

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 8:53

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Rev. C. Bünger, Jan. 23
65 N. Ridge

"ALL EHR UND LOB SOLL GOTTES SEIN"

Trinity

All glory be to Thee, O God!
Thou art indeed the Highest Good!
Grant us, we pray, Thy grace and peace,
And bid Thy wrath o'er sinners cease!
May all mankind, in gratefulness,
Confess Thy love and righteousness.

Creator, Father, heav'nly King,
Almighty One, Thy praise we sing!
Lord Jesus Christ, the Father's Son,
Pure, spotless Lamb, Thy Blood has won
Redemption, full, complete, and free!
Incarnate God, all praise to Thee!

Thou Who the world's vast guilt didst bear,
Blest Son of God, hear Thou our prayer!
We plead for mercy, pardon, love, —
O bless us from Thy throne above!
One with the Father Thou dost reign,
All Heav'n and earth is Thy domain.

Thou art, O Christ, forevermore,
The Lord of Lords; let us adore
Thy holy Name with Heaven's host!
The Father and the Holy Ghost
Are one with Thee in majesty!
Blest One in Three, all praise to Thee!

O precious Spirit, heav'nly Dove,
Dwell Thou in each believing heart!
Enrich us with Thy gifts of love,
And nevermore from us depart!
Keep Thou us loyal in the faith,
And steadfast even unto death!

Majestic Godhead, Father, Son,
And Holy Spirit, Three in One,
Thou great eternal Trinity,
Thy Christendom doth worship Thee!
With Seraphim we raise the strain: —
"All glory to Thy Name. Amen."

(Translated from the German)
Luther — 1545

ANNA HOPPE,
Milwaukee, Wis.

Among The Chief Rulers Also Many Believed On Him; But Because Of The Pharisees They Did Not Confess Him, Lest They Should Be Put Out Of The Synagogue: For They Loved The Praise Of Men More Than The Praise Of God.

John 12:42-43

They believed on him, but they hesitated to confess him. It was fear that sealed their lips, the fear of losing their standing in the synagogue and of forfeiting the love of those who despised and hated Jesus. "They loved the praise of men more than the praise of God."

Many lips are today sealed by the same fear. There is still felt in the heart the power of the grace of the Savior; there is still a desire to have him and his comforts, especially to have him near in the hour of death: but to confess him openly would mean embarrassment, the loss of friends, or, perhaps, harm to one's business. Even they who at other times confess the Lord freely are liable to weakness in the evil hour, lacking the courage to openly stand for the Lord.

How shameful, to want Jesus to bear us on his arms of grace to the eternal home and yet to be unwilling to admit that we are his disciples; to expect him to confess us miserable sinners before the judgment seat of the holy and righteous God, while we feel ashamed to identify ourselves with him before men.

And this is dishonest as well toward the world that hates him. The Pharisees were justified in considering these men as belonging to them and were fortified in their hatred against Jesus. Honesty requires a frank confession. The dividing line should be clearly drawn. "He that is not with me is against me," Jesus says.

And dangerous! True, God is merciful and very patient. He does not break the bruised reed nor quench the smoking flax. He strengthens the weak and bears with them in their weakness. One of these men, Nicodemus, later became a bold confessor of the Lord, and that on the day of the Lord's deepest humiliation, the day when it was dangerous to own oneself a disciple.

But, while refusing to confess, a man hinders the working of the Spirit in his heart. The Spirit that leads us to faith wants to lead us to confess our faith. "Ye shall be witnesses unto me," says the Savior. Every new denial or evasion of a confession weakens our faith. Continued denial endangers its very life. "Quench not the Spirit," Paul admonishes. J. B.

COMMENTS

On Christian Burial Upon the request of the clergy, the Bishop of Sacramento recently issued a pastoral on Christian burial. The Church Times prints a summary of this pastoral. Our interest was attracted by the following words:

"The Bishop reminds the people, too, that every Christian has a right to Christian burial. This reminder is necessary because we frequently hear of fraternal orders and secular societies burying the dead. This is not appropriate to those

who are Christians and who should be buried with the service of the Church. There can be no objection to the service being supplemented by the ritual of fraternal orders, if the family so desire, and if our own service is not usurped or interrupted by them, but the distinction between the two should be carefully made.

"As to the burial service, it should be remembered, he says, that black is not only the sign of personal loss, but is an expression of the awfulness of sin in God's sight, which brought death into the world."

We admit that we cannot quite follow the bishop, unless he has in mind only the safeguarding of the prestige of the church over all possible organizations of men. If the objection to the participation of such organizations in a Christian burial is, as it should be, based on the Gospel itself, we cannot tolerate that our service be "supplemented" by a ritual that contradicts the Gospel we preached. If black is the expression of the awfulness of sin and the "white stole is," therefore, "entirely without authority," how can we tolerate a supplementary burial service that denies the awfulness of sin by expressing the thought that a man can free himself of sin and its consequences by his own efforts and thus merit for himself an eternal reward? The Bishop of Sacramento is on the way to the right attitude, but he has not gone far enough. J. B.

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A Rejection That Hurts In our April 16th number we took occasion to point to some of the assertions made for H. G. Wells' "Outline of History" and essayed to approximate the value at which a Bible Christian must hold a book that professes to relate what took place "ten, or a hundred, million years" ago. It may interest our readers to hear how this "greatest book of modern times," as Dr. Crane has called it, is considered by that class of people by whose favorable reception the writer would certainly set great store—heads of the colleges in our country.

Under the head *A Broadside Against Wells*, the *Literary Digest* says the following:

"The 'Muddle-headed' H. G. Wells once produced a book which everybody seems to have read and many people praised, but which now turns out to be 'silly' in parts, with evidences that its author's qualifications as a historian are 'nil'. These phrases are the high lights of a broadside leveled at the author of the 'Outline of History' by the Department on Study of Revolutionary Movements of the National Civic Federation. One hundred college professors contribute to the bulky pamphlet containing their judgments. The consensus of opinion, says Condè M. Pallen, chairman of the department, 'with some exceptions, is that Mr. Wells is not a historian at all.' This will be a blow for the doughty writer, after he has subsisted for several years on the tangible evidences of public approval."

There follow quite a number of specimen judgments, reprinted from the *New York Times*, of which we reproduce a few:

Dr. William Mace, Syracuse University: "Mr. Wells is neither accurate in his statements of facts nor dependable in his deductions."

Dean John L. Hill, Georgetown College: "In my judgment the social and moral philosophy of Mr. Wells disqualifies him as a leader and a teacher of young people."

The *Brooklyn Eagle* has one modicum of consolation to offer which is worth reading because it is so unique:

"There is one point, however, that the Civic Federation and professorial critics of Mr. Wells seem to have overlooked. Unlike real historians and professors of history, he did not intend that his 'Outline of History' should stand as written indefinitely. He invited criticism and corrections and has already rewritten and republished his work. He plans a constant revision. All his critics and those who find him inaccurate are invited to help in getting his story of mankind straight. That, at least, is something new in history writing."

Yes, indeed, that is something new. The position seems to us to be about this: I'll make it up as I go along; and if there is anything you want changed, why, I'll change it. If we mistake not, this "new" scheme for writing history has been followed by some writers in our own country just recently; what they produced did not, however, meet the favor of all their readers on this side of the Atlantic. Some critics went so far as to assert that it was an English distortion of American events.

If Mr. Wells were to seek to embody the suggestions of the one hundred college professors in his book, we fear he would finally have to confess that his "Outlines" had somehow become sadly blurred. And as for calling a treatise of that origin a History,—Fiction would, we think, be a much better title. G.

* * * * *

"What Can Be Done For Criminals?" What can be done for criminals? An ex-convict answers this question in *The King's Business* of February, 1922. He believes the present system of treating prisoners a failure, insisting that there is too much coddling of the violators of the law.

"The old system has gone in many prisons and is 'going' in many more. It was a failure — let that be said with emphasis — and there are none to mourn its departure.

"But what of the new? Prisoners can now talk in the dining room or on the range; they are shaved twice a week in a shop as modern in appointments as many on the outside; mail — both letters and papers — is delivered promptly every night to the inmate in his cell; baseball teams and vaudeville troupes are recruited within the prison to entertain the men; and movies are as regular as Saturdays and Sundays. Relatives and friends may visit him every two weeks; free tobacco — both smoking and chewing — is furnished each week; and as long as a man behaves himself, he is treated with more forbearance and kindness than is received by hundreds of working girls who sizzle and melt in our city factories."

While the writer condemns the old system for its brutality, he believes that the new swings too far over to the other extreme.

"When I protest against a man beating his children with a club without cause, I do not intend that he shall swing to the other extreme and let them do what they please. Either extreme will damn the children."

Speaking of the results achieved by such treatment of the criminal, he asserts that the privileges granted him do not draw out gratitude, but rather are made the basis of greedy demands for more.

"While a few now and then go straight after release, the majority of men in prison are 're-re-repeaters' (that's my own word, but it tells the truth. Even the prison records usually fail to tell the story, but convicts freely unbosom themselves when no officials are around). Most of these men have enjoyed the full uplift course — night schools and all — and have hurried back into crime as soon as they got out with the result that they are behind the walls again.

"It is the hardened, unteachable, unreachable, hopelessly doomed type of crook who clamors most loudly for these things. Prison is his home by spells; it is but natural that he should want to 'take it easy'."

The modern explanation for crime does not find endorsement in this article.

"Men are not in prison because of heredity, sickness, disease, environment or difficult circumstances. Nor is the war to blame for the rising tide of criminality. All the books and articles that leave such an impression are the worst sort of buncombe.

"Men are in prison because they would not tell the truth, and would lie; because they would not be honest and would steal; because they are lazy and would not work and would live on the fraud-gained earnings taken from other people. They are there because they Hate right ways and Love wholeheartedly things that are wrong, and vile, and selfish. And, any policy of prison management that does not lead men to Face the Truth about themselves, about law, about right, about God, has in it no hope of genuine and abiding reform."

What can be done (though not by the authorities) is indicated in the following paragraph:

"Is the criminal hopeless? I think not. Nothing in the universe is more needed in prison than the Real Gospel. Not a message of salvation by character; not a perfumed essay on the power of man to 'will' himself into nobler things. Too much of that is presented from our chapel platforms by men who fear the criticism of Christian Scientists or Jews.

"The message ought to be this — that the Lord Jesus Christ died to redeem us from all iniquity; that 'all to him I owe;' that 'only Jesus can do helpless sinners good.' **Any other message is a farce and a waste of time.**"

While we are not in a position to utter an opinion on the writer's presentation of the conditions in our prisons and on his statements concerning the attitude of the convicts toward the kindness shown them, we agree with him on his general diagnosis of their case and on the remedy he proposes.

It must be exceedingly difficult for the authorities to find just the right mean between brutality and coddling in the treatment of law-breakers. To apply the real remedy is not for them but for the Church. May the Church not forget her mission entrusted to her by him who came to seek and to save that which was lost.

J. B.

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Boy Scout Army Takes Chicago For an hour the city government of Chicago was in the hands of the boy scouts. From traffic policeman to mayor every position on the roster of the city's officials was held for an hour by the pick of

Chicago's boy scout army. It was boys' week in Chicago and as an indication of the high esteem in which one must nowadays hold boy scouts this rather unusual farce was staged. The boys are not to blame, though everybody connected with the scout business does his best to make of them busy-bodies and prigs. It is time to institute a "common sense" week for the benefit of those who never seem to be able to climb down from their clouds of hazy and vain imaginings.

It is a pleasant thought to know that with the valiant scout army under command of that brave British soldier, General Baden-Powell, no harm could befall us. Hands-across-the-sea, blood-is-thicker-than-water, unity-of-the-English-speaking-races--these and many other worthy principles cannot come to harm if the valiant scouts and their one good deed a day remain to fight the forces of evil.

While the boy scouts governed Chicago all evil-doers trembled; even some godfearing, law abiding citizens shivered in their boots with a most awestruck shiver.

H. K. M.

* * * * *

His Life Work Twenty years ago, according to The Living Church, a citizen of Colusa, Calif., offered to give a church site to any congregation desiring to build. George Barrett, a bank clerk, accepted the offer and for about ten years worked alone to raise the funds necessary for building. As other members of his denomination took up residence in the city, they assisted him in his undertaking. He drew the plans himself, prepared the specifications and secured estimates, often also rolling up his sleeves to help the workmen erecting the building. The edifice has now been completed; all debts are paid; and the congregation is ready to receive its rector.

As we read of George Barrett's devotion to this task, we wondered how things would look among us if we had a few hundred members of his kind. Present problems would melt away as the snow under the hot rays of the sun. Laborers in the various fields would attack their work with renewed vigor. Men and means would be available where they are needed.

Twenty years are a long time; George Barrett can be said to have made the building of this church his life work. There was a deep devotion and a firm determination. Meanwhile others managed to accumulate a few thousand dollars; negotiated a few social glaciers by persistent climbing; became proficient in this or that sport; or tasted of other pleasures of this life.

Was this church builder the loser? He built for the Lord and for the good of souls. Long after his death this edifice will remain a place of blessing for many.

It was not only a church that he was building; he was building up himself. The interest in the Lord's work broadened and deepened his life and made it a

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satisfying life. No thought that he would exchange with those who had followed other paths.

Why not make the Lord's work your life work. No opportunity? Just keep your eyes open. You will find yourself surrounded with opportunities. Making the Lord's work your life work will add to your life that which you can find in no other way.

J. B.

WHAT IS WRONG WITH THE PREACHER?

Excerpt from an address delivered before two pastoral conferences and copy delivered for publication by request of conference.

The morning mail on January 25th brought me a letter from a young pastor containing the question, "Folks treat me courteously and all that but they won't come to my church. Now, Sydow, what's wrong with me anyway? I believe a little constructive criticism is in place." I'm quoting this letter because it contains a query that is typical of the state of mind of many pastors today. Until recently it was characteristic of pastors to unload all their failures on the pew. The fact that you ask me to speak on this subject bears out my statement in regard to a new attitude among the clergy. I consider this attitude one of the hopeful signs in our day in the Lutheran Church of the U. S. A.

Here is a question with the wail of the prophets of old still seeking for an answer. If I can be of service to you in helping one or two among you to come nearer to the answer, I have a message to deliver today. I pray you to be charitable with my humble efforts. Let us therefore ask ourselves in due humility before God's exalted message and His reverend messengers,

What is wrong with the preacher?

I say "preacher" advisedly because we are concerned today with the pastor as a preacher.

1. There is more wrong than we sometimes admit.
2. There is not as much wrong as we sometimes imagine.

You have asked me to speak on this subject in connection with Matt. 7:28, 29. We do well to bear in mind what Paul has written on this subject 1 Cor. 1. 2, and Tit. 1. Matthew concludes his report on the Sermon on the Mount with a criticism of the scribes. What is wrong with the scribes? That's the question! The Jewish teachers professedly sink their own personality into that of old time to whom the teaching was first given, e. g. V. 12 "by them of old times." The scribes adduce their authority of Moses, the prophets or famous rabbis. The scribes hardly ever gave their exposition without at least beginning by what had been said by Hillel, Schammai, rabbi Joseph or rabbi Meir, depending almost or altogether upon what had been ruled before, as much as a lawyer depends upon his precedents. The trouble with the scribes lies in the fact that they lacked personal conviction, independence and originality. To this we must add that they didn't practice what they preached as we learn from Matthew 23, "Woe unto you, etc."

To a degree the scribes possessed the knowledge of a John the Baptist but we cannot say of them that they exercised the same influence and power. The people didn't flock to them as they flocked to that singular character in the wilderness. Neither did their teaching effect the hearts and minds of the people as the sermons of the Baptist in his open air tabernacle.

To a greater extent than we sometimes admit, that is often the case with a preacher today. We know to a great extent what an Augustine, a Savanarola, a Luther knew, but it would be presumption on our part to maintain that we are exerting the far reaching influence for the kingdom of God as these sainted fathers. To some extent the reason is because there is some similarity between us and the scribes. Ask a preacher for an opinion on some phase of Christian doctrine or life and he will quote Luther, Walther, Hoenecke or some pet professor. We usually have strong libraries but lack strong convictions. We have enough Christianity in our heads but not in our hearts and hands. The ring of the conviction of truth, shrill and clear as a clarion, is often missing in our utterances and therefore we convey so little conviction to our hearers.

If that's the ideal, to sink our personality into that of some one else, it would be far better to have the words of the fathers reproduced by a Pathé or the radiophone. You know the story of the small boy who brought a dead cat into the house. Father told him to throw it into the ash can. What's wrong with the cat? It has four legs, soft fur and a tail? But it is dead, said the father. Very often that is the trouble with our sermons. They have a head, four legs and a tail, and that's all. The claws of the Law don't scratch and the soft fur of the Gospel doesn't incite the life-giving spark. There are no teeth that

bite and no voice that really warns. In other words, they lack personality, and therefore power.

In an interview Dr. Remensnyder of New York City said, a good preacher can prepare a sermon every two weeks, a mediocre man every week and a poor preacher every day. Circumstances beyond our control are often the cause of our feeble efforts.

The power of the scribe-like preacher is necessarily small. His appeal is petty. Scribe-like men are generally affected by the prejudices of the school to which they belong. These prejudices very often stand in their way of grasping and applying comprehensive principles. Very often they are nothing more than what the Germans call "Parteiklepper." Too often we forget that we are free children of our Father in Heaven through Christ our Savior and we become slaves of a system and an organization. Instead of being men of God to whom sinners look up we are as cogs in a wheel in the big machine. Men look up to the big machine but fail to notice the little wheels, when in reality organization is nothing and man is the thing worth while. Organization has its place, but it must not act as a drag; for then preachers will become as sounding brass and as a tinkling cymbal. False loyalty often blinds us, but nevertheless the lack of personal conviction is at the bottom of our inefficiency as a preacher. As above, there is more wrong than we sometimes admit.

II.

On the other hand there is not as much wrong as we sometimes imagine.

Let us go back to the original query, "What is wrong with me anyway? The people treat me courteously but they do not come to my church?" What are you looking for? Do you want crowds and public acclaim? Now, if that is what you want I can tell you how I would go about realizing my dream. I would build, buy or rent a modern auditorium. I would join all popular societies. I would effect the bizarre in preaching. I would build up an irresistible organization and make it unsafe for the politician, the business man, the musician, the society lady and the professions to keep out of membership roll for fear of criticism, ostracism, loss of votes and business. Do you hear Solomon say, "All is vanity!"

Or are you looking for success in the social program of your community? Helping make better citizens is a fine occupation and I endorse every movement that has that object in view. Americanization is a glorious thing. It is the obvious thing to do with the foreigner who comes to our shore, for the welfare of our country and its institutions for which our fathers bled and we all prize so highly.

But I must charge you to mind your own business. What is that? To gather in the foreigner from the realms of the Devil himself and make good citizens

of the Kingdom of God out of them. That's our duty. From time immemorial the Lord ordained that His Kingdom should be built by the spoken Word. And the Man who was the most successful in the spoken message to mankind was none other than Jesus Himself.

Why did our Lord and Master have success? Why did He get results? Why was His preaching as with authority (exousia)? No doubt Jesus had an authority arising from His office which was unique. He is almighty God, the Son of the living God, therefore he can authoritatively say, "I say unto you" or "Depart from me," "Come unto me," "My son, thy sins are forgiven thee."

But we can recognize also an authority in respect of which we may be like Him. He was strong in unquestioning, unwavering conviction of truth. That is the kind of authority that is still needed. Missionaries and preachers still go out in the highways and byways of life with prophet-like authority today. Relying upon the promise that the seed shall not return void, they carry on work in obedience to His command. We see faithful men today performing miracles under the most harrowing circumstances. Where the Devil reigned supreme consecrated men have labored fearlessly in the Word and left a little bit of Heaven in their wake. The Church is what she is today because men have gone forth and preached the Word with power.

This age needs men who speak with the accent of conviction. We are always helped best by those who hold the truth with a great grasp of faith and have no quavering in their voice as they speak to us the message of God. They are not stubborn men but believing men. What they say to us is this, "I believe, therefore have I spoken." They know the Master's voice therefore they say, "Thus saith the Lord."

From the great Paul we may learn something about the source of this great power. In 1 Cor. 1 and 2 Paul gives us a glimpse of himself as a preacher. From him we learn that this rule holds good with a preacher also, "He that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." While these men of God preach the Word they stand still in impotence and see the salvation of God. This is a negative source of power to the preacher, a keeping of the field clear to let the divine force of the Holy Ghost have full sway. The apostle's preaching was "in demonstration of the Spirit and the power." Here lies the preacher's strength. This is paramount. Logic may convince the intellect, rhetoric may dazzle the imagination, pathos may touch the heart, but the Holy Ghost alone can convert. Nothing short of conversion should satisfy us.

Brethren, let's not cringe and apologize for our office. We have the authority for we are sent by the

King of Kings to be His ambassadors at the courts of men. We have our marching orders and the hosts of Heaven itself are there to back us up. If we are not afraid but lift up our voice with strength, men will be astonished today as they were 1900 years ago.

In view of the present development of the Church there is not as much wrong with the preacher as we sometimes imagine. ARTHUR SYDOW.

WHAT IS WRONG WITH THE "PEW"?

(Published in condensed form upon request of the Pacific Northwest Pastoral Conference)

Dear Brethren: I open my reading on this question with mixed feelings. My experience with the "pew" has been so limited that I have found it all but fertile with conclusions, especially such as will interest you who have already reached your majority in religious thought and practice. At the same time I rejoice at having an opportunity to bring before you some of the problems that have beset my path as a minister of Jesus Christ.

At the outset I must also state that my criticism of the "pew" can, strictly speaking, apply only to missionary work in the Pacific Northwest, since my experience and observation is limited to this field. Assuming, however, that human nature is very much the same all over, my brethren in all fields of Christian endeavor will find in my statements the earmarks of their own troubles.

"What is wrong with the 'pew'?" The topic may have been assigned to me in natural sequence to brother Sydow's paper, to wit: "What is wrong with the Preacher?" but in the main, I believe, we can attribute its origin to our personal experiences and observations and our discussions with one another.

Coming from God-fearing parents, religious communities and orthodox congregations, having in our youth grown accustomed to a scheme of things in which religion was one of the drive wheels of life, being then led into this wide western melting pot, in which all religions, nationalities and types are thrown together, forming a new class of people among whom there is neither consciousness of one creed nor loyalty to one church, having had to suffer as practical missionaries the greatest readjustment of our lives in order to become "unto the Jew as a Jew" and having after all to acknowledge that our best efforts have failed to turn out a self-supporting congregation in standard time—what wonder that we begin to cast about for adequate reasons to account for conditions that be and ask such questions as, "What is wrong with the Preacher?", "What is wrong with the 'pew'?"

Since one question is really a twin to the other, I shall, in directing your attention to the "pew", abide as much as possible by the division employed by brother Sydow last fall.

I.—There is not as much wrong as we are prone to think.

II.—There is more wrong than we generally acknowledge.

I.—**Time has wrought changes.** I cannot but recall the time when last summer I drove my car to Leavenworth via Moses Coulee, so-called. A howling sandstorm ahead, sanddrifts underneath, the car rattling in all its joints and making little progress, the shades of night creeping over the hills, my nearest neighbor a lone jack rabbit—how could I but register Hamlet's despair, "The whole world is out of joint!"?

We have come to a point in our church work where the whole world seems to be out of joint. Are we too pessimistic? Conditions are not quite as bad as they would appear at first blush. Bearing in mind that twenty, thirty, forty years cannot pass without leaving their mark, we can expect every institution of the country to have come under the mutations of time. Why exclude the church?

Church no longer a community power. The churches spiritual power is ever the same, but its social, political and industrial influence has greatly diminished within the past decade. In making this statement I am not overlooking the fact that church and state are intermingled more than ever before. This very movement has largely contributed to the present day indifference with which people look upon the Church. Furthermore, the keen competition of modern business calls more for business acumen than church affiliations. The laboring man, being no longer illiterate, casts his vote no longer according to priest or pastor, but according to the dictates of his own mind. Since the average church is no longer a means to a selfish and worldly end, the worldly man is no longer prone to become a member of a church. The inevitable result of these changed conditions must be a decrease in church membership and attendance.

Church no longer a community center. Years ago churches were planned without thought of rooms for Ladies' Aid and Y. P. Societies. Such arrangements were not necessary then, when community life was practically centered in the Church. With the advent of the car the scenes of life have changed. An hour's drive takes one to the lake, a fair, a circus, the "movie", the dance, a social, a baseball game, many of which are generally scheduled for Sunday. The Church is no longer the place where man meets fellowman and as a result we find a decrease in its attendance.

Change in child training. I believe one of the greatest factors that may account for the shortcomings of the "pew" is the change the last decade or two has wrought in our educational system. Young America today is receiving an entirely different elementary training from that of our forefathers. Present day children from their "weens" to their 'teens are

trained to be independent in both thought and action; from Kindergarten up originality and individuality are fostered with the result that one scarcely meets a grade pupil today who has not definite ideas of his own on almost any subject. Our fathers, on the other hand were drilled and drilled and drilled yet again. They had to memorize the thoughts of their master whether they believed them or not. In their day independent thought was not stimulated at as early an age as it is today. Regardless of which system is the better, the early training of a child must show its influence in our grown boys and girls, for the child is father of the man. The replacement of the Parochial School with the Sunday School plus the infidelity of the modern "school marm" will not ameliorate the evil results. What are the results? The boy and girl of eighteen have very definite ideas of their own on matters religious. These ideas may be all wrong, but they are his own just the same. Religion has either become a very personal matter with him, a soul matter, or he may have no use for it at all. If the latter is the case, he is not afraid to show it. He will sooner remain out of the Church than be a hypocrite in it.

Thus, as the shuttle of our national and religious life swings from one extreme to the other, we note the changes that have been wrought, changes which in their last analysis cannot be said to be entirely for the worse. What profit it the Church, if it be crowded to a jam and a great percentage of its members are there on a mission of business or politics, to please father and mother or as a result of habit. If we have lost in quantity, we have not, according to the law of averages, lost in quality.

II.—There is more wrong with the "pew" than we generally acknowledge.

The foregoing reasons fail to excuse the "pew" entirely. We must not close our eyes to facts. Outside of hood and fender rattles we must acknowledge that we are not making the progress we ought. We are either trying to negotiate a bad grade in the sands of Moses Coulee or there is something vitally wrong with our machinery; we probably need a "richer adjustment" in our preaching or "new bearings" in the motor.

The need of richer adjustment is only too evident, even as brother Sydow has already pointed out to us. The innovations of our modern liberalistic age have taken us also in bondage. How could we escape the influence of our environment? The sands of our time have crept into our own machinery, filled our carburetor and now grind in our gears. The "pew" is not infrequently a reflection of the "pulpit."

On the other hand, we meet with conditions which are not of our making. In the great melting pot of the West opinions, ideals and principles have a natural tendency to become one indefinable flux; hence,

the average man considers all churches, too, as being alike. This fusion of ideas drags many consequences in its wake.

Poor Attendance. Our average church attendance is not what it should be. Occasionally our pews are filled, and at such times we are prone to flatter ourselves on our ability for holding an audience. It is a piece of vanity, an illusion that is born of inexperience. The lure of the stream, the purr of the motor, a friend's invitation have decimated many a Sunday's attendance. It should not be so. The Lord Jesus at Jacob's Well demonstrated to us that His Father's business must come before all else.

Critical audiences. Our audiences are too critical on the one hand and too superficial on the other. Critical, because the pastor (he may be either too long or too short) never does deliver his message **just right**; superficial, because the pastor may preach almost anything, scriptural or unscriptural; if it is sensational, it will "go down." Would that we had hearers who criticise, not their pastor's delivery, but the message he proclaims as measured by the Word of Christ.

Ashamed of Gospel. Men are always proud of their false religions. The only religion that men have always been ashamed of is the religion of Jesus Christ. If we could only slip into heaven by some back-door without making public confession! In pursuance of my work in a local state school I met with that very condition. Girls whose conscience prods them on to church will leave their building through the rear door in order that unbelieving girls may not see them. What an excellent sermon they could preach through the front door.

Poor church work. This attitude toward the Gospel naturally is reflected in the church work of the individual Christian, his help to the pastor in gathering new members, his contributions, etc. The members we claim to have and to hold are not as responsive to progressive suggestions as one might expect a Christian to be. They seem to forget entirely that the pastor's work is not **in** but **with** the congregation, that he and his members are fellow-workers in a missionary body which has set out to evangelize the community. The truly progressive spirit to forge ahead with a definite aim is conspicuous by its absence. What a joy to the pastor, what encouragement, if every progressive movement had its origin not in himself, but in the elders of his flock! Indeed, that is what we need, **not pushers**, who are continually looking to others, **but leaders** who with their example and their means set an example to the rest that is worthy of a Christian.

I will not dwell on contributions. The following argument, however, may elucidate a fact:

Dollar: I am better than you are.

Nickel: No, you are not.

- Dollar: I am quite a bit larger than you are.
 Nickel: That doesn't say that you are better.
 Dollar: I can buy twenty times more than you can.
 Nickel: Nevertheless, I am better than you are.
 Dollar: What makes you think so?
 Nickel: I go to church oftener than you do!

The general confusion in matters religious that obtains in the West has produced certain types of people which by no means lighten the work of the missionary.

The church "tramp". Old farmer Brown was once asked how much milk he got from his cow. "Well," he replied, "if I coax her for about an hour, she gives quite a bit, but as to her voluntary contribution, its most next to nothing." The "church tramp" is he who evades the voluntary contribution by never becoming a member of one certain congregation. The sectarian pastor, who predominates in the West, is much to be blamed for the ever-increasing number of "church tramps." Any man can come to him for any service, take communion, be married and buried without ever having seen him before—provided he pays the fee. Naturally it is more convenient not to belong to one church. In this connection I will not be misunderstood as including under this heading poor widows and others who as victims of circumstance cannot become regular members, yet are doing what they can for the Kingdom.

The "floater". The western environment has done much to produce the "floater", the spineless Christian, who changes his religion as often as he changes his clothes. The "floater" is the man who is continually wandering from church to church in search of a convenient religion and generally ends in the Christian Science Church. These people are no real loss to us nor a gain to the church they enter.

In speaking of "floaters", I have no reference to such as being victims of hard times, must be continually changing localities. If these are Christians, they will be the salt of the earth wherever they settle.

The mingling of nationalities and creeds in the West has brought forth a condition which is difficult for the young missionary to meet.

Intermarriage. Intermarriage between Christian and infidel and between two Christians of different denominations is today one of the great causes of men and women leaving the church; the opposite is also possible (1 Cor. 7:14), but experience recalls at best a few cases. In the history of Israel intermarriage led to evil consequences (Neh. 13:23-27). Confer also Gen. 6:1-2.

The churchless home. A great evil brought on by intermarriage is the churchless home. The children of such homes cannot but notice the indifference of their parents to religion and naturally draw their own

conclusions. This condition is at the bottom of the pastor's Sunday School problems. To bring such children into Sunday School is always a delicate task, for the tactless pastor may awaken any morning to find himself the center of a family quarrel.

I cannot endorse and support too strongly the old-fashioned church home, in which parents worship with the children in unity of faith and spirit. Religion must be taken from the home into the church.

Endorse the family pew. I believe in the family pew, not a definite place paid for with a definite sum of money, but rather the idea of father and mother and child leaving the home together, entering the church in body, worshipping in the same seat and partaking of the Holy Supper side by side. I believe in the psychology, the pedagogy and the spirituality of it.

Summary: Lack of Conviction. My analysis of the "pew" brings out the great evil in the church today—lack of conviction. The material we have to deal with came away from the East either in search of health or wealth. Here they are daily bombarded in the newspapers, in tracts thrown at their door, in handbills tossed into their cars with a jargon of idle philosophy which always seeks to humanize God, deify man and minimize sin. Reading these interpretations of Scripture instead of Scripture itself, they finally land in a maelstrom of confusion, from which it is hard to save them.

But why despair? Did not our mother church, Israel, experience the same lack of conviction? And is not the Gospel still the power of God? Because these conditions obtain in the West, the West is more than ever the field in which we should spend every effort to preach the gospel.

REINHOLD A. FENSKE.

SELF-APPOINTED GUARDIANS OF OUR CHILDREN

Sometimes it seems that parents do not care in the least who takes their children away from them. They show more concern over their plumber and grocer than they do over the man or woman who offers to take their child off their hands. The public school system is bad enough; parents surrender their children to that mill without knowing what is going to happen to them from day to day and without having effective means to change or alter the progress of their child.

But there are other agencies that step in, and of the few moments that are left to parents with their children these agencies demand so much that some parents are quite fortunate if they are able to see their offspring often enough to keep up a speaking acquaintance with them. Of such arrogant intruders we are far too tolerant.

It has been said before, it must be said again and must be urged with conviction: Woodcraft Indians, Campfire Girls, Boy Scouts are a positive menace to the spiritual health of Christian children. Many of our very own people cannot understand our feeling in this matter because they do not know what they are doing when they give up their children to these self-appointed guardians who come from nowhere and are responsible to no one.

You Christian parents, wake up! You shed tears when your children die, what can those tears mean if you looked on dry-eyed when your boy or girl was kidnaped and wrested from your care by a bloodless organization whose purpose it is to destroy its baptismal faith? Our Lord said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Is that plain enough? Among other things it means that if you do not care what the scoutmaster does with your boy scout son you were much better off dead.

Quite naturally parents who are too feeble to exercise any judgment in the rearing of their children always look for the easiest way to absolve themselves from all responsibility. They tell you, just like the defenders of lodges always tell you: Why, boy scouts and the rest have nothing whatever to do with the church. But that is not a defense, that is merely a confession of ignorance. Every person who persuades you to let him assume charge of your child is by that very fact bringing up a question that is as close to your religion as your own Christian faith. Such person will either use his influence with your child for good or for evil; to us Christians everything that destroys, or minimizes, or ignores, or substitutes something else for Christ, is a mighty force of evil. And that is just what these children's organizations are doing. And what is more, that is the purpose for which they were called into being.

This is usually denied, but sometimes a genuine acknowledgment of purposes and aims escapes into publicity. The fable that Woodcraft Indians and Boy Scouts are nothing more than means to enable the boy to learn to know nature and to indulge his boyish urge for activity under expert and understanding guidance will not stand; it is only a half-truth; this nature-lore itself is only a means for an end. The freely confessed end of this mode of training is to influence the boy to lead a better moral life. There is your religion. The manifest iniquity of the programme becomes evident when you let leaders of these organizations tell you why they chose this method of influencing the moral growth of children.

It will be entirely fair to let the real founder of the whole nature-school of moral educators tell us the real inside story of his work. In an article recently pub-

lished Mr. Ernest Thompson Seton, a Canadian of English stock, and a naturalist and author of some reputation makes his "confession." He himself calls it so. This confession should be handed to every father or mother who must decide whether the boy or girl to which they have given life is to be handed over to Mr. Thompson Seton's further schooling or guidance in Woodcraft.

The Woodcraft Indians were the pioneer organization of the type which we are discussing. Some years after their founding General Baden-Powell, of the English army, took over the whole idea and with a few minor changes made it the groundwork of his Boy Scouts. The Camp Fire Girls have the same ancestry and the International Boys' Work of the Y. M. C. A. also the Christian Citizenship Training Programme, another activity conducted under the protecting wing of the Y. M. C. A. are in profound sympathy with nature worshippers.

In his confession Thompson Seton tells us how he was led to start this movement. Briefly, because the religious training he received in boyhood was utterly distasteful to him. He was of the opinion that the religion taught him by his father and his mother were horrible. He grew up to hate their methods and the substance of their teaching. As staunch Presbyterians the parents lived the strict life of stern Calvinists. In Sunday School they would have their children learn John Calvin's Shorter Catechism. To Seton that meant "learning some hideous garble of doctrine out of what we later called 'John Calvin's Joke Book.'" The whole routine of religious life made him rebellious. He hated it.

It was, it is true, a rather strenuous type of Christianity, little adapted to make a boy love it. On Sundays there was an incessant round of prayers, family worship, divine services, Sunday School—every ordinary activity was utterly condemned. The Sabbath was kept with all Old Testament rigors unabated. If this were to be criticised it would lead us to another question entirely. In Seton's case it had the effect of undermining all feeling of reverence; religion derived from the Bible, and formulated according to doctrines grew to him to be a hateful thing. He found an outlet for the love and respect and soaring phantasy which he could not relate to his religion in his studies of nature and wild life. From that he went one step further and concluded that true religion, true morality was best derived from human experience such as one may gather if natural things are allowed to make their impressions on human consciousness. He could not believe in the Bible's God, but he did believe most sincerely in the God of woods and animals—the Spirit of the Woods.

From his own experience he further concluded that all boys would become more useful men and better

citizens if what he conceived to be their inborn leaning toward the good things were developed through a better understanding of nature and its laws. To Seton that meant religion. When he founded his Woodcraft Indians it was his aim, as he confesses, to do this very thing.

As he developed the idea he put into it all sorts of refinements that show most clearly how far away from the Bible his plans must lead. Let him tell you of his religion for Woodcrafters. "The Woodcraft idea provides a plan of development for both sexes and all ages. It offers continuous growth to the individual child on lines that parallel our growth as a race. . . . No one is ever too old for Woodcraft. . . . There can be no doubt that the first really social group of mankind was about a fire. Until men got the fire they had to climb a tree or get into a cave when night came. . . . Man was the under dog in those days and one of the first great changes came when man discovered fire, doubtless as the accidental effect of a thunderbolt for all the legends say it came down from heaven. Thanks to this great mystery, men could sit on the ground at night without fear; for the fire that warned and comforted them also scared away the beasts.

"In this circle about the fire all social customs grew up; language developed, art, sciences, and government were born. This was indeed the focus of human life and interest. And the mystery of the fire, protecting, incomprehensible, led men to think about the Great Mystery over all, and **thus was the beginning of religion.**

"With such a history and significance behind it, we always assemble our young people in a circle about the fire, and as soon as it is ceremonially lighted, we get at once the decorum, the reverential attitude, the primitive simplicity that were common to the race in the bygone days of the fire-centered circle.

"The fire, then, is the central point of Woodcraft.

"The central fire is and always has been the symbol of the one Great Spirit, whether we see it in the altar fire of the patriarchs, the vestal fires of Greece and Rome, the burning bush of Moses, the sacred fire of Persia, or the altar candles of our own day. . . . And this is the creed (I) set forth: a religion is a way of life. This is my way of life, the Woodcraft way. It was the trail by which my fathers came up from being mere brutes, and it is the trail that will lead to the greatest heights."

What more need be said? Woodcraft and the Boy Scout idea grafted on its stalk is paganism, unashamed. You are delivering up your child to heathen practices when you send it to the fire of the "Great

Spirit." From this central idea other "moral" lessons are drawn that make the Christian religion utterly useless as a moral force. In fact, if you persist in calling yourself a Christian after having drunk from the pure natural spring of Woodcraft Indian religion you must reinterpret your Christian learning to translate it into terms of the "Great Spirit" and the other rigmarole of heathen worship.

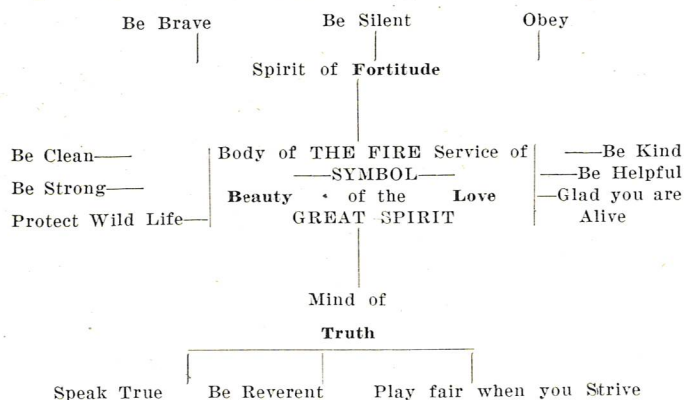
How completely this is thought out into every detail is shown when we quote the proud founder of Woodcraft once more: "For spiritual development we use discipline, the decorum and training of the Council Ring, the imaginative training of selected games, the magic of the fire, camp duties in the line of good citizenship, initiations, titles, ceremony, symbolism, the incense consecration of wood smoke, and among the older members (that is, over fifteen), vigil, fast, and penance. **We begin and close council with a reverent recognition of the great spirit, and the broad philosophies which are the basis of all sound religions are inculcated in the form of campfire stories and by the subtle power of atmosphere.**"

The brazen admission of paganism can hardly be carried further. Even the most hardened follower of lodgery would hardly dare to proclaim his anti-Christian character as shamelessly. Every word of the paragraph just quoted is a denial of Christian teaching. It is impossible to reconcile one phrase of it with anything that Christ taught.

And such idolatry is made a fetish by our age! Public schools could not make public confession of their hopeless bankruptcy more shriekingly than by endorsing such a programme of childhood training. And there are men that call themselves ministers of the gospel who fetch and carry for this heathen idol and are even proud of the collar they wear about their necks which proclaims them servants of the enemy of the Master they profess to serve. Yes, Christian ministers, so-called, are scoutmasters and leaders of Woodcraft Indian tribes. If they think at all, what do they think when they go through the mummery of their Council Fire and what of the Great Spirit and those "broad philosophies that are the basis of all sound religions?"

Mr. Thompson Seton is very proud of the "twelve laws of Woodcraft" which in a pictorial manner that we cannot reproduce in detail is the outline of Woodcraft religion: in a manner of speaking, Ernest Thompson Seton's Joke Book to replace the catechism of his youth that he had learned to despise. The center of the drawing is "The Fire—Symbol of the Great Spirit," from this center four flames spurt out, one in every one of the four directions, each of these flames is divided into three tongues, and each of the tongues bears a certain legend, that is, one of the twelve laws of Wood-

craft. Retaining the exact words of the original drawing it could be shown something like this:



This, then, is the law and the prophets of Woodcraft. There is nothing startlingly new. Seton himself says that he has merely collected the principal ideas of the religions of all times and instead of emphasizing one or two of the great "basic" truths, as was done before, he finds room for all of them. As a religion maker he modestly assumes that he has done better than all his predecessors, biblical and pagan. You have noticed that he really feels that he has done more than just rescued the boys from the terrors of John Calvin's Joke Book. (Do you recall that we quoted Mr. Seton in this fine manifestation of reverence which is one of his twelve laws?) He has a religion for "all ages"; something like the Masonic conceit: once a Woodcrafter always a Woodcrafter.

Much, much more could be said. But it is enough. The parent, teacher, or pastor who is indifferent to the heathenish professions of Woodcraft and its blood brother, the Boy Scout law, either does not know what they are or has a calloused conscience that wouldn't blister in a hot blast furnace.

H. K. M.

WHAT OTHERS SAY

Profaning the Bible by Cheap Dramatics

The drama is an intense method of expression, but it is limited in its scope. It habitually depends upon impersonation, and therefore is limited to two chief subjects, tragedy and comedy. These are the two extreme sides of life, and they demand intensity. Tragedy deals with the passions of mankind, culminating in some fatal issue. Comedy is generally light, and when not light, it deals with the marked inconsistencies of mankind, and for that reason tends to the abnormal and the absurd. Neither tragedy nor comedy is acceptable when tame. Neither of them is calculated to give the best expression to the highest and noblest thoughts. For this reason the drama is always strained to sustain itself, especially when it does not appeal to the reflective faculty, but to the senses through material scenes. It is this train which causes the temptation to substitute passion with appetite, and this produces that which is debasing. It is the

debasement which has corrupted the stage in all history, and which defeated every attempt to purify or ennoble the stage. The result of all this is the production of cheap plays which neither amuse or instruct, but constantly tend toward the vulgar and the corrupt, especially in all attempts to dramatize the Bible.

The Bible contains some dramatic portions. But these are not designed for the scenic stage, and they are given by divine inspiration, and therefore not subject to the temptations of the human drama. They appeal to the reflective faculties rather than the senses. The Bible is a revelation of God and his dealings with men. There is no scene in which he does not appear. To leave him out is to destroy the scene. In any attempt to dramatize, who will dare impersonate God, who will represent him when he said, "Let there be light"; when he commanded the earth to bring forth grass and herb after its kind; when he commanded the waters bring forth creeping things and fowl; when he made man in his own image; when he warned Noah and broke up the fountains of the great deep and opened the windows of heaven; when he appeared to Abraham at the sacrifice of Isaac; when he spake from the cloud of Sinai and the Mount of Transfiguration; and when he called upon the apostles; when he sits upon the great white throne? Who will impersonate Christ when God has concealed his form, his complexion, his height, his size as too sacred for men? Surely we will all concede that any such attempt is blasphemy, and must dishonor God, corrupt man, and call forth just judgments.

—The Presbyterian.

A Kick In Eddyism

The New York Times contained this interesting news item:

Because Albert F. Gilmore, in charge of the Christian Science Committee on Publication for the state of New York, objected to an article, "Science and Health" in the fourth and last volume of "The Cambridge History of American Literature," G. P. Putnam's Sons have stopped the sale of the volume, discontinued the publication of any more copies, and will recall all the volumes so far on the market.

The offending chapter is No. XXVIII, entitled "Popular Bibles." These are "The Book of Mormon" and "Science and Health."

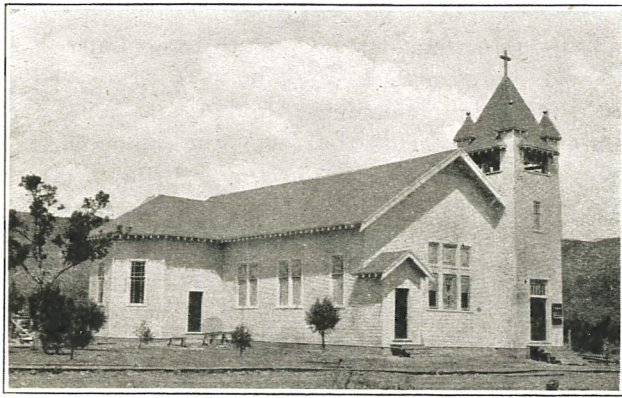
Mr. Putnam said that the article on "The Book of Mormon" would remain in the book as there had been no complaint.

'Tis a great thing to have a machine that can render a kick as effective as this. The Christian Science machine is nearly as strong as the one the Knights of Columbus are using. The latter are about to rewrite the history of the United States eliminating everything that is unfavorable to Romanism.

—The King's Business.

DEDICATION OF WHITERIVER CHURCH OF THE OPEN BIBLE

From time to time bits of information have made their way through the "Northwestern Lutheran" concerning progress being made in the erection of the chapel at Whiteriver, Arizona, for the use of our Apache Christians, and their children attending the Government Boarding School at that place. That building, made possible by the willing hearts of the Mission's friends, who have heard the word of the Lord of the Kingdom, Mark 16:15, and do it, was formally dedicated to the service of that Lord and His living Word Sunday, April 30th.

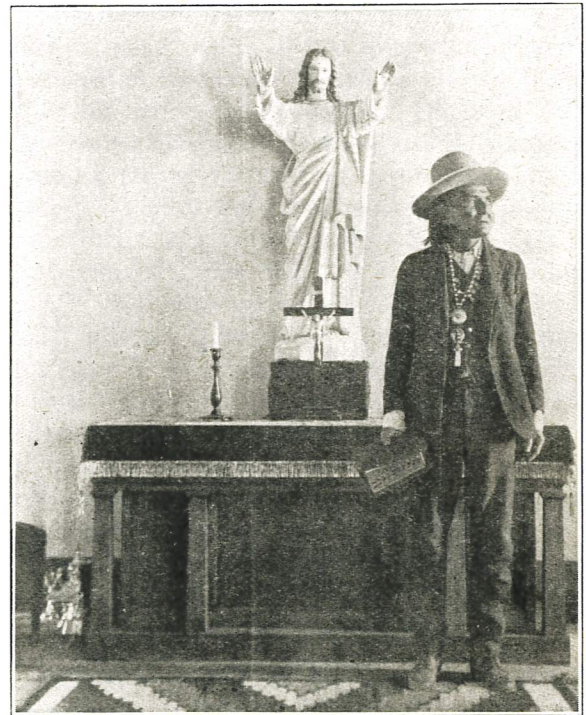


Lutheran Apache Church of the Open Bible

After Superintendent Guenther had read the dedicatory service, the keys to the chapel were entrusted to the aged Chief of the Apaches, Alchesay, who unlocked the house of worship and threw open its doors for him and his people to enter in: to come into their own house of worship, where they might join in thanking the Lord, who is gracious, and whose mercy endureth forever. Would that all who read these lines could have been present to sing praises to the Author of our Salvation with His Apache children and with us! Truly, out of the abundance of our hearts our mouth spake in song. The Community Choir sang "Praise to the Lord, the Almighty" (without seeking the distinction, we are here the "community church," although we fit anywhere but in the usual creedless and spineless category of that name; but it is God's grace we are given the privilege of serving these people, most of whom are in the employ of the Indian Service, with the Word of Life), followed by the discourse of the Rev. F. Uplegger on the word found Exodus 20:24b, on the basis of which he showed that according to God's promise, the Whiteriver Chapel being a place of recording of the Name, He would also certainly come unto us there and bless us.

Profound was the silence when Chief Alchesay, who, although now an old man, is a tall and commanding figure, stepped before the vast assembly. He came with the assurance of one who knows in whom he has believed, and he addressed his people in

words that proved his faith, counselling them not to pass by the house of prayer here erected, but to bring their petitions to God at His altar. He also warned his people to beware of such who teach a word contrary to that found in the Book of God: the fact is, that the worthy man broke into indignant protest against such, who have already appeared to lead his people astray out of the paths of righteousness and faith which they have but so recently learned to tread. As if to bear immediate testimony of his convictions, this proud old chieftain who had never before bowed to any man, now turned and knelt humbly before his missionary to be baptized into the name of Jesus, his Savior. A feeling of surprise mingled with awe and reverence stole over the assembly witnessing this solemn act and many an eye glistened with tears of joy. Truly the Lord hath done great things for us!



Chief Alchesay

In the same service many other Indians who had announced themselves for baptism were received. Jack Keyes spoke a few words of exhortation to them.

The afternoon worship was quite as significant as that of the morning had been, for in addition to the nigh seventy school children, members of Mr. Guenther's and Mr. Albrecht's Bible classes, who were baptized, many other Indians who had been hindered from receiving it in the morning service came to the font. The total for the day was one hundred and one; an Indian Mission Pentecost.

The Rev. Paul Albrecht preached the sermon of the service, his special sphere of work being the Government School. Short talks in the native speech were given by Chester Gatewood, Thomas Wycliffe,

and by the Rev. Alfred Uplegger. Mr. Davis, the Agent of the Fort Apache Reservation, in his address gave food for much reflection concerning the Mission's work. He said in part, "In my long experience in the Indian Service among the many different tribes of Indians in almost every part of our country I have had unequalled opportunity to watch and weigh mission activity. I know that education of the Indian without the education of the spirit in the Gospel of Christ is of no avail. Your Father, Alchesay, my Apache friends, has shown you the way in that this morning he himself unlocked the door to this house to let himself and his people in. As to you missionaries, do not admit the thought that your work will soon be ended in this field. Your work here does not call for a few months or years of activity, but a life-time. It is a work only to be measured in terms of life-times." Are these not words of wisdom? Ought not those of us who are (only half-heartedly) engaged in the fight for the education of our own children by means of the Gospel in our own schools, be ashamed to have to hear from a man, who has not been reared in our circles, the principle of the parochial school extolled?

It would lead too far to mention all the details of the festal day, but it is meet to refer thankfully to the ready co-operation of Whiteriver folk, particularly to the part Mrs. Davis and Mrs. Beardsley (a Christian Seneca Indian), took in adding to the beauty of the service in song, and Mr. Stacy's presiding at the organ.

In the evening Conference (which was convened at this time) was the guest of the School, in whose program the Rev. F. Uplegger proclaimed the Word.

Although we are no friends of lengthy descriptions of architectural beauties and of convenient plumbing arrangements in church and manse, yet, since the Whiteriver Chapel is one of which Synod as such is builder and maintainer, a sketch may not be amiss. The building is 36x70 feet with a wing 20x20, the latter being used as a meeting place for the Bible Class. Design and specifications in all particulars are the work of Mr. Arthur Knoop, in whom we have the fortunate combination of architect and builder. The church was put up by him exclusively with Indian labor, the plastering excepted. What this means may be judged from the fact that under his supervision the Apache carpenters not only did the work of building, but also dressed most of the lumber ordinarily termed mill-work. The altar also is Mr. Knoop's design, one along classic lines, simple, yet beautiful. With the balcony there is seating capacity for 500 in the chapel.

Two windows in color, the work of Mr. Reimann, show forth the Good Shepherd and the Crucified; the former the gift of Christian Apaches, the latter that of the congregation of the Rev. O. Hensel of Marshfield, Wis. The organ is, in part, the gift of the

student-body of Northwestern College of Watertown. It is an Estey of chapel organ size. The bell is a deep-toned one, giving by Mission friends in the congregations at New Ulm, Sleepy Eye, and Eden, Minn.

A copper cross crowns the tower. It is illuminated at night by rays cast on it from lights fastened in the turrets causing it to shine forth to Indians far and wide and inviting them to come and learn its real significance.

Reference has often been made to the habit of the Apache to read whatever things readable he can lay his eyes on. This habit suggested the idea of placing a large changeable letter bulletin board near the main entrance of the church. Every Sunday morning finds the board bearing some pertinent passage from Scripture. It is explained by the missionary at the close of service and subsequently memorized by practically every English-speaking Apache who chances to pass by in the course of the week. Can anyone blame us for calling our new church, your church, THE CHURCH OF THE OPEN BIBLE?

* * * * *

In this connection the following letter taken from the public press may prove of interest to our readers:

Fort Apache Agency, Whiteriver, Arizona.

May 3, 1922.

Honorable Thomas E. Campbell,
State House, Phoenix, Arizona.

My Dear Governor:

"It may be of interest to you to know that the troops marched out of Fort Apache this morning. A small guard detachment is left, and a force to close up the buildings, care for the public property, etc. What disposition the war department will finally make of the plant we do not know.

"The Apache Indians and myself each took note of the action of the state legislature regarding the withdrawal of troops from the old post. The thing that has concerned the Indians most is the attitude in which they have been placed before the public in connection with the abandonment of the post. However, they have thought best to ignore the matter, though at one time they considered sending a protest to Washington to place themselves in better light before the government.

"It may be of interest to you to know that last Sunday the new mission church (Lutheran), the first to be erected at this place, was dedicated. About 100 Indians were baptized. Among this number was Alchesay, the old chief of the Apaches. It will be hard for the public to visualize the Apaches as Christian worshippers, but a little patience will doubtless bring assurance that the recent fear on the part of the white people has been largely their own doings. What the Apaches are most anxious about now is a labor market

that will give them opportunity to earn support for themselves and families. The abandonment of Fort Apache falls harder on them than any one else.

"Very truly yours,

"CHAS. W. DAVIS."
Indian Agent.

SILVER JUBILEE

On the 21st of May the congregation at West Florence, Minn., celebrated the 25th anniversary of Rev. Franzmann's ordination. Twenty-five years did the great Shepherd grant His servant in the ministry. Of these twenty-five years he labored four years in Winona and twenty-one years at his present place, Lake City and West Florence. In grateful acknowledgment of the blessings of the twenty-one years of service, the congregation at West Florence prepared a special jubilee service.

On the above stated date the Rev. Franzmann came as usual to conduct services in the afternoon, but found to his surprise that the congregation had engaged two neighboring ministers to fill the pulpit for this afternoon. After Rev. Franzmann saw the spirit and the intention of the congregation, he gladly resigned his place to the invited pastors for that afternoon and himself became a hearer. Rev. G. Hinnen-thal preached the German and the undersigned the English sermon. Rev. F. Zarling conducted the altar services. During the singing of a selection by the Lake City choir, which was followed by a hymn by the congregation, a special collection was taken up for the pastor.

Following the services Rev. Franzmann expressed his deep appreciation in sincere words of thanks to the congregation and ascribed all honor and glory to God who had helped him so wonderfully during the 25 years of service.

After the celebration in the church a lunch was served on the lawn in front of the school house.

WM. PETZKE.

FROM OUR CHURCH CIRCLES

Installation

The undersigned, authorized by the President, Rev. Ad. Spiering, installed Rev. Benno Kupfer as pastor of St. Peter's Church at Stambaugh, Mich., on Sunday Rogate. Address: Rev. Benno Kupfer, Box 394, Stambaugh, Mich.

FRANZ KUPFER.

Theological Seminary

The oral examination of the Senior Class of our Theological Seminary will take place on Thursday, June 15th, at 9:00 A. M. at the Seminary. All friends of the institution are cordially invited to attend.

W. HENKEL.

Michigan Lutheran Seminary

The present school year at our institution is to close June 15th. The commencement exercises are to be held in the evening of that day in the school hall of the St. Paul's Congregation (Rev. A. Westendorf). There are nine students in the graduating class, one girl and eight boys. A cordial invitation to attend the closing exercises is hereby extended to all readers of the "Northwestern Lutheran."

Rev. W. Schaller has been called to take the place of Prof. W. Wente, who has accepted a position at St. John's College, Winfield, Kansas.

Let us all try to win new students for our institutions.

OTTO J. R. HOENECKE, Pres.

Northwestern College

Thursday, June 22nd, will be Commencement Day at Northwestern College, Watertown, Wis., and will close the fifty-first year of the institution. We ask the attendance of our college's many friends.

E. E. KOWALKE.

Michigan District

The Michigan District will meet in Bay City, Mich. (Pastor K. F. Rutzen) July 6—11. Papers will be read by Pastors W. Bodamer and C. Strasen. All delegates, pastors, and teachers desiring quarters are kindly requested to notify Pastor Rutzen before June 15th, those coming by auto stating it in their announcement. Credentials of the delegates must bear the signatures of the chairman and the secretary of their congregations and should be handed to the secretary of the District at the close of the opening services.

ADOLF SAUER, Sec'y.

Rhineland Conference

The Rhineland Conference will meet June 12—13 in the parish of Rev. W. Huth at Wabeno, Wisconsin. Preacher: J. Krubsack (B. Kupfer). Confessional address by J. Henning (H. Heidel). Papers will be read by H. Heidel, W. Huth, B. Richter and the undersigned. Please announce yourself and your delegates!

JOS. D. KRUBSACK, Sec'y.

Mankato District

If it pleases God, the Delegate Conference of the Mankato District will meet at Alma City (Rev. Bradtke) July 18—19, 1922. Rev. F. Koehler will read a paper on Matt. 18. Prof. Ehlen has his own choice of a topic he desires to deliver a paper on. Sermon by Rev. G. Albrecht (Rev. H. Atrops). Confessional address by Rev. A. Winter (Rev. E. A. Pankow). Send in your announcements early.

O. K. NETZKE, Sec'y.

Meeting of the West Wisconsin District

The third biennial meeting of the West Wisconsin District will be held at Columbus, Wis., (Rev. W. Nommensen) June 28—July 3. Two papers will be presented, one in the German and the other in the English language (Rev. J. B. Bernthal—Rev. A. Sitz). Delegates will please bear in mind that all credentials should have the signature of both the president and of the secretary of the congregation. The brethren who entered this district in the last bi-ennium are requested to forward their release to the President, if that has not been attended to already. All memorials should reach the President not later than June 17th.

Free accommodations will be provided for the delegates by Zion's congregation. All desiring free lodgings, however must announce their coming **not later than June 4th**. Those who intend to come by auto will kindly mention this with their announcement.

O. KUHLOW, Sec'y.

Meeting of Southeast Wisconsin District

The Southeast Wisconsin District will meet in the First Lutheran Congregation at Racine, July 5—11. The opening service on Wednesday, July 5th, will begin at 10:00 a. m. The doctrinal discussion will be led by Prof. W. Henkel. All credentials of the lay delegates must be signed by the chairman and secretary of their congregation and are to be presented to the secretary immediately after the opening service. Every congregation is requested to pay for lodging and board of their delegates. All requests for quarters are to be sent to the local pastor, the Rev. Theo. Volkert, 735 Grand Ave., Racine, Wis., before June 18th. All reports, petitions, etc., must be made in a written form and must be in the hands of the president of the district, the Rev. C. Buenger, before June 18th.

HENRY GIESCHEN, SR., Sec'y.

Meeting of the Minnesota District

The Minnesota District of the Joint Synod of Wisconsin will convene for its third biennial meeting at Nicollet, Minnesota, June 21—27, having received a kind invitation from the congregation through its pastor, the Rev. F. Koehler. The following papers are to be heard and discussed: 1) How does diligent attendance of congregational meetings further the cause of the Kingdom of God?—Dir. E. R. Bliedernicht. 2) Modern Church Work in the Light of the Word of God.—The Rev. E. Birkholz. 3) Definition of the term "Gemeinde" as it is used in the New Testament.—Prof. M. Wagner.

The preachers and their alternates are as follows: H. Schaller—A. Krueger, G. Hinnenthal—F. Zarling (Confessional), J. Hinck—J. Bade, P. Spaude—O. Meidenwald (English Services), J. Schulze—G. Ernst.

The pastor of the congregation requests, that the guests, delegates, pastors and teachers, kindly announce their coming no later than June 15. They should also state whether they intend to come by rail or with a car. The congregation will furnish board and lodgings gratis. A. SCHALLER, Sec'y.

Wisconsin Valley Conference

The delegates of the Wisconsin Valley Conference will meet in the congregation of Victor Gruber, pastor at Town Hamburg, June 13.

O. KEHRBERG, Sec'y.

Pacific Northwest District

The Pacific Northwest District meets in St. Paul's church, Tacoma, Wash., June 22—25.

Rev. A. Sydow will read a paper in the English language on the theme, "The Minister as Pastor." Rev. F. Soll will read a paper in the German language. WM. LUECKEL, Sec'y.

ITEMS OF INTEREST

Scabs Wed; 'Dishonor Guard' Sent by Union

Several hundred striking textile operatives acted as a "guard of dishonor" when Joseph Pepin and Leah Carpentier, alleged scabs, were married at the Church of Our Lady of Consolation. This is the first time in the history of the labor movement that a wedding was picketed. The newlyweds, according to strikers here, are working in the plant of the Crown Manufacturing Co., which is operating with a greatly reduced labor force. When the news of their wedding spread through Pawtucket some days earlier, the guard was organized, and on the morning of the marriage it was on duty in front of the church. In their wedding clothes, and smiling for effect, the Pepins stepped from the church into an automobile. They were greeted by a hooting crowd which followed them down Main St.

—Milwaukee Leader.

The English Language in India

Bishop Lambuth in his interesting book, "Medical Missions," tells of a native of India whose wife went for treatment to a mission hospital. On her return he wrote as follows to the woman physician in charge of the hospital:

"Dear She, — My wife has returned from your hospital cured. Provided males are allowed in your bungalow, I would like to do you the honor of presenting myself there this afternoon. But I will not try to repay you: vengeance belongeth to God."

Another, whose wife did not survive, expressed himself thus:—

"Dear and Fair Madam, — I have much pleasure to inform you that my dearly unfortunate wife will be no longer under your kind treatment, she having left this world for the other on the night of the 27th ultimo. For your help in this matter I shall ever remain grateful. — Yours reverently." — Exchange.

Union of 2 Churches Urged at Conference

A new church unit of proportions loomed among the possibilities tonight as a result of an unheralded suggestion made to the 19th quadriennial general conference of the Methodist

Episcopal church, south, here today that the denomination join interests with the church of the United Brethren in Christ. The suggestion came through Bishop H. H. Bout of Indianapolis, fraternal messenger of the United Brethren, who told the conference that he was empowered by the bishops of his denomination to say that any steps toward federating on the part of the conference would meet their hearty approval.

—Milwaukee Leader.

Pastor Would Kill Incurable Insane

Kill the hopelessly insane to make room for curable patients in public institutions, is the proposal of Rev. R. S. Winn, a member of the house committee on public institutions, that has shocked many who have heard it. Winn declares himself in favor of mercifully ending the sufferings of the more violently and hopelessly insane.

He has also attracted considerable notice by his arraignment of dancing, which, he says, is responsible for the presence of many of the young women now confined to institutions for tuberculosis patients.

—Milwaukee Telegram.

Religious Freedom in Poland

A further step in religious freedom has been taken by the Polish government in abolishing the prohibitions of the old Russian dominion against the Roman Catholic church. This follows the abolition some weeks ago of the anti-Jewish statutes of the former Russian regime, and clears the books of the new Polish government of all religious preceptions.

—Milwaukee Journal.

Anti-Christian Move Spreading Over China

An anti-Christian movement, said to have started with the formation of 20 such organizations in Peking university, is spreading rapidly over China, according to reports reaching here. The agitation has reached Amoy university, the government schools and other institutions. Christian leaders and consular authorities express alarm at the extent of the movement, which is reported to be backed by communist agitators.—Wis. News.

Amusement in U. S. Costs \$63,000,000 Monthly, Is Report

Approximately \$63,000,000 is spent in America each month for amusement, according to the treasury department. Movies, theaters, circuses, and amusement parks are receiving the money. Last year it was \$79,000,000 a month.

—Milwaukee Leader.

BOOK REVIEW

Denkstein 1847—1922 zum fünfundsiebzigjährigen Jubiläum der Missouri-Synode, by Prof. G. Metzger. Cloth, 311 pages. Concordia Publishing House, St. Louis, Mo.

A book of highly interesting and instructive reading matter concerning the various phases of the work done by the Missouri-Synode during the seventy-five years of its existence, each phase being written by a special author. The following are the contents: "Dr. C. F. W. Walther and the Saxon Immigrants," Prof. em. Jos. Schmidt, D. D.; "The Organisations of Wilhelm Löhe," Theo. Graebner; "The Organisation and Constitution of Synod," Prof. Geo. Metzger; "Internal and External Growth of Synod to 1872," C. C. Schmidt, D. D.; "The Predestination-Controversy 1872-1887," Prof. J. T. Mueller; "Home Mission," H. Grueber; "Overseas Relations," Aug. Burgdorf; "Foreign Missions," Prof. F. Zucker, D. D.; "Negro Mission," C. F. Drewes; "Other Missions of the Synod," Fr. Sievers; "English Work within Synod," Prof. Martin S. Sommer; "Theological Seminaries," F. Koenig; "Colleges," Dr. H. Feth; "Life and Activities in the Congregations of Synod," M. S. Sommer; "Parochial Schools," Dr. E. W. Krauss; "Provision for the Confirmed Youth," H. D. Mensing; "Charitable Institutions," E. H. Duemling; "The Press in the Service of Synod," Prof. Fritz.

J. J.

Tracts pertaining to the Diamond Jubilee of Missouri Synod. **What the Missouri Synod during the Seventy-five Years of its Existence has Taught and Still Teaches** by F. Pieper. **Seventy-five Years of Sound Lutheranism** by Louis Wessel. **Fuenfundsiebzig Segensjahre** by Theo. Engelder. 3 cents each; \$2.00 per hundred. Concordia Publishing House, St. Louis, Mo.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Compiled by Rev. Ernst Eckhardt. \$1.00. Concordia Publishing House, St. Louis, Mo.

This Year-Book has a jubilee character including many interesting facts on the history of Synod since 1847, touching also upon the anniversary of the Synodical Conference. It contains valuable statistics on the whole of the Synod's work. J. J.

Kirchenagende fuer Ev.-Luth. Gemeinden issued by the Missouri Synod. New and Revised Edition. Concordia Publishing House, St. Louis, Mo. Edition C, Cloth \$2.00. Edition M (Marocco with gilt-edge) \$5.00. Edition D. C. (divinity circuit with gilt-edges) \$5.00.

This is a revised edition of the old Missouri Kirchenagende with additional formulas for services, prayers, collects, etc. We fail to find a festival prayer for our national Thanksgiving Day. By way of suggestion we would also rather have seen some of the festival prayers presented in a language more modern in expression and easier of speaking and understanding using for instance shorter sentences instead of long-winded periods. For examples the first festival prayer for Pentecost begins with a sentence containing 109 words, all to be spoken in one breath. Do you expect the present generation to pray such long-winded sentences intelligently? And what of our pastors who are forced to hold two services in succession using both the German and English language? Is it not somewhat trying for them to pray such prayers which are replete with periods of this caliber? What was used 50 years ago with reference to the style of Church language, is uncommon today. We think present conditions in regard to language and the use of both vernaculars could have been taken into consideration to better advantage. In spite of this suggestion, however, we believe this new and revised edition has many improved features and preferences to the old Agenda.

J. J.

Acknowledgement of Membership Transfer. Ev. Lutheran Synodical Conference.

Notification of Membership Transfer. Ev. Lutheran Synodical Conference. 30 cents per dozen, postpaid. Concordia Publishing House, St. Louis, Mo.

Concordia Pupils' Roster and Record Card. \$1.00 per 100; 500 for \$4.00. Concordia Publishing House, St. Louis, Mo.

Letter of Transfer. Ev. Lutheran Synodical Conference of North America.

Maechte der Finsternis. Die indischen Götter und ihre Anbetung. Von Albert Huebner, ev.-luth. Pastor, 1900-1915 Missionar der Missouri-Synode in Indien. Mit 30 Illustrationen. 82 pages. 50 cents. Concordia Publishing House, St. Louis, Mo.

The author of this book has been active as missionary among the people of India, and has gained insight into the dread system of East Indian religions. The book contains a graphic description of the powers of darkness obtaining among the people of East India. A Christian reading this little volume will feel grateful for the knowledge of the Gospel God has given him, and will be incited to greater effort in spreading the Christian religion among heathen people.

J. J.