

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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I HAVE FOUND -- A MAN AFTER MY HEART

That man was David, the son of Jesse. And God Himself has erected this memorial to the man: "I have found David, the son of Jesse, a man after my heart." — Acts 13:22. David is God's ideal man. — We never tire of the story of David's career, how he rose from being the despised youngest of his father's house, the shepherd boy, to become the most powerful monarch that ever ruled over Israel. The story of his spiritual life is best told by himself in his Psalms. These Psalms have a characteristic feature. "The Lord is My Shepherd, I shall not want." — "My God, Thou art my God." Do you hear it? David has found God for himself. He has laid hold of the Lord. He has access everywhere and every moment to the throne of God. My God! My Shepherd! This faith finds expressions in joy and sorrow, in victory or defeat. "Trust in the Lord," — "Delight thyself in the Lord." — "Rest in the Lord," — "Hope thou in God!" David has found God. — And God has found David, a man after His own heart. Looking into the man's heart — and with reference to David the Lord spoke the familiar words, "Man looketh on the outward appearance, but the Lord looketh on the heart." God found His ideal man. In this relation between God and David "Deep calleth unto deep." David's heart trusted in the depth of God's mercy and grace, even as the Lord looked deep into the heart of this man. — Too many of us touch only the hem of God's garment; and too many of us have forgotten that the Lord looketh on the heart.

David, the Struggling Youth

Our attention is drawn to three scenes, pivotal incidents, in the varied life of David in which he appears to us also as the man after the heart of God. The first of these incidents falls into that period of David's life before he came to recognition, and while he was still regarded a mere servant. — It was when David had come to the battle between the Israelites and the Philistines and he heard the proud challenge of the giant Goliath. David declared himself ready to accept the challenge. To Saul he said, "The Lord will deliver me out of the hand of the Philistine," and to Goliath he cried, "Thou comest to me with a sword and a spear and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." The Lord is my strength! This is David's strength! — And that man is invincible. He will increase in strength and in grace and in favor with men, and above all with God of whom God says, "I have found a man after My heart."

Cling to the Mighty One,	Ps. 89, 18
Cling in thy grief;	Heb. 12, 11
Cling to the Holy One,	Ps. 16, 10
He gives relief.	Ps. 116, 8
Cling to the Gracious One,	Ps. 116, 5
Cling in thy pain;	Ps. 55, 4
Cling to the Faithful One,	1 Thess. 5, 24
He will sustain.	Ps. 28, 8
Cling to the Pardoning One,	Is. 1, 18
He speaketh peace;	John 14, 27
Cling to the Healing One,	Ex. 15, 26
Anguish shall cease.	Ps. 147, 3
Cling to the Coming One,	Rev. 22, 20
Hope shall arise;	Titus 2, 13
Cling to the Reigning One,	Ps. 96, 1, 2
Joy lights thine eyes.	Ps. 16, 11

David, the King

Very different is the second scene in David's life. The years of his boyhood shepherd life are long gone by. The period of exile when he fled before Saul is past. David has been a master of many a brave host since the day in which he laid Goliath low. David is victor — David is king. This is a real test for the man. Will he be able to endure success? — Many a man has endured the hardships of struggle who has not been able to resist the temptations of success. Saul was the finest young man in

Israel, tall and strong and brave and true. But success so turned his head, that he had hardly begun to reign before his pride led him into that series of disobediences which found their close in his rejection. Can David endure success? Will his victories prove to him a blessing or a bane? Will success ruin him? — It is the triumph of Jehovah which David celebrates, not his own. As a king he rules with meekness and justice. He leads the hosts of Israel forth against the enemies of the Lord. He longs to erect a temple to the God who has blessed and prospered him.

David, Penitent

One more scene completes the picture. David is seated upon his throne. A prophet is speaking to him. He has told the king the story of the rich man whose lands were broad and whose flocks were many, yet he took the poor man's only lamb. — David has grown angry. The spirit of justice blazes forth as he declares that man is worthy to die and must restore the lamb fourfold. Nathan, the prophet of God, now lifts his eyes full upon David and says, "*Thou art the man.*" — David has sinned. David stands condemned. Will he make excuse? Will he wreak his vengeance upon the messenger of God as Herod imprisoned and beheaded John the Baptist when

this king was told of his wickedness? Will David turn the prophet away with sarcasm as Agrippa dismissed Paul when he said, "Almost thou persuadest me?" — Humbly penitent David answered Nathan, "I have sinned against Jehovah." — It was the great moment of David's life. All have sinned. "If *we* say that we have no sin we deceive ourselves and the truth is not in us." There is none of us that sinneth not. All are on an equal footing here. But all men do not meet their sin as David met his. — There was no pride. There was no room for pride. There was no apology. There could be none. There was no rash promise to atone for the wrong that had been done. It was not in his power to atone for it. Simply and sincerely he acknowledged the sin and leaves himself in the hands of God. It was all he could do. It is all any of us can do. "Have mercy upon me, oh God, according to thy lovingkindness. Wash me thoroughly from mine iniquity, and cleanse me from my sin." — "I said, I will confess my transgressions unto the Lord; and thou forgavest me the iniquity of my sin." These are the words of David. These are the words of a true man, who is not a hypocrite. These are the words of a contrite sinner. These are the words of a believing man. — And God answers, "A man after my heart."

A. P. V.

Grow In Knowledge

"FEED MY LAMBS"

The Christian Training and Education of Our Children

By Pastor Carl Buenger, Kenosha, Wis.

Who is to Feed Christ's Lambs?

This also is an important question. Our Lord Jesus spoke these words, "Feed my Lambs," as He was assembled with His disciples after His resurrection and shortly before His ascension. It was the third time Jesus showed Himself to His disciples after that He was risen from the dead, John 21:14. The Lord had dined with them and shortly thereafter He directed this question to Simon Peter, saying: "Simon, son of Jonas, lovest thou me more than these?" John 21:15. We recall that it was Peter, who, on the way to Gethsemane, had boastfully assured the Lord that he would not be offended in Him. When the Lord said: "In this night all of you shall be offended because of me," Peter vowed, trusting in his love and passion for his Lord, that though all the other disciples might be offended because of Him — he would not. Yea, he solemnly declared that he was prepared to die for the Lord. Hence we understand the Lord's question, "Lovest thou me more than these?" Peter had learned his lesson. In true repentance and in deep humility he answered, "Lord, Thou knowest that I love Thee." Upon this humble and sincere confession of his

love and devotion to His Master, the Lord says to him: "*Feed my lambs.*"

Love for the Lord is Required

Here, then, we have the *answer* to our question: who should feed His lambs? *Everyone who loves His Lord sincerely and truly*; the Lord asks no more and no less of anyone. If you love Me, then YOU feed my lambs.

The Lord Jesus does not ask: "Simon Peter, have you children of your own, then feed my lambs!" No — "Do you LOVE Me!"

How often do we hear people say: "I should pay for the Christian training and education of other people's children? Let them who have children pay for it themselves; I have no children." Or we hear this remark from older people: "When I had children of school age, I paid for their schooling. Let those who have children do likewise; no one can expect me to help pay for the children of others."

When such thoughts enter your heart, dear friend, remember the words of the Lord Jesus, — "*My lambs — feed them — if you love me.*" Notice, He does not say

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YOUR lambs — but, MY lambs. His they are; He bought them with His blood — but, YOU feed them! Who would refuse to feed THE LORD'S LAMBS? The Lord Jesus is standing before you, looking directly at you and calls you by your name: "Peter, son of Jonas — you member of my Church, you who bear my name —



you Christian, Lovest thou Me?" His pierced hands are stretched out entreatingly to you — can you refuse Him? Surely your answer will be: "Lord, thou knowest that I love Thee," as Peter did. To everyone who so answers, the Lord says: "Feed my lambs."

Can the Lord Depend on You?

O, if ALL our members, ALL who call themselves Christians would cheerfully answer: "Lord, thou knowest that I love Thee" and would fervently heed the command of Christ: "Feed my lambs!" Then, yea, then, we would have Christian homes in which the lambs of Jesus would be fed by Christian fathers and mothers. Then our homes would be blessed by the presence of our Lord as the most welcome guest, the most beloved friend, the wisest counselor in every trial, the truest comforter in every sorrow, and the sure hope in every dark hour. What blessing such homes would be to our country and our church!

And then: how many congregations would there be without a Christian day school? Would any Christian

school have to be closed for lack of interest and support on the part of members and pastors? On the contrary, we would open wide our schools and bid all children to come and to be fed as the lambs of Christ. We would open wide our pocket-books and contribute towards the support and maintenance of our Christian schools with an ever cheerful willing heart.

Once More: Who is to Feed the Lambs?

Again we ask: WHO SHOULD FEED THE LAMBS OF JESUS? The answer is clear. All those who, like Peter, love the Lord Jesus. That is the kind of *teachers* we need for our schools. Surely, we need teachers who have been especially trained for their work. We want them to have the best possible training in our Normal school, our teachers' Seminary; we want them to be as efficient as possible; but, above all, we want teachers who *love the Lord*. The love of the Lord must constrain them to do their work in the school. This is the first requisite for their work. If they truly love Jesus they will be filled with the one great desire to feed the lambs of Jesus. They will look upon the children committed to their care as the dearly bought and dearly loved lambs of Christ. As such they will instruct and train them, reprove and correct them, encourage and comfort them.

Those who love the Lord will also fear to offend those lambs. They will lead a Christian life and be an example to them. Nor will they forget to pray for them and for our Christian schools and homes — for the teachers, parents and children. Pray that the Lord may endow parents and teachers with wisdom, courage and patience for their arduous task, and that the children may grow daily in knowledge, attention and obedience, and that they may grow in favor with God and men.

Surely, feeding the lambs of Jesus is a blessed privilege. There are, no doubt, many who do not understand the necessity and the blessedness of it; but that must not deter us, make us faint-hearted or even unwilling to do His will. Remember, it is your Lord who asks you to feed His lambs. This means that He will be with us and help and guide us, comfort and sustain us, protect and prosper us in our work.

Let us then take heart anew. And as He asks us: "Lovest Thou Me," may this be our cheerful, humble, obedient, prayerful answer: "Lord, Thou knowest that I love Thee."

MUCH ADO ABOUT MARS

By Pastor H. Shiley, West Allis, Wis.

Is Mars Inhabited?

That is the seething question that is running through the minds of many today. Mars, you know, is that brilliant red star seen in the southern skies this summer. Every fifteen years it makes a fairly close approach to our earth. Mars is said to be more like our own earth than any other heavenly body. Because of this fact the question is constantly asked, "Is there life on that planet?"

Our newspapers often speak of the *people* of Mars. This summer a radio wave was sent to Mars in the hope that those people (if there are people on Mars) would catch the wave, or that it would be reflected back to the earth. The experiment was unsuccessful.

Why this talk of intelligent creatures on Mars? Because there is, supposedly, a canal system on Mars. If this is a fact, it is argued, these canals must have been *dug* by intelligent people to draw a water supply from the polar caps of the planet. If the people of Mars devised this method of preserving life on their planet, they must be not only intelligent — but *super-intelligent* — people. So the deductions run on and on.

What do We Know about Life on Mars?

What can we Christians say about life on another world? Is there a possibility that God has other intelligent creatures scattered throughout the universe? We have the source of Truth, the Bible, the sure Word of God to teach and guide us. Does the Bible anywhere teach that there is life on other planets, or does God's Word forbid such a thought?

We once heard a sectarian preacher expound the text, "Thy will be done on earth as it is in heaven." This preacher believed that somewhere in the heavens, that is, among the planets, there are good people, far more advanced in civilization than we are, and that we are here taught by Jesus to pray that the people on this earth should become as good and as intelligent as those people on the other planets. We need not dwell on such conjectures nor refute them. They are the product of mere phantasy.

What Says the Word?

Let us be sure of this that the Bible nowhere tells us that there are people on other planets. Just the very opposite impression is given us. In the story of creation (Genesis, chapter 1) we are told that the earth was *made first* and that *three* days later God made the heavenly hosts. Genesis 1:6 reads, "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made *the stars also*." This word "*stars*" includes all the planets. So the creation-history in the Bible surely conveys the impression that

everything was made for the sake of *this earth* and for the service of man on this earth. "And let them be for sign, and for season, and for days, and years." Verse 14.

Romans 8:22, 23 we read: "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first-fruits of the Spirit, even we groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." Not only was the whole creation made for man, as the Bible states above, but also that the whole creation was cursed because of man's disobedience and sin. Again we are here given the definite impression that man on this earth is the center of the whole visible creation.

Finally, in 2 Peter 3:10 we read: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise." That clearly means, when Christ comes *to judge man on this earth*, all the rest of the heavens (stars and planets) will pass away with a great noise. Matthew 24:29 tells us of the end of the world, "and *the stars shall fall from heaven*." The word "*stars*" includes the planets. Now, if there were people on the other planets would that be fair and just to destroy their world and them for our sakes? Again we are told that the whole universe will be destroyed because of man.

What is Our Conclusion?

Man, then, must be the only rational, responsible creature in the universe. The whole creation was created, cursed, and will be destroyed because of only *one* people, the people on *this earth*.

Therefore we **must** conclude that the Word of God leaves us with this very definite impression — intelligent life is to be found only on *this earth*.

Is Mars inhabited? We hope we have answered the question satisfactorily, as far as a Christian is concerned.

Is There Another World?

There is another "world" of intelligent creatures, creatures who do not breathe air, drink water, clothe themselves; they never experience pain or sorrow or death. They are not governed by the law of gravity; they are not limited by time or space; they are higher, much higher than we are in intelligence. Their number is legion. These "super-intelligent" creatures need no radio communication from us to know what we are doing. They never said or did a wrong thing in their life, and they are now, perhaps, more than 6,000 years old. Who are these and where do they live? These creatures are the holy angels and they live in the "other world" about the throne of God.

So then, as Christians, let us not bother about the question, "Is Mars inhabited?" Let us be more interested in those holy creatures that inhabit that blessed world of everlasting light and life — and their blessed service to

man stated in Ps. 91:11, "He shall give His angels charge over thee to *keep thee in all thy ways.*" This is said for our comfort. Let our thoughts ever be centered on *this* blessed truth.

Comments

War and Spiritism One of the by-products of the World War was this that a great wave of Spiritualism and Spiritism rolled over England and America. By means of Spiritism people want to get in touch with spirits in the other world. It is consulting the dead. People go to so-called mediums, to practitioners who claim to be psychic and so attuned that they can transmit messages from the other world. These mediums are the same as those whom the Bible describes as having familiar spirits. Essentially they have not changed from Old Testament days. There is still the same peeping and muttering, the same unintelligible sounds, mysterious noises, etc.

No one perhaps did more to promote spiritism in the late war than Sir Oliver Lodge, a prominent English scientist, and Sir Conan Doyle, the creator of Sherlock Holmes, the first of the ace detectives in fiction. Both of these men lost sons in the war and, not knowing the comfort of the Christian religion, they sought comfort in the mysterious practices of spiritism. They wanted to get in touch again with the loved ones whom they had lost and claimed to have found the answer in Spiritism.

The prestige of these two great names gave Spiritism the cloak of respectability. It became fashionable to consult mediums and to attend seances. Practically everybody was doing it in England and America. After the war the rage gradually died down though it did not die out altogether. There is little doubt that the new war will result in a revival of Spiritism. Dispatches from London reported that on the day when the war broke out long queues of people were lined up before spiritistic establishments.

By many, during the late war, consulting mediums and attending seances was regarded as harmless. It was a new plaything. They did it for the thrill. But it is no harmless pastime. It is playing with fire. It is devil worship. It means selling the soul to the devil.

Though spiritistic seances were regarded as something new and a product of modern intelligence, the ancient heathen were already addicted to the practice. Moses warned the Israelites against it 3,500 years ago. He warned them that this devilish practice was one of the major reasons why the heathen were being driven out before them from the land of Canaan. And in Isaiah 8:19f. we read: "When they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and mutter, should not a people seek unto their God? for the living to the dead? To the law and the

testimony; if they speak not according to this word, it is because there is no light in them." I. P. F.

* * * *

Jews Casting Away Sin In describing the Tashlich ceremony of Roshonoh, New Year Day of the year 5,700 according to the Jewish calendar, a Denver paper pictured groups of Jewish girls standing at the edge of Cooper Lake and shaking out their skirts over the water to symbolize that they were casting away their sins and starting the new year fresh.

That sin can be cast away is not only the teaching of the New Testament but is interwoven also with the bold imagery of the Old Testament. Micah 7:19 we read: "Thou wilt cast all their sins into the depths of the sea," while in the beautiful words recorded Psalm 103:12 we are told: "As far as the east is from the west, so far hath he removed our transgressions from us."

But by the dramatic gesture of shaking out their skirts over the water these Jewish girls could not get rid of their sins. Nor can any person cast off his sins by simply desiring to do so. People may feel ever so sorry for their sins and be ever so sincere in their desire to get rid of them, yet their sins will continue to cling to them unless they lay their sins on Jesus, the spotless Lamb of God. He it is upon whom the Lord hath laid the iniquity of us all.

It is a great tragedy that Jews, many of whom are so aware of their sins and, as their own publications show, realize that their precarious lot in the world today, their being hounded and persecuted in one country after another, is the result of the curse with which their own prophets threatened them if they became unfaithful to the Lord, are so stricken with blindness that they do not recognize the Savior whom God raised up out of their own race and who made full atonement for their sins on Calvary.

If the Jews would turn to that Savior, they could shake off their sins and bury them forever in the depths of the sea. I. P. F.

* * * *

The Clergy and Economic Reforms The above is the subject of a long editorial in the *Arizona Daily Star*, forwarded to us by a reader. The editorial was prompted by the declaration of three denominations at the recent Institute of Human Relations at Williamstown, Mass., that the church as an institution should take a stand in behalf of social and

economic reform. The editorial treats the question whether the church should devote itself to social and political reforms about as ably and thoroughly as we have ever found it discussed in a secular paper. Without further comment we append the major portion of the editorial below:

Approximately 2,000 years ago when this question was once asked, it was answered with the words, "Give unto Caesar the things which are Caesar's and unto God the things which are God's."

Those words are appropriate today. As human beings participating in the life of their communities, clergymen are constantly confronted with the infinite complexities of our lives of today. On the one hand are those who think that the church should confine its work entirely to the spiritual field and content itself with the hope that after improving the souls of men good work will follow. On the other hand are those who think like the clergymen at Williamstown that the church should take a stand in behalf of social and economic reform in addition to its work in the spiritual field. Recent years have seen numerous and prominent preachers, priests and rabbis doing this very thing.

This proposed stand by the church is of serious concern, because it is particularly dangerous ground for any church to tread. Competence to deal with economic and social policies requires trained ability. What church or clergyman is competent to determine or recommend that a government should have a managed currency, or one based on gold, how credit should be controlled, or whether the government should own the railroads? What church is competent to say that it is now the duty of government to provide what we call social security. Are clergymen competent to answer such questions and formulate such policies?

Suppose the advice of the churchmen is followed, and the reforms fail? Suppose what they recommend is wrong in policy and brings misfortune and suffering instead of betterment and happiness? Will not the church be blamed for such failure, and is there not acute danger, because of the controversial nature of such questions, of clergymen disputing clergymen and of the churches concentrating their attentions on purely material affairs?

Two important general factors are apparent in this attitude. The clergy need to remember that governments are comparatively transient affairs, as are various forms of society. The basic principles of any religion ought to be everlasting and eternal. Those who tie their ideals and morality to something purely artificial and temporary are in effect denying the truth and substance of an everlasting religion. In short they are placing their faith in human betterment on a passing government, and advising their communicants to do likewise.

In the second place they overlook or neglect the fact that all laws are a reflection of morality. A good morality produces good government and good laws. On the other hand what may be good laws or designs of government to follow and build will break down completely unless they are backed by a virile and strong morality. The attitude of these "progressive" clergymen is that of saving the rich man's soul by passing a law to take his wealth from him. Will his soul be saved by such procedure?

Is not the church confessing its own failure in its role as a spiritual and moral teacher, when it ventures into the material field? If the church had succeeded in inspiring all men, or even a great majority of them, with the principles of common honesty, unselfishness, kindness and the many other moral principles, would not many of the very problems which confuse us today solve themselves automatically? And conversely is not the very fact that moral principles have broken down everywhere indicative of our inability to do better than we are doing?

If we are going to have a betterment in the future can the one great agency charged with building and teaching morality and emphasizing the spiritual qualities of life put its faith in mere man-made laws? This distinction is crucial. What is a fair and just law at one time may be unfair and unjust at another time. One form of society will be good and beneficial for one set of people, yet bad and unworkable for another. On the other hand those moral principles which every religion seeks to propagate and develop are universally good and everlasting.

The conclusion is therefore inevitable. We cannot look for any improvement in the great tragedies of the modern day, until morality is improved. Improve morality and the material improvement will follow automatically.

I. P. F.

Home Missions

THE VALLEY OF THE METHOW

By Pastor Arthur Sydow

We were on the Caribou Trail at 6:30 A. M. on our way to Omak, Washington, to help celebrate a mission festival. This ancient trail begins in central Washington and extends due north along the Columbia River and later the Okanogan River into Canada. Between the spurs of the Cascade Mountains valleys extend to the northwest, the Wenatchee, the Entiat, the Chelan, and the Methow.

From time to time the Methow valley received attention from our missionaries at Omak. Monday morning after the mission Sunday the writer and Pastor Walter Amacher made a reconnaissance tour into the valley. The distance by highway is about 90 miles, but we traveled the Loop-Loop Trail of 43 miles over a mountain pass of some 4,000 feet elevation. The writer has traversed

many mountain trails and passes before but for narrow, steep grades with twists and turns the Loop-Loop Trail has them all beat. On reaching the crest the verdant valley way below called to the homing instinct of man.

At the first ranch we called we were hospitably entertained by a Lutheran family formerly from Burlington, Wisconsin. This family keenly missed regular Gospel ministrations. The next ranch visited was occupied by a former member of our congregation in Yakima, Washington. In the town of Twisp we called at the home of the engineer of the sawmill and found the good wife unable to get about, but heartily glad to see us. Twisp has a population of about 500.

Ten miles up the valley we came to Winthrop, a vil-

lage of about 300, and saw the chapel where our missionaries had conducted services. For some time these services were held on Sundays once a month, and later on Saturdays between 11 and 12 A. M. This proved very convenient for the ranchers and miners who came to the trading center on Saturday to do their weekly trading. For some time these services have been discontinued because of the increased activity in Omak demanding all of



Winthrop Chapel with
Pastors Sydow and Amacher

the pastor's time and because the program was unsatisfactory for both people and pastor. Besides deep snow proved a barrier in winter for many months.

This chapel in Winthrop is of historical interest. It was built by the Episcopal Church of rough logs. On one end is the chapel proper simply furnished with altar and pews, and on the other end are living quarters for the pastor. Here Owen Wister wrote his delightful novel, *The Virginian*. Teddy Roosevelt occupied it on a summer vacation.

From this center of interest we rode another

seven miles up the valley into the heart of the Cascades and called on a pioneer rancher, who with his entire family has been one of the faithful members at our services. His children composed the last confirmation that was confirmed in the valley.

By this time the sun was setting behind the main range of the Cascades and the shadows reached far down the valley. Over precipitous mountain trails we retraced our weary way back to Omak.

The residents of the valley interviewed were of one mind that a resident missionary who could devote all of his time to the valley could develop one or better two congregations in this field. To prove their sincerity two had already made plans to canvas the central section of the Methow and submit their findings to the mission board.

The board too is of the opinion that this is a propitious time to begin more intensive work here. New families are coming in, farms are being worked more intensively, new markets are available because of the mines that are being reopened and logging operations made possible by new road construction. But above all there is the "Macedonian Cry." We are being called now by our brethren already in the Methow.

What can we do about it! Our budget allotment will not permit us to employ another missionary. Our stations are all so far apart that we can't amalgamate without seriously affecting any one station.

This is only one of the fields that should be developed. In view of the situation the Pacific Northwest is still of the opinion that a general field missionary is the answer.

From Our Colleges

NORTHWESTERN COLLEGE

By President E. E. Kowalke

Northwestern College began its 75th year on September 6 with an enrollment of 211 students, of whom 72 were new students. Thirty-two new students enrolled in the first-year class of the preparatory department, and thirty-four new students enrolled in the college freshman class. Of the new college freshmen, 12 were graduates of the preparatory department of Dr. Martin Luther College at New Ulm, three came from Michigan Lutheran Seminary at Saginaw, one from Northwestern Lutheran Academy at Mobridge, one from Winnebago Academy at Fond du Lac, two from Concordia College. One other student from Concordia College entered the Junior class. The remaining new freshmen are graduates from public high schools, chiefly from Watertown.

During the summer all the walls of all rooms in the dormitory were either washed or freshly painted; the last of the hall floors in the new dormitory was covered

with Flexotile; part of the service roadway behind the dormitory was curbed and surfaced; and a start was made in removing calamine and painting the halls in the recitation building. All of the painting was done by the janitors and a number of students who were hired for part of the summer.

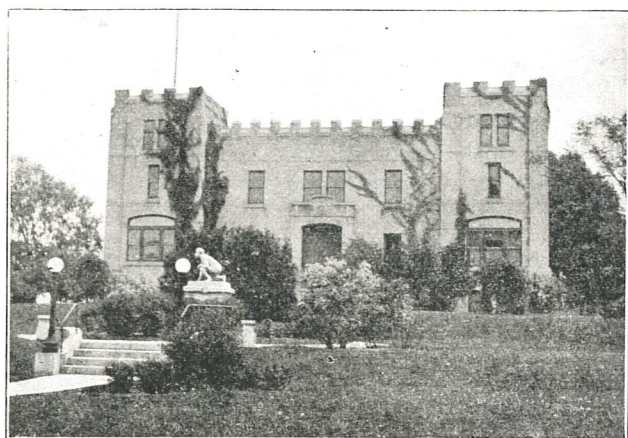
The Old Elm

A windstorm in the night of Labor Day revealed that the old elm that stood in front of the gymnasium had been so weakened by decay that it might at any moment fall of its own weight. Very reluctantly it was decided that the old landmark had to be removed in order to avoid possible injury to passersby if the tree should fall. It was found that a mere shell about four inches thick and about two feet wide of sound wood supported the immense weight of the giant tree. The tree was about

seven feet in diameter at the stump, but it was impossible to determine its age by counting the rings, since most of the trunk was completely rotted away at the heart.

Changes in the Faculty

Several changes in the faculty have taken place since the close of school last spring. Professor Schumann resigned his professorship to accept a call to the congre-



gation at La Crosse. Dr. Ott has been relieved of all teaching duties with the exception of two periods of French a week, and now devotes all his time to the library, the bookstore, and the keeping of accounts. Professor Fleischer was taken ill with a severe attack of asthma just before the opening of the school-year, but returned to his work on the 18th fully recovered. Mr. Gensmer, who served as tutor and instructor during the past three years, and had been engaged to serve this year

until Professor Schumann's successor had arrived, received a call from the new congregation in Findlay, Ohio, and left the college for his new work on September 17.

Professor Hilton Oswald, who was called a year ago to succeed Professor Herrmann, was installed on the opening day. So also was Mr. Orvin Sommer, who has been engaged as instructor to serve until the new professor arrives who is to take over the classroom work formerly assigned to Dr. Ott. Mr. Roland Bretzmann, who until this spring was a tutor at the Academy in Moberg, was engaged to take Mr. Gensmer's place.

On October 11 the college board will meet to elect two new professors, one to succeed Professor Schumann, the other to take over the work relinquished by Dr. Ott. The list of nominees appears in this issue of the *Northwestern Lutheran*. It is impossible to tell when these two positions will be filled. In the meantime Mr. Sommer and Mr. Bretzmann will serve as instructors.

A Plea for Foodstuffs

We wish to call the attention of our congregations, particularly those that are within a reasonable distance from Watertown, to a valuable service that can be rendered to the college and the synod by making donations of foodstuffs for the college table. For each meal we set about 170 places for students, tutors, and kitchen personnel. In the course of a schoolyear about 137,600 meals are served. Our budget allotment for food for the entire year is \$12,000. That is less than nine cents per meal per person. So donations of foodstuffs such as potatoes, fruit, canned goods, and staples of all kinds are not only highly desirable but almost essential if we are to make both ends meet.

From a Wider Field

FATHER SHED THY BLESSING

Father, be Thy blessing shed on Thy chosen servant's head;
Savior, needed grace impart to sustain and keep his heart;
Holy Spirit, with Thy fire touch his lips, his soul inspire,
That Thy truth through him be told fearlessly to young and old.

Seal this day the vows that hold flock and shepherd on one fold.
May he Jesus' mandates keep: "Feed my lambs and feed my sheep."

May he, to Thy people sent, bring Thy Word and Sacrament;
And when he proclaims Thy Word, may the people hear Thee,
Lord.

In Thy vineyard called to toil, wisely may he till the soil;

Sinners may he love and win, while he hates and brands the sin.
Give him boldness for the right, give him meekness in the fight;
May he zeal with prudence blend, give him patience to the end.

Grant him, in his charge, to find list'ning ear and eager mind,
Helpful counsels, love, and peace, earnest life and glad increase;
May his people, wisely led, grow with him in Christ, their Head;
And at last together be ripe for heav'n to dwell with Thee!

Samuel Gilman, 1863.

THE JOCIST MOVEMENT

This is a world-wide youth movement among Roman Catholics. The name is derived from the first letters of the three words which make up the official title: *Jeunesse Ouvrière Catholique*, meaning Young Catholic Workers. In Canada and the New England States this organization has grown in seven years from two members to 40,000 under twenty-five years of age. "The real objective of Jocism is the home and the family and the brotherhood of man." The motto of the movement is, "On Guard for Christ, Young Workers."

We relate this not only for the information of our readers but also again to call attention to the great importance which the Church should attach to the proper care of its young people. Not only for their own sakes but also for the future of our Church do our young people, especially at this time, need sympathetic and careful guidance in the ways of the Lord. Conditions in the world today demand this in a larger measure than in the

past history of our Church in this country. The young people of today are not essentially different from those of former years, but certain sins have become more widespread and more pronounced, and the temptations to evil are correspondingly greater and more attractive. By way of example, in 1919 there were hardly twenty-five lewd publications in our entire country; today there are about three hundred. These are read not only by moral perverts, but a large proportion of the readers are from the ranks of impressionable, inflammable youth. When we bear in mind that the future of our Church and our country will be what our youth is today, we may well be seriously concerned about the proper care of our growing boys and girls. — J. H. C. F. in *Lutheran Witness*.

Luther

Urged

That nothing would

Help us more than the

Establishment of schools and the

Rearing of youth. The children

Are the

New plantlets,

So to speak, through which the

Church of God, as a

Hopeful and beautiful garden, is built

Or propagated.

Obviously, then, says

Luther, we must loyally do our

Share in promoting this noble cause.

— *The Trumpet*.

CHURCH MEMBERSHIP INCREASES BY ONE MILLION

The membership or organized religious bodies in the United States increased by almost one million persons during the past year according to the 1939 edition of the Yearbook of American Churches issued recently by the Federal Council of the Church of Christ in America. According to these statistics, compiled by the late Dr. Herman C. Weber, inclusive Church membership has risen to 64,159,248 persons as compared with a previous total of 63,243,843.

The religious bodies and their latest membership figures are listed as follows: Protestant larger bodies, 35,835,828; Protestant smaller bodies, 1,629,827; Roman Catholic Church, 21,322,688; Eastern Orthodox (larger bodies), 922,943; Polish National Catholic Church, 189,620; Eastern Separate body (Armenian Church), 108,000; Jewish, 4,081,242.

An increase in the total number of Churches was also reported by the Yearbook — from 246,667 to 248,410 — a gain of 1,743. Additional comprehensive information concerning the Protestant, Catholic, and Jewish faiths is included in the Yearbook. — *News Bulletin*.

DELUDED GIRLS

The other day I was visited by two young girls. They were missionaries of the Church of the Latter Day Saints, *i. e.*, Mormons.

They said they were sent out by the Mormon church to work on the mission field for two years without any remuneration whatsoever. Their parents, they said, supported them on the field during this time. I should judge they were between 18 and 20.

I listened to them for a while and then I broke in: "I know all about your organization. I have been a missionary in Utah."

That took them by surprise, but after a little while one of them took courage, and very eloquently began to explain to me how the Apostles Peter, John and James had given divine authority to Joseph Smith and how he had transferred it to the authorities of the Mormon church. They were therefore divinely commissioned! I stood silent a little while and then broke in again with the remark, "This is all nonsense. It can not be substantiated and Joseph Smith was a fraud."

Afterwards, reflecting over the incident, I felt a sense of pity for these young deluded girls and I almost felt sorry that I had spoken to them as I did, and yet, I thought, what an impressive lesson they had given us Augustana folks!

These young women were willing to leave their homes, their parents, sisters and brothers and other friends for two years to work on a very hard and unthankful field, encountering opposition and ridicule on every side. We must give them credit for their zeal and willingness to sacrifice.

This gives occasion to ask ourselves, How much are we willing to sacrifice for Christ and His Church? What would parents say if they were required to support their sons or daughters for two years on the mission field? "That would be unreasonable," you say. But the Mormons don't think so. They seem to do it willingly, without a murmur.

We were recently asked to take up a Pentecost offering of \$125,000 for our home missions. That would not amount to over 50 cents per communicant member on an average, a very paltry amount. But so far we have not received even half the amount. And to our great astonishment, we find that of our 1,200 churches, 455 have so far not done a thing! What is the matter with our Christianity? We boast of high Christian culture, superior knowledge of the Word of God, pure doctrines, but when it comes to Christian zeal and sacrifice we allow the Mormons to put us to shame, and seemingly are very complacent about it.

How can we expect God to bless our work when we are so slow in realizing the privilege of being co-workers with Him in extending His Kingdom? Our Church's existence and expansion depends entirely upon our home mission work, a fact that we should all realize.

— E. J. Peterson in *Lutheran Companion*.

The Rev. John Kern, contributor to the Baptist periodical *The Watchman Examiner*, praises the Lutheran Church for its diligence in educating and training its membership: "If we will compare ourselves again with the Lutheran pastors who have no Sunday evening service, no prayer meetings, no evangelistic meetings, we may find that he will take in fewer members but he holds those he takes in. One is not taken into the Lutheran Church on the sudden burst of emotion. He has to take a long course of training so that he learns what the Church believes, what it is and what it is trying to do. He comes to know the pastor intimately because the pastor personally gives him his training. Recently a Baptist minister boasted that he spent one whole hour with every new member that came into his church. The Lutheran pastor spends forty to one hundred and twenty hours with his converts and at least twelve hours with one who comes with a letter from the Baptist or any other non-Lutheran Church. I am wondering whether the pastor might not do more good for the Church and for the Kingdom of God if he spent his Wednesday or Thursday evenings with new converts and prospective candidates for baptism, rather than in fellowship with a few people in our conventional prayer meetings." — *News Bulletin*.

— Louis E. Lochner, a chief of the Berlin Bureau of the Associated Press, and a Pulitzer prize winner this year, is a member of the Missouri Synod Lutheran Church. He was born in Springfield, Ill., in 1887, graduated from the University of Wisconsin in 1909, then after a few years as a reporter for the Milwaukee Free Press joined the staff of the Associated Press. In a prepared statement released in connection with the Pulitzer award, Mr. Lochner said that he regarded this distinction as "a solemn declaration always to interpret the news, and especially German situations, impartially and fairly."

LUTHER ON PERSECUTION OF THE CHURCH

Whenever troubles afflict the world the Church is often the first to suffer. Today again in many parts of the world Christianity is being tested.

The following statement of Martin Luther on the subject of the persecution of the Church is singularly prophetic, challenging courage and steadfastness:

"Just as Christ was soon after His birth persecuted by Herod, so His Christian Church and His faithful servants, teachers, and ministers will be persecuted till the end of time. But what do the persecutors accomplish? Even though it should rain and snow down on the Christian Church, nothing but stones and bullets, nay, if it rain nothing but devils and tyrants, and enthusiasts, and stocks, and gallows and hundreds of thousands of martyrs were executed, yet the Christian Church cannot be wiped out. That must be our comfort in these last dangerous times in which Christendom lives and moves in manifold dangers and faithful preachers are persecuted, we should thereby not be enticed away from the Christian Church, be it to false religion, or to a godless life. Whatever the privations and dangers, persecution must be endured. It is a fortunate misfortune when, as members of His Church, we suffer adversity with Christ. Have we not the comfort that Jesus Christ is with His believers every day even unto the end of the world? He is in our midst and will not allow us to slide. On the other hand, it is an unfortunate fortune if with the Father of lies, with the world, or with the false churches anyone seeks fortune or easy days, for finally there will be an evil end when all such shall have to depart from the Lord as hypocrites and evildoers and their lot will be in the abyss of fire and brimstone."

— *News Bulletin*.

PROPHETS AND WISE MEN AND SCRIBES

By H. M. Zorn, Indianapolis, Indiana

At one time the Lord Jesus spoke of messengers whom He would send and was even then sending, and He called them prophets and wise men and scribes. In direct and emphatic challenge to the contrary opinion of the people He said: "Behold, I send unto you prophets and wise men and scribes," Matt. 23:34.

We know so well the intellectual limitations of some of Jesus' first messengers. The most prominent among them were from the lowliest walks of life, little-schooled fishermen. One had been a publican. Nor are their personal shortcomings denied or glossed over. Were these men prophets and wise men and scribes?

As for the term "scribes," we cannot forget that in this same chapter and in the same series of woes the Lord Jesus so vehemently denounced the scribes of His time,

calling them hypocrites. But, of course, not all scribes are such. There are scribes truly instructed unto the kingdom of God, Matt. 13:52, and they carry a precious treasure. Such the Lord Jesus will send.

Jesus' statement is general and does not refer only to His messengers of that day. He sends such men also today. But as we look upon His messengers that preach the Gospel today, it is not their faults and limitations that meet the eye first of all? Are they indeed prophets and wise men and scribes?

They certainly are not such in their own right. If any of them would become a braggart and say, "Look at me; I am a prophet and a wise man and a scribe"; if he behaved in any such manner, he would simply display his folly. Jesus says to all Christians: "Ye are the

light of the world"; but thereby He certainly does not intend to inflate their pride. He is thereby rather reminding them of their high duty and calling.

And Jesus' messengers are prophets and wise men and scribes inasmuch as they are ambassadors (2 Cor. 5:20). An ambassador must learn two things that may seem contrary. One is, to efface himself and to remember that he is only the messenger of some one else. The other is, to be very faithful and bold and unafraid to represent the great master whose messenger he is.

Thus Jesus' messengers must discipline themselves carefully lest by their ignorance and folly they dishonor their Master. They must not present their own thoughts but Jesus' message. They must be given to prayer and careful study of the Word of God to enable them to proclaim the Lord's message faithfully. They must acquaint themselves with their flock, so that they can apply the Lord's message as it should be applied. They must be diligent about the King's business.

But we must not forget that Jesus addressed those words to the people of His time who boasted of a great love for the prophets and built monuments to them and said that, if they had lived in the days of their father, they would never have persecuted and killed the prophets. Jesus emphatically challenged their statement, exposed their seemingly pious pretensions as hypocrisy, and said: "Behold, I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues and persecute them from city to city." He further said that thus they would become guilty of all the persecutions and murders of God's messengers that ever have been and that the terrible doom He had threatened Jerusalem was awaiting them because they were responsible for all this evil treatment of His messengers.

We today also are very much in need of Jesus' rousing cry: "Behold, I send unto you prophets and wise men and scribes!" We need to be on our guard. The human heart is such a treacherous thing. It is so easy to credit ourselves with piety while we so often make life miserable and in some cases well-nigh impossible for Jesus' messengers of loveless criticism.

Criticism of the right sort is altogether in place. Let

us beware, let us by all means beware, of blindly accepting everything that is preached. Let us make sure, let us make very sure, that we receive the faithful message of God. Let us pray God for good sermons. What is a good sermon? Regardless of the "fixings," which may be ever so brilliant, a sermon is good only if it faithfully gives us God's message as it applies to us.

If this message not only comforts but also instructs and corrects and admonishes us, let us be sincerely grateful. How terrible will be that time when the Word of the Lord is scarce in the land and faithful witnesses of Jesus are few!

Therefore Jesus' warning cry is so important. We greatly need to be on the alert against ourselves. There is great force to the law of supply and demand. You are apt to get what you persistently demand. What do you expect of your pastor? A hail-fellow-well-met, the life of every social event? a tea-hound, the idol of women's parties? a tickler of itching ears? an elocutionist of the first order? a man possessed of almost every human accomplishment? What has all this to do with Jesus' words "Behold, I send unto you prophets and wise men and scribes"?

The demands made upon our pastors are multiplying fast. This may be due largely to overorganization in our congregations and in Synods. In all this our pastors need consideration and assistance. Above all, they need prayerful moral support and sufficient time to perform their great task as Jesus' ambassadors.

And how much we need the Word of Jesus, which, Jesus says, He is sending us by the mouths of His messengers! St. Peter says this Word is a seed, a living seed, which will regenerate us and make us partakers of the divine nature. He says this Word is a food, heavenly milk and food, of which every one of us is constantly in need. However busy we may be, even with churchwork, we shall not do this work right, in the right spirit and from the right motive, unless we are continually nourished and disciplined by this Word of God, in the service of which Jesus Himself — behold! — is sending us prophets and wise men and scribes.

— *Lutheran Witness.*

WHAT IS THE RESULT?

Many times we have been asked by interested readers of the *Northwestern Lutheran*: "How many new subscribers did you gain for the *Northwestern Lutheran*?"

We are glad when we are asked that question. It is encouraging evidence that many are interested in our church paper and want to see the subscription list grow.

We are sorry that we are not always able to give a definite answer; we are only able to assure them that new subscriptions are being received daily. That too is an encouraging sign.

However, there is much room for improvement. We are sure that many more subscribers could be gained if a concerted effort were made by the pastors and readers. The following item we culled from a local church paper sent to us. We reprint it here as evidence that some pastors are at work and are putting their whole heart into the effort.

The *Northwestern Lutheran* offers a special subscription rate to new subscribers. \$1.25, the regular price for a yearly subscription, will bring the *Northwestern Lutheran* until the

end of 1940, thus including the remaining issues for 1939 free. The sooner you subscribe, the more you will get for your money — up to 36 issues for the price of 26 issues. The paper is published every two weeks. It helps the members of our church to become informed as to the affairs of our synod, its work, and the like. Recently the editorial staff made a number of beneficial changes in the paper which help to make it much more attractive than ever before.

Active Lutherans should take a lively interest in their church papers. Every family in our synod ought to sub-

scribe to this official synodical publication. You may enter your subscription through your pastor. If you already are taking the *Northwestern Lutheran*, glance at your address label to check whether your subscription is paid to date, that is to January 1940. For the German reading public we have, of course, the *Gemeindeblatt*, the other official publication, at the same price.

Let the above example stimulate others to do likewise.
W. J. S.

From Our Churches

ANNIVERSARIES

On the evening of September 10 the pastors of the Dodge-Washington Conference together with their families and the members of Trinity Church, assembled in Trinity's house of worship. With a fitting divine service, in which the Rev. F. Reier preached on 1 Sam. 7:12 and the Rev. A. Werner on 1 Tim. 1:12, they commemorated the twenty-fifth anniversary of the Rev. W. Reineman's pastorate and the silver wedding anniversary of Pastor and Mrs. Reinemann. The congregation remembered the celebrants with a sizeable gift.

May God bless Pastor Reinemann and his wife in the future as He has in the past.

G. R.

TWENTY-FIVE YEARS IN THE MINISTRY

On July 30 Christ Church of Milwaukee observed the silver anniversary of their pastor, the Rev. Paul J. Bergmann. A classmate, Pastor Philip Koehler, preached the jubilee sermon, taking as his text 1 Cor. 15:10, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain." The worship was followed by a social gathering, arranged by the Board of Elders, in the course of which tokens of esteem and congratulations were presented to the jubilarian.

R. O. B.

Obituary

† PASTOR JOHN RIEN †

On September 18 John Ferdinand Christreich Rien, for many years pastor in the Wisconsin Synod, was called to his eternal home at the age of eighty years, four months, and eighteen days.

Pastor Rien was born April 30, 1859, at Ruetzenhagen, in the province of Prussia, Germany. At the age of 23 he immigrated to this country, coming to Manitowoc, Wis. On January 5, 1883, he entered Concordia Theological Seminary at Springfield, Ill., graduating in June, 1888. On September 9, 1888, he was ordained to the holy ministry and installed as pastor of the congregation at Van Dyne, Wis. On October 28, 1888, he was united in marriage with Miss Caroline Rowe of Morrison, Ill., with whom he was privileged to observe the golden wedding anniversary last year. This union was blessed with one daughter. Pastor Rien served the following

congregations: Van Dyne, Wis.; Escanaba, Mich.; T. Maine, Marathon Co., Wis.; Iron Ridge, Wis. After resigning from the ministry, he and his wife lived with their daughter, Mrs. Frank Moldenhauer, first at Iron Ridge, and the last two years in Milwaukee. He is survived by his wife, his daughter, four grandchildren, and two brothers and one sister in Germany.

The burial service was held at Iron Ridge on the 20th day of September. The undersigned delivered the sermon, based on 2 Cor. 12:9. Prof. Aug. Pieper gave a touching tribute to the memory of the departed. Pastor F. Zarling conducted the altar service and officiated at the grave. Members of the Dodge-Washington-Counties pastoral conference served as pallbearers.

Ph. H. Koehler.

REPORT OF THE ASSOCIATED LUTHERAN CHARITIES CONVENTION

The Associated Lutheran Charities held its 38th annual convention in the city of Milwaukee, August 29 to September 1, 1939. This conference consists of societies identified synodically with the various synods comprising the Synodical

Conference, which are engaged in City Missions, Institutional Missions, Child Welfare, Care of the Aged, Hospitals, Woman's Auxiliaries, Deaconess Work, and other missionary and charitable activities.

The Lutheran Societies were hosts to the convention, and through the efficient work of their Convention Committee, headed by the Rev. Geo. B. Propp, nothing was left undone to make the convention a success.

The convention opened with a divine service at the convention hotel, with the Rev. Henry Grueber, D. D., Acting President of the Missouri Synod, officiating. The Conference Service was held in Trinity Lutheran Church on Tuesday evening, with the Rev. Victor Brohm of Milwaukee preaching the sermon.

The morning sessions were attended by all guests and delegates and topics of general interest were discussed. On Tuesday morning the Rev. Henry Scheperly spoke on "The Challenge of Institutional Missions." On Wednesday morning Dr. Theo. Buenger, D. D., of Concordia College, St. Paul, Minnesota, spoke on "The History and Development of Lutheran Charities and Inner Mission Work in the Synodical Conference," and the Rev. L. W. Wickham gave an interesting report on exhibits and Statistics. On Thursday morning the Rev. R. Ave-Lallemant of North St. Paul spoke on "Charity for the Soul," and Mr. John Sauermann of Chicago read a paper on "A Layman Looks at Our Lutheran Charities." Prof. Alfred Rehwinkle delivered an inspiring address on Friday morning on "Christianity and the New Frontiers." The closing feature of the convention was a reproduction of a radio broadcast of Station KFUE, known as "Moments of Comfort." This program is prepared and delivered by city missionary Rev. H. F. Gerecke, of St. Louis, each week.

Group meetings were held each afternoon at which the special problems of the various agencies and organizations were discussed. The City and Institutional Missionaries Group held a three day institute and open forum. The general topic for discussion was "The Missionary as Student." Prof. Alfred Rehwinkle was the institute leader. Discussion centered around three topics: "The Missionary as Student of Religion," "The Missionary as Student of Humanity," and "The Missionary as Student of Skills and Techniques." Part of the afternoon was given over to special papers. The Rev. A. E. Frey, of St. Paul, Minnesota, read an essay on "The Art of Interviewing the Sick," and

the Rev. H. F. Wind, of Buffalo, N. Y., read an essay on "The Missionary's Responsibility to the Delinquent's Home."

The Child Welfare also conducted an Institute on "Children's Institutions," with Miss Elvira Gullixson of Minneapolis as leader. Special papers were read by Miss Anita F. Pleus, Social Worker of the Lutheran Kinderfreund Society of Wauwatosa, on "Intake Problems in a Children's Agency; by Mr. Paul W. Jacobs, Case Supervisor of the Ev. Lutheran Orphan Home of Addison, Illinois, on "Emotional Factors in Child Placement"; and by Miss Hilda Heidenreich, Matron of the Lutheran Children's Home at Wauwatosa, on "Individualizing the Child in an Institution."

The Care of the Aged group heard a paper on "Personality Problems in a Home for the Aged," by Mr. Theo. Katenkamp, Superintendent of the Augsburg Home in Baltimore, and another on "Old Age Assistance and Its Implications for Our Homes for the Aged," by Rev. L. F. Brandes, President of the Home for the Aged at Belle Plaine, Minn. On Wednesday afternoon this group were guests of the Lutheran Altenheim Auxiliary of Wauwatosa to a Sunset Tea given at the Lutheran Altenheim.

The Health and Hospitals group also had a very profitable meeting. Mr. E. A. Lohman, Business Manager of the Lutheran Hospital in St. Louis discussed the "Problems of the Sectarian Hospital," and Dr. Albert Seidel spoke on "Hospitals and the National Health Program."

On Thursday afternoon a special meeting for women workers was held with over 150 ladies in attendance. Rev. Enno Duemling of Milwaukee read a paper on "The Lutheran Woman as a Volunteer Worker in the Field of Missions and Charities," and the Rev. John Kempf spoke on the topic "In the Land of Silence." A meeting for parish pastors was also held as in former years. Rev. Virtus Gloe of Kansas City read a paper on "The Lutheran Ministry and Christian Social Work," and a representative of the Council of Social Agencies in Milwaukee spoke on "Social Work in Milwaukee."

The Conference will soon publish its official Proceedings which will contain the papers and addresses delivered at the convention. Same may be had for seventy-five cents by ordering from the Rev. J. H. Witte, 304 Tuscola Road, Bay City, Michigan. Virtus Gloe, Secretary.

Announcements

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. Koelbin, 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

Mr. Adair Moldenhauer was installed as teacher of the St. Paul's Ev. Luth. Day School at North Fond du Lac, Wisconsin, on Sunday, August 20, 1939. The undersigned officiated. May the Lord's blessing rest upon him and his work in our midst.

Address: Mr. Adair Moldenhauer, 542 Florida Avenue, North Fond du Lac, Wis. Carl Lawrenz.

* * * *

Authorized by President A. Ackermann the undersigned, assisted by Prof. E. R. Bliefernicht and Prof. Victor Voecks, installed Pastor Le Roy G. Ristow as assistant pastor in St. Paul's Ev. Luth. Church at New Ulm, Minnesota, on the 14th Sunday after Trinity, September 10, 1939. Prof. Bliefernicht delivered the German sermon. "Know that your labor is not in vain in the Lord."

Address: The Rev. Le Roy Ristow, 3½ N. Washington St., New Ulm, Minn. Gerh. Hinnenthal.

* * * *

Authorized by President W. T. Meier, the undersigned installed Prof. R. A. Fenske, as professor and director of the Northwestern Lutheran Academy at Mobridge, South Dakota, on September 13, 1939.

Address: Prof. R. A. Fenske, 702 Second Ave. W., Mobridge, So. Dak. G. J. Schlegel.

ORDINATION AND INSTALLATION

On September 17, 1939, having been duly authorized by the President A. Ackermann, I ordained Erwin Schroeder and installed him as pastor of Emanuel Congregation near Woodville, Wis. — May the Lord bless the work of His servant in his new charge. The Rev. A. Koehler and O. Medenwald assisted in the above named ordination and installation.

Address: Pastor Erwin Schroeder, R. R. 2, Woodville, Wis. Aug. Wm. Saremba.

SOUTHWESTERN MINNESOTA MIXED CONFERENCE

The Southwestern Minnesota Mixed Conference will meet October 9, 2:00 P. M., to October 11, 4:00 P. M., at Fairmont. — Services with Communion, Monday, 7:30 P. M.

Sermon: H. Kothe (E. Koberg), English.

Confessional Address: H. Krause (C. W. H. Kuehner), English.

Papers: 1 John 5, Wednesday A. M., Prof. A. Schaller; A Minor Prophet (Exegesis), Tuesday A. M., C. Bramscher; Die Goettlichkeit des Berufs, Monday P. M., G. Schuetzer; Discussion, Law and Gospel, M. Hauser; Sermon Making, A. Ackermann. E. F. Lorenz, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on September 25 and 26, 1939, at Dundee, Wis. (Pastor W. Strohschein). The first session will begin at 9:00 A. M.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; The English Reformation, H. Bierwagen, Moses, der Knecht Gottes, J. Schultz; Titus 2, E. Pankow; The Pastor in His Home, O. Hoyer; A Biography of the Apostle Peter, W. W. Gieschen; The Millennium in the Light of Scripture, P. Bergmann.

Sermon (English): J. Dowidat; H. Kleinhans (alternate).

Carl Lawrenz, Sec'y.

EASTERN DAKOTA-MONTANA PASTORAL CONFERENCE

The above mentioned conference meets October 24 and 25, beginning at 9:00 A. M. at Aurora, H. Lau, pastor.

Sermon: O. Heier (E. Gamm).

Confessional Address: E. Schaller (M. Lemke).

Papers: "The Doctrine Concerning Satan" (continuation), A. Sippert; "Exegesis on 1 Cor. 3, 11-15," R. Kettenacker; "Savior's Letter to the Church at Thyatira," O. Heier; "Declaration of A. L. C. and Missouri Brief Statement," E. Schaller.

Kindly announce to local pastor. A. Sippert, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference meets at St. Paul's Church, Cudahy (G. Hoenecke, pastor), October 24 and 25. First session at 9:30 A. M.

Papers: Petermann, J. Mahnke, Herwig, Lescow, Maaske. Sermon: Schewe, Schmidt. W. Keibel, Chairman.

DODGE-WASHINGTON PASTORAL CONFERENCE

The Dodge-Washington Pastoral Conference will meet October 24 and 25 at T. Lomira with Rev. Wolter (9:30 A. M.)

Sermon: Bradtke, Cares.

Confessional Address: Marti, Martin.

Papers: Martin, Bradtke, Stern, Schaar, Von Rohr.

Please, announce! G. Redlin.

MINNESOTA LUTHERAN TEACHERS' CONFERENCE

The Minnesota Lutheran Teachers' Conference will convene October 19 and 20, Hamburg, Minn. Please announce to local teachers. Theo. L. Handrich, 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.

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.

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. Bliefernicht, 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.

FOURTH ANNUAL MISSIONARY AND MISSION BOARD MEETING OF THE NORTH WISCONSIN DISTRICT

The Fourth Annual Missionary and Mission Board Meeting of the North Wisconsin District will meet on October 10, 1939, at Coleman, Wis., Pastor Wm. Fuhlbrigge, host. The sessions begin at 9:00 A. M. (C. S. T.) and close at 4:00. "Missionary Forward Movement in the Light of Acts" is the essay and will be discussed by Pastors E. Rupp, H. Lemke, M. Croll, M. Fleischer, C. Henning, A. Engel, V. Siegler, and W. Wichmann. Pastor Wm. Roepke, Chairman of the Mission Board, will deliver some special information to the missionaries. Theophil Hoffmann, Gladstone, Mich.

COUNCILMEN'S CONFERENCE OF THE WISCONSIN RIVER VALLEY CIRCUIT

The Councilmen's Conference of the Wisconsin River Valley Circuit will meet at Zion's Ev. Luth. Church (Pastor G. O. Krause) at Stetsonville, Wis., on Sunday afternoon, October 15, at 2:30 o'clock sharp. All councilmen of every congregation in the circuit are urged to attend. Visitors are always welcome. Geo. M. May, Sec'y.

MISSION FESTIVALS

Trinity Church, Jenera, Ohio.

Offering: \$500.00. — J. Gauss, pastor.

St. Paul's, Church, Town Herman, Sheboygan Falls, Wis.

Offering: \$175.11. — H. A. Kuether, pastor.

Ninth Sunday after Trinity

Grace Congregation of Burke, So. Dak.

Offering: \$38.00. — L. Gruendeman, pastor.

Eleventh Sunday after Trinity

Peace Congregation of Carlock, So. Dak.

Offering: \$37.75. — L. Gruendeman, pastor.

St. Paul's Church, Manchester, Wis.

Offering: ? — Wm. Wadzinski, pastor.

St. Paul's Church, Hustler, Wis.

Offering: \$118.25. — F. Gilbert, pastor.

Twelfth Sunday after Trinity

Zion's Church, Kingston, Wis.

Offering: \$85.54. — T. W. Redlin, pastor.

St. Paul's Church, Argo Twp., White, So. Dak.

Offering: \$75.85. — R. A. Kettenacker, pastor.

St. Andrew's, Goodrich, Wis.

Offering: \$23.00. — L. Vater.

Thirteenth Sunday after Trinity

St. John's Church, Herrick, So. Dak.

Offering: \$100.00. — L. Gruendeman, pastor.

Shadehill Mission, Shadehill, So. Dak.

Offering: \$19.86. — H. E. Rutz.

Emanuel Church, Town Herman, Dodge Co., Wis.

Offering: \$115.81. — H. W. Cares, pastor.

Zion's Church, Town Theresa, Dodge Co., Wis.

Offering: \$81.08. — H. W. Cares, pastor.

St. John's Church, Sterling, Mich.

Offering: \$80.65. — J. F. Zink, pastor.

St. John's Church, Reedsville, Wis.

Offering: \$461.41. — H. H. Eckert, pastor.

St. Paul's Church, Broken Bow, Nebraska.

Offering: \$37.00. — V. H. Winter, pastor.

Fourteenth Sunday after Trinity

Christ Church at Morristown, So. Dak.

Offering: \$61.18. — B. R. Hahm, pastor.

St. Luke's, Lemmon, So. Dak.

Offering: \$54.50. — H. E. Rutz, pastor.

St. Peter's Church, Indian Creek, Wis.

Offering: \$83.44. — F. Gilbert, pastor.

St. John's Church, Slades Corners, Wis.

Offering: \$284.26. — Edmund Sponholz, pastor.

Immanuel Church, Neillsville, Wis.

Offering: \$100.17. — Adolph Schumann, pastor.

St. John's Church, Lake Benton, Minn.

Offering: \$89.20. — Paul W. Spaude, pastor.

Congregation at Arcadia, Wis.

Offering: \$88.17. — F. H. Senger, pastor.

Fifteenth Sunday after Trinity

St. John's Church, Tappen, North Dakota.

Offering: \$144.27. — Wm. P. Holzhausen, pastor.

St. Luke's Church, Germantown Twp., So. Dak.

Offering: \$75.60. — H. C. Buch, pastor.

St. Jacobi Church, Glenham, So. Dak.

Offering: \$86.74. — G. J. Schlegel, pastor.

St. John's Church, Ridgeville, Wis.

Offering: \$92.07. — C. E. Berg, pastor.

Immanuel Church, Verdi, Minn.

Offering: \$63.43. — Paul W. Spaude, pastor.

Sixteenth Sunday after Trinity

Redeemer's, White Butte, So. Dak.

Offering: \$19.11. — H. E. Rutz, pastor.

TREASURER'S STATEMENTS

Cash Statement Condensed

Cash on hand July 1, 1939	\$	39.40
Receipts from Districts		27,464.43
Revenues		7,572.19
Extraordinary Receipts:		
Previously reported	\$	133.49
Erna Kuehl		5.00
		<u>138.49</u>
Total receipts	\$	35,214.51
Disbursed		41,451.79
Deficit		6,237.28
Unpaid requisitions		13,865.62
Total Deficit	\$	20,102.90

Budget Debt

Debt on July 1, 1939		\$198,393.75
Receipts from D. R. C.	\$1,000.00	
Collection for Debts	119.57	
Receipt from Minn. sale of lot	504.20	
New loans received	7,680.93	
Inmates deposits	500.00	
	<u>\$9,804.70</u>	
Loans paid	5,028.72	
Used for Budget	\$4,775.98	4,775.98
Unpaid requisitions		13,865.62
Total Budget Debt on August 31, 1939		<u>\$217,035.35</u>

Church Extension Division

Debt on July, 1939		\$122,405.29
Balance on hand June 30, 1939	\$	35.41
Repayment loans	1,080.42	
Interest	290.32	
Collections	192.05	
	<u>\$1,598.20</u>	
Church Extension Debt paid	1,100.00	1,100.00
Available for Debt	\$	498.20
Church Extension Debt on August 31, 1939		<u>\$121,305.29</u>

Total Debt

Budget Debt	\$187,219.73
Church Extension Debt	121,305.29
	<u>\$308,525.02</u>
Inmates Deposits	15,950.00
Unpaid Requisitions	13,865.62
Total Debt on August 31, 1939	<u>\$338,340.64</u>

THEO. H. BUUCK, Treas.

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 2⁵/₁₆ × 3⁵/₈, 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.

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