

# 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*

WISCONSIN SYNOD

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# The Northwestern Lutheran

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## COVER PICTURE

St. John's Lutheran Church  
Oakwood, Wisconsin

St. John's Church of Oakwood is perhaps the oldest church in the Wisconsin Synod, founded on October 2, 1843. Its pastor, John Weinmann, served as the first secretary of the newly founded Wisconsin Synod in 1850. The present building was erected in 1893.

**DO YOU KNOW** that the monthly disbursements or expense of the Joint Synod averages about \$105,000 per month? Unless contributions from our congregations are sent in regularly our Synod can not operate.

## Mission Work

**M**ISSION WORK always has been, and always will remain one of the chief, if not the chief activity of the Christians. Congregations or individuals who refuse to serve, or help serve the Bread of Life, the Gospel of Christ to needy souls, are to all intents and purposes dead. No matter with what finery they may decorate their churches or clothe their bodies, they simply can't, or won't hear Jesus' "go." Not until the last elect has been won for Christ shall this duty of Christ's people end here on earth. God alone knows when this time shall be, and He will let His people know in His own way when it has come.

Even before Jesus gave His great commission, "Go ye into all the world and preach the Gospel to every creature," He had already told them, "And ye shall bear witness (tell of me), because ye have been with me from the beginning." He sent out the 70 in pairs to prepare the people for His coming. This they should do by telling them, "The Kingdom of God is come near unto you."

The Old Testament is replete with promises of the fruits of teaching and preaching God's saving grace. One of the well-known promises is, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." "Go, teach and preach." The religion of God as given in the Bible is pre-eminently a teaching or missionary religion. That the Jews also appreciated the missionary character of the Old Testament is indicated by Jesus Himself. In Matt. 23 He tells the scribes and Pharisees, the leaders of the Jews, that they travel over land and sea to make a single convert. However, race-pride and prejudice had not only gripped their political life, but had also corrupted their religious or church life. Commandments of men had replaced the commandments of God. Their religion had become a racial cult. They went out to make Jews, not Israelites. As a result their mission work, if we may so call it, did, as Jesus said, much harm and no good. Imagine our missionaries going out to make Americans, not Christians!

It was only after Jesus appeared that the missionary objective of the Old Testament found its true fruit.

He completely disregarded race or nation, class or clan. He was no respecter of persons. He lived and preached the eternal love of God as embracing all people, over all the world. This He so beautifully told troubled Nicodemus on the memorable night, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life."

### Jesus Was A Home Missionary

He was tireless in His endeavor to bring to His own people, the chosen people of God, the Gospel of grace and salvation. He looked for them as a shepherd seeks his lost sheep. He sought His people as the Good Shepherd. He looked for them in groups of thousands, like He did in the desert, or singly as He did in Bethany, where we find Mary sitting at His feet and listening to His Word.

The disciples followed Jesus in this phase of mission work. So, by the grace of God, do we. This issue of the *Northwestern Lutheran* tells you about it.

### Jesus Was A Foreign Missionary

Although He was first sent to the house of Israel, His own people, He was not indifferent to the soul-need of those who were not of the people of God, who were aliens and foreigners to the Kingdom of heaven, who were heathen, Gentiles. We see Him in the company of the Samaritans at Jacob's well. They were not of the people of God, yet He stayed with them in Sychar two days. What He taught them and preached to them the Samaritans themselves tell us: "We have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world."

The Bible, especially in the Acts of the Apostles, tells us how faithfully, and under what severe hardships the disciples followed their Savior in bringing the saving Gospel to the heathen. And how about us? In this issue of our church paper you will read what you, as a member of our Wisconsin Synod, are doing among the foreigners from the Kingdom of God, the heathen, Indians and

(Continued on page 277)

# MISSION NUMBER

## EDITORIALS

**"A Christian Atmosphere"** Although this momentous question was raised quite some time ago, we failed through a regrettable oversight to report on it, and hasten now to remedy the omission.

"How can Christian dignity be conferred on a job involving the handling of garbage, or the tightening of a bolt on an assembly line?"

Have you ever thought about this weighty matter? Not at all, we dare say. But when the "Laymen's Movement for a Christian World" held a panel discussion in New York last March, the argument centered about that as the key question.

Mr. Chas. Hughes, business manager of Local 122, C. I. O. Textile Workers of America, evidently felt that the problem is hopeless. He spoke sharply against "kidding ourselves into thinking we can confer any Christian or human dignity on a man who dumps garbage in a truck, or tightens a bolt on an assembly line." Glumly he suggests that we just shorten the hours of work for such unhappy victims of the industrial age, saying that "while we cannot do away with the 'garbage jobs' in modern society, we can reduce the pain and boredom."

So now we know the worst. The case of the garbage man is hopeless. He is a tragic figure, caught in the flow of all which society spews forth and would like to hide but must deal with. As with the hang-man or the hog-slaughterer in the packing plant, the best we can do is not to give them too much work, and make their daily round of duty as brief a nightmare as possible. For while they labor, they are simply stripped of Christian dignity.

This situation gives us to think. So we think. We think of the pumpers-out of septic tanks, the chimney sweeps, even of the legendary individual who makes the holes in doughnuts, and we say: Dare this continue?

Obviously it will. And for our part we shall gladly retain and cherish the sturdy servants of the "menial" tasks, while we willingly entertain a motion to eject forcibly from public view those who chatter about "Christian dignity" out of the ignorance of their hearts. The Christian tightener of nuts and bolts is far better off than those who have neither knowledge of Christianity nor understanding of the Gospel.

Are we to suppose that when the Lord Jesus washed the feet of His disciples, he accepted a task devoid of Christian dignity? Where there is true faith, there is not only dignity, but royalty. The Christian garbage man is a prince of God. He dignifies the job. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. 10, 31. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3, 17.

Happily, there was a man of some sounder understanding in that panel discussion. The President of Manhattan Refrigerating Company, a Roman Catholic, said: "We can create a Christian atmosphere in any job, no matter how menial."

E. S.

**The Wrong Address** One of the great evils also in our church life is talking about and stirring up resentment against a supposed offender behind his back. The Christian way is to go to him personally and tell him to his face. Of course, that takes a lot more moral courage than to attack one who is unable to defend himself, but that is what the Lord expects us to do, and that is a procedure which will redound to the good of the Church.

We all know how common it is in our congregations to circulate evil reports about a fellow-member. Whether these reports are true or not, and usually they are not or at least grossly exaggerated, does not alter the fact that it is a sinful practice which is an abomination to the Lord. How can that be harmonized with the dictates of Christian love to do unto others as we would have them do unto us? If there is occasion for any criticism, the Lord tells us how to go about it: "Tell him his fault between thee and him alone." Those who tell not him but others are sending their mail to the wrong address.

Sometimes it is the pastor who is the target for criticism behind the back because of a stand which he takes or because he is thought not to be doing his duty as he should. How much such loose and irresponsible talk stirs up other members, undermines his work and influence, and prejudices many against the message which he preaches even though it is the Truth of God! What terrible harm such whispering campaigns can do in the Church of God! Wouldn't it be for the best interests of the Kingdom of God to go and discuss the matter with him and to correct him personally if there are real grounds for it?

In our synodical work we have a number of men who have been called by their fellow-Christians to do special work, various officials, boards, and committees, to carry out special assignments, which are necessary in the joint work of the Church. They, too, often become targets for criticism. Often there is agitation against them and their policies as being all wrong. Wouldn't it be fairer to these men and would it not serve the Church better if they directed their complaints and criticisms to the right address, to the men who initiate or carry out these policies, rather than to broadcast their objections and to engage in agitations? Maybe those who disagree with the policies or the stand which has been taken are right, but what practical good does it do if the responsible men are by-passed and are not told about it? The criticism may not be wrong but the address is wrong. If we have the real welfare of the Church at heart, we will go to the right address.

We who live together and work together in the Church are weak, sinful beings, who often make mistakes and go off on a wrong tangent. That applies to members, pastors, and those entrusted with special work in the Church at large. The Christian way is not to talk behind the back but to offer the correction directly to the person involved. That is not tearing down but building up. That is not harmful but beneficial. That is bearing one another's burdens and so fulfilling the law of Christ.

I. P. F.

## Mission Reports

WE are standing at the threshold of the season in which our congregations observe their annual Mission Sunday. Soon the reports of such festivals will appear regularly in the columns of the *Northwestern Lutheran*. They may be very brief, and all very similar in their make-up, but they are very edifying nevertheless. They reveal the interest which the several congregations take in the spreading of the Gospel, and the steps which each one takes to stimulate that zeal in its own midst.

The conventions which the Districts of our Synod hold every other year are now past for this year, and brief reports of their doings are appearing. Much time at these conventions is devoted to reports on the missions conducted by the Synod, and particularly by the respective Districts. This is as it should be, since the one task which Christ assigned to His Church on earth is to spread His Gospel.

### AN EXAMPLE OF THE EARLY CHURCH

#### Text

In Acts 14, 26, 27, we read: "And thence (that is, from Attalia) they sailed to Antioch (in Syria) whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

#### The Mother Church

The text refers to the church at Antioch as having sponsored the first mission journey of Paul accompanied by Barnabas. Our readers will remember the articles written by Dr. Henry Koch on the mission work of St. Paul. The church at Antioch is discussed in instalments beginning in the issue of March 27, 1949. Read these articles again. We shall here mention very briefly a few of the pertinent facts.

Humanly speaking, Antioch itself had not been a very promising field for starting a mission. The city was not only given to idolatry of various kinds, its people were pleasure-loving and licentious. What chance would

the Gospel have among such people? Yet, having tasted all the pleasures which this world has to offer, their hearts were not only left empty, they were restless and filled with fear. Their consciences had no peace. The Gospel offered them peace, a peace which could satisfy their troubled hearts. When the Christians who were dispersed in the persecution that made Stephen a martyr, men from Cyprus and Cyrene, came to Antioch and preached the Gospel also to the Grecians, "a great number believed and turned unto the Lord" (Acts 11, 21). And soon the believers were called Christians.

Antioch could not remain isolated. That is not the way the Holy Spirit builds the Church. Congregations belong together. When Jerusalem heard about Antioch they sent Barnabas (which name means The Son of Consolation, and was given to Barnabas by the Apostles as best expressing his outstanding traits of character) a man "full of the Holy Ghost and of faith." He stayed in Antioch, his work being signally blessed by the Lord. He went to Tarsus to secure the help of Paul; and then the two men served the congregation at Antioch. During this time, the prophet Agabus having foretold a heavy famine, the "disciples, every man according to his ability, determined to send relief unto the brethren in Judea" (Acts 12, 29).

The congregation continued to grow, and according to Acts 13, 1, they soon had five men serving them as prophets and teachers.

#### Missions Begun

The text which we printed above refers to the beginning of the first great mission venture in these words: "whence they (Paul and Barnabas) had been recommended to the grace of God for the work which they fulfilled" chap. 13 tells us in detail how this came about. There were the five prophets and teachers. While they ministered and fasted, the Holy Spirit came upon them and said: "Separate me Barnabas and Saul for the work whereunto I have called them" (v. 2). We note that mission work was begun, not to satisfy some ambition of the congregation, but because the Holy Spirit urged them.

The Holy Spirit still urges us through the Gospel, which He maintains in our midst.

When the church at Antioch had thus received instructions from God, they did not hesitate, they did not balk at the expense which this would entail if they sponsored the mission. The Lord had commanded them, and they cheerfully obeyed. "They fasted and prayed and laid their hands on them and sent them away" (v. 3).

### THE REPORT

#### Much To Report

The Holy Ghost gives us a brief summary of the reports which Paul and Barnabas made. Read chapters 13 and 14 of the Book of Acts. These chapters tell us how the two missionaries covered the island of Cyprus and then preached in the cities of southern Galatia. Everywhere the Gospel proved itself to be the power of God unto salvation. It met with fierce opposition by the powers of darkness, by sorcerers, by idol priests, particularly by self-righteous Jews. But everywhere the Gospel worked its way into the hearts of sinners and created in them faith in Jesus. The sorcerer Barjesus was blinded in a miracle. Paul was stoned, but survived. A lame man was restored.

Although the Gospel which Paul and Barnabas preached was something entirely new to the people, the churches which these two men founded, did not depend on them for their existence and progress. When Paul and Barnabas were forced to flee, the young churches cheerfully continued the work themselves, even before Paul ordained them elders. The word which Paul preached created healthy and active Christians and congregations, congregations which, though inexperienced in the wiles of the devil, and soon to stagger and reel under the vicious attacks of the Judaizers, yet were willing and full of vigor.

#### God's Work

There was much to report; and if Paul and Barnabas had so desired, they could have told many interesting things about their own part in the work, their efforts and their sufferings. But they considered their own experiences as of minor importance. In their report they stressed only one thing: "all that God had done with

them." They realized that with all their efforts they could not have converted a single soul to faith in Christ Jesus; it was God alone who "opened the door of faith to the Gentiles." — When we make out reports we frequently add the words *Soli Deo gloria*, All glory to God alone. It is quite proper that we do so. Paul and Barnabas did not have to add the words *Soli Deo gloria*. Their whole report, from beginning to end, sang the praises of God. Every statement, and every part of a statement, stressed just this one thing that it was God who had through the Gospel planted the Church in heathen Galatia.

**Rejoicing**

Did the congregation at Antioch listen to the report? Or was it bored? Our text says that Paul and Barnabas *rehearsed* what God had done. This word alone presupposes that the congregation was listening attentively. If we look at the form of the Greek verb we see that it connotes repeated action. The apostles kept on reporting, and they had to repeat again and again what they had already told the people. They never grew tired of listening, they wanted to hear the story over and over.

Soon thereafter the two apostles were sent to Jerusalem, and on the way they declared to the congregations through which they passed "the conversion of the Gentiles" (Acts 15, 3). Also these churches, though they had no hand in sending Paul and Barnabas, yet experienced "great joy" when they heard the report.

Are we also interested in the mission work which the Lord has assigned to us? Are we as eager as were the Christians at Antioch to hear the reports on the work, its difficulties, its setbacks, its successes? Do we feel great joy when we hear about souls brought to faith, and won for eternal salvation?

J. P. M.

**Mission Work**

(Continued from page 274)

Negroes. Are we as thankful for this privilege as we should be?

**Inner Mission**

Jesus was also an Inner missionary. He sought out the distressed, the for-

saken, the sick and blind and withered. There were no hospitals or institutions of mercy as we know them today. They are fruits of Christ's religion. But we do find Him in the presence of a cripple, helpless for 38 years, at the pool of Bethesda, the only hospital this unfortunate man knew of. Jesus' treatment of him is well known. Other instances could be mentioned. It is this kind of work of mercy to which Jesus refers in Matt. 25:35, 36, where He speaks of serving Him through the sick and needy.

And we may rest assured that the disciples of Jesus also in this faithfully followed their Savior. Every pastor of our Synod makes it one of his chief duties to visit those with the Word of Life who, because of physical or mental infirmities, or because of their calling, cannot visit the House of God. Where circumstances made it necessary and advisable, either because of number, dist-

ances or calling, you, through your Synod are serving these people by institutional missionaries or by mail.

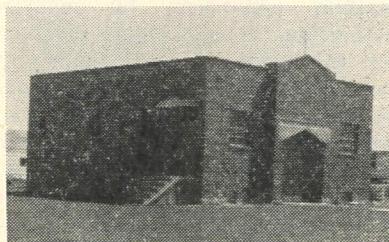
**Interest**

That there may be some among our Synod's membership who are not as mission-minded as they might be, is readily granted. However, in charity let us assume that this lack of interest is not so much a studied opposition to missions, but rather a lack of information. People generally are not interested in things they know little or nothing about. May this issue of the *Northwestern Lutheran* arouse your interest, lay any fears and erase any doubts as to the necessity, and above all, the blessing of your service of love, born of faith, in the Lord's great field of missions. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into the harvest." Matt. 9.

WM. ROEPKE.

**Shadle Park Ev. Lutheran Church,  
Spokane, Washington**

THE Shadle Park housing district is an example of the opportunities which present themselves to the Church for mission work in the Pacific Northwest District. Before many of the new homes were erected, Missionary M. J. Witt, who was working an adjacent area, "held" the new area for several years for our church by conducting Sunday School in a nearby public school.



Shadle Park Ev. Lutheran Church  
First Unit of a Proposed Plan

Upon the missionary's request, the District Board investigated, and came before Synod's General Board for permission to place a missionary in the

field. Permission granted, Pastor F. Tiefel of Withrow, Washington, was called into the field in January of 1948. Services were held at the public school on March 1, 1948, with one adult and 16 Sunday School children in attendance. Adult instruction classes were soon conducted.



A Recent Confirmation Class With  
Pastor F. G. Tiefel

In the fall of 1948, application was made to the Church Extension Fund for a loan to erect a Sunday School chapel on lots that had been previously acquired. A loan up to \$15,000 was granted. Through Synod's help a parsonage was also obtained.

On March 6, 1949, Shadle Park Ev. Lutheran Church was organized and

incorporated with 5 voting members, all adult converts. The congregation was accepted into membership with the Wisconsin Synod in August, 1949.

In June, 1949, construction was begun on the chapel, suitable also for a parochial school building. According to the city building code, it was necessary to construct this first unit of the proposed future plant of solid masonry. The building is constructed with pumice stone interior, brick exterior, full basement, circulating oil furnace, hardwood maple floors. It will permit the addition of a second story when necessary. Dedication services were held on November 27, 1949.

To date 24 children and 10 adults have received the rite of Holy Baptism. Twenty-three adults and four children have been received into com-

municant membership through the rite of confirmation. A few have been received through membership transfer. The congregation now numbers 10 voting, 33 communicant members. Enrollment in Sunday School is 55.

The Lord has blessed the activities of our small mission. On behalf of the Shadle Park Congregation, we give thanks to God and express our thanks to the Wisconsin Synod for having brought us the Gospel. Synod's business guidance and financial assistance has the heartfelt appreciation of every one of our members. May our blessings continue in the true knowledge of the Triune God, building a firm foundation for our house of worship.

MR. K. L. WHITE.

assertion that children until they are twelve years old are not in need of baptism. Since last Christmas more than 150 baptisms have been performed in our Mission, the large majority of which were baptisms of little children.

Appreciation of our work of guiding souls on the way of peace is evident in that parents want their children to attend our mission schools and the children themselves want it, though the schools of the Government offer much more in equipment, entertainment, and satisfaction of appetite during the noon hour. The total enrollment in our schools in the past school year was 371 and it could have been more than 400, if our East Fork station had been in a position to accept all applications for admission. Its enrollment was 170.

## God's Grace In The Indian Mission

"WHERE sin abounded grace did much more abound." The grace of God which abounded over sin in that the righteousness of our Lord Jesus Christ "came upon all men for justification," now abounds in being preached where sin abounded and in bringing souls to life in this grace. In the long war-

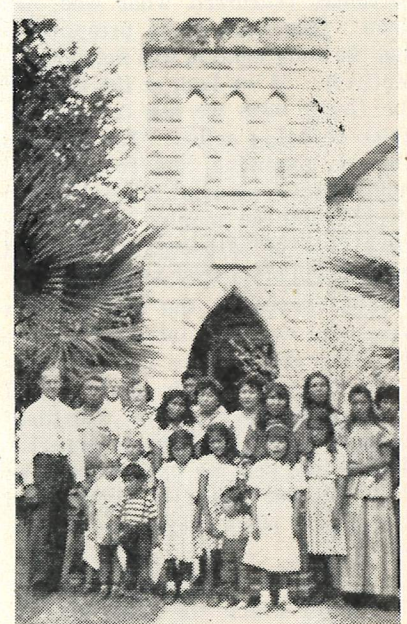


Apache Mother and Children at Lower Cibecue

fare between the Apache Indians and the Whites sin abounded so that these Indians were said to be the fiercest of all natives of our country; and this very day, sin, finding in civilization new ways of gratification, appears among them in excesses most

shocking in manner and number. To these Indians God sent the messengers of the Church most consistently teaching the way of salvation solely by His grace.

One of our two remotest mission stations, Upper Cibecue, is located exactly there where toward the end of the forty-year-old struggle between the Apache and the U. S. military power blood of Whites and of Indians reddened the reddish soil of the valley. Similar contrasts could be referred to and applied to our Indian mission field as a whole. And God now lets the faithfulness of both the messengers of the word of grace and their hearers be tested by new and manifold opposition, by modern heathendom, equally yoked together with the gross old heathendom, by Romanism, Pentecostalism, Independent particularism, and Mormonism. These things, too, must work together for good to them that love God. Listeners to the Truth pay so much the more keen attention to the distinctive Lutheran doctrine of grace, and fruitful results have appeared in church attendance and every-day life. The understanding that faith is God's gift and that by His gift new life is generated, appears particularly in that parents bring their little children to be baptized, despite the sectarian



Worshippers at the San Carlos Mission Church

Now that our new school has been completed there more applications have already been made than could be accepted, though East Fork may take in about 200 pupils in day school and boarding school. The desire of pupils who have finished the eighth grade to continue in a Lutheran school and the impossibility of sending them to any other than our East Fork school, have made it imperative to teach all high school grades there.

Mothers who in their girlhood attended East Fork or one of our other mission schools urgently ask to let their children attend at East Fork

and a like desire is expressed on the part of parents who have learned to appreciate Lutheran education elsewhere. Therein we have a testimony concerning the working of the

Word of God's Grace in the hearts and lives of those through whom our Lutheran Church among the Apaches is living and growing.

F. UPLEGGER.

## Nebraska Mission District

THE Nebraska District of our synod is primarily a mission district. Over 70% of its congregations are mission congregations. Some of these receive very little subsidy while other missions are almost completely supported by the mission treasury. Most of these missions have been reducing their subsidy regularly.

The growth during the past year in our 34 mission congregations served by 21 missionaries has in most cases not been spectacular but steady. The net gain has been 600 souls and 250 communicants. The most important gain for the kingdom of God is to be found in the 66 adults who were confirmed and the 28 adults who were baptized. These have been called out of darkness into God's marvelous light of grace by the Gospel which our missionaries preached to them.

Our missionaries must cope with many difficulties in bringing the Bread of Life to the unchurched. In many of our sparsely populated districts great distances must be cov-

ered to reach them. One of our missionaries must travel 90 miles every Sunday in order to serve his three missions. Many more miles must be travelled during the week to instruct the children and adults. In our city missions we find that the membership changes almost completely in a few years. We still need suitable chapels and parsonages in some of our missions. Moreover our district has been plagued by vacancies.

It is deeply appreciated by the missionary in the field, if members of Synod on vacation will stop and visit with him to acquaint themselves with the work of missions in his particular location. He will be greatly encouraged in knowing that the members of Synod are vitally interested in the work which he is doing in their name for the Saviors' kingdom.

May the blessing of God rest upon our missions also during the next century, so that many more unchurched may learn to know their Savior and rejoice with us in heaven.

HUGO FRITZE.

jects. The money was contributed by the members for the ordinary operating expenses of the congregation and for the synodical budget. Or, consider the congregation with the lowest average in the Mission District. It doesn't own a square foot of property or a single building; the congregation worships in a building of another denomination; the pastor serves the congregation from a distance of 170 miles and is able to hold services only twice a month. Yet the average per communicant for this congregation was \$21.12 — not a breath-taking figure, to be sure, but still a figure many a congregation would like to reach. — The average per communicant for all the mission congregations stood at \$53.04. In 1948 it was a little higher.

What is the reason for these large averages? Certainly it does not lie in any exceptional kind of wealth within our congregations. They present the usual variety of people who range all the way from very poor to wealthy, with most of the people in the middle income bracket. The average wealth of our people probably varies very little from that of most congregations of our Synod. Our people like money in the bank and the things that money can buy as well as Christians anywhere. It is as much of a sacrifice for our people to put \$5 into the collection plates as it is for any other Christian. We do not go in for fancy schemes of raising money. Our preachers do not harp on the subject from the pulpits or in private visits. We have no more special appeals than would be found normally in any of our congregations. We preach and confess the same Gospel that is taught generally in the Wisconsin Synod. What, then, is the answer? Again, we are not prepared to give the answer, but we are profoundly grateful that it is so.

R. H. ZIMMERMANN.

## Arizona Mission District

“ARIZONA is different. I don't understand how it can be done.” These were the words of an official of the Wisconsin Synod when confronted with the figures of the money that was raised by Arizona mission congregations in 1949. Very frankly, the writer of these words doesn't understand it either, though he has lived with and been a part of the situation for a good many years.

The facts are simple enough. One congregation in Arizona last year

raised \$118.44 per communicant member. Of course, there was the Wisconsin Synod Building Fund that appealed to the hearts of some; there was the purchase of a house that brought forth some very generous contributions. So perhaps the circumstances in this congregation were exceptional. But what about the congregation that raised \$80.44 per communicant member? Outside of the Wisconsin Synod Building Fund, there were no special appeals or pro-

### NOTICE TO PASTORS

If your address has changed since you returned your card for the 1951 Annual, or if you have been ordained during this year and are not listed in the 1950 Annual, please send your latest address immediately to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin

## Our Student Chapel In Madison

THE summer sessions at the University of Wisconsin are rapidly drawing to a close, and our thoughts are turning more actively to the new academic year. Preparations for this are already in progress.

The period for the fall registration will begin on Monday, September 11, and will run through Friday of that week. Formerly new students were registered early during opening week. As a result the campus churches were able to secure the religious census cards of these students early enough to send them announcements and invitations before the Freshman Welcome party, which was formerly held on Friday evening of registration week. This arrangement, so excellent for the churches, has been changed. Now the new students will not be registered until Friday, and the university has designated Thursday evening for the welcoming programs at the various churches. This means that the invitations to the new students, who are not yet acquainted with the Madison scene, cannot be sent out to them until after the first services have been held on September 17. This development makes it

more necessary than ever before for our Synodical Conference pastors to announce in their services or in their bulletins during the latter part of August and the first part of September that students coming from their churches ought to attend our Calvary student chapel, located at 713 State Street, opposite the lower campus. Also the parents of our students ought to remind the latter of this. If parents and pastors will do this, they will be of great help in preventing students from getting into the wrong churches.

With the Lord's help we should be able to attend more adequately to the needs of our many students here at Calvary during the coming year. For we are to have two full-time pastors. Pastor Ed. Wessling has accepted the call extended to him by the Joint Madison Board to be the assistant pastor of Calvary. He is planning to come to Madison at the beginning of registration week. Arrangements for his installation have not yet been completed.

We earnestly solicit your prayers for us and our work!

WM. C. BURHOP.

### MOUNT ZION EV. LUTH. CHURCH Kenosha, Wisconsin

Mount Zion Ev. Luth. Church of Kenosha, Wisconsin, is one of the youngest of our missions in the Southeast Wisconsin District. Its early beginnings date back to March of 1945 when the four pastors of our churches in Kenosha called a candidate through the Mission Board of the District to canvass several new fields in and around Kenosha.

As a direct result of this canvass this new mission station was begun. The church is located on the west side of the city of Kenosha and consists of a corner property with a 252 foot frontage and a 231 foot depth. The only building on this property is a large two-family house which is, as far as can be determined, 113 years old. And yet, in spite of its age, the building stands as solid today as many houses built in recent years. The solid oak hand-hewn beams, to-

gether with the two foot thick stone foundation, are an indication both of its age and also of its firmness.

The first church service was conducted in the upstairs flat of this building on August 25, 1945. In October of that same year the property was purchased by the Synod at a cost of \$10,000. In January of 1946 the congregation was formally organized and assumed its present name. For about a year and a half the upstairs flat served as church, teaching quarters, meeting room, and parsonage. When the downstairs flat finally became available it was utilized for church work while the upstairs continued to be used as the pastor's living quarters. Not quite two years ago the congregation dedicated the downstairs flat which they remodeled into a pleasant chapel with a seating capacity of 100.

In January of this coming year Mount Zion Congregation will celebrate its fifth anniversary. During

those five years the Lord has granted it a most wonderful growth. Just how much internal growth the congregation has experienced is something which cannot be measured; but that there has been growth is certain, for the Lord Himself has promised us "my Word shall not return unto me void." Then, too, the attitude of the members toward their church is also an indication of a real spiritual growth. Externally, the congregation today numbers 153 souls, 107 communicants, and 22 voting members. The average church attendance for the year 1949 was 81; and the average attendance thus for this year numbers 99.

No Sunday School is conducted. Instead the children have their classes on Saturdays and are heartily encouraged to be present at church services on Sundays with their parents. Since the congregation does not yet have a parochial school of its own, it has a temporary arrangement with Friedens Congregation in Kenosha whereby it contributes \$50.00 per month toward school support to Friedens. Ten children were enrolled in Friedens School this past year.

Pastor Elton Huebner has served this mission of ours since its inception in 1945. May the Lord who has planted the seed of His Word in this new mission continue to bestow His richest blessings upon it to the glory of His name and to the salvation of many blood bought souls.

JON MAHNKE.

### ST. PAUL'S LUTHERAN CHURCH Rapid City, South Dakota

On the seventh Sunday after Trinity, July 23, the members and friends of St. Paul's Lutheran Church gathered to dedicate their new chapel to the honor and glory of the Triune God. Two services were held and both were well attended. In the morning service 110 worshippers heard the message proclaimed by Pastor W. T. Meier, of Watertown, South Dakota, on the basis of 1 Pet. 1, 23-25. He showed that many today look upon the Church as a failure and have no confidence in regard to its future. In spite of what men may say in regard to the future of the Church we have God's answer. God assures us that as long as the Church preaches the Gospel, which abideth forever and is an incorruptible seed, the Church shall have a glorious fu-



ture and even the gates of hell shall not prevail against it. In the afternoon service Pastor Paul Albrecht, of Bowdle, South Dakota, spoke to 78 worshippers on the basis of Acts 2, 41-42. He showed that the newly erected chapel was built to be a place where the pure Gospel was to be preached and the Sacraments administered. This new place of worship would be a blessing if the congregation continued steadfast in the Apostle's doctrine, in fellowship, in the breaking of bread, and in prayer.



Courtesy Rapid City Journal

The chapel is 24' 4" by 60" with 8½' walls, seating 120 in the main auditorium. In the northeast corner of the church a room has been provided for mothers with small children. It is separated from the auditorium by casement windows. This room can thus well be used for an overflow crowd. A small balcony was built over the main entrance which serves well as an organ and choir loft. Making use of all available space approximately 150 could be seated. The chapel is of frame construction over a full basement built of cement block. The basement being roomy and light affords a satisfactory place for Sunday School and larger gatherings of the congregation. The building is heated with natural gas. The interior walls of the church are sand-finish plaster. The ceiling is covered with white celotex board. Three scissor type trusses support the weight of the roof. The furnishings of the chapel are simple and modest yet offer a very churchly appearance.

The chapel was built at a cost of \$14,206. The congregation received a loan of \$13,000 from the Church Extension Fund for which they are deeply grateful. The balance of the cost plus the furnishings were contributed by the members of the congregation.

May the Lord, who has so richly blessed this congregation, continue to build His Church in their midst.

H. A. SAUER.

### SELF-SUPPORTING ON ITS FIFTH ANNIVERSARY

#### Riverview Ev. Luth. Congregation Appleton, Wisconsin

Riverview Evangelical Lutheran Congregation, Appleton, Wisconsin, was organized on May 20, 1945, in the basement of the Milton Theimer home, which served as a temporary church until Thanksgiving Day, 1946, when the congregation dedicated the first civilian quonset hut church in America. Sixteen families were accepted as charter members on the day of organization. On this very day this group purchased the present church site, 2½ acres of land on Seymour Street, and extended a call to the present pastor, who has served the congregation since April 15, 1945.



When on May 21 of the present year the congregation celebrated its fifth anniversary it had succeeded in paying back in full the loan of \$8,000, by which it had been enabled to erect its 40 by 60 foot quonset hut church home. With this repayment the congregation also terminated its status as a subsidized mission of the Northern Wisconsin District of our Synod. During the time that the congregation had been a mission it had received but \$25.00 more in subsidy than it paid back by voluntary contributions toward Synod's Church Extension Fund. By the time of its fifth anniversary the mission had under God's blessing grown into a congregation of 100 families, 240 communicants, and 368 baptized members, with 93 children in attendance in its Sunday School. To accommodate all members two services are held every Sunday morning.

Naturally these statistics do not tell all of the story — only the Lord knows those who by virtue of a living faith are His — but they do tell some of the story. Mission work does pay. It is the best possible investment that we can make.

The congregation observed its fifth anniversary with three services. M. Lehninger, professor of our Lu-

theran Theological Seminary in Thiensville and father of the pastor, spoke in the 8 o'clock service, basing his sermon on Ps. 27, 4-6. He stated that the congregational history of Riverview, in the marvelous growth which it had experienced, was a sort of success story. For this very reason he exhorted the members of the congregation to true thanksgiving to God, cautioning them against the danger of self-congratulation by which their thank services could become hypocritical services. He pointed to the necessity of removing every vestige of pride before the Lord with a humble plea for forgiveness and then led his hearers to consider that "a Christian sing praises unto the Lord on the anniversary of His church." For in His church a Christian beholds the beauty of the Lord, and here he also finds the true answer for the question of his troubled soul.

In the 10 o'clock service the Northern Wisconsin District Mission Board Chairman, Pastor Walter Pankow of New London, spoke on the basis of 2 Tim. 2, 9. He stated that the wicked world cannot destroy the Word of God. The only thing it can do is to take it out on His messengers. Even so the world is not able to destroy the Word, because its foundation is sure. In view of the fact that many people think that they need pretentious buildings for a place of worship the speaker pointed to the quonset hut structure in which he was giving his sermon to show that no one could doubt that it, too, was a very churchly place of worship. The Word of God is not bound to any particular type of church architecture. When by choosing such a building as this, rather than a more pretentious house of worship, a young congregation is able to avoid overloading itself in a financial way, it is in a better position to take care of its other obligations at home and abroad.

In the evening service District President I. Habeck addressed the congregation on the basis of 2 Cor. 8, 23, 24. In his message he answered the question: "Why Celebrate Our Synod's Centennial?" by pointing out that we are moved to thank God for past mercies and to pray for future grace. Thus the congregation also combined its anniversary celebration with an observance of the Centennial of our Synod. Needless

to say, it was a day of rejoicing. May the Lord of the Church continue to shower His blessings upon us in the future as He has in the past.

God of grace and love and blessing,  
Thine alone shall be the praise;  
Give us hearts to trust Thee truly,  
Hands to serve Thee all our days.  
Lord, bestow Thy future blessings  
Till we join the heavenly host,  
Father, Son, and Holy Ghost.  
There to praise and serve Thee ever,

ERNST LEHNINGER.

### NORTHWESTERN COLLEGE

#### Watertown, Wisconsin

The new school year at Northwestern College will begin on September 11, the Monday after Labor Day. Opening exercises and registration will be held in the gymnasium at two o'clock on the afternoon of that day.

The dormitory will be ready for occupancy on Sunday, but no meals will be served in the college dining hall before Monday.

New students who enter the ninth grade should bring with them their latest report cards from the eighth grade — not the diploma. All other new students, who have not yet done so, must arrange to have their high-school or college credits forwarded to the undersigned before the opening day.

Since the dormitory will be more than usually crowded, there will be no room for furniture beyond that which is furnished by the college. Students should therefore not bring easy chairs, davenport, wardrobes, and radios with them. Each student must, however, provide himself with bedding for a single bed, pillow, and personal effects.

By resolution of the College Board, the Faculty, and the Synodical Committee the possession of automobiles by students living in the dormitory is not permitted.

The new library-recitation building is not scheduled to be completed before November. All other rebuilding and remodeling will be finished in time for the opening of school. An entirely new heating and ventilating system has been installed in the old buildings; a new and separate boiler room and a new chimney have been built; and a 25-foot addition to the gymnasium provides a permanent stage and dressing rooms.

The dormitory, which usually accommodates about 200 students is being rearranged to house 240 or more who have already been accepted for admission. It has been found necessary to press the two old large bedrooms over the chapel into service once more. For several years those rooms were used as recreation and rehearsal rooms, but are now being equipped to provide sleeping space for 14 to 16 boys in each room.

The dining room was crowded with 220 students last year, but for the coming year at least 20 more places will have to be found there.

Since the new recitation rooms will not be ready before winter, the library, the office, and the faculty room will be used as classrooms. Students will have to put up with much inconvenience caused by overcrowding, and the faculty will share some of that inconvenience at least until winter.

The faculty membership remains the same as last year, with the addition of Robert Voss and Rupert Eg-

gart, graduates from the Seminary, as tutors.

Professor Tacke and his family have been saddened by the official notice that their eldest son and brother Harold has been "missing in action" in Korea since July 16. May the Lord our Savior strengthen them in their anxiety and grant that the missing soldier may yet be restored to his family alive and well.

Professor C. Toppe attended the University of Wisconsin during the summer, and Professor Gehrke has been using his summer vacation for a visit to European countries.

Since it is altogether impossible to accommodate any more students in the dormitory, applicants for admission have for the past several weeks been advised to enroll elsewhere for the first year of high school and to renew their application early in 1951. Such students should by all means take English, History, Algebra, and Latin in their first year in order to be admitted to the tenth grade at Northwestern. E. E. KOWALKE.

## Mission Work Along Highway 85 In Colorado

THE state of Colorado, with its western half upended in towering mountain ranges and its eastern half smooth with endless expanses of prairie land, is dissected by one of America's main north-south highways. From the northern boundary down to the southern boundary motorists, traveling along this arterial, Highway U. S. 85, may view forest-covered mountains to the west and parched prairie, broken occasionally by fertile irrigated sections, to the east. This highway, where hill and plain meet each other, has become extremely important to the economy of the state. Along its route have sprung up the state's principal cities: Greeley, Brighton, Denver, Englewood, Littleton, Colorado Springs, Pueblo, Trinidad.

In the year 1938 the Wisconsin Synod had few missions in this state, only one of them situated along Colorado's principal highway. About six in number, our missions with the

exception of Platteville, lay to the east: Fort Morgan and Hillrose being located along the Platte River; Deertrail and Elizabeth missions about fifty miles east of Denver; Ordway, Sugar City, and Lamar located along the Arkansas River.

On the first Sunday in July of the following year our missionary-at-large, granted to us by Synod, was installed in a rented hall at Littleton, just south of Denver. For the next ten years Synod Budgetary monies flowed into the state at an ever increasing rate, making possible resident missionaries in the larger cities and towns along Highway 85. Every initial service was begun in a rented hall or a rented church. With a bridgehead thus established, it was not long and Church Extension loans made possible chapels and, wherever it was deemed advisable also parsonages.

Beginning at the northern tip, just inside the state of Wyoming, and

travelling south along this highway you meet the following established churches: Redeemer Lutheran Church of Cheyenne; St. John's of Platteville; Pilgrim, St. Luke's, and Mount Olive of Denver; St. James and Calvary of Golden and Littleton, suburbs of Denver; Mount Olive of Colorado Springs; Grace and Our

Savior's of Pueblo. God has blessed these missions. They are located where a maximum of people can be contacted. Nor has the mountainous region to the west been neglected. Montrose, a fair-sized city on the western slope of the Rockies, has its own church and resident pastor.

VICTOR TIEFEL.

the midst of St. Matthew's Church, the other in the midst of St. Mark's. Two further members of the former class and three of the latter were unable to be present for the picture. Two of these adult catechumens have since become members of St. John's Church at Shennington.

Most of these adults had lived for a long time, up to fifty years, in this community, no more than two to ten miles from either one of the four churches of this Lutheran parish. Ten to twenty years ago some of them had attended Seventh Day Adventist, Methodist, and Baptist churches. When these churches were gradually discontinued and dissolved these people had, however, become completely unchurched. Their children had not been baptized nor had they received instruction in a Sunday School. When they now began to come to the Lutheran services with their parents it was for some of them

## Mission Work In A Far-flung Parish

**I**N the Parable of the Great Supper we read: "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled," Luke 14, 23. Thus the Lord would still have His Gospel heralds go out into all parts of the community in which they are stationed that with the message of His saving Word they

He has won. Such joy came to the undersigned in connection with the two confirmation classes whose pictures accompany this article. These pictures were taken on Pentecost Sunday in the church of St. Matthew's Congregation, Tp. Lincoln, Wisconsin, which forms one parish together with St. Mark's, Warrens, St. Luke's, Tp. Knapp, and St. John's, Shennington.



A Class of Adults Instructed by Pastor August Saremba

might compel those who are still spiritually starving, forlorn, and homeless to draw nigh to their Savior's feast of blessed pardon, peace, and eternal life. When such endeavors meet with success the ministers of the Word have a rich share in the Savior's own joy over the souls which

Only three in each group of confirmands had previously enjoyed the blessings of a Christian home. Most of these people had never been baptized.

Represented in the larger group are really two separate adult confirmation classes, the one instructed in

the first time that they had seen the inside of a church. Attending a Lutheran Sunday School was likewise a new and pleasant experience for these children, twenty in all, won from these formerly unchurched families. By their subsequent faithfulness in attending both the Sunday

School and the church services and by their many eager questions they have given evidence of a desire to hear and learn the Word of God.

During the time that regular periods of instruction were being of-

adults who had participated in these instruction periods were finally absent on the day of examination. Having had strong Seventh Day Adventist convictions in the past, they did not yet find themselves in full

children into his confirmation class. Arrangements have now been made for a new adult membership course and also for a confirmation class to instruct the older children of the parents recently confirmed.



A Class of Children, St. Matthew's Church, Tp. Lincoln, Wisconsin

ferred to these adults from twenty to thirty members of St. Matthew's Congregation likewise attended as guests, availing themselves of this opportunity to review the fundamentals of their Christian faith. Only three

agreement with all the doctrines of the Lutheran Church, particularly in regard to infant baptism. In the meantime they have, however, asked the pastor to come and baptize their little children and to take their older

"The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," Matthew 9, 37. 38.

AUGUST SAREMBA.

## Dakota-Montana District Convention

THE Dakota-Montana District held its 15th biennial convention from June 13 to 15 in Bowdle, South Dakota, where the duly elected delegates of the congregations, the pastors, and the professors of our Lutheran Academy at Mobridge enjoyed the hospitality of St. John's Congregation and its pastor, P. G.

Albrecht. Although originally scheduled to remain in session till Friday noon, June 16, the convention was able to complete its work Thursday evening — surely a boon to the several pastors coming from distances over 500 miles. Roll call was answered by some 93 members. They were housed by St. John's Congrega-

tion; all meals were served by the women of the congregation in the church basement at a nominal price.

The convention began with a 10 o'clock communion service, President Albrecht preaching the sermon based on Matth. 28, 16-20. The subsequent meetings were preceded by devotional services conducted by Pastor H. Sauer of Rapid City, South Dakota.

On Wednesday evening the convention observed the Wisconsin Synod's Centennial year with a centennial service. The sermon was preached by the Rev. Wm. Sauer of

Milwaukee, Wisconsin. A male chorus of some sixteen voices under the direction of Pastor Theo. Hartwig beautified the service with two appropriate hymns.

The Doctrinal Essay for this convention was presented by the Rev. Wm. Sauer, the first president of the Dakota-Montana District. The essay was entitled: "The Lutheran Doctrine of the Inspiration." Pastor Sauer presented his paper in four parts: 1. The purpose of the Scripture, given by the inspiration of God. 2. The meaning of "Inspiration." 3. May we and must we speak of "Verbal Inspiration" and can such "Inspiration" be called "mechanical?" 4. Does "Inspiration" pertain only to matters which, in the estimation of men, are directly concerned with our salvation, our Christian faith and life? The presentation of the essay was enhanced by the rich, first-hand, personal experience of the essayist.

A fine discussion developed in connection with the Report of the Union Committee. Not only was the material in the "report" carefully discussed, but also material in the current booklet, *Where Do We Stand* (Prof. E. Reim) — especially the letter directed by our Synod to our sister Synod of Missouri (page 59ff.). This lively discussion was the direct result of insistent questions by lay delegates.

Of special interest was also the report on our Refugee Mission. The statistics in the "report" spoke powerfully for themselves: the few pastors we have in Germany serving our people there are very much overworked. For example, Pastor A. Schlender was absent from his home 273 days the past year — he serves some 1,998 souls, and many of these widely scattered.

Interesting mission news was also the report that we now have two missionaries in California who are working at canvassing parts of Los Angeles. There seems to be a fair promise that chapels will soon be erected.

We were fortunate in having as our President also the Chairman of the Building Fund. The facts and figures which Pastor P. G. Albrecht gave us therefore were the very latest. The figure most often quoted was \$680,000, the amount of the second million dollar building project thus far collected. The question most often asked of the building fund

chairman was this: when will our District, the only one to exceed its quota (108%), get its promised, sorely needed new building at Mobridge? The answer was optimistic, but no definite date could be given.

The election resulted in the following:

President: Pastor P. G. Albrecht.  
First Vice-President: Pastor H. Lau.

Second Vice-President: Pastor W. T. Meier.

"The Lord our God be with us, as He was with our fathers, let Him not leave nor forsake us."

L. SCHALLER.

## Western Wisconsin District Convention

THE 17th biennial convention of the Western Wisconsin District was held at Menomonie, Wisconsin. St. Paul's Ev. Lutheran Congregation, of which the Rev. Herman Pankow is pastor, was the host. The accompanying picture shows the church in which the meetings of the convention were held.

The theme of the entire convention might be called "The Centennial of Our Synod." This theme was stressed in the various reports made to the convention as well as in the divine services conducted while the District was in session.

Present at the convention were 103 pastors, 24 teachers, 11 professors and 100 lay-delegates. The days were busy but pleasant ones, for doing the Father's Business is always a glorious privilege.

The first afternoon, Pastor H. C. Nitz, president of the District, preached at the opening service. He based his words on Psalm 90, 17 and stressed: "As we utter our Centennial Anniversary prayer, we ought pray, first, for forgiveness for our shortcomings of the past, secondly, for a zealous faith, and thirdly, for success in the work which the Lord has appointed us to do."

This was followed by the President's Report which recalled the work and events of the past two years within the District and pointed to the work and problems ahead. His report made it clear to all present that the Church does not stand alone, for the Lord is with His Church and is directing it through His Holy Spirit.

A generous amount of time was allotted to the reading and discussion of an essay, "The Leaven of the Sadducees" by Pastor Walter Wegner of

Moline, Illinois. The essayist pointed out that the Sadducees were rationalists, accepting only so much of the Old Testament Scriptures as suited them, that they denied the existence of angels and spirits, and were entirely world-minded, and, naturally, determined foes of the Lord. He showed further that this "leaven" manifests itself today in the doctrines and practices of various churches and religious organizations. Lastly, he reminded us that faithful use of the Means of Grace and prayer counteract the leaven of the Sadducees, confronting us at the present time. This timely essay was well received and brought forth interesting discussion. Efforts will be made to have it printed for wider distribution.

The following were elected to the various offices in the District:

President: Pastor H. C. Nitz, Waterloo, Wisconsin.

First Vice-President: Pastor R. W. Mueller, Jefferson, Wisconsin.

Second Vice-President: Pastor H. C. Kirchner, Baraboo, Wisconsin.

Secretary: Pastor G. C. Marquardt, Schofield, Wisconsin.

Recording Secretary: Pastor Norbert Paustian, Oconomowoc, Wisconsin.

Treasurer: Mr. Herbert Koch, Columbus, Wisconsin.

Auditing Committee: Mr. H. L. Zeidler, Teacher Milton C. Bradtke, Mr. W. Bock, all of Columbus, Wisconsin.

Mission Board: Pastor O. Hoffmann, Tomahawk, Wisconsin; Mr. E. Koenig, Baraboo, Wisconsin.

District Board of Support: Pastor R. A. Siegler, Madison, Wisconsin; Teacher Kurt Oswald, Watertown, Wisconsin.

Board of Education of the Western Wisconsin District: Pastor A. Stuebs, Bangor, Wisconsin; Teacher R. Swantz, La Crosse, Wisconsin; Mr. Julius Kletzke, La Crosse, Wisconsin.

Committee on Student Support: Pastor W. Zank, Waterloo, Wisconsin; Pastor M. Nommensen, Juneau, Wisconsin; Pastor M. Liesener, Juneau, Wisconsin.

of Prayer. III. A Centennial of Promise. The encouragement, in the sermon, to cling steadfastly to the Word of the Lord was very timely, in view of the critical times in which we are living.

The Report of the Board of Home Missions was thoroughly studied. The reaction of the District may be best described by quoting from the report

including lines of the entire report: "We urge every congregation in our District to review its shortcomings and consecrate itself anew to overcome them with concerted effort."

The following quotation, from the Report of the Committee on Educational Matters, also gives us a picture of our problems in this field: "The Board of Education of the Wisconsin Synod, reports a steady and healthy growth of Christian Day Schools in this and all other Districts of the Joint Synod. For this interest in Christian education in our congregations we should not omit giving thanks to the Lord of the Church. Although the demand for teachers could not be met in as satisfying a manner as we could wish, we realize the extreme difficulty involved in supplying a sufficient number of competent teachers. As our schools grow in numbers and in attendance, we face the need of continuing to enlarge all who wish to prepare themselves for teaching in our schools and our needs are supplied."

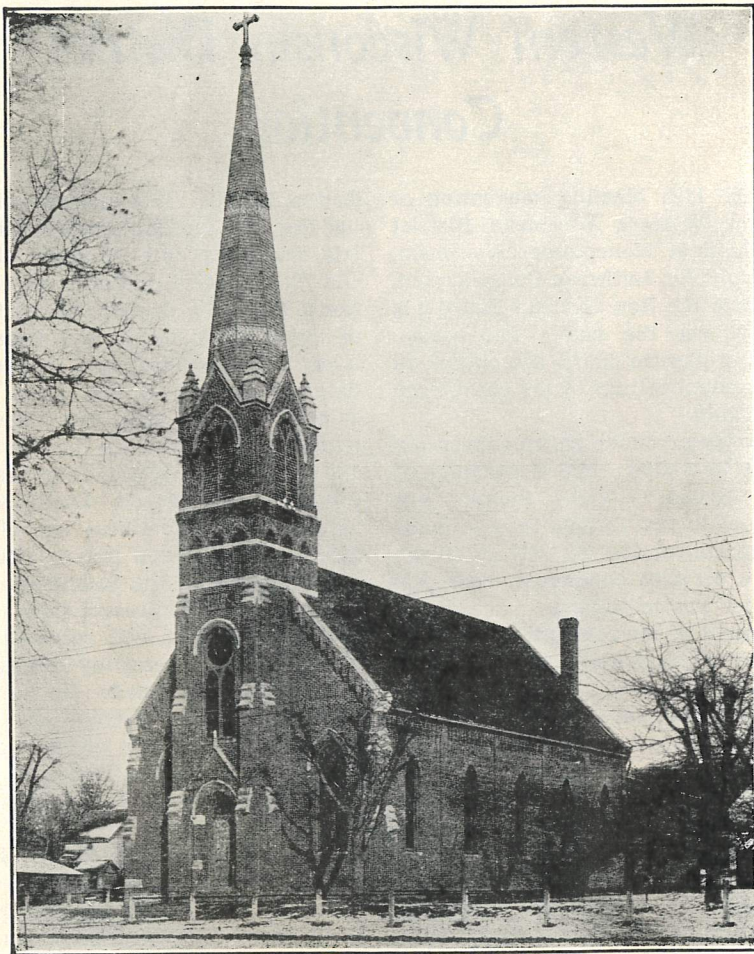
The convention appreciated the personal report on Educational Matters given by the Executive Secretary of the Board of Education, Mr. Emil E. Trettin.

Various other reports were heard and studied. All the details and resolutions cannot be mentioned in this report. Let it suffice to say, the District humbly acknowledged the Lord's many blessings and pledged itself anew to work with greater zeal for the Kingdom of God.

Devotional exercises, during the sessions, were conducted by the following pastors: Walter Zank, Ed. Kionka, A. Hanke, W. E. Schultz, and Otto Hoffmann. Although each pastor used a different text and theme, all gave thanks to the Lord for the blessings of the past one hundred years and prayed that the Ruler of the Church be with us in the future.

The convention expressed thanks to the host congregation, to the pastor, the Rev. H. Pankow, to the teacher, Mr. L. Kehl and to all others who so cheerfully donated time and effort to make the convention-stay in Menomonie a very pleasant one.

R. C. HILLEMANN.



The Convention Church

St. Paul's, Menomonie, Wisconsin

On Wednesday evening, the convention concluded the celebration of the Centennial Year of our Synod with a festival service in which Pastor R. W. Mueller of Jefferson, Wisconsin, delivered an inspiring sermon based on Rev. 3, 8-10. The sermon theme was: "Our Centennial Celebration." This was carried out with the following points: I. A Centennial of Praise. II. A Centennial

itself: "May we never become weary in well doing, but wrestle with the Lord in prayer, asking Him to bless that all-important work which we, His servants, are privileged to engage in."

The Report of the Committee on Finances was also given careful consideration. Again, the reaction of the District to this report is accurately described by quoting the con-

# Pacific Northwest District Convention

THE convention was held from June 13 to 15 at Ellensburg, Washington. Nineteen pastors and fourteen delegates were in attendance. After a communion service the convention was opened by the Rev. W. Amacher, who addressed the assembly with words pertinent for us as we stand on the threshold of a second century as a Synod, the words of Solomon at the dedication of the temple, "God, be with us as with our fathers."

In commemoration of our Synod's 100 years of grace a special centennial service was held at which the Rev. P. Pieper of Milwaukee, Wisconsin, addressed the congregation with the theme: "The High Rank to Which We Have Been Elevated." A choir composed of members of the Yakima and Ellensburg Congrega-

tions bade the assembly to "Come and sing praises."

Besides the regular order of business at the sessions a doctrinal paper was given by the guest essayist, the Rev. P. Pieper, Milwaukee, Wisconsin. His essay, "The Relation of the Pastor and the Church Council," was gratefully received. Also a very informative and interesting history of the Pacific Northwest District was presented by L. Krug, P. em.

The officials elected at the convention are the following:

- President: M. J. Witt.
  - 1st Vice-President: G. Sydow.
  - 2nd Vice-President: E. Zimmermann.
  - Secretary: G. Frey.
  - Doctrinal Recorder: L. Bernthal.
  - Treasurer: F. Peterson.
- L. BERNTHAL.

## CALENDAR OF CONFERENCES

### MANITOWOC PASTORAL CONFERENCE

Date: Tuesday, September 19, 1950, 9:00 A. M.

Place: Trinity Lutheran Church, Brillion, Wisconsin, V. J. Siegler, pastor.

Preacher: F. Zarling (Wm. Pankow). If unable to attend, kindly notify the host pastor no later than September 16.

#### ANNOUNCEMENT

Pastor W. W. Gieschen is the newly elected Visitor of the Manitowoc Conference.

V. J. WEYLAND, Secretary.

### COLORADO PASTORAL CONFERENCE

The Colorado Pastoral Conference will meet at Pilgrim Lutheran Church, E. 28th Ave. and Ivy St., Denver, Colorado, N. Luetke, pastor, from Monday, September 11, to Wednesday, September 13. Sessions will begin September 11, at 1:00 P. M.

Papers: Exegesis: Phil. 3, E. C. Kuehl; Ordination, W. Krenke; Exegesis: Matt. 3, 15b, R. Roth; Exegesis: Psalm 2, R. Unke; Cooperation in Externals, H. Witt; Effective Factors Involved in Pastoral and Missionary Work, L. Hahnke.

Please announce yourself to the local pastor, 2651 Ivanhoe Street.

N. LUETKE, Secretary.

### ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at Grace Ev. Lutheran Church, Clear Lake, Wisconsin, O. P. Medenwald, pastor, on Tuesday, September 19, 1950, opening with Holy Communion at 9 A. M., LeRoy Ristow (John Plocher) preaching.

F. H. TABBERT, Secretary.

### TWELFTH ANNUAL CONFERENCE OF MISSIONARIES AND MISSION BOARD

The Twelfth Annual Conference of the Missionaries and Mission Board of the Northern Wisconsin District of the Evangelical Lutheran Joint Synod of Wisconsin and Other States will meet at Ripron, Wisconsin, September 18 and 19, 1950, at Mt. Zion Lutheran Church, Richard Ziesemer, pastor.

### WINNEBAGO LUTHERAN TEACHERS' CONFERENCE

The Winnebago Lutheran Teachers' Conference will meet at Grace Lutheran Church, Oshkosh, Wisconsin, on Thursday and Friday, September 28 to 29.

#### THURSDAY A. M.

- 9:00—9:40 Devotion and Inspirational Address. Pastor W. J. Oelhafen Sub.: Pastor W. Gieschen
- 9:40—9:45 Announcements.
- 9:45—10:00 Recess—Assemble for Divided Sessions.
- 10:00—11:00 Upper Grades. Hymn Study....W. Kuether Sub.: Story of Ruth.....G. Heckmann
- 10:00—10:40 Lower Grades. Hymn Study...B. Leinwander Sub.: Story of Cain and Abel.....D. Bauer
- 10:40—11:00 Lower Grades Your Problems and Mine as a Lower Grade Teacher.....E. Dorow
- 11:00—11:45 Choir Rehearsal...J. Buschmann

#### THURSDAY P. M.

- 1:15—1:30 Devotion.
- 1:30—2:30 How Our Children May See the Evils of the Boy Scout Movement Through the Catechism Truths ..... Pastor W. Wichmann Sub.: Music that is Proper in the Lutheran School and Church .....L. Keup
- 2:30—2:40 Recess.
- 2:40—3:30 Current Synodical Developments ..... Pastor O. Siegler Sub.: Report of Delegates to Synod ....Chm. of Delegates
- 3:30—4:15 Business Meeting.
- 4:15 Choir Rehearsal.

#### FRIDAY A. M.

- 9:00—9:15 Devotion.
- 9:15—10:15 Upper Grades. Using the Map as a Major Tool in a Geography Lesson .....G. Kieker
- Lower Grades.

- Introducing Map Study in the Lower Grades.....R. Harr
- Sub.: Joint Session.
- A Singing Lesson in Note Reading .....G. Schmidt
- 10:15—10:25 Recess.
- 10:25—11:05 Your Problems and Mine as a Teacher .....W. Stevert
- 11:05—11:45 Recreational Guidance .....J. Breitenfeldt Sub.: The Planning and Conduction of a Successful Field Trip .....R. Brei

#### FRIDAY P. M.

- 1:15—1:30 Devotion.
  - 1:30—2:15 Evangelical Training ..... Pastor D. Brick Sub.: How Much Non-School Time May a Congregation Expect of a Teacher.....C. Zimbrick
  - 2:25—2:35 Recess.
  - 2:35— Unfinished Business.
- E. O. ROLLIFF, Secretary.

## THEOLOGICAL SEMINARY Thiensville, Wisconsin

The new school year, God willing, will begin on September 12 with a special service in the Seminary Chapel at 10 A. M.

Lectures are to begin on Wednesday, September 13, in the morning at the usual time.

Friends and patrons of the institution are cordially invited to attend the opening service.

JOHN P. MEYER, President.

## NORTHWESTERN LUTHERAN ACADEMY

### Mobridge, South Dakota

The new school year of the Academy will open with a divine service at Zion Lutheran Church at 2 P. M., Tuesday, September 5. Registration and book sales will follow immediately after the service. A hearty invitation to attend our opening exercises is extended to all.

R. FENSKE.

## DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin on September 12, at 9 o'clock in the morning. All students who will reside in dormitories should arrive one day earlier.

CARL L. SCHWEPPE.

## MICHIGAN LUTHERAN SEMINARY Saginaw, Michigan

The forty-first school year of Michigan Lutheran Seminary will begin on Wednesday, September 6, at 9:30 A. M. Because of increased enrollment and limited facilities, the opening service that morning will be held in St. Paul's Lutheran Church, Court at Bond Streets.

CONRAD FREY.

## MISSION FESTIVALS

### Trinity Sunday

Trinity Church, Elkton, South Dakota. Offering: \$164.10. Wm. Lindloff, pastor.

### Third Sunday after Trinity

Immanuel Church, Ward, South Dakota. Offering: \$186.71. Wm. Lindloff, pastor.

### Fifth Sunday after Trinity

Emmanuel Church, Hazel, South Dakota. Offering: \$794.20. H. E. Rutz, pastor.

### Seventh Sunday after Trinity

St. John's Church, Arcadia, Wisconsin. Offering: \$101.83. Howard Tenke, pastor.

### Eighth Sunday after Trinity

Immanuel Church, Globe, Clark Co., Wis. Offering: \$331.34. Adolph Schumann, pastor.

St. Peter's Church, McMillan, Wisconsin. Offering: \$241.32. D. H. Kuehl, pastor.

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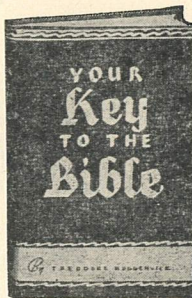
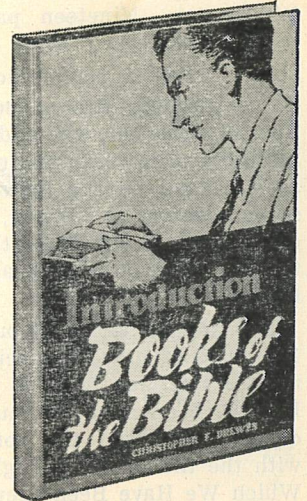
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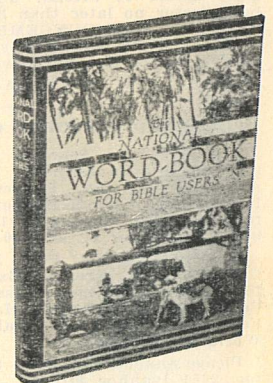
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