

The Northwestern Lutheran

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

Vol. 3.

Milwaukee, Wis., March 7, 1916.

No. 5.

THE ONE NAME

Acts 4:12

There is one name that I would trace
In richest gold and rarest gems,
Round which in forms of truest grace
Would wreath the earth's grandest diadems;
One name, to which in humble awe
And grateful homage I would bow,
Offering as due sacrifice,
Adoring love's most solemn vow;
One name to which my soul would raise
The incense of perpetual praise.

There is one name that I would speak
With reverential, tender tone;
One name that I would ever seek
In all its richness to make known;
One name to which I long to see
Earth's every dweller reverent kneel;
One name, whose praise I fain would hear
Rise in one full, triumphant peal;
One name, than all sweet names more sweet,
Whose praises angels oft repeat.

That name is Jesus! Hear my soul,
With reverent awe that sacred name,
To make thee of life's sickness whole,
Jesus to earth once kindly came;
For thee He lived a suffering life,
Of hatred, scorn, neglect and blame;
For thee He bore the tempter's strife,
For thee the keenest pain and shame;
For thee, for all, the Savior died,
The Son of God was crucified.

Blest name, the pledge of love untold,
Of pardon, peace and purity,
The only title we can hold
Or plead as soul security,
Rest for the weary, joy for those
With grief or weariness oppressed,
Hope's anchor, haven of repose,
Through it life's ills are all redressed,
Through it our needs are all supplied,
And God is fully satisfied.

Jesus! Let those who dare deride,
Let those who will, scoff and reject,
My soul in Thee will still confide,
Shall still believe Thou wilt protect;
Still will I call Thee Son of God,
Redeemer, Intercessor, Friend,
Still seek for pardon through Thy blood,
My hope's beginning and its end,
And if I perish, it shall be
Trusting, Lord Jesus Christ, in Thee.

Angie Fuller.

COMMENTS

A Penny for Your Presence How to get people to come to church? That is the great problem of the day in many churches. Not all means have been exhausted, though one often thinks that most of them have been tried. We hear of a church that pastes a penny on its formal invitation to attend its evening services. Of course, you get the penny even if you do not go after you once have the invitation, but if that's the way you are going to act you'll not get one the next time. The least thing you can do is to come if you accept the penny. This church, whatever else you may think of its plan, has at least done one thing: it has gone down to bedrock in its method to stimulate church attendance by modern means. If we must bribe people to get them to church, why not go the full length and use money? Money has the strongest appeal, especially for those who are so hard to get to church. It may become necessary to enlarge the bribe, but the penny is only a beginning; all pioneer efforts are confined to small enterprises in the nature of the case. We see a great future for the church that can afford to purchase its members. There are always many to be had; with some the price is amazingly low. Politicians tell us that even the most stiff-necked and backward have their price, though sometimes it may come a little high. Yes, the church with the right prices could go out into the open market and bid in its members and the only limit to its membership would be the exhaustion of its treasury. But for our part, we must be forgiven if we refuse to bid against them for that sort of stock; it is too dear even at a penny a head, or a penny a dozen. To be sure, that sordid breed that does not go to church because "it gets them nothing" (meaning dollars and cents and other worldly values) is known to every community, but they would be worse within the church than without. There are some who would doubtlessly resent the implication that they could be induced to join a church for sordid reasons, but often enough they are the ones who do not come to church because they are not bribed by other means that happen to be worth more than money to them, for example, they want to be fussed over, they want the pastor and other members to run after them and, in general, wish to be counted very important. The Lutheran church has lost many members, we know, because it refuses to

resort to this form of bribery—and it may be congratulated on its “loss.” “Whoso despiseth the word shall be destroyed,” that is the judgment of God: He has relieved us of any responsibility in such cases. Our Lord has made it quite plain that nothing, however great it be, can excuse the man that does not hear the Word which is offered him: “He that loveth father or mother more than me is not worthy of me.” We are earnestly striving to bring people to hear the Word, but we cannot find a solution in all the frantic measures that cheapen it. H. K. M.

* * * * *

Politics and the Pulpit The minister of Christ who violates the sanctity of the pulpit by using this point of vantage to cram his own political convictions down the throats of his hearers not only betrays his trust and incurs the deep displeasure of his Master but also lays himself open to that which he generally fears in a much higher degree—the contradiction and censure of his fellowmen. Not long ago a Milwaukee clergyman took it upon himself to inform his hearers as to national “preparedness.” His words were not in vain, they found an echo, though it may not have been pleasing to his ear. The next day the press reported on his sermon, as was to be expected; the second day the press commented on his sermon, as he might have feared. Here is one of the comments: “If the Rev. Paul B. Jenkins’ sermon on ‘preparedness’ is to be judged by the liberal extracts published in the press, it must be classed with the thousand and one reckless, generalized, and confusing statements on this subject, which are a stumbling block and not an aid to genuine national defense.” Later on we read: “Such utterance is neither helpful nor patriotic. It appeals to anything but the intelligence of the citizenship or the conscience of congress.” Finally the reverend gentleman is held up to ridicule: “The spectacle of a minister of the Gospel preaching peace secured by arms and armament may be unique, but inasmuch as Mr. Jenkins professes belief in their pacific efficiency, he might tell us how it is that Europe is at war, since all the belligerents have been ‘prepared,’ for lo! these many years.”

What impression must such pulpit performance and its aftermath make on the parishioners of this spiritual adviser! In entering the arena of political-controversy he, by pulpit utterances, courts contradiction: how will he fare when it suits his pleasure to deliver the message entrusted to him by the Master? And if he then finds the spirit of contradiction grown strong among his hearers, must he not honestly assume the blame for such pitiable “preparedness” on account of his own treason to his Master? One of the greatest of the Master’s witnesses rejoices in the confession: “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you

the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified.” G.

* * * * *

Something At Least Nineteen centuries after God gave His Word in the Gospels and Epistles the oldest and most numerous of the historical Christian churches receives permission to hear in a very limited degree what is in that Word. Recently the Pope granted permission that the Sunday Gospel lesson may be read to the congregations in the vernacular. Heretofore the law of the Roman Catholic church demanded that this lesson be read in Latin. The concession comes very late; it is far too little to be satisfied with, but it is at least something and it may be a beginning for further salutary concessions, though our experience with the church of Rome would warn us not to be too hopeful. It is hardly credible that a great church for many centuries endured this deprivation consciously; if it failed to insist on hearing the Word of God in a language that it could understand, we are almost forced to assume that the fundamental principle of Christianity—faith in the Word of Christ—was at best but a hazy concept in the mind of the Romanist. Just why the concession was made at this time does not clearly appear; there does not seem to have been any unusual agitation for such action.

H. K. M.

* * * * *

The Poison Plot If the plans of Jean Crones had not miscarried, well laid as they were, the world would have witnessed a wholesale murder the like of which has never happened before. Over three hundred prominent citizens of Illinois, principally Roman Catholics with the Archbishop Mundelein at the head of the list, would have died by poison, if the steward preparing the banquet had not thrown away four-fifths of the soup intended to carry the poison and replaced it by a fresh supply; the poison somehow affected the appearance of the soup so that the responsible steward decided it had spoiled. What of Crones? An anarchist, some say; a lunatic, say others. It appears, however, that he had planned something of this sort long ago and that he had accomplices whose sympathies must have been very decidedly with his evil designs. Without in the least attempting to shield Crones and to relieve him of responsibility for his terrible plot, it must be said that much of the ill-advised campaigning against the Catholic church must encourage a man who, even if he is demented, reacts to encouragements that fall in line with his pet aversions. Persons who would recoil horror-struck if they were accused of complicity in a plot of this kind, are surely not entirely without fault when they spread broadcast charges and insinuations that tend to excite one part of the public against an-

other. Besides, they defeat their own ends. An affair like the Cronos plot does more to strengthen the Roman Catholic church than a campaign of slander and incrimination can accomplish in a decade to its detriment.

H. K. M.

* * * * *

A Striking Example We are indebted to one of the daily papers for the following: "Despite the fact that her sect believes the world to be flat, Mary Miller, a Middlefield Amish girl, must go to school and learn the contrary. This was the decision of Justice Brigden at Middlefield after a bitterly fought suit to compel Joe Miller, her father, to send the girl to school. Justice Brigden decided the case in favor of the state and fined Miller \$5.00 and costs. Motion was made for a new hearing. Middlefield Amish men will back Miller in fighting the case."

The above appeared under the head: "Believes The Earth Flat;" this conveys to us the impression that it is merely meant to be a bit of idle gossip, intended, perhaps, at best, to the editor's mind, as an illustration of backwardness in a time of almost universal progress.

We see more in the above item. What Mary Miller of Middlefield learns or does not learn regarding the earth's surface is of secondary importance to us. Round—or flat? Volumes have been written on this question: we have neither the space nor the inclination to enter on a discussion of the merits of either contention. As long as the state is teaching at all, why should it not teach geography, too, and do so according to its own lights instead of adopting the confession of some sect as its text-book. Would it not scandalize you to hear that the state had resolved to teach physiology according to the tenets of Mother Eddy as laid down, or rather set adrift in the fog, in "Science and Health?" That the disciples of prohibition and evolution are accredited in this court has perhaps not come to your notice.

We think Joe Miller's case is hopeless: he will lose all along the line in spite of the backing of his brethren. It is just this conviction which moves us to call your attention to the underlying principle which in the individual case seems to work hardship and, assuming to dictate in the sacred province of religious conviction, seems presumptuous. In the above-mentioned suit the rights of the individual are seen to clash with the rights of the state. Where did the state obtain its right to educate the young? The state is but a larger or smaller group of individuals. Education of the young is not a right which God has conferred on the state, but a duty which He has imposed on the parent. The parent is answerable to God for the welfare of the child and no delegation of his rights or obligations to the state changes his responsibility to God. The true welfare of your child does not depend on its advance-

ment in temporal and material things, it lies on a higher plane. How thoughtless, if not foolish, then, in seeking it, to fetter yourself with the regulations of a body which in the nature of things looks but to things material and assumes none of your obligations in things spiritual. That is the folly we would be guilty of if we were to rear up to-day that monument of materialism—the system of the state educating the child. But now the monument is erected: you are paying for its maintenance, at least do not prostrate yourself before it, do not seek to build it higher. The public school is established, but thanks be to God we do not need to use it, we are still permitted to educate our children in schools of our own and to teach them what our conscience dictates. We cannot dictate the policy of the public school, but we can safeguard our own with watchful care against all encroachment on the part of the state. We Lutherans do not stand alone in upholding the principle that in our time the parochial school is of untold importance for the future of the church. Other denominations are striving to establish what so many Lutherans of to-day are willing to cast aside. Let us strive to appreciate and conserve what God in His goodness has bestowed on us: our church schools.

G.

* * * * *

Luther's Engagement Ring in America The New York Historical society is able to exhibit at its rooms the ring which Luther gave to his bride Katharina von Bora on June 13, 1525. It really is of greater significance than that bare statement implies, for Luther's marriage was an event of tremendous significance to friend and foe. It was a form of declaration of independence from Roman rule that was very plain to every contemporary. It showed conclusively that Luther would never consider a return, even if some might still think it possible. He did not only testify against the man made laws of Rome against the marrying of the clergy, but bore witness by his act that he defied Rome to do its worst, to persecute him without the slightest possibility of his ever being one of them again. It also helped the followers of the Reformation to come to a decision in making the separation from Rome thorough. The ring in question is the property of Mrs. Maximilian Pingert, wife of the Pastor of St. Bartholomew's of New York. She was formerly the Baroness von Georgi and the ring has been in the possession of that family for over a hundred years. It is described by an American authority as being composed "of an intricate device of gold work set with a ruby. The gold device represents all the symbols of the passion, with the crucified Savior in the center, and on either side the spear and the rod of reeds of the flagellation and a leaf of hyssop."

H. K. M.

THE NORTHWESTERN LUTHERAN

Edited by a committee under authority of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, and published biweekly by Northwestern Publishing House, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. **Subscription Price: \$1.00 per year in advance.**

Entered as second class matter December 30th, 1913 at the post office at Milwaukee, Wis., under the Act of March 3d, 1879.

St. Paul in Court A woman was accused of some breach of conduct before a church council. She appeared in the meeting to which she was summoned and in opening the meeting the pastor read the sixth chapter of I Corinthians. She took offense at this and to seek redress went before the civil courts. The judge pronounced "that the plaintiff was not justified in concluding that defendant intended to charge her with a serious offense." There are few things more repulsive than the airing of church scandals and quarrels in public court. And in view of that sixth chapter of I Corinthians it should be about the very last thing a Christian would resort to.

H. K. M.

PRAYER IN THE NAME OF JESUS

ALONE

PRAYER IN THE RIGHT SPIRIT

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you"—these words of the Savior apply to prayer in a twofold way. First they point us to God and tell us that the name of Jesus is the key to His heart; that nothing but the blood and merit of Jesus is able to turn away from the sinner the just wrath of God and make it possible for the Holy and Righteous One to accept and bless the transgressor of His holy law. Then they direct our attention to man and declare that he alone can and will pray in the right spirit who calls upon God in the name of Jesus.

True prayer seeks God Himself rather than His gifts.

Observe the order of the petitions in the Lord's prayer, "Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread." This arrangement is not accidental, it is of a deep spiritual significance. It shows that the first and greatest desire of him who prays in the right spirit is God Himself, His grace and His mercy. That was the spirit of the psalmist: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart

faileth; but God is the strength of my heart, and my portion forever." Many come to God in prayer as they go to the corner grocer; they want money, health, victory, relief from pain, but care nothing for God, just as they care nothing for the grocer, who is to them merely the means of supplying their wants. They would have God leave His blessings at the rear door, they do not want Him to enter their home and heart to sanctify them unto Himself. But he who prays in the name of Jesus comes to God as a penitent sinner, who, though he also feels his bodily wants and troubles, is chiefly concerned about the burden of sin resting upon him and hungers and thirsts for the word of pardon. He does not want a piece of bread or relief from pain, he wants God's love, his desire is for God Himself. The man sick of the palsy who was brought to Jesus received first from the Savior what he most earnestly desired, the word of comfort: "Son, be of good cheer; thy sins be forgiven thee." Then he accepted his healing as a gracious gift of the Father. They who pray in the name of Jesus will, consequently, not pray in times of trouble only, they will daily seek communion with their God and Father: "With my soul have I desired Thee in the night; yea with my spirit within me will I seek Thee early." Is. 26:9.

True prayer is praying "with all boldness and confidence." Scripture tells us this, Matt. 21:22: "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

James 1:5-7: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

Matt. 17:19, 20: "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." With many praying is merely an experiment; they think it can do no harm to try it and it may do good. In their case, prayer is usually the last resort after everything else has been tried without results. Such prayer is an insult to God. It denies either His omnipotence or His faithfulness; it makes God a liar. We must pray with all confidence and boldness, if we would pray at all. But this is possible alone in the name of Jesus, for who could approach the throne of the holy and righteous God with confidence but he who knows and believes that Jesus Christ is his Savior and that through Him God is our

Father? Without Jesus we do not, cannot, know the Father, for Jesus "hath declared Him."

John 4:15-19: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and he in God. And we have known and believed the love God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us."

Where this relation has been established by the grace of God between God, to whom our prayers are directed, and man, who comes to God in prayer, there is all boldness and confidence in the heart of man to appropriate to himself all the gracious promises that God has given:

Is. 49:15: "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

Matt. 6:31-33: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

True prayer is prayer "according to the will of God." We learn this from Him who taught us to pray. From the darkness of Gethsemane we hear His voice go up to the Father in heaven: "O my Father, if this cup may not pass from me, except I drink it, Thy will be done." And He would have us pray in the same spirit, for He teaches us to say, "Thy will be done on earth, as it is in heaven." Natural man cannot use these words, he abhors, he fears, the will of God. But he who prays in the name of Jesus knows that the will of God is our salvation and "that all things work together for good to them that love God." Being certain of this, he would not prescribe to God what He is to do for him; he is content to follow as God leads; "Thy will be done," is really the sum and contents of all his petitions. 1 John 5:13-15: "These things I have written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us; And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

And, finally, through Jesus alone we **can persevere in prayer**. Those are dark days when we cry to the Lord in our distress and He appears not to hear us. We are sorely tempted to murmur, we stand in danger of sinking into despair; we are easily led to cease praying. It is through Jesus alone that we can continue to pray. When Paul was in that condition, the Lord said to him: "My grace is sufficient for thee; for my strength is made perfect in weakness." "My grace" stands sure and fast, the grace that Jesus merited for us, then "who shall separate us from the love of Christ." "If God be for us, who can be against us?" We need not, we cannot despair, we are able to persevere in prayer: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Is. 54:10.

J. B.

A VISIT TO OUR INDIAN MISSION IN ARIZONA

Did it ever appear to you, reader, that there are four commonwealths of our Union which come together at one point in right angular corners? A glance at a map of the United States shows this unique relationship. Colorado, Utah, Arizona, and New Mexico meet at one point. Attention is called to it here because this easily located point on the map marks the northern limit of the country in which the Ev. Lutheran Joint Synod of Wisconsin, Minnesota, Michigan, and other states is conducting a mission among the Apaches, and it is this mission we would now ask our readers to visit with us for about three weeks, including, of course, the time spent on the journey.

Starting on our journey from Chicago on a chilly winter morning—it is the 6th of January—we travel on the Rock Island route, and further on on the Southern Pacific, through the states of Illinois, Iowa, Kansas, Oklahoma, the northwestern part of Texas, and New Mexico, until after a three days' trip we arrive at Globe, Arizona, January 8th.

First impressions are always vital, and one of the principal features of the vast territory we traverse, at least so far as New Mexico, is its extreme monotony, being an immense tableland consisting of large farms and cattle ranges, with no objects in view save the premises of farmers and the ranches of the ranchmen, and, of course, the numerous herds of cattle feeding largely on dry buffalo grass, said to be so nourishing to them.

Yet, the monotony is broken after passing through El Paso, Texas, and entering the so-called bad lands of New Mexico on the Southern Pacific. While the scenery is far from being beautiful or imposing, the desert extending hundreds of miles and comprising

millions of acres skirted by brown colored, sandy looking mountain ranges in the distance all along the northern and southern border, occupies one's attention with growing interest. It is a country useless from man's point of view; yet, it yields a living to millions of plants; it is a region not only of dull green sagebrush, but of yucca and cacti, grotesque shapes that march with the train for leagues upon leagues, flinging their shrunken arms like posturing dwarfs. Everywhere cactus chaparral clothes the nakedness of the land, and we can well imagine, how, in its season, this blossoms into sudden beauty.

Inhabitants in this desert land? Within hundreds of miles from El Paso there is no city of importance. Villages and towns there are at a few favored places owing their existence to mining plants, but outside of these there are no inhabitants living, save a few Mexicans here and there, and, of course, coyotes, prairie-dogs, and rabbits, and the climate? While two days previous we were shivering from cold in the East and glad to find shelter in a parlor-car well heated, we are now sitting on an open observation platform of the rear coach, taking in the sceneries while the train is running at the rate of forty miles an hour.

From Bowie, Ariz., the station where we change trains for Globe, the trip gradually takes us to sceneries different from those just described. The yucca and cacti soon disappear, the mesquite taking their place, a shrub-like tree, whose wood is as hard as flint, producing intense heat when used for fuel purposes. The sand of the desert land is changed into adobe soil, which, when irrigated, becomes very fertile. The mountain sceneries become more conspicuous, some of the mountains rising to 8,000 feet in violet distance, running along both sides of the East Gila river valley through which we are now passing. Agricultural settlements, consisting chiefly of Mormons, now come into view, and though the farms, irrigated by conveying water from the bed of the river through trenches to the land, are of moderate proportions, yet, with their green pastures and seed fields, they constitute a veritable garden even in the forepart of January, yielding in the course of the year considerable stock of grain, hay, and cattle for the market.

Approaching the San Carlos Reservation, a new sight greets us. Indian tepees are seen scattered all along the plains of the reservation, the first we meet on our journey. We are now in the home of the Apache. Passing through San Carlos and Rice station, we are surprised at the large number of Indian passengers, both men and women, boarding the train, segregating themselves, naturally, in the front cars.

But we are nearing our destination. Out of the plains of San Carlos the train is climbing an elevation of probably 3,000 feet, the engine gasping like a heart-

broken runner, until we reach Globe at the date afore stated, where we are cordially welcomed by missionaries Harders and Toepel, and Mr. Nitz, the teacher of the mission school at Globe for the time being; and inasmuch as the purpose of our trip to Arizona is to inspect our mission among the Apaches we will enter in on the same at once, relating items of interest regarding the work being done there, as well as its general aspect, as will be possible in the space of time allotted to us for such visit.

Our readers will remember from official reports of Synod that there are four mission stations supported by our Synodical body, viz., Globe, Rice and San Carlos, Ft. Apache, and Cibecue, to each of which excepting the last one mentioned we shall pay a short visit, beginning with the first named station. We are fortunate in beginning this our visitation by attending a public service on a Sunday morning, the day following our arrival at Globe. Mission service is held at the chapel, a building of very modest design and but primitively equipped. We are eager to attend divine service with the Apaches for the first time in our life, and our anticipations are in no wise disappointed. There are present thirteen adult Indians, principally men of the younger generation, some of whom are baptized and communicant members of that particular mission, and seventeen Apache children, all of whom are pupils of the mission school—thirty Indians in all. Missionary Harders conducts the services in English, the audience joining in singing English Lutheran hymns, and confessing the Creed aloud. A twenty minute sermon on the Gospel lesson of the day is held by the missionary, who utters but one sentence at a time, each sentence expressing a distinct thought, carefully avoiding any repetition of words or phrases, while the interpreter, an Indian, and a man of considerable speaking abilities, translates one sentence of the sermon after another into the language of the Apaches. The attention of the audience is very good, and a solemn devotion is noticeable among the hearers.

The sermon being delivered and a prayer offered, the teacher of the mission school now asks the children present, who are seated in the front pews of the chapel, to arise, sing one or two divine hymns they had learned in school, and then to recite the ten commandments, together with the explanations given in our Catechism, the three articles of our Christian faith, and, if we remember rightly, also Luther's explanation to these articles. The class finally closes by singing another Christian song and saying the Lord's prayer. To say that we are delighted at the accomplishments of these young Indians in reciting some of the chief parts of Luther's Catechism so well, does hardly express our feelings. It is, indeed, gratifying to note the Light of the Gospel is beginning to dawn upon these Apaches

whose whole environment has hitherto been shrouded in heathen darkness, and that they are learning to know and love Jesus, their Savior, as they confessed in one of the hymns they sang: "Jesus loves me, this I know, because the Bible tells me so." Being visitors from the Christian church in the East, we are, of course, asked to address a few words of exhortation to our Indian friends.

On Monday following we pay a short visit to our mission school. There are twenty-three children enrolled, all of whom live with their parents in their tepees, some of which are located from two to seven miles distant from the mission. The weather being disagreeable, however, there were present about sixteen pupils. Presumably it will be of interest to the reader to attend a half hour's catechetical instruction with these Apache children whose age ranges from seven to seventeen years. The teacher is treating the attributes of God according to our Catechism and takes up the first article of the Creed. He is reviewing what he had explained to his pupils in previous instructions. With no book before them to read from, the children are asked in the course of instruction questions like these: "What do the attributes of God tell us about God?" Answers one of the boys: "They tell us how God is." "Mention one of the attributes of God!" Answers another boy: "God is almighty." "What does this mean, God is almighty?" Another one answers: "God can do all things." "Who can mention another attribute of God?" Again a boy answers: "God is omnipresent." "What does this mean, God is omnipresent?" Silence prevails in the classroom for a few moments, then the oldest pupil shows his readiness for the answer, and says: "God is everywhere." "Mention another attribute." Answers someone, "God is merciful." "What does this mean, God is merciful?" We hear the answer from a child, "God has pity on us." In a similar manner questions were put to these young Apaches on the work of creation, receiving alike satisfactory answers. We were agreeably surprised at the result of such classwork, and are convinced that these Apache children can reason and follow catechetical instruction in spite of the common belief that the Indian people have a different mode of thinking than the white men.

In a subsequent article we shall extend our visit to at least two more stations of our mission in Arizona.

J. J.

WHY A MUSIC DEPARTMENT AT OUR LUTHERAN COLLEGES?

J. Victor Bergquist

This question may seem a little untimely when we take into consideration that music departments have been an accepted fact in many of our Lutheran colleges

for years; but nevertheless the question thrusts itself upon the thinking and unthinking members of our churches.

To many, music is only an entertainment, a pastime for their daughters to indulge. Why, then, expend so much money on maintaining these side issues at our higher educational institutions? Such people console themselves with the fact that a music department pays for itself; therefore, they tolerate it, make no effort to find any other reason and use it for that mercenary purpose only. Their only question is, Does it pay?

Others go a little farther. Music to them is enjoyable, exhilarating, soothing, a recreation, a rest; to such people the financial success or failure of a music department is not the only question which they take into consideration. They send their sons and daughters to our schools to study music in order that they may derive some real benefit from such a study if only in a pleasurable way.

But the one great reason, the educational value of music, is lost sight of by a large majority. "Music is one of the best mind trainers on the list." It teaches perseverance, patience and accuracy.

It has a socializing, uplifting power on humanity; it arouses the emotional life, and this fact needs to be emphasized. Humanity needs in our day to learn that one great lesson, "Love thy neighbor as thyself." We need in our day a deeper emotional life. Music enlarges our emotional powers, teaches us sympathy, kindness, consideration, and broadens our understanding of our fellow men. Can any more be said of any other subject?

Does the student of Languages, Philosophy, the Sciences, of Theology, need music? Does he need any emotional uplift? Does he need any pleasurable elevating recreation? Music can supply this if he will only take a passing, but sincere, interest in it. Does a music department in view of these facts have a place in our scheme of education? Do we need to train our young men and women in the things that music can give? Is the education of a young man or a young woman well rounded out if music is left out of it entirely? Why not then have strong music departments at our colleges, so that students who can not and have no desire to devote themselves to it may come under the influence of this language of the feelings and receive from it, indirectly, during their four, seven, or more years of college life that decided uplift in their lives which music can give? This aside from the fact that a Music Department trains men and women to become musicians.

But why Music Departments at our Lutheran Colleges? The Lutheran Church has always been known as the "Singing Church." Luther himself belongs to the history of music as well as the history of the

Church. The impetus which he gave to congregational singing was the greatest movement in the forward march of musical progress in the history of music. It gave to music a John Sebastian Bach, of whom it has been said, "Er ist kein Bach, sondern ein Meer," the greatest of them all.

Our church services need the emotional uplift that music can give. We are in danger of making our services more intellectual and less emotional instead of a balance of both. Our relation to God and God's relation to us are more emotional than intellectual. "For God so loved the world," etc., and "Thou shalt love thy God with all thy heart," etc. Love is more an emotional than an intellectual state.

The one great reason, then, for a music department at a Lutheran college is to train young men and women to become organists in the real sense of the word—young men and women trained to understand the historical, intellectual and emotional value of music in the Lutheran service.

The boards of directors of the different institutions should see to it that the musical faculties hold these ideals; should see to it that our music departments are equipped to carry on the work as it should be carried on.

A music department pays for itself not only financially, but it is a good investment, intellectually, emotionally, aesthetically. It promotes true culture and is decidedly a great need of our Church to-day. Why should not the Church, through its institutions of learning, train better and more listeners of this pleasurable uplifting power, and more teachers of music, as well as doctors, lawyers and teachers of other subjects? Why should not the Church train ministers of music as well as ministers of the Word and Sacrament?

—Luth. Survey.

DEDICATION AT KAUKAUNA, WIS.

On February 23, Trinity Congregation at Kaukauna, Wis., the Rev. William Hinnenthal, pastor, dedicated the beautiful church shown in the cut to the service of the Triune God. Rev. F. Uetzmann of Wrightstown preached a brief farewell sermon in the old edifice, erected in 1877 and rebuilt in 1890. Rev. G. Bergemann of Fond du Lac, president of the Wisconsin Synod, Prof. H. Meyer of our Seminary at Watertosa, and Prof. E. Kowalke of Northwestern College at Watertown, then addressed audiences that filled the new church to the doors in three services. Many pastors and members of neighboring congregations were present to rejoice with the people of Trinity and to give thanks to Him whose bounty alone made the erection of this splendid house of worship possible. The new edifice, erected on the site of the old, over-



looks a section of the beautiful Fox River Valley. It is built in the English Gothic style, of red brick, with gray terra cotta trimmings. Its dimensions are 46x102 feet. The coloring of the interior decorations harmonizes well with the stained glass windows, whose figures have a message for him who knows his Bible. Two large oil paintings grace the front wall of the auditorium. Altar, pulpit, and pews, as well as all interior woodwork, are of solid oak. The building is steam heated and electrically lighted. The floors are covered with carpets, matting and linoleum. A large, well-lighted room in the basement has been set aside for the use of the Ladies' Society. The total cost of the building with all its equipments will amount to about \$22,000.

Trinity Congregation, which now numbers about 170 families, was founded by Prof. R. Pieper in 1876. For a number of years the Revs. G. Bergholz and G. Albrecht, then pastors of congregations in the vicinity, ministered to its wants, until Rev. William Hinnenthal was called in 1886. The congregation maintains a parochial school in which the following teachers have successfully labored: K. Brenner, A. Zorn, H. Kahnert, and Charles Brenner. Mr. Henry Wicke is now in charge of the school as well as of the choir, which rendered appropriate music in the services on the day of dedication.

SOME PUBLIC SCHOOL

"How's your little boy getting along in school?" asks a friend.

"His standings in tooth brush drill," replied the mother, "and in breathing exercises is excellent, but he does not seem to make any progress in reading, writing, and arithmetic."