

# The Northwestern Lutheran

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

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## HE IS RISEN

Praise the Lord in anthems glorious!  
All ye ransomed, raise the strain!  
Christ is ris'n, the Lord victorious,  
He Who for our sins was slain.  
Now the task He planned is done.  
Our redemption He has won.  
He left Heaven's pearly portals  
To abide with sinful mortals.

Sin, I fear not thy oppression,  
Nor the terror of thy wrath.  
All the guilt of my transgression  
Christ has paid for with His death!  
He fulfilled the Law for me,  
From its curse He set me free.  
By His rising He has blessed me,  
In His righteousness He dressed me.

Hell, I fear no more thy prison;  
All thy cords are rent in twain.  
Since my Jesus is arisen,  
I am free from every chain,  
And since His descent to thee  
Was performed victoriously,  
I by virtue of His merit  
Heaven's Kingdom shall inherit.

Cease, O hellish Foe, to spite me,  
Naught from thee have I to dread!  
Christ, the woman's Seed, did smite thee  
And crushed down thy serpent-head!  
He Whose death thy vileness sought,  
All thy power to end hath brought.  
Since in Christ I am victorious  
Thou must own defeat inglorious!

Death, why shouldst thou make me waver?  
Grave, why should I fear thy claim?  
Buried with my Lord and Savior  
I shall rise again with Him!  
Dying now is gain for me;  
I can pass on joyously,  
For this truth sweet comfort giveth,  
Jesus, my Redeemer, liveth.

Jesus, my Redeemer, liveth!  
This most certainly I know!  
Grateful praises He receiveth  
From His ransomed Church below.  
Hallelujah! Victory!  
Join, ye lands, the jubilee!  
Praise our God in anthems glorious,  
Christ is ris'n, the Lord victorious!

Translated from

"Jauchzet Gott in allen Landen"

Anna Hoppe.

Wisconsin Synod German Hymnal No. 201

## COMMENTS

**Our Newly Confirmed** Our newly-confirmed. Home and church have tried to do their duty by them. Baptized in their infancy, they have been carefully instructed in the chief doctrines of Holy Scriptures. They have given an account of their faith before the church, and the church has, with thanks to God for the blessings He has bestowed on them, welcomed them to the Lord's Table. Something has been accomplished, the parents, the pastor and the children, feel.

Indeed; but, after all, it is only a beginning that has been made, a good beginning of their course through life toward their eternal goal. There will be no real rest for them until the goal has been attained. Until then, life will mean constant labor and continuous battle to them. Nor is this the time when the home and the church may begin to relax in their efforts in behalf of these tender members of the church.

The years following the confirmation of the young person are of very great importance to him. He is gradually leaving the shelter of his home to find his place in the broader life about him and to fit himself into that life. He will enter into new relations and form new associations. He will face new problems. The influences which are now brought to bear on him will to a very great extent determine what attitude he will take toward life and will help to form his character.

This period in life has always been considered as most dangerous. His own sinful heart offers the youth great temptations. Everything within him is, as it were, in a state of violent fermentation. He is easily swept away by the very exuberance of his spirit to do things that will permanently mar his life and cause him bitter hours during long, long years to come.

The world surrounds him with pitfalls. Satan's agents are ceaselessly looking for recruits; and only too often young Christians succumb to their blandishments. He may fall in with frivolous, openly immoral, yes, criminal, companions who try to draw him into their ungodly life. Thoughtful people complain bitterly of the corrupting influence the movies exert on the present generation. Everywhere we find organizers extending an inviting hand to our young people to lead them into lodges.

And the literature that makes its appeal to them! Look at the magazines displayed on the news stands. What sorry food do not some of them offer for the minds and hearts of young people. We have grown very careful about diet, hygiene and sanitation, and give much thought to the prevention of diseases, yet we permit our homes to be contaminated by reading matter that reeks with the filth of sin in every form.

And the so-called better magazines? Only recently Lutheran church papers have been calling attention to the fact that some of them are lending themselves to the propagation of unbelief through articles to which they open their columns. In one of these magazines two major articles of this type had appeared. A Lutheran minister protested against the appearance of such articles.

The editorial department replied that these articles presented a new and unusual approach to religious thought. The minister prepared an article "pointing out that both anti-Christian writers had merely rehashed arguments which have been directed against religion and the church for many centuries." However, the magazine in question refused to print his article. This minister says: "It is impossible that our young people can continue to read such literature and not be affected by it. Little by little their faith is undermined and their interest in the church is reduced to zero." And he is right.

But, what can parents and the church do for the newly-confirmed? The pastor who calls attention to the dangers lurking in certain magazines asks: "Is it wise for religious people to have come into their homes, month by month, any periodical that seems to have committed itself to the wrong side of this vital question?" Thus he indicates one thing that can and should be done. Parents should as far as they are able to do so keep from their young sons and daughters everything that might exert an evil influence on them. Yes, they should bar dangerous periodicals from their home. They should keep the social life of the young people under their control and should watch most carefully over their recreations.

But they will soon find that it is impossible to keep the young away from all temptations of this kind, for they are found almost everywhere. That makes it necessary that the young be fortified and strengthened inwardly and made strong to overcome the temptations which they will meet. We must give thought, time and, above all, prayer, to the spiritual upbuilding of the souls entrusted to our care.

To this end, the home altar should be maintained. Parents should provide good, wholesome reading matter, the church papers and such books as are recommended by their synodical publishing house, and get the young interested in them.

No Christian parent should fail to avail himself of the Christian high schools and colleges their church maintains for the proper safeguarding and training of the young.

By word and by example parents should encourage the regular attendance at public worship and lead the young to receive the Sacrament of the Altar frequently.

Bible classes for the confirmed are very helpful. They aid in founding the young people firmly in the Word of God. They enable the pastor to keep in close touch with the young members of his flock. They encourage them to bring their problems to their pastor; and a discussion of such a problem is often sufficient to keep a soul from serious danger.

The Bible class also directs the interest of the young to the affairs of the church, keeps them informed and trains them for active church membership.

God has given us the means to fight the foes of our young. May He make us faithful in their use. And may the newly-confirmed of 1931 very joyously follow the guidance of those who love them in the Lord.

J. B.

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**Atheism Rampant** A cable dispatch from Berlin to the New York Times, as of March 14, reports that the police raided and padlocked an atheistic exhibition at Berlin, ending the display of a large collection of anti-religious paintings and propaganda assembled by the International League of Atheists. The exhibition had been running for some months.

The League of Atheists, which is believed to have its headquarters in Moscow, was particularly proud of two maps, one showing churches in Berlin and the other calling attention to the "happier" conditions in Russia and detailing the number of churches which have been closed there. A bust of Lenin looked upon the two maps.

On a black cross hung a collection box inscribed, "Down with the encyclical — you help too." A nearby placard bore the "Song of the Godless." "Out, proletarians, out of the house of God. Away with the opium factory. Kick out the priests."

One of the pictures showed a church dignitary seated on an ecclesiastical throne spitting out cannon, rifles, bombs, and grenades on a crowd beneath him. The picture was entitled, "Outpouring of the Holy Ghost." A painting of the crucified Christ wearing a gas mask was removed some time ago on the grounds of blasphemy.

The league's program aims at unification of the atheists throughout the world, and the organization attacks every branch of religion. Special propaganda among the poor, urging them to leave the church and save their money, is most vigorously pursued.

Thus the dispatch, showing the boldness of organized atheism in Germany. How is it in this country? Surely the "Godless" are just as active here as anywhere. Sometimes, however, one runs across evidences that there is still some sane damming back of this atheistic overflow. Over in Birmingham, Alabama, the Court of Appeals held in a murder case, as reported by the Chicago Tribune, that the testimony of an atheist, even though given on his deathbed, must be rejected. Undisputed testimony showed that this deceased atheist was one who "did not believe in God, did not believe in a Supreme Being, did not believe there was a place to reward the faithful or punish the wicked."

The opinion of the Court of Appeals was: "Without a belief in a Supreme Being there can be no legal oath, and without a legal oath a witness is not competent to testify in the courts of Alabama. The whole faith of the nation is founded on belief in a Supreme Being, a belief that there is a rewarder of truth and an avenger of falsehood, would render a dying statement of much value. But there is no place in the government structure for the belief that the grave ends all and that man returns to rocks and clods, placing him on the level with the beasts of the field."

It would be an interesting question to find out whether the courts of all the states agreed with this Alabama Court of Appeals. But this decision emphasizes the fact that the atheist, fearing neither God, man or the devil, cannot be relied upon, his truthfulness, his oath being worthless. All moral character must dissolve into thin air under the belief that a man lives and dies as a beast. Evidences of that are upon every hand today, the bitter fruit of evolutionistic teachings, especially to the young.

These rabid attacks of atheism upon all Christian religion are not a new thing. The church of God has withstood many such and cannot be conquered even by the power of the Russian communists. When it is a case of Lenin verses Christ, the outcome for us Christians cannot be in doubt, although we may have to pass through many and great tribulations. The knowledge of these attacks may serve to unite us more closely for our beloved faith, so that we still triumphantly sing with Sir J. Bowring:

In the cross of Christ I glory,  
Towering o'er the wrecks of time. Z.

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"For Us, Not Instead Of Us" "That Christ died for us does not mean that He died instead of us." We are quoting from the summary of a Lenten sermon printed in the Milwaukee Journal. Perhaps the summary does not do the sermon justice; but we are concerned with the thoughts as they were given to the public. "It does

not mean that because He made the supreme sacrifice upon the cross, we will escape the penalty of our wrongdoing." How, then, can Christ be said to have died for us? This is the answer given:

"Christ's power to help us comes from the fact that life brought to bear upon Him all the trials of evil, the burdens of despondency and the agony of loneliness. All the grief and sorrow that any man ever has experienced or will experience were the lot of Jesus.

"He knew what it was to be judged a failure in the eyes of men. He knew what it was to have to know the agony of physical pain. He knew the aching void caused by losing a friend, and the sense of failure due to a betrayal at the hands of a trusted one. Because of this — in all our trials and tribulations — He can suffer with us.

"He did not die in our place, but rather so that we, touching Him, might have the courage that comes from sympathy; that we, knowing the Son of God had trodden the way of sorrow before us, might have strength to fight the good fight."

It is impossible to reconcile these thoughts with the Holy Scriptures. There is the fifty-third chapter of Isaiah. "God was in Christ," we read 2 Corinthians 5:19-21, "reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us."

Matt. 20:28: "Even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many."

Romans 5:19: "So by the obedience of One shall many be made righteous." 1 John 2:2: "He is the propitiation for our sins."

It will be noted that the writer of the sermon confines himself chiefly to the burdens, vicissitudes and battles of this life, which we are to overcome through the strength, the sympathy and the example that Jesus gives us. Our "wrongdoings" are mentioned only incidentally. But it is just our wrongdoings that trouble us when we are afflicted. We are reminded of our sin and guilt that bring the wrath of God and the judgment of death and damnation down upon us. If Christ did not die instead of us to free us from our sins, we are left with our burden of guilt, facing a holy and righteous God and his judgment, that strikes terror to our soul.

From this fear, neither the sympathy nor the example of another's fortitude in suffering can save us.

If Christ did not die as the sin-bearer, of what comfort is His resurrection to us? Can His sympathy with the dying and the example of His death enable a sinner to overcome death and to arise from the tomb?

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No, we thank God for the message that Christ "was delivered for our offenses, and was raised again for our justification." We sing:

In death's strong grasp the Savior lay,  
For our offenses given;  
But now the Lord is ris'n to-day,  
And brings us life from heaven.  
Therefore let us all rejoice,  
And praise our God with cheerful voice,  
And sing loud hallelujahs.

J. B.

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**Changing About** That Israel's attitude toward Jesus is gradually changing, was the glad assertion of Rev. H. J. Holman, president of the Zion Society for Israel. Prefacing a plea for funds to carry on mission work among this people, he says in a recent number of *The Friend of Zion*:

John's rebuke to the Jewish nation is still in force: "There standeth one among you, whom ye know not" (John 1:26).

They still question his credentials and are indifferent to his stupendous claims. But it is very evident to anyone, who has any dealings with the Jews, that this attitude to Jesus is undergoing a radical change. Many of their great leaders are taking the initiative in this new approach. His teachings startle them, his personality overwhelms them; they marvel at his unique character.

The question of John the Baptist is becoming more and more acute among them. "Art thou the one that should come, or look we for another?" (Matt. 11:3.) The Jews are asking questions to-day: why do the highest civilized and most prosperous nations adorn themselves with His name? How is it that the keenest intellects have been focused on Him for centuries, yet who can convict Him of sin? "Is He the Christ of every way?" Is it really true that our attitude to Him is a test of character and affects life and determines our destiny?

These are questions that press upon the Jews for solution.

The inquiry of Pilate is becoming a Jewish problem: "What shall I do then with Jesus which is called Christ?" (Matt. 27:22.)

Christless Judaism has broken down. It has no balm for the aching heart; no stay in life, no comfort in death. Who has not heard the agonizing confession of the Jew: "I am afraid to die!"

Rev. Holman's words have weight for he writes from personal observation: he is rector of the Lutheran Deaconess Home and Hospital in Chicago, where there is constantly a goodly number of Jewish patients.

There is, however, another change going on in the world — a change which to deny were futile. In our day many are departing from the old teachings of the Bible regarding the person and work of our Savior and are putting their trust in a re-made Christ whom the Bible does not know. Lent, with its special programs and publicity efforts in the daily papers was a season well adapted to make observations in this direction. At no other time during the year would it seem more appropriate to preach Christ crucified, to enlarge on the cause, the necessity, the fruit of His suffering and death. The reason why some of the widely advertized pulpit orators did not improve the occasion by doing so, no doubt, lies in the fact that the atonement death of the Savior has no place in their theology. We are able to quote you a sample. Says one paper:

Jesus is the "hero of man's best moments," the Rev. — told his congregation in his Sunday sermon.

"Jesus is what we desire to be, a prophecy of what we may become, the eternal inspiration to courage, self-denial, and love. For all of us life is a matter of good intentions and many shortcomings. In Jesus we see one who succeeded in the higher life that we wish for and only occasionally rise to."

The preacher is a member of one of the stronger Protestant denominations, a church formerly known for its uncompromising stand on what it held to be Bible truth. This pastor makes the impression of being a good modernist. When you throw away the doctrines of inspiration, divinity of Christ, of the power and guilt of sin, and the like, you set about making a Christ of your own, your "hero," and flatter yourself that in you lies the ability to follow His leadings. This is the change against which St. Paul so earnestly warned the Colossians (2:8-10): Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.

G.

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**Certainly not** In the above article on "Our Newly Confirmed" reference is made to the danger which lies in the literature of our time and particularly threatens our young at the time when their character is being formed. The News Bulletin offers us the particulars of the very incident referred to above and we think they will interest our readers:

During the past few years "Religion" has been a popular subject for magazine authors in America, but, strangely enough, the majority of articles appearing on that subject in the secular magazines are strictly negative in their approach. One Lutheran pastor, disturbed by the positive fashion in which these negative theories are offered to the public, is convinced that such articles are to blame in some measure for

the falling off of the ratio of increase in church membership in America during the past three decades, as compared with the nineteenth century. He declares in explanation of this fact that "the most potent reason of all is the publishing in recent years of many anti-religious books and magazine articles by materialists and atheists. It is impossible that our young people can continue reading such literature and not be affected by it. Little by little their faith is undermined and their interest in the church is reduced to zero."

"Scribners Magazine, of New York, a literary monthly with 75,000 circulation, founded in 1887, appears to be one of the latest of the magazines to place itself among the iconoclasts. Two major articles of this type appeared during 1930 — "The Disappearance of God" by Henshaw Ward, in the June number, and "Substitutes for God" by Mark Van Doren, in the August number.

The Lutheran pastor, with wide experience and fame as a writer, protested the appearance of these articles and was told by the editorial department of the magazine that they presented a new and unusual approach to religious thought. His reply was the preparation of an article pointing out that both the anti-Christian writers had merely rehashed arguments which have been directed against religion and the church for many centuries. The answering article was refused. The Lutheran writer, referring to "Scribners and other magazines with the anti-religious viewpoint, now asks, "Is it wise for religious people to have come into their homes, month by month, any periodical that seems to have committed itself to the wrong side of this vital questions?"

It is certainly not wise for any parent to expose his child to any unnecessary danger; our Savior says: "Thou shalt not tempt the Lord thy God." Parents can avoid this danger only by keeping a watchful eye on the literature which finds its way into the hands of their children. The books of the Circulating Department of the public libraries are not, excepted here.

G.

## MISSION WORK AMONG THE APACHE INDIANS

By Missionary Behn

It is a difficult task to write black on white all that the above theme contains. Far easier would it be for one to reproduce orally what one has experienced through the years. It is the personal touch that is missing that makes it a greater task for one who is strange with the work to have his hearers visualize the exact conditions as they exist. — Thus, in doing justice to the aforementioned theme, it becomes necessary to mention some things that seem strange to the topic for us. But in this way we shall gain a better perspective of the whole.

The Apache Indians among whom we are working are not the only Indians that go by that name. There are also Apaches in Oklahoma and in New Mexico. At one time they must all have lived together, for, when visiting together now, they can understand one another quite well. However, they are divided into

different groups: the Mesqualero Apaches, Tonto Apaches, Mohave Apaches, Cuitero Apaches, San Carlos Apaches and White Mountain Apaches. Our work is confined to the two last-mentioned groups, the two reservations bordering on each other. Turning to the map of Arizona, one will find these reservations located in the east central part of the state, the San Carlos Reservation south of the White Mountains.

It may be surprising to hear that the San Carlos reserve has most all climates represented, due to the lowlands and the mountains. The Indians, about 3,000, live in the lowlands along the Gila River, San Carlos River and the Gillson Wash. The summers become exceedingly hot, but those that can afford the time away from their respective work move to the higher country in the neighborhood of springs. The Coolidge Dam and Lake San Carlos are to be found in this reservation. A railroad runs along the Gila River valley with Safford as the principal city to the East and Globe to the West, both just off the reservation, 90 miles apart.

The White Mountain Apaches have the White Mountains for their home. The summers are cool and pleasant, but the winters may compare with the mild Eastern winters. It is not a rare occurrence to see the temperature down to zero and slightly below. Thus, the four seasons are quite well represented here also. Some of the higher peaks in the mountains have snow on them well into the month of May. The mountain reservation is a very uneven country, affording few level valleys. (If I want to visit Indians at Bear Springs, a mile and a half from my home, I must travel nine miles around the mesa to reach them.) For this reason we find the Indians, about 2,700, living along the rivers and mountain streams. Their land is located there, and they have their drinking water near at hand. Thus, in enumerating the settlements from east to west, we have: Turkey Creek, East Fork, below the Post on the White River, White River (the agency), Cedar Creek, Carrixo Creek, Cibecue Creek and Oak Springs. The names in themselves indicate that a stream is flowing through each settlement. While most of the mountains of the lower reservation are void of trees, we of the north can boast of much timber country which is the home of many different wild animals and birds. Our nearest cities are McNary to the north, Globe to the south, about 105 miles apart. Our nearest railroad station is Holbrook, which lies 90 miles north on the Santa Fe R. R. (Should anyone have gone through Holbrook and retained a mental picture of the surrounding country, do not confuse that picture with the reality of this country. Ours is a paradise compared with that, in fact, some of the prettiest and most scenic country in the state is to be found in this reservation.)

### Civil History

The name "Apache" is derived from the Zuni word "Apachu" and means enemy. "Enemy" characterizes this tribe of Indians, for the very name Apache struck terror in the hearts of all the old pioneers and people who knew them. Not only were they enemies of the Mexicans and Spaniards, but also of all other Indian tribes of the Southwest. No scalp other than of an Apache was safe.

We are told that the Apaches were a nomadic race, wandering here and there, making temporary camps near places where they could secure food. For a long time they had their stronghold in the Chiricabua Mountains, from whence they commanded the neighboring valleys. Often a band of Apaches could be seen sweeping down on the horses and cattle of the Mexicans. The cattle were driven into the mountains, guarded, and killed as they were needed.

The Apaches were not open enemies of the Americans until the year 1857, when an Apache warrior was shot and killed by a Mexican teamster who was employed by the U. S. surveying party. From that time the Apaches declared war on the Whites. History does not record all the massacres that occurred at the hand of these blood-thirsty people, but pioneers of the older days can relate many stories which will send chills through one's body. What the word "Frenchman" meant to the German people during the middle ages, that the word "Apache" meant to the inhabitants of Sonora, Old Mexico, New Mexico and Arizona, for they ravaged this whole territory.

In 1871 peace plans were proposed to the Apaches by the American government, and the "reservation idea" seemed successful, but that was only for the time being. Certain branches of the Apaches kept their haunts, there to rob and kill. In the winter of 1872-1873 the American troops proceeded against the outlaws under command of General Crook. The war, although it was not a continual fighting, lasted to the year 1886, when our troops under General Miles followed the remnant hostiles 300 miles into Old Mexico. There they were overtaken and defeated. They were now ready for peace. But to secure peace, these people under the leadership of their chieftains, Geronimo and Nache, were exiled to Florida. As prisoners of war, the other Apaches were gathered upon the Fort Apache, White Mountain, and the San Carlos Reservations. This ruling has not been broken to this day; the Indians still being wards of the government and, in the stricter sense of the word, prisoners of war. They were divided into bands at that time, and each head of the family was given a number, such as A-1, A-2, A-3. Thus, we find the A band on the North Fork, the B band on the East Fork, the Z band on the Cibecue Creek, etc. These numbers have helped us much in keeping the census orderly; it would be ex-

pecting the impossible for a White man to know and retain the Indian names of the individual Indians.

The government has instituted a Scout pension fund, by which all Scouts who served during certain years in the American Army are now given a monthly check. Moneys that had not been paid to them up to a certain year were given to the Indians in a lump sum. That brought many of the checks up to four figures. When these Scouts died, the money was paid to their widows. Again, those too old to support themselves were given rations every week. Thus, the old Indians were cared for, irrespective of whether they saved their moneys during the prosperous days or not. And sad to say, as children they know not how to save when they have an overproduction of any kind. Then, when the meager times come, they beg for food and clothing. These pension checks and weekly rations have helped to a great extent to make these people beggars. The support was not for one or two people, but the whole relationship gathered around to help devour what there was. It made the young men lazier, it brought upon the Indians much dissatisfaction, which always comes from the sins of laziness, and the old people would not save what they had, yes, their portion for daily life was cut to less than a substantial allotment.

Besides the monthly pension checks and the weekly rations the government gave each Indian a number of cattle that they could brand as their own and turn loose on the mountain ranges. Thus, cattle raising has become the principal industry of the Apaches. The spring and fall round-ups are led by government stockmen, the government supporting the Indians during these days, paying them a wage, seeing to it that their cattle find a market, get them to the market for them, and give them their cattle checks. And when the cattle checks are reigning supreme on the reservation you will hardly find a man who wants to work.

Along the rivers of the various settlements one will find small farms that belong to the natives. Many of the people have learned to care for their farms to such an extent that the agency saw fit to introduce mowing machines. The individual farmers had to buy these machines personally. It has been quite a treat for me to see this newer machinery on various farms, and that the alfalfa and hay crop was such that it warranted the machinery. Together with this we find little frame houses coming into use more and more, the Indians paying half and the government half.

It is true, however, that they do not work their farms so that they produce the full quota. Records show that when the reservation was in the hands of army officers, the Indians had much produce to bring to the agency, and as a tribe they were more wealthy and prosperous. The army officers put them to work

under pressure, and the fruits of their labors supported them for the rest of the year. Our mountain streams have never gone dry even during times of drought, so irrigation could be carried on very successfully and the individual farms receiving what water was necessary. The main crop raised is corn. Together with this we find pumpkins and squash, alfalfa, hay and wheat. The corn has become a curse to the Indians insofar that with it they make an alcoholic beverage and mix with it mescal, bay rum or hair tonic to give it a severe punch. Here the sins of laziness come to the foreground and provide plenty of occupation in drinking, card playing and gambling. Fighting follows, a family feud may be brought into existence, children are neglected, families may be broken up with father or mother leaving, or a man may lose his job, who was employed by the government at the agency. Corn is very concentrated food when used properly for nourishing the body, but as a drink it has been the curse of many people.

Craftsmen who have given time and thought to a trade are employed by the government in and about the agency as carpenters, blacksmiths, painters, wood haulers and wood cutters. Other opportunities are given to them here, would they only take advantage of them. Many of the reservation resources are left untouched, such as timber, coal, and asbestos. Those who wish to labor by the day may find employment in McNary, a lumbering city 23 miles north. The mill employs 1,500 men, and, being on the reservation, they have contracted to employ 60 per cent Indian laborers. It may be mentioned in this connection that the mill must pay an annual royalty to the tribal fund since they are cutting Indian timber.

For the children from the ages of 6 to 18 reservation schools have been established. There are two government day schools and four mission day schools which serve the children with the noon day meals. Then the government has two boarding schools, and the mission has one, which schools feed and clothe the children. Children who wish to continue with their schooling after graduating from the reservation schools may continue in Riverside, Cal., Phoenix, Arizona, Albuquerque, New Mexico, or in Haskell Institute in Lawrence, Kan. The meals served at our reservation schools are good, and any weight chart in these schools will vouch for this. Every month the doctor or field nurse takes the weights and temperatures, and the history of each child is kept on record. A dentist examines the teeth of the children about twice a year and performs on them what is necessary. Adequate hospitals are on both reservations for such that need bodily care. These hospitals are open also to the camp Indians. Thus, the children are cared for in school better than their own parents could do it.

With this knowledge gone before, we are now in a better position to view the work of the Gospel as it has been carried out among these people.

#### History of the Mission Worker

Actual mission work began among these people in 1893. Let us turn back to the pages of history of that time. Our first missionaries found that it was not necessary to cross the ocean to a foreign country to find a heathen people, for among the Apaches they experienced the severest form of heathendom. Spiritual life among them was dead. They believed that a being in the sun created the world, and they were not obliged to care about this being. This higher being could do as he pleased, and they were free to do as they pleased. They have nothing to regret if they do wrong; only if they are caught in the act do they reprimand themselves for their foolhardiness.

In spite of their carefree life, they cannot conceive of a hereafter that will not punish them for all the wrongs that they have done. For them the world is overrun with evil spirits, and these spirits follow them every minute during their life. No matter where he goes, the evil spirits are near him trying to do him harm. The evil spirits are blamed for every mishap, every sickness, every death, even undesirable weather. The evil spirits are speaking in a thunderstorm. The idea that they are being haunted constantly keeps them in fear at all times. This sad condition may be attributed chiefly to the medicine men, who have a great influence among this people. The medicine man is said to have received that position from the great spirit. He is the only one who can drive away the evil spirits. He tells the people that what the Bible teaches about the great spirit is wrong. He also tells his people that the great spirit has made the White man to be the servant of the Indian. They believe that the day is coming when the White man will pass away, and the Apache will inherit all of his wealth and property. Whatever the White man does for the Indian is only the former's duty, and thus it happens that the former will wait unrewarded for the slightest indication of gratitude.

Eating, drinking, conducting dances in honor of the devil, — such things are common occurrences. All their actions are religious, all their happening are religious, their whole life is religious — but a more crude form than that of the Athenians of the time of the Apostle Paul. They did not even think of "an unknown God." The power of the evil one was strong among them, They spent their whole lives serving the powers of darkness. There was no hope of eternal salvation, the light of God's grace did not shine in Apacheland. All was dark and dreary, nothing for which to live, — no hope. Why should he work for his family, why should he think of the morrow? He does not think about the future, for each day that

passes brings him nearer his everlasting punishment. Most people are given a short time before their death to prepare to meet their God; does the Apache utilize this time to prepare to meet God? No, for he knows not God. As was mentioned before, the world is filled with evil spirits for him. The Apache fears death; he does not want to die, for him death spells punishment. Often one hears how some person committed suicide; often we hear that the death weapon was found under the covers of the cot upon which the sick person is lying. Fear grips their soul; despair leads them to take their own life. Thus, they depart out of this life without ever having tasted God's love. What such a soul must suffer only they know who have experienced the absence of God's grace.

These pitiful conditions our missionaries found when they came to San Carlos. And not only were the Apaches surrounded with spiritual darkness, but the life in the camps was still very primitive. They were termed "wild." But our missionaries did not despair with their calling. They recognized the Hand that led them down here; they heard the voice from heaven telling them: "Lo, I am with you always, even unto the end of the world."

True to their calling, they labored faithfully in the new vineyard. Although their own mode of living was somewhat primitive, living in tents for the first while, yet they were happy, knowing that they were accomplishing that over which the Lord had made them shepherds. And their work was crowned with success, for in a short time a school was started in which thirteen children were enrolled. This was at Peridot, our present station, which is about three miles from Rice and nine miles from San Carlos.

The first seed was planted. For the first time did the Apache hear that there was a loving Father in heaven, from Whom comes every good and perfect gift, even the salvation of their souls. Did this seed grow and bring other fruits? Let us advance twenty-five years to 1918.

In a report that comes to us of that year we hear that there were at that time four stations with the necessary buildings and five missionaries. There were 156 children enrolled in the schools, and that during these first twenty-five years there were 84 baptized. Perhaps many of us wonder at these figures, thinking that there should have been a much greater advancement. To do missionary work among the Apaches, a people that know not God, requires much patience. One cannot figure so much with individuals as is the case among the White people with whom one can carry on a conversation in his mother tongue, but one must figure with generations. Everything, from beginning to end must be made new. It means to make out of a blind heathen people a Christian people. Such work requires much time and patience. So after

twenty-five years of toiling, one does not see a great success outwardly. But can we tell how many names are written in the Book of life in heaven?

Since 1918 we see a much greater advancement in our mission. Both the number of mission stations and the number of missionaries has doubled. There are now seven stations with nine missionaries and seven teachers. The enrollment in the four-day school has grown to about 235 children.

About seven years ago it became imperative to build an orphanage. Due to an Apache superstition and custom which rendered one child in the case of twins illegitimate, and this child was strangled or set out of doors to die, a home was provided for those who were rejected by their own flesh and blood. At present there are twenty-eight children in our care. Some of them as old as their home are now attending school and are the hope of all the missionaries, having been brought up under the direct nurture of the Word of God. If ever my heart beat loud and fast with both pity and joy, it was at the Christmas Eve program given this year at East Fork. If children can proclaim the praises of God, certainly they did it in all childish simplicity of faith in the Savior. An elderly man, a Lutheran layman, of seventy summers witnessing the Christmas program at the orphanage could not contain himself; his eyes yielded up tears of joy and he added that this was the greatest Christmas he had ever had in all his life. A visitor from the East, a retired Christian day school teacher, on hearing the program of the entire schools and orphanage said, "I did not expect this — it is too much for me." With tears in his eyes he added, "I had grown dead to mission work, but if there is going to be a worker for this blessed work from now on, it is going to be I!"

The Word of God **has** grown — it **has** taken root. True, many obstacles are placed in the **way of the Gospel**, we meet with discouragements frequently, we see direct opposition to the Word of Truth, we observe the trampling upon the Bread of Life, the wasting of the Water of Life, but encouragements are given to us also, that spur us on to scatter the seed at every opportunity. The camp missionary together with his interpreter rides the circuit of his camps as often as he can. From tepee to tepee he goes, not caring what opposition has been his before in this camp or that one. He speaks about the cold weather and how the snow is going to make his fields yield up a greater crop next season. How the frost and snow will break up the hard ground so that the little seeds will have an easier time pushing through to the sunlight. That the Creator of this world, the Giver of Life, sent this blessing to him to help him in this earthly life. Then applying these natural surroundings in the spiritual sense, the missionary points out to him that the Lord has also provided certain things for his soul —



that Satan, sins and his flesh have made his heart hard and it is not in condition to take the seed that God has sent for it. Pointing out sins and their punishment, the missionary directs him to the Savior on Calvary Who has taken away the hardness of heart, the blackness of sin, and made him "whiter than snow," — that he should yield up his heart to the Savior and let Him live there. By means of Bible pictures old things pass away and everything becomes new. In the next camp we come upon a sick woman and turn her thoughts to Jesus. "In my Father's house are many mansions, etc." In the next tepee we find a fox trap hanging on a pole and make application to Satan and his snares. Thus the Gospel is proclaimed in parables that surround each individual home. And, oh, how we missionaries and preachers of the Gospel must reprimand ourselves time and again for failing to see the many parables that the Lord has placed before us — yes, made all life a parable — a simple yet thorough preaching.

We find work exceedingly hard with the young, robust people. They seem to care little for spiritual things. Their health and their strength seem to have made them too prosperous to humble themselves before the Lord Jesus. We employ every effort to gain them, but our greatest disappointments of all lie with them. Our joys are with the children and with the very old people, ready for eternity. We find most of the sick in a receptive mood for the Gospel also, however, in the latter case we must combat the medicine men. But, how can a people be anxious for redemption if the government nourishes them like children and does everything for them thus creating idle moments and satanic snares! No greater blessing has come to mankind for his spiritual benefit than the words of the Lord to Adam. "In the sweat of thy face shalt thou eat bread." And where this ordinance is lifted it works to be a curse, be it for Indians who are poor, or for the rich of whom Jesus says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

Our Christian schools have worked greater blessings than we know. When the children return to their homes in the summer time, or those in the day schools every evening, they do not forget what they have learned from the Bible. In visiting the camps from time to time one often sees the children looking at biblical pictures or reading some religious literature. Then, when evening comes, when the child of nature is open to thoughts of the Creator and the family is gathered about the campfire in the tepee, the children will tell stories to the rest of the family concerning Jesus their Savior. Many parents have been led to church through their children. Truly, the future of these Indians lies in the knowledge of the Savior which they can learn adequately only in the Christian day schools.

Only a few evenings ago I had the opportunity to observe the boarding school girls in the room to which they gather during free time. They had not noticed me in the adjoining room. Some of the smaller girls were sitting in a circle on the floor enjoying a game of jacks. Others were seated at tables working arithmetic problems, others were sewing. A larger group sat together looking at books, and I recognized them to be Bible Histories. While watching these girls, I could not help but think about their forefathers, wild, unruly, not one knowing right nor wrong. What a vast contrast there was in the outward appearance! Their forefathers wore shabby clothes, tattered and torn, had no pride in keeping themselves neat and clean. Each of these girls had her hair combed, each one to her own taste. The clothes were without spots, and the size of the clothes coincided with the size of the body. A group of American children could not have been happier than these. And at this we must also wonder, for it appears oftentimes that the Indian parents and their children are more affectionate with each other than the White parents and their children. The horizon of the Indian family is so very small that more attention is given to the family as such than to outward things. This may explain why the Indians loves his home and rude tepee so much. Suddenly voices broke forth in song in the next room. "What a Friend We have in Jesus." They did not sing this song and the others that followed for the sake of cultivating their voices, or for pastime. Their hearts were filled to overflowing; night was at hand; soon they would lay themselves to rest. They were singing their last praises to Him Who had kept and blessed them this day. Within these songs they asked the Savior's protection for the night, to keep them from all harm and danger, to keep them from the temptation of the evil one. These little ones had learned about the true God; they have learned who Jesus, their Savior, is, and all of them have received the brand of adoption, baptism, into God's family.

Soon after I arrived in White River my attention was called to a certain girl living on the North Fork. I visited her often, for she was slowly dying of the dreaded tuberculosis. As often as I came and told her about the Savior she listened intently. The books and pictures which I left with her she kept near so that she could easily reach them. Her end was coming fast. Two days before she died she asked for communion. Then the morning came that brought the news that she had died. But strange to say, we did not find the usual tumult of mourners in the camp when we went to get the body to take it to the cemetery. The reason was told us later. The evening before she died Sarah fell into unconsciousness for a short time. (The Apaches believe an unconscious person is dead.) All the friends and relatives were

called into the tepee to mourn for the deceased. Suddenly, after all had assembled, Sarah opened her eyes. She looked at her mother who sat at the head of her cot. "Mother," she said, "why are you crying? You must not cry. I know you are crying because I am going to die. Yes, to-morrow you will take my body to the cemetery, but I will be in heaven with Jesus. Just now I had a beautiful dream about heaven. I was looking toward the sky and I saw how beautiful it is up there. You must not cry; that is where I'm going. Jesus wants me to-morrow and I am glad to go, for I know He loves me." What a beautiful confession of faith! What childlike simplicity! Sarah died the following morning just as the sun sent its first rays over the eastern mountains. She died with a smile on her face. Peace was in her heart. She knew the Savior, and she knew that He knew her. Her body was sick; the sickness killed her, but her soul? It was beautiful in His sight; He took her to Himself. Oh, the peace and the joy that the Savior's Words have brought to many an Apache heart. No more do they have to fear the evil spirits, no more need they despair on their deathbeds, for they have learned to know the true God and His Son, their Savior.

The medicine men are losing their influence, superstitions are put aside, the devil dances are observed more sparingly. The God of love has warmed their hearts. New life is flowing through their veins. Hope, peace, love is taking the place of the burdened, despairing hearts of yesterday. And with God's love radiating upon them, they have taken a different view of life. It is true, what it means for a people to have learned to know the true God, who knew not God — that we can learn from our Apache brothers. They have not alone become better citizens of our land, but they have an everlasting heritage in heaven.

—Tri-Parish Monthly Caller.

### HOW ROMAN CHURCH PROMOTES DIVORCE

A close concomitant of its interference in the wrecking of happy and virtuous homes is the wholesale annulment of marriages by the tribunals of Rome which are perfectly valid under the law of the land. While Roman propagandists constantly deride and exaggerate the divorce evil and falsely boast the Roman Catholic Church as the one moral force opposed to divorce, courts of the hierarchy probably dissolve more marriages than all the divorce courts in the world.

They call the canonical procedure for that purpose annulment, but it is far more difficult to defend and its consequences are more disastrous than divorces granted in the civil tribunals. While divorce is granted only to the innocent and injured party, annulment holds the marriage to have been void and without effect from the start. It leaves upon innocent and guilty alike the reproach of having cohabited without lawful wedlock.

Stringent censorship seeks with great diligence to hide this atrocious wrong. But public suspicion stung the Vatican to cause its hierarchy in this country to exploit a statement at three successive times last year which was designed to minimize the extent of the annulment evil and so exculpate those responsible for it. The statement thus paraded was that fewer than sixty annulment cases were heard in the Rota in Vatican City during the year 1929, and that only twenty annulments were granted by that tribunal.

But the Rota is the appellate court of last resort in the papal judiciary. It corresponds to the supreme court in most civil jurisdictions. Except cases involving the executive rulers of sovereign powers or members of their families, the Rota has no original powers in annulment suits. The cases reach it only by appeal from the inferior courts of the hierarchy.

While it passed favorably on twenty annulments in 1921, according to the boast of the Vatican and its hierarchy, the Supreme Court of the United States did not approve even one divorce. It is doubtful if all courts of last resort in all the States of this country approved in the aggregate as many as twenty divorce decrees.

Nor is that all. The percentage of litigation appealed to the higher tribunals is in inverse ratio to the costs and difficulties of prosecuting the appeals. The financial condition of the parties and the monetary value of the issues have also a direct bearing on the number of cases taken to the superior tribunals.

More than half the population of the United States live within a thousand miles of the Supreme Court of the United States, while no one lives more than two or three hundred miles from the highest court in his State. The cost of prosecuting appeals is comparatively moderate in our State and Federal judiciaries.

But appeals to the Rota in Vatican City must be carried by most litigants across oceans, and many of them must go nearly halfway around the earth. Clerical attorneys must be retained who live in Vatican City or in Rome. The parties and their witnesses, if witnesses are used, must travel for weeks to reach the scene of pending issues. Both expenses and inconvenience are prohibitive.

The parties to annulment suits are usually poor. It is not possible for them to appeal from decisions rendered in the two thousand matrimonial courts attached to the thrones of local bishops. The fifty-eight cases that reached the Rota in a year were selected from a number all but infinite that were not appealed.

For the reasons mentioned, a much larger percentage of divorce cases than of annulment suits were carried to appellate tribunals. But the number of divorces in all our superior courts was probably less than the number of annulments in the Rota. Much more, then, did the unappealed cases of annulment exceed the unappealed divorces in all our trial courts.

Such cases, when not appealed, seldom receive newspaper notoriety. Unless the parties are distinguished or some element of special interest is involved, they do not come to the knowledge of the public at large. But on the whole face of the disclosed facts, the conclusion appears justified that the papal judiciary surpasses our own in the number of marriages dissolved.

The Vatican still holds closely to the old Roman doctrine which stresses the importance of valid consent as the basis of canonical marriage. But it permits the very party whose consent is alleged to have been void on account of insincerity in giving it to allege and show by his own testimony the fraud on which he predicates its invalidity.

Defense to such a suit is impossible. The faithful and innocent victim is stripped of every weapon of resistance. Moreover, appeal in such cases would be obviously futile. The papal system is the world's greatest enemy of domestic virtue and security. More than a hundred matrimonial courts are attached to the thrones of the hierarchy in the United States. Their sole purpose is to investigate the validity of marriages and grant annulment where it is warranted under the canon law.

American law has no place in their procedure and adjudication. It is the law handed down *ex cathedra* by the triple-crowned autocrat of the pontifical throne in Vatican City which alone they administer. Twenty millions of American citizens are subject absolutely to their jurisdiction and to the law which they administer.

In spite of fraudulent propaganda to the effect that it is bigotry to mention this anomalous condition, the papal government is the only foreign sovereignty which has ever been permitted to intrude its law and judiciary into this country in derogation of the law and sovereignty of the United States. It is not a religious but a civil issue.

— Christian Standard.

### STRIKING BOTTOM

About a week ago I sent you a clipping from the *Ohio State Journal*, Columbus, O., describing the railroad service held in the West Fourth Ave. Church of Christ of Columbus. The information given in that newspaper article was bad enough, but I took the time to attend the service and found that the actual event was even worse than the newspaper advertisement. Permit me to give you a fuller description.

The tickets for the service read as follows: "Railroad Ticket. Good for one passage, subject to regulation of line, from Cozy Corner, Earth, to Pearly Gates, Heaven, with privilege of stop-over at Pleasant Evening, Ohio. Conductors stood at the door of the church and punched the tickets for the stop-over at Pleasant Evening, Ohio. The ushers carried railroad lanterns to direct people to their seats. A green and a red lantern adorned the pulpit, rather, the little reading-desk which is called pulpit. When it was time for the service to begin (it began ten

minutes late, as most trains are late getting out of the station), one man waved a green lantern. The evening prayer ran something like this: "Lord Jesus, Thou Chief Engineer of the railroad of life, we would bring our trains into Thy roundhouse for repairs." An old man then got up and recited a poem about the death of a railroad man. Then all the railroad men in the audience were requested to stand up and to give their names, and after this all the mothers, sisters, wives, and sweethearts of railroad men in the audience were requested to rise. Portions of Scripture were read which were said to apply to railroading. Gen. 1, 26, which speaks of "every creeping thing that creepeth upon the earth," was read, and it was remarked that this passage referred especially to the trains in the State of West Virginia. Is. 40:4 was then read: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places smooth," and this was said to refer to railroad building. The nearest thing which could be found in the Bible to a railroad engine was a "chariot of iron" and a "chariot of fire." The quartet sang "Life's Railroad to Heaven," and then the pastor preached on "All Aboard." He said in his sermon that every railroad has two rails. The one is faith, and the other is works. St. Paul said it was all faith, and St. James said it was all works; but neither was right, he said, the truth lying half-way between. The rail of faith must be parallel to the rail of works, or the train of life will go off the track. (A wonderful exposition of synergism.) At the end of the service, railroad circulars were distributed, advertizing trips to the Hudson and Mohawk valleys. At that, some said as they were passing out of the church, "What a wonderful service!" One of my parishioners suggested that they should have sung "Blest Be the Tie that Binds" as referring to coupling of cars.

John O. Lang in The Lutheran Witness.

### THE BIRDS ARE GOING NORTH

Only a few weeks ago great flocks of birds passed through the city of Nashville on their way Southward, pausing to chatter in the trees and sometimes to spend the night in the shelter of fast falling leaves. Now the birds are going North. Then they were fleeing from the coming winter, but how did they know winter was coming? Now they are saying by their actions that the danger of severe weather is past — at least with respect to that country which lies South of Middle Tennessee. How do they know so well?

Isn't it a marvelous fact that, after all of the development of man, with his amazing array of scientific apparatus and equipment of all kinds, after he has spent millions of money for the apparatus necessary for careful observation, after he has devoted centuries to research and explored the atmosphere from the equator to the poles to learn all that can be learned about air currents and all the phenomena which affect the weather — after all this,

great intelligent, scientific man cannot tell us what the birds can tell.

Where do the birds get their knowledge? Instinct, is the reply. But what is instinct? Some kind of an uncanny ability to see what wise men cannot see. Indeed, in hundreds of particulars animals and birds display an intelligence — at least a fore-knowledge and discrimination — which man seems unable to attain without long years of wearing effort, if ever it is attained at all. Whence came this superior intelligence?

What is the Humanist going to do with facts like these? To him — that is to a certain common type of Humanist — man is the very apex of all that is. There is no Superior Being. That is to say there is no God. But if there is no God whence came the intelligence of the birds? If there be no God, instead of exalting man to a place of worship, why not worship the birds, which can see what man cannot see and foretell what man knows nothing about?

The birds are going North, and as they go they seem to say that back of all that man has discovered by his big telescope and his little microscope, back of all that man has dug out of the depths of the earth and drawn up from the depths of the sea or captured from the clouds above, there is a Something, a Someone, Which or Who imparts a knowledge superior to all man's attainments and furnishes a guidance superior to man's boasted wisdom.

The preceding paragraphs were written early in February but crowded out of the paper by what seemed to be material of more timeliness. Perhaps it is as well. The lapse of time has been sufficient to prove that the birds knew what they were "talking about" as they chattered together in the treetops of Tennessee over six weeks ago.

—The Presbyterian Advance.

### GOD IS WITH US

God is with us in our sorrows. There is no pang that rends the heart, I might almost say none which disturbs the body, but Jesus Christ has been with us in it all. Feel you the sorrow of poverty? He "had nowhere to lay his head." Do you endure the griefs of bereavement? Jesus "wept" at the tomb of Lazarus, Have you been slandered for righteousness' sake, and has it vexed your spirit? He said, "Reproach hath broken mine heart." Have you been betrayed? Do not forget that he, too, had his familiar friend, who sold him for the price of a slave. On what stormy seas have you been tossed which have not also roared around his boat? Never glen of adversity so dark, so deep; apparently so pathless, but where in stooping, you may discover the footprints of the Crucified One. In the fires and in the rivers, in the cold night and under the burning sun, he cries, "I am with thee; be not dismayed; for I am both thy Companion and thy God." — Spurgeon.

JESUS CHRIST'S  
RESURRECTION  
OUR HOPE—Now  
if Christ be preached  
that he rose from  
the dead, how say  
some among you  
that there is no  
resurrection of the

dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ is not risen, then is our preaching vain, and your faith is also vain, Yea, and we are found also witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. BUT NOW IS CHRIST RISEN FROM THE DEAD and become the first fruits of them that slept. — 1 Corinthians 15: 10 to 20.

### PROFIT OR LOSS?

Budgets have a most distressing habit of lagging and dropping behind on the last lap of their periodical race with Chief Running-Expense. Our Lower Cibecue station in Apacheland is a case in point.

As the reader undoubtedly knows, we give all pupils in our Apache Day schools a noon meal. The reason for this is quite obvious. A growing child that leaves home in the morning with nothing but a cup of black coffee and a hunk of tortilla for breakfast can hardly be expected to do his best at school with no other subsistence in prospect but a cup of similar coffee and the remaining half of the tortilla for supper. And then there enters in the subject of plain a-b-c-Christian charity.

For this reason our Cibecue budget carries the item: "Lunch for 35 pupils at \$1.00 per month." In other words Synod provides for a daily outlay of 5 cents for the noon meal of each pupil.

But our books show that almost double that amount has been spent during the current school year. No wonder Mr. Budget cannot compete with such a spurt. That is unadulterated loss, don't you think. But our friend Running-Expenses wishes to be heard in his own behalf:

Only incidentally he mentions that the garden which formerly was a worthy ally failed him this year. On the other hand, he emphasizes most emphatically that while we estimated for a maximum enrollment of thirty-five pupils and this number seemed at least five more than we were likely to have, the school register now shows *forty-five!* That seems hardly possible, and yet a peek into the school room confirms it plainly.

Now, we emphasize the importance of Christian day schools in our church, and most rightly so. They occupy the first line trenches in our warfare against the present-day forces of indifference. Unfortunately, from many sections of the trenches come discouraging reports of dwindling forces, and of positions abandoned. But here in Cibecue, at the most remote sector of the entire line, we hear of recruits stampeding into place!

In one pan of the scale, therefore, we have a few cents per day of extra-budgetudinal outlay. In the other, a score of new pupils of whom the Lord Jesus says, "Let them come." Surely, the most exacting comparison can reveal nothing to the Christian reader but, Pure Profit.

E. E. G.

### CONSOLATION

Though my heart is sore and bleeding,  
Pricked by Satan's evil dart,  
This I know: that Christ, my Savior,  
Binds and heals my broken heart.

With His blood, so rich and holy,  
Jesus washes all my stains;  
Making me rejoice in sorrow,  
Quieting my heart-felt pains.

Yes, this world is full of anguish;  
Yet, the soul which rests in Thee  
Sees the sunshine through the shadows,  
When it looks to Calvary.

Adeline Weinholz.

### THE CORPSE OF THE MINER OF FALUN

About 175 years ago a miner at Falun, in Sweden, kissed his young and pretty bride and said to her: "On St. Louise Day, the 13th of December, we shall step before the altar in the house of God and have our union blessed by our pastor. Then we shall be man and wife and build a home of our own." "And peace and love shall be in that home," said the bride, smiling upon him; for you are my one and all, and without you I would rather be in the grave than anywhere else."

But when the pastor before St. Louise Day had announced the marriage bans at church for the second time, saying: "If any one can show cause why these persons may not be united in holy wedlock," grim Death presented himself. For when, on the following morning, the young man in his dark miner's garb — the saying is that the miner always wears his shroud — passed her house, he, as usual, knocked at her window and bade her good morn-

ing, but he never returned from the mine to bid her good evening. That morning she in vain hemmed a black tie with a red border, to be worn by him on his wedding day. When he did not return, she laid it away and wept for him and never forgot him. But when the miners at Falun, in 1809, about June 24, wanted to dig an opening between two shafts, over three hundred yards below the surface, they dug up from the earth and vitriolic water the body of a youth all penetrated with iron vitriol, but otherwise incorrupt and unchanged, so that his features could be recognized and his age known as if he had died only an hour before or had slept a little during his working time. But when he had been brought to light, father and mother, relatives and friends, had been dead long ago, no one knew the sleeping youth or could give an account of his misfortune.

At last there appeared upon the scene the former bride of the miner who one day had entered the shaft and never returned. Gray and wrinkled, leaning on a crutch, she came to the place. She at once recognized her bridegroom; and more in a rapture of delight than in sorrow she sank down upon the dear body. After recovering from the shock she finally said: "It is my betrothed, for whom I have mourned fifty years and whom God permits me to see once more before I leave this world. Eight days before the wedding he went beneath the ground and never came up." Then all present were deeply affected and they were moved to tears when they beheld the former bride, drooping and enfeebled by age, and the bridegroom in the beauty of his youth, and when they noticed how after fifty years the flame of youthful love was again kindled in her breast. However, he no longer opened his lips to smile or his eyes to recognize her. And when finally she had him borne to her room by the miners, she being the only mourner and therefore having a right to claim him, she unlocked a small chest, placed the dark silken tie with the red borders around his neck, and accompanied him clothed in her Sunday dress, as if it were her wedding day and not the day of his burial. For when he was laid in his grave, she said: "Now sleep a day or ten in your cool chamber and let time not hang heavily upon you. I have but little more to do on this earth and will soon follow you, and before long will break the resurrection morn. What the earth had to give up now, it will not keep when the Lord will come again to raise all that are sleeping in their graves." See Job 19:25-27; 1 Cor. 15:42-49.

Tri-Parish Monthly Caller.

### FAITH AND WORKS

'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat but yet put out the candle, and they are both gone; one remains not without the other. So 'tis betwixt faith and works.—John Selden.

## FROM OUR CHURCH CIRCLES

### Joint Mississippi and Southwest Conference

The Joint Mississippi and Southwest Conference will meet, D. v., with Pastor Theo. J. Mueller at La Crosse, Wis., beginning Wednesday forenoon, April 22, at 10:00 A. M. to Thursday afternoon, April 23. Service, Wednesday evening.

Confession: W. C. Limpert, Theo. Mahnke.

Sermon: W. Lutz, P. Monhardt.

Papers to be read by: H. Zimmermann: Exegesis James 5; A. Sauer: Augustana, Article 28; W. C. Limpert: Homiletical exegesis of the Gospel or Epistle of the following Sunday.

The pastor loci would like to have the announcements, of coming or not coming, by the 15th of April.  
G. Vater, Sec'y.

### Milwaukee Mixed Pastoral Conference

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet, God willing, April 21 and 22 at Trinity Church (Pastors H. Grueber and H. Bleeke), Highland Ave. and N. Ninth St., Milwaukee. The first session will begin at 9:30 A. M.

Papers: Lutherische Praxis bei Leichenbegaengnissen, W. Lochner; Was ist anstaendig fuer einen Pastor? H. Eggold; A Pastoral Charge Based on Acts 20:17-36, E. Hoffmann; Besondere Zeitsuenden im Spiegel der zehn Gebote, R. Buerger; Worauf muss sich bei uns gemeinsame Praxis alleine gruenden? F. Bergen; Malicious Desertion, W. Meyer.

Service with the Lord's Supper will be held Tuesday evening at 7:45 o'clock with a sermon by L. Voss (substitute A. Voss).  
L. M. Voss, Sec'y.

### Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet April 14 and 15, 1931, at Racine, Wisconsin. (Rev. E. R. Blakewell, 2917 Olive St.)

Sermon: Rev. J. Toepel (Rev. L. Baganz).

Confessional Address: Rev. A. Lossner (Rev. O. Nommensen.)

Old Papers: Th. Volkert, C. Buenger, A. Lossner, and Wm. Lehmann.

New Papers: W. Pifer: "Higher Education for our Lutherans and does Valparaiso bring that?"

O. Nommensen: "The Theory and Practice of the United Lutheran Church."

Kindly make early announcement to the local pastor.  
Edmund Sponholz, Sec'y.

### Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet April 14 and 15 in the St. Paul's

Congregation at Brownsville, Wis. Opening session on Tuesday morning at 9:30 o'clock. Service Tuesday evening.

Papers: Hebr. 11, Rev. A. von Rohr; Lord's Prayer, Rev. G. Bradtke; Conclusion of the Ten Commandments, Rev. A. C. Lengling; Art. V of the Augsburg Confession, Rev. H. Cares; Das Gebet des Herrn, Rev. Wm. Weber.

Sermon: Rev. G. Bradtke, Rev. T. C. Voges.

Confessional Address: Rev. H. Wolter, Rev. R. Marti.

Please announce intended absence or presence.

Ph. Martin, Sec'y.

### Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District meets at Renville, Minn., on April 14-16. Rev. Aug. Sauer, Pastor.

Papers: The office of the Ministry, Rev. A. C. Haase; Lessons which might be drawn from the references of Christ to the Old Testament, Rev. Henry Albrecht; Exegesis, Philemon, Rev. Hy. Boettcher; Sermon Study, Trinity Gospel, Rev. T. E. Kock; Christian Tact, an Expression of Christian love in pastoral fellowship, Rev. F. Greve.

Sermon: Rev. P. Dowidat (Rev. J. Weiss).

Confessional Address: Rev. G. Fritzke (Rev. G. Hinnenthal).

Register with Rev. A. Sauer, please!

H. E. Lietzau, Sec'y.

### Winnebago Mixed Conference

The Winnebago Mixed Conference will meet, God willing, from April 27 to 29, 1931, at West Bloomfield, Wis., in Rev. C. H. Clausing's congregation. Sessions begin at 2 P. M.

Papers: An Exegetical Treatise on Gen. 9:18-29, F. Weyland; An Exegetical Treatise on Romans 7, W. Hartwig; Sermon for discussion, W. Wadzinski; Are Gifts Mentioned in Mark 16:17-18 Bestowed On Individual Christians To-day? J. Krueger; Information on the American Legion, G. Pieper.

Divine services with Lord's Supper on Tuesday evening with one sermon by H. Kleinhans (substitute M. Hensel).

Please use reply cards in applying for quarters and state time of your arrival.  
O. T. Hoyer, Sec'y.

### Lake Superior Pastoral Conference.

The Lake Superior Pastoral Conference will meet at Marinette, Wis. (Rev. A. Gentz, pastor) on April 20, 7:00 P. M., to April 22, M.

Sermon: Rev. C. J. Henning, Rev. H. Hopp.

Confessional Address: C. C. Henning, Theo. Hoffmann.

Papers are to be read by Pastors C. C. Henning, Theo. Thurow, W. W. Gieschen, K. Geyer. Beside this to each member of conference a portion of the Books of Proverbs for discussion has been assigned.

Pastor loci requests that all pastors who intend to be present give notice of such intention in due time and state if they wish lodging.

Paul Eggert, Sec'y.

**Pastoral Conference of the Dakota-Montana District**

The Pastoral Conference of the Dakota-Montana District will meet from April 14 to 16 at White, S. Dak., Rev. H. C. Sprenger, pastor. The first session will begin at 9 o'clock Tuesday morning.

Papers to be read: 1. Exegesis, Titus 2, Pastor Wm. Lindloff; 2. Paul, the Pastor, Pastor P. G. Albrecht; 3. History of the Jews from the division of the kingdom to the time of Christ, Pastor E. Schaller; 4. Die historische Entwicklung der sieben Bekenntnisschriften der lutherischen Kirche, Pastor D. F. Rossin; 5. How may we stimulate regular attendance at the Lord's Supper? Pastor E. R. Gamm.

Sermon: Pastor W. R. Krueger (Pastor Paul Kuske).

Confessional Address: Pastor D. F. Rossin (Pastor R. J. Palmer).

Rev. Sprenger requests early announcement of intended attendance or non-attendance.

Herbert Lau, Sec'y.

**Pastoral Conference of the Nebraska District**

The Pastoral Conference of the Nebraska District will meet this year at Stanton, Nebr. (Pastor E. A. Klaus), April 21 to 23.

Papers: Exegetical — Romans 5 — Siffring; Heb. 5 — Horlamus; 1 John 3 — Press; Acts 5, 12-14 — Hahn; Exposition of the Book of Acts — Wietzke; Aufgabe der Predigt — Klaus.

Sermon: Vollmers (Gruendemann).

Confessional Address: Huth.

Please notify the local pastor whether you will attend the conference or not. W. Baumann, Sec'y.

**Southwestern Michigan Conference**

The Southwestern Michigan Conference will meet on April 14 and 15, 1931, at Coloma, Michigan, Rev. Franzmann, pastor.

Papers: Dr. H. Wente: Work of own choice; W. Westendorf: Justification; W. H. Franzmann: Exegesis on Luke 16, 1-9; J. Roekle: Sermon for criticism; O. Sonnemann: Sermon for criticism.

Sermon: E. Lochner (H. Hoenecke).

Confessional Address: M. Haase (A. Hoenecke).

Remarks: Announcement urgently requested.

W. H. Franzmann, Sec'y.

**Joint Conference of Manitowoc and Sheboygan Counties**

The Joint Conference of Manitowoc and Sheboygan Counties meets, D. v., April 28-29 at Reedsville with Pastor H. Koch. First session Tuesday morning at 9 o'clock.

Essays: Typische und direkte Weissagungen von Christo im Alten Testament, P. Kionka; Melchisedek, J. Halboth; Joseph, Br. Gladosch; Exegesis: Is. 43: 24, 25, W. Laesch; Rom. 3: 21-31, E. Stoeckhardt; Joh. 1, 15-34, H. Grunwald; Ps. 56: 58, H. Koch; 1 Cor. 9, 19-23, Fr. Koch.

Confessional Address (English): G. Kaniess (C. Schulz, Sr.)

Sermon (German): L. Koeninger (N. Schlaevsky).

Please announce! Edw. H. Kionka, Sec'y.

**Pacific Northwest Pastoral Conference**

The Pacific Northwest Pastoral Conference will meet at Faith Church, Tacoma, Washington, Rev. Arthor Matzke, on April 15 and 16, 1931.

Papers: Exegesis 1 Cor. 10: 16, 17 and 1 Cor. 11: 23-32, Rev. L. Krug; Exegesis Col. 2: 6-15, Rev. E. Kirst; Exegesis 2 Cor. 4: 7-18, Rev. W. Lueckel.

Sermon: Rev. E. Zimmermann (Rev. W. Lueckel).

Philip Rusert, Sec'y.

**Western Wisconsin Teachers' Conference**

The Western Wisconsin Teachers' Conference will meet at Sparta, Wisconsin, Friday, May 1. Sessions begin at 9:00 A. M. Teacher H. Kuehn will provide quarters for all announcements received in due time.

Otto F. Boerneke, Sec'y.

**Notice!**

The General Peace Committee (Committee of Eight) will meet, God willing, in St. John's School, Milwaukee, Wis., on Tuesday, May 5, 1931, at 10 A. M.

W. J. Schulze, Secretary.

**General or Joint Committee**

The Joint Committee will meet on the 27th day of May at 9:00 A. M. in St. John's School in Milwaukee, Wis. Conjointly with this meeting the Committee on Assignment of Calls will hold its sessions.

G. E. Bergemann, President of Synod.

**Installation**

Authorized by President Aug. F. Zich the undersigned installed the Rev. Reuben Marti as pastor of the St. Peter's Congregation at Stambaugh, Mich., and the affiliated congregation at Crystal Falls, Mich., March 22, Judica Sunday.

Address: Rev. Reuben Marti, Stambaugh, Mich.

Melvin W. Croll.

### Theological Seminary

At a meeting of the board of our Theological Seminary at Thiensville, held March 23, Pastor A. F. Zich of Green Bay, Wis., was elected to the fifth professorship at this institution. Tr. by G.

### Memorial Wreaths

In memory of Mrs. Minna Kielgas, born October 16, 1849, and died at Appleton, Wis., September 23, 1930, \$5.00 for Church Extension Fund, by her children Amanda and Emil Kielgas. T. J. Sauer.

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In memory of Emma Oppenheimer, born June 29, 1885, died March 7, 1931, Mr. and Mrs. Frank E. Woller, \$3.00. F. C. Weyland.

### Acknowledgment and Thanks

Mr. Eugene Biersach, member of Biersach & Niedermeyer Co., donated screened inlet boxes, valued at \$39.50, for the ventilator of the Seminary kitchen. We heartily thank him.

Thiensville, Wis.

Joh. P. Meyer.

### ITEMS OF INTEREST

#### KNOW THE TRUTH

A synodical official, speaking to a congregation at a festive occasion, mentioned the Roman and Orthodox Catholic Churches and referred to the Lutherans as the next largest denominational group in the world. A young Lutheran woman, active in church work, whispered to her neighbor, "I never knew that. Is that true?" The young woman's name is legion. Here are some facts:

Number of Roman Catholics in the world, 370,000,000; number of Orthodox Catholics, 165,000,000; number of Protestants, 202,000,000, of whom 82,180,000 are Lutherans. All figures from the Lutheran World Almanac are for 1930.

In the United States, total number of adherents to 213 religious bodies, Christian, Jewish and Heathen, 54,575,321 (1926) out of total population of 122,775,046 (1930). Among the Christians, Roman Catholics number 18,600,000; Baptists, 8,400,000; Methodists, 8,000,000; Lutherans, 3,966,003; Presbyterians, 2,600,000; Episcopalians, 1,800,000; Disciples, 1,300,000, etc.

Of the Lutheran bodies in the United States only (all figures in these two paragraphs from the United States Census on Religious Bodies 1926) the United Lutheran Church had 1,214,340; the Missouri Synod, 1,040,275; Norwegian Lutheran Church, 496,707; the American Lutheran Church, 474,923; the Augustana Synod, 311,425; the Joint Wisconsin Synod, 229,242; Lutheran Free Church, 36,366; Suomi Synod, 32,071; United Danish Church, 29,198; Finnish Apostolic Church, 24,016; the Danish Lutheran Church, 18,921; Slovak Synod, 14,759; Norwegian Synod, 8,344; Finnish National Church, 7,788; Icelandic Synod, 2,186; Lutheran Brethren, 1,700; Eielsen Synod, 1,087; the Jehovah Conference (since disbanded), 851, and independent Lutheran congregations, 11, 804. The total number of Lutherans reported in the Census of 1916 was 2,467,516 and in 1906, 2,112,494, showing a substantial and orderly increase.

The total number of members of Lutheran congregations in the United States and Canada (as of 1930) is 4,592,927

according to figures recently compiled by Dr. G. L. Kieffer, statistician of the National Lutheran Council. There are unquestionably many additional Lutherans not connected with any American Church, a fact for which blame rather than credit should be taken by Lutheran Church members.

Let the facts be broadcast. Let none remain unaware of the strength and importance here and abroad of the church of the Reformation. — News Bulletin.

### VIEWPOINTS

There is no illiteracy in Iceland. There are excellent schools, including the Latin School in Reykjavik and the University there. Children in the country districts study with their parents, and with a teacher for three months in winter, when they gather at a farmhouse.

Iceland's religion is Lutheran, although there is a Catholic cathedral in Reykjavik, with a membership of two hundred. They reverence things of the spirit, and the highest ambition of every Icelander is to be educated rather than to be rich.

— Mary D. Uline, in "The Congregationalist."

### GOD'S LAW (REVISED EDITION)

"Anything is moral that is useful to the Communist Party," declares Lenin, summarizing the teachings of communists in a single formula. The Ten Commandments of the Lord given to Moses are too positive in their statements to be useful to communism. Three, forming the bed-rock of civilized morality, are thus nullified in Soviet literature, as reported by "Evangelischer Pressedienst":

"'Thou shalt honor thy father and mother.' No, we recommend to the youth to honor only such parents who hold a proletarian revolutionary standpoint and who expressly and energetically defend the interest of the proletarian class. Other parents must be converted through communistic children. We do not recognize reverence for parents as a general principle.

"'Thou shalt not kill.' No, this command was given as a precept for affected piety for the bourgeois. The proletarian is the only class in history which never took refuge in affected piety. In case an individual is harmful or dangerous to the revolutionary conflict, you have a right to kill him in obedience to the command of the legal organ of your class. In moments of great danger it is unnecessary to wait on such a command. Murder of a stubborn enemy of the revolution is an ethical, legal and allowable murder, a legal judgment of death, for communism does not recognize a metaphysical or spiritual value of human life.

"The commandment, 'Thou shalt not steal' in the Bible of the profiteers has ever so long ago been supplanted by the ethical formula of Comrade Lenin 'Steal that which has been stolen'."

### BIBLICAL BATTLEFIELD PURCHASED

Armageddon, the famous battlefield of Palestine, has been purchased from the owner, an Englishwoman, and the Oriental institute of the University of Chicago under the leadership of Dr. J. H. Brested will explore these thirteen acres, which, it is believed, will prove to be a treasury of records of the ancient past. The purchase price was \$3,500. Archeologists of the University of Chicago have been at work on this site for several years, under the direction of Dr. P. L. O. Guy. A large system of stables, built under the rule of Solomon, was discovered several months ago. —The Christian Century.