

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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Rev C Buenger Jan 42
5026 19th Ave

In Public Worship—



“Let the Word of Christ dwell in
you richly in all wisdom;
Teaching and admonishing
one another
In Psalms and Hymns and
Spiritual Songs
Singing with grace in your hearts
Unto the Lord.” Col. 3, 16.



—In Public Devotion

"AND HE HATH PUT A NEW SONG IN MY MOUTH, EVEN PRAISE
TO OUR GOD" Ps. 40, 3

The Motto of The Lutheran Hymnal

THE Lutheran Hymnal authorized by the Synods constituting the Evangelical Lutheran Synodical Conference of North America is off the presses. It sold nearly a half million copies even before the time of its publication in June. Orders for the hymnal will be filled by the publishers as rapidly as the presses and binderies can produce the books.

The motto of the Lutheran Hymnal which appears on the title page of the book, "And He Hath Put A New Song in My Mouth, Even Praise to Our God," was carefully and well chosen. It will serve at this time to create a better understanding and a deeper appreciation of our new English Hymnal.

What is a Hymn?

It is difficult to define the Christian hymn, even after you have read and reread the six hundred and sixty hymns included in the new hymnal it will be difficult to characterize the Christian Hymn. But mark the words of the sacred poet, David, which have been chosen as the motto of our hymnal and you will be helped and led to recognize the essential characteristics of our hymns.

David says, "He hath put a new song in my mouth." Whether we interpret these words to mean that our God through His loving kindness and tender mercies toward us hath filled our hearts with joy and peace and hope so that we are prompted to repeat His mercies in our songs, or whether we take these words of David to mean that God's own revelation of His kindness and mercy toward us, His own Word is repeated in our song, it is true that the Lord Himself has put our hymns into our mouth. To use the expression of David in the forty-fifth Psalm, "a good matter," a good hymn, is always *Scriptural*.

We turn to our Lutheran Hymnal and mark that every hymn has a Scriptural reference, a text as it were. We note how many different passages of the Old and the New Testament are referred to in the hymnal. But above all, we observe that these hymns stanza for stanza express the truths contained in these and a host of other Bible passages. In many instances the hymns literally quote the Scripture text. The hymns in the Lutheran Hymnal, without exception, are Scriptural in contents.

A New Song

David speaks of "a new song." This is of course not said with a reference to time. — Our hymnal contains hymns ancient and modern. It includes hymns from every age and generation of the Christian era. — An understanding of the new song to which David refers may be gained from the verse preceding the motto of the

hymnal. There David confesses, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth." The inspired poet plainly refers to our deliverance from sin and death and hell. Incidentally the words of the Psalm are a good example of poetical expression. "The horrible pit, the miry clay" forcefully express the darkness, the hopelessness, the helplessness of men in sin. Out of this horrible pit men have tried in many ways to escape but as often as they tried they slipped back and all must finally perish in the horrible pit of the grave and hell. But *He* hath brought me up out of the horrible pit and set my feet upon a rock and established my going. In Christ God came to men, came into our need and hopelessness. Christ descended into the pit of death and damnation. He rose again from death and the grave and hath brought life and immortality to light.

"Now I have found the firm foundation
Which holds mine anchor ever sure;
'Twas laid before the world's creation
In Christ my Savior's wounds secure;
Foundation which unmoved shall stay
When heaven and earth will pass away."

"On Christ the solid Rock I stand, all other ground is sinking sand." This is "the new song" which God hath put in my mouth. It is the blessed gospel of our salvation through Christ. The gospel of the Nativity of Christ, of His death and resurrection, the gospel of deliverance from sin and death and condemnation, the gospel of peace, and hope, and joy.



Our Christian hymns echo and reecho the song of the angels', "Glory to God in the highest, on earth peace, good will toward men. Our hymns indeed chant, in a minor chord, the old, sad story of sin and transgression, but the *Gloria in Excelsis* always overpowers the *Miserere* in our Christian hymns. The hymns on the Redeemer and Faith and Justification are the very heart of the new hymnal, and these hymns above all will be treasured by the believers until the end of time.

A Clear Confession of Our Faith

But does it not strike you that David says, "He hath put a new song in my mouth?" Should he not have said as he does in the forty-fifth Psalm, "My heart is inditing a good matter?" Should he not join Mary in

Magnificat, "My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Savior?" All our prayers and praises will indeed be a vain and empty repetition of words if we sing with our mouth only. Israel was rejected and its entire worship was odious to the Lord because this people drew nigh unto him with their mouths and honored Him with their lips, but their hearts were far from Him. We may never take the acceptableness of our worship for granted.

But surely the Savior whose praises we sing has won our hearts. The love of God is shed abroad in our hearts. And out of the fullness of the heart the mouth speaketh — and must speak, "I have believed," David says, "therefore have I spoken." Our Christian hymns — and this is an essential characteristic of our hymns — are a clear and forceful confession of the faith of the believers.

The Church today has too many silent partners. While many false prophets and uncalled and unqualified men and women are filling the air with "another gospel, which is not another"; while the world sings its songs of Lamech, songs of illicit love, of jealousy and hatred and murder, many Christians, young and old, cannot find words to profess their faith. Turn to the Lutheran Hymnal for a clear and forceful profession of our faith! And let the Church sing the hymns of the Reformation when our hearts would fail us for fear!

Making Sweet Melody

Yet the hymnal is not and shall not be a summary of Christian doctrine like Luther's Catechism, but it is a book of hymns and spiritual songs. The great truths of the Scriptures are garbed in the language of poets. — We turn to a hymn, we begin to read it, and immediately the tune associated with the hymn comes to our mind. We want to sing the hymn. And a good hymn must be singable.

Is there a theme that lends itself more readily to singing than the love of God in Christ? From the heart that is filled with this love the song leaps to the lips.

The Christian hymn belongs to the congregation of the believers. It expresses experiences common to all of us. Even in the Bible, the inspired Word of God, weeps with them that weep, rejoices with them that rejoice; even as the Bible is the sacred mother tongue of us all, so do our hymns speak with us all and for us all.

The Lutheran Hymnal in the Home



Even as the Bible has its place on the family altar, so shall the Hymnal find its way into our homes. In the liturgical section of the new English Hymnal you will frequently read such headings as these, "Then *shall* be said or chanted," — "Then *may* a hymn be sung." Under the general rubrics the "shall" and "may" are explained with these words, "The wide choice permitted in the rubrics makes it possible to have the Service as simple or as elaborate as the circumstances of

each congregation may indicate." We have little fear that our congregations will not leave the basic structure of the Lutheran service intact. — But we do fear that many of our *homes* have forgotten both the "shall" and the "may" of *family devotion*. Little harm is done if a rubric in the order of service is not heeded as long as the basic structure of the service remains. But much harm can be done and has been done through the neglect of family devotion. No congregation is without an order of service, without the essentials of a divine service or of public worship, but many a home is without the family altar.

The hymnal is intended for daily and private devotions. The prayers and tables for Bible-reading included in the new hymnal, the hymns, above all, make the hymnal almost indispensable to our family devotions. The morning and evening hymns, the cross and comfort hymns are pearls of great price in every Christian home. It is our hope and prayer that the new hymnal will find its way into our homes and that our people will again with the introduction of the new hymnal erect a family altar.

Shall Man Alone Be Dumb?

In our church organs one stop usually causes most trouble. It is more than any other stop sensitive, affected by a change in weather. It is most frequently out of tune — the "vox humana," the human voice.

While all of creation joins in singing praises to our God, the human voice alone most frequently causes trouble and refuses to speak, man alone is dumb.

The Lord hath put a new song in our mouth, He hath called us out of darkness into His marvellous light that we should show forth His praises. Sing, sing unto the Lord a new song!
A. P. V.

FAITH

I do not know just why the heavenly Father,
Who made and rules the sky, the earth and sea,
Should stoop from that far height, the heaven of heavens,
To bridge the way between Himself and me.

I do not know just why the heavenly Father
Should lay my sins upon His only Son,
And why upon Him all my hopes are centered,
My burdens all laid on this sinless One.

Yet I believe He died on Calvary
To open wide the gates of heaven for me.

Oh! what am I, that Christ, the One all lovely,
Should lift for me the cross I cannot bear!
Oh! what am I that He, so pure and holy,
Should guide, through earth, my steps with tender care?

And what am I that God should lean from heaven
To speak to me of everlasting love?
And then, at last, that He should send His angels
To bear my spirit to its home above?

Yes, I believe, and in that faith I rest;
I know not, but believe, and I am blest.

— Mrs. L. M. Sniff.

THE NORTHWESTERN LUTHERAN

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EDITORIALS

*Try This**Obscene Literature**Slide Areas*

Try This At the suggestion of one pastor several pastors were induced to try an experiment designed to acquaint our people with the *Northwestern Lutheran* and eventually to interest them in subscribing for our church paper. Each pastor ordered from 15 to 25 extra copies of the *Northwestern Lutheran* and offered them to the members of the church on Sunday morning for five cents per copy at the door. The results were amazing. The copies on hand were sold so quickly that before half of the people had left the church the supply of the extra copies was exhausted while people still demanded copies. This was the experience of not just one of the interested pastors but *every one* of them who entered into the plan. It proved beyond a doubt that our members are interested in our church papers if provision is made for the sale of them on other than a yearly subscription basis.

On the basis of our experience we wish to earnestly suggest to others to try this in their own congregations. Perhaps your experience will be as encouraging and gratifying as was ours. In fact, we are bold enough to predict that it will. The method has psychological possibilities. Nor will it involve any inconvenience and trouble for the pastor of the church. It will require of him merely to order the extra copies and announce from the pulpit that the *Northwestern Lutherans* may be purchased at the door at five cents per copy. Let the treasurer or some other officer collect the nickels and account for them at the end of a certain period or turn them over to the treasurer of the congregation after the service. After some time the congregation will be able to determine about how many copies of the *Northwestern Lutheran* can be regularly disposed of and this will determine the number of subscriptions the respective congregation will order at the beginning of each new year. Of course, the congregation will have to advance the money for the required number of subscription the first year but after that the treasury will be constantly replenished so that the congregation will have no more expense. The plan ought to

work; at least, it ought to be given a fair trial in all congregations.

It does not speak well for our Synod as a whole and for the individual members that out of a possible 30,000 we have but 6,000 readers of our synodical paper. It speaks of a leak somewhere; of disinterest and lethargy among our people that may breed more serious conditions. Let us not dispose of this matter with another shrug of the shoulder or with the old excuse, "I can't do anything about it." Yes, we can and we must if we want our people to survive these treacherous days and the lukewarm Christianity that is invading the precincts of our church. Let us awaken to the facts before it is too late and nothing can be done about it anymore.

Send for ten, fifteen, twenty or as many copies of the *Northwestern Lutheran* as one may reasonably expect to sell at the door — and do it today! You are losing nothing by trying. The Publishing House will be glad to send you sample copies for this purpose. Try it!

W. J. S.

* * * *

Obscene Literature Two book sellers, a father and a son, were recently convicted of selling obscene literature to boys and girls still in their early teens. In fact, these were their best customers. One of the bookstores was within easy striking distance of several grade schools and one high school; this one did a thriving business. Both father and son seemed to know just the kind of books and magazines that would attract these young minds and they made it their business to supply them. That these booksellers were guilty no one will deny but that they alone are guilty among the booksellers and venders all over the country no one will have the courage to assert. During the trial of this father and son a sordid story was told by the prosecuting attorneys which brought the blush to the faces of those who attended the trial and indicted this nation — the homes and the families and communities — where such

traffic is carried on. It is said that a host of publishers in our land are reaping a harvest in dollars and cents from the nefarious traffic in filthy reading material.

Much as we agree with the court that dealt severely with these two criminals — for criminals of the lowest rank they are — yet we wonder what our government, our courts are going to do with those who published the trash sold by these despicable venders? Is the old story going to be repeated that of convicting the seller and letting the real offender, the publishers of this filth, go scot free? It seems to be a bit unfair. We have precedents for just this kind of justice. In the days of "prohibition" we had the distillers making and marketing their "moonshine" unmolested, it seemed, while very often the little fellow who sold the stuff in small dribbles here and there was severely dealt with by the authorities. And what about the crooked bankers, brokers etc. who embezzle thousands of dollars? How often don't we read that they—if apprehended and convicted at all — got off with a ridiculously light sentence and, perhaps, a pardon after serving a few years in some penitentiary? This tends to create in the minds of our people the idea that men are judged and punished according to a double standard — one for the "higher" criminal and another for the common miscreant.

Be that as it may. In the case cited of the father and the son justice demanded severe punishment and the court was not lax in meting it out to them. But does that close the issue of selling obscene literature? It may at these two stores. Yet, what about the publishers who supplied those stores with that vicious, filthy literature? Yes, and what about the venders of obscene literature in your own neighborhood who are successfully selling "under cover"? What will be done about them? It is a simple matter to shift the responsibility to the shoulders of the government and to berate the government for not apprehending and prosecuting them. It is not always so simple a matter as it appears to us. It is often a difficult matter for the most efficient government operatives to secure the necessary evidence to warrant an investigation of the suspects, especially in our country where free speech and free expression of one's thoughts are given great latitude. Let us also try to be fair here.

Let us remember that the activities of a community reflect the character of the citizenry of that community. So our thoughts go back to the very heart and center whence all moral decency or depravity, as the case may be, arises and flourishes — THE HOME. Here is the one place where we can warn, condemn and convict the sellers and publishers of obscene literature. Christian parents will be greatly concerned about what their children are reading; they will never fail to warn them against the smutty reading material on the market; they will above all, by precept and example, with much patience, teach their children to walk worthy of the Gospel of Christ in all lowliness and meekness. That will do more to choke filthy reading material in its own foulness than all the vigilance

the government is able to practice. The true Christian spirit in the homes will solve this problem as it does every other problem.

W. J. S.

* * * *

Slide Areas "*Slide area*" is the warning printed on some of the signs on Highway "60." They mean to tell the traveler that he is liable to find huge boulders blocking the road on some hidden curve. They also mean to warn him that during the wet season there is danger here or there of the hillside sliding down to meet him.

Slide areas are nothing new. The Jew on his way home from Jerusalem to Jericho encountered a slide area in which human boulders came down from the mountain side and robbed him and left him lying half dead on the highway.

Slide areas are even older than that. Adam and Eve encountered the first one as they were passing the Tree of the Knowledge of Good and Evil. There the serpent slithered out of the branches upon them and left them "dead in trespasses and sins." The road was blocked so completely that it was never cleared until four thousand years later, when our Lord Jesus single-handedly removed all the boulders and raised all the sinks. True, the slide areas still remain, but Jesus has them clearly signposted, telling us of what nature they are. Furthermore, he is ever at hand to direct anyone safely who stops to take Him along instead of speeding heedlessly past Him.

Judas Iscariot had Jesus with him on his journey, but pushed Him off and was wrecked.

Paul stopped in wonderment when Jesus hailed him. He headed the warning of the slide areas ahead and three days later was preaching the Gospel on the streets of Damascus.

One thief on Calvary went his way alone and was lost; the other asked Jesus to accompany him and arrived safely in Paradise that very day.

Do you wish the Savior to direct you past the "*slide areas*" and bring you safely home? You will find him waiting for you at the sign of the cross.

E. E. G.

OUR BOYS

The readers of this paper, especially those who have sons or brothers in the service of our country, are earnestly urged to keep informed on what our Synod is doing for your boys in the military camps by reading the material under the caption: SPIRITUAL WELFARE COMMISSION. In each issue of the *Northwestern Lutheran* you will find some interesting material and instructive as well concerning our work in the camps. We may rest assured that *our commission* is doing everything for them consisted with soberness and good Christian taste and their need. The boys are not neglected nor forgotten.

W. J. S.

SPIRITUAL WELFARE COMMISSION

For Our Men in Military Service

COMMUNION IDENTIFICATION CARDS



TO meet the need for some identification for the men in military service who desire to attend the Sacrament of the Altar while away from their home church, the following Communion Identification Card is now available.

The facsimile shown herewith is printed in maroon colored ink on heavy peach colored stock 2½×4¼ inches. These identification cards are to be filled out by the pastors of such who are in defense service and mailed to them. — *Write to the Spiritual Welfare Commission office for your supply of these communion identification cards.*

**Evangelical Lutheran
Joint Synod of Wisconsin and other States**

To Pastors of the Synodical Conference

Name.....
whose signature appears below is a communicant member

of..... Lutheran Church

at.....
*To be honored while
in defense service*

Pastor

.....
Signature

Spiritual Welfare Commission

For Men in Military Service

Daily we receive many names, addresses and address changes of men in military service, on all sorts and sizes of paper (scraps of wrapping paper, note paper, letter heads, etc.). This makes filing of originals extremely difficult. Forms for this purpose are available from the office of the Spiritual Welfare Commission. Why not order a supply of forms 1b — 2b — 3b and keep them on hand. Not only will the use of the above forms facilitate filing and make for more efficient service, but above all provide the *necessary* information, which is usually incomplete if forms are not used. — Drop us a card and forms will be forwarded.

Again we request pastors living within a reasonable distance of camps, naval bases, or training centers, to list their names and churches with us, as well as approximate distance from such camps and bases. A few pastors have cooperated in this matter, others have not.

Has your congregation subscribed to the *Northwestern Lutheran* for its men in service? More than 300 such subscriptions have been received. Why not more? The subscription price for soldiers is \$1.00. Order through this office and not direct from the Northwestern Publishing House.

E. R. Blakewell.

IS THE BIBLE A DEAD BOOK?

By Pastor E. Edgar Guenther, White River, Arizona

I HAVE heard it said that the Bible is a *dead book*. It has been said that the Bible is a dead book because it cannot speak for itself. It has been said that it is a dead book because there is no one standing behind it.

Can that be so? If it were so, what unfortunate people we Bible Christians would be! We would have nothing to anchor to. How easy it would be for any false teacher to "make spoil of us through this philosophy and vain deceit, after the *tradition of men*, after the rudiments of the world, and not after Christ," Colossians 2, 8. Then we could know no more about ourselves and what will become of us than the coyote slinking through the woods, or the owl hooting in the tree tops.

But there are other men who call the Bible a *Living Book* and name God Himself as standing behind it. One of these men was Peter (yes, indeed, Peter!). This is what he said of the Old Testament: "No prophesy ever came by the will of man: but men spake of God, being moved by the Holy Spirit," 2 Peter 1, 21, and of the New Testament Jesus Himself said: "Howbeit when he, the Spirit of truth is come, he shall guide you in all truth." John 16, 13. Again He promised, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you." John 16, 26.

And Peter claims this to have been fulfilled on Pentecost, "Jesus, being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this which you see and hear." Acts 2, 33.

Surely no one would call Paul a liar, but Paul says, "We speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." 1 Cor. 2, 13.

God still liveth and will live into all eternity. "Jesus Christ is the same yesterday and today, yea, and forever." Hebrews 13, 8. The Holy Spirit who once gave the word to the disciples also still rules. "The Grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Spirit, be with you all." 2 Cor. 13, 14.

God cannot be separated from His word. His word, alive with the Holy Spirit, has the same power in the Bible today that it had when it was first written. That is why Paul calls the Gospel of Jesus Christ, "The power of God unto Salvation." That is why the Holy Spirit calls it, and not tradition, "The everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelations 14, 16.

Truly, the Word of the Lord abideth forever." 1 Peter 1, 25.

So we see that God not only stands behind the Bible; He is in it, around it, and in front of it. It is still the *Living Word* of the *Living God*. Its contents are still the *only* power unto Salvation. It was that power that brought three thousand into the fold at the dedication of the Holy Christian Church at Pentecost. It is the same power that made a Paul out of a Saul. It is the only power that can turn human hearts to the living Savior today.

No wonder that Paul warns us to, "refuse profane and old wives fables"!

Peter says, "We did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1, 16.

Jesus says, "If the blind guide the blind, both shall fall into the pit." Let us ask the Holy Spirit for the light that will enable us to follow the *Living Book*.

OUR NEW MISSION AT WESTOWNE, WISCONSIN

JUST outside of Waukesha, Wis., lies the subdivision of Westowne. About 800 people live in the 200 homes of this community. After a careful canvass of the field, it became manifest that at least one-half of the Westowners had no church affiliation; that a non-denominational Sunday school was the only "religious training for most of the children. This encouraged the Mission Board to commence mission work in this promising field.

But in the whole community no room or building was available for divine services or Sunday school. After two months of patient waiting a room above a Bottling Works, which could be reached only by an outside fire-escape, was rented. The first service, conducted by Candidate Waldemar Hoyer, was attended by 16 persons. The Sunday

school had an enrollment of 19 children. In spite of the hazardous approach the faithful few continued to assemble in their "chapel" throughout the winter months. If you, who support our mission by your contributions, only could have shared the missionary's joys on that first Christmas Eve in Westowne. 36 children related the story of Christ's birth, and many of these children, yes, right here in Wisconsin, heard this story themselves for the first time. 56 adults crowded into the small room to celebrate the Savior's birth with the children. — Soon after Christmas the non-denominational Sunday School was discontinued.

In the meantime a loan was received from Synod's chapel fund amounting to \$1,200.00. Six lots were pur-

chased on a beautiful hillside location for \$1,100.00. With the balance and a loan of \$2,000.00 from a mission minded friend the Whitefish Bay chapel was acquired, dismantled and moved to Westowne, where it was rebuilt on a basement 60x26. Thanks to a mason and a carpenter from one of our flourishing Milwaukee missions, the total cost of the project including the six lots only amounted to \$3,200.00.

Thus the Westowne Lutheran Mission received a permanent home. It was formally dedicated on April 27, 1941. Over 300 guests and friends rejoiced with the small Westowners and joined them in offering thanks unto the Lord for His great mercies. At this dedication service Candidate Waldemar Hoyer was ordained as pastor and installed as shepherd of the Westowne flock.

As in any mission there are also obstacles to overcome at Westowne. But the Lord is with His believers and is certainly blessing the work done in his name abundantly. The Sunday school now has an enrollment of 60 children. An average of 33 is attending the services in the new

chapel. 16 adults have enrolled in the first class preparatory for confirmation.

Surely, the work done in the name of the Lord, the offerings brought for His cause, will never be in vain. Many souls will in all eternity thank the Lord, that the Word of Life had been brought to them at Westowne.

May the Lord of the Harvest ever bless this infant mission. May shepherd and flock at Westowne ever heed the Lord's command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Through His Word of Truth the Lord will ever add to the church such as should be saved. And may we Christians all fervently pray, and cheerfully, zealously, liberally bring our offerings so that many more might hear the Word of Truth and with us rejoice in the salvation of the Lord and praise His holy Name.

South-East Wisconsin Mission Board.

ST. PAUL'S OF NEW ULM, MINNESOTA, REMEMBERS WITH GRATITUDE 75 YEARS OF GRACE AND BLESSINGS

Early Beginnings and Growth

NEW ULM was founded by the colonizing "Chicagoer Landverein" in May, 1855. This accounts for the fact that most of the founders and early settlers of New Ulm were members of the German "Turnverein." It was the avowed aim and purpose of these early settlers to have no church organization in their town. But God willed otherwise. After the fierce Indian attack and bloody massacre which raged against New Ulm, August 18-24, 1862, causing the loss of many lives and the destruction of many buildings, the victorious band of settlers set out anew to rebuild New Ulm and vicinity. Many new settlers now began to appear, and with them came more families of the Lutheran faith, particularly during 1864 and 1865. And soon it became evident that the Lord would build His beloved Zion also at this place.

A group of Lutherans met in the home of Mr. Friedrich Boock July 30, 1865. They organized St. Paul's Congregation and decided to proceed at once with the erection of a brick church. No mention is made of the presence of any pastor at this important meeting. The oilywords "Ev. Luth. Reformed" were written into the official title of the congregation because several families of the Reformed faith had also joined the congregation. By the grace of God, however, the Unaltered Augsburg Confession was adopted as the congregation's confession of faith. After due deliberations on confessional Lutheranism the word "Reformed" was finally stricken from the constitution in 1869.

From the time of its early beginnings through all

these many years of grace St. Paul's has constantly enjoyed a steady growth. When the first church was dedicated June 17, 1866, the worshippers filled the new building to capacity, though the congregation was still without a pastor. When the second church was built in 1882 Pastor G. Reim reported a membership of ninety families. His successor, Pastor C. J. Albrecht, saw the membership grow to about 500 families. Today St. Paul's has more than 700 families, 2,200 souls, served by two pastors. The first resident pastor, F. Popp, was installed October 7, 1866. He remained only for a short time. The subsequent pastors of St. Paul's are: A. Kenter, 1867-1869; G. Reim, 1870-1882; C. J. Albrecht, 1882-1924; G. Hinenthal, since 1924; LeRoy Ristow, assistant pastor, since 1939.

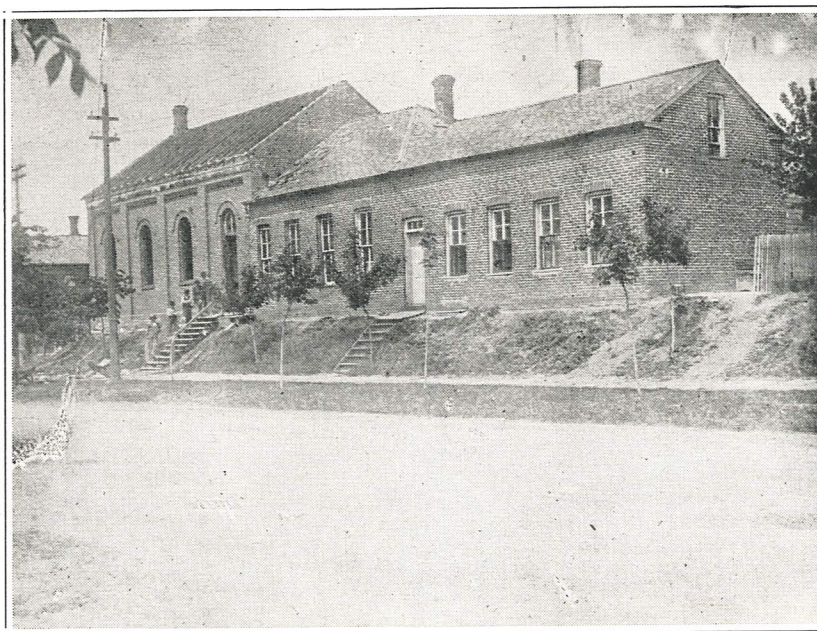
Christian Education of Children — The Parish School

During the first twenty years of the congregation's struggles, victories, and growth, 1865-1885, the pastors labored as best they could to care for the religious training of the children. The Saturday and Sunday schools and a comparatively lengthy period of confirmation instruction were the only facilities then in use. Earnest Christians soon began to realize that such an arrangement was inadequate. The prospect of inducing the congregation to open a Christian day school promised but slow progress. Fortunately, however, the old brick church, badly damaged by the tornado in 1881, was still standing. A group of school-minded members now organized a so-called school society, or "Schulverein."

Together with the Rev. C. J. Albrecht they asked that the congregation make ready and equip the old church building for school purposes. This was done, and on August 17, 1885, the school society opened their Christian day-school with one teacher and an enrolment of some 75 pupils almost at once. In the fall of the following year, 1886, a second school building was erected and an additional teacher secured, thus making the school a two-class one almost from the beginning. Despite problems and difficulties the new venture had prospered by the grace of God, and it seems that by this time the congregation had taken over the school completely as its own. The

Teachers in the school have been: Mr. Abele, 1885; Mr. Freund, 1885-1887; Mr. Paul Luebker, 1886-1888; Mr. Weiler, 1888; F. Wm. Blauert, 1888-1936; Wm. F. Muesing, 1889-1914; L. Sievert, 1902-1908; E. Ave Lalle-mant, 1915; H. Klatt, 1915-1918; Miss Lenora Stephan, 1916; John Gawrisch, 1918-1920; Miss Hedwig Naumann, 1918-1925; Miss L. Winter, 1918; Miss Emma Roeder, 1928-1930; and Pastor Ad. Hellmann, 1936. Students from the college were often drawn into the work as assistants.

At present our teachers are: Mr. Herbert Sitz, since 1920, principal; Mr. Theo. J. Pelzl, since 1925; Mr.



THE OLD CHURCH AND PARSONAGE

The first schoolroom, 1885

remarkable foresight of these early fathers and their determination to make their school a success can be seen from the fact that English was now also taught. This is particularly noteworthy because New Ulm was so thoroughly German in every respect that even in the public school of the town much of the work was done in the German language at that time.

The growth of our school was now gradual and steady. Of the first teachers four remained for but a short period of service. Then came F. Wm. Blauert in 1888, and Wm. F. Muesing in 1889, two faithful exponents of Christian training, who served in the school for a long period of years. Together with their pastor C. J. Albrecht they did more than words can tell to strengthen and establish the school and to gain for its staunch support an ever increasing number of members. Mr. Blauert served St. Paul's for more than 48 years, Mr. Muesing for more than 25 years, and Pastor Albrecht for 42 years. A third teacher was added to the force in 1902, a fourth in 1918, and a fifth in 1928. When the school celebrated its golden jubilee in 1935 the enrolment was 320 pupils.

Edwin Nolte, since 1930; Miss Esther Buenger, since 1936; and Miss Ida Sperling, since 1916.

Out part-time kindergarten was made a full-time class in September, 1938. Other classes in the school are two daily classes for confirmands, conducted by the pastors; also the evening Bible class, and a special day-class in religion for Lutheran students from the public high-school, conducted by the assistant pastor. May the Word of God continue to dwell among us richly.

Congregation and Synod

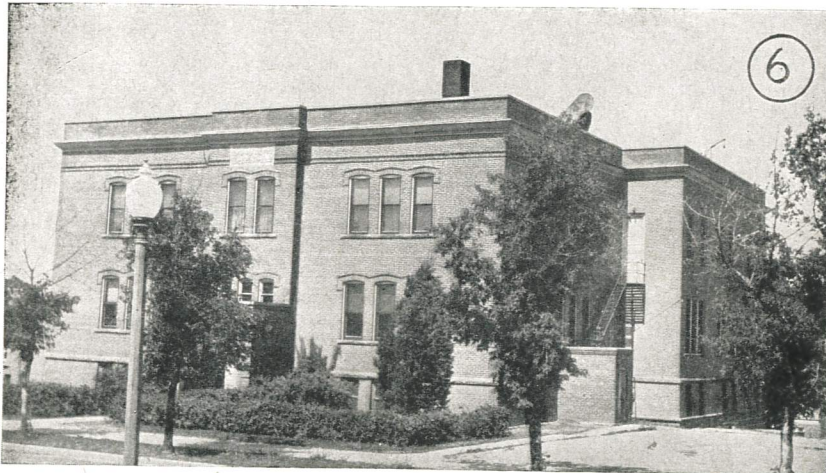
Almost from the very beginning the life of St. Paul's became closely interwoven with that of synod. Much valuable service was given the young congregation by representative men of synod, among them Dr. E. Moldehnke, the ardent missionary of synod, also presidents C. F. Heyer, J. H. Sieker, and others. In 1869 the congregation, after making a change in its constitution, joined the Minnesota Synod. Pastor Albrecht became the fifth president of synod, serving from 1883 to 1894. Interested in Christian education, the New Ulm congregation

offered synod \$7,000 in cash and 4 acres of land as a building site for a college. Dr. Martin Luther College was founded in New Ulm, and the first building was dedicated November 9, 1884. Pastor Albrecht served the college as president of the board, as assistant instructor, and for many years as a member of the board. Since 1893 the students of the Normal Department have done their practice teaching in our parish school, however, only on Wednesday afternoons at first. After additional classroom space had been made available in 1921, the college took over two classes completely, namely the entire second grade and a mixed class made up of pupils from the middle grades to represent a mixed school. Work in kindergarten was also assigned to the students. All students teaching in our practice school are under the direct supervision of Professors R. M. Albrecht and A. Stindt.

has many advantages over others that we have tried. It is not a cumbersome burden. Christians in general love to give that way for the extension of the Kingdom. And this practice has not harmed our own home treasury in the least. In fact, the good Lord has repeatedly blessed us with a very substantial surplus in our own church treasury. Members who prefer to pay church dues by envelope, receive a complete set of Duplex envelopes, which provides for both church and synod.

Building and Remodeling Activities

Arranged in order and briefly stated, these activities present to the Christian mind an interesting picture of constant inner and outer growth and progress, particularly in view of the fact that in this town no church was wanted.



ST. PAUL'S EVANGELICAL LUTHERAN SCHOOL

The front portion of the school was built in 1900, the addition erected in 1921, and the whole interior of the building remodeled in 1940

How closely the life of St. Paul's has gradually become interwoven with that of synod can be seen also from another fact. When we celebrated the 50th anniversary of our parish school in 1935 we counted among our former pupils 72 boys and girls who had become teachers in Synodical Conference day-schools and 21 boys who had become pastors or professors. All told, more than 100 sons and daughters of St. Paul's have thus far entered the service of the church. This is not an achievement, it is a visible blessing which the Lord has graciously bestowed upon our labors. But we have more to be thankful for. In view of the fact that we equip and maintain a large school and have on our monthly payroll two pastors, five teachers, and two full-time janitors, we have repeatedly been asked as to our system or method of raising regular contributions for synod. The answer to this important question is not a complicated one. By the grace of God we have arrived at a simple solution. Our offerings in divine services on Sundays and holidays are for synod, and our treasurer Wm. F. Muesing writes a monthly check for synod. This arrangement, we believe,

- 1865, the first church erected, 26x42 feet in size.
- 1867, the first parsonage, 16x28 feet, added to the church. Church and parsonage were badly damaged by a devastating tornado in 1881, and many members lost their homes.
- 1882, the new church, 46x72 feet, with tower 16x16 and 120feet high, erected in new site and still in use.
- 1885, the old church repaired and made ready for school purposes.
- 1886, second school building, 20x40 feet, now a two-class school.
- 1890, spacious new parsonage erected on new site, opposite church.
- 1899, addition to "new" church, 40x68 feet, still in use.
- 1900, new school on present site, 40x70 feet, four large rooms, still in use.
- 1921, addition to "new" school, 50x80 feet, and front portion remodeled, now six classrooms.
- 1928, the "old" parsonage of 1890 replaced by thoroughly modern dwelling with garage in basement.

1929, new heating plant in church. 1935, durable new metal roof on school. 1936, new roof of removable tile on church.
 1940, the whole interior of school (erected 1900 and enlarged 1921) completely remodeled at a cost of more than \$22,000, now nine classrooms.

were entirely eliminated. All existing classrooms, corridors, and stairways received detailed attention and were made to look like new. This improvement also provided us with two new side entrances and needed stairways to upper corridor, larger rooms in the old portion of the building, and new lavatories on the main floor. It has



ST. PAUL'S EVANGELICAL LUTHERAN CHURCH
 Erected in 1882 and enlarged by "new addition" in 1899.
 Renovated in 1940

1940, the interior of church (erected 1882 and enlarged 1899) renovated and redecorated.

The extensive improvements made on the school in 1940 embraced the entire interior of the building. Auditorium and kitchen were removed from the second floor of the building. This made ample room for 3 new classrooms, large corridor, library, and office on second floor. The spacious basement now houses new auditorium and kitchen because play room, fuel rooms, and boiler room

given us fluorescent light in every room, steam heat from city plant, ten electric heat control units with filtration, humidification and circulation of air in ten rooms, and has in a general way put our school into first class condition for many years to come.

* * * *

With joy and heart-felt gratitude the congregation could assemble in the renovated church November 10, 1940, to celebrate the diamond jubilee of St. Paul's in

three services. Our speakers were The Rev. W. Schumann, La Crosse, Wisconsin; Prof. John Meyer, Thiensville; and Prof. G. Schweppe, New Ulm. Church choir, college choir, and a mass chorus of more than 300 children (the latter in front of school for rededication ceremonies) enhanced the services with inspiring songs of praise.

May the Lord bless us and our children in the future as He has blessed our fathers in the past. G. H.

St. John's Church, Jefferson, Wis.

NINETIETH ANNIVERSARY



May 18, Sunday Rogate, the members of St. John's congregation at Jefferson, Wis., celebrated the ninetieth anniversary of the founding of their congregation with two special services and a sacred song service in the evening. Professors E. E. Kowalke, A. Schaller, and Elmer Kiessler were the guest

speakers. An offering of \$260.82 was taken for the Church Extension Fund.

The following pastors served this congregation during this period: E. Ruppnow, 1858-1863; C. Goldammer, 1863-1870; B. Ungrodt, 1870-1881; H. Vogel, 1881-1910; H. K. Moussa, 1910-1924; since 1924 the undersigned.

"Abide, O dearest Jesus,
Among us with Thy Love;
Grant steadfastness, and help us
To reach our home above."

O. Kuhlow.

Fifty Years of Wedded Life

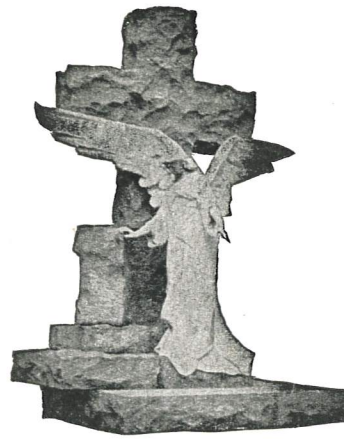
Mr. and Mrs. Carl Boehlke, members of Trinity Church at Crawford Lake, Minnesota, celebrated the fiftieth anniversary of their wedding on June 25. The undersigned based his English address on Isaiah 46, 4. The Rev. A. H. Leersen, former pastor of Trinity, delivered the German address. In token of Mr. Boehlke's 32 years of service as secretary of the congregation the congregation presented the couple with a golden wedding wreath. After the service the entire congregation joined in the festivities with relatives and friends at the home of the aged couple. "Be thou faithful unto death, and I will give thee a crown of life."

F. R. Weyland.



OBITUARY

† MRS. ANNA BERGMANN †



On May 11, 1941, the members of Christ Church in Milwaukee were saddened by the announcement that Mrs. Anna Bergmann had died early that morning. The time of her earthly sojourn was 80 years. She was the widow of the late Henry Bergmann, first pastor of Christ Church. In January, 1941, her son Paul, second pastor of the church, was called to his home in heaven.

Mrs. Bergmann was born January 26, 1861, in La Crosse, Wisconsin. She received her early Christian training at Barre Mills, Wisconsin. On May 4, 1883, she was united in marriage to Pastor Henry Bergmann. The first year of her married life was spent in White-water, Wisconsin. The following year she came to Milwaukee with her husband, who was called as pastor of the newly organized Christ Congregation. She was an active member of this congregation until her death.

Of the eight children the Lord gave her, three preceded her in death, Ella, Adelbert and Paul. Her husband passed from this vale of tears on November 5, 1923.

Those who mourn her departure are one son, Henry, of Beloit, four daughters, Alma, Mrs. Carl Jeske, Mrs. Wm. Seizer and Mrs. Robert Dannenhauer, all of Milwaukee, two sisters, one brother, daughters-in-law, sons-in-law and ten grandchildren.

The service was held in Christ Church, Milwaukee, on May 14, and her mortal remains were taken to their last resting place beside her beloved husband and children in Pilgrim's Rest Cemetery, Milwaukee, there to await the glorious resurrection of all believers to life everlasting.

W. Kleinke.

LIFE AND DEATH

Life and death are perhaps the two greatest mysteries and secret. We know of their reality. We see and experience them — life and death — every day of our life, but we can't understand them. From time immemorial scientists and the wise have attempted to probe their processes but after the most painstaking investigation had to admit defeat.

God alone holds the secret of the process of life and death. This comforts the Christian — this satisfies him entirely. He is glad to say with the Psalmist: "My times are in thy hands, O God."

W. J. S.

ANNOUNCEMENTS

CONVENTION OF THE JOINT SYNOD

The 26th convention of the Joint Synod of Wisconsin and Other States will be held August 6-13, in St. Paul's Congregation, Saginaw, Michigan, O. Eckert and O. J. Eckert, pastors.

The convention will open Wednesday at 2 P. M. The opening service, with celebration of the Lord's Supper, will be held the same evening. The convention will adjourn Wednesday, August 13, at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, laymen) of their respective districts to the undersigned before July 20.

A portion of the delegates will find lodging in the dormitory of our institution at Saginaw; these will be notified by the Housing Committee regarding the articles they must bring along. All others will be assigned to their quarters upon arrival. Delegates who are driving their own cars are asked to indicate this in their announcement. All who will need lodging Tuesday night will please indicate this also. Lodging will be provided only for accredited delegates and all others who are required to attend the convention in an official capacity.

Announcements are to be sent to Pastor O. J. Eckert, 720 Ames Street, Saginaw, W. S., Michigan, not later than July 22.

Dr. Paul Peters will deliver an essay on the subject: "Lockerungen in Lehre und Praxis — die Gefahr unserer Kirche." Pastor Walter Schumann will read an essay on Romans 16, 17f. Karl F. Krauss, Sec'y.

NOTICE!

DELEGATES TO THE CONVENTION OF THE JOINT SYNOD

Those who attend the convention of the Joint Synod are advised to travel three or four in one car in order to keep the expenses as low as possible. It will be less expensive to drive by way of Chicago than to use the ferry from Milwaukee. Those who live in Northern Wisconsin can take the ferry from Manitowoc to advantage.

Travel route: From Chicago to Gary, Ind., follow U. S. 12; then U. S. 20 until it joins U. S. 12 again near New Buffalo, Mich.; continue on U. S. 12 through St. Joseph, Benton Harbor, Kalamazoo, to Battle Creek; then M 78 through Charlotte and Lansing; a few miles beyond Durand strike M 13, which follow to Saginaw. St. Paul's church is on the corner of Court and Bond streets; the Seminary is also on Court street. Karl F. Krauss, Secretary.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1941

MINNESOTA DISTRICT

Pastors (circuits)

Pastor Immanuel Lenz; alternate: Pastor Wm. Haar, Jr.
 Pastor L. F. Brandes; alternate: Pastor A. Jul. Dysterheft.
 Pastor W. Frank; alternate: Pastor J. C. Gehm.
 Pastor Edw. Birkholz; alternate: Pastor E. G. Fritz.
 Pastor F. W. Weindorf; alternate: Pastor T. E. Kock.
 Pastor J. W. Pieper; alternate: Pastor P. Kurth.
 Pastor E. Penk; alternate: Pastor A. Saremba.

Pastors (at large)

Pastor Chr. P. Kock; alternate: Pastor O. K. Netzke.
 Pastor Dr. P. Spaude; alternate: Pastor F. Traub.

Teachers

J. Wirth; alternate: Paul Denninger.
 A. Sprengeler; alternate: E. Nolte.
 Prof. R. Albrecht; alternate: Prof. H. R. Palmbach.

Congregations (circuits)

St. Peter, Ellsworth; alternate: Immanuel, Pelican Lake.
 Trinity, Smith's Mill; alternate: Trinity, Smith's Mill.
 St. Peter, Balaton; alternate: Zion, Sanborn.
 Bethany, Emmet; alternate: St. Matthew, Danube.
 St. John, Red Wing; alternate: St. John, Frontenac.
 St. James, St. Paul; alternate: Trinity, Osceola, Wis.
 St. John, Baytown; alternate: St. Matthew, Town Grant.

Congregations (at large)

Salem, Greenwood; alternate: St. Paul, No. Mankato.
 St. John, Wood Lake; alternate: St. John, Sheridan.

NOTE: Please send the credentials for the laymen to your District Secretary before July 15.

R. A. Haase, Sec'y.

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SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference

Pastor E. Dornfeld (W. Pankow).
 Pastor A. Halboth (L. Karrer).
 Pastor J. Jeske (A. Voss).
 Teacher W. Denninger (R. Behmer).
 Teacher: F. Berg (G. Gilbert).

Congregations:

St. James': Waldemar Groth, 4824 Townsend Ave., Milwaukee.
 Christ: Henry Waterstrat, 1541 So. 22nd St., Milwaukee.
 (Wm. Huebner, 1008 S. 64th St., Milwaukee.)
 Salem: August Krueger, 2628 N. Cramer St., Milwaukee.
 Substitute: C. Rossow, 2406 No. Oakland Ave.

Eastern Conference:

Pastor P. Behn (G. Hoenecke).
 Pastor H. Wojahn (F. Gundlach).
 Pastor Ad. Buenger (Ph. Hartwig).
 Teacher: Ed. Bradtke (M. Garbrecht).

Congregations:

Calvary: A. Volland (A. Duehring), Thiensville.
 Christ: Martin Ristow, Sussex St., Pewaukee.
 David Star: John Groth, R. R. 1, Rockfield.
 (Otto Bentz, R. R. 1, Cedarburg).

Southern Conference:

Pastor C. Buenger (O. Heidtke).
 Pastor J. Toepel (O. Nommensen).
 Teacher G. Glaeser (M. Schwenzen).

Congregations:

Trinity, Caledonia: Edward Schmidt, R. R. 1, South Milwaukee.
 (Edgar Berg, R. R. 2, Franksville).
 Friedens: Herman Nappe, 114 W. Page St., Elkhorn.
 (Herman Westphal, 110 N. Lincoln St., Elkhorn).

Dodge-Washington Co. Conference:

Pastor Ad. v. Rohr (F. Marohn).
 Pastor H. Wolter (R. Pietz).
 Teacher H. Gruenhagen (A. Wilbrecht).

Congregations:

Kripplein Christi, Iron Ridge.
 (St. Jacobi, Twp. Theresa: Lester Marose).
 St. Paul's, Slinger: George Hatzung.
 (St. John's, West Bend: Arthur E. Pischke, 1008 Cherry St.)

Arizona Conference:

Pastor E. Sprengeler (H. Rosin).
 Pastor R. Zimmermann (E. A. Sitz).
 W. Keibel, Secretary.

3 WESTERN WISCONSIN DISTRICT

Central Conference:

Pastors:

M. Drews, K. Timmel, O. Kuehl, H. C. Nitz.

Alternates:

O. Engel, W. Keturakat, Theo. Mahnke, W. Eggert.

Laymen:

Zion's Congregation, Columbus, Wis.: Chas. Holsten (Wm. Lewke).

St. Paul's Congregation, Ixonia, Wis.: John Degner.
Peace Congregation, Sun Prairie, Wis.: Wm. Ohnstadt (Wm. Paulmann).

St. John's Congregation, Waterloo, Wis.: Richard Dietert (Herbert Woelffer, Henry Else).

Southwestern Conference:

Pastors:

Alvin Berg, Albert Winter.

Alternates:

Fr. Gilbert, A. Look.

Laymen:

Delegate from St. John's Congregation, Baraboo, Wis.

Delegate from St. John's Congregation, Abelman, Wis.

Wisconsin River Valley Conference:

Pastors:

Wm. Baumann, R. Horlamus.

Alternates:

A. C. Dornfeld, O. Hoffmann.

Laymen:

Delegate from Zion's Congregation, Stetsonville, Wis.

Delegate from St. Paul's Congregation, Rozellville, Wis.

Mississippi Valley Conference:

Pastors:

E. H. Bentrup, Art. Hanke.

Laymen:

St. Paul's Congregation, Whitehall, Wis.: C. F. W. Seiler.

Delegate from St. Martin's Congregation, Winona, Minn.

Chippewa Valley Conference:

Pastors:

J. Mittelstaedt

Alternates:

S. Fenske.

Northwestern College:

Professor:

Ehrenfried Berg.

Alternate:

Prof. F. Blume.

Teachers:

Prof. P. G. Eickmann, E. Sievert, V. Lehmann, W. L. Roerig.

Alternates:

Prof. M. Franzmann, E. Wilde, O. Jungkuntz, Art. Glende.

Laymen:

St. Paul's Congregation, Prairie Farm, Wis.: John Wirth.

Alternate:

Louis Handorf.

A. W. Paap, Sec'y.

MICHIGAN DISTRICT

The following pastors and teachers were elected as delegates to the meeting of the Joint Synod at Saginaw, Michigan, August 6 to 13, 1941; and the laymen have been certified by the respective pastors as delegates elect to the meeting of Joint Synod:

Pastors:

1. Circuit: H. C. Haase; alternate: H. H. Hoenecke.
2. Circuit: R. Timmel; alternate: C. Schmelzer.
3. Circuit: H. Allwardt; alternate: H. Engel.
4. Circuit: A. Kehrborg; alternate: E. Kasischke.
5. Circuit: W. Steih; alternate: V. Winter.
6. Circuit: E. E. Rupp; alternate: E. C. Leyrer.
7. Circuit: K. W. Vertz; alternate: Roland Hoenecke.

Teachers:

1. Circuit: William Arras; alternate: Edgar Backer.
2. Circuit: Fritz Bartels; alternate: John Gehm.

Congregations:

1. Circuit: St. John's, Allegan: Fred Maskey, Sr., 315 Main St., Allegan, Mich.
Alternate: A. D. Morley, 143 North St., Allegan, Mich.
2. Circuit: Zion Congregation, Toledo, Ohio: Paul Pirwitz.
Alternate: Carl Drager.
3. Circuit: Trinity Congregation, Saline, Mich.: Carlmann, Saline, Mich.
Alternate: Adolph Lindemann, 111 E. Henry St., Saline, Mich.
4. Circuit: Christ Church, Brady, Mich.: Wm. Schmiede, Brady, Mich.
Alternate: Albert Schmiede, Brady, Mich.
5. Circuit: Grace Church, Muskegon Heights, Mich.: Wm. Braun, 539 Letthen St., Muskegon Heights, Mich.
Alternate: August Mausewsky, 1641 Sanford St., Muskegon Heights, Mich.
6. Circuit: New Salem, Sebawaing, Mich.: Herman Wagner, Sebawaing, Mich.
Alternate: Harold Wagner, Sebawaing, Mich.
7. Circuit: Grace Church, Flint, Mich.: Herbert Meida, 3821 W. Court, Flint, Mich.
Alternate: Frank Galbraith, 1425 Knight, Flint, Mich.

A. W. Hueschen,
Secretary of the Michigan District.

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NORTH WISCONSIN DISTRICT

Fox River Valley Conference:

Pastor Emil Redlin; alternate: Pastor R. E. Ziesemer.
Pastor W. Hoepner; alternate: Pastor Harold Wickel.
Pastor Karl Toepel; alternate: Pastor Sylv. Johnson.

Lay Delegate and Alternate from:

St. Paul's Congregation, Dale, Wis.
Immanuel's Congregation, Kewaunee, Wis.
First Lutheran Congregation, Green Bay, Wis.

Lake Superior Conference:

Pastor G. W. Fischer; alternate: Pastor G. F. Tiefel.
Pastor W. Lutz; alternate: Pastor H. A. Kahrs.

Lay Delegate and Alternate from:

St. Martin's Congregation, Rapid River, Mich.
St. Paul's Congregation, Green Garden, Mich.

Manitowoc Conference:

Pastor W. Kleinke; alternate: Pastor Norm. Schlavensky.
Pastor G. Struck; alternate: Pastor Arno Voigt.

Lay Delegate and Alternate from:

Trinity Congregation, Brillion, Wis.
St. Peter's Congregation, Collins, Wis.

Rhineland Conference:

Pastor F. W. Raetz; alternate: Pastor Fred Bergfeld.

Lay Delegate and Alternate from:

Trinity Congregation, Wabeno, Wis.

Winnebago Conference:

Pastor Gerhard Pieper; alternate: Pastor Carl Lawrenz.
Pastor J. Schulz; alternate: Pastor Wald. Pless.
Pastor M. A. Fleischer; alternate; Pastor Otto Hoyer.

Lay Delegate and Alternate from:

St. Peter's Congregation, Eldorado, Wis.
St. Luke's Congregation, Oakfield, Wis.
St. Paul's Congregation, Forest Twp., Wis.

Winnebago Teacher's Conference:

Mr. M. L. Dommer; alternate: Mr. C. Wacker.
 Mr. B. Boese; alternate: Mr. Kurt Oswald.
 Mr. Wm. Hellermann; alternate: Mr. Ernest Schulz.
 Mr. E. Leitzke; alternate: Mr. Theodore Boettcher.
 Mr. Floyd Broker; alternate: Mr. G. Koepsell.
 G. E. Boettcher, Sec'y.

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NEBRASKA DISTRICT

Central Conference:

Trinity Congregation, Hoskins, Nebr.: Mr. Ed. Kollath;
 alternate: Mr. Ernst Fuhrman.

Colorado Conference:

Pastor H. Schulz; alternate: Pastor V. Schultz.

Rosebud Conference:

Pastor H. Fritze; alternate: Pastor W. Oelhafen.
 Zion Congregation, Mission, So. Dak.; alternate: Calvary
 Congregation, Valentine, Nebr.

Southern Conference:

Pastor R. Roth; alternate: Pastor J. Raabe.
 St. John's Congregation, Rising City, Nebr.; Mr. Peter
 Bitter; alternate: Mr. Herman Brandt.

Teachers:

Mr. R. Brei; alternate: Mr. W. Neujahr.
 L. Sazrowsky, Sec'y.

CALENDAR OF CONFERENCES

**FOX RIVER VALLEY DELEGATE,
 TEACHER'S AND PASTORAL CONFERENCE**

The Fox River Valley Delegate, Teacher's and Pastoral
 Conference meets July 15 and 16, 1941, 9 A. M., with Rev. A.
 Werner, Town Center, Appleton, Wis., R. 2. The first day is
 reserved for discussion of the Program of Synod Convention.

Confessional Sermon: J. Masch — P. Oehlert.

Essays: Ex. Hom. Treatise of 1 John 4, 1-9, A. Werner;
 Critical Discussion on Unionism by Reu, R. Lederer; What is
 Scripture by Reu, P. Oehlert; A Christian's Attitude War,
 R. Ziesemer; Isagogics of Ezra, K. Toepel; Ordination and
 Installation, E. Hinnenthal; Old Papers: Reier, Johnson,
 Masch, Zink, Schumann, Valleskey, Redlin, Wicke, I. Boett-
 cher, Siegler.

Please notify the host how many delegates are coming.
 F. A. Reier, Sec'y.

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will convene on July
 22 at 9 A. M. for a one-day session at Leeds, Wis., H. Geiger,
 pastor.

Take S. H. 51 to Leeds, then 1 mile west.
 H. Geiger, Sec'y.

ORDINATIONS AND INSTALLATIONS

Authorized by President A. Ackermann the undersigned
 installed Pastor Max C. Kunde as pastor of the Courtland
 Ev. Luth. Church in Courtland, Minnesota, and as pastor of
 the Zion Ev. Luth. Church at Brighton, Minnesota, on the
 second Sunday after Trinity, June 22, 1941.

Address: Rev. Max C. Kunde, R. 3, New Ulm, Minnesota.
 Le Roy Ristow.

On the second Sunday after Trinity, June 22, 1941, the
 undersigned authorized by President A. Ackermann ordained
 Candidate Frederick Werner and installed him as pastor of
 St. John's Church at Centuria, Wis., and of Redeemer church
 at Rock Creek, Wis. The pastors L. Meyer, A. Leerssen and
 I. Schroeder assisted. May the Lord bless shepherd and
 flock.

Address: Rev. Frederick Werner, Centuria, Wis.
 O. Medenwald and A. Werner.

Authorized by President Walter Pankow, the undersigned
 ordained Candidate Delmar Hallemeyer, called to the newly
 opened mission field at Appleton, to the holy ministry on
 May 25. Pastor Wm. Mahnke, Pastor R. Lederer, Dr. Henry
 Koch, Pastor A. Roekle assisted.

Address: Pastor Delmar Hallemeyer, 1819 No. Oneida
 St., Appleton, Wis. L. H. Koeninger.

Authorized by President Walter Pankow, Pastor Henry
 Pussehl, called to the Gibson - Two Creeks parish, was in-
 stalled in St. John's congregation, Gibson, and in St. John's
 congregation, Two Creeks, by the undersigned on June 8.

Address: Pastor Henry Pussehl, R. 1, Mishicot, Wis.
 L. H. Koeninger.

MISSION FESTIVALS

Trinity Sunday

St. Peter's Church, Goodhue, Minn.
 Offering: \$82.56. T. E. Kock, pastor.
 Zion's Church, Hokah, Minn.
 Offering: \$64.00. E. G. Hertler pastor.
 Immanuel's Church, Town Eden, Brown Co., Minn.
 Offering: \$111.33. H. A. Scherf, pastor.

First Sunday after Trinity

St. John's Church, T. Weston, Wis.
 Offering: \$184.00. August Saremba, pastor.
 Emanuel's Church, Wellington, Renville, Co., Minn.
 Offering: \$237.00. E. G. Fritz, pastor.
 Peace Church, Echo, Minn.
 Offering: \$119.68. Theodore Bauer, pastor.
 Trinity Church, Elkton, So. Dak.
 Offering: \$118.35. Wm. Lindloff, pastor.

Second Sunday after Trinity

St. Paul's Church, Tp. Eldorado, Wis.
 Offering: \$109.50. W. A. Wojahn, pastor.
 Immanuel's Church, La Crescent, Minn.
 Offering: \$220.00. E. G. Hertler.

BOOK REVIEW

Did You Receive the Holy Ghost When You Believed? by
 Jesse M. Hendley, Southern Evangelist and Radio
 Preacher. Fourteen pages, price 15c, paper cover. Zon-
 dervan Publishing House, Grand Rapids, Mich.

This evangelist states: It is dangerous to tell people they
 received the Holy Spirit when they are born again. — His
 entire message is dangerous. A. P. V.

Books of the New Testament by Helen A. Maxfield. Twenty-
 four pages, price 15c, paper cover. Zondervan Publish-
 ing House, Grand Rapids, Mich.

Intended for Sunday Schools, etc. The books of the
 New Testament presented in illustrations suggesting the con-
 tents of each book. It will help children to know the books
 of the New Testament. A. P. V.

The 23rd Psalm prepared by Helen A. Maxfield. Thirty-two
 pages, price 15c, paper cover. Zondervan Publishing
 House, Grand Rapids, Mich.

The 23rd Psalm illustrated for children. It will help
 them to appreciate the Shepherd Psalm. A. P. V.

The First Psalm prepared by Helen A. Maxfield. Thirty-two
 pages, price 15c, paper cover. Zondervan Publishing
 House, Grand Rapids, Mich.

The contract between the godly and ungodly as presented
 in the first psalm cannot be presented in pictures. An at-
 tempt to do so will result in mere moralizing. A. P. V.

The Lord's Prayer prepared by Helen A. Maxfield, illustrated.
 Twenty-four pages, price 15c, paper cover. Zondervan
 Publishing House, Grand Rapids, Mich.

These illustrations cannot do justice to the Lord's
 Prayer. A. P. V.

The above reviewed books may be ordered from the
 Northwestern Publishing House, 935-937 North Fourth Street,
 Milwaukee, Wis.

COLLECTION ENVELOPES

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

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JAN. 5, 1942

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.

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1,000	4.00	4.50	4.75
Every additional 1,000.....	3.00	3.50	3.75

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