

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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WHERE ARE THE NINE?

Read Luke 17:11-19

Ingratitude and contempt on our part for the "spiritual blessings, in heavenly places, in Christ" will result in the loss of these blessings. We lose them and they are tendered to others, to strangers. St. Paul told the Jews at Antioch, "It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13: 46. In the lesson from which our caption is taken Jesus says, "Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God save this stranger. And He said unto him: Arise, go thy way, thy faith hath made thee whole." The stranger was received and blessed. Where are the nine? What became of them?

Were There Not Ten Cleansed?

All were blessed with the opportunity which the one stranger grasped. — The cleansing of the ten lepers in the little village on the borderline between Samaria and Galilee was a mighty sign and wonder. But the wonder of it included more than the physical healing. — "Thou shalt see greater things than these." — It came to pass as Jesus went to Jerusalem that He passed through the midst of Samaria and Galilee. This was the most direct route to Jerusalem. But what Jew would take this course? His contempt for the Samaritans would not permit him to journey that way. But Jesus passed through the midst of Samaria and Galilee. And this means more than that Jesus did not share the contempt

of His people for the Samaritans. It means that our Savior's way leads through the midst of sorrow and trouble. His way leads through the midst of troubled Galilee and despised Samaria. His way does not lead around and out of the way of trouble, it leads *through* it. This good Samaritan does not walk by on the other side. He meets the needs of men. — And journey's end for Him is *Jerusalem* — and the cross. He went to Jerusalem to die the death of the troubled Galileean and the despised Samaritan, the death of sinners. —

"Jesus, Master, Have Mercy On Us"

It is manifest at once that the course which our Savior took through the midst of Samaria and Galilee on His way to Jerusalem was the right road. He entered into a certain village, and there met him ten men that were lepers, which stood afar off, and they lifted up their voices and said, "Jesus, Master, have mercy on us." It was just a little village through which He passed, so small that it bears no name — but the little place was just *filled* with sorrow and trouble. Ten lepers, thrown together, Jews and Samaritans, all of them unclean, all of them pleading for mercy. — There is a common need that unites all men. There is a brotherhood of all men. All have sinned and come short of the glory of God. There is no difference. — And knowing *our own sins*, will we despise the other fellow? — We'll plead for mercy, and thank God that His grace hath appeared to all men. How else can you and I be saved? He hath done all things well. It was good that



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He passed through the midst of Samaria and Galilee and went to Jerusalem. It was good that He did not despise the Samaritans; it was good that He died for sinners. How else could we hope to be saved!

"Go, Show Yourselves to the Priests"

Can we rely on the salvation that is in Christ? When Jesus saw the lepers He said, "Go, show yourselves to the priests." And it came to pass, as they went, they were cleansed. Go, show yourselves to the priests. That was law. Only the priests could declare them clean. That was a challenge. Go, show yourselves to the priests, and let them condemn you and tell you that you have not been cleansed! — No law can condemn you. There is no condemnation to them which are in Christ Jesus. Who will condemn us? It is Christ that died. Christ hath redeemed us from the curse of the Law being made a curse for us. — Grace is a sure thing. The Word of mercy and grace is a sure thing. "Go!" — And, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down at His feet, giving Him thanks: And he was a Samaritan. And He said unto him: Arise, go thy way, thy faith hath made thee whole. All ten received physical healing. But this one came back for *more*. And he found Christ and salvation. This stranger was received into the household of faith, to sit with Abraham, Isaac, and Jacob in the kingdom of heaven, while the children of the kingdom —

Where Are the Nine?

What becomes of them? — They went to the priests. — And they are members in good standing with the church

and society. Clean fellows. Obedient to the law of ceremonies. They show themselves periodically to the priests — usually for some ceremony. And they'll do the right thing down to the contribution for ceremonies rendered. — "This people draweth nigh — but their heart is far from me," the Lord has said. They went to the priests, but never came to Christ. Their names may be recorded in a church book, but not in heaven. Where are the nine? As they went they were cleansed from leprosy. Leprosy is a dread disease. It is a living death. It separates its victims from society. Could anything be worse? To many the greatest blessing which Jesus can bestow upon lepers is to cleanse them from this disease. And the nine went their way satisfied that they were healed. — The cry today is for a gospel that will do just this. Give us a more abundant life. Improve our social conditions. Do away with the slums in the large cities. There are enough priests who champion this cause, preach the social gospel. And the nine are crying for it, perfectly content to feed on these husks. Feeding their bodies, starving their souls.

Where are the nine? — Finally, they are among those over whom the Savior wept and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." The nine are included when Jesus said, "I say unto you, that none of those men which were bidden shall taste my supper." —

Behold, now is the accepted time, now is the day of salvation for you and me. Lay hold on eternal life! — How shall *we* escape if *we* neglect so great salvation!

A. P. V.

Grow In Knowledge

ELIJAH AND OBADIAH

From F. Krummacher's *Elijah the Tishbite*

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab: and I will send rain upon the earth. And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly; for it was so, when Jezebel cut off the prophets, of the Lord, that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks, peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: and Ahab went one way by himself and Obadiah went the other way by himself. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah.

And he answered him, I am: Go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy sin into the hands of Ahab, to slay me? As the Lord thy God liveth there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said, he is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest: Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold Elijah is here; and he shall slay me. And Elijah said, as the Lord liveth, before

whom I stand, I will surely show myself unto him today. So Obadiah went to meet Ahab, and told him, and Ahab went to meet Elijah." 1 Kings 18:1-16.

An Example of Obadiah's Piety

The inspired historian notices one example of Obadiah's piety. Jezebel had endeavored to extirpate every prophet of Jehovah, and had already caused many to be killed. On this perilous occasion Obadiah was not inactive, but his efforts were used in the rescue of as many of the Lord's prophets as possible, and he saved a hundred of them from the fangs of Jezebel. He "hid them by fifties in a cave, and fed them with bread and water." The danger and expense of his undertaking proved no obstacle with him; his love of the brethren constrained him. And does not our blessed Savior say, "By this shall all men know that ye are My disciples?" Go, then, brethren, and do likewise, whenever occasion requires. The prince of this world, who was a murderer from the beginning, is still awake, and is exciting, in various places, rancorous opposition to the truth of the gospel. Spiritual wickedness is in many high places, as well as in many humble dwellings. Many a preacher may ere long be forced to resign his pulpit, many a teacher his chair, many a mechanic his employment, and many a servant his situation, because he is a true believer in Christ, and a sincere follower of His example. Therefore forsake not assembling yourselves together, ye children of God, for mutual instruction and succor. Remember Obadiah. If God continues our lives, whatever blessings of His goodness we enjoy, let them be shared by our distressed brethren, for they are fellow-heirs with us of the Redeemer's love.

Obadiah's Singular Position in Ahab's Court

But to the narrative. "And Ahab called Obadiah," and commissioned him upon a business to be executed in concert with himself. How extraordinary, that a man like Obadiah should be in such favor with a wicked man, and with Ahab! for it could not have been unknown to the king, or to his court, that Obadiah "feared Jehovah greatly." And this Gospel testimony is utterly irreconcilable with the supposition that he could dissemble either with the tyrant himself, or with any one else. We can therefore only account for this by supposing that this spotlessness, activity, and firmness, were things divinely overruled, to restrain the most boastful and rancorous foes and scoffers within the bounds of reverence. Ahab probably perceived that, among all his courtiers, there was no equal to Obadiah; and those courtiers too were aware that there was no one of themselves in whom such confidence would be reposed as in this Israelite; and though the king might scoff at his religion, he felt the necessity of his services. Is there not something in every true Christian that extorts at least a tacit acknowledgment from the direst foes; a "light" to which, though it "doth make manifest" their darkness, they must award esteem and admiration? It has often happened that eminently pious men

have been peculiarly honored for their conduct by persons who could not understand its principles, and whose own lives were often directly contrary to them.

God's Chastisement Fails

Ahab's words were to Obadiah, "Go into the country, unto all fountains of water, and unto all brooks; peradventure, we may find grass to save the horses and mules alive, that we lose not all the beasts." How wonderful, the only effect of this long-continued chastisement of the Almighty was an anxiety for the *maintenance* of his stud! To such hardness sometimes falls the heart of man. Neither afflictions, nor miracles, nor admonitions, nor temporal mercies, are sufficient to restore the man spiritually dead to newness of life. Often are we apt to think concerning persons under some peculiar visitation, that surely now they will be changed and softened, and brought to reflection! We inquire to ascertain the result; and where we hoped to find some serious thoughts about God and eternity, only cares similar to those of Ahab engage their thoughts; and, instead of the holy emotions for which we sought, instead of sights, prayers, and serious intentions of eternity, we see only low desires and cares, bearing them down the stream of life into the vast invisible ocean. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him," Prov. 27:22. May Almighty grace look down with pity upon us!

Obadiah As Salt to A Corrupt Mass

The commands of his king were readily undertaken by this holy man, Obadiah, and more so as he could obey them without sacrificing his principles. Yet — again the question recurs to our mind — how could Obadiah bear to continue in the service of such a ruler, and among the vile and wicked men of which the court was composed? He must have secretly mourned an hour over the wicked, and must have often sighed in solitude, "Woe is me that I am constrained to sojourn in Mesech, and to dwell in the tents of Kedar." "In the world ye shall have tribulation"; and Obadiah doubtless experienced this tribulation of God's children, resident as he was amongst those who were aliens to the true God of Israel. But Obadiah could not adopt the convenient maxim, which enjoins flight from our calling, when abiding in it is disagreeable. "My God," he would reason, "has placed me in this iniquitous palace for reasons best known to Himself; and it is an easy thing for Him to preserve me, though my soul be among lions." Here therefore he sojourned for the Lord's sake. And what can be done better by you, who may find yourselves in a similar position? Whatever evil you are obliged to see, whatever annoyance you may experience, and however you may be scoffed or oppressed, let such be no reason for withdrawing of your own accord from the post which God's providence has awarded you. Endure for the Lord's sake, until His providence deliver's you. If you thrust out, or if circum-

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stances and connections necessarily produce a change in your situation, then remove with an easy conscience, for the Lord has called you. But, until then, endure, and flourish as a lily among the briars; be as the salt of the earth to a corrupt mass, and as a lighthouse to bewildered mariners; for, through Divine grace, you may thus serve to direct many through the hidden rocks and quicksands of this troublesome world, to the harbor of peace. However the raging waves of the sea may foam around you, "He that keepeth Israel will neither slumber nor sleep, and the angel of the Lord is about them that fear him. His faithfulness and truth is their shield and buckler. Blessed are those who put their trust under the shadow of His wings!"

III

The Meeting of Elijah and Obadiah

The sovereign and his chamberlain had now "*divided the land between them to pass throughout it;*" and "*Ahab went one way by himself;*" while "*Obadiah went another way by himself.*" It was the Lord's special providence that the king thus went in person, as he became a witness of the extent of misery and horror which the country at that time exhibited, if probably it might lead his unfeeling heart to feel some wholesome emotions. But we know that it quite failed of producing this effect, and instead of returning as a subdued and humbled sinner, he became only as a wild bull in a net, an infuriated being, whose rage is turned against him that smiteth him, a man fighting against God.

On the Way With Obadiah

His pious servant Obadiah now claims our attention. Behold him on the solitary and deserted road, bearing the woes of Israel on his melting heart; meeting everywhere with desolations and miseries, which he cannot obviate! The country around wherever he advances, once a fruitful tract, now changed to an arid waste; and its whole appearance seemed to say, "Who can stand before Thee, when Thou art angry?" But that which must have wounded him most, and touched his heart the most deeply, must have been the idea of apostate Israel, who could yet as with a helmet of brass stand insensible to the lightning of Jehovah's power, and the thunder of His judgments; for he sees them continuing to live as in times past, in the most unpardonable obduracy. How must it have grieved him! How could he forbear from holy indignation!

God's children are here, as well as in other respects, conformed to the image of their Savior. They bear, as it were, the sins of the world upon their hearts, and like Him they have to become repairers of the breach which the ungodly have made; restorers of paths which others have destroyed. But happy are such, they are placed among those to whom the man clothed in linen, with an inkhorn at his side, was directed in the prophecy of Ezekiel, to "go through the city of Jerusalem, and set a mark upon the foreheads of the men who sighed and cried for all the abominations that were done in the midst thereof."

Obadiah Expresses His Fears to Elijah

Pursuing his road in a downcast frame of mind, the royal chamberlain meets a lonely and venerable man equipped for travelling, enveloped in a mantle; in an instant he discovers him to be Elijah, and immediately prostrates himself before him. "Art thou that my lord Elijah?" he asks. Is it possible? Nothing having for a long time been seen or heard of him, he, with many others, might have supposed that the Lord had secretly taken him to His home. The prophet replies briefly in his own manner, "I am: go tell thy lord, Behold, Elijah is here!" This answer was not sufficient for the worthy Obadiah, and, indeed, was like an arrow to his heart. He felt that he was now but a weak, poor, desponding child of man. And all the children of God must have their trying seasons of personal danger for the trial and increase of their faith. What "treasure" we have "is in earthen vessels," (easily broken) "that the excellency of the power may be of God, and not of us." This lesson Obadiah had now more perfectly to learn by the means of Elijah. And it evidently cost him considerable conflict with himself. "*What have I sinned,*" says he, "*that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, he is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go tell thy Lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me.*" These many words are not the language of tranquil faith, but of human fear and despondency. His imagination pictures direful forebodings; that while he is gone to carry to Ahab Elijah's message, the

latter might be caught away by the Spirit of the Lord to some unknown region; as had happened, perhaps heretofore to other saints of God. In the Acts of the Apostles is recorded such an event, concerning Phillip the Evangelist. Hence Obadiah apprehended Ahab's sorest displeasure at his disappointment in losing the prophet Elijah. Ahab would consider himself mocked by Obadiah; or, at least, would be enraged that Obadiah had not secured the prophet; thus Obadiah would lose both his office and his life. Such were his fearful ideas. Natural as they were, still they were only thought of flesh and blood. He looked, as Peter afterwards did, at the wind and the waves, but had forgotten his Lord.

Obadiah Pleads His Piety

Obadiah says, "I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me." "*I am a pious man,*" means to say: "thou must not be misled by my court dress, and the office I fill; I am none of the "rebellious children." I have continued faithful to the Lord. Canst thou find in thy heart to expose a believing brother to the most dreadful danger?" And truly Obadiah *was* a pious man, notwithstanding all his weakness. Who could be offended with him for speaking of his piety, and recounting his good deeds, on such an occasion? For it was neither presumption nor vain glory that led him to do so, but simply fear and dread. Here, however, let us be reminded that our salvation is built not upon deeds of righteousness that we have done, but upon what He is to us. All our works of righteousness together are but a poor foundation to rest upon.

Moments of Weakness Are Salutory for Us

How salutory then for Obadiah, and it is salutory for us, to be thus taught by providential experience our own weaknesses, that we may habitually learn to build more exclusively on that only sure foundation, Jesus Christ,

the foundation which alone can stand forever. Our only refuge and consolation, in life and in death, are the blood and righteousness of the Lamb of God; and, that we may depend upon Him and abide in Him alone, our gracious God suffers us continually to feel in one way or another our sin and weaknesses, that our own utter inability may never be lost sight of. Are we ready to value ourselves upon our courage, His providence unexpectedly suspends over us some danger or threatening storm, and we experience that we are but as a reed shaken with the wind. Do we feel complacency in the strength of our faith? a test of it is presently given us, and we are made conscious that we only dreamed of possessing its genuine power. Are we rich as we think in pious feelings? Soon, very soon, alas! by some apparently trifling accident, do we find our whole stock of goodness exhausted; and we are obliged to confess that out of Christ's fullness alone do we receive. If we imagine that death is no terror to us, and that we shall be able to show the world how men ought to die, a slight glimpse of the king of terrors will easily dissolve our heroic courage. Are we become spiritually proud, thinking of the high advances we have made in holiness? we are soon made to learn the truth of the case. All our boasting now is at end, and nothing remains for us but to cry, like every other child of God, "God be merciful to me a sinner!" "If I wash myself with snow-water," saith Job, "and make my hands ever so clean, yet shall thou plunge me in the ditch, and mine own clothes shall abhor me." And why does this happen to us, but that we may decrease, and Christ increase? The discipline, indeed, is painful to our fallen nature, but the consequences are most salutory.

"The end of the Lord" was now attained in this instance of Obadiah. Self-humiliation had been effected in him, and the light was again suffered to shine upon him. Elijah said, "As the Lord of hosts liveth, before whom I stand, I will surely show myself unto Ahab today." This composed the fears of his troubled heart; so Obadiah went to meet Ahab, and he had now sufficient boldness to tell the tyrant, "Behold, Elijah is here."

WHO IS THE TROUBLEMAKER?

By Pastor I. P. Frey, Denver, Colo.

It is characteristic of human nature to try to shift the blame upon others. It started with Adam and Eve after the fall and has been kept up ever since. When God called Adam to account for having eaten of the forbidden fruit, he did not shoulder the blame but tried to shift it to Eve, saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And when God questioned Eve about it, she said, "The serpent beguiled me, and I did eat." Neither of the two was willing to assume the full blame but tried to shift it upon

someone else. And that, as already stated, has been kept up ever since.

For years we heard conflicting views as to who started the World War, one nation throwing the blame upon the other. When the cost of living goes up, the manufacturers blame it upon the high wages of labor, and labor blames it on the exorbitant profits of the manufacturers and dealers. When two children are caught quarreling and are called to account for it, the one points an accusing finger at the other and says, "He started it" or "She

started it." This spirit manifests itself everywhere. One accuses the other of being the troublemaker.

Ahab and Elijah

In 1 Kings 18:17 we read that King Ahab said to the Prophet Elijah, "Art thou he that troubleth Israel?" Ahab accused Elijah of being responsible for the great drought which had come upon the land. But Elijah replied, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." It is true that Elijah had announced the coming of the drought upon Israel, for when Ahab aided and abetted Queen Jezebel in suppressing the true worship of the Lord and in forcing the worship of the idol Baal upon the people, Elijah had announced, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word."

And so it happened. For years it did not rain, just as Elijah had predicted. Consequently Ahab accused Elijah of being a liability to the country, of being responsible for the terrible condition in which the country found itself, while Elijah countered with the charge that Ahab was responsible for the situation; that he had brought the country to where it was with his rejection of God and his worship of Baal. It was not Elijah but Ahab who was the real troublemaker.

Other False Charges

As Elijah was falsely charged with being a troublemaker, so many other faithful men of God have been similarly slandered. That same charge was preferred against Jesus by the Jews before Pilate: "He stirreth up the people." The Apostle Paul was also accused of being a troublemaker. When he and his companions came to Thessalonica, the Jews who believed not gathered together certain lewd fellows of the baser sort and set the whole city in an uproar, saying, "These that have turned the whole world upside down are come hither also." They accused Paul and his companions of being troublemakers, of turning the whole world upside down, of starting trouble and mischief, while they themselves were the real troublemakers. This charge against the messengers of God that they are troublemakers, that they are causing strife and dissension is one of the favorite smokescreens employed by the enemies of the truth.

Take the controversy which for a number of years has raged in most of the large denominations of our country between the so-called liberals and fundamentalists. The fundamentalists insist on the fundamental doctrines on which their denominations were founded, as, for instance, that the Bible is the inspired Word of God, that Jesus is the Son of God, that He suffered and died as the Substitute of sinners, etc., while the liberals or modernists deny these doctrines and ridicule them. And when the modernists are criticized for the undermining which they

are doing within those denominations, they make the loud and frantic charge that the fundamentalists are intolerant, that they are causing strife and dissension, that, in short, they are troublemakers, and many have been misled by their sentimental plea for sympathy. But who started the trouble? Did the fundamentalists start it? No, the liberals started it. If they had not forsaken the fundamental truths concerning the inspiration of the Bible, the deity of Jesus and the vicarious atonement, on which those denominations were originally founded, there would never have been any controversy or trouble. It is not they who insist upon the truths of God who start the trouble but they who forsake the truths of God.

Unionism

We are often taken to task because we refuse to participate in the many unionistic church movements and practices of our day, in which church people of every shade of belief and unbelief, ranging from the rankest unbeliever to the simple believer in Christ, are supposed to work hand in hand and worship together. If we decline to join in these outward church unions which are formed without inward unity, without agreement in doctrine, we are often denounced as troublemakers; we are accused of splitting up the church. But that is that same old smoke-screen of the devil.

To the superficial unregenerate observer it may seem that by declining to merge all churches or even to unite in union services regardless of doctrine we are causing divisions, but God turns the thing around. In the last chapter of Romans the Apostle writes, "I beseech you, brethren, mark them which cause divisions and offences *contrary to the doctrine* which ye have learned, and avoid them." Does Paul say, "Mark them which cause divisions by refusing to join in church unions because of disagreement in doctrine and do not follow their intolerant, narrow-minded example"? No, he says that those who go *contrary to the doctrine* are causing the divisions. The shoe is on the other foot. Those who are loudest in accusing others of being troublemakers are often the real troublemakers themselves.

Admonition and Correction

Sometimes when a fellow-Christian admonishes another, corrects him and tries to bring him back to the right path, the person so admonished and corrected resents it, asks him what business it is of his and inquires what he means by starting trouble. But if a brother comes to me when I am living in a sin which endangers my soul and admonishes me, is he making me trouble? No, he is trying to save me trouble. James writes, "Brethren, if any of you err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Therefore instead of regarding a brother who frankly points out to us our sins and tries to lead us to repentance as a troublemaker and hating him

we ought to look upon him as our best and truest friend and thank him for his service of love. The purpose of the correction, if done in the right spirit, is not to start trouble but to save us from trouble when we must all appear before the judgment seat of Christ.

The faithful Christian will often have to swallow the charge that he is a troublemaker, just as Elijah, Jesus and Paul became the targets of that charge. If we are faithful and sincere in our Christianity, if we bear witness of Jesus as the Son of God and Savior and take a definite stand for the truth, then we are bound to get into trouble with those who love not the truth but unrighteousness, and the probabilities are that the blame for the trouble will

be placed on our shoulders. That ought not to surprise us, for the Savior Himself said, "I am not come to send peace but a sword."

Where only our own personal advantage is at stake we ought to avoid trouble and live in peace with all men, so much as in us lies, but where God's truth is the issue and an immortal soul hangs in the balance we ought to brave the charge that we are troublemakers, so that those for whom the Son of God died may be saved from destruction. In His sight those who testify against sin and uphold the truth are not troublemakers but peacemakers, and of such the Savior says, "Blessed are the peacemakers, for they shall be called the children of God."

"FEED MY LAMBS"

The Christian Training and Education of Our Children

By Pastor Carl Buenger, Kenosha, Wis.

II. What the "Feeding" Is

In our previous article we have seen who the lambs of Jesus are. They are little children and all who are like little children. They are included in His great command, "Teach all nations." They are to be made His disciples, His lambs, by baptizing and teaching them. So the church carries out the command of our Lord Jesus, by *baptizing* little children and thus gathers them into the fold of the Good Shepherd. But it is also, together with the parents, deeply concerned about providing the *proper feeding* of the lambs, and of this we shall treat in this second article.

It is again clear that Jesus does not mean with *Feed* my lambs, the green pastures, nor the cool water of this earth. But as His lambs are little children, the feeding must also consist of such food as children need. Children must have the proper food, so that they can develop physically. But it is not of this physical feeding the Lord is speaking here.

There are parents who even neglect *this*, their sacred duty, to provide for the physical wants of their children. As some parents look upon children with contempt and often use names in speaking of children which we do not want to even mention here, they naturally are very negligent to look after the bodily wants of their children. What kind of father is he who is willing to spend twenty to twenty-five cents for a drink to soothe the craving of a drunkard, but has not five cents to buy a loaf of bread for his children! What kind of mother is she who neglects to keep her children clean and fed because she is too slovenly and lazy or too much occupied otherwise. And again on the other hand the other extreme. Some parents make veritable idols of their children, in spending precious time and precious money to have their children trained as musicians, readers, dancers, and neglect the

foremost and most important duty to *Feed* the lambs of Jesus.

How, then, is this to be done. Children need milk. The lambs of Jesus need the milk of the Gospel. Children should be taught the words, the story of Jesus. They are to be taught to know that Jesus is their Savior. They are to be led to Him, to pray to Him, to love Him, to follow Him. Jesus says Matt. 28:19.20, "Go ye into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." This is the way the feeding of the lambs of Jesus is to be done.

Again, the Holy Apostle says, Eph. 6:4, "Ye Fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." So the Christian training, the feeding of the lambs, is to begin at home. God places little children into the homes of our parents and provides for them Christian parents so that the baptized children may receive their training, their feeding in their home from their parents. What a blessed duty for the mother to fold the tiny hands of the little lamb of Jesus and teach it to pray, "Abba, dear Father." And then as the child learns to know more and more, day by day, it is also to be taught more and more about its good shepherd, the Lord Jesus and so the early days and years of the child, brought up in a Christian home, are years of feeding the lambs of Jesus.

And now the day comes when the little lamb will have to venture out of the fold at home into new surroundings under a different teacher. School days are beginning for the child. And what kind of a school? Can it be any other for a Christian parent but a Christian school, with Christian teachers? That is why we have our Christian day schools, as a means to carry on the great work of

our Lord entrusted to us, to *feed His lambs*. We know of no better and more efficient and effective institution for a Christian training of our children (feeding Jesus' lambs), than our *Christian day school*. That is why we institute, maintain, and support our Christian day school because we want to *feed* the lambs of *Jesus*.

It is true and necessary that in our Christian day school we must provide also for the mental training of our children in all useful knowledge and prepare them for their duties and responsibilities as citizens of our country, but above all and uppermost is the one great aim and object of our schools, to *feed* the lambs of *Jesus*. Necessarily, the religious instruction in our school occupies the first and most important time of the day. In our schools *Jesus* must reign. A Christian atmosphere must fill the school room. Teachers, pupils, must be led by the Holy Spirit, all correction, all punishment, all admonition, in fact, all and every bit of training and character building must be done in the spirit of the Gospel. This is *feeding* the lambs of *Jesus*, first and last.

Of course, this places upon a congregation an expensive obligation. We need buildings for this purpose. We need teachers who are trained for this specific work. And

the state does not and should not provide this. So the congregation itself must provide for it. Therefore the parents in our congregation join hands and hearts in providing a Christian school for their children so that the *feeding* of the lambs, as begun in the Christian home, can be continued in the Christian school by Christian teachers. Christian parents are willing to bring these sacrifices because they love the Lord *Jesus* and love His lambs.

Some pastors and congregations are getting along without a Christian day school. They have a Sunday school or a Saturday school or a summer school. Where, of course, it is impossible to have a Christian day school, we must get along with such feeding as we are able to provide. But all this teaching can not replace the teaching in a Christian day school because during all the other days of school the children are away from the pasture of the Lord and are often fed with food which is harmful to them.

Let us not become discouraged in feeding the lambs of *Jesus*. Even if it places upon us heavy burdens and much labor. It is, after all, the will of our Lord. It is His command. And let us carry it on in true obedience to Him and full confidence in His help.

Comments

Sponsors Regarding sponsors it has been said, "They are nowhere mentioned in the Bible." Surely this remark has not been made with the intention of dealing this salutary custom among us a death-blow! This argument, you know, has been used with that venomous intention with reference to our parochial schools. In this connection our attention has been drawn to St. Paul's words, Gal. 6:2: "Bear ye one another's burdens, and so fulfill the law of Christ." Parents bring their children to Baptism and make pledges and promises for them. But their *parental* relations and duties toward the child bind them to all *they* promise. Their promises are no **voluntary** assumption of duty on their part. The duty is there — pledge or no pledge. To bring their children to Baptism, to bring them up in the nurture and admonition of the Lord, is the parents' duty in view of their parental relation to their child. But recognizing the fact that the father and the mother are thus bound already we seek others — an additional security and help for the child — by laying others under the obligation of caring for the spiritual welfare of the child. This is done not by any law of coercion but with the appeal: "**Are you willing to take upon yourselves this solemn duty?**" The pledges of sponsorship are voluntary on our part. One may take them or leave them. But when we assume them they are a solemn duty. "Pay thy vows" shall be written on the heart and memory of every man or woman who has carried a child to the font and has pledged before God and His Church to see to it that Christ's little child

shall be brought up for Christ. The "godfather" and "godmother" — beautiful names for a beautiful relation — pledges to care for the "godchild's" highest interests. If father and mother live, the sponsors duty may indeed be light. But if the natural parents die, or fail in, or forget their duty the godfather or godmother are to stand — and have the duty to stand — in a Christian parent's place "that the child may be faithfully and savingly brought up to the praise and honor of the Triune God."

Sponsors recognize the law of brotherly love: "Bear ye one another's burdens." A Christian brother's child shall be my child also, my care and my concern, to watch over, to instruct, to pray for — I am willing out of brotherly love to take upon myself this solemn duty.

Will a Christian brother entrust his child to anyone but a Christian? It follows that a sponsor shall be one of us, of the household of faith. — A. P. V.

* * * *

Walt Mason — the Cynic We would not give space in the *Northwestern Lutheran* to Walt Mason were it not for the fact that he was so well known and the labors of his pen so widely read — and for his cynical, often blasphemous poetry. Now that he is dead the market will be flooded with collection upon collection of his works and people will be urged to buy and read them on the recommendation of the compilers that Walt Mason was one of America's "most beloved poets."

It is not our intention to pass judgment on the literary value of Mason's poetry (if it may be called such). We want to call attention to one poem which ought to give a Christian a true estimate of the man and his religion. He calls it, "*After Death*."

"I do not know just what may happen when I go tumbling off the map into the outer void; I hope to draw a pair of wings, and crown and robe, and kindred things, and harp of celluloid. But little do I walk the floor, or lose a chance to sleep and snore, by worrying my head about the things that may befall when I step off this whirling ball and line up with the dead. I think I've all a man should need, in this, the simple little creed that's pasted in my lid: "With all your fellow men be square; be kind and just to all, nor care a cent what others did." If one is square and just and kind, I don't believe he'll be behind when they distribute crowns; He'll be a credit to this globe, and he will swap for snowy robe his work worn hand-medowns. Religion's tangled, teased and vexed with dogma and conflicting text, by sages splitting hairs; and all that fellows really need is just that simple little creed to climb the golden stairs."

The above blasphemous, cynical, godless composition is typical of Walt Mason. In his earlier days he was a vagabond and drunkard and at the age of 45 years he "reformed" to become "a model citizen." It was then that he developed his "*religion of works*" and "*moral philosophy*." The poem above summarizes his religion. The mockery of revealed religion intended in the poem quoted, the cold, sneering derision of salvation by grace through the redemption that is in Christ Jesus, the presumptuous self-satisfaction, the recommendation of his own moral code to all men, the braggadocian air breathed in every line of the "poem" — these are enough to make a Christian shudder and tremble as he reads the lines.

Let the Christian man and woman know the man whom the world calls "*great*." W. J. S.

* * * *

Spiritual Squalor The word *squalor* is usually used to describe the filthy and miserable living condition of the poor who live in the slums of our great cities, especially. Much printers' ink has been used and much oratory has gone out over the air to decry this

squalor. All the lawlessness, waywardness, and perverseness of our young men and women is usually traced back to this condition of squalor. We are willing to concede without debate that filth and poverty and poor housing conditions are not good for children. Yet it would be senseless to attribute the wave of lawlessness which is sweeping our land today to the poor and to the unfortunates who must live in slums.

There is such a thing as *spiritual squalor* which is far more dangerous and much more productive of lawlessness and waywardness than mere *physical squalor*. If the history of all law-breakers were taken, with this in mind, we wonder in how many cases their history would reveal that spiritual rather than physical squalor is at fault. Perhaps many of them came from homes which were otherwise well established but in which there was constant wrangling between father and mother; from broken homes in which there had been a divorce; from homes in which neither father nor mother were ever interested in their *soul*; from homes in which neither father nor mother attended to the Christian training of their children; from homes in which neither the Bible was known nor prayers were said; from homes in which neither father nor mother ever went to church or insisted that the children attend. In such homes we find — *spiritual squalor* — a squalor more dangerous by far than physical squalor. Spiritual squalor does not exist only in the slums but it exists in the homes of the rich as well; and, yes, perhaps, proportionately to a greater degree in the homes of the rich. How often do we not read that young offenders received the sympathy of the court because the moral surroundings of *well provided* homes were bad?

As Christians we are more concerned about spiritual squalor than physical squalor. That does not mean that we are not touched by the physical squalor of men. We are! And yet we know, "what shall it profit a man if he shall gain the whole world and lose his soul?" Hence our first concern must be to remove spiritual squalor wherever we may find it. We alone have the means to do this — the Holy Scriptures which are able to make us wise unto salvation. W. J. S.

From a Wider Field

THE PERFECT PRAYER

Perchance it was a habit that I knealt to pray;
There was so much and yet so little I could say
Words were confused; thoughts cluttered for expression —
Care-worn and spent.
I fell back to the one prayer so near a sacrament;
For when ye pray, the blessed Master said: SAY:
"Our Father," Father, ah I never knew
Just what a Father's love could mean to you,
I retrospected, there was comfort in that word;
My courage grew.
"Who art in heaven." I visioned God upon His regal throne
while angels stand

Surrounding Him, awaiting His command.
Perhaps He'd bid one come to my redress
The very thought filled me with inward happiness.
"Hallowed be Thy Name, Thy kingdom come."
This with sincerity —
"Thy will be done on earth as it is in heaven."
Who has not spoken this while tears fell quite unbidden
So many prayers unanswered, the meanings hidden!
"Give us this day our daily bread" — I never knew
The want of this — His blessings fell like dew.
"Forgive us our trespasses as we forgive — as we forgive"
I stopped — not that — I'll leave that out
He'll understand without a doubt.

Words failed me — I had lost my place.
 Before my face arose a vision — Three crosses There
 My Lord on one. Dying, for whom?
 A friend? Ah no, a cruel foe.
 The things I'd done had pierced His hand.
 Dumbly "Lord, I understand" as we forgive those who tres-
 pass against us.
 Fully I forgave, hopefully I went on:
 "Lead us not into temptation but deliver us from evil."
 He had done that — oh what a glorious friend!
 Whate'er my need, my joy or cross on Him I could depend.
 "For Thine is the kingdom and the power and the glory
 Forever and ever" and then
 A glad "Amen." And I arose — no tears — no bitterness
 But peace, such peace you can't possess
 Until you find in Him your all
 Whose love so all-embracing
 Ours so small, so very, very small. Esther Schumann.

EVOLUTION — BIBLE SCEPTICISM — IS IT SCHOLARLY?

Robert Etheridge, F. R. S., distinguished Fossilologist of the British Geographical Survey and Assistant Curator of the Geological Department of the British Museum in South Kensington, says, "In all this great museum there is not a particle of evidence of the transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded upon observation, and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views."

W. Bell Dawson, M. A., M. E., D. Sc., M.-Inst. C. E., F. R. S. C., Laureate, Academy of Science, Gold Medallist in Geology and Natural Science, McGill University, U. S. A., says, "Evolution is a theory founded on ignorance."

Sir William Dawson, MM. A., LL. D., F. G. S., F. R. S., F. R. S. C., F. G. S., A. M., says, "I know nothing about the origin of man except what I am told in the Scriptures — that God created him. I do not know anything more than that, and I do not know of anybody who does. There is nothing in science that reaches the origin of anything at all." — Quoted from "Biblia Sacra," by J. E. McKee. — *Australian Lutheran*.

MENTAL DIET

We are hearing much today concerning the question of diet. We are becoming very conscious of the value of right kinds of foods. But what the mind eats is not less important than what the body eats. The spiritual and intellectual anaemia of today arises largely out of the literary fare with which it contents itself. One can flourish on bread and water if meanwhile one keeps company with the best minds and spirits.

In our reading habits we should ask ourselves, "Is the kind of mental food I am offering my mind making me wiser, stronger, and more useful?" "Is it helping me reach the one great purpose of my life?" It is said of Milton that all his vast reading was conducted with the single idea of fitting himself the better for his life work.

There was never a generation that saw such an avalanche of literature as ours, yet there was never a time when literature was at such a low ebb as today. This indicts not only the writers of our time, but indicts our readers; for the mass of authors give the public what they want. Modern literature has lost bold characters who dared write for the love of truth, hence we are poverty-stricken in modern writers.

When men and women begin to feed the mind the best there is in literature, then and only then will there be a revival of noble and beautiful writing. Until then we will go on feeding our minds with the modern rot that masquerades as literature.

So long as the Church remains silent on present-day literature, there will be no hope for a return of a "Golden Era of Literature." The Church stands indicted today, for only a few of her millions even read her own literature. The struggle of modern Church journalism is evidence enough that too many religious people are unconcerned about good reading. The amazing growth of cheap magazines on sale everywhere is an alarming revelation of our mental and spiritual anaemia. —T. L. Boesch.

WHAT A CHILD NEEDS TO KNOW

An editorial in the *Lutheran Witness* makes the sensible statement that the question as to whether children should be given sex instruction or not "is readily and correctly answered when we bear in mind that children should be taught what is needful for a child to know, in accordance with its age and mental and physical capacity." It quotes with approval the following comment in the Catholic weekly, *America*:

"It is extremely important to remember that a child's problems are those of a child, not of a parent. To force-feed him with sex instruction as to how he shall become a parent before he has well enjoyed the rapturous experience of being a child, is not only a devilish device, not only out of proportion with the physical capacities of his nature, it is a disastrous spiritual and imaginative experience." — *The Lutheran Companion*.

"NOT MANY WISE AFTER THE FLESH . . . ARE CALLED"

Thirty-eight famous men and women, including novelists, philosophers, explorers, economists, scientists, and experts in other fields, have stated their personal philosophies in a new Simon and Schuster book, *I Believe*. All confess a belief in the good life, which, however, is variously defined. Stuart Chase, for example, says it is derived from applying the scientific method to social as well as physical matters. Jules Romain finds the good life in living joyously. George Santayana defines it in terms of glorified common sense. Only one, Ellen Glasgow, sees the good life in the love of God and "things that are valued above and beyond life." Many speak

disparingly of Christianity and discount its power to provide a real solution for the bad state of things in the world. Departing from that norm, it is not so strange that many emphasize in their statements the relativeness of moral standards. Only a few stress the value of universal ethical tenets and their preservation. There is a certain optimism in most of these credos, but it is a vague as are the foundations on which it is based.

One need not be greatly perturbed by the views expressed. The Bible declares that "not many wise after the flesh . . . are called." Paul is here making a relative statement. He was himself a man of profound intellect who had learned to disparage mere human wisdom and became "wise unto salvation." One could write a book revealing that many intellectual leaders, famous scientists among them, testify to their faith in evangelical Christianity. And, today, responsible men everywhere, aware that all other resources have failed, are pointing to the gospel as mankind's only hope. But the marked absence of Christian conviction in statements of fundamental and vital beliefs makes us pause and think.

—*The Lutheran Companion.*

THE FARMER TELLS THE PROFESSOR

Lava Vs. Clay

By L. W. Maxwell

"It has been suggested you write a book upon your theories." So writes someone. Have you read "The Bridge of the Gods?" Or the Indian legend of that great body of water which covered the land around and about Walla Walla?

We leave the fossil trees at Vantage and go on to Soap Lake and up the Grand Coulee gorge to Dry Falls. I first stood there in 1927 with a party of six. Frank McCann of Coulee City was our guide, and I heard him explain the formations there as great lava flows. He pointed out as to how the hot lava flowed around the stump of a tree and took the impression of not only the tree form but also a vine which had twined around the old tree. I could not refrain from asking why the tree did not burn. His answer was that it was petrified.

And then I asked, "What is petrification?"

His answer was, "I do not know."

Now let us consider another conclusion. These so-called lavas are not lava but sedimentary formations just like those which surrounded the water-logged trees at Vantage and these sediments were laid down on top of the bedrock of granite. This fact is proven by nature's records all over Eastern Washington, Oregon and Western Idaho for underneath this crystalline rock over which the water flowed while it was still soft is a sedimentary clay known as the fossil beds near the dam site.

I am having this clay uncovered on the John Resthof ranch nine miles northwest of Spokane. The so-called lava or basalt scab rock is in direct contact above this pottery clay. The clay turns to stone from 1,900 degrees

Fahrenheit to 2,700 degrees in the kilns at Mica, east of Spokane. Any person can reason and would have to conclude the lava would have heat-treated this underlying clay and turned it into a crystalline or stony mass.

Now then, how about your hundred million years to cut away these soft sedimentary rocks and clays. They were soft like cheese when that great inland empire sea of fresh water was drained off all of Eastern Washington, Oregon and Western Idaho, through the earthquake crevasse which was formed in a very short time. This vast sea undoubtedly ran out through this crevasse cutting the Columbia gorge in less than 10 years' time and undoubtedly left the natural Bridge of the Gods at the Cascade locks.

While this was going on, the high waters which had collected east of the Cascade mountains to a height great enough to cause it to run over the passes, of course, would follow the line of least resistance and cut all those coulees across the Great Bend country.

—*Tacoma News-Tribune.*

They Had a Lovely Time the Other Day, making a spiritual goulash in Grace Episcopal Church of New York City. Eleven faiths, mentioned alphabetically — Buddhist, Christian, Confucian, Hindu, Jain, Jewish, Mohammedan, Shinto, Sikh, Tao and Zoroastrian — found an occasion, because they all have a habitat in the British Empire, to unite in prayers for George VI and his queen. The leader of the "All Faiths' Service," Kearnath Das Gupta, General Secretary of the World Fellowship of Faiths, prepared an all-inclusive composite prayer for the occasion. It was introduced by the following invocation: "He Who is the Nature Spirit of the Animist, Brahma of the Hindu, Jehovah of the Jew, Jain of the Jain, Allah of the Moslem, True Name of the Sikh, Ahura Mazda of the Zoroastrian and the Good Life Universal of people of other faiths." The Rev. Frank Kingdon, Newark University's president, led the assembled audience in carefully selected prayers of the respective faiths. With equal care the prayers were directed toward "the Ruler of the Universe," quite after the deistic fashion familiarly used in many secret orders which circumspcctly avoid all specific adoration of God by that phrase. The theme of the addresses that followed was "the unity of nations," expressed in tributes to George VI, who however, is not to be held responsible for the exhibition. An "Anthem Universal," sung to the tune of "My Country, 'Tis of Thee," capped the performance. Considering the indeterminate character of the service, one wonders why it was held in what passes for a Christian church, when it was so beautifully adapted to that edifice of evasion and negation, the World's Fair "Temple of Religion." It must have been a great day for many fogged humans, but what do you suppose the God revealed in Christ must have thought about it?

—*The Lutheran.*

"WHOEVER STRIKES AT THE POPE DIES?"

Approximately seven years ago Pope Pius XI exclaimed (*Time*, Vol. 34, No. 7, p. 59): "Whoever strikes against the Catholic Action association strikes at the Pope, and *whoever strikes at the Pope dies.*" A few weeks ago this Catholic Action association was stripped of all its

political prestige, stripped so sloely that nothing but a purely religious organization remains. The nemies of the Pope "who struck at the association" and denuded it, incidentally, are still enjoying good health, in fact, they (Fascists), are still ruling Italy with an iron hand.

W. V.

From Our Colleges

MICHIGAN LUTHERAN SEMINARY

Saginaw, Michigan

The new school year (the thirtieth) at Michigan Lutheran Seminary began September 5. The enrollment today is 68. Although 22 new scholars entered, the enrollment is three less than last year; for beside the nineteen graduates of last June six others did not return, for various reasons, partly to enter New Ulm and other Lutheran normal schools. Candidate Gilbert Sydow began his duties as tutor and assistant coach with the opening of the new school year.

All pastors, teachers, and members of the congregations of our district are kindly asked to be on the lookout for scholars for the next school year so that the ranks of those that prepare for work in the Church do not dwindle still more. Likewise we again come to you all to again supply the seminary kitchen with provisions and supplies of all kinds.

May the Lord be with us in this school year as He graciously was in the past.

Otto J. R. Hoenecke, Dir.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

On Wednesday morning, September 6, at 8:30, the school year at Dr. Martin Luther College was begun with a brief devotional service. Registration followed immediately after, and by 10 o'clock classwork was in full swing. Not many preliminaries; not much delay. We

find that to be the best way. At this time everything is running along smoothly with one exception. Professor Stindt has been ill for a while; yet we are pleased to add that it now looks as if he will soon be able to take over all of his regular duties.

Today, on September 11, our records show that 69 new students have registered. Our total enrollment is 171, but several more will doubtless arrive within a day or so. In our ninth grade we have 27, 19 boys and 8 girls. One of these, Patrick Murphy, had to undergo an appendectomy after he was here three days. He is getting along very well at a local hospital.

Throughout the summer we feared that because of our heavy loss through graduation in June we might not reach the attendance figure of 1938-1939. Now we know that these fears were needless. Although we had to ask several girls to drop out to assist in schools sorely in need of women teachers, we now have ten students more than last year. The largest group of newcomers arrived here from Manitowoc, Wisconsin, from the congregation of Pastor L. Koeninger, 5.

A day or two after school began, the members of the faculty together with their families gathered in Hermann's Park for a few social hours to observe Professor Backer's twenty-fifth anniversary. Some of the students heard about it, hastily organized a choir, and graced the occasion with several hymns.

We have all had more or less of a vacation; we are all ready and willing to do our best. We ask the Lord not to leave us or forsake us. S.

From Our Churches

CHURCH DEDICATION

Clear Lake, South Dakota

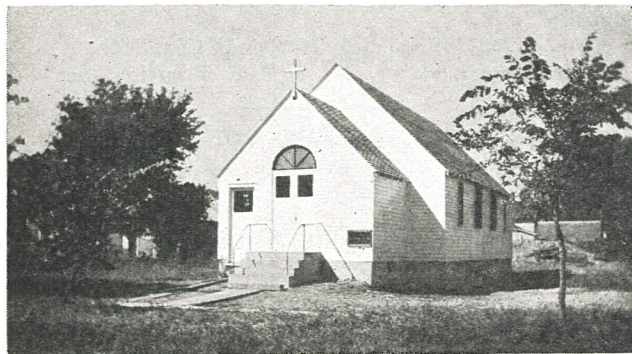
On September 3 Trinity Ev. Luth. Church of Clear Lake, So. Dak., was dedicated to the service of the Triune God.

This event may be of particular interest to the members of our Synod, inasmuch as Trinity was, to our knowledge, the first mission chapel to have been erected with the help of monies drawn from the special fund created by special offerings for such purposes last fall

upon the appeal of the Board of Trustees. Under the new loan terms prepared by the General Mission Board and the Board of Trustees, and recently ratified by the Convention of Joint Synod, financial aid was extended to Trinity Congregation for its needs.

The congregation, organized in February of 1935 with a membership of 11 voters, 26 communicants and 50 souls, now numbers 18 voting members, 56 communicants and 75 souls. Its growth has been steady and consistent in a town of less than eleven hundred population which

is now served by seven churches of various denominations. Since the first Wisconsin Synod service was held in a room of the Court House in 1932, the congregation had been of uncertain location. For a time it rented the Baptist Church, but left under pressure and finally worshipped in dependence upon the good will of the Township Board in the small town hall perched obscurely between a lumber yard and a large garage.



The attendance gradually increased even under such unfavorable circumstances, until it threatened shortly to outgrow its accommodations. An appeal by the congregation to Synodical authorities was kindly received, and after several months of planning, ground was broken in June on a corner lot of excellent location, two blocks from the heart of the city.

The building measures 24x50 over all, with auditorium and chancel 24x40 and a vestibule 16x10. The congregation was fortunate in procuring, at a very reasonable price, the pews, altar pulpit, baptismal font, furnace and stained glass art windows of St. Martin's Church at Watertown, which was torn down to make room for a new building. With this equipment, and with suitable light fixtures, Trinity Chapel combines an adequacy and

beauty out of proportions to its modest total cost of only a little more than \$2,000, including lot. It is of frame construction, with cedar shingle roof, 18-foot double rafters providing the proper pitch, and a full basement. The seating capacity approximates 125.

Although the actual building operations were let by contract and performed by experienced hands, a great deal of labor and time were donated by the men and women of the congregation, who worked valiantly and with love, excavating, painting, finishing the interior and laying sewer and water connections.

Some 300 were in attendance on the day of dedication; overflow and loud-speaker provisions were made in the basement. In the dedicatory morning service the local pastor officiated. President W. T. Meier of the Dakota-Montana District was to have conducted the afternoon service, but was prevented, and Prof. A. Schaller of New Ulm, Minn., served in his stead.

We pray that the gracious God may extend to this House the assurance which he gave to Solomon's Temple, saying:

"Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place.

For now I have chosen and sanctified this house, that my name may be there forever: and mine eyes and mine heart shall be there perpetually." E. Schaller.

CORNERSTONE LAYING

The members of St. Martin's Lutheran Church, Watertown, So. Dak., layed the cornerstone of their new church building, Sunday, August 20. Pastor E. Guenther, Whiteriver, Ariz., addressed the congregation on the happy occasion. He based his words of encouragement on the Words of Holy Writ Isa. 28: 16.

W. T. Meier.

Announcements

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state — Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far it is away?

This notice also applies to such as have so far not held office and were therefore not listed.

Northwestern Publishing House,
935-937 North Fourth Street, Milwaukee, Wisconsin.

THE GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, October 18, in St. John's School, at 9:00 A. M.

Committee Meetings

General Mission Board, St. John's School, Monday, 10:00 A. M.

Board of Trustees, St. John's School, Tuesday, 9:00 A. M.

Conference of Presidents, Parsonage, Tuesday, 9:00 A. M.

Representatives of Educational Institutions, Office, St. John's School, Tuesday, 7:00 P. M.

John Brenner.

NOTICE

The Board of Control of Northwestern College, Watertown, Wis., will meet October 11 at 9:00 to elect two professors. The following have been nominated:

Pastor H. Anger, Milwaukee, Wis.

Prof. H. Bierwagen, Fond du Lac, Wis.

Pastor F. Blume, Evanston, Ill.

Pastor A. Dornfeld, Fox Lake, Wis.

Mr. R. Gensmer, Watertown, Wis.

Pastor I. Habeck, Medford, Wis.
 Pastor H. Hackbarth, Stanton, Neb.
 Mr. E. Knief, Mobridge, So. Dak.
 Dr. H. Koch, Bronxville, N. Y.
 Prof. A. Koehler, Hankow, China.
 Pastor A. Koelpin, Milwaukee, Wis.
 Pastor C. Lawrenz, North Fond du Lac, Wis.
 Pastor W. Lehmann, Libertyville, Ill.
 Pastor W. Lueckel, Portland, Oregon.
 Pastor O. Naumann, Toledo, O.
 Dr. P. Peters, Zehlendorf, Germany.
 Professor W. Pless, Fond du Lac, Wis.
 Pastor D. Rohda, Flint, Mich.
 Dr. A. Sauer, Burlington, Wis.
 Pastor E. Schaller, Clear Lake, So. Dak.
 Pastor E. Scharf, Slinger, Wis.
 Prof. C. Schweppe, New Ulm, Minn.
 Pastor V. Schultz, Elizabeth, Colo.
 Pastor H. Shiley, West Allis, Wis.
 Prof. H. Vogel, Fond du Lac, Wis.

All correspondence with respect to these nominations must reach the secretary before October 11.

Pastor K. Timmel, Watertown, Wis.

INSTALLATIONS

Authorized by President H. Kirchner the undersigned on the 13th Sunday after Trinity installed the Rev. W. Schumann as pastor of the First Ev. Lutheran Church at La Crosse, Wis. J. Klingmann.

On the 13th Sunday after Trinity the undersigned, authorized by President A. Ackermann, ordained and installed Candidate M. J. Lentz as pastor of our mission at Monticello, Minn. May the Lord abundantly bless his labors.

Address: Rev. M. J. Lenz, Monticello, Minn.

W. C. Nickels.

Authorized by President J. Witt, I installed Pastor W. A. Krenke on September 3 as missionary in Mancos and Dolores, Colorado. He is the first of our pastors to be stationed on the Western Slope in Colorado. The Lord bless him and his labors and cause others to follow.

V. C. Schultz.

Teacher Emanuel Arndt was installed as teacher of Christ Church, Milwaukee, Wis., on Sunday, July 2, 1939. The undersigned officiated. May the Lord's blessing rest upon him in our midst.

Address: Teacher Emanuel Arndt, 1218 W. Greenfield Ave. P. J. Bergmann.

The undersigned installed the Rev. F. E. Blume, assisted by the Rev. Carl H. Buenger, Rev. W. R. Bodamer, Rev. H. J. Diehl, on the 13th Sunday after Trinity, September 3, 1939, as pastor of St. James English Lutheran Church, Evanston, Illinois.

Address: Rev. F. E. Blume, 1224 Darrow St., Evanston, Illinois. P. J. Bergmann.

Authorized by President Paul J. Bergmann the undersigned installed Mr. Milton C. Bradtke as teacher in St. Lucas Lutheran School, Milwaukee, Wis., September 3, 1939.

Address: Mr. Milton C. Bradtke, 2844 S. Logan Ave., Milwaukee, Wis. Ph. H. Koehler.

COLORADO PASTORAL CONFERENCE

The Colorado Pastoral Conference will meet September 26 and 27, at Deertrail Colorado.

Papers: Lutheran Confessions, A. C. Bauman; Amos, V. Schultz; Frontier Work in the Kingdom of God with the Apostle Paul as a Model, H. Schulz; Sermon for Criticism, V. Tiefel). Speaker: Victor Tiefel.

Orral Kreie, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 10 and 11, 1939, at Bristol, Wisconsin, with the Rev. E. Hinderer (9 A. M. C. S. Time).

Sermon: T. Volkert, Luke 6, 43-49; A. C. Bartz, Mark 10, 46-52.

Confessional Address: E. W. Hillmer; Edwin Jaster.

Essays: (as previously announced).

Remarks: Please bring your contributions for the Conference Anniversary Banquet.

Edmund Sponholz, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet September 26 and 27 at Marathon City, Wisconsin, the Rev. E. Kolander, pastor. First session at 10:00 A. M.

Essays: Zweck und Nutzen der Beichte, J. Mittelstaedt; My Church and Russellism, W. Nommensen; New Testament Exegesis, 2 Tim. 3, E. Walther; Ueber die Predigt, S. Rathke; Exeg. Hom. Treatise on Matth. 7, 15-23, S. Fenske; Report on the Merger, H. Pankow.

Confessional Address: W. Nommensen, H. Nommensen (English).

Sermon: O. Hoffmann, R. Horlamus (English).

Please announce! E. E. Prenzlöw, Sec'y.

FOX RIVER VALLEY CONFERENCE

The Fox River Valley Conference will meet at Kasson, Rev. W. Valleskey, Greenleaf, Wis., October 17 and 18, 10 A. M.

Confessional Sermon: Otto Henning (E. Hinnenthal); Ex. Hom. work, 1 John 1, 5-22, W. Zink; Isagogics of 1 Kings, J. Masch; the unfinished work of R. Lederer; K. Toepel; P. Oehlert; W. Kuether; F. Reier; A. Werner.

Timely announcement is requested by Rev. Valleskey who will direct you to Kasson his filial congregation.

F. A. Reier, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., on September 27 at Wilson, Minn., with Pastor R. W. Mueller.

Opening service with Holy Communion at 9 A. M.

Speaker: A. Mennicke (R. W. Mueller).

Assignments: Catechisation on Holy Christian Church, R. W. Mueller; Isagogical Treatise of 2 Cor., H. Kesting; Sermon Study, T. J. Mueller.

The pastor loci kindly requests all conference members to announce in due time. Please!

T. J. Mueller, Sec'y.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

God willing, the Southeastern Michigan Pastoral Conference will meet at the Arlington Ave. Lutheran Church, Toledo, Ohio, September 26 and 27.

Besides the report of the delegates to the 25th Convention of our Synod, held in Watertown, Wis., the following papers will be heard: Exegesis on 1 Cor. 6, by H. Richter; "The Relation of the Mission Board to Missionaries and Mission Congregations in the Light of the Fourth Commandment," by J. Gauss; sermon for criticism, A. Maas; "Liturgy," by G. Luetke.

Preacher: Scheele (Ehns).

Confessional: Allwardt (P. Heyn).

The opening devotional service will begin promptly at 9:00 A. M. The brethren are requested to PLEASE announce themselves to the pastor, O. Naumann, at an early date.

W. E. Steih, Sec'y.

REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference will meet Tuesday, September 26, at Cedar Mills, the Rev. A. C. Krueger, pastor. One day session opening at 9:00 A. M.

Papers: Traub, Krueger.

Sermon: Blauert, Boettcher.

Confessional Address: Sauer, Kuske.

A. W. Blauert, Sec'y.

WINNEBAGO TEACHERS' CONFERENCE

The Annual Fall Conference of the Winnebago Teachers' Conference meets at Oshkosh, Wis., on September 28 and 29, 1939. Please mail your reply card of the conference notice to Meilahn Zahn, 410 Tenth Street, Oshkosh, Wis. Opening sessions begin at 9:00 A. M. Thursday at Grace Lutheran School.

C. E. Wacker.

WESTERN WISCONSIN TEACHERS' CONFERENCE

The Annual Fall Conference of the Western Wisconsin Teachers' Conference meets at Tomah, Wis., on Saturday, September 30, 1939. Please make timely announcements to M. June, 523 Superior St., Tomah, Wis. Opening sessions begins at 9:00 A. M. Otto F. Boenecke, Sec'y.

WISCONSIN STATE TEACHERS' CONFERENCE

The sixty-eighth Wisconsin State Teachers' Conference of the Joint Synod of Wisconsin and Other States will be held this year on Thursday and Friday, November 2 and 3, at St. Markus School in Milwaukee, Wisconsin.

PROGRAM

Thursday A. M.

Inspirational Address: Pastor A. F. Halboth, Milwaukee.
 Educational Ideals: Prof. M. Franzmann, Watertown.
 Substitute: The Importance of Justification and Its Relation to Sanctification: Prof. H. Vogel, Fond du Lac.
 Dangers of Moralizing in the Training of Children: Wm. Hellermann, Neenah.
 Substitute: To What Extent are Teachers Responsible for the Failure of Pupils in the Classroom: K. Oswald, Weyauwega.

Thursday P. M.

How the Work in Arithmetic Should Progress from Grade to Grade: to be treated theoretically by Mr. E. Trettin and practically by Miss F. Strassen and Messrs. A. Fehlauer and E. Krause, all members of the faculty of Jerusalem School, Milwaukee.
 Humor: P. Kolander, Waterloo.
 Practical Demonstration in Choir Conducting: Prof. Martin Albrecht, Fond du Lac.

Friday A. M.

Social Science: Prof. H. Klatt, New Ulm.
 Substitute: Motivation — How to Make the Pupil do the Work: Prof. E. R. Bliedernicht, New Ulm.
 Gleanings from the Conference and Elsewhere: Executive Secretary, F. Meyer.
 Business Meeting.

Friday P. M.

Commentary on the New Bible History: Prof. J. Meyer, Thiensville.
 Value of Christian Parent-Teacher Associations: W. L. Roerig, Menomonie.
 Unfinished Business.
 The Future of Our Schools — Round Table Discussion: Prof. K. Schweppe, New Ulm. R. J. Jacobs, Sec'y.

MISSION FESTIVALS

Zion's Ev. Luth. Church, David City, Nebr., Rev. H. Spaude, pastor. Offering: \$72.50.

Eighth Sunday after Trinity

St. Paul's Church, Menomonee, Wis., J. Mittelstaedt, pastor. Offering: \$280.40.

Tenth Sunday after Trinity

St. John's Church, Fox Lake, Wis., A. G. Dornfeld, pastor. Offering: \$143.57.

St. John's Church, Barre Mills, Wis., J. H. Paustian, pastor. Offering: \$360.70.

Eleventh Sunday after Trinity

St. Luke's Church, Oakfield, Wis., J. Dowidat, pastor. Offering: \$47.49.

Salem Church, Nasewaupa, Twp. Door Co., Wis., V. J. Siegler, pastor. Offering: \$105.24.

Zion Church, Town of Leeds, Cal. Co., Wis., H. Geiger, pastor. Offering: \$121.57.

Grace Church, Crivitz, Wis., Carl J. Henning, pastor. Offering: \$74.37.

St. John's Church, Athlestane, Wis., Carl J. Henning, pastor. Offering: \$5.00.

Trinity Church, Town Berlin, Wis., W. E. Schulz, pastor. Offering: \$133.00.

Immanuel Church, Merna, Neb., V. H. Winter, pastor. Offering: \$42.67.

Emanuel's Church, South Shore, So. Dak., H. C. Buch, pastor. Offering: \$68.35.

Twelfth Sunday after Trinity

Friedens Church, Randolph, Wis., H. R. Zimmermann, pastor. Offering: \$159.89.

Christ Church, West Salem, Wis., J. H. Schwartz, pastor. Offering: \$257.59.

First Lutheran Church, Gary, So. Dak., Wm. Lang, pastor. Offering: \$39.06.

St. Paul's Church, Remus, Mich., David M. Metzger, pastor. Offering: \$74.81.

Zion Church, Zeeland, No. Dak., J. E. Bade, pastor. Offering: \$81.69.

Thirteenth Sunday after Trinity

Grace Church, Wausau, Wis., M. F. Liesner, pastor. Offering: \$162.05.

St. John's Church, Darfur, Minn., J. C. A. Gehm, pastor. Offering: \$38.25.

Fourteenth Sunday after Trinity

St. Paul's Church, Hazelton, No. Dak., H. A. Schultz, pastor. Offering: \$57.65.

CONDENSED TREASURER'S REPORT

Cash Statement

Cash on hand July 1, 1939	\$ 39.40
Receipts from Districts	11,739.90
Revenues	2,572.00
Poland Mission Collection	133.49
Total receipts	\$ 14,484.79
Disbursed	19,716.00
Borrowed money used for Budget	\$ 5,231.21*
Chapel money used for Budget	1,985.46
	\$ 7,216.67*
Unpaid requisitions	6,793.92
Deficit	\$ 14,010.59*

Budget Debt

Debt on July 1, 1938	\$198,393.75
New loans received	\$4,892.05
Collections for Debts	68.93
Inmates deposits received	500.00
Accounts Payable	6,793.92
	12,254.90
Budget Debt July 30, 1939	\$210,648.65

Church Extension Debt

Debt on July 1, 1938	\$122,405.29
Balance on hand June 30, 1939	\$ 35.41
Repayments	581.68
Interest	209.32
Collections	
Other receipts	
Total	\$ 826.41
Church Extension Debts paid	100.00 100.00
Available for Debt	\$ 726.41
Church Extension Debt on July 30, 1939	\$122,305.29

Total Debt

Budget Debt	\$210,148.65
Church Extension Debt	122,305.29
	\$332,453.94
Inmates Deposits	500.00
Total Debt on July 30, 1939	\$332,953.94

THEO. H. BUUCK, Treasurer.

COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

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JAN. 7, 1940

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you the next time you attend service.

PRICES FOR ENVELOPES

Weekly envelopes, size $2\frac{5}{16} \times 3\frac{5}{8}$, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
100 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifths of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printed in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000.....	3.00	3.50	3.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1941. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	.40		
Same by mail to Milwaukee readers.....	.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1940 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1940.

Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin