

# The Northwestern Lutheran

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

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## PASSION

My sins, my sins, my Savior! They take such hold on me,  
I am not able to look up,—save only, Christ, to Thee;  
In Thee is all forgiveness, in Thee abundant grace,  
My shadow and my sunshine, the brightness of Thy face.

My sins, my sins, my Savior, how sad on Thee they fall,  
Seen through Thy gentle patience, I tenfold feel them all;  
I know they are forgiven, but still their pain to me  
Is all the grief and anguish they laid, my Lord, on Thee.

My sins, my sins, my Savior! Their guilt I never knew  
Till with Thee in the desert I near Thy passion drew;  
Till with Thee in the garden I heard Thy pleading prayer,  
And saw the sweat-drops bloody that told Thy sorrow there.

Therefore my songs, my Savior, e'en in this time of woe,  
Shall tell of all Thy goodness to suffering man below;  
Thy goodness and Thy favor, whose presence from above  
Makes glad those hearts, my Savior, that live in Thee and love.  
—From "In Excelsis" Hymnal.

## COMMENTS

**Delivered for Our Offences** "Who was delivered" — who can stand beneath the Cross on Calvary without being deeply moved? No humiliation as deep as that of the Man of Sorrows, no agony so great as His. We tremble as we hear from out the darkness enshrouding that awful scene the plaintive cry of the Dying One, "My God, my God, why has Thou forsaken me." And yet what patience, what strength, what love do the bearing and the words of the Stricken One reveal! We can well understand that the centurion, overcome by all he sees and hears, cries out, "Truly this Man was the Son of God." The Cross teaches us many lessons, but the key to its real import is "for our offences." The crucified Jesus must not become to us only an object of our sympathy. He has not gone before us merely to show us how we are to suffer in patience and to triumph in faith. He dies for our offences, in all His labors and sufferings—He is our Vicar. "All we, like sheep, have gone astray; we have turned every one to His own way; and the Lord hath laid on him the iniquity of us all." "He was wounded for our transgressions, he was bruised for our iniquities."

"Who was delivered for our offences"—  
This Lamb is Christ, the soul's great Friend  
And everlasting Savior;  
Him, Him God chose, sin's reign to end  
And bring us to His favor.

"Go forth, my Son!" He said, "I will not bail  
The children, who are doomed to hell  
Without Thine intercession."  
The punishment is great, and dread  
The wrath, but Thou Thy blood shalt shed,  
And save them from perdition.

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**Raised Again for Our Justification** "And was raised again"—  
what a glorious change!

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." He is the bearer of the glad tidings: "Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here; behold the place where they laid Him."

Victory after a long and bitter struggle, light and glory after darkness and humiliation, life after death.

Upon the grave is standing  
The Hero, looking round;  
The foe, no more withstanding,  
His weapon on the ground  
Thrown down, his hellish power  
To Christ he must give o'er,  
And to the Victor's bands  
Must yield his feet and hands.

Christ is risen, what joy! Have we mourned to see Him in His deep humiliation, then let us rejoice to behold Him in His glory. But the words of the angel, "Tell His disciples and Peter," make the Easter message a personal one for us. The glory and majesty which the risen Savior displays is not the reward for His labors and struggles; He had fully possessed it according to His human nature from His incarnation. He did not labor for Himself, but for us. And as He died for us, so is He raised for us, "raised again for our justification." Our Vicar is raised from the dead—His work is accomplished; the sacrifice He offered is accepted by God as sufficient for us all; the foes lie at our feet; we triumph. The resurrection of Christ is the solemn declaration of God that the world is justified by His merit; that the judgment against us is canceled; that eternal life and glory are ours.

Jesus Christ, who came to save  
And overcame the grave,  
Is now arisen,  
And sin hath bound in prison.



Who without sin was found,  
Bore our transgressions' wound.  
He is our Savior,  
And brings us to God's favor.

Life and mercy, sin and death,  
All in His hands He hath:  
He can deliver  
All who trust Him forever

—J. B.

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**Church Publicity** The advertising men have been looking hopefully toward the church as a possible field for their exploitation. They have been encouraged not a little by customs developing in certain church circles of late. That this affair of church advertising is not confined to the large city but flourishes in the smaller centers especially is known to all that have made any inquiries on that subject. If we do a little reasoning in regard to this matter we shall see that the "ad" cannot be written for the regular attendant—he is coming to church anyway; if anything, the announcement of an uninteresting theme may keep him away, or a special service for some craft to which he does not belong. The ad must be addressed to those who are not attendants and are not likely to come under ordinary circumstances—otherwise the ad would be unnecessary. What will you write in an ad that might interest them? Hardly a statement of your creed, unless that creed is no creed and is attractive to the unchurched masses for that reason. The advertiser will fill his space with the language of the circus poster, differing only, perhaps, in the choice of language. He will promise unheard of musical treats, he will assure the reader of an interesting and eloquent discourse on some topic that is only given a name to hide its real character so that it is a mere matter of guess to find out what the preacher is going to preach about after reading his theme. He gives the fantastic theme because he must stimulate the reader's curiosity. We have seen numbers of such ads. Many times they were positively anti-Christian in tone—just to arouse the interest. And the result? Some may come, if they like the ballyhoo methods and the ballyhoo kind of preaching, but they will not come again if you try to preach a real sermon to them after you once have inveigled them into attendance; they will think they were cheated if the preacher, after promising a "hot discourse" on some "live question", begins to talk to them about their souls and about their salvation. In the end few, if any, will have been won by advertising. And in the meantime, where are the regular members? Have they ceased to interest their pastor? It would seem so. And many of them no doubt have turned their backs to the advertising church, disgusted with the blatant and deceptive mouthings of the ballyhoo preacher. Advertising may be very efficient in cer-

tain lines of trade, but it is not a benefit to the church, nor is it a matter of indifference, it is a positive detriment. A card or notice which announces the time and order of services is inoffensive, but anything which goes further than that and tries to tell you what is going to go on in the next services with a view to get your attendance by a promise of unusual and unexpected performances, is undignified and cheapens the Gospel, if it does not prohibit it outright. The hopeful admen may find the output of their literary manufactures entirely subscribed for by anxious ministers, but if they should have any left they need not trouble about showing their wares to Lutherans of the right kind. Our churches are the most eloquent announcements of our intention to preach the Gospel; by running after unwilling hearers with handbills we only encourage them to wait for more coaxing.

H. K. M.

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**The Leopard's Spots** "Can the Ethiopian change his skin, or the leopard his spots," asks Jeremiah—there can be but one answer: he cannot. There are many characteristics of the Roman church that are fully as well established as the spots of the leopard or the swarthy of the Ethiopian, and they are as little subject to change. Rome may find it expedient to nurse its hopes and aspirations in silence under adverse circumstances, but it never fails to strive for their realization as soon as opportunity offers. The Rome which sees in the three-fold crown of the pope an emblem of his dominion over the earth, heaven and hell will never relinquish a single claim to any of the three domains. Here in America it finds it best to deny any intention to wrest the government from the hands of the republic; but it is well to understand that it is trying to do that very thing by using the means the republic offers to gain control of it. It is quite immaterial to Rome whether a country is governed by king, kaiser, or parliament, by prince, or president, the essential thing is that king, or parliament, or prince, or president be an obedient servant of the universal church of Rome. The leopard will never change his spots. We have evidence of that in a recent telegram from Rome which reports that the pope refused to grant a dispensation to the Austrian Archduchess, who was to wed Crown Prince Boris of Bulgaria.

The pope demands that the throne of Bulgaria again become Roman Catholic, it is now of the orthodox, or Greek Catholic, faith. The pope is using the influence which the war undoubtedly has given him to pursue the old policy of getting hold of the temporal governments of the nations. It is not known whether he has any opportunity of realizing his ambition in this instance; but he is alert to grasp the first opportunity that offers. That is just one of the things that it is impossible to believe: that Rome should ever



be a Rome without hope of temporal power. The struggle between Rome and temporal powers for temporal power has been going on for more than a thousand years; Rome was checked by the Reformation, but it has never ceased to continue the fight. It is fighting now, as craftily as ever. Its painstaking neutrality in the world war is being kept so that it may step forward at the propitious moment and make its demands. If they are refused it will not hesitate to use its power in retaliation. It may be premature to venture a guess as to what those demands will be, but in view of Italy's participation in the conflict one may expect that a defeated Italy means a re-establishment of the church state with the pope as its temporal ruler. In any event, Rome will take its toll from victor and vanquished, just as it has reached out during the last two years and quietly taken possession of prerogatives which it dared not assert for many years before.

H. K. M.

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**"And Yet They Grow"** A report is at hand, apparently not even quite complete that shows the remarkably consistent growth of the

Lutheran church in the city of Chicago. Others will always lament, "The Lutherans would be a great power, if they were not split up into so many bodies; that hampers their work." Their sympathy on that account is entirely misplaced. It may be regrettable in some ways that the Lutheran church is not more united than it is; it is regrettable that the whole Christian church on earth appears under so many different denominations—but the very insistency of the Lutherans to live their "own separate lives" according to their consciences seems to warrant a healthy and consistent growth. Figures are often deceptive; there are many people of great judgment who refuse to be awed by them; to prove anything to them by mere figures is equivalent to a confession of weakness, in their minds. We do not submit the following figures with the usual statistical intent of proving certain contentions. It is sufficient to take them for what they are worth, bearing in mind that they are, if anything, much more valuable than church statistics usually are, because they are made up in a very conservative manner, and while membership is well defined and not arrived at by the loose methods in vogue in certain quarters, institutions are not counted Lutheran either unless Lutherans have exclusive control. The records show that the Lutherans are the largest of the Protestant bodies of Chicago and suburbs. They number 134,779 baptized members, of which 88,178 are confirmed. In parochial and Sunday schools there are 40,000 children. Young people's societies have a membership of 9,000. There are 130 young men from the churches of this territory preparing for the Lutheran ministry. English Lutherans show especially marked gains. In 1900 there were nine congregations, today

there are forty-seven congregations and six missions. In all there are 210 churches in Cook county, 57 of them in the suburbs. They are valued at \$7,766,475. Of other Lutheran institutions there are fifteen homes, or hospices, three higher educational institutions, three hospitals, and five book stores. This represents the work done by eleven synods working in twelve languages. Such impressive results are only possible to a live church. But that should stimulate us all the more to bend our efforts for the great task in hand with a will. We should read these figures and see that our large American cities are fields of missionary work that are literally in need of all the attention we are able to give to missionary work. We know the practical business man who tells us that it should be our aim to consolidate churches rather than to found new ones; we are told that there are too many churches as it is, hardly able to support their organizations. We know that such as they will not help the missionary, but we know that such considerations dare not decide us. It isn't a business proposition, it's a question of Christianity and there the rule holds good that the more the Word is preached the more will be saved. Our ideal is not one large church which can be filled at the Sunday service by the presence of ten per cent of the membership, but rather a dozen smaller churches which look empty unless a goodly proportion of the communicants are there. A church so large that the pastor, possibly with an assistant, can only manage to do the most urgent "work" of baptizing and burying and instructing by handling it as a physician deals with his calls and office hours, is a necessary evil; a pastor's congregation should be small enough to enable him to know his parishioners and their needs so well that he does not need a "professional call" to have occasion to make their acquaintance. If man were perfect there would be no need of Christian preaching; since he is not, we must take his weakness into account. And one great weakness is that in spiritual affairs he will fall by the way-side unless there be a measure of personal ministrations. What do the Epistles of St. Paul teach us if not that? Note his personal interest in his Christians, hear him pleading with them almost individually, mark his intimate knowledge of their affairs; Paul was a prodigy and could do that on a large scale; we must copy his method and apply it by reducing the field according to our lesser ability. Do not let the great cathedrals dazzle you; nearly all the great cathedrals were built when the church was dead, or at least at the point of death. The stronghold of Christ in the large city is the small church. Christianity is not served by concentration, it is not an extract that gains in potency the more it is condensed; it is only served by dispersion, the more you scatter it the farther its influence will reach and the greater will be its



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power, for it is a leaven. Let's remember that: a leaven, not a perfume. H. K. M.

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**A Matter of Names** A current publication calls attention to the fact that there is some confusion in the minds of Christians in the matter of designating the two weeks preceding Easter. In many cases "Passion week" and "Holy week" are used indiscriminately for the week immediately preceding Easter. But we are assured that all ecclesiastical authorities are a unit in giving each of these terms a definite meaning so that they must not be interchangeably used. Passion week is the fifth week in Lent, beginning with Passion Sunday, better known to us as Judica Sunday. Holy week is used to designate the week beginning with Palm Sunday. H. K. M.

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**A Line Erased** We read that the New York conference of the Methodist Episcopal church has passed a resolution to allow the election of a negro as bishop of the church. We gather that the "color line" had been in force before. We do not expect that the new privilege will insure the election of a colored bishop for some time. It is peculiar that churches which were the stronghold of the violent abolition movement should still be struggling with such an elementary question. It is not said that a negro must be a bishop, but it is hardly in the spirit of Christ to hold any line against his crossing it. H. K. M.

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**A Unique Plan** The Baptist minister of an Ohio town is nothing if not dramatic!

"Dressed in a robe and sandals similar to those used in Biblical times, and with a wig and cane, he represented the father of 'The Prodigal Son' and preached a very appropriate sermon. The choir sang appropriate hymns at intervals which fitted in nicely with the services. Dr. \_\_\_\_\_'s sermon was a great surprise for he had not told any member of his congregation what was to be done. He received many compliments for his unique plan from the hundreds of

persons who filled the large auditorium."—The Living Church.

If any one should feel tempted to follow this unique plan, we would suggest a sermon on Balaam as offering the preacher rich possibilities. J. B.

### PRAYERS FOR THE DEAD

Long usage and widespread observance are generally enough to commend a practice to the thoughtless. For such the practice of praying for the dead would in point of usage at least, seem highly commendable. It dates back, if we may believe the assertions of modern historical research, to the distant days of ancient Egypt. Tombs, hiding in deepest seclusion the long-forgotten dead, and hidden in turn by the sands which a score of centuries have softly sifted over them, have been uncovered by the excavator's spade, to speak by their inscriptions of the customs and beliefs of ages past. Some of them are said to ask the prayer of the passer-by as a boon for the sleeper beneath. This thought is, however, not peculiar to the Egyptian religion; it is found elsewhere. Whether the people of other lands borrowed the underlying idea from this people, and, forcing it into their own religious forms, clothed it with the newer garments of their own thought and invention, is hard to say; anyway, most of the pagan religions of later days, down to the present time, have embodied the doctrine of prayer for the dead in the structure of their creed. The philosophers of pagan Greece as well as the poets of pagan Rome both picture the condition of the departed in such a way as to impress the living with the thought of praying for the dead in order to improve the lot of these unfortunates. In pagan India of today we have the Sradd'ha or obsequies for the repose of the dead, for which the living are taught to make provision when they feel death approaching, the provisions suggested being "donations of cattle, land, gold, silver, and other things". In Tartary, "the Gurjumi, or prayers for the dead," says a most eminent authority, "are very expensive."

The example of Egypt or Babylon is responsible for the fact that a class of the Jewish people also fell into this heathen practice. These were the "Traditionists," also called Rabbinitists, who were still strongly represented among the Jews when the Messiah appeared among them. There is nothing in all the forms and ceremonies which God established in Israel through Moses that could serve as a pretext or excuse for assuming the necessity or efficacy of prayers for the dead. We will look in vain in Old or New Testament for any intimation whatever of such a thing; neither is it taught by precept nor example. True, in the Apocryphal 2d Book of the Maccabees, we do find a reference to prayers for the departed. But in the first place the Maccabean books represent the Jewish



religion when the corruptions of "Traditionists" had been introduced. Again, the books of the Maccabees contain strong passages contradicting the idea that the departed either received or were benefited by prayer. Moreover, the particular passages in 2d Maccabees are not altogether free from the well formed suspicion that they are interpolations of a later period.

God gives through Moses minute directions concerning the dying and the burial of the dead. Every service and ceremonial for every feature of Jewish religious and domestic life is found there, yet not a word nor an intimation of any prayers for the departed. Surely, if it had been any part of the religion of the Jews, so comforting a privilege had never been permitted by God to be a matter even of legitimate inference, but had been made a matter of positive teaching. That there is a dead silence on this subject, preceptively or by example, in the whole Old Testament Scriptures, is such a fact as compels all lovers of truth to be cautious how they treat it. Being absent entirely from Jewish orthodoxy, it can carry no weight whatever in its favor that we find it only as a part of Jewish heterodoxy—as the work of the "Traditionists."

It is claimed that the Divine Savior, because He did not, in so many words, condemn the practice in question, He therefore approved it. But our blessed Lord did denounce the Jewish corruptive introduction of these prayers as permissible either to individuals of their faith or to be used in the synagogue services. He did so when He denounced the *Traditions* by which His Father's religion had been adulterated, and under which this idea of praying for the dead was included, because it was essentially sanctioned in the Jewish creed as a work purely, as we know, of the "Traditionists". And so, when Justin Martyr was defending the Christian religion in his discussion with the Jew Trypho, he tells him: "The Word of God *despises* the *Tradition* of the Jews." The Maccabean prayers for the dead were among those "despised traditions of the Jews."

We will find in the sacred pages many exhortations to prayer; and important subjects are pointed out in great variety for the employment of devotional hours. Supplications for all sorts and conditions of men are enjoined. The old and the young; those that rejoice, and those that mourn; those that rule, and those that obey; unbelievers and Christians; the evil and the good; all these and many other divisions of human society are in their turn recommended to our pious attention; but it is always with a reference to the condition of those who still dwell on earth, not of those whose bodies already sleep in the dust. We are taught to supplicate for the wicked, that they may be converted; for the righteous, that they may abound yet more and more in all faith, and love, and godliness *whilst they are in this present world*; but neither for the wicked, that they may be pardoned, nor for the righte-

ous, that they may grow more and more in happiness when they have been taken away. A *gradual advancement* of the *living* towards perfection in grace is a frequent theme in the apostolic requests unto the Lord; but in the entire Word of God from cover to cover we will not find a single passage in which the inspired writers ever distinctly ask for gradual advancement of the departed towards a perfection in glory.

"Peace and love from God the Father" is the opening or closing desire of several epistles to *existing* or *living* members of the different churches; but "peace," and "rest," and "refreshment," and "light" is never once wished to be given to the departed Christians—on the contrary, they are expressly and in very words declared to possess rest, and to be at rest and in peace.

As long as man's faith is exposed to the temptations and trials of *this* life, he may well pray God to have mercy on him and turn from his soul the evils he most justly has deserved; but when his faith has by death been placed beyond the danger of falling, then surely "Jesus have mercy on him", "Let light, refreshment, rest, and peace descend upon him," are but words of pure unbelief, and infidel to the very express precious words and promises of the Lord Jesus Himself. The Pagan Requiescat in Pace sounds far more full of doubt about the soul for which it is said, and far less full of comfort, too, than the Christ-believing teaching of the Requiescit of the New Testament (Rev. 14:13)—the very word of God Himself, and attested by the "even so" of the Holy Spirit, as the Divine Judgment and benediction on all who die in the Lord; and this benediction is not said over them centuries, or even a year, or one month after death, when any prayers can be had for them, but pronounced by Almighty God upon them instantly as the soul wings its flight to Him who gave it.

"The blood of Jesus Christ cleanseth us from *all* sin"—sin of any dye, iniquity, transgression, trespass, unrighteousness, rebellion, faults of any sort, crimes, corruptions, depravity, omissions and neglects of duty, departures from the law and love of God, backslidings of the most ungrateful character—all this is included, for it says "*all* sin."

It is the immense power and value of this "cleansing blood" of Jesus Christ that is the living and dying Christian's assurance that "there is therefore now no condemnation" for him here or hereafter, and so no need whatever, after death, of another's prayers. Hence the consistent silence of the entire Word of God concerning any intercession for the dead; while it abounds in sweetest expressions of Divine care and tender guardianship for the sleeping dust of the faithful, and the most clear assurances of the earned rest of those souls that have died in the Divine Cleanser from all sin, adorable and precious Jesus, the Giver of immortal life.—G. from a monograph by Rev. G. Williams.



## FOR OUR CATECHUMENS

Dear Savior, if these lambs should stray  
 Beyond Thy blessed inclosure's bound,  
 And lured by worldly joys away,  
 Among the thoughtless crowd be found,

Remember still that they are Thine,  
 That Thy dear, sacred name they bear;  
 Think that the seal of love divine  
 The sign of covenant grace, they wear.

In all their erring, sinful years,  
 O let them ne'er forgotten be,  
 Remember all the prayers and tears  
 Which made them consecrate to Thee.

And when these lips no more can pray,  
 These eyes can weep for them no more,  
 Turn Thou their feet from folly's way;  
 The wanderers to Thy fold restore.

—Mrs. Hyde.

## WHY PREJUDICE A CHILD?

A free-thinker one day came to Coleridge, and argued vehemently against the religious instruction of the young, declaring his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves. The answer of Coleridge to the particular argument was pertinent and sound enough: "Why prejudice a garden in favor of flowers and fruit? Why not let the soil choose for itself between thistles and strawberries?"—Ex.

## A VISIT TO OUR INDIAN MISSION IN ARIZONA.

As stated in our last article we were unfortunate in not being able to attend public service, nor to visit the mission school at Fort Apache. It would indeed have given better satisfaction had we but the opportunity to do so. But as it is we must be content with producing the answers given us by Missionary Guenther to the questions put to him on his work and mission field at large, and we trust that such answers will not prove to be futile to the reader but render some service in forming an opinion on the work being done at this mission station. Follow some pertinent questions together with their answers:

1. How many Indians belong to your field of labor, Reverend?—About 1,000, viz., 300 at East Fork, i. e. at the Mission; 300 at North Fork, eight miles from the Mission; 300 below the Fork, ten miles distant; and 75 at Turkey Creek, fifteen miles from the Mission.

2. In what does your labor among these Indians principally consist?—It consists in holding public

service at the chapel, keeping school with the children, and in visiting the camps.

3. How often do you hold public services?—Every Sunday forenoon at the Mission, and every Sunday afternoon at the Agency, four miles distant, with the Apache children of the Government school.

4. Who attends these services?—All the pupils of the mission school, and from twenty to forty adults, mostly men; women seldom attend public services.

5. On what topics do you generally preach?—I generally preach on such Scriptural topics as have been treated with the children in school during the preceding week.

6. Do you point to Christ as the only Savior of sinners in each and every sermon?—I do, in every sermon Christ is preached as the only Redeemer of fallen man.

7. Do the Indians, who hear the word of God, begin to realize that they are in need of a savior?—They do, in a measure, but that knowledge comes to them slowly.

8. Are you able to preach in the Apache language?—I can communicate with the Apaches in their language on familiar topics, but I cannot preach to them in Apache. For such work I need an interpreter.

Note: The question sometimes is raised, why our missionaries are not able to preach in the Apache language after having been with the Indians for a length of time. One reason offered in answer to this question is that a missionary would exhaust his knowledge of Apache words and phrases in a single sermon, and it would not do to repeat the same words and phrases in every sermon.

9. How often do you visit the Indian camps?—Once a week, visiting about ten families at a time.

10. Do the Indians understand English?—One-third of the Indian population understand English.

11. How can you do mission work among the older people?—They can only be reached through individual work, preaching the Word of God to them in their tepees.

12. What is the attitude of the Indian toward mission work in general?—Indians are not against mission work, though one must often wait for the opportunity to speak to them about religion. Very often a missionary must leave a tepee without having had occasion to enter into a religious conversation with the folks. That depends how they are disposed at the moment.

13. How many children attend the mission school?—There are thirty-two children in the mission school, ranging from the age of 6 to 17 years.

14. What elementary branches are these children taught?—Reading and writing the English language, arithmetic and geography, from the first to the third grade. The boys are also trained in manual labor, such as farming and carpentry, while the girls are



taught in sewing and cooking, the latter by the missionary's wife.

15. What are they taught in religion?—Bible history, both of the Old and New Testament, one Bible history is related and explained for illustration of each of the ten commandments. Furthermore, the children learn the chief parts of Luther's catechism, sing Christian songs, etc. Some of the Children sing Christian songs and pray the Lord's Prayer in their tepees on their own volition.

16. Are any of these children baptized?—One girl was baptized at the age of 5 during a severe sickness when she was expected to die, but has recovered since. All others are not baptized. The oldest boy, however, is expected to be baptized at the end of the school year.

17. When do you hope to christen the other children?—We must patiently wait until they express their desire to that effect. We have had cases of young people who had been instructed in the Christian religion at the mission school asking to be baptized years after.

From the foregoing authentic answers it is obvious that our mission at Fort Apache is a promising one.

The same may be said of our mission at Cibecue, sixty miles distant from Fort Apache. Missionary Zuberbier, whom we met at the last named station, informs us that there are twenty-four children attending his mission school, and that after three years' labor among them they are beginning to realize that they have an immortal soul, that there is a life after death, that they are beginning to understand that they are sinners and that Jesus came into this world to save sinners. Alike Fort Apache the field of labor at Cibecue is a large one comprising about 900 Indian families.

Certainly there is no lack of material to be built up for Christ and His Church in our Indian mission, but rather considering that there are 105 children in all attending the mission schools, and approximately 2,500 Apaches in and about the four mission stations, conducted by our Synod, there is room for painstaking and efficient work. And why should we not carry on our mission among the Apaches to the utmost of our ability? Is it not incumbent upon the church of Christ to preach the Gospel to all men, and thus also to the Red men, because of the Master's express command to do so? But you will say, perhaps, that this work is slow in its progress. Little has been accomplished comparatively by our Indian mission as yet. True, but let us not forget that a mission carried on among the Red men requires time and patience. We cannot expect a rapid conversion of the Indian race by preaching the Gospel to them. It would be unfair to compare the results and progress of this mission with that among white men.

In this connection it may not be out of place to quote a few words from an address delivered not long

ago by Cato Sells, commissioner of Indian affairs who, having visited the Indians of Arizona during last year, said:

"In our labors with these primitive people, we are too prone to become impatient. There is a disposition to expect a revolution rather than an evolution, such as has come about in 2,000 years of the white man's civilization. It is unfair, it is unjust to expect more rapid progress from the Indian than is shown in the development of the white race. If I were called upon to indicate the one important word in our relations with the Red men, it would be patience."

While the object of our mission is not to solve the Indian problem confronting the commissioners of Indian affairs, nor to change the social condition and environments of the Apaches, but simply to preach the Gospel to them in as applicable form as possible so as to make them Christians who believe in their Savior and who once will enter eternal salvation, yet we cannot expect the Indians to be receptive of the Christian advancement at once. We are of the opinion that the evangelization of the Apaches rather is a matter of development, i. e., it is a process working from generation to generation. Speaking on the aspects of our Indian mission in Arizona with one of our missionaries the following was exhibited:

Do you really believe in the success of our Indian mission?" "Why, certainly I do." "Well, what I do not understand is that after twenty years of consistent labor our mission apparently has achieved so little results."

"But there have been results, even great results. For instance, the children we have in our schools now are the children of the Indians among whom our first missionaries have been laboring. Although these people are not Christians as yet, they will send their children rather to the mission school where they learn the Word of God than to the Government school, where such is not the case. They will not say anything against God's Word in presence of their children, while other Indians do. Even the fact of such attitude towards the Gospel on the part of these parents must be considered as a step forward to Christian advancement while the children, now attending the mission school, will, with the help of God, form a much stronger contingent to such advancement."

That conversation set the writer of this article to some reflection. It directed his mind back to the past history of Christian missions. He wondered through how many generations the Anglo-Saxon race had passed, before it accepted the Gospel. Has not Christian mission ever been a matter of development, paving its way from generation to generation? Should we then expect more from our mission among the Apaches?

What we need, however, are more laborers—laborers, both men and women, with Christian enthusiasm



and with sympathy, not necessarily learned, but wise, and ready to work for Christ and His Kingdom under any condition, even at the expense of personal comfort and environments of culture and refinement, when ever and where-ever required in carrying out the greatest of all commands: "Go ye into all the world, and preach the Gospel to every creature." J. J.

### A REFORMATION JUBILEE WARNING

The echo of a coming antagonism and a campaign of criticism and opposition has come to our ears. Rome never loved Luther and has never thanked him for the good he has done even to her own work, and we may count on a rehash of old slanders and a manufacture of many new ones. Naturally, the anniversary is certain to call forth a large amount of literature proclaiming and defending the evangelical principle. Necessarily some literature will appear which will be critical of the Romish principle. The attitude of the Roman Church is foreshadowed in a recent occurrence in Chicago. The Beacon Publishing Company of Atlantic City, New Jersey, has published a book entitled "Christianity's Greatest Peril." The volume discusses what it considers dangers which menace American institutions through the efforts of Rome to dominate them. We have not seen the book; but we have seen it commented upon by competent critics as a "careful, conservative treatment." This book was placed on sale in Chicago's greatest book store, the A. C. McClurg Co. Very soon a threatening letter was received through the Catholic Federation. The president of the company is reported to have apologized and withdrawn the book from sale. Much comment has been the result, and it has not been very favorable to either the federation or the bookstore. We report the incident, as an evidence that if we wish to publish and circulate the principles of evangelical freedom we still have to reckon with the same old antagonist that opposed Luther four centuries ago. Protestants should develop a strong educational propaganda. They have a chance to demonstrate both the freedom and the power of the press.—The Lutheran.

### THE LORD SENT IT, IF THE DEVIL BROUGHT IT

Old Granny Bender was a poor widow, full of prayers and faith. One night, as two young lads were returning from town with a couple of baker's loaves, said one, "Tom, suppose we have a little fun with Granny Bender?" "Agreed," said Tom. They went up to her cottage to reconnoiter, and listening at the door, found old Granny praying for food. The thought struck them to throw their two loaves down the chimney; so up they clambered, and down the loaves tumbled.

When they reached the window, they found the old

woman still on her knees, thanking God for having answered her prayers.

"Well, really; is the old woman so simple as to believe that the Lord answered her prayer, and sent her two loaves of bread down the chimney?"

"No doubt of it."

"Hallo, Granny!" said I, "Is it possible that you believe that bread came down from heaven? Why, I threw it down the chimney."

The old woman's face was turned fully toward me, and I could see the tears of thankfulness as I felt her keen rebuke, while she said, "Well, all I know is, the Lord sent it, if the devil brought it."

You may be sure I vanished instantly.—"Gatherings."

### ITEMS OF INTEREST

#### An Inter-Synodical Conference

Brethren of different synods existing side by side here in the northwest have arranged a meeting for the discussion of the differences which have thus far kept them asunder. The meeting is to take place on May third and fourth and will be held in the church of the Rev. A. C. Haase, 14 Iglehart Ave., St. Paul, Minn.

#### A Strange Custom

Natives of Algeria bury with the dead the medicines used by them in their illnesses.

#### Fund for M. E. Ministers Grows

Dr. J. B. Hingley, secretary of the board of conference claimants of the Methodist Episcopal church, in a message from New York announced gifts of \$40,000 and \$10,000 from unknown donors, both gifts going toward a \$10,000,000 endowment fund for retired ministers. Other donations totaling \$15,000 were announced. Six millions of the fund have been raised.

### CULLED BY THE WAY

#### Enough to Carry.

A minister came to the Episcopal church, at Williamsport, Pa., to speak.

"Do you wish to wear a surplice?" asked the rector.

"Surplice!" cried the visitor. "Surplice! I am a Methodist. What do I know about surplices? All I know about is a deficit!"—New York Evening Post.

#### Sad If True

A Western bookseller wrote to a house in Cleveland, asking that a dozen copies of Canon Farrar's "Seekers After God" be shipped him at once.

Within two days he received this reply by telegraph:

"No seekers after God in Cleveland; try Cincinnati."—Exchange.

#### Fair Warning

In a New Haven church bulletin: "Morning service, 10:30. Prepare for the Worst. Quartet will sing."—New York Tribune.