

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. 15.

Milwaukee, Wis., November 25th, 1928.

No. 24.

"GIVING THANKS ALWAYS FOR ALL THINGS"

Ephesians 5:20

Give thanks for spring-time flowers,
For hills and dales and streams,
For trees and woodland bowers,
For moon and starlight beams,
For summer's verdant splendor,
For autumn's sheaves of grain,
For winter's snow-flakes tender,
For sunshine and for rain.

Give thanks!

Give thanks to God the Father
For health and home and friends,
For blessings thou canst gather,
For daily bread He sends;
For trials sent to purge thee
From earthly stain and dross,
For chastenings that urge thee
To kneel at Calv'ry's cross.

Give thanks!

Give thanks to Christ, the Savior,
Incarnate Son of God,
Enthroned on high forever,
Who bought thee with His Blood.
Forgiveness, peace, salvation,
Joy, life forevermore
Flow from His death and passion.
O praise Him, and adore!

Give thanks!

Give thanks unto the Spirit,
The Comforter divine,
Who seals the Savior's merit,
And makes His glory thine,
Who worketh faith abiding
Through God's eternal Word;
Thy need to Him confiding
Can holy rest afford.

Give thanks!

Give thanks for every blessing
Sent down from yonder throne,
God's boundless grace confessing,
And make His praises known.
Give, as thy God hath given,
Thy gratefulness to prove,
And laud the Lord of Heaven,
Whose precious Name is Love!

Give thanks!

Anna Hoppe.

Man's wrath, when hottest, is but temperate climate
to the wrath of the living God. —William Gurnall.

THE OLD PATH, THE GOOD WAY

Radio Sermon Broadcasted on November 11, 1928

By Rev. H. H. Ebert

The grace of the Lord Jesus Christ, the love of God
and the communion of the Holy Spirit, be with you all.
Amen.

Jeremiah 6:16: "Thus saith the Lord, Stand ye in
the ways, and see, and ask for the old paths, where is the
good way, and walk therein, and ye shall find rest for
your souls."

Lord God, let Thy word be a lamp unto our feet and
a light unto our path. Amen.

Fellow-Christians:—

A great many of us, no doubt, coming from some
town, village or farm, will remember certain old paths,
we knew so well. How we did follow these ways in the
long summer days, when still a boy or girl, picking
flowers, gathering berries or going and coming from
school. How we did love them and what happy hours
we did pass among them. Some may yet be found, but
for the greater part they have disappeared.

But there are other old familiar paths and ways in
which we began to walk in the days of our youth, im-
material of where we lived, in the city, village, or country,
which should still be dear to us and in which, I trust, all
of you are still traveling. They are the old paths of our
spiritual life, leading to salvation, to everlasting life.
And it is for these I would have you ask and inquire.

In the journey of life to our heavenly goal we come
to many crossroads, where new roads cross the old and
where gaudily painted signs invite in this direction and
that. And in the tangle of the new roads we are in
danger of being misled. Therefore it is well for us to
pause, to "Stand in the ways and see and ask for the old
paths, where is the good way, and walk therein."

Let me remind you to-day of

The Old Path, the Good Way

- I. Where is it to be found?
- II. What encouragement is offered, to walk therein?
 - I. The old path—the good way,
where is it to be found?

1. "Stand ye in the ways and see and ask for the old
paths, where is the good way, and walk therein," these
words of our text compare life to a pilgrimage, a journey.
It is the picture of a traveler standing at a crossroad
uncertain as to which way is the right one, which will
lead him to the long looked for destination.—And our

life may well be compared to a pilgrimage, to a journey. Our destination, the goal we set out for, is our Heavenly home. And in order not to miss our way, it is *necessary* to follow the old path, to ask for the good way, and walk therein.

a) It is a tendency of our age, to despise the old and cast it overboard. Things antiquated do not appeal to the masses. The new has far greater charm and attraction. It is old, this one fact is sufficient for many to discard it.—Now I do not believe that everything old is also good, simply because of its age. There is a bad old way just as true and sure as there is a good old way. And the mighty force of habit and custom has kept many a pernicious thing in use to the serious detriment of those, who use it. And the sooner you rid yourself of such old methods, ways, customs and habits, the better it is for all concerned.

b) But still a great many old established ways are to be recommended. They have a greater claim upon your serious attention and consideration than the new. Others have tried them and walked in them and have found them wanting.—If *Jacob* knew that his grandfather Abraham, entering Canaan from the north, had crossed Jordan at the ford of Jabbok, Jacob would have been very foolish to strike out with his flocks and herds into some new direction and use untried paths, when returning home from Haran, instead of following the trail so plainly marked by centuries of use—*And we also have our way and path clearly marked out*, the path and way of our spiritual destination, which leads to our Heavenly Land of Promise. Thousands have used the same and have not found it wanting. They chose and selected it, because it was the *best* and *only* path that would bring them safely home. Would it therefore not be foolish for us to despise it and look for new ways?

c) But the danger of being misled, the danger of following new paths, is great.

aa) Many a young man who has had the good fortune of being brought up in a Christian home, has left it for one reason or other. And in company of his new friends and associates, has gradually forgotten the old ways in which father and mother walked, and he formerly with them. He is surrounded by thousands who have cast their Christian belief overboard, and he is at a loss which path to follow, the old or the new. But that is not all.

bb) At home he was taught that sin is the source of every evil, that all diseases, pain, and death, also eternal condemnation are very real, are consequences of sin and punishments of God. Now he is tempted by a new creed to consider all evils as imaginary, as errors of his morbid phantasy, in direct opposition to the Word of God. Again—

cc) At home he was taught to place his trust in Jesus as his Savior, Who, “with His holy precious blood and His innocent suffering and death, redeemed him, a

lost and condemned creature, from all sins, from death and from power of the devil.” Now he is tempted and urged to join organizations, which teach him to rely upon his own reason and strength, to work out his own salvation, and to strive for and attain eternal happiness through his own efforts. And again—

dd) At home he was taught that the Bible is the book of books, the Word of God, given by inspiration, an infallible, true and sure guide in life and in death. Now he finds that many do not accept the Bible as such, who deny its inspiration and its infallibility.

ee) And the young man standing at the crossroad, amid this Babel of confusion, listening to these strange voices in bewilderment, and wonders which is the right way. *But thank God*, he has learned to know the right way. Let him ask for the old paths, where there is the good way, and walk therein.

2. *But, you will say, where is the old path to be found, for which I should ask?* I will answer with words of Christ himself, who said: “*I am the way*, and the truth, and the life, no man cometh unto the father, but by me.” The old path, the path which leads from sin to righteousness, from darkness to light, from distress and mortification to everlasting joy and bliss, from the valley of destruction to the throne of God in heaven, is simply Jesus: Jesus, the Savior.

a) *It is an old path.* It began and became visible in Eden amid the ruins of the Fall. It was dimly seen in the word of *Jehovah* when He declared, that “the seed of women should bruise the serpent’s head.” It shone forth in type in the many sacrifices Israel brought for an atonement, where the blood of slain beasts was shed. It clearly shone forth in the *prophecies* of old. God himself spoke to fallen mankind through these in the Old Testament. He promised them a Savior. And then at last the bright and shining way made its appearance to all in *Christ himself*, the Son of God, personally. A messenger from heaven announced His coming, saying: “Unto you is born this day a Savior, which is Christ the Lord.” And this is the old path for which you should ask, *Jesus*, simply Jesus. He is the way, the only way to peace, pardon and eternal life.

b) Any other way but Christ will lead you into bogs and pits and snares, where all who follow that erring way, will perish. But—

II. Why should we ask for the old path?

What is offered to those “who walk therein?”

1. Let me point out a few things to you, by way of encouragement, you will find in the old path, you will find in no other.—But first of all let me call your attention to the fact that the old path is a blood-sprinkled way; that all these blessings were purchased by the blood of Jesus. You will find in this path *blood*, from the gate to its ending at the throne of God, blood, the blood of Christ. Let me prove it to you.

a) The very first blessing you find at the entrance of the old path is the *forgiveness of sins*. All your sins are washed away, and disappear. You are cleansed of sin the moment you have chosen Christ as your Savior, the moment you learn to believe. "Believe on the Lord Jesus Christ, and thou shalt be saved." If it were not for His blood, there would be *no* forgiveness. St. Paul writes: "*In whom* we have redemption through *His blood*, the forgiveness of sins, according to the riches of His grace." And John emphasizes: "*The blood of Jesus Christ His Son* cleanseth us from all sin." And Christ himself says: "*My blood is shed for many*, for the remission of sins." And the apostle declares: "*Without the shedding of blood*, there is no remission." Forgiveness of sin is found in this path.

b) Then you will find *peace* in this old path, namely peace with God. But how was peace procured, restored, declared and administered? Through the blood of Jesus alone. For what was it that kindled the wrath of God against His people? What caused the breaking of the loving bonds of peace between God and man? Was it not *sin*? And *be not deceived*, sin is not a trifle, an unreal thing, a mere error of mortal mind, but an awful reality; a thing that has caused the downfall of the whole human race; a thing so *huge* and *black* and damnable in its power and effect that it demanded nothing less, to restore peace between God and men, to obliterate, blot out, its terrible work and effect, than the blood of the Son of God. Christ left the throne of His father and came down to us as true man to live and die for us, to pour out His lifeblood for us on Calvary, as the only hope of man's redemption from the curse of God. *Peace* and pardon can now be had through Jesus. It is a gift of God for Jesus' sake. It is our property through faith and belongs to us.

c) There is also *justification* to be found in the old path, and this again through His blood. We are now justified by faith. For Jesus' sake our sins are not added unto us. For His sake we are considered spotless. His righteousness is accredited unto us, is now our righteousness, our beauty and glorious dress.—Moreover, all who believe in Jesus have *access* to His throne. They are *near* to God.—They are his *children*.—They are His *people*. But at what price? They are purchased with the price of His blood.—And again, the pilgrims all along this old path shall be a *victorious people*. They are now able to overcome all hardships and are powerful against their spiritual enemies, Satan and death.

d) And as a last and richest of all, there is *eternal life* found in this path. "Ye shall find rest for your souls." Addressing Israel of old, the prophet promises them rest at the end of their long and tiresome journey. Paul, alluding to this, writes: "There is a rest in store for the people of God," This promise is given to all who follow the old path, the good way. The soul will find rest, eternal peace in Jesus.

e) This is the old path, the good way, for which God would have you ask, the path of Calvary, the way of blood, the way of forgiveness, and justification, and access, and victory, and eternal life—purchased with the blood of Christ.

2. But who will be our guide, and by what light are we led? Our guide and light is the Word of God. All those walking in this way "do not follow low, cunningly devised fables," as Paul says. The light that guides them on the way is the clear white light of God's Word, revealed to them by the Holy Spirit. Therefore we rejoice with the word of Psalm 119:105: "Thy Word is a lamp unto my feet and a light unto my path." Many new lights are burning now, man's own wisdom, deceiving many,—but whosoever has come to know the joy of God's light, the precious and saving gospel of Jesus, will not wish for any other. The Word of God is the only true and sure guide to heaven. The Holy Spirit reveals it to us and leads us by way of the same. The new paths are without that light and guide.

Therefore let us not depart from it for the sake of a broader and more liberal way. "Let us labor to enter into that rest." "Stand ye in the way and see and ask for the old path where there is the good way, and walk therein, and ye shall find rest for your souls." Amen.

COMMENTS

That's That That's that. Sometimes our correspondence as treasurer of the Seminary Building Committee will pile up. This cannot be helped, for this work is, after all, only our avocation. Then it becomes necessary to take a day off to answer the letters that have accumulated. The last urgent letter written, it is a relief to be able to say, That's that, especially when it happens to be close to the Northwestern Lutheran copy day.

But do not from the word "relief" draw unwarranted inferences as to the character of our correspondence. We can truthfully say that ninety-nine per cent of the communications we receive, are of a very pleasant nature. There are occasionally letters that do not exactly add to our comfort and cheer; but our greatest grief are the letters that do not come in at all. And of these there is not an inconsiderable number. True, some of the brethren like to take us by surprise: no reply, not a sign of life, when suddenly check after check comes in, up to and over the quota. In such a case we feel fully compensated; but the suspense would be rather trying if it were not relieved by those who kept in touch with us by letter.

If the communications we receive at all reflect the spirit in our synod, we have reason to believe that our program will be carried out. Again several mission congregations have written us that they will do their utmost to give their share, notwithstanding the fact that they are bearing very heavy burdens.

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, 632 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3753 Michigan St., Milwaukee, Wis.

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

The other day Treasurer Buuck had to meet a large order from New Ulm. The some \$14,000 collected in October would not suffice. We know of a congregation that was holding its collection expecting to complete it shortly in order to send it all in at once. We communicated with the brethren, and the moneys on hand were placed at our disposal immediately. Another congregation, apprised of the situation, borrowed a sum sufficient to cover its quota and sent it to us. We have a purpose in relating these instances, namely this, to get all of our members to recognize and to feel the present state of affairs. The synod voting for the building project at New Ulm relied on our collection to finance the undertaking. The moneys we did not collect had to be borrowed from individuals or from banks. No wonder that our indebtedness increased to such an extent. Treasurer Buuck should not be compelled to ask for a renewal of the short time notes in the banks. He ought to be able to pay them when they fall due. And he will be able to pay them if only more congregations can be made to *feel* the situation. If that can be accomplished, many congregations will, we are sure, follow the example of those who borrowed the money in order to place their full quota at the disposal of the synod immediately, if they are not able to collect it in so short a time.

Up to the tenth of November our receipts amounted to over \$10,000. We hope the remaining two-thirds of the month will keep pace with the first. Counting individually the congregations in several parishes, we are able to report that one hundred and seventy-six congregations have now met their quota.

We are glad to offer further cheering news. A member of our synod has promised us rugs; the ladies of one congregation, pillow slips, sheets, quilts, etc., for the sick rooms and guest rooms; the ladies of another congregation, \$190 for the furnishing of a bed-room in the dormitory.

J. B.

* * * * *

Do It Now Do it now, your Christmas shopping, at least that part of it that cannot be done in the last hours. Giving properly has its place in our

celebration of the birth of our Lord. It is to remind us of the precious gift with which our God has gladdened the heart of the sinner. It is to express the love God's gift has kindled in our soul.

Our first gift should, naturally, be to God, a heart of child-like faith and fervent love; but in that love also our material offerings. Let us not forget God when we begin to plan for Christmas. There are his poor. We give the Father in Heaven joy when we gladden their hearts and bring sunshine into their lives. A higher purpose cannot be found than that of spreading the Christmas tidings. Include in your list your home church, our synodical institutions and our missions. It is a sad fact that many remember other men at Christmas time but forget God entirely.

Giving should be done in moderation. Money should not be squandered as is often done. Good judgment should be used in the selection of our gifts. There should be real value to the recipient in the gift. Now, toys etc., that delight the child, are by no means without value. Give them, if you will, but do not forget to add at least a book or two. Books have an enduring value.

There is a danger that the reading of books will become a lost art. There is too much in our modern life to distract the attention of the young and the old. We are too much in a hurry to sit down to an hour of quiet contemplative reading.

The newspaper with its comic strips, the movie and the radio threaten to crowd the book out of the life of the child, and with the book deeper thought and reflection. You have no control over those who by these means attract and hold the interest of your child. Think of the various clubs sponsored by newspapers that reach into the life of your child by means of the paper and the radio. Listen in, read, and ask yourself whether you should not combat this influence. In this, books will render you valuable aid. But they should be good books. The thoughtful and earnest parent will select very carefully the books he places into the hand of his child.

Secular literature offers many books that are entertaining and instructive. But you should offer your child also books that bear the message of Christ our Lord. The influence of Christian literature on the mind of the child cannot easily be overestimated.

Why should our young study secular history and remain almost entirely ignorant of the history of the Church and the story of their church? Why should they learn to admire men that are great after the manner of this world and know nothing of those who by the grace of God battled and suffered heroically for the faith and by their labors left us a rich heritage?

Give your children Christian books, and train them to read them. Your Northwestern Publishing House will gladly help you make your selection. Write for a catalogue and do your shopping now.

J. B.

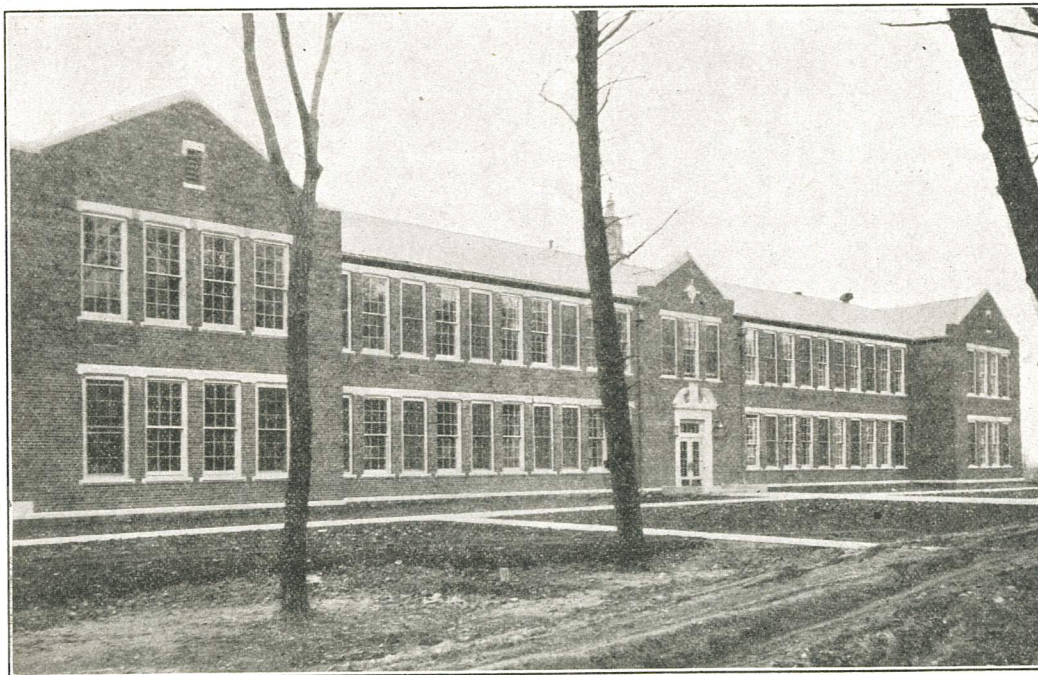
DEDICATION AT DR. MARTIN LUTHER COLLEGE

On Sunday, October 14, and Monday, October 15, the new class room building at Dr. Martin Luther College was dedicated. The weather conditions were not very favorable. It rained quite heavily almost all Sunday forenoon, and on Monday it looked threatening all day. In spite of the inclement weather the attendance was very good. We had arranged to seat over 2,000 people, The auditorium and the gymnasium could accommodate almost 1,500, including the seats on the stage for the choir, and in several adjoining rooms we had placed amplifiers to take care of as many more as possible. For the Sunday afternoon service we had about 2,000 people in the audience.

may go forth and help our children also to learn to see Jesus.

Then came the formal dedication of the building by President G. E. Bergemann. He pointed out that the purpose of the church is to carry out Christ's command: Go ye and teach the Gospel to every creature. For this purpose the church has thus far maintained this school, and to aid in this cause is to be the purpose of our new building.

On Monday afternoon the Rev. I. F. Albrecht of Fairfax, Minnesota, spoke in the German and the Rev. W. F. Sauer of Milwaukee in the English language. The former spoke on Psalm 115:14-15. He showed that scholars, teachers and the entire synod were the blessed of the Lord. After having brought us to a realization of



New Class Room Building Dr. Martin Luther College

For the Sunday service the Rev. J. Gauss of Jenera, Ohio, and the Rev. A. Zich of Green Bay, Wisconsin, had consented to preach. The former spoke in the German language. He had chosen as his text Psalm 118:24-25. He showed that we too can rejoice that we are living in the day the Lord has made. Our institution and its buildings testify to the truth that the Lord is in our midst and has given us the blessings of this school. On the other hand he urged us to pray the Lord that we earnestly learn to pray: Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity. This prosperity consists in that we dedicate ourselves zealously to the service of the Lord.

Then followed an English sermon by the Rev. A. Zich. He based his discourse on Luke 10:23-24. Only those whose eyes are opened see Jesus properly. Only those whose eyes are opened see the need of training such that

this truth he stressed the hope that we would do nothing that would make impossible the fulfillment of the hope that the Lord increase us spiritually more and more, and our children.

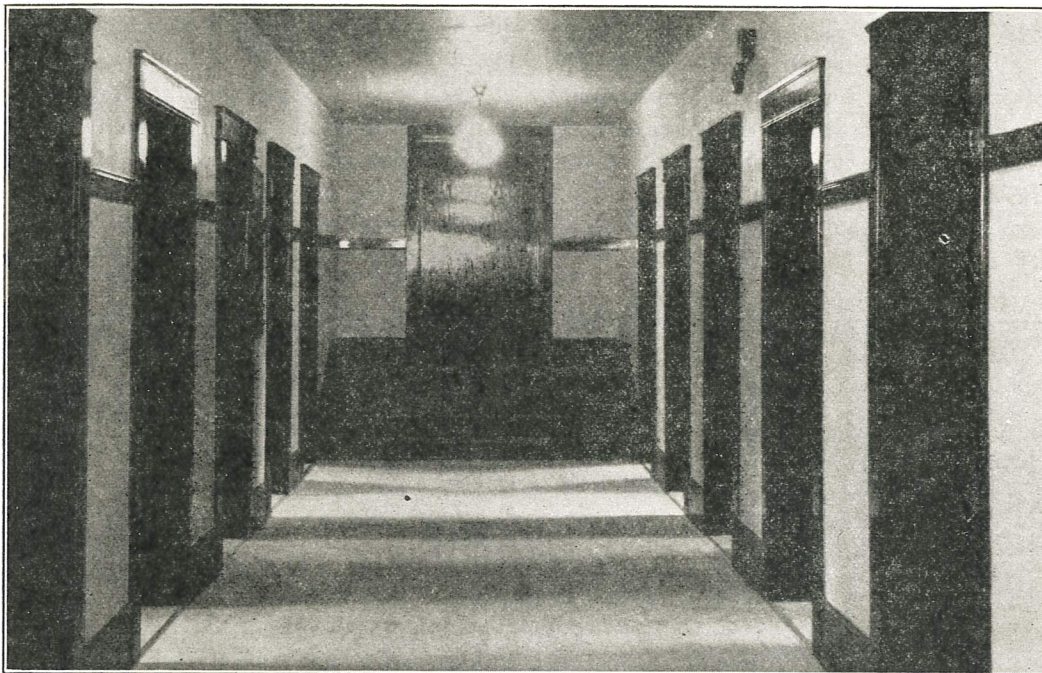
Then followed the English sermon. As texts the speaker had selected 1 John 4:8-12, and Luke 7:5. God loves us, and for this reason He has given us a school. His love is manifest in this that He has given us the motive for the building of such a Christian high school, and also the means to show our love toward our fellowmen in the building of this school.

On both evenings the combined St. Paul's Church choir and the college choir again rendered upon special request of the brethren of the Minnesota District Brahm's German Requiem. For both renditions a large audience had gathered. The proceeds of the collections taken at the Requiem were turned over to the music department.

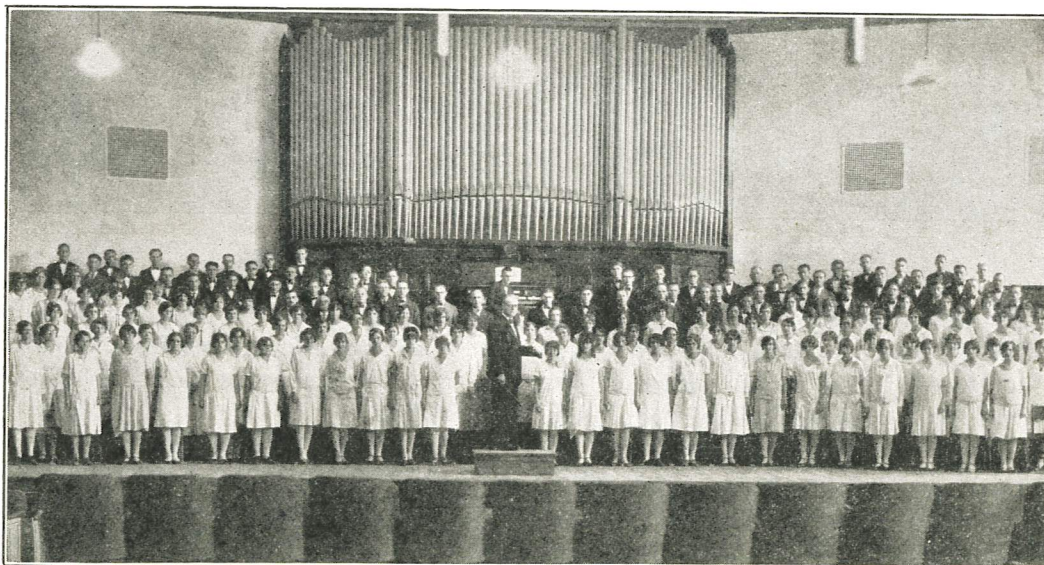
The money will be used to procure further musical instruments for practice purpose.

On both days of the dedication we had open house to all visitors. The visitors had an opportunity to inspect not only the new class room building, but the entire remodeled old recitation and music building, also the boiler

were well pleased with the remodeled buildings. We have now excellent dining rooms and a perfectly modern kitchen. At the same time the living quarters for the housekeepers and the hospital rooms are such that no one need feel ashamed of them any more. The old music hall contains 16 individual piano practice rooms and five



Hallway with Entrance to Piano Practice Rooms. Remodeled Music Hall
Dr. Martin Luther College



Chorus on Stage in New Auditorium Dr. Martin Luther College

plant. We are pleased to state that most of the visitors took this opportunity, and, as far as comments reached us, carried off very favorable impressions. The general opinion was that we have nothing elaborate, but that Synod's money was put to good advantage. We now have ample class room facilities, a splendid library and auditorium. Above many other things, the large majority

organ rooms. The Steven's system of sound proofing is satisfactory in every way. In the large room for class singing a class in harmony can be having its lesson even when most of the pianos in the adjoining rooms are being in use. There is no interference.

The accompanying cuts show us exterior and interior views and will convey some idea as to what was done.

But we cordially invite all the members of Synod to make it a point to come to New Ulm some time and visit us. We shall be pleased to take you through all the buildings. We feel that if we could do this, there would be no difficulty to obtain the necessary funds to liquidate the debt resting upon us from this construction program. May the Lord make our hearts willing to do our share toward the Synod's obligations. He has so richly blessed us all that it will not even mean a sacrifice to do this. B.

THE RECORD OF CREATION

Genesis 1 and 2

The Bible and Natural Science on Original Matter

The Bible teaches us that heaven and earth as created by God in the beginning were a **watery** mass of matter shrouded in darkness. The leading view of

meet their colleagues on their own ground, and can best refute their specious arguments. So here. The chief reason for the fiery vapor theory is thus stated: "Primitive bedrock (granite and syenite) consists of crystals of quartz, feldspar, mica and also hornblende. These minerals are there baked together or are embedded into a great groundmass of the same formation. This gives the appearance as though they had crystalized out of a **molten** mass." Dennert, B. and N. S., p. 130.

Stutz and other geologists have however raised the following objections to this view: "We do to this day **observe** the aforementioned minerals forming themselves thus side by side in the **watery** path of ore veins. On the other hand it is hard to understand how quartz, which consists of silicon dioxide, could



South End of Library Dr. Martin Luther College

natural science is that heaven and earth originally were a bright and shining **fiery** vapor, which finally turned into a **molten** mass of matter, and out of one part of this our earth was formed by a cooling and contracting process. Remember, that's what leading scientists of our day **believe**, not what they **know**. One of their own rank, Dr. E. Dennert, puts it thus: "Here at least it is in no wise **knowing** that opposes **believing**, for at this point the leading view of natural science also rests on dogmatic faith following authority, at best it is based on reasons which men of the same department of science have met by convincing counter-reasons." "Bible and Natural Science, 1911," page 131.

When scientists contradict the Bible, we do well to let other acknowledged scientists of the same field of learning take care of the case. They are able to

form separately alongside of those other minerals out of a **molten** mass; for silicon dioxide in that highly heated state has such a great affinity for the existing basic elements (potassium, sodium, calcium) that it never separates from them, but always forms those other mineral compounds (feldspar, mica, hornblende)."

"Weightier still is a second objection. The above-mentioned minerals have very different melting points; quartz 2500°R., feldspar 1500°R., Mica 800°R. In the cooling process therefore quartz would first form crystals, and these (being heavier) would naturally sink to the bottom forming the lower layer; then feldspar would harden and settle as second ledge; finally mica would follow and appear as the top layer. But this is never the case; disorderly the crystals lie mixed together."

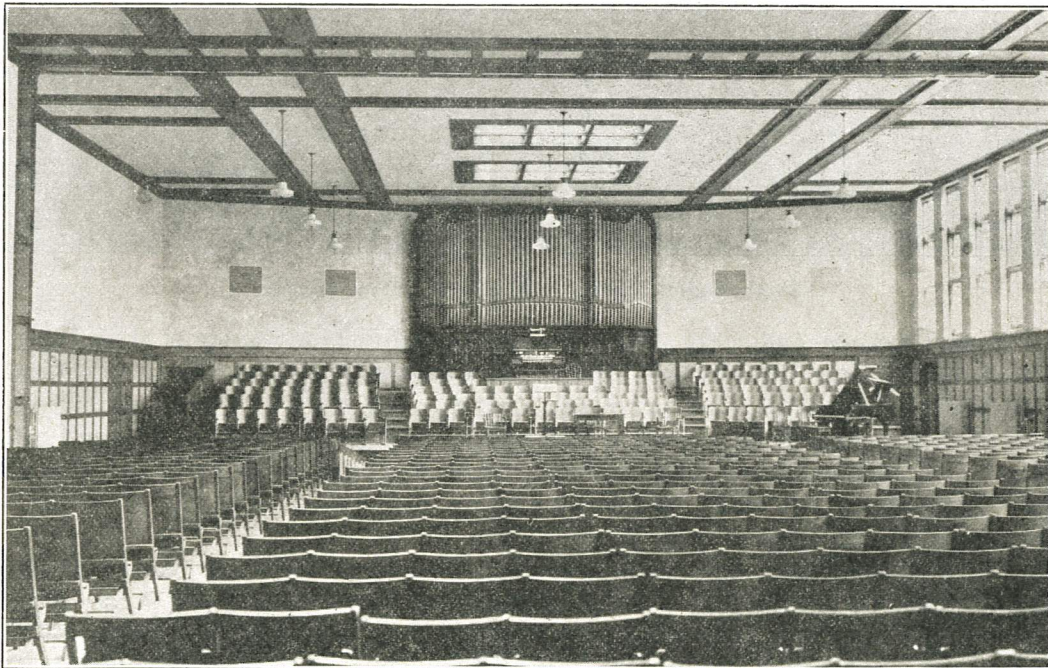
"Moreover, some crystals of feldspar and mica are even enclosed in quartz, and crystals of mica are embedded in feldspar, which is hard to explain when you cling to the idea of their formation out of molten matter and consider what has been said of their melting points."

Stutz with others concludes that the so-called primitive bedrock is not the result of a cooling and contracting process of the earth, but formed itself out of water." Translated from E. Dennert, "Bible and Natural Science." Pages 130, 131.

These scientific arguments can not prove the truth



Piano Studio in Remodeled Recitation Building Dr. Martin Luther College



Combined Auditorium and Gymnasium Dr. Martin Luther College

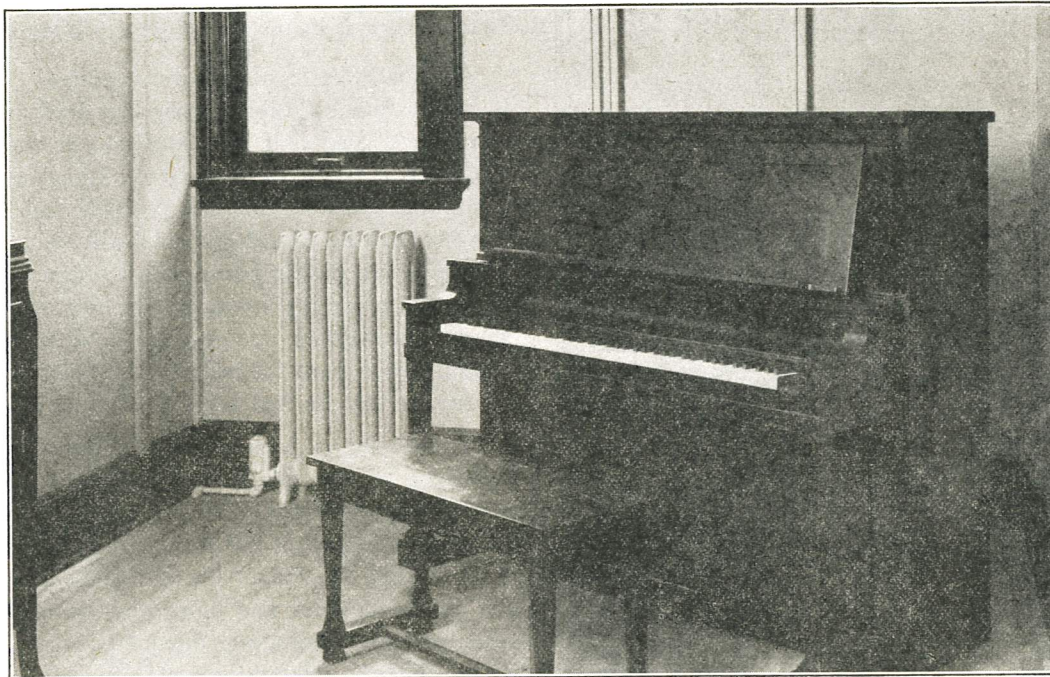
"Finally, quartz always and feldspar frequently contains cavities filled with water, which, as experiments have proved, could not have formed at a temperature running higher than 250°R. For these reasons

of the Bible, but they do puncture the arguments of those who contradict the Bible at this point. We know one thing only is written on every rock and kernel of sand so that all men can read it, namely:

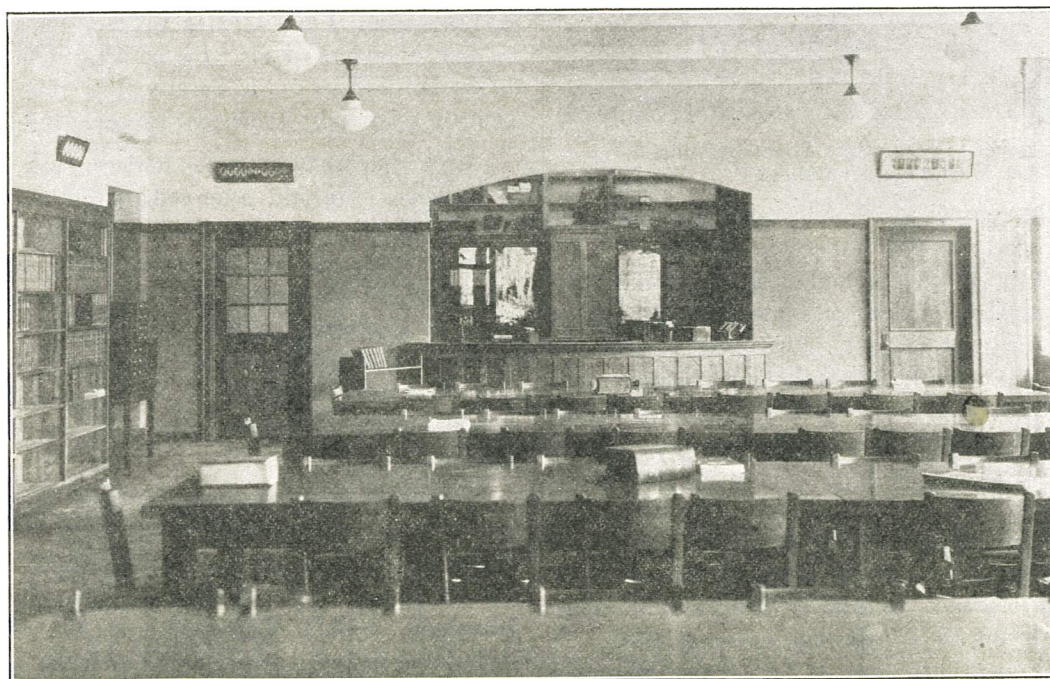
“God made me.” Who this God is, and when, and how He created primitive matter is not written in the sand nor on primitive bedrock, but in God’s Word. To all it says we say: Amen. It is most certainly true.

J. F. B.

“Beware of the leaven of government officials” was, in substance, the warning of the fathers of our mission to its first missionaries, and this warning determined the location of their stations. Later developments, however, emphasized the necessity of establishing additional sta-



Piano Practice Room in Remodeled Music Hall Dr. Martin Luther College

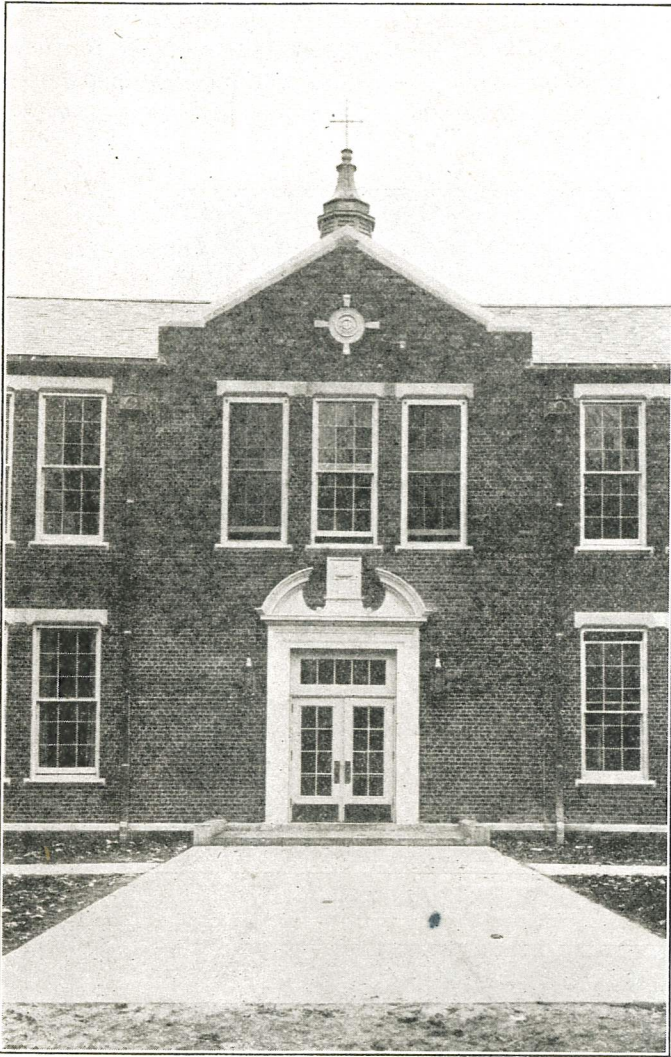


North End of Library Dr. Martin Luther College

CHIEF ALCHEPAY

Up to the year 1920 we had but two mission stations on the Fort Apache reservation, one at East Fork and the other at Cibecue. Whiteriver with its agency and boarding school was inadequately served from East Fork.

tions at the strategic locations of Whiteriver (and Rice), in the very heart of government officialdom. Two men having been generously immunized with the serum of brotherly warnings and cautioning, went valiantly forth to establish these stations. This, however, could not be



Front Entrance to New Class Room Building
Dr. Martin Luther College

done without the consent of a goodly number of representative Indians living in the respective vicinities.

The missionary at Rice found little or no difficulty in gaining the required number of signatures. In Whiteriver the task was not so easy. One after another the Indians said: "We would like to have you build a mission at Whiteriver, and would willingly sign up, but we cannot do that without Alchesay's permission. He is our chief, and if we do anything without his permission, he might scold us."

To the missionary this seemed only a temporary setback, and confidently he now broached the matter to Alchesay whose confidence he believed to have won in degrees at least, during the terrible flu season of 1918. To his surprise and chagrin the face of the old chief hardened at the mere mention of signing a paper. "No," he answered, "I'll sign no paper. I once signed one for a white man. I did not understand all it said. To my sorrow I later found out that I had agreed to sell all the wild horses on our mountains for a paltry \$14.00 per head. No. I'll never put my thumb-print on a paper again."

Thoroughly on the defensive, the missionary breathed a prayer for help and poked meditatively in the glowing embers of the campfire, stalling for time and inspiration. Slowly and cautiously he approached the old man from another angle, the latter listening suspiciously like a deer to whom the sudden quivering of the aspen leaves indicates more than the presence of a mere passing breeze.

Gradually he became more receptive. He was forced to admit that no Bible missionary had ever abused his confidence, also that he could not see how placing his thumb print on the missionary's petition might prove to be a signing away of any his people's rights or property. Nevertheless he would not head the list. "No," he said, "I'll give my people permission to sign if they want to. Then I'll place my mark at the *end* of the list." The shrewd old warrior was ever on the alert. If the petition should prove harmful he could at least save his dignity by saying that he had been the last to yield.

From now on Alchesay stood more directly under the influence of our missionaries. Within a year later, as some readers will remember, he led a hundred of his people humbly to the feet of his Savior to receive the adoption of sons in Holy Baptism. On a later occasion he exhorted his people to better and more regular church attendance, now proudly reminding them that the Church of the Open Bible is the only one to which he had ever given his thumb mark of approval! He fairly seemed to seek opportunities for making amends for his initial suspicion of our cause. On a visit to Washington in the company of the sub-chiefs of the tribe he begged the Commissioner of Indian Affairs not to let any other religious denomination do missionary work on his reservation.

Chief Alchesay's Gospel horizon was not very comprehensive. He still belonged to the kindergarten class of Christians (and who of us ever advances far beyond that on this side of heaven?). But Alchesay was a Christian, — not a demonstrative one, just as he had not been a spectacular chief. He did not need to affect dignity. He might be squatting cross-legged on the ground among a group of his fellow-men, and yet no outsider would have had any difficulty in pointing out the *chief*.

It was his custom to turn in at the mission frequently for a chat and sometimes, not always, for dinner. But this summer, his steps became less sprightly and his visits less frequent. "The old chief is failing," was the popular comment. Finally his visits ceased. His missionaries found him in bed. After eighty or more years of activity his heart was growing tired. Alchesay realized the cause of his weakness. "I'm not going to live much longer," he said wistfully. "I know that. But whenever God's Son sees fit to ask me to report, I'll be ready to go."

At another time he said rather sadly, "It's odd that my people, for whom I tried to do so much, seem to have forgotten where I live, now that I am sick, while you

missionaries, who are not of my people, are so good and so loyal to me."

Not long after this the Lord asked Alchesay to report for higher duties and privileges. Now the Indians appeared to realize their loss, and hundreds appeared for the funeral in our church to pay their last respects to the noble man.

He was buried not far from his home, on a hill among the pines, whither generations of his people had proceeded him. The word "Alchesay" means the little one. But the Alchesay that we knew and respected was a big man in every respect, and his active support of our mission may have been used by the Lord for greater blessings than we can as yet fully comprehend. E. E. G.

couldn't make out what they wanted; one day they seemed to want one thing, the next day something else. Perhaps we were to blame, perhaps they were; but, anyhow, we hadn't any confidence in them. We were planting our own corn and making our own living. The agent at the San Carlos never gave us any rations, but we didn't mind that, as we were taking care of ourselves. One day the agent at the San Carlos sent up and said that we must give up our own country and our corn patches and go down there to live, and he sent Indian soldiers to seize our women and children and drive us all down to that hot land. 'Uclenni' and I were doing all we could to help the whites, when we were both put in the guard-house. All that I have ever done has been honest; I have



"Alchesay" from Apache Scout, Whiteriver, Arizona

By 1875, Gen. Crook had subdued all outlaw Apaches. Peace had been established, they had settled in districts allotted to them, were raising products of all kinds for which the army provided a ready market, and lived at peace with white settlers who again ventured into their neighborhood.

But during the ensuing years the Indians were treated so shamefully that by 1882 all of them were either again on the warpath or on the very verge of doing so.

Because of such conditions, Gen. Crook was again recalled, and following is Alchesay's speech of welcome. Nothing could be more illustrative of this man's sense of fairness than this brief talk.

"When you left, there were no bad Indians out. We were all content; everything was peace. The officers you had here were all taken away, and new ones came in, —a different kind. The good ones must all have been taken away and the bad ones sent in their places. We

always been true and obeyed orders. I made campaigns against Apache-Yumas, Apache-Tontos, Pinalenos, and all kinds of people, and even went against my own people. When the Indians broke out at the San Carlos, when Major Randall was here, I helped him to go fight them; I have been in all the campaigns. When Major Randall was here we were all happy; when he promised a thing, he did it; when he said a word, he meant it; but all that he did was for our own good, and we believed in him, and we think of him yet. Where has he gone? Why don't he come back? Others have come to see us since he left, but they talk to us in one way and act in another, and we can't believe what they say. They say: 'That man is bad, and *that* man is bad. I think that the trouble is, they themselves are bad. Oh, where is my friend Randall — the captain with the mustache which he always pulled? Why don't he come back? He was my brother, and I think of him all the time.'

—On the Boarder with Crook,—Bourke.

CHRISTMAS APPEAL FROM APACHELAND

Even at the early date of this writing we have received several letters inquiring what gifts would best serve our Christmas needs in Apacheland this year. I assume that my answer to these kind letters may be welcomed by all of our old mission friends as a sort of "Selection or Buyer's Guide." For this reason I am herewith broadcasting the substance of its contents:

Camp conditions on the upper reservation (East Fork, Whiteriver, and Cibecue) are somewhat better this year than they have been in the past owing to sales of Indian cattle and the releasing of pension money to deserving old-time scouts. That has reduced the number somewhat of those who are really in want. For that reason we shall not need quite as large a supply of used clothing on this reservation as formerly. We do not wish to encourage indolence.

On the other hand, when Christmas comes, one feels the urge of giving *at least a little token* in commemoration of the *Gift of Gifts*, not only to his own children, but to one's spiritual charges, as well. Surely all of our friends will understand that.

Therefore we take the liberty of emphasizing to our friends of old the necessity of *inexpensive* new (also shopworn) gifts, such as Rockford socks, ties, handkerchiefs (all colors), ribbons, cloth gloves, toys, Bible books, cheap knives, cheap rings, bracelets, pencils and tablets, balls, beads, towels, soap, and other things to be found at Woolworth's and Kress', or to be had elsewhere cheaply in quantities.

We also wish to lay special emphasis on gifts of *cash* sent through the proper channels, which enable us to make up eleventh-hour shortages in this or that article. (Women's hats and high-heeled shoes we cannot use, also no torn or shabby clothing.)

The Indians on the San Carlos reservation have few sources of income, and are very poor in consequence. Used clothing of all kinds, pieces of calico, flannel, etc., as mentioned in former appeals, as well as the articles mentioned above will be welcomed here. Let us not forget the children and babies.

At our East Fork Boarding school we can make use of anything that you would send to your sons and daughters at college.

At the Orphanage the matrons will welcome anything that you would buy for the health and comfort of your own little ones.

Our Day schools at Bylas, Peridot, Cibecue and East Fork with a total enrollment of over 200 children also offer serious Christmas problems that we would ask you to help us solve.

Early shipment by prepaid freight or Parcel Post will be appreciated. Holbrook is the freight station of all missionaries whose postoffice address is Whiteriver or Cibecue.

One of our missionaries writes: "May God so guide us that we are wise stewards of His, careful not to encourage the careless in any way to take advantage of Christian charity, but also acting according to His love which lets His sun rise on the evil and the good. We know of cases in which wisely applied goodness toward the unworthy has been instrumental in leading them to ways of repentance."

A. R. Hillmer, (Bylas Day School), Bylas.

A. Arndt and H. E. Rosin, (Peridot Day School), Rice.

F. Uplegger, Rice.

Alf. M. Uplegger, Globe.

A. K. Krueger, ((Cibecue Day School), Cibecue.

A. Niemann, Cibecue.

A. Meier, (East Fork Day School), Whiteriver.

H. C. Nitz, (East Fork Boarding School and Orphanage), Whiteriver.

P. A. Behn and E. Edgar Guenther, Whiteriver.

THE "RED MASS"

Under the auspices of the recently organized Catholic Lawyers' Guild, what is known as the "Red Mass," which is the mass of the Holy Ghost, was celebrated in New York City at St. Andrew's Church, by Cardinal Hayes. It was the first time this mass has been celebrated in this country, and was coincident with the opening of the Fall term of the courts. Over 250 jurists attended, Jewish members side by side with the Catholics, and there were also many Protestants. Cardinal Hayes told this august gathering: "You ought to imitate the Great Advocate—Christ our Lord."

Thus does the Roman hierarchy find ways and means to get into the limelight of public attention, trying to display itself as the guardian of justice in our land. Would the "Great Advocate" be pleased to so pose for legal procedure? We think not. Read Luke 12:14. Z.

"Great preaching must deal with great themes. It is conceivable that the ingenious use of words coupled with a sonorous, organ-toned voice should merit distinction to the studied disregard of those truths which make the Christian religion what it is. Neither pious pap nor plenty of pep are worthy substitutes for the Gospel. When we receive the former in place of the latter we may believe that we are receiving great preaching. What we are getting is a stone in place of bread." —The Pastor's Monthly.

The all-wise God, whose never failing providence ordereth every event, usually makes what we set our hearts upon unsatisfactory, and sweetens what we feared; bringing real evil out of seeming good, and real good out of seeming evil, to show us what short-sighted creatures we are and to teach us to live by faith upon His blessed Self.

—Toplady.

FROM OUR CHURCH CIRCLES

Annual Conference of the Minnesota Institutional Workers of the Synodical Conference

The sessions of the annual conference of the Minnesota Institutional Workers of the Synodical Conference were held September 27th-28th at St. Stephen's church, St. Paul, Minn. The following essays were presented and discussed: Public Preaching and Private Ministrations in Public Institutions. (A study in comparative values), by Pastor A. E. Frey; A Series of Texts for Sermons in Public Institutions with Homiletical Hints pertaining to Time, Place, Circumstances and Form, by Pastor C. S. Mundinger; Review of the Book "Religion and Medicine," by Worcester, McComb, and Cariot, by Pastor E. H. Polster. The following questions were submitted for consideration: How far can we go in exhorting an Ex-Lutheran, who is now a Roman Catholic? How far can we go when the authorities of an institution should attempt to hinder our work? What are we to do with people who are not Lutherans, but call on us for pastoral services? What is to be done for witnesses at baptism and confirmation services in an institution? When do we prepare a so-called hopeless case in a proper spiritual way? The resolution was adopted to compile a list of all the Synodical Conference Pastors of the state, who do institutional work, together with the names of the institutions where they minister, and to publish this list in the district Home Mission paper for future reference by our people, so that they may readily provide spiritual care for the unfortunate relative or friend who has to be committed to any one of these institutions. These conferences prove both inspirational and instructive, and efforts will be made to induce many more to attend them, so that this phase of our work in the Lord's vineyard may be conducted as effectually as possible. All glory be to God alone.

V. E. Schroeder.

Jubilees

August the 8th the Rev. J. F. Henning of Bloomer, Wis., was permitted, by the grace of God, to celebrate the day, givings thanks to God, who, for the past 40 years had granted unto him the privilege of preaching His Word. The members of the joint parish had put forth every effort to have all preparations completed without the knowledge of their pastor. And well were they repaid. Rev. C. C. Henning, a brother of Rev. J. F. Henning, preached the German sermon, the undersigned delivering a short English address, and a son-in-law, Rev. P. H. Pankow, assisting in the liturgical service. To show their appreciation for services rendered, the pastor was remembered by the congregation, its various organizations, his children, and by the brethren of the Conference. The ladies of the parish entertained all guests in the basement of the church.

May we like unto the disciples constrain the Lord and say: "Abide with us; for it is toward evening, and the day is far spent." Wm. R. Keturakat.

* * * * *

Rev. C. Leyrer's 25th jubilee of his ministry was celebrated Sunday, November 4th, at his church in St. Louis, Michigan. The jubilee service was held at 4 o'clock in the afternoon. Rev. O. Frey from Saginaw had charge of the altar service, and Rev. G. Schmelzer, Sebewaing, preached the jubilee sermon, based on Isaiah 52:7. The conference brethren remembered the jubilarian with a present.

Following the church service. The visiting pastors and professors of Michigan Lutheran Seminary and their families retired to the basement of the church, where they partook of a supper served by the ladies of the congregation. A pleasant evening was spent.

May the Lord continue in bestowing his blessing on the brother and his family and all that are entrusted to his care. G. S.

Fortieth Anniversary

Immanuel Ev. Lutheran Congregation at La Crosse, Wis., celebrated the fortieth anniversary of its organization and the dedication of its first church edifice on Sunday, October 14. The Pastors W. Hoenecke and G. Thurow, former pastors, and P. Horn, a child of the congregation, were the speakers.

The present church structure was erected in 1908.

The following pastors served. F. Stromer, 1888 to 1891; T. Albrecht, 1891; Walter Hoenecke, 1892—1900; G. Thurow, 1901—1909; and the undersigned since 1909.

The following teachers served: H. Krieg, 1902 to 1906; Lowitz, 1906—1908; A. Maas, 1909—1910; B. Hagedorn, 1910—1913; C. Paape, 1914—1918; Mrs. A. Pieper, formerly Margaret Janke, 1919—1928; the present teacher is Miss Ruth Toepel.

Of the charter members there are still in the congregation Mr. and Mrs. J. Heinke; M. and Mrs. G. Hettmann; Mrs. C. J. Swenson; Mrs. F. Will; and Mr. and Mrs. F. Holl.

The anniversary was celebrated together with the annual mission festival. The offering, \$308.00, was designated for the synodical treasury.

Julius W. Bergholz.

Golden Anniversary

On Wednesday, October 3, fifty years had elapsed since Mr. J. G. Beck had been installed as teacher of the Lutheran school at Lewiston, Minnesota. Since that time, with but a short interruption, Mr. Beck has served the Lord, feeding His lambs.

For a number of years in the immediate past Teacher Beck has served St. Stephen's Congregation of Beaver

Dam as teacher and director of the church choir: thus the day of his golden jubilee as a parochial school teacher suggested itself to the church board of this congregation as a proper occasion for thanks to the Lord and showing their respect to the venerable teacher who had served them and their children so faithfully.

A special church service was held on the evening of October 3. Pastor Kirst preached the sermon, the choir and school children sang appropriate songs. Teacher Groth of the Teachers' Conference of Watertown and Vicinity made an address of congratulation and presented Mr. Beck with a purse. The chairman of the school board of the congregation gave expression to the good wishes of the congregation. Addresses of congratulation by the president of the church choir and by Pastor Kirst in behalf of the school children followed, each speaker adding a generous purse as a token of the esteem in which the venerable celebrant is held. After services had closed with the benediction, a light lunch was served in the church basement.

The Teachers' Conference was well represented. Notable among the guests was Pastor Koch who had installed Mr. Beck fifty years ago. For the neighboring congregations pastors and their families were present in goodly numbers.

May the Lord, who has prospered the work of His servant in the past, bless our colleague in the future and graciously reward his labors in this life and the one to come.

K. B.

Golden Wedding Anniversary

Mr. and Mrs. Fred Duberstein of St. John's, Slades Corners, Wis., celebrated their golden wedding jubilee October 17.—Thank offering for Indian Mission, \$5.30.

Wm. R. Huth.

Installations

Rev. C. Voss of Swan Creek, Mich., was installed October 28th by the undersigned as pastor of St. John's Church, Fremont Twp. (Hemlock), Mich. Pastor Voss will serve Swan Creek and Hemlock.

Adolf Sauer.

On September 4th the undersigned installed Mr. Gilbert Glaeser as principal of Grace Evangelical Lutheran School of Milwaukee, Wis.

Address: Mr. Gilbert Glaeser, 689 15th St., Milwaukee, Wis. W. F. Sauer.

On the 13th Sunday after Trinity Mr. F. Meyer was installed as teacher of St. Peter's School by G. E. Bergemann.

Address: Mr. F. Meyer, 158 Gillett St., Fond du Lac, Wis. G. E. Bergemann.

Authorized by President A. Zich, the undersigned on the 18th Sunday after Trinity installed Rev. G. Pieper as pastor of St. Peter's Church.

Address: Rev. G. Pieper, 52 E. First St., Fond du Lac, Wis. G. E. Bergemann.

On the 22nd Sunday after Trinity, November 4, Pastor Wm. R. Huth was duly installed as pastor of Bethany Lutheran Church, Kenosha, Wis. Pastor Hillmer and Pastor Martin L. Buenger assisted.—The Lord bless pastor and congregation.

Address: Rev. Wm. R. Huth, 7413 15th Ave., Kenosha, Wis. Carl H. Buenger.

Under authorization of District President Rev. Aug. F. Zich, the Rev. Theophil Hoffmann was installed in St. Paul's, at Gladstone, Michigan, on the 22nd Sunday after Trinity, by the Rev. W. H. Mehlberg, of Iron Mountain, Michigan.

W. H. Mehlberg.

On the 26th of August, 1928, Mr. Geo. A. Denninger was duly installed as teacher of St. Jacobi Ev. Luth. School at Milwaukee, Wis.

Address: Mr. Geo. A. Denninger, 502½ 34th St. Milwaukee, Wis. J. Jenny.

Official Announcements

The Board of Trustees of Northwestern College, being compelled to discharge Prof. E. E. Sauer, will elect a new professor for the vacated chair. Accordingly the Board issues this call to all members of Joint Synod to nominate candidates for the position. The candidates should be able to teach history, German, and the classic languages. They shall also be able to teach these subjects by means of the English language.

Nominations must be forwarded to the secretary of the Board not later than December 15, 1928.

Watertown, Wis. F. E. Stern, Sec'y.

The Rev. H. Kirchner, member of the Mission Board for the Northern district, having moved to another district, the Rev. Wm. Roepke of Marquette, Mich., is hereby appointed as a member of this board.

Aug. F. Zich, President.

Withdrawal from Synod

Rev. Arthur G. Schafer of Tacamah, Wash., not being in accord with the practice of the Synodical Conference, has resigned from membership in our Synod and should not be called.

Frederic H. K. Soll, President.

Notices

Phoenix, Arizona, and vicinity annually becomes more popular as a winter resort and a haven for health-seekers. We urge all Lutherans moving to these parts to write to the address below, and ask their friends and pastors of Lutherans already here, to notify R. Deffner, 911 Woodland Ave., Phoenix, Arizona.

K. Deffner.

St. Peter's Congregation at Freedom, Wis., having installed electric lighting in its church, offers three chandeliers with oil lamps to any congregation willing to pay the freight charges.

Address: Rev. Theo. Brenner, R. 6, Appleton, Wis.

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Everyone knowing of Lutherans attending the University of Chicago is requested to communicate their names and addresses to Arthur Carl Piepkorn, 5636 South Parkway, Chicago, Illinois.

Organ for Chapel

Believing that there may be some congregation who have a semi-pipe organ, or small organ that they desire to sell, we direct them to get in touch with us by writing Mt. Calvary Ev. Lutheran Church, in care of undersigned. Our mission chapel which is thirty by sixty-four feet for which we desire the organ, has just been completed.

Roy Wempen,
1402 Ferry St., LaCrosse, Wis.

Change of Address

Rev. F. Graeber, 3753 Michigan St., Milwaukee, Wis.

* * * * *

Rev. A. F. Krueger, 25 East Howard Ave., Milwaukee, Wis.

Housekeeper Wanted

Elderly girl or woman who would like to go on a farm two miles from town to take care of five little children from 2—9 years. For wages and other particulars write to

Rev. F. Kammholz, Rib Lake, Wis.

MISSION FESTIVALS

Watertown, Wis., Trinity Church, F. E. Stern, pastor. Speakers: H. Geiger, M. J. Nommensen. Offering: \$343.80.

Tenth Sunday after Trinity

Town Deerfield, Wis., Immanuel's Church, Walter E. Zank, pastor. Speakers: A. Paap, G. W. Fischer, A. F. Krueger. Offering: \$196.75; Ladies' Aid, \$25.00. Total: \$221.75.

Thirteenth Sunday after Trinity

Town Sheridan, Redwood Co., Minn., Parish at Sheridan and Seaforth, G. Schuetze, pastor. Speakers: Prof. C. Scheppe (German and English), S. Schrader (German). Offering: \$120.00.

Fifteenth Sunday after Trinity

Tolstoy, So. Dak., St. James' Church, L. G. Lehmann, pastor. Speakers: W. Lindloff, G. Schlegel. Offering: \$105.60.

Cudahy, Wis., St. Paul's Church, G. Hoenecke, pastor. Speakers: Prof. Aug. Pieper (German), Arthur Voss (English). Offering: \$97.03.

Amery, Wis., Redeemer Church, O. P. Medenwald, pastor. Speakers: A. Langendorf, H. Lietzau. Offering: \$252.01.

Fond du Lac, Wis., St. Peter's Church, G. Pieper and G. E. Bergemann, pastors. Speakers: Prof. Wm. Henkel, Prof. John Meyer (German). Offering: \$567.60.

Milwaukee, Wis., St. Andrew's Church, L. F. Karrer, pastor. Speaker: Theo. Monhardt. Offering: \$41.87.

Sixteenth Sunday after Trinity

Tess Corners, Wis., St. Paul's Church, E. W. Tacke, pastor. Speakers: E. Sponholz, W. H. Lehmann. Offering: \$310.00.

Milwaukee, Wis., Siloah Church, P. J. Burkholz, pastor. Speakers: W. Reinemann, Herman Gieschen. Offering: \$322.90.

Seventeenth Sunday after Trinity

Adrian, Mich., St. Stephen's Church, J. H. Nicolai, pastor. Speakers: E. Rupp, A. Mass. Offering: \$322.50.

St. Louis, Mich., Zion Church, C. G. Leyrer, pastor. Speakers: P. Schulz, W. Westendorf. Offering: \$65.10.

Eighteenth Sunday after Trinity

Milwaukee, Wis., St. John's Church, John Brenner, pastor. (18th and 20th Sundays after Trinity). Speakers: Gerald Hoenecke, John Brenner. Offering: \$991.54.

Lansing, Mich., Emanuel Church, F. M. and K. F. Krauss, pastors. Speakers: H. Heyn, O. Peters. Offering: \$1,305.33.

Kewaunee, Wis., Immanuel's Church, L. Baganz, pastor. Speakers: P. Monhardt, V. J. Siegler, C. Aaron. Offering: \$323.79.

Waterloo, Wis., St. John's Church, G. M. Thurow, pastor. Speakers: Wm. Keturakat, Carl Buenger, M. N. Carter. Offering: \$590.00.

Kaukauna, Wis., Trinity Church, Paul Oehlert, pastor. Speakers: Karl Toepel, M. N. Carter (October 2) lecture. Total Offering: \$365.85.

Rhineland, Wis., Zion's Church, P. G. Bergmann, pastor. Speakers: Ed. Zell, W. Fuhlbrige, Phil. Froehlike. Offering: \$562.57.

Shiocton, Wis., First Lutheran Church, Louis E. Mielke, pastor. Speakers: F. C. Uetzmann, K. Toepel. Offering: \$101.86.

Deer Creek, Wis., St. John's Church, Louis E. Mielke, pastor. Speakers: F. C. Uetzmann, K. Toepel. Offering: \$30.05.

Root Creek, Wis., St. John's Church, Wm. C. Mahnke, pastor. Speakers: A. Krueger, S. Jedele, A. Schultz. Offering: \$191.87; Sunday School, \$25.00. Total: \$216.87.

Nineteenth Sunday after Trinity

Detroit, Mich., Mount Olive Church, H. C. Arndt, pastor. Speakers: A. Malin, O. J. Peters. Offering: \$55.89.

Akaska, So. Dak., Zion's Church, Theo. Bauer, pastor. Speakers: S. Baer, E. R. Gamm, Paul Albrecht. Offering: \$194.06.

Brewster, Nebr., St. John's Church, W. H. Siffring, pastor. Speakers: Elmer Prentzlow (German), Martin Dorn (English). Offering: \$47.15.

Bay City, Mich., Trinity Church, J. F. Zink, pastor. Speakers: A. Lederer, L. Meyer, D. Metzger. Offering: \$271.83.

Sun Prairie, Wis., Friedens Church, Theodore Thurow, pastor. Speakers: O. W. Koch, H. Allwardt. Offering: \$150.00.

Toledo, Ohio, Zion's Church, Geo. N. Luedtke, pastor. Speakers: Geo. N. Luedtke, Karl R. Trautmann. Offering: \$704.90.

Milwaukee, Wis., St. Peter's Church, P. Pieper, pastor. Speakers: Wm. Nommensen, John Jeske. Offering: \$598.65.

La Crosse, Wis., Immanuel's Church, Julius W. Bergholz, pastor. Speakers: W. Hoenecke, G. Thurow, P. Horn. Offering: \$308.00.

Green Bay, Wis., First Lutheran Church, R. Lederer, pastor. Speaker: J. Bittner. Offering: \$172.26; Sunday School, \$34.04. Total: \$206.30.

Kenosha, Wis., Friedens Church, Carl H. and Martin L. Buenger, pastors. Speakers: Martin L. Buenger, O. Heidtke. Offering: \$397.30; Mission Sewing Society, \$50.00; School Children, \$67.77. Total: \$515.07.

Twentieth Sunday after Trinity

Fond du Lac, Wis., St. Peter's Church, G. Pieper and G. E. Bergemann, pastors. Speakers: Prof. W. Schumann, K. Timmel (English). Offering: \$298.25.

Greenwood, Mich., Immanuel's Church, C. J. Kionka, pastor. Speakers: C. Kionka, W. Weissgerber. Offering: \$45.00.

Milwaukee, Wis., Ephrata Church, Wm. F. Pankow, pastor. Speakers: A. Halboth, F. Marohn. Offering: \$145.00.

North Milwaukee, Wis., Trinity Church, Arnold Schultz, pastor. Speakers: Wm. Mahnke, Edmund Ebert. Offering: \$350.00.

Milwaukee, Wis., Christ Church, P. J. Bergmann, pastor. Speakers: M. Raasch, M. Buenger, Jr. Offering: \$361.65.

Monroe, Mich., Zion's Church, Henry F. Zapf, pastor. Speakers: Arnold Hoenecke, John Gauss. Offering: \$602.00.

St. Paul, Minn., Mount Olive Church, C. P. Koch, pastor. Speakers: E. H. Bruns, C. Bolle. Offering: \$101.00.

Twenty-first Sunday after Trinity

Livonia Center, Wayne, Co., Mich., St. Paul's Church, O. J. Peters, pastor. Speakers: W. Bodamer, B. Westendorf. Offering: \$2228.28.

Dupree, So. Dak., Mission, H. C. Schnitker, pastor. Speaker: Prof. Sievert. Offering: \$46.38.

Twenty-second Sunday after Trinity

Faith, So. Dak., St. Paul's Church, H. C. Schnitker, pastor. Speaker: L. Lehmann. Offering: \$45.51.

Silverwood, Mich., Zion's Church, C. Kionka, pastor. Speakers: C. Kionka, W. Weissgerber. Offering: \$20.00.

BOOK REVIEW

Day By Day With Jesus. A Christian Calendar for 1929. Edited by W. H. T. Dau. Ernst Kaufmann, Publisher. New York, 7-11 Spruce St.

For the sixth time this Calendar goes out into all parts of the world where the English language is spoken, and it has surely proven a blessing to all who have used it in their daily family or private devotion. Thousands of Christians have found in the brief scriptural meditations of this Calendar a new impetus to family worship and been edified by its daily offering of the Bread of Life. We heartily recommend its daily use to all Christian people. J. J.

Famous Missionary Pioneers. The Stories of Some of the Church's Great Missionary Pathfinders told for our Christian young folks by W. G. Polack. 30 cents. Ernst Kaufmann, Publisher. New York, N. Y.

Among the Hereros in Africa. The Experiences of H. Beiderbecke, Lutheran Pastor, rendered into English by J. A. Weyl. 30 cents. Ernst Kaufmann, Publisher. New York, N. Y.

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