

# The Northwestern Lutheran

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

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## "THE FIELDS ARE WHITE TO THE HARVEST"

O Master, my Master, Thy harvest is great,  
But few are the husbandmen reaping!  
The day is fast waning, O ere it's too late,  
Awaken the idlers from sleeping!

O Master, my Master, redeemed through Thy Blood,  
In Thy free salvation I glory!  
And cleansed from all stains in the Calvary flood,  
I long to tell others the story!

O Master, my Master, the night is at hand!  
Grant Thou me Thy blest Spirit's power!  
I long to obey Thy so precious command,  
And serve Thee till life's closing hour!

O Master, my Master, though weak are my hands,  
Thy love is still willing to guide me!  
The Word Thou hast spoken eternally stands,  
And Thou wilt be ever beside me.

O Master, my Master, if never I bear  
Rich sheaves of the wheat to Thy glory!  
Though small be my gleanings, and humble my share,  
In love let me bring it before Thee!

O Master, my Master, Thy mercy still saves,  
Thy love is without limitation.  
Still thousands are sinking unsaved to their graves,  
Who know not Thy glorious salvation!

O Master, my Master, look down from above  
In tender compassion and kindness,  
Send out the blest light of Thy Gospel of Love  
To heathendom groping in blindness!

O Master, my Master, give strength to Thine Own,  
And grant them Thy blest Holy Spirit,  
That through Thy Evangel the lost may be won  
To trust in Thy infinite merit!

O Master, my Master, grant Thou me the grace  
To serve Thee in earnest endeavor!  
When harvest is past, may I see Thy blest face,  
And rest with Thy reapers forever!

ANNA HOPPE,  
Milwaukee, Wis.

## Return To Thine Own House, And Show How Great Things God Hath Done Unto Thee

Luke 8: 39

This was in the country of the Gadarenes. Christ had there delivered an unfortunate man from a legion of devils that had possessed him and had permitted the devils to enter a herd of swine, which "ran violently down a steep place into the lake, and were choked." The man believed, rejoiced, and "besought Jesus that he might be with him." He wanted to leave everything and follow his deliverer.

"But Jesus sent him away, saying: Return to thine own house, and shew how great things God hath done unto thee." This man's spirit was undoubtedly right, but Jesus reserves it for Himself to assign to His followers the field in which they are to work, and it is for the servant to obey the Master without questioning.

Just what reasons the Lord had in this instance we do not know, but His words to this man voice a general truth that should be heeded by all. The first duty of the man who had learned to believe in Jesus was toward those who were nearest to him. The Gadarenes needed him. They had just implored Jesus to depart from them. If they were not to be lost, Christ would have to be preached to them. This man living among them would keep before their eyes the wonderful change Jesus had wrought. Would not some, at least, in the course of time be led to listen to his testimony and learn to believe with him? And he may have needed just the experience he was getting in preaching at home. His neighbors were still filled with resentment against him on account of the loss of their herd. To preach Christ to them under such circumstances, was for him a wholesome training in self-denial and patience.

Whoever has been brought to faith in Christ has had as great things done to him by God as had this man. Every unbeliever is under the power of the devil. Leading a man to faith is freeing him from the devil. The grateful believer will want to follow Christ as a witness to the great things God has done unto him.

But it happens not infrequently that a man would rather do his preaching away from his home. A man may show interest in foreign missions, in the work among the Indians and the negroes, in the care of the unfortunates in charitable and penal institutions

—"Believe me, there is no such joy in the world, as the people of God have under the cross."—Philpot.

Rev. C. Buenger, Jan. 22  
65 N. Ridge

and the dwellers in the slums of large cities; he may even help to maintain Christian schools for the young; and yet, almost forget those of his own household and those with whom he associates in his daily life. But the unbelieving relative and friend is just as surely lost as is the unbelieving heathen; the socially respectable stands in just as great a need of the Savior as does the social outcast; your child needs the Christian school no less than does the little Apache or the epileptic child in Bethesda at Watertown. To preach the Gospel away from home is right, to neglect to preach it at home is wrong. It is true, the witness at home will meet with peculiar difficulties, but actually these difficulties are peculiar opportunities. And our first duty is toward those in our homes and in our surroundings. Let us be witnesses at home. He who shows his own house how great things God has done unto him will not fail to persist in spreading the good tidings abroad.

J. B.

#### COMMENTS

**"Suicide Day"** "All that a man hath will he give for his life." That is the summary of his observations with which Satan places before the Lord average man's schedule of valuation. Job. 2:4. Life is the highest of man's temporal possessions; it is the last to be resigned. The high valuation which God places on this possession of man is evidenced by the words with which He resigns Job to the onslaughts of Satan: "Behold he is in thine hand; but save his life." What a victory for Satan if, having blinded and misled man into holding that nothing is of eternal value, he can prevail on him by one extreme irrevocable act to forever cast all estimates aside and declare, "It is all empty, vain, for nothing." That were making man, God's highest, most privileged creature, made in His image in Creation, made for blessedness, a voluntary eternal bankrupt! That is what Satan is doing with large numbers in the present day. The following editorial from the Milwaukee Leader bears out this assertion:

"Suicides have more than doubled.

During the first six months of 1920, there were 2,996 suicides in the United States.

During the first six months of 1921, there were 7,016.

Investigators say that many of these suicides are due to lives broken by the war—but most of them are due to unemployment.

It has actually come to pass that they have a "suicide day" in New York city.

Tuesday of each week is suicide day. There are more suicides on Tuesday than any other day of the week.

At first blush, you are mystified. Why should men, women, boys and girls—for all of these figure in the suicide list—choose one day of the week, rather than another, to make away with themselves?

There is a good explanation.

The unemployed scan the Sunday papers for jobs. On Monday they go to the places where jobs were offered in the Sunday

help-wanted columns. They find the places already filled. They spend the night in blank despair—and in hunger. Next day—Tuesday—they kill themselves.

It is very simple. Just another worker taking his or her flight from a world that is so cruel that they cannot stand it to stay here any longer.

And congress takes a vacation and tells them to go to hell."

The same paper recently printed a news item from its European correspondent which shows that the terrible conditions prevailing in our land are not exceptional as compared with the rest of the world. A part of the item follows:

"Figures made public by the Prussian bureau of statistics show a sharp increase in the number of suicides in Berlin. During war-time the number decreased from 808 in 1913 to 778 in 1914, 589 in 1915, 573 in 1916, 717 in 1917. In 1917 it rose to 717, in 1918 to 827 and in 1919 to 913, over 100 more than in 1913. The figure for 1920 is 863, indicating perhaps a settling down of living conditions, though on an unsatisfactory basis.

The proportion of women suicides has become vastly greater. In 1913 only 250 out of the 808 were women, while 558 were men. In 1919 428 were women and 485 were men. In 1918 the women outnumbered the men 475 to 352."

Regarding conditions in France we can present no statistics but the following, taken from the same paper, gives a vivid picture:

"A Paris physician, Dr. Binet-Sangle, has published a book, *The Art of Dying*. He deplors that hitherto the suicide has been a mere amateur, carrying out his intention of departing this world in the clumsiest, least delicate and painful manner. For the benefit of the suicide, Dr. Binet outlines a regular ceremony, in which music plays an important part. The candidate for Nirvana is inducted into the "Chamber of Pleasurable Death," to the strains of a musical composition, selected by himself—classic or popular, as he may prefer—and passes into the hereafter by means of an injection which projects him thither in a state of highest ecstasy."

What a terrible pass humanity comes to when it abandons God! The "Suicide Day" is the blackest that can come in man's dark history. It is the day of Satan's victory, the culmination of his wiles and lies. "Return unto me; for I have redeemed thee," that is still God's merciful counsel to a world perishing in its own pride and waywardness. "He satisfieth the longing soul, and filleth the hungry bound in affliction and iron; because they rebelled against the words of God, and contemned the counsels of the most High; therefore he brought down their heart with labor; they fell down, and there was none to help." Ps. 107.

"So teach us to number our days, that we may apply our hearts unto wisdom."

G.

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**Seminary Building Committee** The Seminary Building Committee was greatly pleased to receive the announcement that one conference has already appointed one of its members manager for the collection for the new seminary building. From another source it was learned that in-

quiries had been made whether envelopes for this purpose were now to be had. Though the committee is not yet, and will not be for several months, ready to attack the work of raising the building fund, it cannot but feel encouraged by the spirit shown. The committee is now making a study of the available sites, meanwhile waiting to be notified of the appointments made for the advisory committee by the district presidents. These representatives will then ask the various conferences to assist them by electing a committee to work in their particular field.

The actual gathering in of the moneys for the building fund is not to begin before the adoption of a building plan, but our pastors will not fail to keep the matter before their people until then. J. B.

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**Church Finance** As we read our exchanges, we find that the various church bodies are struggling with the problems of the present financial depression in raising the funds necessary for their work. But we cannot say that there is running through these discussions of church finance a note of discouragement. This we take as a sign of the invincible life that is in the Church. However, many suggestions are made, prominent among them the urgent plea that Christians adopt the tithing system. No matter what system is adopted, these few thoughts may prove helpful to the Christian in determining how much he is able to give. Many of our members are out of work. Some of these are actually suffering want, others are not. That is not due to their diligence and foresight, but to the unmerited grace of God. Are they thankful? Then, how would true gratitude show itself? We think it can safely be said that most of our members are not out of work. That, too, is purely an undeserved blessing of God. Are we thankful? Then, how would true gratitude show itself? Will it not move us to assist those in need of our help, above all, to bring our thankofferings to the Lord to whom we owe all? J. B.

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**The Ku Klux Klan** Sufficient to show the spirit which pervades the Knights of "The Invisible Empire" is the following taken from their ritual and reprinted in the Detroit Free Press:

DEDICATION

The E. C. addresses the candidates as follows:

E. C. "Sirs: Have (each of) you assumed without mental reservation your Oath of Allegiance to the Invisible Empire?

"Mortal man cannot assume a more binding oath; character and courage alone will enable you to keep it. Always remember that to keep this oath means

to you honor, happiness and life; but to violate it means disgrace, dishonor and death. May honor, happiness and life be yours."

\* \* \* \* \*

(Then he holds up the vessel from the sacred altar, containing the dedication fluid, and addresses the candidates as follows):

"With this transparent, life giving, powerful God-given fluid, more precious and far more significant than all the sacred oils of the ancients, I set you (or each of you) apart from the men of your daily association to the great and honorable task you have voluntarily allotted yourselves as citizens of the Invisible Empire, Knights of the Ku Klux Klan.

"As a klansman may your character be as transparent, your life purpose as powerful, your motive in all things as magnanimous and as pure, and your clannishness as real and as faithful as the manifold drops herein, and you a vital being as useful to humanity as is pure water to mankind.

"You will kneel upon your right knee."

"Just here, the following stanza must be sung in a low, soft, but distinct tone, preferably by a quartette:

(Tune—"Just as I Am Without One Plea.")

To Thee, oh, God! I call to Thee—  
True to my oath, oh, help me be!  
I've pledged my love, my blood, my all:  
Oh, give me grace that I not fall.

\* \* \* \* \*

E. C. "Sirs: 'Neath the uplifted fiery cross which by its holy light looks down upon you to bless with its sacred traditions of the past,—

"I dedicate you in body, in mind, in spirit and in life, to the holy service of our country, our klan, our homes, each other and humanity."

"He advances to the candidates and pours a few drops of the dedication fluid on each candidate's back and says: "**In Body,**" pours a few drops on his head and says: "**In Mind,**" places a few drops on his own hand and tosses it upward and says: "**In Spirit,**" then moves his hand in a horizontal circular motion around the candidate's head and says: "**and in Life.**" After this he says:

"Thus dedicated by us, now consecrate yourselves to the sacred cause you have entered."

(To all he will say): "My Terrors and Klansmen: Let us pray."

"All except those officiating at the sacred altar must kneel, the E. C. will step back to the rear and left of the Kludd; the N.-H. remains in his position; the Kludd will advance and stand close to the sacred altar on the side toward the station of the E. C. and will use the following:

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### DEDICATORY PRAYER

"God of all, author of all good: Thou who didst create man and so proposed that man should fill a distinct place and perform a specific work in the economy of Thy good government, Thou hast revealed Thyself and Thy," etc. G.

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Is This True? "The pestiferous religious fads prey only upon Protestants and not upon Catholics because Protestants fail to indoctrinate their children in the principles of religion as deeply as do the Catholics."—The Western Christian Advocate.

Is this true? The writer must know, but it is not generally true. The Lutheran Church indoctrinates its children just as carefully as does the Catholic Church, and it indoctrinates them in the eternal truth of the Gospel. Lutherans do generally not fall victims to religious fads, though we also have frequently the sad experience that men will flee the truth to seek darkness. So we cannot admit that this statement applies to our church. Yet it is true in the case of many Lutheran parents who, in the training of their children, fail to avail themselves of the blessed opportunities the parochial school offers them. Is this true in your case? J. B.

### "NOVEMBER 11th AS A DAY OF PRAYER"

Church organizations, religious journals, and even daily newspapers are urging at present that the eleventh of November when the Conference for Disarmament will meet on the third anniversary of the end of the Great War should be a High Day in the Christian Calendar and be made a day of religious service and prayer throughout the world. "The Christian Herald," for one, "would welcome a united call to prayer from the World's Evangelical Alliance, the Federal Council of Churches, and all church bodies in all parts of the world in a united petition that God's presence might be felt by any who have part in the

deliberation of the conference." "The Christian Century," furthermore, says: "On November 11th, every church-bell in America should ring and every whistle in the length and breath of the land blow, at the hour appointed for the opening of the conference on disarmament at Washington. On that day—even though a week-day—Christianminded people should assemble in churches for prayer and song. . . . Work should be stopt, as far as possible, during the hour of assembly, that the people might give themselves to worship and reflection." . . .

. . . "It will be a great religious event. The day of its realization ought to be celebrated by the church with solemn joy as a religious festival. This is the psychological moment—the providential moment—for instruction that will both create and quicken the international mind in America." Again, "The Inter-Church Council" proposes that between now and November 11th ministers of the Gospel of Christ everywhere should preach 'Peace on Earth' with emphasis; and the Christian millions in our land by earnest prayer and devoted activity should help to put the necessary spiritual note into the Disarmament Conference!"

Such are the appeals made to the church-bodies throughout the world, with reference to the conference for limitation of armaments on November 11th. And the devil laughs.

Laughs again, as he did, when these self-same religious journals and church federations declared and propagated the late war as a "holy" war fought for justice, humanity and universal peace, and which was destined to be a satanic delusion. Laughs again, as he did, when these self-same people clamored with all the shoutings on earth for the League of Nations as the great consummation of mankind, and which, as far as the participation of our country is concerned, ended in a total collapse. Laughs again, as he did, when the Inter-Church World Movement was inaugurated by these self-same parties to evangelize the world by opportune methods and heaps of money, but which proved to be a monumental miscarriage.

What an illgotten suggestion to make the eleventh of November when the disarmament conference is to meet, a day of prayer, a religious festival fraught with solemn joy, whereas said conference meets at best only for secular, political and economic purposes such as a limitation of armaments throughout the world, in order to save the huge expenses involved in the upkeep of such armaments, as well as for the solution of international complications!

What a frivolous appeal, to ask all church bodies in all parts of the world "to help by prayer and devoted activity to put the necessary spiritual note into the Disarmament Conference" a conference composed of representatives of nations, who in part are devotees

to heathen religions, to Shintoism, to Buddhism, to Mohammedanism and others! To petition God that His presence might be felt by any of them who have part in the deliberations of the conference!

What a perversion, that "Peace on Earth" which the Prince of Peace established 2000 years ago through the sacrifice of His life on the Cross, and which implies nothing less than peace with God and the salvation of sinners through faith in the Redeemer—should constitute a mere secular and political peace among the nations of the world for opportune and carnal purposes to make the world a better place to live in!

What a presumption for man to devise a "providential moment," as is indicated by these advocates of a day of prayer on November 11th, as if it were in the power of man to determine and cause a providential moment, at which God, the Ruler of the universe, is to be reminded by man as to what He is to do in the interest of this world!

No! no! to make Disarmament Day the deliberations of which are merely of a secular, political and international nature, a day of religious service and prayer, to make that event a great religious event for purposes entirely opportune or, at the most, millenarian, is not in keeping with the spirit of true Christianity, much less with that of the Gospel of Jesus Christ, the preaching of which is the only means to bring salvation to all the nations of the world.

The duty of the hour is rather to bow our knees in humble repentance entreating the God of mercy that He would continue His longsuffering in behalf of a lost and condemned world; that He would not shorten the day of grace, in which many a poor sinner may yet come to see the light of the Gospel, and that He would protect and preserve His living Church midst flaming worlds.

J. J.

### "THE POET EXPLAINS"

Under the title "The Poet Explains," the Nation prints an article that should furnish every Christian food for thought. The poet explains why he has not published a volume since 1913 and in his explanation presents a truth that may have escaped many a lover of poetry. He says:

"All poetry, whatever its immediate substance or manner, is ultimately philosophical in the sense that it arises from a coherent vision of things. . . . That vision must be embraced with faith and with passion. It must be the atmosphere of the spirit in which the poet works. It is neither so definite nor so tangible as is my coarse phraseology. It is terrifyingly real. A synthesis of some sort is behind all good verse. Poetry lives in a cosmos. A spiritual order is its soil."

Speaking of the gift of poetry, Prof. Koehler in an article on the cultural value of our church hymn asks:

"For what purpose, do you think, was this gift bestowed on us? Merely for our entertainment? That was the conception of the Cainites that 'handled the harp and organ', and that is to-

day the conception of a great majority of the disciples of art. But that is not the way poetry entered into the world, nor was it cultivated in that sense by the truly great masters.

"The first song the world heard was not sung for entertainment by the Cainite minstrels, it came from the lips of God in paradise: 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' Since then every one of the greatest masters in the world, including the heathen among them, and most of them were heathen, has attempted to solve the questions of sin, death, judgment and eternal life."

When the poet sings about a rose, that rose is a rose in his world, a rose that bears some relation to the world in its entirety as it is conceived by him. With that world the rose would fade, and also the song of the rose.

To this poet the recent war dealt a terrible blow. If it had merely taken his wealth, his son, his health, yes, his very life;—but it did worse than that, it destroyed his world and broke down his heaven. Whatever his world may have been, it had been founded on something that is unstable, for he complains: "My old cosmos was dead." He says of his manuscript verses:

"I copied them neatly and wrote over them, 'Divisions of an Idealist Before the War,' and put them away with all their empty hopes and wilted ardors. Their world of vision had collapsed like a child's balloon."

Though his mere poetical faculty remained, he found himself unable to do creative work. He was not able to follow those philosophers "who can play in an exhilarating fashion with an entirely discontinuous world—an infinitely pluralistic universe"; or those "who built themselves long ago a world of quite pure and timeless loveliness out of the dreams of their own souls, which neither war nor hunger nor any pain of man has touched"; nor the talents "who seek to override their inner difficulties by sheer bravado and speed and a show of vitality"; nor him "who knew that he needed a synthesis and accepted one ready made which is a mixture of the crassest delusions of the crowd." "I had, in order to continue creative work, to build a new universe and give it a new speech. Needless to say I knew that I had neither the materials nor the power."

"Do I, then," he says, "and the many others like me, never write? O yes. The wistfulness is in our hearts. Every now and then verses form themselves despite our will. But these verses are tentative and dim and like the words of watchers for a lost dawn. They are all like a poem that was brought me the other day. It is studiously simple, yet with intrusions of an eloquence in which the writer no longer believes; its substance and form are a question, and an aspiration after both and a forlorn hope:

"Poets have written about lovely things,  
And I could try to write about them, too.  
I have seen the sea-gull float on level wings  
And ocean mornings melt into the blue.

"Only, you see, there is this pulse of pain  
That beats at every heart's core, every one's;  
Stabs like an arrow straight into the brain,  
Booms at your bedside like a bell of bronze,  
And, though you deaden it with love or wine  
Or work or travel, there's no anodyne,  
None that will stop its leaping up again.

"And so I have not time for dawns because  
I want to reach the blood-root of that ache  
And find out why it gnaws and gnaws and gnaws,  
And strangle it as though it were a snake.  
And if I'm true with that before I die  
I'll wander with you where the sunset glows,  
And watch the streaming swallows in the sky  
Or rest my heart considering the rose."

No one can escape feeling with this man the loss of his world, which means the loss of everything in this life and the life to come. He speaks the truth, this world is not a pluralistic one, our life is not a discontinuous thing. To be happy and at peace, to work and to achieve, especially, to draw blessings from the pain no one will here escape, a man must have a cosmos to which and in which even the most insignificant things in life are properly related. Only then can he write real poetry, enjoy the glories of the sunset, or drive a nail.

But this cosmos must be founded on the truth, else it will not stand. It will not do to create for oneself a fanciful world, nor is it wise to attempt to override our inner difficulties by sheer bravado; in our whole existence we are dealing with facts. "That ache" is real, and it will continue to gnaw eternally, unless a cure is found.

The poet confesses that he has neither the materials nor the power to build a new universe and to give it a new speech. No man has.

But there is such a cosmos, a cosmos that has been created for us, the cosmos of the Gospel. In it that gnawing ache is recognized as being terribly real, and its blood-root is laid bare in all its ugliness—it is the sin of man that brought him under the curse of a righteous God and made this world accursed.

And the Gospel is not an anodyne, it is the cure:

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in

your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight."

That is the cosmos in which men can live, rejoice, hope and labor. Not from Parnassus, from Golgotha flows into the world the poetry of true value, the poetry that permeates man's entire life, making it a continuous song of praise. Many are the variations, but the one great theme is **The Grace of God in Christ Jesus**. Surveyed from Golgotha the world lies before us as a world in which "all things must work together for good to those that love God," a harmonious world, in spite of all its seeming discords. They who live in that cosmos sing. Your entire Bible is nothing but a great harmonious song. Open your hymn book, and ask yourself whether men living in the world in which this poet is despairing still can sing. Go to any Lutheran church and note how they who have not themselves been blessed with the gift of poetical and musical expression bring before their God as their very own, as the expression of their innermost life, the words and harmonies that have come down to them from consecrated artists.

And they can also sing of the rose, of the beautiful sunset, of faithful love, of the homely pleasures of life, and of its pains as well and remain in perfect harmony with the grand theme that fills their souls.

J. B.

#### ACCOUNTING FOR THE "CRIME WAVE"

According to a recent statement by President Wm. B. Joyce, of the National Surety Company, burglary and embezzlement in this country have increased to such an extent as to be beyond description. To show their increase during the last decade, the National Surety Company submitted the following table of annual claims paid by thirty insurance companies on "inside" and "outside" crimes.

	Embezzlement	Burglaries
1910 .....	\$1,396,081	\$ 886,045
1913 .....	2,030,201	1,298,588
1918 .....	3,060,348	2,964,790
1919 .....	4,663,604	5,660,305
1920 .....	5,623,819	10,189,853

Altogether, burglary and embezzlements resulted, according to reports, in the loss of \$100,000,000 and the payment of more than \$16,000,000 in claims by thirty of the principal insurance companies. For this "crime wave" the following twelve leading causes are enumerated:

"1. Wide-spread lessening of respect for law and property. This lessening of respect for law follows every war and is manifested to-day throughout our country and the entire world by individuals in many social classes, both high and low. War makes many people more cynical and callous, more indifferent to human suffering and the rights of others. A changed attitude and spirit is greatly needed.

"2. Much greater opportunity for dishonesty exists now than before the war. Billions of newly issued negotiable securities have been broadly acclaimed and have often been handled by new, inexperienced, and untried employees. These securities have been insufficiently guarded and protected and are largely known about by the criminal classes, who are always alert looking for points of weakness. Remember that 'necessity knows no law and opportunity makes the thief.'

"3. Published reports of great profits made through the war have created much discontent and even in some cases a revengeful spirit. An understanding by all classes of how heavily the Federal Administration is taxing excess war profits will go far to allay this crime-breeding dissatisfaction.

"4. There were some criminals inevitably drafted into the war and they have returned more callous and more reckless regarding their own and other people's lives, and more skilled in using firearms and in attacking guarded and unguarded places.

"5. High war wages have naturally led to extravagant living standards. Now, when wages and employment are decreasing, the newly acquired expensive tastes remain. Living from hand to mouth is, of course, a first step toward crime, as 'necessity knows no law.'

"6. Thousands of men and women who were attracted to large business centers by high wages during the war and who like the city life have refused to return to their original homes in small towns and on farms. Many of them are either unemployed or are working discontentedly for wages insufficient to satisfy their desires. Such a situation is, of course, obviously crime-fomenting.

"7. Published reports of enormous flotations of investment securities during and after the war have made many people think that they are not getting their share of the nation's wealth, and they nurse the thought as a real grievance.

"8. The doctrines of Socialism, Bolshevism, etc., have furnished a false but potent excuse for many recent crimes. Education, altho it is the only sure road to national peace and prosperity, seems just now to be producing a surprising number of human beings who feel easier about doing something they know to be wrong if they can find some theory which seems to make it right to do a wrong.

"9. Inadequate accounting methods in business arising out of the building up of 'big' business too quickly.

"10. Culpable carelessness in employing, without investigation, dangerous criminals and ex-convicts who pose as clerks, servants, etc.

"11. Lavish and unseemly display of valuables in public places has produced envy and resentment among the unfortunate and evil-minded. It has also made robbery easy and has caused serious recent losses both to owners and to insurance companies.

"12. Effect of prohibition law. Men otherwise law-abiding commit burglaries to get liquor."

Would our people be liberated from such "crime wave?" Then something more is required than the remedy suggested by Mr. Joyce of the National Surety Company, who urges that "the remedy is to put the unemployed to work. Thoughts and energies must be turned to wholesome channels"; more is required than mere secular education, of which it is intimated in the 8th cause leading up to crime wave, as being the only sure road to national peace and prosperity; more is required than universal peace and disarmament; more than moral uplift of the people by self-chosen and self-made social movements inaugurated at the present times. The state, it is true, may and

should punish and suppress such crimes by the severest execution of the law. But with all its authority and power it will never eradicate the crimes existing.

To accomplish this gigantic task more is needed. It is the power of God's Word which calls upon all men to repent. "Now God commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17, 30:31. Look at Paul in Athens and Corinth, cities, where the very air was spiced with the breath of crime and shameless iniquity was enthroned in gilded palaces. What did Paul do? He suggested no social and moral movements to the inhabitants of those cities, but he preached the Word of the living God, the Gospel of a crucified and risen Savior for the world. He knew the cross was a stumbling block to the Jew and foolishness to the Greeks. Yet he founded in the city of Corinth, for instance, and out of the most unpromising material, a large and flourishing congregation of Christians who were now turned from idolatry and a life of crime and iniquity to a new life, worshipping and serving the living God in righteousness and holiness. "Of such were some of you," writes Paul, viz., of idolaters, of adulterers, of thieves, of covetous, of extortioners, etc.: "but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our Lord." 1 Cor. 6, 11. The power of the Gospel of Jesus Christ, so preached in its simplicity from our pulpits, as taught in our Christian day schools, and as applied to our lives,—that and that alone will regenerate the hearts of the people, making it a people freed from the curse of prevailing crimes and walking in the righteousness of God. J. J.

## DETAILED DESCRIPTION OF OUR MISSION STATIONS IN ARIZONA

### GLOBE

Familiarity may breed contempt, but unfamiliarity with some things is a still worse matter. Seeing that more familiarity with the individual stations on our Apache mission field would be welcome to those who support that mission with their prayers and gifts, Supt. Guenther has requested the various missionaries to make the readers of our synodical journals better acquainted with their respective stations.

And since Globe is to be number one in this series, permit me, fellow-Christian, to introduce to you our mission station in Globe, Arizona.

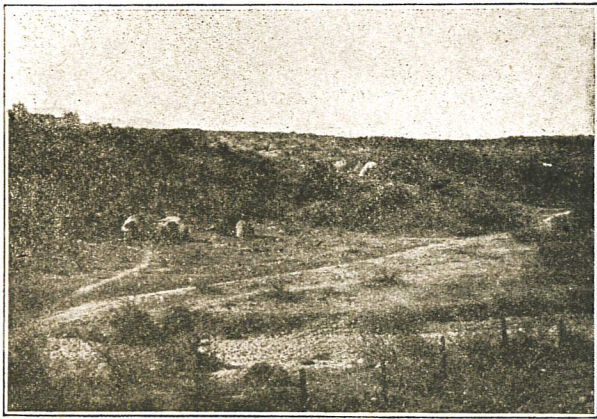
#### 1. The City

Globe is a city with a population that fluctuates between 6000 and 10,000. At present the population is lower than it has been for a long time. The copper

mines, which furnish employment directly or indirectly to nearly every inhabitant of Globe, have been closed since April; and there are no signs of their opening up very soon. Hundreds of people are out of work, living on their savings or subsisting on charity. Truck loads upon truck loads of Mexicans were repatriated. 'Twould have been too expensive to feed them!

Globe is a veritable little world. With the exception of the Eskimo there is perhaps not a race or nationality or continent that is not represented.

Were it not for the misconceptions of the uninformed Easterner it would be superfluous to state that Globe has paved streets, sidewalks, electric light, gas, telephones, modern hotels, department stores, daily papers, movies. Globe has four magnificent grade schools and a high school of which many a larger city



A Landscape near Globe.

could justly be proud. It has a public library and two hospitals. It is the county seat of Gila County, which gives it a large court house and a modern three-story jail.

Globe is a city of extremes. It harbors some of the most indescribably dirty hovels, and palatial residences of near-millionaires. Its streets swarm with crowds of lamentably ignorant people, who daily touch elbows with some of the best educated men of the country. There are men here—and many of them, sad to record—who would think it almost a crime to enter a church, while there are Christian individuals who contribute ten thousand dollars to the building of a church or who build and furnish a large, modern house and present it to their church for a parsonage.

The religious life of Globe is represented by numerous flourishing lodges (the Elks are said to be 900 strong), and churches of the following faiths: Lutheran, Baptist, Presbyterian, Episcopal, Methodist, Christian, Roman Catholic, Greek Catholic, Colored Baptist, Colored Methodist, Mexican Presbyterian, Adventist, Mormon, Christian Science, Spiritualist. A field of problems and possibilities for the Lutheran

home missionary, which position, by the time this will appear in print, will be held by the Rev. Martin Zimmermann.

## 2. Early History

To this city of Globe there came in 1907 the late Rev. J. F. G. Harders and his family. He was called to minister to the Apaches living outside the Reservation: at Globe, Miami, Copper Hill, Wheatfields, Roosevelt, and at various places in the Tonto Basin,—an extensive field. But he was ably assisted by his wife, his two daughters, and his two elder sons, by Rev. E. Recknagel and Oscar Davis, the latter a salaried interpreter at the time. Rev. Harders located in Globe because at that time the bulk of his parishioners were in or near that city.

The Harders family at first lived in a rickety house near the present location of the Mission. Soon, however, Rev. Harders with his own money (he was later reimbursed by Synod) bought a house and the two lots on which the Mission buildings stand today.

## 3. The Buildings

The parsonage is a one-story frame house of four medium-sized rooms and a small sleeping porch; it is of flimsy construction and sorely in need of repairs inside and out. Yet in this house Rev. and Mrs. Harders and their family of seven children and an adopted Indian boy lived till the death of Rev. Harders, April 13, 1917. In this house Rev. Harders wrote his "Jaalahn", "La Paloma", "Wille wider Wille," and other books.

Ten feet north of the parsonage stands the little gray chapel, an extremely modest edifice, 34x10 ft. in size, into which you can crowd 100 people. The walls are simply one-inch boards nailed straight up and down. Narrow strips of wood nailed over the cracks between the boards keep out wind and rain.

Now step inside, please. The ceiling, you will note, consists of rafters and roof-boards. The little red benches are home-made, crude, uncomfortable. The walls,—well, those few Biblical pictures certainly enhance their appearance somewhat. Pulpit there is none. That home-made hexagonal pedestal in the corner is the baptismal font. Look at that altar. It looks quite respectable with its little black crucifix, its white scarf, and its red covering, the discarded altar covering from some church in the East. Lift up that cover and you will discover that the altar is a dry goods box. Yes, that piece of furniture is the organ. But, please, do not ask it to perform; it is incurably asthmatic and sadly rheumatic.

But, pray, step lightly in the vicinity of the altar. This rear part of the chapel is really an annex, formerly serving as a room for Rev. Recknagel. Later the partition was removed, thus adding about twelve feet to the chapel. This annex stands on stilts four feet



high and is so wiggly that it behooves us to walk circumspectly. I have braced it up as well as I could, so that it will at least not topple over and smash into my neighbor's kitchen. However, I continually harbor the hopeful fear that—well, if it does collapse, Synod will have to build a new chapel.

But do not laugh at this chapel. "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." (Gen. 28:17). This chapel has witnessed scenes that could make a European cathedral envious. And it is a monument to Rev. Harders! He built it with the limited means at his disposal, and those were his own meager savings. Not being able to convince the Mission Board of the advisability of a chapel at Globe, he simply built one. He was later reimbursed. Due respect to such a missionary.



Our Mission in Globe.

But there is another surprise in store for you. Come over to the school house, which is connected with the parsonage by a spacious veranda, thus forming a courtyard between the house and the school.

Yes, that fence along the front of our property is anything but a credit to our Church. But money for a new one has been appropriated.

You note that the school harmonizes architecturally with the chapel. It is built slightly warmer than the chapel, however, for the cracks between the boards are covered on the **inside** also. They are covered with tin that once upon a time served as a container of condensed milk. Those benches are some that were discarded by a public school in Globe. Before we got those we used home-made benches, which were rather uncomfortable, but which were in harmony with the teacher's desk and with the seats in the chapel. Would you believe that into this 14x30 ft. room there were taught as many as 35 Indian children at one time? Of course it was stuffy and highly unsanitary.

This school was begun in 1908. Rev. Harders was convinced that in order to do successful mission work among the Indians we must give the children a Chris-

tian education. He wanted a school. But because one of our mission schools had failed, the Mission Board was not inclined to make the experiment again. Rev. Harders begged to differ. His daughter (now Mrs. G. H. Abel, Glendale, Ariz.) organized a school in the chapel and tendered her services without remuneration for three years. Not being able to obtain an appropriation for a school building, Rev. Harders again invested his now diminished savings and built this school. He was reimbursed later. He also built a dining room for the pupils; but that had become so dilapidated that I tore it down.

In the back yard is a spacious barn—the most substantial building on the grounds!—which is admirably adapted for a garage.

You are surprised that the chapel, parsonage, and school are electrically lighted? That is a donation from a number of Chinamen, among whom Rev. Harders started a flourishing mission some years ago. But that branch of the Globe Indian Mission was discontinued when a local financial panic caused most of the Chinamen to move away. The record of this station mentions the baptism of one Chinaman.

#### 4. The School

The school at this station was taught by Miss Irmgard Harders from 1908 to 1913. When she resigned, the school had an attendance of 36 children. Her successors were the following: Miss Clara Hinderer (1913-14); Mr. H. Gurgel and Miss Hilde Harders (1914-15); H. C. Nitz (1915-16); Miss Marie Kieckbusch and Rev. A. M. Uplegger (1916-17); Rev. H. E. Rosin (1917-18).

In March, 1918, the school was closed, since most of the Indians moved away to road camps temporarily. Then Rev. Rosin was transferred to Peridot, and Globe was without a missionary till November, 1919. In the fall of 1918 very many of the pupils of this school died of the "flu." The superstitious Indians, ever ready to blame the school for the death of their children, moved to places where they thought they were "safe" against school attendance. And most of them are still in the "zone of safety." As a result there are not half a dozen children of school age within reach of this school. For that reason it has not been re-opened. But we look forward to a change. And when that time comes, we hope to have a teacher and a new school.

#### 5. Results

Speaking of results we do not want to forget that several hundred young Apaches have learned to know Christ as their Savior in this school. But we want to look at the results that have been accomplished by the preaching of the Gospel in the chapel and in the camps. From the records of this station—too bad they are not complete—we glean the following:

On May 30, 1909, the "New Jerusalem Ev. Luth. Apache Indian Congregation at Globe, Arizona," was formally organized. Its constitution, which is so interesting that we hope to publish it in these columns, was on that day signed by Pastors Harders and Recknagel and by thirteen baptized Indians. To this list of charter members there were soon added, in the handwriting of Rev. Harders, the names of seventeen more baptized adult Apaches who joined the congregation shortly after its organization, thus making a total of 32 charter members.

The record accounts, to date, for 42 baptisms; but I fear that some were not recorded. Ten persons have been confirmed. Seventy-four couples have been married. Thirty-seven deaths are recorded; but that number is far from correct. Three hundred and sixty-nine persons have partaken of the Lord's Supper.

Those are cold statistics and are not conducive to an appreciation of the labors and heart-aches and joys and prayers which they represent.

#### 6. Scope

Although the Apaches are a semi-nomadic tribe, the Indians served by our other eight stations are fairly settled. But the Indians served by the Globe station are worse than nomadic; they are ubiquitous. A few of them—and among them are our most devoted Christians—remain in Globe or Miami continually, having steady employment. (Miami is a mining town seven miles from Globe and is almost a duplicate of Globe in point of number and nature of population.) But the majority of the 300-500 Indians that are supposed to be reached by the Globe missionary are scattered over an area with a radius of over 100 miles from Globe. Geographically this station has a larger field than any of the other stations. And on this immense area you will find the Apaches in road camps, with bridge crews, on the ranches,—any place where you can find work.

It is nothing unusual for the missionary to come to a place where he has been told that there are some Indians, and then to find but a cluster of deserted tepees. His work is often a will-o'-the-wisp chase. And on this immense area on which his Indians live there is no railroad. The railroad stops at Miami. Since most of the distances are too great for horseback riding, the missionary dispenses with a horse. Besides, a horse is an expensive luxury in a mining town where there is no pasture. When it is physically possible, the distances not being too great, he makes the trip on foot; when it is financially possible he takes the auto stage; but when it is impossible, he does not go at all. But with the aid of a Ford these impossibilities will be removed.

It might interest you to take a peep into the daily record of the Globe Mission Station from January 1, 1921, up to date (September 11, 1921), excepting the

month of July, during which the missionary was on a vacation. The record reads thus: 403 camp visits; 302 "office calls," which designate the number of visits that Indians have made at the Mission for one thing or another, or both; 93 jail visits (to Indians in the county jail); 2236 pieces of literature were distributed; there were 76 cases of medical aid; and 583 Indians attended the preaching services. With a Ford some of those figures could be doubled, or even trebled.

#### 7. Prospects

The prospects for this station are bright. In its large parish there are hundreds of Indians "of the Dispersion" who are uttering the Macedonian cry, "Come and help us!" And among these dispersed Indians there are also a number of baptized Christians, who represent a responsibility that cannot be shirked, and who give ample opportunity "for the perfecting of the saints, unto the work of the ministering, unto the building up of the body of Christ." Eph. 4: 12.

This spring a mid-week Bible class was organized in Globe. Those Indians that can read show an encouraging interest.

The roster of the baptized Indians in the Globe parish contains 35 names at present, 28 of which are communicants. To keep in touch with these alone is enough to keep one man busy. But there is also quite a number of those who are "almost persuaded" and could soon be prepared for baptism.

#### 8. Needs

The needs of this station are many and urgent. You will have gleaned them from the above account. They need but be tabulated: a chapel, a school, liberal repairs on the parsonage, a fence, an organ for the chapel. But in view of the large budget necessary for carrying on the Indian Mission for the next two years, these things can wait a little longer. But a Ford has been immediately necessary for a long time. It has also been allowed by the Mission Board. The money for it is being raised by private contributions. Your district treasurer is ready to receive your donation for the Ford for Globe. H. C. NITZ.

### WHAT OTHERS SAY

#### Cliques in a Congregation

One of the reasons why Paul wrote his first letter to the Corinthians was to reprove them for their foolish divisions. The congregation was split up into factions, each faction following a chosen leader. Some said they were of Paul, some of Apollos, some of Cephas or Peter, and some of Christ. These latter designated themselves as they did, no doubt, to show that they were not following any human leader or opinion but that Christ alone was their leader and

teacher, yet they did it in such a schismatic manner as to make themselves a faction as well as the rest. Though they professed to follow Christ alone yet there was so much flesh in their following that Paul hurls his rebuke at them as well as at the rest. There is a church at the present that calls itself the Christian Church, or the Disciples of Christ, because they will not follow any man nor formulate any creed, yet they have their own peculiar views about the way of salvation and hold to them just as tenaciously as any other church and much more so than some others. Nor is that all. Persons may be thoroughly orthodox in every particular of doctrine and yet maintain their orthodoxy in such a way—allow so much of the flesh to enter their position and their views, as to run dangerously near being a sect themselves.

However, we want to say something more here especially about factions or cliques in a congregation. There are congregations that are suffering from this ailment. There may have been a change of pastor. The change may not have been effected with just the best of grace and feeling. The retiring pastor has his friends and some who are not particularly his friends, and when the new pastor steps in he is soon made to feel that some of his people have not yet let loose of the old pastor. He tries to ignore the fact; he himself speaks well of his predecessor and he assures the people that he is glad to hear them speak well of him. And surely there can be no objection to this; certainly a congregation that speaks slightly, let alone disrespectfully, of any of its pastors, even if they did make some mistakes, is hardly deserving of another. But the thing is all evil when such people withhold their full support from the pastor who is now on the field and try to make him feel that he is misplaced, that he is not wanted, and that he cannot expect the united confidence of the congregation. This thing is bad and of the devil. The devil has ruined many a congregation just through divisions of that sort. A congregation, whether large or small, that works as a unit is a hard thing for Satan to handle, and for that reason he uses every means to split it into factions. Then his work is easy. Deacon so or so, or elder so or so, or member so or so, think of that. If you are forming cliques or holding on to cliques in a congregation, you are playing into the devil's pocket and he is laughing up his sleeve.

Factions arise too for other reasons than a pastor, whether new or old. A fruitful source of divisions is stubbornness, headiness, which often has its root in an undue supply of conceit and pride. A man and his friends will want their way, whether or no. Then there is another leader and his clique that wants his way, and so the fight is on. If one clique wins out in one case then the other clique will strain every nerve to win in the next bout, and so the devil's game

goes on to the distress of the minister and the ruin of the congregation.

There are only two sorts of questions that can arise in any congregation; the one sort are questions that are already decided by God's Word. There the course is clear. Every one must submit to God's Word and will. No one has anything else to say there, not even the preacher. But it is his business to show clearly what God's Word teaches and then make the congregation stand for that. There is nothing else for him to do; and he need not worry about consequences. Of course, he is to maintain his position in the spirit of love, rightly dividing the word of truth.

The other sort of questions are such as are not directly decided in God's Word, matters of an external character that the Lord has wisely left to the common sense and good judgment of the congregation. There are always questions whose solution will respond to common sense and reason; all that is needed is for each one to put forth the very best that is in him, and then the resultant common sense of all that has been said will usually give the answer. But another thing is also needed and that is that every one must set his foot upon his own neck, especially if he suffers from headiness, and consider himself as only one of the many and that whatever line of action is adopted, it is for him to fall to work for the common good. Let the majority rule, but then, too, let every one work with the majority. Only in that way will the work of the congregation run smoothly and the devil be defeated in his game.—Lutheran Standard.

#### NOTED IN PASSING

There is a place where recognized weakness is an asset, and where supposed strength is a fatal liability. A Christian who was hungry for the Spirit-filled life that he knew some others were living came to his pastor to ask him about the possibility of enjoying such an experience. The pastor admitted the possibility and his admiration for such a life in these words, "It's a great life if you don't weaken." The man who was seeking new blessing in his life was rather confident that he, at least, would weaken, and it was some time before he learned the good news that God's provision for a Spirit-filled life is just a provision for people who recognize their weakness and who have no illusion as to their strength. The truth of the matter is, "It's a great life if we keep weak," or rather if we keep recognizing our own utter weakness. This is the meaning of our Lord's word to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). When we keep weak, then are we strong. When we in self-effort decide to test out our strength, then are we weak, and failure comes. Our victory depends on One who shall not fail nor be discouraged nor weaken at any point, whatever the test may be.—S. S. Times.

If God is Creator, Director, Upholder, and Controller of my life and of all life, then, however perplexing the apparent contradictions and embarrassments of life, faith can rest quietly in the assurance that infinite wisdom, infinite power and infinite love are over all and in all. I may not see either the

wisdom or the goodness, but I can trust and wait patiently for the explanation God has promised. The man who believes in God has found the secret of peace.—Christian Advocate.

**Southern women**, citizens of Georgia, who are members of State Committee on Inter-racial Co-operation, have adopted the following statement: "We believe that no falser appeal can be made to Southern manhood than that mob violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning human beings is an expression of chivalry. We believe that these methods are no protection to anything or anybody, but that they jeopardize every right and every security that we possess."

False heroics have more than once been used as a cloak for crime. Hypocrisy always wears the habiliments of virtue. Chivalry is disgraced by any such performance as a lynching.—Western Christian Advocate.

**There's only one sort** of human being to be trusted in business or politics or religion.

That is the man whose color is the color of the blood in him.

No matter what mischance overtakes him—no matter how disagreeable it may turn out to be for him to be himself in a crisis—yet even in a crisis you know he will be just what he has always appeared, because there is nothing of him to be anything else.

And if opposition or trouble smashes him entirely, he will leave a red-blooded stain where the blow fell—the vital signature of a life that had only one color in it.

No matter if he is a small man—an all-through one-color man is worth more to the world in any size (and fitter for friends to give confidence to) than the man ten times greater whose colors encase him in varied layers—the brightest on the outside.

Go to the red spider, thou venerated appearance of a man, and learn how to be all red blood—all genuine.

The drawback to reality in all the universe is the ease of seeming to be what it is difficult actually to be.

One can be so much bigger and so much more attractive to popular attention when one thinks of "seeming to be somewhat."

But blessed is the man whom the Lord gives a passion to be real—whom he endows with a heart pumping the rich red blood of sincerity to color the whole of him clear to his finger tips.

Like that bothersome bit of spider, he will leave his mark.—The Continent.

**On the great day** of the annual sacrifice of the Mohammedans, each Moslem prays that the Christian dogs may be slain during the year, as goats and sheep are slaughtered on that day. And on Easter the Armenians and the Greeks pray that as many Turks and Kurds may be killed as there are Easter eggs eaten on that day. And the Jews pray that the prayers of both may be heard. This is a hopeless mixture of religious hatred. And no army can remove this hatred; no peace treaty can bridge it; not even the flag of the United States can dispel it. There is only one power that can remove this hatred. It is the spirit of Christ.—Lutheran Missionary.

## CONFERENCE IN THE PACIFIC-NORTHWEST

Those of our brethren in the East who at one time ventured into the state of Washington and with an observant eye noted conditions obtaining here will have found that, though it is not as wild and wooly

as its reputation in the East would have it, it nevertheless differs greatly from the states in the Middle West. Its people, its climate, its industries, its topography—all present strange problems to the tender-foot missionary who upon his Captain's command "Go!" just came away from the East.

It is not presumptuous to say that we are quite civilized in the West also. We have Indians, surely, but they have forgotten their war-cry; our cowboys, too, have neglected their skill with the lariat and no longer parade with "hardware." On the other hand, we have real cities with streetcars and sky-scrapers and movies and best of all, with real people. Indeed, one often meet men on the streets fully in their cups, even as we used to see them in Wisconsin on the lake. We have everything they have in the East and a little more. Our population is motley, our industries varied, our country rugged and our distances far. It is patent that our state differs radically from all others, and one has a right to expect that this difference should bear some weight in every intelligent discussion of our work.

Let us take for example the problem of travel. Our distances are great, not because our state is large, but because it is extremely rugged. One must often take a circuitous route to get to a place which, as the crow flies, is not very distant, e. g., Clarkston to Omak, Ellensburg to Leavenworth, Yakima to White Bluffs. This renders it almost impossible for the brethren to substitute for one another in case of sickness. The same problem presents itself in the individual mission field. Thus far, Portland and vicinity, Tacoma with its suburbs, Yakima County, Kittitas County, the Wenatchee Valley, the Columbia River Valley, the Big Bend and the Palouse country have respectively been in charge of one man. Now, my dear reader, please find these places on the map, memorize the names, measure the distances, consult your time tables, and look into your church calendar for the names of the men working in these several fields. When you have finished, you will not only know more of **your** missionary work in the Pacific-Northwest than you knew before this, but you will also have fulfilled your duty as a Christian, that of taking some interest in the building of the Kingdom of God.

You will also understand why the missionaries of this section anxiously look forward to the day of their annual conference, for it is on this day that many of the brethren for the first time in months meet one another, to discuss the more intimate problems of their work and to enjoy the edification of Word and Sacrament. This year St. Paul's of Tacoma had extended a cordial invitation to us, and the ninth of September found all present or accounted for. The sessions were opened with devotion led by the local pastor, Rev. A. Sydow. Pastors Huchthausen and Engelbrecht were welcomed as our guests. We were

glad to vote Rev. Arthur Matzke of Forestville, Wisconsin, a regular member of our conference. The question of placing more men in our District was discussed somewhat at length, and all concurred in the opinion that we must have a missionary-at-large, if our work is not to suffer in the future.

The spirit of the West is a practical one. It invades every domain and meets the missionary in every phase of his work. It is largely responsible for the topics assigned for our conference work, which are more or less of a practical nature. "Christian Citizenship" was the subject chosen for this session, according to the presentation of President F. H. K. Soll. Three questions were elucidated: 1. Who is a citizen? 2. Who is a Christian? and 3. What do we understand by Christian Citizenship? A very interesting debate on the practical application of the ideas expressed ensued.

The remainder of the first day's session was taken up with sundry business matters. In the evening a special communion service was conducted in the church, for which Rev. K. Koehler of Omak delivered the confessional sermon.

Anticipation ran especially high for this conference, because its sessions were to take place immediately after the return of our delegate to the convention of the Synod. Hence, the second day of our meeting was given over entirely to the reports of Rev. Richard Janke and Pres. F. H. K. Soll. We were glad to hear that the Synod did not weaken in its appropriations, but enthusiastically endorsed every measure for the extension of the Kingdom. We were overjoyed also to hear that our district found a place under the bill of appropriations. Brethren, we need it; we should have had it ten years ago. We have been much faulted by the prejudiced, but the fact remains nevertheless that our's is true missionary work, than which there is none more true. We are preaching Christ crucified to men who do not know Christ or have forgotten Him, and that is the best that can be done in any place at any time. Our call is to be fishers of men, but the peculiarities of the West make fishing difficult. The days are past when men could fasten a bent pin to a store string and drop it into a school of fish and fish up large congregation in little time. To-day the best of equipment is not quite good enough, and a day, a month, a year, a decade of the most untiring effort and self-sacrificing labor may bring in only a few fish, but we have the promise that there is joy in heaven over those few.

Since our conference is composed entirely of missionaries, it was eminently fitting to close our session with a Mission Festival, to give thanks to the Lord for that which we have been able to accomplish and to stimulate our missionary spirit for another year. Two services were conducted. The undersigned preached

in the morning service in English, which was followed by a German report on the Convention of the Synod by President F. Soll; Rev. P. Hinderer of Portland gave a German address in the evening, which was followed by an English convention report by our delegate, Rev. R. Janke, of Clarkston. Both services were well attended, and the missionary call was substantially answered to the amount of \$141.19.

Before the pastors returned to their homes several members of St. Paul's treated them to an auto trip around the scenic highways and byways of the beautiful Sound country. We shall remember this with grateful appreciation. Another year of work is before us, but we enter upon it with that unshaken confidence in success which the Gospel alone can give.

REINHOLD A. FENSKE.

#### SEVENTY-FIFTH ANNIVERSARY AND TWENTY-FIFTH JUBILEE

The St. John's Ev. Luth. church of Root Creek, Wis., celebrated a three-fold festival on Sunday, September 18th, namely the 75 anniversary of its organization, the twenty-fifth jubilee of its church dedication, and the renovation of its church building. The Rev. E. Dornfeld preached the sermon in the German language during the morning service. In the afternoon a German service again was held. The Rev. H. Ebert preached on the words, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. In the evening an English service was held. The Rev. Arnold Schultz preached the sermon on 1 Kings 8: 55-56. "Blessed be the Lord, there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers, let him not leave us, nor forsake us." Collections for the synod were taken up in all three services, amounting to \$200.00; of which \$50.00 are for the Church Extension Fund, \$100.00 for the Seminary Building Fund, and \$50.00 for the Lutheran High School. Meals for all guests were served by the Ladies in the basement of the church.

The St. John's congregation was founded in 1846. In 1896 the present church building was erected. In this anniversary and jubilee year the congregation raised a thankoffering of \$2700.00, the Ladies' Aid had electric lights installed in the church and parsonage, and the young people a blower for the organ. The President of the congregation, Mr. Henry Stuhr, donated a tower clock. The Rev. Wm. Mahnke is pastor and Mr. H. Schnell teacher of St. John's congregation.

According to the church records: 1477 have been baptized, 900 confirmed, 328 couples married, 576

buried, and 33,000 have received holy communion. The congregation has 112 members and 21 women.

May the Lord our God be with us, as he was with our fathers, may he preserve amongst us his Gospel for our salvation and to his glory. A. L. S.

### JUBILEE

On Thursday evening, September 22, the board of trustees of the Michigan Lutheran Seminary at Saginaw, Mich., the Faculty, the students, a goodly number of former students, and other friends of the Institution gathered in the Gymnasium to celebrate an unusual jubilee. Mrs. Dora May had completed the twenty-fifth year of faithful work as stewardess at our Institution, and her friends saw fit to celebrate the event, which stands unique in the history of our Synodical Institutions. The beginning of Mrs. May's activities in our midst dates back to the time when the Michigan Synod conducted the Theological Seminary in the "Old Building." And when, eleven years ago, the doors of the Seminary were reopened under a new name and with a different course, Mrs. May stayed with us and faithfully served the Synod in the capacity of stewardess at our Institution up to the present time.

At the service, which made up the first part of the celebration, Dir. O. Hoenecke congratulated Mrs. May in the name of the assembled guests whereupon the Rev. O. Peters preached the sermon for the occasion, emphasizing the faithful service of the jubilarian as the service of a believer in Christ, and thanking God for giving us such faithful servants. The Rev. J. Westendorf thanked Mrs. May in the name of the Board and Clarence Stiem spoke for the Student Body, both presenting appropriate gifts as tokens of appreciation and thanks. At the banquet which followed, the Pastors Theo. Hahn, O. Frey, and Karl Krauss made short speeches. Musical numbers were rendered by the Students' Choir, the Orchestra, and a quartet of Faculty members.

### MICHIGAN LUTHERAN SEMINARY

The new school year at our institution began Tuesday, September 6th, with divine service in our largest classroom. The room was crowded to the utmost, for quite a number of pastors from various parts of the state and the fathers of several scholars were present at the opening exercises. Rev. J. Westendorf, the chairman of our board of trustees, addressed the students. Calling their attention to the fact that our school is a preparatory institution he admonished them to make use of the time in which they attend our school for a threefold preparation; to prepare for life and the service of their fellowmen, for the entrance of

the higher schools of our synod and subsequent ministry of the Gospel, for the future life and the eternal praise of God.

A large number of new scholars were enrolled the first day, so that we surpassed the total enrollment of last year, the highest mark so far, at the very beginning of this school year. By this time we have reached the first half hundred of scholars in the history of our school. Those of our readers that are acquainted with our recitation hall need not be told that the class room in which we assemble for prayers before the beginning of the recitations is more than filled every morning. What a different aspect that class room presents these mornings from the days only eleven years ago when the four pupils and I, as the whole faculty, met in the same room for the same purpose. At that time we all here in Saginaw were of the opinion that our present recitation hall would serve for all purposes of the Seminary for many a year to come, but now, although a dormitory was built in 1913, the time seems to be drawing near when we shall have to appear before the Joint Synod with the request to give us more and better facilities. May God grant to Michigan Lutheran Seminary further growth to the honor of His holy name. O. J. R. HOENECKE.

### INSTALLATIONS

On September 25th the Rev. W. Meier was installed by the undersigned as pastor at Loyalton and Ipswich, S. Dak. Address: Rev. W. Meier, Ipswich, S. Dak. K. SIEVERT.

In accordance with the request of the president of the West Wisconsin District, the Rev. J. G. Glaeser, the undersigned installed the Rev. A. Berg in his new charge, Sparta—Cataract, on the 17th Sunday after Trinity.

"I have chosen you and ordained you that you should go and bring forth fruit and that your fruit should remain." John 15:16.

Address: Rev. A. Berg, Sparta, Wis.

H. R. ZIMMERMANN.

On the 13th Sunday after Trinity Mr. Godfrey Schulz was installed as teacher in St. John's school in Burlington, Wis. May the Lord bless both him and the school. Address: Mr. Godfrey Schulz, Burlington, Wis. C. SIEKER.

### DEDICATION

On the 18th Sunday after Trinity the Trinity church of Madison Lake, Minn., was dedicated to the service of the Lord. Speakers were Prof. A. Schaller and Prof. E. Bliefernicht. ROY B. GOSE.

**REQUEST FROM MASON CITY, IA.**

Anyone knowing of Lutherans living in Mason City, Ia., or about to settle there is requested to send their names and addresses to the undersigned, so that he may be able to get in touch with them in order to have them affiliate with us. Address: Rev. Paul W. Spaude, 117 14th St., N. E., Mason City, Ia.

**FIXTURES FOR DISPOSAL**

We have four chandeliers, one with 12 lamps and three with 6 lamps, one pair of brass candlesticks and one pair of silver, 2 altar lamps and bracket lamps; all in good condition. Anyone in need of any of the above named articles should write for information to Wm. C. Mahnke, R. 3, Sta. D., Milwaukee, Wis.

**CENTRAL CONFERENCE**

The Central Conference will convene the 8th and 9th of November at Richwood, Wis., in the congregation of the Rev. F. Marohn.

Papers will be submitted by the Rev. G. Stern, Geo. Kirst, Chr. Sauer, Wm. Eggert, Aug. Paap and Dr. A. F. Ernst.

Conference services with Lord's Supper, Tuesday evening. Sermon: the Rev. Wm. Rader or Prof. S. Probst. Confessional address: the Rev. F. Ehlert or Prof. H. Parisius.

Brethren who have poor train connections for Richwood, will be called for at Watertown, provided they have previously notified Brother Marohn.

Requests for quarters should be made in due time.

THEODORE THUROW, Sec'y.

**MIXED CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTY**

The Mixed Conference of Sheboygan and Manitowoc County will meet, D. v., October 31—November 2, at Hilbert, Wis. (Pastor C. Witschonke).

Papers are to be read as follows:

1. Pastoral Work,—P. Wambsganns.
  2. Characterization of Saul,—P. Kaniess.
  3. The Witch of Endor,—P. Schmidt.
  4. A Characteristic of Luthers words: "Ye have a different spirit,"—P. Gutekunst.
  5. The Character of the Sermon in the Mount,—P. Hensel.
  6. 1. Cor. 15: 35-58,—P. Kirchner.
  7. 1. Cor. 10: 14-21,—P. Koch.
  8. Eph. 6: 1-9,—P. Czamanske.
- Sermon—Ed. Schmidt (Ed. Graf).  
 Penitential address—Ed. Kionka (W. Haase).  
 Timely announcement with the local pastor is requested.  
 K. F. TOEPEL, Sec'y.

**STATE TEACHERS' CONFERENCE**

The annual meeting of this conference will be held November 3rd and 4th at West Bend, Wis. Announcements should be sent in before October 20th to Mr. Henry Zautner, 815 Walnut St., West Bend, Wis.  
 J. GIESCHEN, Sec'y.

**A DEPLORABLE SITUATION**

Owing to an increase of about 25 per cent in the expenditures of our Colored Missions, the budget as fixed for 1921 is too low, in consequence of which your Treasury for Colored Missions now has a deficit of \$10,177.43.

YOUR BOARD FOR COLORED MISSIONS.

**TO OUR CONGREGATIONS USING THE ENVELOPE SYSTEM**

Sunday, July 9, 1922, is the day set apart for observing the 50th anniversary of the Evangelical Lutheran Synodical Conference of North America. On this festive occasion we wish to thank God for the great blessings bestowed upon us through this religious organization, to thank Him also with our hands. The jubilee offering is to be used for improving the colleges at which our Colored pastors and teachers are trained and for the erection of chapels and schools in our Negro Missions. All our congregations which use the envelope system are requested to insert an envelope for the jubilee offering, Sunday, July 9, 1922.

In the name of the Board for Colored Missions,  
 C. F. DREWES, Director.

**MISSION FESTIVALS**

Tacoma, Wash., St. Paul's church. Speakers: R. Fenske, F. Soll, P. Hinderer, R. Jahnke. Offerings: \$142.12.

Somerset, Wis., Emanuel's church. Speakers: D. Metzger, Chr. Kock, J. Pieper. Offering: \$80.00.

Ellensburg, Wash. Speakers: A. Sydow, F. Soll. Offering: \$50.03.

**14. Sunday after Trinity**

Hillsboro, Wis., St. Paul's church. Speakers: J. Hering, J. Bergholz. Offering: \$153.65.

Centuria, Wis., St. John's church. Speakers: G. Ernst, O. Maidenwald. Offering: \$135.00.

Eagleton—Bloomer, Wis., German-English Joint Parish. Speakers: H. A. Pankow, J. F. M. Henning (English). Offering: \$211.86.

**16 Sunday after Trinity**

Appleton, Wis., St. Matthew's church. Speakers: A. Zeisler, A. Froehlke, E. Moll. Offering: \$106.25.

Fond du Lac, Wis., St. Peter's church. Speakers: Herm. Gieschen, Herm. C. Klingbiel, W. A. Schumann. Offering: \$607.25.

#### 17. Sunday after Trinity

Stillwater, Minn., Salem's church. Speakers: H. Boettcher, Prof. K. Schweppe. Offering: \$312.73.

Columbus, Wis., Zion's church. Speakers: Prof. W. Huth, C. Lescow, M. J. Nommensen. Offering: \$613.04.

Jenera, Ohio, Trinity church. Speakers: Prof. W. Wentz, Geo. Luetke. Offering: \$316.00.

Jefferson, Wis., St. John's church. Speakers: J. Schwartz, Prof. E. Kowalke. Offering: \$436.44.

#### 18. Sunday after Trinity

Brunsville, Iowa, St. Peter's church. Speakers: W. E. Zank, Schmidt. Offering: \$65.00.

Burlington, Wis., St. John's church. Speakers: Arthur Schulz, M. Plass, J. Jenny (English). Offering: \$189.68.

#### 19. Sunday after Trinity

Sawyer — Nasewaupce — Sevastopol, Wis. Speakers: H. Koch, J. Reuschel. Offering: \$174.22.

No. Fond du Lac, Wis., St. Paul's church. Speakers: E. Sauer, R. Ziesemer. Offering: \$131.10.

Fall River, Wis., Trinity church. Speakers: E. Wendland, F. E. Stern. Offering: \$33.67.

### ITEMS OF INTEREST

#### Japanese Plant Trees for New Babies

In the inland sections of Japan where the rice fields and the fishing villages of the coast and the inland sea have given place to the forms of farming which the average man of that country best knows, there are some few stretches of forests and tree covered plains and hills that are impressive as well as picturesque. But in most of Japan the tree is a painstakingly planted, carefully tended and artistically trimmed creation, sometimes giving the impression of being more man-created than "happening by accident."

One of the reasons there are almost invariably fine trees surrounding the homes of the well-to-do of Japan is because when a baby is born a tree is planted in honor of the new born child. The tree is called "the baby's tree," often is given the name of the child, and both tree and child grow up together.

During the years when the baby is growing up the child's tree is watched over both by the parents and their gardener, as well as the child. Many a Japanese mother would fear that her child was about to die if the child's tree were to become sick and die. And they take it as the best possible omen when the tree flourished better than any other tree in the neighborhood.

Nothing is permitted to harm this tree until the day comes when the child is to be married. Then the tree is cut down and its wood is made into an article of furniture for the new home. This furniture is treasured, and is given the place of honor in the house it grew all these years to decorate.—Detroit News.

#### Denver Gamblers Sentenced to Church

Julius Epstein and Louis Pardue were found guilty of keeping a gambling house. They were sentenced to attend church every Sunday for six months.—Milwaukee Leader.

#### German Church Paper in Australia

In view of our intention (announced in our last issue) of publishing a German paper as soon as permission has been obtained from the Government, the following statement of the Government's policy recently published in the daily press will be of interest:—"The question of the printing and circulation of newspapers in foreign languages, which the ordinary public may not be able to translate, was referred to in the house of Representatives on Friday, when Mr. Gabb (S. A.) asked whether any regulation was in operation preventing the printing of newspapers, or other literature, in foreign languages in Australia. The Acting Prime Minister replied that there was a regulation, but it did not prevent the printing of papers in foreign languages. It did require, however, that the translation should be printed in a parallel column. This regulation had been decided on recently. They did not object to foreign papers being printed, but they objected to them being printed in a form in which our own people could not read them." We shall now communicate with the authorities, and shall announce the result of our efforts in a future number of the "Lutheran".—Australian Lutheran.

#### Men's Bible Class of 3,231 Meets in a Missouri Town

The largest men's Bible class in the world met recently in Maryville. There were 3,231 men present. Delegations came from Arkoe, Barnard, Guilford, Quitman, Skidmore, Maitland, Wilcox, Burlington Junction, Clearmont, Elmo, Pickering, Hopkins, and Parnell, besides a number from outside the county. Maitland had the largest delegation, sending 210.—Chicago Tribune.

### BOOK REVIEW

**Teach Me Thy Way.** New Testament Bible Pictures and Stories. By G. W. Lose. Lutheran Book Concern, Columbus, Ohio. Price: 25c.

**Praise the Lord.** New Testament Bible Pictures and Stories. By G. W. Lose. Lutheran Book Concern, Columbus, Ohio. Price: 35c.

Two excellent books beautifully illustrated telling stories of the Bible in plain form for children of the second and third grade, suitable for distribution on Christmas and in the Sunday school.

**Evening Cheer.** Pictures, Stories and Verses for the little ones. By G. W. Lose. Lutheran Book Concern, Columbus, Ohio. Price: 30c.

**A Loyal Friend.** By G. W. Lose. Lutheran Book Concern, Columbus, Ohio. Price: 25c.

**The School in the Valley.** A Story for Girls. By Blanche Margaret Milligan. Lutheran Book Concern, Columbus, Ohio. Price: 25c.

**That Ketrion Streak.** By Felicia Butts Clark. Lutheran Book Concern, Columbus, Ohio. Price: 40c.

**The Monk and the Dwarf.** By Richard Marden. Lutheran Book Concern, Columbus, Ohio. Price: 30c.

**The Wampum Belt.** By Felicia Butts Clark. Lutheran Book Concern, Columbus, Ohio. Price: 30c.

These books are written in a Christian spirit containing wholesome reading for our boys and girls of the upper grades, and will be read with pleasure. We heartily recommend them for distribution at the Christmas festival.

J. J.