

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

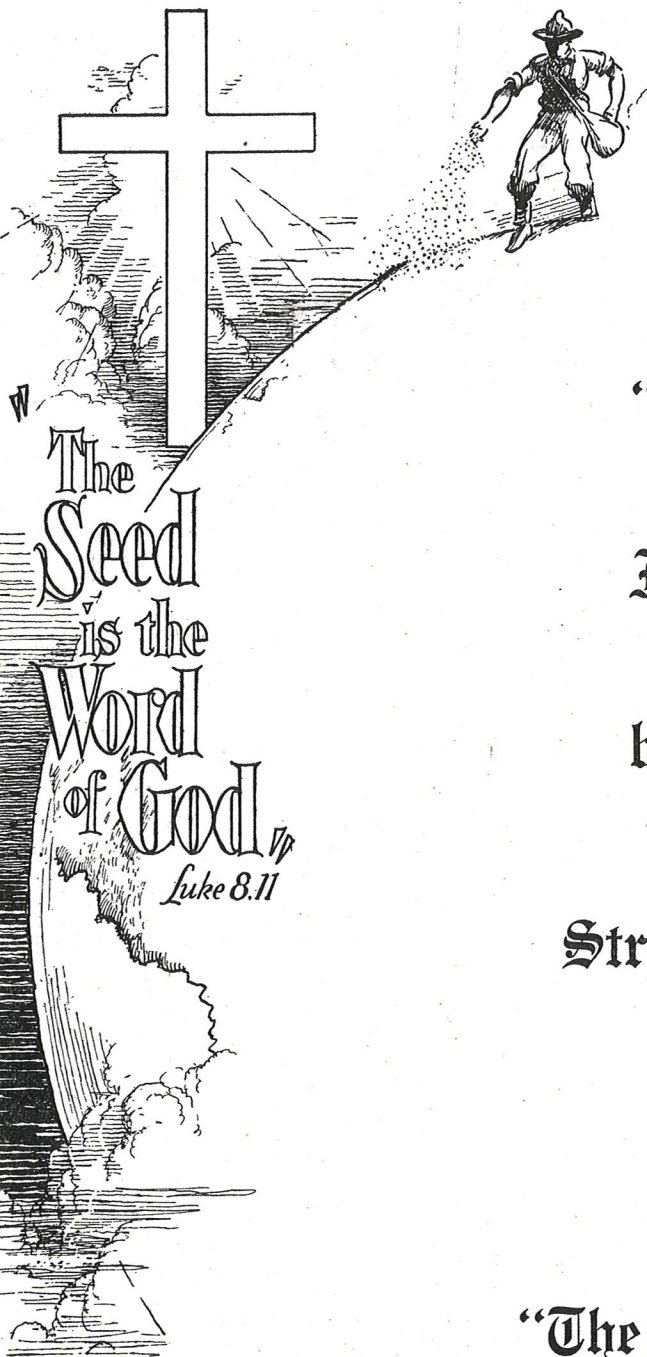
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395 Ellis St
Jan 46

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Our Missions

"I am sure that,
when I come unto you,
I shall come
in the fulness of the
blessing of the
Gospel of Christ ---

Strive together with me in your
prayers." — Rom. 15, 29. 30.



"The Field is the World." — Mt. 13, 38.

THE OPEN DOOR IN MISSIONS

CHRISTIANS sometimes talk and act as though we could do mission work whenever and wherever it suits us. This is a great mistake. St. Paul was the greatest missionary of all times, yet he did not do his own choosing regarding fields, the place, the time, the manner of bringing the Gospel to the people. He certainly applied himself very strenuously also with reference to the aforementioned questions. He did not simply drift into a field and out again without thoroughly weighing the circumstances. Yet in the last analysis, the choice was made in every case by God Himself, Paul repeatedly speaks about a *door* which was opened to him.

Some Passages On Doors

The figure of an open door is very easy to understand. Jesus Himself used it several times, and the meaning is clear in every case.

In John 10, 7, He says: "I am the Door of the sheep." He applies this truth in a twofold way. If any one claims to be a shepherd of the sheep he must enter in by the door; if any one pretends to take care of God's flock he must come through Jesus Christ, preaching nothing but Jesus Christ. If he does not preach Christ, but seeks to reach the sheep in some other way, that would be a sure sign that he is a thief and a robber. The porter will not open to him, nor will the sheep hear his voice. But if he preaches Jesus Christ to the sheep, then he will thereby find and provide true pasture for them.

In John 14, 6, Jesus makes the figure a little more general by substituting the word "way" for "door": "I am the Way, the Truth, and the Life." Here He applies the figure, not to the pastors who are trying to reach the flock, but to all Christians as they are trying to reach heaven. Jesus is the Door to eternal life. If any one should endeavor to get to heaven on the strength of his good character, or on the basis of his own merits, he would surely fail, because Jesus is the Door.

Paul uses the figure of a door in connection with his mission work. In 1 Cor. 16, 9, he says: "A great door and effectual is opened unto us, and there are many adversaries." — Again in 2 Cor. 2, 12, he speaks of an open door, of which, however, he could not avail himself: "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit . . . taking my leave of them I went from thence into Macedonia." — In Col. 4, 3, he asks his readers to pray

"that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak."

God Alone Opens Doors

Not even Paul could open doors to mission fields according to his own plans, as his request of the Colossians to pray for an opening plainly shows. Paul had experienced this in his mission work. Read the account of his second journey in Acts 16, and note particularly verses 6 and 7. Paul evidently planned to go to Ephesus in Asia because he considered that a very promising field, but he and his companions "were forbidden of the Holy Ghost." Then he planned to go to Bithynia with its important cities near the Bosphorus, but again "the Spirit suffered them not."



Since God had not opened the door to these fields, Paul could not force an entrance. Nor can we, till God opens the door. This is perhaps one of the most bitter lessons for us to learn. Mission work is not *our* work, but God's. God will determine the time and the place when and where He will grant His Gospel. We have been appointed by Christ to administer His Gospel — yet under His guidance and direction.

This should lead us, not only to pray to Him for His blessing on our efforts, but before all, that He would open a door for us. Such prayer will also bring to our remembrance how great an honor Christ conferred on us by entrusting His Gospel to us. We did not merit it, nor were we worthy of it. We ourselves would not even be members of the church if Christ had not in His mercy opened the door for some missionary to bring the glad tidings to us of our salvation. When we thus pray for an open door, we must not

forget to give thanks to God for opening the door to us.

An Open Door Does Not Always Mean That We Should Go In

This is what Paul experienced in Troas. When he came to that city he saw wonderful mission opportunities. The field was ripe for the harvest. Why, then, did he not go to work at once? He had other duties which prevented him, and he left the field for other men to work.

Paul had founded congregations in Macedonia (Philippi, Thessalonica, Berea) and in Achaia (chiefly Corinth). In all of these congregations, particularly in Corinth, troubles had arisen. When he came to Macedonia, he tells us in 2 Cor. 7, 5, he was troubled very much, "without were fightings, within were fears." It was Paul's first duty to come to the assistance of these churches. That was why he could not personally avail himself of the opportunity in Troas, but hurried on to the threatened congregations.

A Closed Door Does Not Mean That We Should Neglect Mission Work

Christ's orders are very plain. He said, Go ye into all the world. When Paul found Asia closed to him, he at once moved on to Bithynia, and when he found the door there closed also, he went to the coast where he received instructions to go over into Macedonia. Later Paul also worked in Ephesus with wonderful success.

Here it is in place that we address some very searching questions to ourselves. Not only, Are we always ready to enter any door the Lord may open to us? but, What if we find a door closed? Do we then, as is the Lord's will, with unabated zeal look for some other opening? The Lord may not, for reasons of His own, want to give His Gospel to a certain country at a certain time, but that does not mean that He wants His mission work to cease altogether. Jesus once said, "If they persecute you in one city, flee into another."

An Open Door Does Not Mean That We Shall Meet No Difficulties

In one of the passages quoted above (1 Cor. 16, 9) Paul adds the remark that there are many adversaries. The door was wide open for effectual work, but his mission endeavors met with heavy opposition. The same thing may happen to us. The Lord may direct us to a certain field, but when we get there we find that the enemy has strongly entrenched him-

(Continued on page 157)



All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

—Revised Version

Editorials

The Must Of Mission Work

Mission work for the Church is a MUST.

This is not to be understood in the legal sense; it is a spiritual must. As little as a person can live without breathing so little can a person live spiritually without doing mission work. To say it in the words of Peter and John, Acts 4, 20: "For we cannot but speak the things which we have seen and heard." These words at the same time tell us exactly what is meant by "mission work." It is telling the things which by faith we have seen and heard. This is the story of the cross of Christ by which God reconciled the world unto Himself: "For God was in Christ," says Paul, 2 Corinthians 5, 19, "reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him." That is the message of the Church and the individual Christian to the world of sinners. Of these things, which by faith "we have seen and heard," the Christian must speak. This glad news of Christ is the very life-germ in him by which he lives and moves and has his being. As little as a kernel of wheat can live with the germ removed so little can a Christian live without that life-germ. To him to live means to spread abroad the Gospel of Christ in whatever way and by whatever means he can, in an orderly God-pleasing and God-appointed manner. As far as in him lies there will never be a shortage of laborers in the Lord's vineyard, never a shortage of young men and women ready to prepare to do this work, never a shortage of money to carry on this work. But with his earnest prayers to the Lord of the vineyard to send forth laborers he will cheerfully and gladly give of his substance that these laborers will be prepared and sent out to do the work of the Lord. He MUST do that; the very life in him demands it, that life which is "hid with Christ in God."

W. J. S.

* * * *

Federal Divorce Law

The chaotic status of marriage and divorce laws in the United States brought into focus recently by the decision of the Supreme Court in the Nevada divorce law case has again stirred many to ask for a Federal divorce law. Senator Capper of Kansas has long been a protagonist for such a law. The Supreme Court decision, although severely rebuking and castigating the divorce farce in Nevada, still left the whole thing a mess as great as it ever was. But the decision brought the whole discussion of a uniform law out into the open once more. That the condition is nothing short of chaotic will be admitted by anyone who knows anything about it or has given any thought to the matter. Today in our land the divorce laws in the various states are as varying as the desires for divorce. The law of one state permits no divorce while another grants a divorce on but one ground, while still another may grant a divorce on any ground one may choose to present. That this is not a healthy condition for society generally will be admitted by all who have done serious thinking on this subject. But whether a stringent Feder law would call a halt on pernicious breaking of the marriage bonds is another question. No doubt it would influence some and deter others from taking the final step and separating but it may also bring in its wake other moral evils. It is not such an easy matter to curb the degenerate. Laws will

not always do it. We know this from prohibition days and the black markets of our day. The lawless always seem to find a way out. This is not to be interpreted to mean that we favor present conditions and are opposed to Federal authority and supervision in this matter. We merely want to let this be a reminder that the law will not do it. There is but one thing that will instill respect for the sanctity of marriage and that is the Gospel. And the Gospel will succeed in the hearts of them that believe and have made Christ the contents of their life. These need no laws.

W. J. S.

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Fortune-Telling Boom

Due to the war, fortune-tellers of all descriptions are doing a \$200,000,000 business in the United States per year. Just think!

They are all over throughout the nation, but are more numerous in all large cities.

They embrace astrologers and spirit mediums and an assorted lot of palmist, tea-leaf readers, crystal gazers and sooth-sayers with cards.

About 80,000 fortune-tellers are practicing all year around. Two-fifths of our population put at least some degree of credence in the sooth-sayers art, a percentage that seems to increase in times of great national stress, as in war time.

With some people, especially women, fortune-telling is like a drug.

Thousands and thousands of them weekly patronize the public "spirit message," paying fifty cents each to have questions answered by *mystical* means.

More than five billion people actually regulate their lives according to the guidance of a *professional astrologer or palm-ists*.

We have in the United States 30,000 practicing astrologers. And about 2,500 daily and weekly news papers, which print features on astrology, and more than a score of magazines devoted exclusively to it.

What about their predictions? All fortune-tellers freely predict the war will end in 1946. Inability to state the exact whereabouts of a soldier, they explain away very easily. They would be giving away: *military information of use to the enemy*.

New York City policewomen nab fortune-tellers at the rate of forty a minute. In twenty-eight years the head of the police-women's squad has had her fortune told by 500 *prophets*. Not

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MISSIONS AND MISSIONS

BY PASTOR WILLIAM ROEPKE

Chairman Board of Home and Foreign Missions

PROBABLY at no other time in the affairs of this world was the word "missions" heard so often as at present. Every group of men sent out by a civil or military authority is charged with a "mission." And we all know that these "missions" invariably have something to do with destruction, destruction of property and human lives, still to be done, or already done. Those "missions" have to do with one of sin's grimmest plagues, war, of which Luther says, "famine and pestilence become as nothing in comparison with it." And no matter how abhorrent they may be to us, we must all take part in these "missions" in some way, manner or form.

This issue of the *Northwestern Lutheran* is dedicated to Missions. But what a difference in its meaning and purpose does this word "mission" convey to the hearts and minds of Christians when used in the affairs of the Kingdom of Christ, His Church, here on earth! The charge to go on this "mission" is given by the Prince of Peace, Jesus, our Savior, who came into this war-torn world of ours on a "mission," "not to destroy men's lives, but to save them." You know the terrible conflict He went through alone against the destructive powers of darkness and evil, and the tremendous price He paid on the Cross to accomplish this saving of lives, or salvation. You know and appreciate in faith the fruits of His saving mission which He left for us. Not the bitter agony of pain, and despair and death, but the sweet peace of forgiveness of sins and life eternal.

Jesus finished His saving "mission," not for the benefit of a few, but for all. He exalted no nation above another, but had His angel say, "Behold I bring you good tidings of great joy, which shall be to all people." And now He charges you, and all others whom He has blessed with faith in His salvation, to take the Gospel and bring the saving fruits of His mission to others. You have done that, and are still doing it. Not by threat and force, but by His grace, willingly, in love for Him and your fellow-man. How much you have done, and with what results the gracious Savior has blessed your labors of love you may learn in part from the articles on our Synod's work in this issue of your church paper. They should fill your heart with praise and thanksgiving that in these times, teeming with missions of hatred, vengeance and destruction, you were privileged, as a member of the household of God, to take part in a mission bringing love, forgiveness and recovery to blood-bought souls.

MISSION IN DAKOTA-MONTANA

BY PASTOR PAUL ALBRECHT

THE Lord has been very good to us out here in Dakota-Montana. After a prolonged period of devastating drought, which will not soon be forgotten, He is blessing us with unsurpassed plenty. It almost seems as though the Lord were trying to make up for what, in His wisdom, He withheld from us during the

"thirsty thirties." This year again we are blest with ample rainfall so that we have every reason to look forward to another bountiful harvest.

But all the great material good things which we are enjoying cannot be compared with the great spiritual blessings with which we are favored. He has

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given us faithful missionaries who are preaching the saving Gospel in season and out of season, undeterred by the hardships of blizzards or roads made almost impassable by the drenching rains which are such a boon to our fields and prairies. The Gospel is bearing precious fruit; for all our missions are experiencing a

marked and steady growth. An unprecedented number of missions became self-supporting during the past few years, and four other parishes have grown so strong that they will no doubt forego further financial aid from the Synod in the very near future. In spite of the substantial increase and in spite of the steady rise in practically all local expenses nearly all our missions require considerably less subsidy than in the past.

The parish to declare itself self-supporting most recently is Akaska and Tolstoy, South Dakota. This parish is on its own since April 1. The two congregations together comprise 48 voters, 150 communicants, 238 souls. Akaska owns a parsonage and a quite large



St. James Church, Tolstoy, South Dakota

The Northwestern Lutheran

church. Tolstoy owns a church of ample size. Both congregations acquired their property without direct financial aid from the Synod and are free of debt.

Akaska and Tolstoy desire to express their sincere gratitude to all the members of the Synod for their gifts of love by which they made it possible for them to have a faithful shepherd in their midst who proclaimed the saving Gospel to them in its truth and purity and administered the Sacraments among them according to Christ's institution during all these years while they were still too weak alone to support a pastor.

May our gracious Lord continue to bless them richly with heavenly gifts in Christ Jesus.

MISSION WORK IN MICHIGAN

BY PASTOR ARTHUR WACKER

"MY Word shall not return unto Me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it." This is the promise of our Lord. The fulfillment of this promise is aptly demonstrated in the mission stations of the Michigan District by a glance at the statistics. Seven stations became independent of Synod's help during the past biennium. Five new stations were opened, all of which already show marked progress. Church attendance, which is a real test of the

serve to spurn us on to ever greater zeal in establishing new missions in the many localities of Michigan which are not being served by the church of the pure Word. Because of the many opportunities for mission work here, the Mission Board and its district missionary hardly know where to begin and certainly do not know where to stop.

In Lower Michigan there are cities and towns and even entire counties in which the Lutheran Church is not represented at all. There are four entire counties which have no Lutheran Church of any Synod; seven counties have only one Lutheran Church. In others the Lutheran Church is represented only in the largest city of the county. 78 towns and cities of 1,000 or more inhabitants, 20 of which have over 2,000, 8 over 3,000, and one over 7,000 population, have no Lutheran Church.

The proportion of Lutheran Churches per capita is very small. In 25 counties there is only one Lutheran Church to more than 10,000 population. There are 15 cities in which there is but one Lutheran Church to more than 10,000 inhabitants. All of Lower Michigan has only one Lutheran Church to 9,500 population and only one Lutheran Church to every 100 square miles, including the large cities.

Many of the communities where the need appears most urgent are at this time being surveyed by the district missionary, Rev. R. W. Scheele. By this fall a comparative study of the survey should show where mission work is imperative. In such places we propose to begin work. Then we will again be faced with the

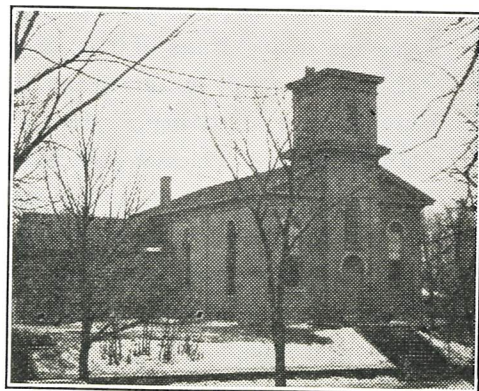
problem of finding places of worship and missionaries. In most cases it is practically impossible to find even a temporary place of worship which is adequate. Herein lies our greatest difficulty at the present time. This means that either old buildings have to be moved in and remodeled or new ones constructed if the funds can be obtained. But no matter what obstacles might present themselves the Lord expects us to proclaim His



Pittsfield Township Mission
Established 1944
Remodeled for Church and School

success in a mission field, shows a fine average. The average attendance for all stations in 1943 was 59%, which, when we compare it with the church at large, is good. In 1944 this average rose to 63%. 174 adults and 180 children were confirmed in the 22 stations during the past biennium. 72 adults and 495 children were baptized. How true the promise of God: "My Word shall not return unto Me void."

This promise of God so wonderfully fulfilled in our midst should certainly



Church at Dexter, Michigan
Established 1944
Former Baptist Church Building

Word, especially in these communities that do not have His Word in its truth and purity.

To us, therefore, Michigan District and mission work are synonymous. Our Lord has proven in the past that His Word does not return unto Him void and thereby urges us to ever greater zeal in preaching it in the cities, towns and hamlets of Michigan.

MINNESOTA DISTRICT

Fruits of Your Gifts and Your Prayers for Missions

BY PASTOR M. J. WEHAUSEN

RECOGNIZING the need of establishing a mission in Le Sueur, the Mission Board of the Minnesota District resolved two years ago to occupy the field. And since Pastor G. Th. Albrecht of St. Peter could not devote ample time to the work among the patients in the State Hospital, the Board made plans to call a missionary for this institution who would so serve the mission in Le Sueur. Pastor F. E. Traub was chosen for this work.

In December, 1943, the first service was conducted in Le Sueur by Pastor G. Th. Albrecht, whose congregation released a few families to form the nucleus of the new mission. Professor J. Klotz of Bethany College, Mankato, Minnesota, conducted the Sunday services until July, 1944, when Professor O. Naumann of New Ulm was prevailed upon to serve the mission. In November, 1944, Pastor Traub was installed as Institutional Missionary for the State Hospital at St. Peter and as pastor of the newly-organized Grace Lutheran Church of Le Sueur.

In Le Sueur a nation-wide canning company maintains its main offices and housing is, therefore, far from adequate. In order to obtain a home for a resident pastor it was necessary for the congregation to purchase a suitable dwelling. This was made possible through a loan

from the Church Extension Fund. Incidentally, the success of our Synodical Building Fund Collection will make it less difficult for many a congregation to acquire the necessary buildings. Quite a few missionary enterprises in the past have suffered incalculable harm because no funds were available for a church, parsonage, or school. Since the advent of its own resident pastor Grace Congregation has adequately furnished its rented place of worship and has almost doubled in membership. Under the blessing of the Lord Grace Lutheran Church should continue to enjoy a steady growth and, within a reasonable time, be able to join the number of self-sustaining congregations which were organized under similar conditions.

While the planting of a truly confessional Lutheran Church is always followed with deep interest by the members of Synod, meeting the spiritual needs of the inmates in institutions is less spectacular, though no less important.

In the State Hospital for the Insane at St. Peter about six hundred Lutherans of all synods have found a haven. Thus far the missionary has interviewed more than two hundred of these. He has regularly visited especially the Synodical Conference Lutherans, conducted devo-

tional periods with them, singly or in groups, has endeavored by the means of grace to keep alive in them their Christian faith, has brought to their troubled hearts the consoling Gospel, and has distributed hundreds of tracts. It is hoped that after the conclusion of the war the Spiritual Welfare Commission, or a similar committee, will continue to prepare devotional literature on such a high level as that now being produced. Much of the material now available through the Commission is ideally suited for distribution by institutional missionaries.

As a direct result of the personal work in the State Hospital at St. Peter, during the past half year, one attendant was baptized, one patient was confirmed, and other patients were encouraged to be prepared for communicant membership. Realizing the value of such religious therapy, the personnel at the hospital has given every assistance to this work and has on numerous occasions lauded the Lutheran Church for its interest in these often spiritually so sadly neglected brethren in the faith.

Of such work the words of the Savior are unquestionably true, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

A MISSION IN OMAHA, NEBRASKA

BY PASTOR H. A. SCHULZ

THERE was no group of Lutheran families in Omaha, Nebraska, formally asking to be served by a pastor from the Wisconsin Synod. There was no Mother Church to lend a helping hand. This mission — as many of our newer missions — had a difficult beginning. For many years our Synod's work in Nebraska had been confined to the rural areas and smaller communities. Before the year 1939 the largest city in which we had a congregation was one with a population of 10,000. Something was done about this. The local District Mission Board appointed an exploration committee of three: Pastors Bittorf, Hackbarth and Messmer, to look over the possibilities of opening new fields in the larger cities. As a direct result of this committee's efforts we now have a growing mission congregation in Omaha, the largest city in Nebraska. Since September, 1944, a second missionary, Rev. Ardin Laper, is

working in South Omaha. In July of 1940 this committee began its work; a hurried survey was made of the entire city, — sections having no Lutheran churches were marked, and a canvass was begun. The first people, whose interest or curiosity had been aroused, attended services in a theater, a rented five-room house, and in private homes. In October, 1940, a vacant store building was rented, which then served as the regular place of worship for the next three years, — until December 12, 1943, when the new chapel was dedicated.

We needed our own church home. During July of 1942 the little congregation bought the greater part of an abandoned club house for \$200.00. This building was torn down, all materials were carefully salvaged (including the roofing) and stored for the winter months. In the following May the present location of the chapel was purchased and the

excavating was begun. The members and their pastor did most of the construction work in their spare time. Only about \$300.00 were spent for expert labor. The chapel is 24 feet wide and 50 feet long with a seating capacity of 150. The exterior and interior are simple in design and inexpensive as to material. One thought was uppermost in our minds at all times: this is to be a chapel — and not an expensive little church. The overall cost — up to the present time, which includes the cost of the lot and the twenty new pews — was less than \$4,000.00. Half of this amount was a loan from the Synod's Church Extension Fund. The present indebtedness is \$1,650.00.

For the first six months visiting pastors served the Omaha mission, and when the present pastor received the call the accompanying letter mentioned attendance from 25 to 35. On February 18, 1941, the undersigned was installed as

the first resident pastor of our Synod in Omaha. The installation took place in the evening. In the morning the service was conducted by the new pastor. 35



Our Mission In Omaha

building and in the homes of the unchurched, who often were very reluctant members were gained by transfers from sister congregations; more were won by

were present: 27 children and 8 women. The first man attended the following Sunday.

The Word was preached in the store

adult confirmation instructions and baptism first was nothing sensational. A few "about going to church." The growth of this mission organized in May,

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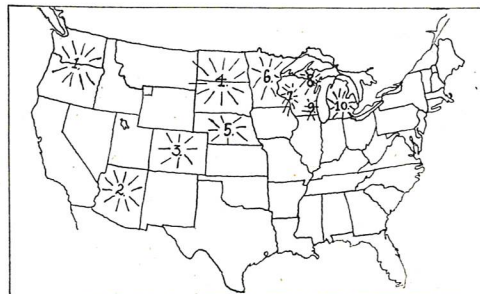
1942, under the name Gethsemane Ev. Lutheran Church.

The congregation has grown more rapidly since moving into its new church home. During the past year and a half the communicant membership has increased from 35 to 90; the average Sunday school attendance from 25 to 56; voting membership from 11 to 22. — It is with reluctance that we quote these figures, especially when we consider the lesson, which the parable of the Sower teaches us. It is evident that some of the seed often "falls upon the rock" — "and these have no root, which for a while believe, and in time of temptation fall away." Other seed falls among "the thorns" — they "are they, when they have heard, go forth and are choked with cares, and riches and pleasures of this life." — And other seed (the joy of all missionaries) "falls on good ground," — they "are they, which having heard the Word, keep it, and bring forth fruit with patience." No doubt, the practical lesson of this parable is more clearly demonstrated in a young mission congregation than in an old well-established church. Therefore, only time will tell how much Seed of God's Word has fallen on good ground. Yes, the Lord is answering your mission prayers and blessing your mission offerings in Omaha.

PACIFIC NORTHWEST

BY PASTOR ARTHUR SYDOW

OUR MISSION FIELDS



Key

1. Pacific Northwest District
2. Arizona Mission District
3. Colorado Mission District
4. Dakota-Montana District
5. Nebraska District
6. Minnesota District
7. West Wisconsin District
8. North Wisconsin District
9. Southeast Wisconsin District
10. Michigan District

THE possibilities of opening a mission in Spokane, Washington, were considered by the Mission Board of the District. The chairman of the Mission Board, the Rev. Arthur Sydow, and the Rev. Meinhardt Witt, Palouse, Washington, made a survey July 13, 1942. A canvass of the districts which were promising was begun by Pastor Witt the following week and special attention was given North Hill district of Spokane. This district has a population of about 15,000. Since this district was not served by a Lutheran Church it was chosen as a good mission field. It is separated from other districts by a bluff and a gulch.

An old abandoned store building was rented, chairs bought, and an altar and a pulpit built by the pastor. Services were begun September 20, 1942. The first adult class was started November 12, 1942, of which five members were confirmed. The congregation was incorporated April 14, 1944, and chose the name Trinity.

The work was hampered by the lack of

a real church home. Two Sunday schools were conducted with an ever increasing number of children. At an early date in its existence the congregation began to acquire materials with which to build a church edifice. It has now on hand most of the critical materials and all the dimension lumber necessary for the contemplated church. Three lots were acquired in the spring of 1945 and permission to build has been granted by the City Plan Commission. The W. P. B. also gave permission to build, and construction is to begin July 2, 1945. The church will be of brick veneer 72 by 27, open truss ceiling, and will seat 150. A Church Extension Fund loan of \$10,000 was granted October, 1944.

The summer school this year has an enrollment of 53 and an average attendance of 51. The congregation has 28 communicant members and 80 souls. Trinity is the pioneer Wisconsin Synod Church in Spokane, the capitol of the Inland Empire. We invoke God's blessing!

MISSIONS IN THE NORTHERN WISCONSIN DISTRICT

BY PASTOR WALTER E. PANKOW

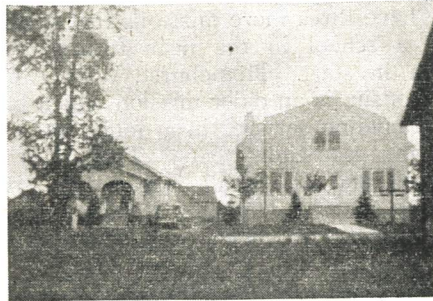
THE mission congregations and preaching stations of the Northern Wisconsin District are centered chiefly in the sparsely settled counties of northern Michigan and north-eastern Wisconsin and in the growing cities of the Fox River Valley. The progress in the missions of the wooded north has been numerically slow. In the north our missionaries have served the souls of such who traveled north to labor in the lumber industry and to work in the iron and copper mines. The changing fortunes of these industries has caused the population to swell and decline in various places as the industry has shifted from place to place. The remaining population consists chiefly of such who have endeavored to farm on these cut-over stretches of the north, or are employed in making the north the vacationland of those who seek relief from the stuffy and crowded cities.

Although many of these mission stations of the north cannot show any phenomenal growth in numbers after years of mission labor, they are still important centers for the dissemination of the Gospel for the salvation of precious and immortal souls. Although the membership in these mission churches may wax and wane with the rising and falling of the chief industry which supports the community, still the sowing of the eternal Seed into the hearts of those who pilgrim back and forth is never in vain according to the promise of the Lord and we must needs continue to fulfill the command of the Lord towards these fields, in spite of the fact that it is often very discouraging work for the missionary.

Typical of the missions of the north is the mission at Hyde, Michigan. St. Paul's Church at Hyde in Ford River Township recently celebrated the forty-fifth anniversary of its organization into a congregation. In spite of its age, it still only numbers 220 souls today. The annals of their church report that the first Lutheran families settled there in 1880 to work for the Ford River Lumber Company and that our Wisconsin Synod sent the first missionary into this section in 1882 who preached at numerous lumbering camps around the present site of Hyde and Escanaba, Michigan. St. Paul's at Hyde was not organized into a congregation until May 27, 1900. Work among the scattered families of this region has been difficult and trying for the missionaries, so that the change of pastors has been frequent during the years. The work of the missionaries has often been severely hampered by materialistic-minded organizers of lodges who have fleeced the

people with the promise of earthly gain.

The faithful members of St. Paul's Church at Hyde have valiantly fought the devil's corruption through all these years with the pure and unadulterated Gospel of Christ as the power of God unto salvation to every one that believes. They can boast of an inviting church property today which has been obtained through a constant struggle in difficult times and the willing sacrifice of missionaries who served. Their church was once a dance hall which they were able to obtain quite reasonably and was large enough, so that they could partition off the front part as a dwelling place for the missionary. Since then many improvements and



Hyde, Michigan

changes have been made. A house was moved near the church and remodeled into a parsonage. The former dance hall has been raised on a foundation, equipped with a basement, and otherwise remodeled to serve the sacred purpose for which it has now been dedicated.

It would require too much space to mention the names and record the labors performed by the members and missionaries who have labored at Hyde during these years, but their names are known of the Lord and remembered, for one soul saved through the Gospel of Christ is more precious in the Lord's sight than the whole world with its great wealth in material resources. This mission congregation is merely singled out to give you a picture of the type of mission work which must be done in the sparsely settled districts of the north. There may be more that appeals to the eye in the missions of the growing cities, but the slow growing missions of the north are just as necessary for the building of the kingdom of God, as our earthly government needs soldiers to protect the Panama Canal as well as it needs them at the battle fronts in the Pacific.

Another type of mission in this District is that which is being done continuously in the large and growing cities. Here the

missions have usually started with a nucleus of families released from a mother congregation, so that a church could be started in another section of the city. Quite a number of the self-sustaining churches of our larger cities owe their beginnings to the mission-mindedness of a mother congregation.

Typical of this form of mission is the Redeemer Church at West Fond du Lac. On June 11, 1939, St. Peter's Congregation at Fond du Lac purchased a large corner plot with a house on the west side of Fond du Lac. The house was remodeled to contain a chapel and a residence for the missionary. Much of the initial work was donated. The chapel can accommodate about an hundred persons and the first public service was conducted there on September 17, 1939, by Pastor G. Pieper of St. Peter's. Faculty members of Winnebago Lutheran Academy continued to serve the mission, until Waldemar Pless was installed as permanent missionary on December 17 of that year.

Organized with nine voting members on October 16, 1939, the congregation has grown to number 71 voting members and 300 souls. The present chapel is inadequate, even with two Sunday services. The congregation is therefore anxiously looking forward to the day when the Lord will permit them to carry out the building plans adopted at their last annual meeting. These plans include a church with a seating capacity of approximately 400 and a two-room school. The congregation plans to build the school and vestry first, using this unit as a church, until they can construct the church. The first unit would be large enough to seat 276 people.

Thus far the congregation has been sending its children to St. Peter's Christian Day School under an arrangement by which Redeemer Church pays the tuition. The Redeemer mission contemplates to continue this arrangement, until they can have their own school, especially for the children of the lower grades, since the distance between Redeemer Church and St. Peter's School is long and hazardous.

Similar missions have been started in west Neenah, north and south Appleton, Kimberly, north and west Manitowoc. In this type of mission work we often hear the objection: Why start new churches when there is a church in that city which can be reached by those who live there? We can point to the evident blessing of the Lord resting upon this

type of mission work by referring to the self-supporting congregations which were once begun in this same manner. In all cases the mother church has not suffered by giving toward the establishment of new churches, but has continued to grow likewise.

The command of our Savior, "Go ye and preach the Gospel," was not meant for the Apostles only. We must continue to look for new fields of labor in the church, otherwise we die of stagnation. May the Lord continue to give life and mission zeal to our Wisconsin Synod!

May we be liberal with our service and gifts in furthering missions, but may we be very narrow and niggardly when tempted to drop one small dot from the pure Gospel of Christ, which must remain the sole foundation upon which we build!

SOUTHEAST WISCONSIN DISTRICT MISSIONS

MISSION DAY SCHOOLS

BY PASTOR HARRY SHILEY

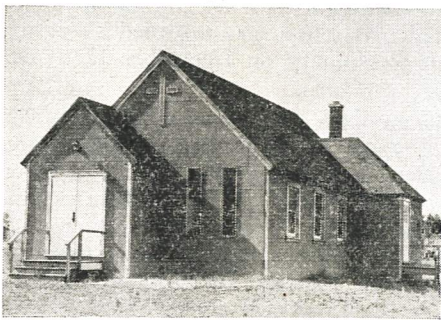
IN these days of indifference, laxity and superficiality, the future of our Wisconsin Synod lies in its Christian Day School system. Wherever possible, every church of our Synod should have a Christian school of its own. Independent churches should be urged to start a church school for the future of their church and

the value of Christian education, and we do not first have to "sell them" on the school idea.

Now the point of this article is this. We have three more missions that would like a school in the near future. All from the start. Homehurst, West Allis, Wisconsin, is an older mission which has been holding services in a double garage for the past eight years. They need a chapel, and above all, beg us to give them a school. Hampton Road is one of our newest missions, and the people

ing these schools: First, the war and its restrictions; secondly, our Church Extension Fund is completely depleted. The first obstacle will soon be lifted, we hope. But the second one is still there. It takes money to build chapels and schools. We must either stop some of our mission work, or else the Synod in August will have to give us more money in the Church Extension Fund to answer these crying needs. Let us not, for the sake of economy, cut down on our Christian day schools.

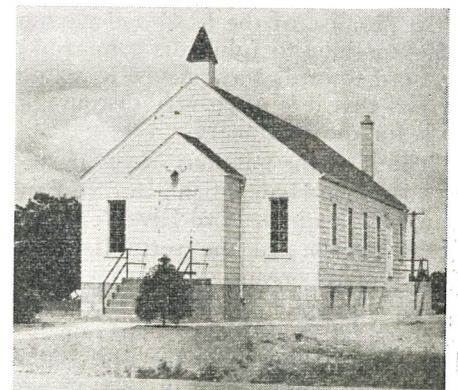
Never, in all the history of our Synod, have so many challenges and open doors been placed before our Synod. By the grace of God, we were able to find two contractors who could build us two chapels during the past year from



Hampton Road Mission, Milwaukee



Homehurst Mission



Bluemound Mission

the Synod. Only by a thorough indoctrination of our youth can we successfully combat the evils of the present day.

Our Wisconsin Synod has gone ahead with a good example in this matter, in starting many missions with Christian day schools, a little more costly in the beginning, but paying big dividends in the end.

The Southeast Wisconsin District is especially blessed with these schools. We have eleven missions and five of them have their own schools. There are over 350 children in these schools, taught by seven teachers and some pastors. It is true that Milwaukee and vicinity is especially well situated for schools. There is a concentration of people and children, and many of our independent churches have schools. Many of our people know

there are pressing the pastor to start a Christian school for them. Many of the three are assured of a large enrollment people send their children five to eight miles into Milwaukee to a Christian school. At Kenosha, Wisconsin, west side, we hope to start a new mission and the people are so school-minded that they want a school with their church. In all three of these missions, the pastors are more than willing to teach the school.

Two things have kept us from obtain-

used materials, etc., Hampton Road and Bluemound Road missions of Milwaukee.

Lord of the Church, we cry unto Thee in the hour of need in our Synod, give us willing hearts and hands to do Thy blessed work, for Jesus' sake. Amen.

REMEMBER THE SPIRITUAL WELFARE COMMISSION--FOR MEN AND WOMEN IN MILITARY SERVICE -- WHEN YOU BRING YOUR OFFERING FOR MISSIONS!

WESTERN WISCONSIN DISTRICT HAS MISSIONS IN FOUR STATES

BY PASTOR A. L. MENNICKE

WITHIN the last several years the mission activities of the Western Wisconsin District have extended into Illinois and Iowa besides the work which is carried on in the regular confines of the district in Wisconsin and along the Mississippi valley in Minnesota in the proximity of Winona.

For obvious reasons little building could be carried on in the mission stations, but this did not hinder the establishment of new missions since temporary places of worship were available. Although much needed buildings could not be erected, congregations have made the best of their opportunities to improve their financial status by paying debts, laying aside funds for future repairs and buildings, and reducing the required amount of subsidy. Besides having grown externally, the congregations, by the grace of God, have grown internally and spiritually.

Mission Parishes — The District has 22 mission parishes numbering 40 stations. Twelve of these stations do not yet have their own house of worship. Recently the congregation at Ellsworth, Wisconsin, which had been meeting in the City Hall, has been able to rent an attractive little church which has been used

only infrequently by the denomination controlling it. Arrangements are being completed at La Crosse, Wisconsin, to provide the mission with a building for school and church purposes on the lots which were purchased last Fall. Until now the services of that mission have been held in a small store which was situated a distance from the desired location. At Moline, Illinois, the only Synodical Conference Church in a city of over forty thousand population the congregation is planning for a future building program, and has purchased lots in an acceptable district. Further expansion in the Moline area is to be noted in the acquisition of a building on Campbell's Island where services recently have been begun. In Iowa, a station which was started in March, has already had an attendance up to 75. There seem to be favorable opportunities to begin more missions in this state. The Rev. J. B. Erhart is the missionary to do exploratory work in Iowa.

Christian Day School — The school which was opened at the mission congregation in Wausau, Wisconsin, last year, had an enrollment of 56 pupils. Two teachers are serving this school. Two

weeks after the close of school this Spring, 95 pupils were already enrolled for the next school year.

Institutional Work At Madison — The institutional work at Madison which has been carried on by us on a part-time basis will soon engage the services of a full-time missionary. The Rev. Rudolph Horlamus of Hurley, Wisconsin, has accepted the call to this field of labor. The work at the 11 institutions in the Madison area will be divided between our missionary, and the missionary of our sister Synod who has been working in Madison. Each institutional pastor is to have charge of the institutions agreed upon by the respective boards.

Madison Student Mission — This mission is conducted jointly by our Synod and the two Wisconsin Districts of the Missouri Synod. Our Synod is represented by the Mission Board of the Western Wisconsin District. During the Spring semester 5,369 students were in attendance at the University of Madison, plus 2,686 service people. Of this number 335 were Synodical Conference students. In the Fall of this year the Student Mission will observe its twenty-fifth anniversary with appropriate services.

INDIAN MISSION ALONG THE WHITE RIVER

BY PASTOR EDGAR HOENECKE



"From the greatest . . .

CHIEF BAHHA ALCHESAY (for Wolf or Coyote) tribal leader of all the Apaches, proudly sat astride his pow-

erful black horse to have his picture taken. He was dressed in a heavy, maroon shirt and a pair of dark-blue breeches, with a ten-gallon hat on his head. He had invited the several score members of his clan down to his cool summer camp on the flats of the East Fork of the White River for a week-end beef barbecue and reunion. The steer had already been butchered, the Indian men were still trimming out the last pieces of meat. The squaws were busy baking great stacks of tortillas and cooking the stew for the feast that would begin just after sunset. Large oil tins hung above the camp fire, filled with water being heated for the coffee. And now the venerable chief was posing for his picture, and doing it gladly for the white brothers who were his guests.

For, you see, the Wolf, thus named for his wisdom and prowess in the council and on the trail, is a baptized Lutheran Christian. When therefore, his old friend of thirty-three years' standing, Innashoot E. Edgar Guenther of Whiteriver, heard of the gathering of the clan, he said to his visitors from the East, "Here's a fine chance to hold a camp meeting; we must

run out at once and ask the chief for permission."

Because it was Saturday evening we declined the invitation to stay for the feast, but the missionary told the chief that we should like to return on Sunday to hold a camp meeting before the families broke up camp to return to their homes. The consent was readily given with the request that the service be held as early as possible so that all of the families of the clan might still be present.

It meant an extra service in addition to the Sunday School, the morning and evening service and the two hospital services at Whiteriver, plus the service in the still unfinished forest chapel up at McNary, over twenty miles north. But the opportunity must be taken when it presents itself.

At a little before eight o'clock we climbed out of the Guenther station wagon at Chief Baha's summer camp on the flats. The portable organ, much the worse for long wear and much in need of replacement by some mission friend, was set up on the grass, and Mrs. Guenther sat down and played a good, old

choral there under the canopy of Arizona cottonwoods as an invitation to worship. The Indians came out of their tents and sat down in a circle facing the missionary standing beside the organ. Only Chief Baha Alchesay was given a low stool to sit on, as befitted his station.

The service began just as our services back home were being opened that morning, in the name of the Holy Trinity. The hymn books were passed out and the service continued in regular order. Indian voices mingled with those of the white people in the singing of the hymns that echoed back from the stately walls of the surrounding, red cliffs. Indians, great and small, reverently bowed their heads with the whites, as their grey-haired friends and Innashoot led them in Christian prayer. No congregation ever listened more attentively than they, when the missionary laid his Bible on the organ and opened his mouth to preach to them on the Gospel lesson of the doubting Thomas. Occasional nods and grunts from the braves served not at all to disturb the hushed reverence of the place. The Lord's Prayer was spoken by all to the sweet accompaniment of the birds in the treetops, and then the Benediction closed the service. Again the Spirit had

moved hearts through the holy Word.

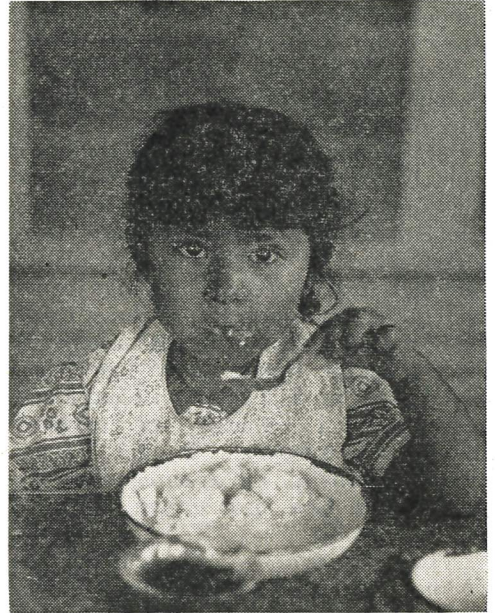
Along the same river not far from the flats another scene of the drama of Apacheland was enacted a little later on that same morning. Four little Indian children in the arms of two white and two Apache women were carried to the baptismal font after the sermon in the East Fork chapel. Least of all among the tribe, some of them even shunned and neglected because of the superstition connected with their physical abnormality, they were now brought to saving faith in keeping with the Savior's gracious invitation, "Suffer the little children to come unto Me, for of such is the Kingdom of God."

After the service the nurses carried them back to our orphanage, where we provide also the physical food for these unfortunate waifs. One of the little girls, raised in our orphanage from infancy, looks up to you from her dish of rice and prunes in the accompanying picture.

Who would want to turn her down? Who would not open his heart to the appeal and trust which shines from those pleading, black eyes? Who would deny her and many others like her the spiritual food for her soul's health, even as she

partakes of our humble material fare?

The work along the East Fork of the White River must go on, among the greatest and the least. We must learn to work more, to give more, to pray more for our precious Indian Mission.



... to the least"

ON THE ARIZONA BEAM

BY PASTOR E. A. SITZ

THE Arizona Mission District held its this year's meeting at Glendale from April 10 to 12. Grace Lutheran Church was host to the gathering. In addition to the regular delegates the Mission District also welcomed the Pastors W. Bodamer and A. C. Baumann of Colorado and G. A. Ernst of St. Paul. The first of these read an essay on the new union document, "Doctrinal Affirmation." It was thoroughly discussed and well received.

Not quite three years have elapsed since executive direction of the Arizona mission field has been placed into the hands of the Arizona Mission Board. Its three members are Mr. Edwin Schultz, and the Pastors R. H. Zimmermann and F. G. Knoll, the last-named being chairman. Their report to the convention was encouraging. Not only that progress has been made, but also that a long-range plan for the future has been set up.

Interest is growing in the question of more thorough-going education of the young. If a solid building along Lutheran lines is to be erected in Arizona, it calls for laying a broad foundation in Lutheran schools. Already a

school has been opened in Glendale. Zion Church in Phoenix is planning for a future school; and a strong movement has set in in that direction in Grace Lutheran Church in Tucson. This development was cordially endorsed. The report of an academy committee headed in the same direction. The committee was instructed to lay before Synod the request for establishing an academy in Arizona.

Supt. F. Uplegger continued his lecture on "The Pastor in his Study." A discussion on the proposed new agenda pointed up the growing tendency toward high church ritualism in our circles. What time was left was given over to business matters.

The elections yielded the following results: Visitor, the Rev. E. Arnold Sitz; Mission Board Member, the Rev. F. G. Knoll; Chairman of Conference, Pastor W. Zarleng; Vice-Chairman, Missionary E. Sprengeler; Secretary, Pastor R. W. Schaller; Assistant Secretary, Missionary Ad. Schultz. The fall conference will be held in Douglas. The mission district meeting is next spring in Tucson.

The Arizona Mission District could announce less than a year ago that the Glendale Congregation had become self-supporting. Now Trinity Church at Winslow has undertaken its own support. This represents another step forward.

* * * *

At Casa Grande the work is looking up. This is partly due to the fact that a more suitable building was found for worship. Our missionary there, Pastor Karl Molkentin, was able to secure the Evangelical Church for our use.

* * * *

Just seven years to the day of his confirmation, Karl Uplegger, son of Missionary Alfred M. Uplegger, departed this life. Karl was a sergeant in the United States Army. He succumbed at Fitzsimmons Hospital, Denver, to grave wounds received in battle near Schmidt, Germany, not far from Aachen, March 1. Of his company of 185 no less than 165 were casualties in the action. He was flown from Paris to Presque Isle, Maine; and from there to Denver. The best medical care could not overcome the effect of

July 22, 1945

shrapnel wounds in the abdominal region.

A great concourse of mourners, both white and Apache, attended the last rites held at San Carlos. Several hundred failed to find room in the church. Pastor E. E. Sprengeler spoke comforting words in his sermon. Supt. F. Up-legger, grandfather of the deceased, addressed a few words to the mourners in Apache. Pastor E. A. Sitz conducted the altar service as well as the graveside service at the Peridot Mission Cemetery.

* * * *

At this cemetery we found an inscription put up by a Christian Apache over the graves of his twelve-year-old daughter and his wife, who died within a few weeks of each other. The epitaph reads:

"Mildred Clark. Mrs. Evelyn Clark.

I love them forever;
With God and Jesus
I'll be with them in heaven,
When my time is up.
O Lord, save my soul,
I am your son, Percy Clark.
Amen."

THE OPEN DOOR IN MISSIONS

(Continued from page 146)

self, we may find him very aggressive, hindering our work on every turn and placing one difficulty into our way after another.

What should we do then? Consider the door as closed? Look what Paul did. Note how he combines the two thoughts, that there was an open door and that there were many adversaries. He does not say, There is an open door, *but* there are too many adversaries. I am sorry, I cannot enter. No, he says, I am going to stay here for some time yet: there is an open door and there are many adversaries. Just because of the adversaries he is going to make full use of the open door.

That is something to be expected in mission work. The Gospel means an attack on the devil and his kingdom. He will put up a defense and cause all the trouble he can when the Gospel begins to make inroads into his kingdom. The very fact that the devil causes us much trouble shows that the door is, as Paul called it, "effectually" open. Then let us enter.

An Open Door To The Hearts

It is not enough that God opens the door to any field for us, if our work is to be successful, He must open the way for us also to the hearts of our hearers. We have only the Gospel to preach. It would

be a shame if we tried to add anything to the Gospel to strengthen its appeal to the people. Paul strictly limited himself to the Gospel, realizing that he could add nothing to its effectiveness, that he must wait for the Lord to give success in the individual case.

In Philippi Paul found a few women at the prayer place of the Jews. He proclaimed the Gospel to them. Among them was a certain Lydia "whose heart the Lord opened that she attended unto the things which were spoken of Paul" (Acts 16, 14).

Opening the door to the hearts of the hearers is just as much the work of the Lord as opening the door into a mission field. We must preach, as He has commanded us, and pray Him to bless our work.

J. P. M.

EDITORIALS

(Continued from page 148)

one of the 500 prophets was prophetic enough to divine that she represented the law and was about to haul him off to the hoose-gow.

Just think, people of the United States every year spend \$200,000,000 for *lies*; for who does not believe the Bible, the only truth, must believe lies. Some of them, who go to these fortune-tellers, etc., still call themselves *Christians*. But remember the Word of God says: Cursed be the man that trusted in *man*, and maketh flesh his arms, and whose heart departeth from the Lord. Jer. 17, 5.

Trust in the Lord with all thine heart. Prov. 3, 5.

It is better to trust in the Lord, than to put confidence in man. Ps. 118, 8-9.

And the First Commandment says: "I am the Lord, thy God, thou shalt have no other gods before me."

And Luther says: "We should fear, love and trust in God above all things."

About fortune-telling, etc., please, read in your Bible: Lev. 19, 31; Deut. 18, 10-12; 1 Sam. 28, 5-25; Is. 8, 19-20; Jer. 10, 2; Acts 19, 19; Rev. 21, 2; 22, 15.

J. B. BERNTHAL.

BAPTISM AND CONFIRMATION AT HIGHWOOD

The ninth class of boys was confirmed on June 13 at the Ramsey County School at Highwood near Saint Paul by Pastor A. E. Frey, Lutheran Institutional Missionary. This was the largest class received at this school into membership in the Lutheran Church and consisted of eleven boys, eight of whom were baptized at this occasion while the other three had been baptized in infancy. The missionary reports commendable coopera-

tion from Mr. George Reif, superintendent of the school and from the entire staff. Classes were held from October up to the day of confirmation. The confirmation service was held in the dining room of the institution, which was made as churchly as possible through the placing of a temporary altar and beautified with large bouquets of white flowers. All the boys in the school, more than fifty in number, the teaching staff, the personnel, representatives of Lutheran Mission Society's Board, members of the Mission Auxiliary, some parents and other relatives of the boys were in attendance.

The fact that eight boys of this class of eleven came from homes where baptism had been neglected, emphasizes the missionary opportunities offered to our church at the Ramsey County School for Boys, an institution of correction. This school is one of thirteen institutions served regularly by the Lutheran Mission Society of the Twin Cities through the three missionaries, Pastor A. E. Frey, Saint Paul, Pastor Walter Melahn, Minneapolis, and Pastor W. P. Clausen of Hopkins. The latter serves Glen Lake Sanatorium.

A. E. FREY.

ANNOUNCEMENT

CONVENTION OF THE JOINT SYNOD

The twenty-ninth convention of the Joint Synod of Wisconsin and Other States will be held August 1 to 6, 1945, at Dr. Martin Luther College, New Ulm, Minnesota, a permit having been granted by the War Committee on Conventions.

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. Upon consultation with the Conference of Presidents, the General President and the undersigned, as executive officers of the Synod, wish to announce that sessions will be held Saturday afternoon and Sunday afternoon to make it possible to adjourn sometime Monday, thus relieving the problem of providing meals for such a large number under existing conditions.

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. This serves as accreditation for the delegates.

Delegates will find lodging in the dormitory of the institution, and they are requested to bring along bedding, towels, etc. These articles may be sent by parcel post to the College before the convention. Lodging and meals will be provided only for the accredited delegates and such as are required to attend the convention in an official capacity. All visitors must provide their own lodging and meals. Delegates are requested to send their announcement to Prof. C. Schweppe not later than July 20.

All memorials and communications must be in the hands of the General President not later than July 15. Karl F. Krauss, Sec'y.

\$200,000 OF THE SYNOD'S MILLION DOLLAR BUILDING FUND HAVE BEEN APPROPRIATED FOR THE CHURCH EXTENSION FUND -- FOR MISSIONS.

CONCERNING THE COLLECTION

UP to June 28, \$74,006.00 have been received by the Treasurer's Committee of the Wisconsin Synod Building Fund. Judging from various reports it appears that the great majority of our congregations are now in the midst of the collection. It is sincerely hoped that our committee can present to Synod in August an encouraging report.

Most gratifying was a report which we recently received from the Winona Circuit of the Mississippi Valley Conference. The eighteen congregations of this circuit held their collection on Pentecost Sunday and collected 99% of the per communicant member goal set by Synod. Seven of these congregations collected 103% to 236% of the required minimum, one congregation collected nearly \$15.00 per communicant member. The circuit collected \$15,662.11 in cash, \$3,311.50 in bonds, and \$6,808.00 in pledges, a total of \$25,781.61.

This is the first report of an entire circuit to have completed the collection and it is encouraging to note that so large a number collected more than the required minimum. We sincerely hope that every circuit will meet with similar success and that those congregations which in their first effort did not collect the required minimum of \$6.00 per communicant will continue until the minimum has been reached. Only so can Synod be assured of sufficient funds to supply its building needs.

May the Lord give us the needed love and zeal to do His will!

G. W. FISCHER,
Financial Secretary.

NOTE: Since this report was written the receipts have reached the \$100,000.00 mark.

Memorial Wreaths

In Memory of	Sent in by	
Martin Militzer	Chas. G. Brenner	\$ 5.00
Everett Sieger	Rev. J. M. Raasch	5.00
Mrs. Christine Sohn	Rev. A. Kehrberg	2.00
Mrs. Frank Rotonda	Rev. Karl Gurgel	12.00
Elmer Schlichting	Rev. E. Kolander	17.50
Sherman Schneider	Rev. E. Penk	53.00
Pfc. Wilbur Lehman	Rev. H. Muehl	2.00
August Brandt	Rev. A. L. Mennicke	2.00
Fred H. Vogt	Rev. J. Vogt	25.00
Rev. E. Redlin	Rev. O. Sommer	20.00
Rev. E. Redlin	Rev. V. J. Weyland	5.00
Ferdinand Maas	Rev. J. C. Dahlke	37.00
Norman Schlicker	Rev. W. E. Steih	5.00
Mrs. Emil Johnson	Rev. A. Stuebs	6.50
Wm. F. Theel	Rev. H. Grunwald	31.00
Mrs. Carl Bartz	Rev. L. Voss	2.00
Sgt. Karl Uplegger	Rev. A. Kell	9.00
Mrs. John Schwichtenberg	Rev. F. Knueppel	5.00
Sgt. Karl Uplegger	Rev. W. Zarling	55.50
Cpl. LaVerne Schmeckel	Rev. G. Geiger	40.50
Mrs. Ella Werner	Rev. W. Schumann	5.00
Mrs. Alvin Hed	Rev. Walter Gieschen	5.00
Rev. and Mrs. Henry Gieschen	Rev. Walter Gieschen	5.00
Ferdinand Kirchner	Rev. R. Horlamus	2.00
Mrs. Dora Consie	Rev. R. Horlamus	6.00
Rev. E. Redlin	Rev. P. Oehlert	2.00
Fred Milz	Rev. P. Oehlert	5.00
Mr. and Mrs. K. Brenner	Chas. and Lucy Brenner	30.00
Mr. and Mrs. F. Krueger		
August Zitzloff	Rev. W. P. Haar	30.00
Rev. E. Redlin	Rev. Harold Wicke	5.00
Mrs. Robert Behrend	Rev. Harold Wicke	6.00
Mr. and Mrs. Herman Wudtke	Rev. Ph. Koehler	50.00
Pvt. Victor Auernhammer	Rev. A. Kehrberg	54.00
John Meyer	Rev. A. Kehrberg	1.00
Pfc. Bertram Hoyer	Rev. O. Hoyer	23.00

Golden Wedding Offerings

Mr. and Mrs. Gottlieb Klatt, Buffalo, Minn.	42.78
Mr. and Mrs. Herman Trettin, Kaukauna, Wis.	15.00
Previously reported	1,288.15
<hr/>	
Total to June 30, 1945	\$1,914.93

ANNIVERSARIES

GOLDEN WEDDING ANNIVERSARIES

Trinity Ev. Lutheran Church Johnson, Minnesota

On the fourth Sunday after Trinity, June 24, Trinity Ev. Lutheran Church of Johnson, Minnesota, was permitted to observe the fiftieth anniversary of the dedication of their church. The original church and school erected in 1886 were destroyed in a prairie fire in September, 1894. "Because the congregation cannot nor wants to be without church and school" it was immediately decided to build a new church large enough to accommodate a school-room. Dedication services were held on the third Sunday after Trinity, 1895.

In connection with this anniversary the annual Mission Festival was celebrated. Festival speakers were Pastor Gervasius Fischer of Milwaukee, son of a former pastor, and Pastor Harold Duehlmeier of Hancock, Minnesota. Pastor Fischer preaching German and English in the forenoon based his sermons on Psalm 26, 6-8 and Matthew 28, 18-20 respectively, and Pastor Duehlmeier English in the afternoon on Luke 19, 12-27.

May the Lord of the Church continue to bless Trinity in future as He has in the past.

CHR. ALBRECHT.

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Mr. and Mrs. Gottlob P. Sauer

Mr. and Mrs. Gottlob P. Sauer were privileged by the grace of God to observe their golden wedding anniversary on June 17 of this year with a service in Friedens Church, Kenosha, Wisconsin. Both have been faithful and respected members of Friedens Church for many years. Mr. Sauer is a son of one of the pioneer pastors of our Synod, and has four brothers in the ministry, three of which are still serving in our Synod.

Mr. and Mrs. Sauer were married fifty years ago in Elkhorn, Wisconsin, by the brother of the jubilarian, the Pastor Tim Sauer, now of Appleton, Wisconsin. Due to advanced age the brother could not be present at the service to address the jubilarians. He had, however, written the jubilee address for them which was read at the service by the undersigned.

The Lord, who as the good and faithful Shepherd, has so abundantly blessed the jubilee couple during the past fifty years, will continue to bless them, according to His gracious promise, during the years which they will be privileged to share with one another, until they shall be gathered for the eternal jubilee in heaven.

CARL H. BUENGER.

July 22, 1945

Mr. and Mrs. Carl Hillmann

By the grace of God Mr. and Mrs. Carl Hillmann, members of Trinity Ev. Lutheran Congregation of Brillion, Wisconsin, were permitted to celebrate the fiftieth anniversary of their wedding in a special service of thanksgiving in the church in the afternoon of July 4, 1945, with their children, grandchildren, relatives, and friends. The undersigned addressed the couple, basing his remarks on Ruth 1, 16. 17. May the loving Lord in His grace continue to be with them in the future as He has been with them in the past.

V. J. SIEGLER.

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Mr. and Mrs. Herman Kleinow

Mr. and Mrs. Herman Kleinow, members of Trinity Ev. Lutheran Congregation of Brillion, Wisconsin, observed their golden wedding anniversary on Sunday evening, June 3, 1945, with their children, grandchildren, relatives, and friends. The undersigned had a prayer of thanksgiving at the table. May the Lord continue to be with the aged couple as He has been in the past.

V. J. SIEGLER.

Delegates to the Joint Synod of Wisconsin and Other States 1945

SOUTHEAST WISCONSIN DISTRICT**Arizona Conference**

Pastors:
R. Zimmermann, H. Rosin.
(O. Hohenstein, E. Guenther).

Dodge-Washington Conference

Pastors:
H. Schaar, R. Marti.
(H. Heckendorf).

Teacher:
John Bushmann (John Bremer).

Congregations:
Zion (Kohlsville).
Zion (Theresa); William Zirbel, Theresa,
Wisconsin.

Eastern Conference

Pastors:
G. Hoenecke, W. Keibel, A. Krueger.
(H. Lange, K. Lescow, A. Maaske).

Teacher:
Henry Krenz (W. Nolte).

Congregations:
Jordan (West Allis): A. E. Rohde, 1567 So.
73rd St., West Allis, 14.
Nain (West Allis): Alvin Ziemann, 1661 So.
55th St., Milwaukee.
Nathanael (Milwaukee): Chas Bloedorn (John
Zickuhr).

Milwaukee Conference

Pastors:
A. Lengling, E. Pankow, W. Sauer.
(J. Dahlke, G. W. Fischer, J. DeGalley).

Teachers:
A. Fehlauer, W. Kirschke.
M. Rauschke, F. Berg).

Congregations:
Parkside: Albert Gehling, 2824 No. 39th St.,
Milwaukee 10.
(Herbert Speckin).
St. Markus: Chas. Pinkert, 2615 No. Pierce
St., Milwaukee.
St. Jacobi: Frank Behning, 1733 W. Arrow St.,
Milwaukee 4.
(Art. Goede).

Southern Conference

Pastors:
E. Hillmer, C. Otto.
(R. Siegler, H. Diehl).

Teacher:
W. Krueger (G. Kalb).

Congregations:
Bethany (Kenosha): Albert Huxhold, 6628 20th
Ave., Kenosha.
First Lutheran (Geneva): Herman Quade,
George St., Geneva.
Gerv. W. Fischer, Sec'y.

*** * * * *****NORTH WISCONSIN DISTRICT****Fox River Valley Conference**

Pastors:
Paul Oehlert (K. Toebel).
Arno Voigt (V. Weyland).
Walter Hoepner (Fred Thierfelder).

Congregations:
St. John's, Wrightstown, Wis.
Immanuel, Black Creek, Wis.
Salem, Nasewaupsee, Wis.

Lake Superior Conference

Pastors:
Geo. Tiefel (Kurt Geyer).
A. A. Gentz (Fred Zarling).

Congregations:
Gladstone, Mich.
Carbondale, Mich.

Manitowoc Conference

Pastors:
Dr. H. Koch (E. Froehlich).
E. C. Schroeder (M. Schwartz).

Congregations:
St. Paul's, Town Herman, Sheboygan Co., Wis.
St. John's, Two Rivers, Wis.

Rhineland Conference

Pastors:
Walter Gieschen (J. D. Krubsack).

Congregations:
St. Paul's, Crandon, Wis.

Winnepago Conference

Pastors:
G. E. Bergemann (Armin Engel).
Prof. H. Bierwagen (Adalbert Geiger).
Roy Gose (Irwin Habeck).

Congregations:
St. Paul's, Van Dune, Wis., R. 1.
St. John's, Caledonia, New London, Wis., R. 2.
St. John's, Princeton, Wis.

Teachers:
E. Kopitzke (M. Hoffmann).
E. H. Behrens (F. Loppnow).
C. E. Wacker (F. Mattek).
Theo. Boettcher (M. Zahn).
F. A. Reier, Sec'y.

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WEST WISCONSIN DISTRICT**Central Conference**

Pastors:
Walter Zank (Henry Gieschen).
Walter Krueger (H. Schumacher).
Norbert Paustian (G. Albrecht).
Richard Jungkuntz (E. Wendland, Jr.).

Congregations:
St. Stephen's, Beaver Dam — Franz Lehmann.
Salem's, Lowell — John Leistico.
St. John's, Ixonia — G. Schultz.
St. John's, Whitewater — Arlo Luedtke.

Mississippi Valley Conference

Pastors:
A. L. Mennicke (Fred Schroeder).
Herbert Nommensen (H. Backer).

Congregations:
St. John's, Arcadia — Herman Zastrow.
(St. Calvary, La Crosse — Alternate congrega-
tion).
St. Matthew's, Stoddard — Ernst Wolfe.
(Jehovah, Altura — Alternate congregation).

Southwestern Conference

Pastors:
George Zunker (L. Bleichwehl).
A. H. Dobberstein (Walter Paustian).

Congregations:
St. Peter's, Indian Creek — Conrad Pitel
(Frank Von Haden).
St. Paul's, Mauston — Lewie Hauer.

Chippewa River Valley Conference

Pastors:
Carlton Toppe (R. Schoeneck).
Louis Winter (Herman Pankow).

Congregations:
Immanuel's, Plum City — Harold Horning.
St. Paul's, Dallas — Ernst Lentz.

Wisconsin River Valley Conference

Pastors:
R. C. Biesmann.
Marcus Liesner (Lloyd Lambert).

Congregations:

St. John's, Neillsville — Victor Pagenkopf.
(Trinity, Wisconsin Rapids — Alternate congrega-
tion).
St. John's, Rib Lake — Carl Radtke.

Teachers:

W. O. Johnson (E. Rolloff).
T. Zuberber (F. Redecker).
L. Raabe (P. Eickmann).
Paul Kolander (E. Schumacher).
G. C. Marquardt, Sec'y.

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MINNESOTA DISTRICT**Pastors (Circuits):**

Samuel Baer (H. C. Duehlmeier).
R. A. Haase (E. Peterson).
Theo. Haar (H. F. Muenkel).
Henry Boettcher (F. Traub).
LeRoy Ristow (H. Sprenger).
H. Lietzau (C. Bolle).
A. Saremha (G. A. Ernst).

Pastors (At Large):

Chr. Albrecht (Theo. Bauer).
A. C. Haase (K. Nolting).
Wm. C. Albrecht (Ernst Birkholz).

Teachers:

Prof. H. R. Klatt (Prof. R. M. Albrecht).
Julius Wantoch (Wm. Kuether).
R. Duehlmeier (H. Schnitker).

Congregations (Circuits):

John (Acoma).
Lanesburg (Jordan).
Mason City (Lake City).
Sheridan (Marshall).
Morgan (Darfur).
Delano (Prescott).
Woodviller (St. Croix Falls).

Congregations (At Large):

Flora (St. John's, Buffalo).
Wellington, Emmanuel's (St. Peter's, Good-
hue).
Stillwater, Salem (West Mankato).

N. B. All lay delegates are to have their creden-
tials with them.

R. A. Haase, Sec'y.

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NEBRASKA DISTRICT**Central Conference**

Pastor L. Sabrowsky.
(Pastor W. W. Gieschen).
Mr. Paul Rohrke, 505 S. 9th St., Norfolk,
Nebraska.
(Mr. Ernest Machmiller, Norfolk, Nebraska).

Colorado Conference

Pastor Orval Kreie.
(Pastor R. Vollmers).
Mr. Ernst Riege, South 7th St., Lamar, Colo.
(Mr. A. E. Schroeder, 1929 Greenwood, Pueblo,
Colo.).

Rosebud Conference

Pastor Lester Groth.
Mr. Helmuth Ohlman, Valentine, Nebraska.
(Mr. John Schwarting, Batesland, So. Dak.).

Southern Conference

Pastor E. Breiling.
(Pastor Hy. Ellwein).
Mr. Ado Remmers, David City, Nebraska.
(Mr. Herbert Riechers, Clatonia, Nebraska).

Delegate At Large

Pastor E. A. Knief.
(Pastor N. Mielke).

Teacher Delegate

Mr. P. W. Eggers.
(Mr. Harley Mathweg).
L. Sabrowsky, Sec'y.

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MICHIGAN DISTRICT**Pastors:**

Circuit No. 1: A. Fischer (W. Westendorf).
Circuit No. 2: G. Press (A. H. Baer).
Circuit No. 3: Paul Heyn (C. Frey).
Circuit No. 4: O. Eckert (W. Voss, O. Hoe-
necke, W. Schaller).
Circuit No. 5: M. C. Schroeder (H. Eckert).
Circuit No. 6: A. W. Hueschen (A. Schwerin).
Circuit No. 7: H. Scheele (John Martin).
Circuit No. 8: Martin Toepel (Norman Engel).

Teachers:

Circuit No. 1: Arvin Jantz (L. H. Pohlmann).
Circuit No. 2: Leo Luedtke (M. Roehler).

Congregations:

- Circuit No. 1: Stevensville (St. Paul's) — Delegate: Fred Schneck; Alternate: Adolph Wutzke.
- Circuit No. 2: Jenera, Ohio (Trinity) — Delegate: Chas. Smith.
- Circuit No. 3: Wayne (St. John's) — Delegate: Henry Doletzke; Alternate: George Petrowsky.
- Circuit No. 4: Freeland (Christ) — Delegate: Arthur Ballien; Alternate: Herman Enser.
- Circuit No. 5: Tittabawassee (St. Matthew's) — Delegate: Albert Fahnenstiel; Alternate: Clarence Dietrich; Second Alternate: Ralph Klockziem.
- Circuit No. 6: Sebewaing (New Salem) — Adolph Baur; Alternate: Herman Wagner.
- Circuit No. 7: Lansing (Emanuel) — Delegate: Karl F. Maier.

A. W. Hueschen, Sec'y.

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DAKOTA-MONTANA DISTRICT

Eastern Conference

- Pastors: B. Hahm, A. Hellmann.
- Alternates: W. Lindloff, E. Bode.
- Congregations: Zion, Hidewood: Herman Buchholz (C. F. Sonnenberg); St. Peter's, Goodwin: Ted. Goetsch (H. Klever); Immanuel's, Grover: H. Fuerstenau (Freeman Hansman).
- Alternates: St. John's, Rauville: Lewis Stein (Herman Buelow); St. Martin's, Watertown: Charles Mahnke (Emil Stoltenberg); Zion, Bruce: Adolf Schroeder.

Western Conference

- Pastors: O. Heier, J. Wendland, K. G. Sievert.
- Alternates: O. Lemke, K. Bast, R. Kettenacker.
- Congregations: Zion, Zealand: Arthur Ottenbacher (H. Walz); St. Jakob, Glenham: J. D. Raberberg (J. Schlomer); St. Luke's, Lemmon: Otto Weinkauff (Carl Maier, J. Ehrlenbusch); Zion, Moberidge: L. Plank (I. Schaefer, F. Walth).
- Alternates: Christ, Morrystown: E. Bubbers (E. Bauch); St. John, Paradise; Trinity, Carson; Redeemer, White Butte.

The alternates serve in rotation as listed.

K. G. Sievert, Sec'y.

ANNOUNCEMENTS

NOTICE

I have appointed Pastor S. E. Westendorf Visitor of the Southeastern Conference of the Michigan District, in the place of Pastor Geo. Luetke, deceased.
Karl F. Krauss, President.

NOMINATIONS

The following have been nominated for the vacancy on the Northwestern College faculty which was created by the retirement of Prof. Bolle:

- Prof. Martin Albrecht, New Ulm, Minnesota.
- Mr. Donald Lee, Jefferson, Wisconsin.
- Mr. Ralph Lemke, U. S. Army.
- Mr. Albert Luenser, West Allis, Wisconsin.
- Mr. Herbert Schaefer, Milwaukee, Wisconsin.
- Mr. Erich Sievert, Neillsville, Wisconsin.
- Mr. Rudolph Sievert, Waldo, Wisconsin.
- Mr. T. W. Sievert, Oshkosh, Wisconsin.
- Mr. Otto Steingraber, Burlington, Wisconsin.

The Board of Regents will meet to elect the professor on Friday, July 27 at 9 A. M. at the college. Endorsements or protests should reach the secretary before July 27.

Kurt A. Timmel,
612 Fifth Street,
Watertown, Wisconsin.

CALENDAR OF CONFERENCES

MISSISSIPPI VALLEY DELEGATE CONFERENCE

The Mississippi Valley Delegate Conference will meet July 24, 9:30 A. M., at First Ev. Lutheran Church, La Crosse, Wisconsin, W. A. Schumann, pastor.
Fred A. Schroeder, Sec'y.

ORDINATIONS AND INSTALLATIONS

On the fifth Sunday after Trinity, July 1, the undersigned ordained and installed Candidate Theodore F. Stern as pastor of Trinity Ev. Lutheran Church at Omak, Washington. Pastors M. Duchow and Fred Tiefel assisted. The Lord bless him and make him a blessing unto many.

Address: Pastor Theo. F. Stern, Omak, Washington.

F. E. Stern.

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On Pentecost Sunday, May 20, upon authorization of President Frey of the Nebraska District, the undersigned assisted by Pastor Kreie of Golden, Colorado, ordained Candidate Arthur Wadzinski and installed him as pastor of our mission parishes at Greeley and Platteville, Colorado.

Address: Pastor Arthur Wadzinski, 1406 10th Street, Greeley, Colorado.

D. J. Tills.

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Authorized by District President E. G. Behm of the Northern Wisconsin District the undersigned installed Mr. Eldor Kopitzke as principal of Trinity Ev. Lutheran School at Brillion, Wisconsin, on Sunday, July 1, 1945. May God continue to bless both the teacher and the school.

V. J. Siegler.

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Pastor Walter Krenke, after serving in this new mission field more than a year, was formally installed by me in the Colorado Springs-Cownes-Kendrick field July 1, 1945.

Address: Rev. Walter Krenke, 918 E. Cache La Poudre, Colorado Springs, Colorado.

Im. P. Frey.

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Authorized by President Karl Krauss and assisted by brethren in the Southeastern Conference of the Michigan District, the undersigned installed Rev. G. Albrecht as pastor of Faith Ev. Lutheran Church at Dexter, Michigan, on Sunday, May 13, 1945. May the Lord bless both shepherd and flock.

Address: Rev. G. Albrecht, Dexter, Michigan.
A. G. Wacker.

NOTE

All Lutherans moving into or in the vicinity of Manistique, Michigan, address
St. Peter's Ev. Luth. Church,
Walnut and Range,
Manistique, Michigan.

CHANGES OF ADDRESSES

- Rev. Roy B. Gose, 349 Jackson Drive, Oshkosh, Wisconsin.
- Rev. L. C. Bernthal, R. 3, Waupaca, Wisconsin.
- Rev. A. W. Voges, Box 848, Saginaw, Michigan.
- Rev. Paul J. Gieschen, Maribel, Wisconsin.

MISSION FESTIVALS

First Sunday after Trinity

St. John's Church, Omro Twp., Yellow Medicine Co., Minnesota.
Offering: \$458.55. A. W. Fuerstenau, pastor.

Second Sunday after Trinity

Zion Church, Hokah, Minnesota.
Offering: \$160.00. E. G. Hertler, pastor.
Zion Church, Morton, Minnesota.
Offering: \$516.25. M. J. Wehausen, pastor.

Third Sunday after Trinity

Immanuel Church, LaCrescent, Minnesota.
Offering: \$370.00. E. G. Hertler, pastor.
Mt. Olive Church, Delano, Minnesota.
Offering: \$976.85. E. H. Bruns, pastor.
Immanuel Church, Potsdam, Minnesota.
Offering: \$563.01. Geo. W. Scheitel, pastor.

Fourth Sunday after Trinity

Our Saviour's Church, Jamestown, North Dakota.
Offering: \$271.82. O. W. Heier, pastor.
St. John's and St. Paul's Churches, Town Newton, Wisconsin.
Offering: \$384.59. E. H. Kionka, pastor.

BOOK REVIEW

A Right Way for Our Little Ones. A Treatise for the Promotion of Christian Education of Children in Christian Day Schools. By Pastor Edgar Hoenecke, Plymouth, Michigan. A fourteen-page brochure, large format.

A new and valuable addition to the pamphlets published thus far in support of the cause of Christian training in our Christian day schools. We have not seen a more attractive booklet on the subject; it will appeal to every member of the family. The author effectively employs the method of the catechism to his presentation. The subtitles read: What is the Christian Day School? — Since it is apparent that religion is necessary for the proper training of a child, why not teach religion as a regular course in the public schools and save the trouble and expense of church schools? — Why not just introduce the reading of the Holy Bible into the public school curriculum, without comment or explanation, and leave the beneficial results of it to the working of the Holy Spirit? — Since it is not right to have public school teachers carry on classes in religion or conduct Bible reading in the schools, then why not invite the ministers of the various faiths to come into the public schools at stated periods to teach classes in religion? — The Sunday School is the ideal solution; why give the children more religion than they are now being given in this already established institution? — Are not the two-year Confirmation Classes and the Summer Bible Schools enough to make up for the lack in the Sunday Schools? — Can the Christian Day School, supported by our congregations, compete with the modern, tax-supported public schools? Can they offer our children the same standard, educational opportunities? — Does not the fact that children attend a special church school instead of the regular public school, create class-consciousness which is undemocratic and un-American, and bring about a lack of understanding, a spirit of sectionalism, and disunity in later, civic life? — The people of our congregations already pay a large school tax; is it not expecting too much, especially from those who have no children, if we ask them to assume this double expense for education? — Every pastor, teacher, and Christian parent, we trust, is vitally interested in the answer to these questions. Get the pamphlet, and distribute it among the members of your congregation.

A. P. V.

MEMORIAL WREATH FOR HOME FOR THE AGED

In memory of Mr. Peter Jurgens by Rev. Wm. Lindloff, Immanuel Congregation, from Mr. and Mrs. Wm. Schoenemann, \$2.50; Mr. and Mrs. Chris Schoenemann, \$2.50; Mr. and Mrs. Frank Barthel, \$1.00; Mr. and Mrs. Clarence Barthel, \$1.00; Mrs. Emilie Savow, 50c. Total\$ 7.50

MEMORIAL WREATH FOR CHURCH EXTENSION FUND

In memory of Mr. Albert Kramer by Rev. Wm. Lindloff, Trinity Congregation, from Mr. and Mrs. John Prosch, \$2.00; Mr. and Mrs. John Schaffer and Family, \$1.50; Rev. and Mrs. Lindloff and Family, \$2.00; Mr. and Mrs. Wm. Marquardt and Family, \$2.00;

Mrs. Louise Marshall, \$1.00; Mr. and Mrs. Wm. Steuch, \$1.00; Mr. and Mrs. Hans Baumann and Family, \$2.00; Mr. and Mrs. Aug. Hartwig and Family, \$1.00; Mr. and Mrs. John Karstens, \$2.00; Mr. and Mrs. George Schultz and Family, \$3.00. Total....\$ 17.50

MEMORIAL WREATH FOR SPIRITUAL WELFARE COMMISSION

In memory of Albert Kramer by Rev. Wm. Lindloff, Trinity Congregation, from Mr. and Mrs. August Borgwardt, \$2.00; Mr. and Mrs. Alfred Balzer, \$2.00; Mr. and Mrs. Wm. Harder, \$1.00; Mr. and Mrs. Chris Risch, \$2.00. Total.....\$ 7.00

Dist. Treas., Dak. Mont. Dist.