

THE APACHE MISSION: A FRUITFUL FIELD

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Church History

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For the Indians of Arizona who lived prior to the founding of the Apache Mission in 1893, by our Wisconsin Evangelical Lutheran Synod, the Word of God meant little if anything. Until 1891, the Apaches were far from the kind of Apache Christians today, who find peace and spiritual rest in worshipping in God's house on Sunday and instructing their children in the truths of their Savior during the week. The Indians of the previous century were not at all peace loving people. They had considerable reasons from a human naturalistic point of view to want to vent their anger upon their deceitful white brothers. Geronimo, the most formidable Indian renegade in Indian history, was finally brought to his warlike end in 1886, by General Miles.¹ After his capture the Apaches were subdued from their warring and destructive efforts. They were in sore need of the spiritual comfort of the Gospel that would bind up their wounds, renew those who had fallen, and give an everlasting hope to the offspring yet unborn. The Lord answered this need of the Apaches by sending them missionaries commissioned to baptize and make disciples of them. In our present year of 1981, this work of the Lord among the Apaches continues. The growth among the Apaches from the missionaries' tents of 1893, to the Apache churches today, has revealed the Lord's favor upon this mission. Today, however, the present budget problems of our Wisconsin Synod have directed the thoughts of many to consider a moratorium or even a trimming with regard to our world mission work. The purpose of this paper is to present, through an historical ~~background~~

background of the Apache Mission, the reasons behind continuing world mission work among the Apaches. The Apache Mission reveals that if a mission is to grow, the seeds of the Gospel are to be sown in an ever increasing manner. The investment in Apacheland by the Wisconsin Synod has reaped a harvest for God's kingdom only if the investment continues. This fact is born out in the developmental history of the Apache Mission. The developmental history of the Gospel among the Apaches also reveals some lessons both positive and negative in mission work. Also, as we look at the history of the Apache Mission which has come down to us today, the Lord's hand is evidenced in those who served His kingdom in Apacheland. Today, the future of God's kingdom is being built among the Apaches. Earthly history of the kingdom of God would not continue for the Apaches if there were not seeds of the Gospel sown in young Apaches, today. Lastly, the Apache Christians are trusting in the Lord in the present, as they have in the past, to be their God of abundant grace and mercy. As the writer of Ecclesiastes tells us; "What has been will be again, what has been done will be done again; there is nothing new under the sun" (Eccl. 1:9). This writer has gleaned his information about the Apache Mission from those who have contributed their written historical perspective regarding this mission among God's people in Apacheland. The contribution that this writer offers the student of church history is a collated picture of God's hand in the Apache Mission as a depiction of "what has been done" with respect to her foundation, her development, and her present life, today.

The Solid Foundation of the Apache Mission

The mission work among the Apaches had its inception in the Wisconsin Synod under the sainted President Bading in 1883. The Synod gave President Bading the authority by resolution to appoint a committee to explore the possibility of doing mission work through a mission society. The responsibility of this committee was to find an acceptable mission society to support with Wisconsin Synod monies and prayers. The Wisconsin Synod which holds the inspired inerrant Word of God within its heart would by no means compromise its doctrinal position with a mission society of another Gospel. The committee consisting of pastors Brenner, Ph. Koehler, J. Brockmann, Dowidat, and Dammann, reported in 1884, that no mission society existed which was considered to be in full confessional unity with respect to doctrine and practice with the Wisconsin Synod.² The Apostle Paul's second letter to Timothy charging him, "continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus" (2 Tim. 3:14-15), is readily seen in the Synodical committee of 1884. Therefore, since there was no supportable mission society, the five pastors were given a commission to find men of "true piety, willing, and according to human judgment able to devote themselves to the service of the mission among the heathen...to be trained in our educational institutions for the mission service, and monies available to us for mission work devoted to that purpose."³ The solid foundation in

Christ Jesus was being laid in the negative avoiding false doctrine and practice, and in the positive, by finding the above mentioned servants of the Lord. This time the committee of five made headway. In 1889, three men were posited to meet the demands for mission work and to be building blocks in the mission's foundation. Johannes Plocher of Wuerttemberg and George Adascheck from Austria were enrolled at Watertown to prepare for their seminary training. Paul Mayerhoff, who had completed his junior year at Watertown volunteered for the infant mission work.⁴ The solid foundation was there with respect to the uncompromised Gospel and the men to "Go and make disciples of all nations" (Mt. 28:19). Spiritually, the Wisconsin Synod's mission to the heathen was ready. However, men who are being trained to "Go" will not "Go" if there is no place to "Go." The mission committee appointed by President Bading also continued the foundation work in the area of where to "Go." In November, 1892, pastors Theodore Hartwig and O. H. Koch were sent to the southwest part of the United States to explore mission possibilities. Their goal established by the Synod was "to seek a tribe where no missionary of any denomination had as yet set foot."⁵ The writer to the Hebrews tells us "The Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb. 4:12). With this powerful, sharp and penetrating, Word of God, the Wisconsin Synod was directed to attack Satan's stronghold among the Apache Indians in east central Arizona.⁶ The mission

scouts reported their findings to Synod and the door for an on location foundation work in God's Word among the Apaches was unlatched. After four years of college and seminary training the missionaries were tutored in mission work by the Church Extension Superintendent Mayerhoff, Sr., an infant akin to the present Call Orientation Seminar.

At this point a brief digression will be made in order to answer some of the judgments against the Synod's management of the beginnings of mission work to the heathen. J. P. Koehler, the former president of the Seminary who also wrote a church history of the Wisconsin Synod to the 1930s entitled, "The History of the Wisconsin Synod," is critical of the Wisconsin Synod's management in this mission planting. He attributes poor management and a lukewarm attitude of Synod with respect to increasing the budget for this work as the causes of mistakes. The mistakes noted by Koehler were basically three: (1) inadequate training at college and seminary, (2) the men were unknown and untested quantities with respect to mission work, and (3) the men were on their own in strange surroundings.⁷ In examining these alleged mistakes of Koehler, this writer can see a superficial objection being raised. Indeed, if what Koehler posits as errors were truly errors, it is a wonder that an Apache mission even was established. His characterization of the Synod's judgment is such that Missionaries Plocher, Adasheck, and Mayerhoff are untrained, untrustworthy, and unable to cope with life. However, a look at the Lord's hand in the subsequent history of these men reveals their capabilities. With respect to

the four year training at college and in seminary contrasted with the present course of a minimum of eight years, the later ministries of these men justify the Synod's trust in them. Plocher sowed the seeds of the Gospel among the Apaches until 1899, when health reasons necessitated a change of climate. He did not leave the ministry, by contrast he accepted a call to St. Peter, Minnesota.⁸

A six year labor among the people of a foreign nation and a willingness to continue serving the Lord in another area can not be construed as having been accomplished by inadequate training and a lack of ability to cope with life. With respect to the second mistake posited by Koehler, that the missionaries were untested, their later work as well as the work accomplished by later candidates commissioned to mission work among the Apaches indicates no just cause for drawing such a parallel. Missionary Adascheck, although he asked to be relieved after only one year because of language difficulties both in Apache and English, nevertheless established a school of 20 pupils with Plocher at Peridot, and also continued in the ministry in 1896, at Iron Ridge, Wisconsin.⁹ Mayerhoff's history among the Apaches from June, 1896, as well as his mastery of the Apache language and his departure in 1903, also are indicators not of mistakes, but rather of trust in the power of God's Word "living and active." These three men aided the Spirit in laying the solid foundation among the Apaches.

The Apostle Paul writes in his second letter to the Corinthians with respect to the ministry "our competence comes from God. He has made us competent as ministers

of a new covenant not of the letter but of the Spirit; for the letter kills but the Spirit gives life" (2 Cor. 3:5b-6). These God-made, competent ministers of the new covenant among the Apaches provide a valuable understanding of the Apache mission's solid foundation.

The initial three, Plocher, Adascheck, and Mayerhoff, have been described above as well trained and able men guided by the Lord in His work of laying the solid foundation among the Apaches. The accomplishments of these three missionaries whom God used as instruments of His righteousness, were solid building blocks in the foundation of the Apache Mission. Johannes Plocher and George Adascheck, having arrived in Arizona brought the Apache Mission by God's grace to a beginning by erecting a house and small school at Peridot, nine miles north of the San Carlos Indian Agency. In 1893, San Carlos was an active military post. The Indian agency at San Carlos administered the tribal affairs of the Apaches and also provided some means of contact to the East. The eastward communication amounted to a rutted wagon road and telegraph line. One has the sentiment that these missionaries in their service to God were, indeed, at the furthest reaches of civilization. From their residence north of San Carlos they proceeded on foot and horseback to make disciples among the Apaches in the surrounding camps. Their obstacles were formidable. Not only did they have to contend with a racial distrust resulting from the Indian wars and the piece of land apportioned them by the United States government, but also Apache religion which centered about the medicine man and self-righteousness.¹⁰ However, Plocher and Adascheck were

not intimidated by the Apache's natural religion. The Apache's natural religion portrayed itself in "a fear of thunder, lightning, the owl, 'bad medicine,' consorted against body and soul by evil minded or jealous neighbors, and other evils."¹¹ The natural knowledge of God was present. The missionaries sowed the revealed knowledge of God. The fruit of their labors was evidenced at Peridot in the twenty pupils that attended school to learn of a God of love rather than anger. Plocher also continued to establish the solid foundation among some 110 pupils which he taught twice a week at the government school in San Carlos.¹² The Lord in the combined seven years of missionaries Plocher and Adascheck had established to the south of the Black River on the San Carlos Indian Reservation His solid foundation.

Meanwhile, to the north of the Black River on the Fort Apache Indian Reservation, Missionary Paul Mayerhoff was doing foundation work among the Apaches. Pastor Mayerhoff of Savanna, Illinois, was commissioned in 1893, after having volunteered for the Apache Mission in his junior year at college. He arrived in June, 1896 at East Fork.¹³ Once at East Fork, Pastor Mayerhoff, continued to lay the solid foundation of Jesus Christ among the Apaches covering his field in three weeks on horseback and teaching at the government school near the Indian Agency on the north fork of the White River. Although J. P. Koehler describes him to be a "man of extreme reserve," Pastor Mayerhoff became a trusted friend of the Apaches.¹⁴ His mastery of the Apache language was undoubtedly of great assistance in both winning the trust

of the Apaches as well as in giving them the Good News of salvation by grace alone through faith in Jesus Christ. He felt so at home among the Apaches with their language that Koehler recounts the Smithsonian Institute of Washington D. C. regarded him as the authority in Apache language, tradition, and folklore. Certainly, such a knowledge and cultural inculcation of those to whom he was ministering helped him overcome any communication barriers which presented themselves. Such problems Koehler observed from his five month visit to the Apache Mission centered in the seeming stubbornness of the Apache, his concrete thinking process, the use of the physical senses in his conversation rather than speaking abstractly, and his distrust of the whiteman.¹⁵ Mayerhoff, by becoming so well versed in the Apache language and culture, overcame these intrinsic obstacles and laid the solid foundation from within the Apache's tent. His most effective technique in doing this was telling the story of the Savior without trying to teach specific doctrines.¹⁶ With the help of an assistant, Teacher Otto Schoenberg granted him in July, 1902, Mayerhoff built a school at East Fork before his 1903 departure. He, indeed, established a model for future world missionaries.

Carl Guenther who arrived at the Apache Mission in San Carlos in February, 1900, replacing Johannes Plocher, has a strong role in the beginnings of the Apache Mission. He, also, was a Candidate, untested yet trusting in the Lord who wills us to do according to His good purpose. While Missionary Plocher was at San Carlos the Holy Spirit brought a few children and an older girl into God's kingdom by means of Holy Baptism. Already the solid foundation

of the Savior was in evidence. The older girl baptized by Plocher brought her fiance to Pastor Guenther. He was instructed and baptized by Guenther into the Christian Church. Later, they were married by Pastor Guenther. The solidity of the foundation of the Gospel was in evidence as the Spirit did not limit His work to the missionaries. By 1900, the San Carlos reservation had fifteen baptized converts.¹⁷

Laying such a foundation was not an easy task for these initial missionaries. Koehler, having visited the San Carlos reservation for five months in 1902 recounts that the conditions were not favorable due to an Indian agent that opposed mission work among the Apaches as well as the government school which merely tolerated the one hour of religious instructions given by Pastor Guenther. However, Guenther was not discouraged by trusted in the Lord to gather His Elect. He, like Mayerhoff, visited the Apache camps, gained confidence in the Apache language which inspired confidence and trust from the Apaches, and won hearts through a practice of Christian love.¹⁸ Pastor Guenther was not only assisted for three years by Teacher Rudolph Jens who arrived in the fall of 1900, but also his life was warmed in his marriage to Ottilie Denninger in November, 1903. The solid foundation by the latter part of 1903 had 100 baptized souls and 18 confirmed souls. Due to his wife's health Pastor Guenther accepted a call in 1912, to do white mission work in Arizona in the towns of Douglas, Bisbee, Warren, and Lowell.¹⁹ Therefore, the solid foundation of Jesus Christ among the Apaches, also indirectly brought the Good News of the Savior to

the whites of Arizona.

Lessons Derived from the Development
of the Apache Mission

During the course of the development of the Apache Mission as the living stones were being "built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5), both positive and negative lessons were gleaned with respect to mission work. Before Mayerhoff departed East Fork in 1903, he was granted the assistance of Teacher Otto Schoenberg in July, 1902. Koehler had observed during his visit to the Apache Mission the great work load under which Mayerhoff was laboring. He commented that no one should "be made to carry on alone, like Mayerhoff."²⁰ He further advocated general contact with the Apaches, rather than a one man point contact, which required more man-power. Candidate Henry Haase replaced Mayerhoff at East Fork and Teacher Otto Schoenberg upon examination by the Seminary faculty was commissioned as a mission preacher due to his mastery of the Apache language.²¹ With respect to the positive lesson learned in having more men in our world missions, there is little contesting. (The financial feasibility of an increased world missionary team is usually the point at issue.) When Henry Haase went to Peridot and then to Minnesota, Schoenberg could not maintain the East Fork school and it was closed.²²

The building up of the Apache Mission upon the solid foundation laid by the initial missionaries received its first significant thrust from Pastor J. F. Gustav Harders who came to the Apache Mission having served Jerusalem

congregation in Milwaukee. After having taken a leave of absence from his Jerusalem charge to Arizona's warm climate for his health, he received a call to serve the Apaches. In 1906, he moved to Globe, Arizona, with his family and became the superintendent of the Apache Mission where he served until his death in April, 1917. Harders' approach to mission work offers much to be gleaned. Located at Globe, then of about 9,000 people, he concentrated on reaching the Apaches through a school. He built a church, The New Jerusalem, and another building which served as a school-room. In December of 1907 five Apache children were enrolled in a program including the noon meal. His daughters assisted him with the school as did teachers Clara Hinderer, Marie Kieckbusch, and H. Gurgel. In the fall of 1915, H. C. Nitz, a seminary junior, volunteered to teach in Globe for one school year.²³ Manpower among the Apaches was being bolstered. Further developments which ensued during Harders' superintendency were the opening of a mission school in lower Cibecue, forty miles west of East Fork, by Schoenberg and the calling of Candidate E. E. Guenther to Cibecue. Candidates Alfred Uplegger and H. E. Rosin were sent to the Apaches. Uplegger went to San Carlos to assist Harders with the school and Rosin went to Peridot to succeed Harders as Superintendent.²⁴ These candidates, although inexperienced, offered a future foundation in the area of pastoral guidance to the Apache Mission's solid foundation. Other candidates assigned to the Apache Mission were H. C. Nitz who opened a school in Cibecue which was also served by Paul Albrecht. Missionary Nitz having successfully opened a school in Cibecue was then

called to East Fork to reopen the mission school in March, 1912. Candidate Carl Toepel reestablished the school at Peridot and for three years, 1913-16, he was a faithful missionary and teacher. He returned to Wisconsin due to ill health in 1916. Candidate G. Fischer and his sister arrived at Peridot to continue the school in December, 1916. When they departed, Missionary Rosin having gone previously to Globe from Peridot, returned to guide the mission school which flourished under his "calm and evangelical leadership."²⁵ In 1950, he and a staff of four teachers strengthened 124 pupils in grades one to nine in their faith with a Christian education.

Keeping in mind the doctrine of the universal priesthood of believers, the missionaries to the Apaches enlisted the talented among the Apaches to assist in the work of the Lord. One such talented Apache, Rankin Rogers, who was a cripple, was gifted with the ability to teach, although his formal education extended only to the seventh grade. Described as a man of humble spirit and child-like faith, he taught the lower grades at Peridot mission school from 1920 to 1935.²⁶

Another positive lesson to be harvested in the development of the Apache Mission is the body of written materials which flowed from such servants of God as Gustav Harders and Franz Uplegger. Pastor Harders had an emotional appeal to the Apache Indians. He was gifted by God to touch their heart strings. With such a gift it would have been unfortunate had not this dedicated missionary not communicated his sense of the Apache, whom he had led to faith, with his fellow Christians in the church at large. By means

of novels about the Apache, Pastor Harders shared his emotional attachment amidst the Apaches with the people in the East. The three novels which have been available since his days among the Apaches are: Jaalahn, La Paloma, and Wille wider Wille.²⁷

In 1917, Franz Uplegger, the father of Missionary Alfred Uplegger, began a deeper scientific study of the Apache. Having been given his choice to settle and work among the Apaches where he thought he was most needed, he settled at Rice Station. Pastor Uplegger undertook such an intensive study of the Apache language that he became known as the authority "on this difficult and precise language."²⁸ He established a written Apache language using a simple alphabet as well as translating portions of the New Testament into Apache. His translation work includes 30 Apache hymns, the Ten Commandments, the Creed, the Lord's Prayer, and the Words of Institution.²⁹ During the course of his 60 years of ministering to the Apaches he served at San Carlos (1918-28), Globe, Peridot, and New San Carlos (1929-41), taught in the Lutheran mission school at Peridot (1941-43), and from 1943 to his retirement in July, 1977, at Grace Evangelical Lutheran Church at San Carlos. He preached in Apache as well as English. A native Christian literature for which our Synod is to this day pursuing was also established among the Apaches by Missionary Uplegger.³⁰ These two men, missionaries Harders and Uplegger, instruments in the hands of God, have indeed, through their writing and leadership as superintendents, been effective in placing living stone upon living stone in God's eternal sanctuary to His glory.

Their work portrays a great love for the Savior.

Also, with respect to Apache Christian literature, the Apache Lutheran cannot be denied. Measuring $5\frac{1}{2} \times 8\frac{1}{2}$, limited to eight pages, Pastor Martin J. A. Wehausen published the first issue in 1923 while serving the East Fork Indian Mission.³¹ Pastor Wehausen was assigned to the Apache Mission in 1918. Through the Apache Scout (later the Apache Lutheran) Pastor Wehausen fed the sheep of the Lord among the Apaches and strengthened their Christian fellowship. The Northwestern Lutheran of the Apaches, the Apache Lutheran, has followed the development of God's Word among the Apaches through the editing of Missionary E. Edgar Guenther, Pastor Paul Schliesser, Pastor Alfred Uplegger, and Mr. Willis Hadler. A positive lesson for world mission work gleaned from this monthly publication is the unifying aspect it offers the Apache Christian with his fellow Christians. As the education of the Apaches in the written arts has grown through God's Word working among them, the written word receives an increased significance. The power of God's written Word among the Apaches, through the messages given in the Apache Lutheran dare not be underestimated.

Pastor Wehausen, was also instrumental on another front in the development of the Apache Mission. Missionary Wehausen and Mrs. Wehausen responding in Christian love adopted two Apache orphans, Arnold Platt and Ruth Yvonne which was also the inception of the East Fork Lutheran Nursery. The funding for this venture was, at first, slow in coming. Later, the various individuals and ladies organizations throughout the Synod sponsored the orphanage. In 1925, a building serving as a nursery and orphanage

was completed which was necessitated due to the high birth rate among the Apaches. Although this orphanage is often deemed a mission outgrowth, its benefits for continuing to build the living stones of God's church are evident. The children, under the guidance of God's Word from infancy are given a greater opportunity to experience His blessings as they grow. A significant portion of the future of the Word among the Apaches is sown in these children which will one day reap rewards. One such reward is seen in Arnold Wehausen adopted by Missionary Wehausen, who after having served in the Army, returned to teach at East Fork Day School.³² Nearly fifty years after his adoption beginning the nursery Pastor H. E. Hartzell would write:

The Wisconsin Synod is a mother to these children. Currently, we have a little boy who does not even have a name as yet! We call him (and baptized him) Baby Boy. But through us our Synod has given this little baby a priceless name, "The Little Boy in East Fork Lutheran Nursery who was baptized in the name of the Father, Son, and Holy Ghost on the 19th of November, 1972." What a name! What better name could he have!"

The church's youth, even babies, will one day be the church's leaders, mainstays, and pillars.

The development of the East Fork Boarding School as a feeder of Apache Christians into the mission congregations began in 1922. Its original purpose was to be restricted to the spiritually promising pupils. In 1922, Missionary H. C. Nitz was called as principal of the school. From an initial enrollment of 2 pupils in September, 1922, the fall of 1928 found 28 pupils and a request for a girl's dormitory. In January of 1944, the Boarding School was

closed only to be reopened in September of that year with 14 pupils. The growth was steady. In 1946-47, 40 pupils attended. A new building was constructed in 1949 and the East Fork Academy was founded in 1951, offering a co-educational secondary Christian education to the Apaches of high school age.³⁴ The indigenous church has been developing among the Apaches as was evidenced through the life of Mrs. Sadie Johnson who graduated from the East Fork Lutheran High School in 1961 and Doctor Martin Luther College in 1965. She was assigned to the Cibecue Mission School and told the story of the Savior in the "simple truths of Bible stories to eager little Apache ears."³⁵

Alongside of these major developments in the Apache Mission are the histories of the mission congregations among the Apaches. The congregations at New San Carlos, Bylas, Rice, Upper and Lower Cibecue, Peridot, and East Fork grew steadily. In 1929-30, New San Carlos had 450 pupils and bus transportation for the Day School.³⁶ Bylas, with Missionary G. Schlegel (1922-26), opened a school in 1922, served by such faithful missionaries as C. Hilmer (1926-29), Paul A. Behn (1929-30), E. Sprengeler (1930-47), Schuppenhauer (1947). In 1947, 350 of a possible 700 souls were baptized members of Bylas. Lower Cibecue of the Fort Apache Reservation began its mission with Missionary O. P. Schoenberg in December, 1911, and two white families. An adobe church and house were built which served them through 1950, as did a school which was started in the fall of 1912, consisting of a table and two benches for six pupils. Despite many vacancies at Lower Cibecue, the school had 35 pupils in 1949, taught

by Mr. Rupert Rosin.³⁷ Upper Cibecue served an area of 1000 square miles shepherded by Missionaries E. A. Sitz (1921-23) and A. Niemann (1923-41), and Paul Schliesser in 1942. The East Fork Day School opened by E. E. Guenther in September, 1911, had an enrollment of 40 pupils in 1917 and 66 pupils in 1928.³⁸ Whiteriver began its services in an old carpenter shop in 1918, built a house in 1921, and dedicated a church baptizing the Apache Chief Alchesay and one hundred Indians in April, 1922. Churches were also erected in the 1940s at McNary, Canyon Day, and Cedar Creek. The overall picture in 1950 found 4000 plus baptized souls in the Apache Mission.³⁹ The Apache Christians in the development of the Apache Mission have, indeed, given themselves "fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (2 Cor. 15:58).

The Apache Mission During the Last Decade 1971-81

During the last decade, from 1971 to 1981, the Apache Mission has learned from its development that the approach through educating Apache children produces fruits. This approach has remained unchanged from the inception of the mission in the 1890s. Where there have been no Day Schools, Sunday Schools were established. Four Day Schools and one Academy continued the education of the Apache children in 1971. Peridot built a new teacherage borrowing the money for materials and providing their own labor.⁴⁰ The East Fork Lutheran Academy in 1979, had an enrollment of 100 pupils and a staff of four, and were planning the construction of a new dormitory.⁴¹ New classrooms were also constructed at Bylas and Peridot.⁴²

The most encouraging development among the Apache Christians during the past decade has been the strengthening of the indigenous church. The most negative part of the approach to Apache Mission work was the missionary center and focus with respect to life in the congregation. This writer's professor commented upon this method in an article in the 1976 Northwestern Lutheran entitled "Red Mission." He wrote:

Mistakes were made. The government's "Great White Father" reservation policy affected the mission venture. Too much paternalism tended to stifle in the convert's initiative in manifesting a rounded sanctification. Through the Lord's guidance remedial efforts were undertaken and the development of an indigenous church progressed.⁴²

One result of the indigenous Apache church is seen in Pastor Quincy Wiley, who in 1973, became the first Seminary graduate from the Apaches and was ordained and installed as pastor of the Canyon Day-Cedar Creek parish. This has been deemed "a distinctive step forward, even if it has come only in the eleventh hour, and augurs well for what future remains."⁴³ Further manifestations of the indigenous Apache church can be evidenced by their offerings. The eightieth anniversary of the Apache Mission in 1973, revealed 2,500 souls and 600 children. In 1972, the Apache congregations donated \$50,000 to the work of God's kingdom and \$10,000 for Synodical work in His kingdom.⁴⁴ At the celebration of 125 years of God's grace in the Wisconsin Synod at the East Fork Mission in May, 1975, an offering of \$1049.27 was received.⁴⁵ When Missionary Dennis Meier approached his congregation of San Carlos - Peridot to support the new high school

dormitory, Grace Evangelical Lutheran Church of San Carlos offered \$1000, the children of Peridot mission school donated \$436.84 toward a goal of \$7000. In 1979, support from within the Apache Mission amounted to \$200,000.⁴⁶ Certainly, such financial sacrifices are pleasing to the Lord and are evidence of the indigenous Apache church.

The growing sense of Christian fellowship among the Apache Christians also has helped to establish the indigenous Apache church. Such fellowship is evident in the Bible Teacher Corps from the East Fork Academy where once a week students from the higher grades go to outlying camps to teach Bible stories and catechism.⁴⁷ Fellowship can be seen in a children's Christmas Eve service attended by 600 people.⁴⁸ It is evident in the attendance of 900, 300 of which either stood or sat on the ground at the May 18, 1975 Grace 125 celebration at the East Fork Mission. Christian warmth and togetherness were experienced also at this festive occasion as 1,100 guests from Cibecue, Cedar Creek, Canyon Day, Ft. Apache, Whiteriver, East Fork, McNary, and Springeville, were given a barbecue on two beef cows.⁴⁹ The Apache Christians are growing in their fellowship toward each other as well as building for the future of God's kingdom.

The Lord has answered the call of the Apaches. He has made disciples of them from the tents of the initial missionaries to the churches of today. Despite the present budget problems in our Wisconsin Synod the Lord's favor on the Apache Mission suggests that souls will be reaped for God's kingdom in world missions providing the investment of missionaries and monies are offered.

Footnotes

¹John Philipp Koehler, The History of the Wisconsin Synod, (St. Cloud, Minnesota, Sentinel Publishing Company, 1970), p. 198.

²Ibid.

³Ibid.

⁴Ibid.

⁵Continuing In His Word, (Milwaukee, Wisconsin, Northwestern Publishing House, 1951), p. 232.

⁶Ibid.

⁷Koehler, p. 199.

⁸Ibid.

⁹Continuing In His Word, p. 233.

¹⁰Ibid., p. 230.

¹¹Ibid.

¹²Ibid., p. 233.

¹³Ibid., p. 236.

¹⁴Koehler, p. 201.

¹⁵Ibid., p. 199.

¹⁶Ibid., p. 200.

¹⁷Ibid., p. 199.

¹⁸Ibid., p. 200.

¹⁹Continuing In His Word, p. 236.

²⁰Koehler, p. 201.

²¹Ibid.

²²Continuing In His Word, p. 236.

²³Ibid., pp. 237-238.

²⁴Ibid., p. 238.

²⁵Ibid., p. 239.

²⁶Ibid., p. 240.

²⁷Koehler, p. 202.

- ²⁸Continuing In His Word, p. 242.
- ²⁹"The Apache Lutheran," The Northwestern Lutheran, May 23, 1971, pp. 172-173.
- ³⁰Dennis Meier and William Meier, "God Bless You, Missionary Uplegger!" The Northwestern Lutheran, Oct. 16, 1977, pp. 335-336.
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