of bread, a cup of coffee, and a mess of baked beans, or, instead of the beans, rice. The attendance is quite regular. The teacher in school has a wonder-

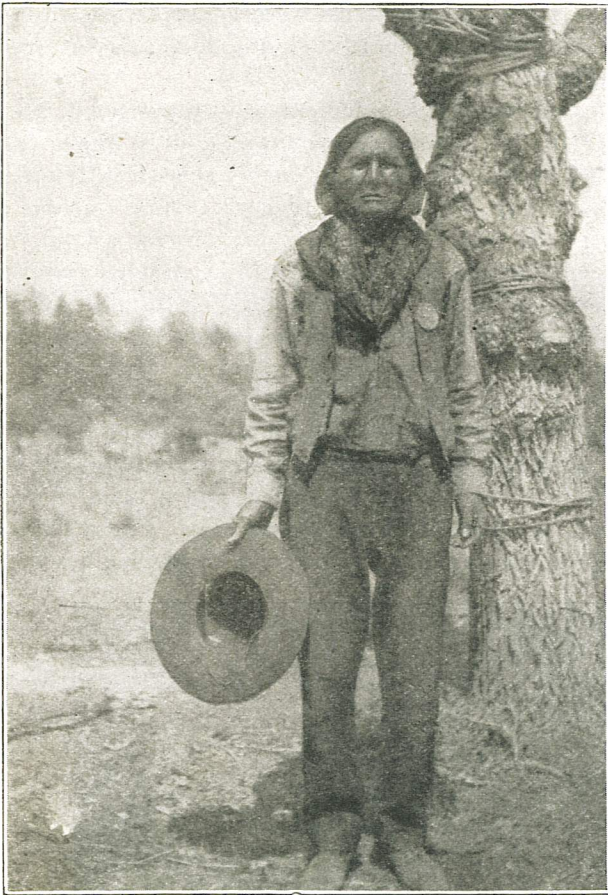


Apache Congregation, Whiteriver

must first of all gain their confidence; hence camp visits are necessary; he must visit and study the Indian in his native haunts and converse with him. Chances are that he will find no one 'at home' on his first visits, for the Indians are very diffident about meeting the white man, and it requires a great deal of patience to get acquainted with them. But once having gained their confidence the missionary will find them willing listeners to his message. It is a

ful opportunity of instilling the gospel in the minds of the children, and not in the minds of the children only, but in those of the entire family; for when the children go home they tell the Bible stories in the tepees and frequently brothers and sisters have been won for the gospel by the mouth of our school children. But that is not always the case. Miss Davis wrote me recently concerning an experience she had in her school. One of the children, a girl, expressed the

desire to be baptized. Miss Davis went with the girl to her parents to get their consent; this they absolutely refused to give, declaring that the water of baptism was 'bad medicine' and that every one who was baptized was doomed to a speedy death. The explanations of the teacher were without avail and, greatly oppressed in spirit, she returned to her room, and there poured out her soul to her God. Next morning when the school had opened the children were very eager to tell the Bible story which they had learned the previous day; but the teacher told them that she had something to say to them first and then told them



Chief Alchesay, Chief of all Apaches

of the sad experience of the day before and then put the question to them: "Do you, too, believe that the water of baptism is bad medicine, and that those who are baptized must shortly die?" As with one voice the children answered: "No," and a few added: "Then we belong to Jesus."

In the government day school our missionaries are permitted to give one hour of religious teaching every week. Nearly all the children of the large government boarding schools attend our Sunday services and our week-day Bible classes.

The birth rate among the Apaches is high. They are not as yet given to the abominable practice of birth control. Even in 1920, when an epidemic of the 'flu'

raised the death rate abnormally, the births still outnumbered the deaths.

All services are held in the English language; as a rule, an interpreter translates the sermon sentence by sentence.

The Roman Catholics have three mission stations on the reservations, at Rice, Whiteriver, and Bylas. The priests are making strong efforts at proselyting among our baptized children and now and then they succeed; on the whole, however, they have done little damage. Of approximately 200 children attending the boarding school at Whiteriver the priest has about 25 attending his chapel; the others attend our services. In Rice the proportion is about the same. Of these 25, I am told, about half must actually be compelled to attend the priest's mass as they much prefer to attend our chapel; but as their parents have given their consent to the priest they must attend his services at least until the end of the school year. It is a pity that Rome should get a single Apache child into its net.

The chief of all Apaches, Chief Alchesay, is a baptized member of our mission at Whiteriver. During our stay there he gave a lengthy address to the children of the boarding school in the church. In his address he most earnestly warned the children against the priest, saying that our missionaries came to them with the open Bible, whereas the priest never showed them the Bible, and admonished them to stay away from the priest's chapel and to attend our, the Lutheran, chapel. He closed his address with the beautiful words: "I make my thumb mark for this chapel."

Our Boarding School

For several years we have been endeavoring to establish a Lutheran boarding school for advanced Apache children. The Indians had been petitioning us for some time for such a school and many of the children are eager to learn. Rome has a boarding school at Phoenix and is constantly soliciting among our baptized children. During its session at New Ulm, several years ago, Joint Synod authorized the purchase of several government buildings at East Fork, four miles from Whiteriver, for the purpose of establishing such a school. The buildings were bought. However, since with taking over the buildings we also took over the government day school at East Fork, we soon found that the buildings were inadequate for the additional purposes of a boarding school. By means of a few additions and changes we managed to get enough room to start a boarding school in a small way. Last year we had eight pupils.

The idea is to admit to this school the more talented and promising children and to give them a thorough training in the gospel so that when they return to their people they may be as a 'salt' among them. In this school they also receive instruction in industrial training, farming, carpentering, etc.

Our Orphanage

When an Indian mother passes away during or shortly after confinement the surviving child is doomed to die unless there happens to be another nursing mother in the same clan at the time. A nursing mother of another clan will not accept the child. In several instances fathers have brought their infants

abandoned, and sometimes we do not find the child until life is almost extinct, and sometimes the throttling efforts of the father have so harmed the child that it cannot swallow. Last year we found a child that had been abandoned because it had been born with a cleft palate. The Santa Fe railroad kindly granted a pass to the nurse so that he could be brought



Our Buildings at East Fork — From left to right: Chapel, dwelling, dwelling, school

to us whose mothers had passed away and we could not and would not refuse to receive the children. — Furthermore, it is customary among the Apaches, in case twins are born, to abandon one of them, the weaker of the two. Just why they should do this I do not know. Some of our missionaries think that this custom has its origin in some superstition, others that it is done because the mother knows beforehand that

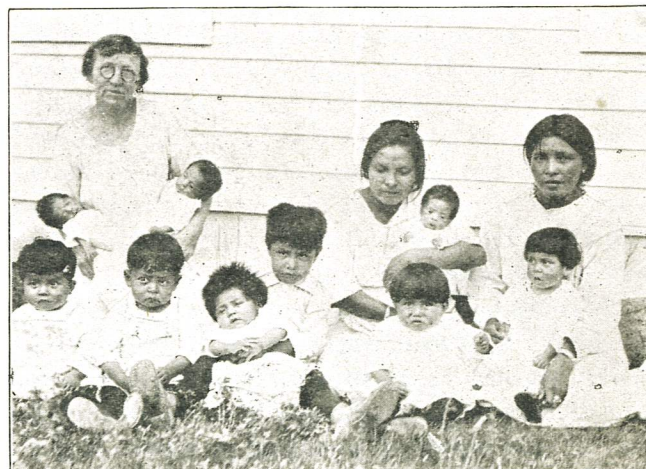
to Ft. Wayne where Dr. Duemling of the Lutheran Hospital operated on him successfully. As Dr. Duemling refused to take any remuneration the operation and trip cost us practically nothing. Two years ago we had eleven children, at present there are nine.

An Orphanage is now being constructed at East Fork, the cost of which is not to exceed \$6,500.00. The sainted Dr. Hinn of President Bergemann's con-



School Girls at Work in Garden

she will not be able to raise both children. Whatever may be the reason for it, it is done. Sometimes the father goes so far as to choke the child, or to nearly choke it. When a Christian Indian hears of such an abandonend child he hastens to inform the nearest missionary. The latter jumps on his horse and gets the child. We do not always succeed in saving these children; for it is always the weaker child that is



Our Orphans, Matron and Two Native Helpers

gregation at Fond du Lac willed \$2,000.00 for this home and another benevolent Christian of Rev. Schlueter's congregation at Oshkosh gave \$1,000.00.

The Success of our Labors

We are not to concern ourselves overmuch with the success or non-success of our efforts. God will take care of the success. We are to sow, God will

give the increase. But although we work and pray and sow the seed in hopes of a harvest, those hopes are after all sure and certain; for God has said, and His promises are as true as steel: "My word shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereunto I send it." Is. 55:11. And this promise of God has been true in our Apache mission. We have baptized no less than 800 of the 6,000 souls, of whom about 600 are still living. Not all of our baptized Indians remain faithful to their Savior, nor have all of them that high courage which enables them to endure the despite and the hatred of their fellow tribesmen. But we have some splendid, well grounded Christians in Arizona. You will permit me to add a few extracts from the letter of one of our Christians to his daughter. This man has been a patient in the government hospital for tuberculosis in Phoenix for years. He has willed his children, Audrae, a girl of 14, and Lonnie, a boy of 16, years ago to our church. The mother died while they were still quite young. The two children have roomed and boarded with the family of President Buenger of Kenosha during the past year, attending the splendid parochial school there. A few weeks ago they were confirmed. Here is the letter:

East Farm Sanatorium, Phoenix, Ariz.,
December 15, 1923.

My dear loving daughter:

I just received your letter. It did make me very happy. I am very glad to know that you are commencing to learn to follow the dear Lord Jesus. It is the only thing to do, my little girl. There is no happiness without Jesus. There is no real success in anything without Jesus. In your class room there is Jesus. In your plays there is Jesus. In your washing dishes there is Jesus. In your sleep there is Jesus. In every moment of your life there is Jesus. Learn to follow Jesus. Learn to think Jesus. (Please note that expression.)

Dear Audrae, while you have this spirit, this desire for Jesus, I want you to decide to become a missionary teacher. Pray to Jesus to help you to become a missionary teacher. Lonnie is to be a missionary too. If you think of becoming a nurse, forget it. Jesus needs lots of teachers in his schools, both back here and across the ocean. You can take your choice in what country you will go to teach when you get through.

And, dear Audrae, learn how to bake bread, corn bread, good pies, pot-pie, stews, 'Johnnie cakes', gravies, etc. If the Lord wills that I should live until you get back I want to enjoy your cooking. You may have a family of your own some day, too, and you will be glad to have learned how to cook.

I have nothing to buy Christmas presents with for you and Lonnie. The hands of Jesus are full. He will give you the presents for me.

Good-bye,

(Signed) Lon Bullis.

May the Lord continue to bless us in the future even as he has in the past. Paul T. Brockmann.

CONVENTION OF THE LUTHERAN ASSOCIATED CHARITIES

The annual convention of the Lutheran Associated Charities within the Synodical Conference was held at Indianapolis from August 5th to August 7th. Pastor Meinzen, President of the Lutheran Orphan's Home at Indianapolis, addressed words of welcome to the representatives of the various charitable institutions maintained by Lutherans of the Synodical Conference. The volume of work carried on by these institutions will be appreciated as we study the figures submitted by the statistician, Pastor M. Ilse of Cleveland. The number of persons visited by our city missionaries and receiving the blessing of services held in hospitals, infirmaries, reformatories, prisons, and other institutions is given as 183,152. We are glad to see that the importance of city mission work is being realized more and more by our Lutheran people. The value of the various institutions such as orphanages, hospitals, sanitarium, old peoples' homes, etc., is estimated at \$6,090,000. A survey of the past year's results reveals the fact that the Lord has blessed the work conducted by the various charity organizations in bountiful measure. Much more could have been done if the necessary funds had always been available. Instructive papers were read by members of the conference. Rev. Enno Duemling, city missionary at Milwaukee spoke on "The Spiritual Care for the Sick in Hospitals and Institutions, Lutheran and non-Lutheran." "How to secure general support of our charity work" was the subject of a paper submitted by Pastor Werfelmann of Chicago. Dr. Duemling, chief of staff of the Lutheran hospital at Ft. Wayne addressed the conference on "Standardization of our Lutheran Hospitals." A closer union of Lutheran Nurses is being contemplated. The report of Rev. Poch, superintendent of the Deaconess Association, led to a lively discussion as to how this work might be carried on in the most efficient manner. It surely is very gratifying to hear that we have among us Lutheran young ladies in good number who are willing to be trained for special service in the great harvest fields of the church. Pastor Herzberger of St. Louis, dean of our city missionaries, read an interesting paper on "The proper aim of our Deaconess Work and how to attain it." There are three departments of service for which our deaconesses should be trained. We need parish deaconesses to assist the busy pastor of a large city con-

gregation, we need others as institutional workers, and then we need deaconess nurses for the foreign mission field. The essayist expresses the opinion that a woman's missionary training institute centrally located would be just the thing we need in order to carry on our Deaconess Work in a most efficient manner. A committee was elected to make a special study of the situation and to report at next year's conference. Since the work of the Association has expanded materially during the past months the need of better financial support was stressed. We ought to have at least 10,000 members in order to meet our financial obligations. The representatives of the various organizations were urged to acquaint our people with the aim of the Deaconess Association and to persuade them to become members.

Superintendent Pingel of our Bethesda Home at Watertown reported that the Institution shelters 261 patients at the present. Of this large number the full board is paid for only thirty-five inmates. This gives us some idea of the extent of charity work that is being done by this institution which deserves our whole-hearted support. And our brethren at Watertown are willing to do more charity work still. When the question was raised "What provision is to be made for aged chronic invalids" Superintendent Pingel declared that the unfortunates could be taken care of at Bethesda by building an addition and securing the proper help. Some of the helpers are getting along in years and Bethesda must look about for more helpers. Pastor Eggers remarked how well the feeble-minded are grounded in the saving truths of God's Word.

Mr. John Brown, Secretary of the Indiana State Board of Charities addressed the conference on the subject "To what extent can and should the church cooperate with the State in Welfare Work." Pastor Schwentker, Superintendent of the Lutheran Home Finding Society of Minnesota, submitted a paper dealing with the same subject from the viewpoint of the church.

Tribute was paid to the splendid work done by the Walther League which helped to cancel the debt incurred by the building of our Wheat Ridge Sanitarium. Everybody was urged to help in the sale of Wheat Ridge Christmas Seals. Pastor Erwin Umbach addressed the conference on the importance of hospice work.

Sectional conferences were held to discuss in greater detail the work to be done in City Missions, in Old Folk's Homes, in Hospitals, and in Orphan homes. The members of the conference were helped greatly by the papers submitted at these group meetings.

Public services were held in Trinity Church with addresses by various speakers. In recognition of his faithful services and having just recently celebrated

the twenty-fifth anniversary of his work in the St. Louis city mission the conference presented Pastor Herzberger with an appropriate gift. It was through his endeavors that the Charities Association was organized. Detroit was chosen as next year's convention city.

B. Poch.

TEN PRACTICAL HINTS FOR INSTITUTIONAL MISSION WORKERS

1. Do not enter an institution without a prayer on your lips, asking God's guidance and blessing in winning souls for Christ.
2. Always show due respect to the authorities that be. Do not forget, however, your duties and responsibilities to your God and to your neighbor.
3. In your ministrations show substantial pity and sympathy. A sympathetic heart is to the patient as a warm rain to the thirsty earth.
4. Understanding the patient means tact. Proper conduct with your individual case is tact. However unreasonable your charge may be, however selfish, do not forget that his spiritual welfare is intrusted to your care.
5. Always be yourself. Do not pretend to be something which you are not. Sincerity and love of the work are absolutely necessary for success.
6. Do not shrink from those who are the dirtiest, bodily and morally, crushed under the burden of guilt and sin. Though the life be ever so worthless a one, ever so lost and ill spent a one, it was yet worth enough that Christ Jesus shed His blood on Golgotha to redeem it.
7. Address your charges by their names, and correctly. Some poor fellow may be grateful for this little act of courtesy, it may assist him in regaining his self-respect.
8. Do not attempt to be a professional reformer. There is any amount of talk about reform and oceans of sickly sentimentality. There is but one power to reform and save: The Gospel of Jesus Christ.
9. At all times remember your sacred calling, and walk accordingly, "Preach the gospel to every creature," is your God-given vocation. Follow it conscientiously, faithfully, and intensively.
10. Do not consider it a sacrifice because you have left a well organized congregation to preach the gospel to the poor and the broken-hearted. It is a privilege to do that. You are following in the footsteps of Him, who, while on earth, "went about doing good."

E. A. Duemling.

FROM OUR CHURCH CIRCLES

Laying of Corner-stone

On August 17th, the ninth Sunday after Trinity, Saron's Church of Milwaukee, H. H. Ebert, pastor, laid the corner-stone of their new house of worship.

Rev. W. Hoenecke, Bethel Church, Milwaukee, preached in the German language, Prof. J. Meyer of the Theological Seminary in the English language.

H. H. Ebert.

* * * * *

The corner-stone of the Trinity Lutheran Church of Town Richfield, Wood Co., Wis., was laid Sunday, August 17th, with appropriate services. The Rev. L. Th. Thom, for thirty-six years pastor of the congregation, encouraged the members in their new undertaking, basing his words on what is written 1 Peter 3:15, b. Prof. E. E. Kowalke of Northwestern College preached in the English language on the text, "Suffer the little children to come unto me." His sermon was directed chiefly to the younger members of the church.

P. J. Schroeder.

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On the ninth Sunday after Trinity, August 17th, Immanuel congregation at Waukegan, Ill., Pastor A. C. Bartz, laid the corner-stone of its new church. Impressive services were held. A large congregation had assembled. Many guests from the neighboring congregation participated. The services were conducted by the local Pastor A. C. Bartz, Pastor S. A. Jedele and the undersigned, Pastor E. C. Kiesling with his choir of Libertyville congregation assisted in singing praises to the Lord.

May the Lord bless the members of Immanuel in Waukegan in their great and grand undertaking of building a house of worship to the Glory of God, which will cost \$35,000 when completed.

C. Buenger.

Dedication of Bell

On Sunday, July 27th, the Evangelical Lutheran St. John's congregation of Pardeeville, Wis., by God's grace, was permitted to dedicate a bell to the service of the Lord. The Pastors A. Werr and K. Baerwald delivered sermons befitting the occasion. — The bell was presented to the congregation by two friends and fellow-Christians, namely: Mr. F. and Miss A. Blanck. — May its peals always serve in calling men to hear and believe the glorious message of mankind's one and only Savior, Jesus Christ, the Son of God!

M. C. S.

Ordination and Installation

After due ordination by his father, the Rev. J. R. Baumann, July 13, 1924, at Red Wing, Minn., Erwin R. Baumann was, upon authorization from Rev. Im. Albrecht, President of the Minnesota District, duly installed by his father, with the assistance of Rev. P. Horn and the undersigned, as pastor of the English Evangelical Lutheran Bethany Congregation at Wabasso, Minn., August 17, 1924.

Address: Rev. Erwin R. Baumann, Wabasso, Minn.
Edw. A. Birkholz.

On the sixth Sunday after Trinity Wm. Holzhausen was ordained and installed by me as pastor of Winner-Wanrill and Witten congregations.

W. J. Schaefer.

* * * * *

Authorized by President W. F. Sauer, the undersigned ordained and installed T. C. Voges as pastor at Burt, N. Dak., on the eighth Sunday after Trinity.

Address: Rev. T. C. Voges, Burt, North Dakota.
W. T. Meier.

Theological Seminary

The new school year at our Theological Seminary, Wauwatosa, begins September 10th. The opening service will be held at 10 a. m. New students will make personal application to the acting director, Prof. A. Pieper, for registration, submitting at the same time their diploma or furnishing other evidence that the entrance requirements have been complied with.

Wm. Henkel.

Notice for West Wisconsin District

As it is impossible for Mr. F. Siegler to serve the District in the capacity of treasurer, Mr. F. W. Gamm has volunteered to perform the duties of the office until the next Synod. All monies of the District are from now on again to be sent to Mr. F. W. Gamm, Treasurer, Watertown, Wis.

By order of President Thurow. L. C. Kirst, Sec'y.

Polish Lutherans Take Notice

The undersigned has undertaken the publication of a church paper in the Polish language. He takes this means of calling attention to the fact. Lutherans whom this new periodical might serve kindly take notice. Address all inquiries and orders to: Rev. Theo. Engel, 3810 So. Sacramento Ave., Chicago, Ill.

Southwestern Conference

The Southwestern Conference will convene September 23rd to 25th (noon until noon), in the congregation of the Rev. Herman Pankow, at Hustler, Wis.

Subjects for discussion: Exegeses: 1 Cor. 7:14-40, the Rev. J. Mittelstaedt; 1 Cor. 8, the Rev. G. Pieper; Augustana Art. V, the Rev. E. Zaremba; Sponsors at Baptism, the Rev. H. Zimmermann; Individual Communion Cups, the Rev. J. Abelmann; The Name of God, the Rev. J. H. Paustian; English catechisation: the negative command of the second commandment beginning with "swear," according to Gausewitz's Catechism, the Rev. Wm. Lutz.

Services: Wednesday evening.

Sermon: (English) the Rev. J. Abelmann (the Rev. A. Berg).

Confessional address: (German) the Rev. M. A. Zimmermann (the Rev. G. Vater).

Please apply for quarters in due time.

Paul Lutzke, Sec'y.

Mississippi Valley Delegate Conference

The Mississippi Valley Delegate Conference will convene on the second Sunday in September, the 14th, in the congregation of the Rev. H. W. Herwig of Lewiston, Minnesota, at 10 a. m.
K. J. Plocher.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet on September 23rd to 24th in the Zion's Congregation at Peshtigo (Rev. K. Geyer).

Papers will be read by Rev. W. Wojahn, Rev. G. Schroeder and Rev. C. Doehler. Sermon by Rev. C. Westphal (G. Schroeder), confessional address, Rev. Hopp (W. Wojahn).
Paul C. Eggert, Sec'y.

Winnebago Delegate Conference

The Winnebago Delegate Conference will meet on September 22, in the congregation of the Rev. John Dowidat, Eldorado, Wis. — On Tuesday and Wednesday (September 23-24) the Winnebago Pastoral Conference meets in Eldorado.

Sermon: A. Sitz (H. Anger).
Confessional address: L. H. Koeninger (H. Scherf).

The following pastors have papers to read: W. Schumann, A. Sitz, C. Aeppler, H. Anger.

Announcement should be made as early as possible.
H. C. Klingbiel, Sec'y.

Wisconsin Chippewa River Valley Conference

The Wisconsin Chippewa River Valley Conference meets at McMillan, Wis. (A. Paetz), September 9th and 10th.

Papers as follows:
Our position on Boy Scouts, Camp Fire Girls, etc., — Baumann.
English Thanksgiving Sermon — E. Dux.
Ephesians — A. Zeisler.
Principles of Homiletics — Ph. Schroeder.
1 Peter 4:5, practical — G. J. Fischer.
1 John 5, cursory — Wm. Keturakat.
Sermon: G. Gieschen (M. Glaeser).
Confessional address: O. Kehrberg (F. Kammholz).
Adolf Zeisler, Sec'y.

Delegate Conference of the Eastern District of the Dakota Montana District

The Eastern Delegate Conference of the Dakota Montana District will meet from noon, October 7, to noon, October 9, in the Trinity congregation at Elkton, S. Dak. (Rev. Wm. Lindloff.)

Papers will be read by Rev. Sprenger, Rev. Edw. Birkholz, and Rev. C. Bast.
Sermon by Rev. Fr. Kolander (E. R. Blakewell).
Confession address: Rev. M. Keturakat (L. Voss).
Wm. Lindloff, Sec'y.

Wanted

Congregations having second-hand church furniture for sale, especially pews, please write to me. — Rev. Phil. J. Schroeder, R. R. 7, Marshfield, Wis.

Change of Address

Rev. A. Baur, R. R. 5, Corvuso, Minn.

**STATEMENT — RECEIPTS AND DISBURSEMENTS
July 1, 1923, to August 1, 1924**

Collections for	Receipts	Disbursements
Synodic Funds	\$127,227.86	
Less Debt Collect	43,566.78	\$ 83,661.08
Educational Institutions	59,139.26	180,674.58
Home for the Aged	2,449.18	6,818.84
Indian Mission	25,316.78	41,841.02
Home Mission	52,925.72	98,201.03
Negro Mission	10,112.89	10,112.89
General Support	10,603.65	13,392.18
Institutional and Departmental ..	73,056.94	
	<hr/>	
	\$317,265.50	
Disbursements		\$389,841.80
Receipts		\$317,265.50
		<hr/>
Deficit		\$ 72,576.30

MISSION FESTIVALS

Seventh Sunday after Trinity

Eales, South Dakota, Grace Church, A. W. Fuerstenau, pastor. Speakers: Henry Albrecht, Peter Schlemmer. Offering: \$67.19.

Buffalo City — Cochrane, Wis., Ch. Auerswald, pastor. Speakers: H. H. Herwig, K. Wedel. Offering: \$90.95.

Eighth Sunday after Trinity

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: M. Nommensen, L. Koeninger (English). Offering: \$108.32.

Shennington, Wis., St. John's Church, E. Abelmann, pastor. Speaker: Immanuel Brackebusch (German and English). Offering: \$47.68.

Hazleton and Hartford, North Dakota, S. Baer, pastor. Speakers: F. E. Traub, C. Strasen. Offering: \$56.86.

Town Grant, Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: F. W. Jarzow, A. E. Frey. Offering: \$117.80.

Enterprise, Wis., St. John's Church, W. G. Fuhlbrigge, pastor. Speakers: Ph. Froehlke, H. Schmitt. Offering: \$50.00.

Goodwin, South Dakota, St. Peter's Church, Herbert Lau, pastor. Speakers: Aug. Pamperin, A. N. Birner. Offering: \$105.00.

Minocqua — Woodruff Parish, Wis., A. Zeisler, pastor. Speakers: E. Falk, E. Ph. Dornfeld. Offering: \$150.00.

Ninth Sunday after Trinity

Alma — Nelson, Wis., Ch. Auerswald, pastor. Speaker: Carl Brinkmann. Offering: Alma, \$25.41; Nelson, \$6.60.

Mauston, Wis., St. Paul's Church, Wm. F. Lutz, pastor. Speakers: A. Berg, W. K. Bodamer, M. Zimmermann. Offering: \$100.00.

Nodine, Minn., St. John's Church, A. Eickmann, pastor. Speakers: Prof. P. F. Koehnke, H. W. Herwig. Offering: \$302.13.

Morgan, Minn., Zion's Church, Paul E. Horn, pastor. Speakers: Aug. Sauer, W. H. Lehmann. Offering: \$102.00.

Bristol, Wis., Zion's Church, C. E. Berg, pastor. Speakers: H. Gieschen, Sr., O. Nommensen. Offering: \$80.00.

Pickett, Wis., Grace Church, M. J. Nommensen pastor. Speakers: F. Weyland, H. O. Kleinhans. Offering: \$68.50.

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