

The Northwestern Lutheran

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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COVER PICTURE

St. Paul's Ev. Lutheran Church
Monroe Twp., Monroe Co., R. R. 5

First immigrants about 1828.

First service conducted by Pastor Frederick Schmid 1835.

Organized in the fall of 1838.

First log church built in 1839.

United with Zion Ev. Luth. Church of Monroe to form one parish.

In 1858 name was changed to St. Paul's Ev. Lutheran Church.

Celebrated 100th Anniversary on September 11, 1938.

Present pastor: Adalbert Schultz.

Siftings

BY THE EDITOR

A subscriber sends us the following item via his church bulletin:

'Why the Baptists Did Not Join The Church Union In Canada.'

"We Lutherans have been accused of being Separatists. We have been branded as a group that stubbornly refuse to cooperate. There have been various occasions in the history of Christ's Church in which others have displayed the same fervor for maintaining God's truth. To show you we don't stand alone in such an attitude, we bring the following article, written at the time of the proposed Church Union in Canada, and condensed from the 'Report of the Committee of the Baptist Convention of Ontario and Quebec on Church Union'."

"In regard to our relation to this movement permit us to present the following statement as expressive of the position which we feel compelled to take:

"The Baptist people rejoice in all the manifestations of mutual love among the followers of Jesus Christ and seek on their own part to cultivate fellowship with all Christians. They recognize with thankfulness the gracious operation of the Spirit of God among their brethren of other denominations and feel themselves to be one with them in many of those things which concern the progress of the Kingdom of God on earth. At the same time they do not admit that the organic union of all Christians is an essential condition of Christian unity or even necessarily promotive of it. For Christians who differ on questions which some of them hold to be of vital importance it is surely better to admit the impracticability of corporate union than to seek to compass such a union at the cost of sacrificing cherished convictions."

* * * *

Perhaps some of our readers will remember the incident reported some time ago in this column. It was the case of a Universalist minister who was refused the privilege of preaching an Easter sermon over radio station WLAW because, in his script, he denied the resurrection of Christ. The Universalist churches assembled

in convention in Massachusetts decided to bring court action against station WLAW. The suit was brought before the U. S. District Court. The court dismissed the suit. The Universalists then carried their case to the U. S. Court of Appeals. Now the U. S. Court of Appeals concurred in the opinion of the lower court. Judge Francis Ford, writing the decision said, "The district judge was not unreasonable in concluding that it was more appropriate to leave to the state courts the adjudication of whatever rights the plaintiff might have for breach of contract." The Universalists, not satisfied with this decision, threaten to carry the case to the U. S. Supreme Court.

* * * *

We cull the following item from the *Lutheran Standard*: "When the New York-New Jersey conference of the W. C. T. U. met at Ocean Grove, New Jersey, one of the speakers was a Methodist minister, the Rev. James S. Pemberton. He told the conference that 'too much liquor at Yalta caused the mess in Korea we are in today.' Another speaker, Dr. George Dunkelberger, director of a school for alcoholic studies at Juniata College, reported that in 1947 the money spent in Pennsylvania on liquor was seven times the amount spent on religion and three times that spent on elementary, secondary, and college education." If these statements rest on facts and can be proven they contain a terrible indictment of our nation.

* * * *

The word that President Truman spoke to the delegates of the Baptist World Congress (President Truman is a Baptist) is well worth pondering. The President said: "The nations of the world — our own nation included, with its unprecedented wealth and unlimited natural resources — cannot survive materially unless redeemed spiritually." We take for granted that the president speaking of "spiritual redemption" has in mind the only "spiritual redemption" possible through faith in our Lord Jesus Christ, the only Savior from sin and its consequences.

"Thy Will Be Done In Earth As It Is In Heaven"

Matthew 6, 10b

WHAT we ask in the first two petitions — that God's name be hallowed and that His kingdom come — that is the good and gracious will of God. It is God's will that His pure Word be taught to sinful men, so that He may be revealed to them in the fulness of His grace in Christ and they may find true peace, comfort, strength, and eternal hope in His Savior's name. It is God's will to rule with His grace over sinful men, to send His Holy Spirit into their hearts through His Word that they may believe in Jesus as their Savior and thus enjoy His pardon and through it the assurance of God's love, strength and willingness to serve Him, and final entrance into heavenly joy and glory. Briefly stated, it is God's will to give us sinners eternal salvation through Christ. This includes also our sanctification, that even now through the power of His grace the works of the flesh, which undermine faith, be suppressed in us and the fruits of the spirit increase and abound in us to His glory and our joy until we shall finally serve our God and Savior in everlasting righteousness, innocence, and blessedness.

The Meaning Of Our Petition

"Thy Will Be Done In Earth" It is not on God's account that we ask that His will be done. This Christ-taught, petition does not arise out of the thought that God might still waver in His will to give us full salvation in Christ. His good and gracious will toward us rests firmly on His eternally free and unchanging grace. "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." We also know that God carries out His gracious good will even without our prayer. Yet we realize that there is a three-fold evil will active here on earth, the will of the devil, the world, and the flesh, bitterly

opposing God's will and seeking to hinder and frustrate it. This moves us to the earnest prayer that in spite of such opposition God may nevertheless cause His good and gracious will to be realized in us, that we may cling to Jesus our Savior in faith, that we may patiently and willingly bear all the crosses amidst which He is pleased to purify and perfect our faith, and that in such faith we may walk in purity and love before Him until by a blessed death He calls us unto Himself in heaven.

"As It Is In Heaven" In heaven God's will is perfectly done at all times and in every way.

The holy angels enjoy full blessedness in God's presence and are confirmed in their bliss. God's will is in every respect also their will, in which they find their joy and pleasure, and which they delight to carry out. Realizing how blessed and proper this is we therefore ask God to bring also our will here on earth into full agreement with His good and gracious will.

The Fulfillment That We Seek

From Luther's explanation we have learned to look for it in this that "God breaks every evil will and counsel, and hinders whatever would not let us hallow the name of God nor let His kingdom come, — such as the will of the devil, of the world, and of our flesh; but strengthens and keeps us steadfast in His Word and in the faith unto our end."

In View Of Our Foes The devil indeed does not want God's name to be hallowed or His kingdom to come. Already in Paradise we perceive His evil will and counsel when with his bold lie he cast a dark shadow upon the goodness of God which Eve had experienced, so that she gave up her trust in God and sinned. With the same evil purpose Satan schemed and plotted to hinder and frustrate our Savior's work of redemption. And though God broke

this evil counsel, brought it to naught, Satan is still bending every effort with much craft and cunning to keep sinners from hearing the pure Gospel of the Savior, from believing it, and from having it become a blessed power in their lives. He is the prince of this world, ruling over all the unbelievers through the darkness of sin. They share his evil will and counsel and in one way or another help to carry it out. Their heart and will is directed upon their own wisdom, their own hollow righteousness, upon the lusts of the flesh, and the lust of the eyes, and the pride of life, not upon the hallowing of God's name and upon the spiritual blessings of His kingdom. To all this also our own flesh, our inborn sinful, selfish nature, assents and agrees.

We Ask God To Hinder Them Mindful of these foes we ask God to break their evil counsel, if need be to bring it completely to naught. We ask God to expose the errors which would confound us in our faith, to void the schemes which would rob us of His pure Word, to remove the temptations which we would be unable to withstand, to arrest the persecutions which would ensnare us. Also in all those instances when God in His wisdom is pleased to let the devil and the world carry through their wicked will and counsel, to oppose and attack His Word, to spread pernicious error, to submit His church to persecution, ridicule and scorn, to continue their allurements to sinful pleasure and vanity, we nevertheless ask God to keep these things from actually bringing spiritual harm upon us, ask God to turn them into beneficial crosses for us, and to give us patience and strength to bear them.

To Strengthen And Preserve Us Amidst all the wicked counsels of our spiritual foes we ask God to strengthen and keep us steadfast in His Word and in the faith. We ask God to let all the error and false doctrine which surrounds us, all the enmity and opposition which is directed against His Word and its faithful adherents, incite us to search and study His blessed Word all the more diligently that we may grow in the understanding and appreciation of His saving Gospel and in our zeal to preach and

(Continued on page 295)

Editorials

We Hope It Is School again. Before this issue will come off the press the children will have returned to their various schools throughout the nation and with them thousands of children of our Lutheran churches. Where are they enrolled? What school are they attending? Many, we know well enough, will attend the public school. In many cases that can not be laid to the door of the parents nor even the churches. There are many Lutheran churches that are too small in number to be able to support a Christian Day School. They may have the desire and the will to have their own school but the means are lacking. There may be a financial problem or a lack of facilities. We are sorry for them in such a case. But there are also many of our churches that lack neither or rather need not lack either. The congregations are numerically strong enough and financially able enough and blessed by God enough that they could have a school of their own for the children of their church. Yet they have no school, no Christian school. They are satisfied to let the world train their children in what ever way they choose to do so; they are satisfied to let their children imbibe the knowledge of the world as the world sees it; they are satisfied to let the unbeliever and the denier of the Truth break down the faith of their little ones. We are sorry for them. They either do not understand the Word of the Lord in regard to the training of their children or they set aside the Word and follow their own wisdom or inclination in the matter.

At a time when parochial schools are again on the ascend and other church bodies are beginning to appreciate and to foster their own schools, surely the Lutheran churches everywhere ought to be taking the lead. The Episcopalians, the Baptists, the Dutch Reformed Churches were not sitting idly by while the public schools fill the minds of their little ones with things detrimental to their faith. Nor can the people of the Lutheran churches, we who pioneered in the field of parochial education.

When the school bells ring again this fall calling the children back to their studies may all Lutheran children throughout our nation, in the cities, villages and rural areas do their work in a Christian Day School. We hope their schools are such.

W. J. S.

* * * *

The Necedah Hoax Who didn't read about the Necedah episode in our daily papers, at least those of us who live in Wisconsin? A farmer's wife of the community claimed that she would see the Virgin Mary at noon on the 15th of August. She claims that she had seen and spoken with her before and that the appearance repeats itself each year. This was advance notice to the world. The advance notice attracted, as one can well imagine, a host of devout Roman Catholics. The day before the incident was to happen

the people came by train, by bus, by private autos, on foot and horseback. They came in great droves. The lame and the halt, the sick and the suffering came to Necedah. They came in wheel chairs, in baby buggies, on the arms of parents. It is reported that there were 30 wheel chair cases and many on crutches — old and young and babies in arms, hoping and praying for the Virgin's grace and to be cured by her.

There is a shrine of Our Lady of Fatima on the farm, the statue being the center of it. Around this shrine the vast throngs were gathered. They waited for Mrs. Mary Van Hoof to emerge from the little farm house and advance toward the shrine. That was to be the big moment. Here is the report of a newspaper correspondent: "At 11:55 Mrs. Van Hoof approached the shrine. . . . She turned and blessed the crowd with the crucifix. At 11:57 she knelt before the statue and gazed intently at it, her lips moving soundlessly. At 12:01 P. M. she bowed deeply before the statue for one minute, then resumed her intent study of the statue. At 12:05 she bowed again, and held her handkerchief to her face as though weeping. . . . Facing away from the statue she began to speak. . . . From the construction of the sentences, it appeared she wished to convey the impression she was speaking on dictation from the Blessed Virgin. . . . At the conclusion of her talk Mrs. Van Hoof turned back to the statue. A moment later she blessed herself twice, then began weeping violently. She turned and ran into the house with her husband at her elbow."

That was it. There was no more. No one was miraculously healed, no one saw or heard the Virgin. Mrs. Van Hoof relayed some of the things the Virgin is supposed to have told her. We shall not even repeat them.

Now, what about the whole Necedah affair? Did the Virgin Mary actually appear to this woman for the sixth successive year as she claims or is the whole thing a hoax? What says the Scriptures? Look at Revelation 14:13: "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, *that they rest from their labours.*" Read also Ecclesiastes 9:5: "For the living know that they shall die; *but the dead know not any thing.*" Isaiah 8:19: "Should not a people seek unto their God? *For the living to the dead?*" That is, should the living seek unto the dead? God answers in verse 20: "To the law and to the testimony: (the Bible) if they speak not according to this word, it is because there is no light in them."

Those few passages from Scripture of which many more could be quoted, ought to satisfy every humble Christian that the Necedah incident is a blasphemous hoax. It is true that some Roman Catholic priests expressed their doubts about the purported vision at Necedah, still Rome has encouraged through the years by accepting other so-called miracles and displaying them. If this good farm woman has been lead astray we may well lay it at the door of her church.

W. J. S.

From A Wider Field

ROMAN CATHOLICS have been given another new saint to adore with their prayers.

In 1902, a 12-year-old Italian girl was stabbed to death by a man whose indecent advances she resisted. Last June, Pope Pius declared Maria Goretti a "saint."

Before a tremendous concourse of people in St. Peter's Square the canonization ceremonies were held. For the first time in history, the mother of a new saint was present at the rites. The girl's murderer is also still living, but remained in seclusion in a monastery.

The ceremony resembled a stage play. Before the Pope's throne appeared the postulator, a church official who pleaded for Maria, as though the Pope had to be persuaded that she was indeed worthy of becoming a saint. Twice he had to make his plea, and choirs sang. The Pope kneeled to pray, probably for guidance in this difficult matter. Then the postulator approached him for the third time with the same request. At last he won his case; the Pope arose and proclaimed Maria among the saints and set July 6 as her feast day in the Church. A picture of Maria was unveiled in the Square, the Pope doffed his papal crown to her, and the bells of Rome's churches rang.

To those who know what a true saint of God is, such popish inventions and pretensions are saddening. But they are also repulsive. Even poor Maria's body is not allowed to rest in peace. From her grave at Nettuno the corpse, preserved in wax, was brought to Rome for a three-day service and was exposed for public veneration. And since the little girl had been buried in a simple cotton dress and work shoes, her body must be disrobed and adorned with a gold-embroidered silk frock. A diadem rests on her head and the feet are left bare. Robed in her regalia, Maria must be carried from church to church before she can be returned

to her resting-place. Hideous are some of the things done in the name of Christ at Rome!

* * * *

For a long time now, fishing and the clergy have been regarded as rather closely related. Our Lord described His disciples as "fishers of men." At the same time, ordinary fishing has proved to be an ideal form of relaxation for pastors who need a not too strenuous vacation from their demanding profession. But now and then fishing pastors make curious news in one way or another.

Take the case of Mr. A. Herbert Mjorud. He was formerly president of the Fishermen's Cooperative Association of Seattle, owner and captain of a large vessel which went out after salmon and tuna. Now, at 39, Captain Mjorud has become Pastor Mjorud of Nazareth Lutheran Church in Minneapolis, a member of the Evangelical Lutheran (Norwegian) Church. Through transcribed weekly sermons broadcast over a Seattle station, he still speaks to his fellow-fishermen on a program called "Old Boat Puller."

The Rev. Mr. Arthur Farrell of First Baptist Church in Council Bluffs, Iowa, reversed this trend from nets to pulpit. He noticed how empty the pews in his church were on fine summer Sunday mornings. It seemed that these vacancies were closely related to reports that fishing was very good on a near-by lake. So he made an announcement to the congregation: "The men of the church and I are going fishing Sunday morning," he said. "We hope to fill our baskets, and then we will be back in time to fill the pews."

Evidently the pastor was out to show that fishing need not interfere with church-going. But we have no report on the outcome of the experiment. It seems to place a rather heavy responsibility upon the fish. Unless the whole thing was explained to them, they might not be prepared to bite properly before the dead-line.

If they bit too well, on the other hand, the pews might be filled, but with all the excitement the pastor might not fill the pulpit properly, and that would tend to empty the pews all over again, and so on in a vicious circle.

* * * *

A group of four pastors were driving home from the convention of the Synodical Conference at Fort Wayne, Indiana. Three of the four Synods of the Conference were represented in the car, and a deep understanding of the critical problems confronting our Church prevailed among them. They were of one mind, but very weary when, at the witching hour of ten and after seven hours of travel there was a piercing whistle as the right rear tire suddenly resolved to proceed no farther.

After a quick change in the darkness, the journey continued in search of a lodging place. Before a proper haven could be reached, however, another calamity intervened. On a lonely stretch of road, a concussion at the left rear announced that exhaustion and death had befallen another veteran of the pavement. So now there were two deceased tires, and no spare. It was near midnight.

The four men had time to reflect. Two tires were gone. It stopped the car, and the night was dark and chilly about them.

Our Church of the Synodical Conference perishes unless the running gear remains sound. Each of our four Synods is vital as a functioning unit of the Conference. If two of them, or all of them, lose their God-inspired vigor as defenders of the Truth; if they refuse to face the issues of error, the threat of unionism which destroys doctrine and confession; if they grow weary of bearing the reproach of Christ; if they run on their reputation rather than on feet shod with the preparation of the pure Gospel — if the rubber is gone and the fabric shows: there will be an hour of reckoning for us all, a journey's end in the midst of night. From this preserve us, Heavenly Father. Let us pray it fervently; for it is later than many think.

E. S.

The Holy Spirit Creator

XII

JUSTIFICATION

(Second continuation)

WHEN God in our justification declares us to be righteous He does so, not on the basis of any righteousness which He discovers in us. In us there is nothing but sin. Our thoughts, our words, our deeds are filthy with sin, yes, our very nature is sinful, so that nothing good can come out of it. In our justification God imputes to us the righteousness of Christ.

Can that be a real, an honest judgment if in us there is nothing but sin? Ought God then not, if He wishes to remain true, declare us guilty? And if He declares us righteous, can this be more than a mere name, to which nothing in fact agrees in our case? This is the contention of the Roman Catholic Church. They consider the justification as taught by the Lutheran Church to be a mere sham. They say that if we do not ourselves produce something, or at least make an honest effort to produce something righteous, no matter how feeble our effort actually may be, then God cannot declare us righteous. He may help us to produce some righteousness, He may give us a start on the road to righteousness, but in the last analysis it depends on us that we work out our own righteousness. The mere imputation of a foreign righteousness would be a miscarriage of justice, something of which God never would become guilty.

Is our justification a sham? If so, then we would be most miserable, we would be deceived, losing our eternal salvation. We were thinking all the time that we stood justified in the sight of God, only to find out that it was nothing but a mirage. — Let us carefully study the truths as the Scriptures present them.

CHRIST OUR SUBSTITUTE

Our justification is based on Christ's redemptive work. If there is anything unreal in Christ and His work, then our justification also becomes a sham. But since Christ and His work are perfectly real throughout, also our justification will

be sound. Hence we examine Christ's righteousness.

Christ's Is A Real Righteousness

This is a truth which we ponder every year especially during the Lenten season, when we accompany Christ on His way to Calvary. How did He deserve the cruel treatment which He received both in the Jewish and in the Roman court? By what did He deserve to die on the cross? Throughout that terrible day nothing stood out more clearly than the innocence of Jesus.

He had dared His enemies: "Who of you convinceth me of sin?" They could not answer that question. They knew that He was innocent. They admitted as much by seeking false witness against Him. They knew that only by lying and perjury could they hope to bring any semblance of guilt on Him. But even so they failed dismally. — Pilate thoroughly investigated the case. Though he would have been glad if he could have found some excuse for granting the wish of the Jews, he was forced to admit that he found no fault in Him at all. Nor could Herod find any fault. Pilate's wife warned him not to have anything to do with that just person. Pilate clearly showed a guilty conscience when, yielding to the pressure from the Jews, he condemned Jesus to die on the cross.

When Jesus was hanging on the cross, the priests unwittingly acknowledged His complete innocence when they sneeringly remarked that He "trusted in God." — The malefactor openly said that this man had done nothing amiss. Even the centurion who supervised the execution was convinced that Jesus was a righteous man.

Samples of Christ's Righteousness

God wants us to pray. We know how cold and slow we are in our prayers, how we frequently just demand things of God, and call our impertinent demand a prayer. Now look at Jesus in Gethsemane, pleading earnestly with His Father to spare Him, yet always ending: "Not my will, but thine, be done." Any one who can pray thus is righteous.

God wants us to trust in Him. To make it easy for Adam to trust in God, God had surrounded him with rich blessings. Yet Adam turned his back on God. — On the cross Jesus was forsaken of God. He was enshrouded in dense darkness. Yet He did not forsake God. "My God" He calls Him. Against the wrath of God He comforts Himself with the love of God. "My God" that is "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. . . . God is the strength of my heart, and my portion forever." A perfect faith, that stood the most severe test.

Christ's righteousness is a real righteousness.

Christ's Is A Divine Righteousness

Christ was not a mere man. He was the Son of God. It is not necessary now to discuss this truth at length. Although there are many that question Christ's deity, that deny His virgin birth and His resurrection, and, hence, consider Him as a mere man, the testimony of the Scriptures for the godhead of Jesus is overwhelming.

The righteousness which Jesus achieved by His complete obedience is divine. It is not a limited thing like anything that man produces, limited in value and effectiveness. No, His righteousness is divinely perfect.

That is the righteousness which is imputed to us in our justification — a very real thing — no sham.

Christ's Righteousness Is Ours

Christ's whole life and work was vicarious. He did not live and work for Himself, He lived and worked as our Substitute, in our stead, so that all the works which He performed and all the sufferings which He endured, were really our works and sufferings. Paul, in 2 Cor. 5, 14, expresses the idea of substitution in this way: "We thus judge that if one died for all, then were all dead." — Isaiah says: "Surely, he hath borne our griefs and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities. . . . The Lord hath laid on him the iniquity of us all" (chap. 53, 4-6). — Christ became the Second Adam. Just as in sinning Adam all sinned and died, so in the righteous Second Adam all will be made right-

eous and will live. This substitution of Christ for us, and this exchange of His with us, was so complete that St. Paul says: God "hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. 5, 21).

Is it a sham transaction when God in justification imputes Christ's righteousness to us? It is *our* righteousness, which Christ prepared in our stead. Christ's substitution for us was very real.

Some one will object that it would not be fair to burden the innocent Christ with our sins, and to lay our terrible punishment on Him. Who are we to criticize God and to prescribe to Him what is fair? That is the very essence of our sinfulness that we constantly eat of "the tree of the knowledge of good and evil" (Gen. 2, 17). We should rather thank Christ that He was willing to become our Substitute. So great was His love toward us that He took all our suffering upon Himself. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matth. 20, 28). Paul can say that "God was in Christ reconciling the world unto himself, *not imputing their trespasses unto them*" (2 Cor. 5, 19), for that is the very thing for which Christ prayed in His first word spoken on the cross: "Father, forgive them, for they know not what they do" (Luke 23, 34). He prayed the Father to forgive them, that is, not to impute to them even this horrible sin of crucifying the Son of God. He was willing to take even that sin upon Himself. Let us then not be disturbed when people question the fairness of Christ's suffering in our stead. Let us rather thank our Savior from the bottom of our heart for His wonderful, self-sacrificing love to us.

Our Justification Is Proclaimed In The Resurrection Of Christ

In this connection the question comes up, When does justification take place? Did Jesus merely prepare a righteousness which God then in every individual case offers to a sinner for acceptance? Does justification become complete in the moment when the sinner accepts God's offer in faith? And similar questions.

But this topic is too wide to be treated under a sub-head. God willing, we shall devote our next study to it.

J. P. M.

(To be continued)

"Thy Will Be Done In Earth As It Is In Heaven"

(Continued from page 291)

teach it in its purity to others. Through such study of His Word we ask Him to strengthen us with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith, that we may be rooted and grounded in love, that the eyes of our understanding may be enlight-

ened, so that we "may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places . . ." We ask God to let the manifold temptations to sin and worldliness move us to search all the more diligently in the Word for the good and acceptable will of the Lord. Thus will His gracious good will be realized in us, His name be hallowed among us, and the blessings of His kingdom embrace us now and forever.

C. J. L.

In The Footsteps Of Saint Paul

Homeward Bound To Antioch

BY DR. HENRY KOCH, MORRISON, WISCONSIN

Back To Perga

AFTER the elders, chosen by the congregations, had been ordained by the apostles for their sacred task, we find our missionaries retracing their steps to Perga in the province of Pamphylia. There they wanted to carry out a task, which they had left undone during their first visit. At that time they had departed hurriedly from Perga to escape the malaria-ridden lowlands of Pamphyla. It is only a conjecture, but one, which is well borne out by the facts related by Luke as well as by Paul himself in his Epistles. It was at Perga, that Mark had departed from Paul and Barnabas. Perhaps he took exception to Paul's hurried departure from the malaria-infested region and to the willingness, with which Barnabas followed Paul. Seemingly he felt that Paul and Barnabas were not fulfilling their duty to preach the Gospel for which they had been commissioned by the mother congregation at Antioch. To this can be added the fear in the heart of Mark, when he heard of the perils of swollen rivers and of rob-

bers to be encountered during their ascent into the highlands. In spite of this sad experience at Perga our missionaries returned and Luke merely tells us that "they preached the word at Perga."

An Altar to the True God

Luke is silent as to any results. He mentions no conversions and no persecutions as he does at the other places. He is as brief about Perga as he was about Derbe, where he at least mentions that "they taught many." In this metropolis of Pamphylia on the banks of the river Cestrus, a center of the worship of the Greek goddess Artemis, Paul erected the altar to the true God, who had revealed Himself in Jesus Christ, the Savior of all mankind. Here we have another instance of Paul seeking the bulwarks of heathendom and overthrowing them with his preaching of the powerful Gospel of Christ, thereby becoming the pioneer in the spreading of the kingdom of Christ and as a result causing the heathen temples and altars to crumble into dust.

Perga Lives Because of Paul

When the great Alexander came through this region, no city of Perga existed. It was founded by one of his successors, by Attalus II surnamed Philadelphus. As king of Pergamus he had inherited a fragment of the vast empire of Alexander. The successors of Alexander vied with one another to erect strongly fortified and munificently built cities, which they adorned with pompous temples and shrines to the various tutelary deities. They pretended to enhance the fame of Alexander. In reality it was their own glory and fame as well as their own security, which they sought. Their names are known to scholars and friends of antiquity. Overshadowed by the fame of the great Alexander they are mostly forgotten. Perga, the foundation of one of these successors, would also be forgotten, were it not for the fact that Paul and Barnabas preached the Word there with success. Practically deleted from the annals of profane history Perga lives on in the annals of church history as a city visited by the great Paul and his faithful companion Barnabas.

Looking Back

After they had completed their task in Perga our missionaries wended their way along the banks of the meandering river Catarrhactes, which descends from the Taurus mountains to the sea in great and broken waterfalls. The ancients gave this name to this river, because it constantly destroys its old river bed and forms new channels for its way to the engulfing sea. The goal was Attalia named for Attalus II Philadelphus, who had also founded Perga. Into the harbor of Attalia our missionaries had once sailed, when they departed from Paphos on the Isle of Cyprus. At that time they had sailed into an uncertain future. Now they could look back to their first missionary journey on Cyprus and in Asia Minor and recall the many blessings of Christ, the head of the Church, as well as the difficulties and dangers encountered. They had experienced, what they themselves had told the congregations which they had revisited, that we "must through much tribulation enter the kingdom of God." Paul relates some of his heartrending experiences in his Let-

ter to the Corinthians (2 Cor. 11: 26-27): "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness." Does it not strike us that many of these harrowing experiences happened during this first missionary journey? On the other hand the apostles could observe with a grateful heart the protecting arms of Christ, who had enabled them to complete



their journey by land and sea, covering at least 150 miles, most of them on foot. May we messengers of the Gospel in this our era of progress remember this, when we think of the manifold comforts we have as well as the lesser perils of enemies and the freedom we enjoy in the preaching of the Gospel.

The Gospel Bears Fruit

In vain had the Jews tried to wipe the Christian Church off the face of the earth. In vain had they crucified Christ. The seed of the Gospel sown by our intrepid missionaries sprang up and brought forth manifold fruit, especially in Asia Minor. The names of seven cities shine forth as the centers of missionary activity during this first missionary journey:

Salamis and Paphos on the Isle of Cyprus, Antioch and Iconium, Lystra, Derbe and finally Perga in Asia Minor. In the early history of the Christian Church these churches play an important role. Surely the Word had not been preached in vain. It had not returned void. It is true, many of the Jews hardened their hearts to the message of Christ and persecuted the messengers even unto death. With their lives endangered and their work imperiled they had clung to their task of preaching nothing but Christ the Crucified and Risen Lord. One lesson they had learned above all. It was the one which they expressed to the Jews at Antioch (Acts 13:46): "It was necessary that the word of God should first have been spoken to you: but seeing that ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Henceforth Paul above all becomes the Apostle to the Gentiles, who had suffered much for Christ and who would have to suffer still more before His heavenly Master would place the crown of glory upon his martyred head.

The First Journey's End

At Attalia our apostles embarked and "sailed to Antioch, from whence they had been recommended to the grace of God for the work which they had fulfilled." (Acts 14:26.) We are not told, whether it was a restful and pleasant trip or one, on which they encountered a shipwreck or some other mishap. We know of one shipwreck which occurred before Malta on the voyage to Rome, but Paul mentions three shipwrecks in all. (2 Cor. 11:25). Just where the other shipwrecks occurred remains a mystery. Thus ends the first momentous missionary journey of Paul fraught with many dangers and bejeweled with brilliant successes. Alexander the Great and his successors as well as the Caesars had to prepare the way for this great ambassador for Christ and his message of salvation for all mankind, Jew and Gentile alike. Many are the lessons we too can learn from this missionary journey. To some of them we have already referred and others we shall endeavor to point out as we continue to follow in the footsteps of our great Apostle.

LUTHERAN SPIRITUAL WELFARE COMMISSION

PASTOR'S ATTENTION

Do you have a supply of the following cards for listing the servicemen of your congregation with the LSWC?

1. Form 2 B — For New Addresses
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A post card stating your needs will bring a supply.

LUTHERAN SPIRITUAL WELFARE COMMISSION
900 East Henry Clay Street
Milwaukee 11, Wisconsin

A Story Told In Figures

BY PROFESSOR E. C. KIESSLING, WATERTOWN, WISCONSIN

The First Synodical Building Program

WITH a unanimous vote the youthful synod in the meeting of 1862 resolved to establish its own college and seminary. But it was not until the following year that the location of the new school was finally agreed on.

Watertown won out over Milwaukee by a vote of 45 to 19, partly because it offered to raise \$2,000 in cash, if chosen. The Synod made it quite plain that it expected Watertown to make good on this promise. By the time another year had rolled around, Watertown — with some difficulty — had made good.

Six hundred of the two thousand dollars were used to purchase the five acres on which the old college

buildings still stand. But no one expected that the costs of the building themselves could be met in our circles. The Rev. John Bading, president of the synod, was therefore sent to the German fatherland to solicit funds. He was gone for about two years, preaching in the churches of Prussia, Hanover, and Russia with the permission of authorities and collecting neat sums.

About half the money — some \$10,000 — was sent to this country and immediately applied to the building project. Another \$10,000, intended as an endowment, was invested in Germany. The interest was to help pay the running expenses of Northwestern. It was this second sum that the Prussian church authorities withheld from us toward the end of the 1860's when we disap-

proved the unionism obtaining in the state church over there.

We also made an agreement with the Minnesota Synod by which Minnesotans contributed \$500 yearly for the privilege of sending their theological students to our seminary. The Pennsylvania Home Mission Society continued to send money from time to time.

Weren't our own congregations expected to do anything? The prospects were rather discouraging. In 1863, for instance, the year our seminary opened in a private house in Watertown, before any buildings had been erected, only 30 out of 42 ministers had contributed anything to inner missions and only 5 out of 24 had remembered the Synodalkasse.

The synod of 1864, nevertheless, resolved to make a strong appeal to its congregations to do their share. It authorized the printing of 5,000 copies of a circular that was to be sent into every home. Much stress was placed on the argument that the congregations themselves would bene-

fit from the new school. The Norwegians were also held up as shining examples. It seems that they had been founding new institutions almost every other year.

The practical results of this appeal and of another sent out by the college board of trustees in the course of the next year may be gauged from the remarks of President Streissguth in 1865:

We are happy to have our seminary. But with the joy there is also in my heart a complaint that I can not leave unspoken. Last year our congregational delegates told us: Begin in God's name. We did. But where is the adequate support of our congregations? We published an appeal and in the course of the year the Board of Trustees sent out another. Yet only a few congregations have given a little. The rest gave nothing.

Perhaps one should add that the Civil War had just ended and that prices were high and money was very scarce. Many congregations were also bearing a heavy burden because of building programs at home.

Unfortunately our people were holding on to their boys as well as their money. There weren't as many students in the seminary as had been expected, and in the college Americans for a time outnumbered German Lutherans. The situation was so serious that our fathers believed they would have to draw most of their future theological students from Germany, where people were less "materialistic and dollar-crazy" than here.

For several years they negotiated with certain individuals and agencies in the old country for the purpose of founding a "proseminary" there. Our synod was willing to contribute to the maintenance of such a school. But German churches were to gather the boys and give them a preliminary education. Then they were to be sent over here to receive their theology in our seminary.

In the meanwhile presidential complaints by President Muelhaeuser in 1859 kept on from year to year. In 1866 President Bading told the delegates not to think the churches were doing too much — preachers were actually giving more than the people. But in 1868 he declared that the fault

lay entirely with the pastors. "The most of them do almost nothing (sie tun so gut wie nichts) toward bringing up the salaries of our professors and the costs of supporting students. . . . They have no heart either for the school or the synod."

Yet in these very years our pastors — and churches too — rose to the challenge of the times in doctrinal matters. Some of them had been rather easygoing and tolerant. Now they ended all pulpit and altar fellowship with those who were not one with them in faith, declared their opposition to the Prussian state church, and allied themselves with Missouri in the Synodical Conference.

Our Wisconsin Synod is very proud of having achieved such a positive confessional position. But for a time we suffered financially because of it. The Prussian church, as already mentioned, cut off all interest on funds that should really have been ours. The Pennsylvania Synod stopped its remittances. A few years later even the Missouri Synod terminated its annual contribution of \$500.

But expenses were on the increase, as more students enrolled at Northwestern and more professors had to

be added to the faculty. President Adam Martin alone was receiving a salary of \$1,000 — the equivalent of \$5,000 now. The college campus was enlarged by the purchase of an additional 30 acres in 1869. This was a courageous step forward and proved to be a wise investment. But it increased the synodical debt by more than \$6,000.

Perhaps the darkest year of our synod, financially speaking, was that of 1869-1870. In May, 1870, President Bading wrote in the *Gemeindeblatt*: "The college board will be forced to ask for its dismissal at the next synodical meeting and will hand over the keys of the institution to the synod, but in so doing it will declare that we have perished because of the heartlessness and indifference of our own members. If this is to be the end and there is no other way out, God grant that we may find strength to bear the shame and sorrow. May He chastise us, but not utterly destroy us."

But the darkest hour often comes before the dawn. And the dawn came in Wisconsin Synod finances, though it was mottled with clouds.

Next installment: Fifty Years of Growing — and Giving.

As We See It

The Role Of The Synodical Conference--II

BY E. REIM

IN a previous issue of the *Northwestern Lutheran*, July 30, we defined the role of the Synodical Conference in the following terms: ". . . designed to be a useful instrument — an instrument for performing certain phases of joint work, but particularly for the purpose of preserving sound doctrine. To this end there was to be mutual encouragement, mutual strengthening, and, if need be, mutual admonition and correction." This is the historic role of the Conference, one that it has fulfilled nobly many times in the past. It did so in 1880 when under the leadership of Dr. Walther and Dr. Hoenecke Missouri and Wisconsin stood together to expose and reject the errors of Ohio in the doctrine

of Election. It did so in 1915-17 when it championed the cause of the Norwegian Minority against the entry of their synod into the unionistic Norwegian Merger. It served such a purpose, albeit with diminishing success, whenever during the last decade the question of union between Missouri and the American Lutheran Church was broached. As we return from the most recent meeting of this historic church body, what is the picture today?

An Opportunity

In asking this question we have in mind particularly the new statement of doctrinal agreement adopted by the Missouri Synod at its recent convention in Milwaukee — the Common

Confession. Surely, this was and is a doctrinal matter, something which, in accordance with the declared purpose of the Synodical Conference, should command the highest priority in its program. It was proper grist for its mill.

The opportunity for discussing it was there, for in compliance with the instruction of his synod, President Behnken was taking this occasion for presenting the new document to the Synodical Conference for the approval and consent of its constituent synods. It was clearly understood by all that this consent could be given only by the separate conventions of these sister synods. But here was the opportunity for an informal exchange of opinion, for comparing the tentative views of qualified representatives of the several bodies, for sharing the fruits of study that has been carried on in these various groups, for asking questions concerning matters that were not clear. Here was the opportunity for clearing up misunderstandings, if misunderstandings there be, and for correcting false impressions and judgments, should they be proved to rest upon false assumptions and conclusions. That would have been a synodical conferring — Synodical Conference functioning at its highest level of efficiency!

An Opportunity Lost

It is with profound sorrow that we must report that this opportunity, this precious opportunity, was lost. Repeated efforts to make at least some comment on the Confession were challenged from the floor of the Convention and blocked by the argument that the matter was being referred to the sister synods for consideration within their own conventions. Only after a most strenuous protest was one speaker given five minutes for a statement, enough for him to say that there were objections, to say why they should be mentioned now, but utterly inadequate for discussing the doctrinal aspect of these objections. — And so the Convention adjourned.

Our thoughts go back once more to the days of Walther and Hoenecke; of Stoeckhardt, Bente, and Franz Pieper; of August Pieper, Koehler, and Schaller. With a doctrinal confession, a proposed *Common Confession of Faith* before them, would they have failed to speak their minds?

And would the conventions of their day have dreamed of trying to silence them for the sake of parliamentary considerations?

Has the Synodical Conference ceased to be a deliberative body, a forum for mutual discussion and admonition?

† HAROLD PAUL FRIEDRICH †

On Easter Monday, April 10, 1950, the Lord of life and death saw fit to call His servant, student Harold Friedrich, to his eternal home. While he was still rejoicing over his happy Easter vacation, returning to Springfield to continue his studies for the ministry, Harold met with an accident in which he received injuries that proved fatal to him.

Harold Paul Friedrich was born on June 7, 1923, the son of Mr. and Mrs. Erdman Friedrich, in Kenosha, Wis-



consin. On May 31, 1936, he was received into the membership of Bethany Lutheran Church by the rite of confirmation.

After his graduation from high school, Harold worked at various jobs in Kenosha and Milwaukee. On December 14, 1942, he enlisted in the Navy. He served on the U. S. S. John Land and received his honorable discharge from the Navy on April 18, 1946.

It was during his navy life that Harold seriously contemplated entering the holy ministry. In a communication to his pastor he pointed

to the dangers he and his shipmates were subjected to by false and pernicious unionistic practices in worship. To him this was the reason for the great indifference to religion by service-men and of their falling deeper and deeper into sin. Thus by the grace of God he determined to prepare for the ministry of the pure Word as he had learned it.

"And so a few months after my discharge and a consultation with my pastor (the Rev. Pifer) I entered the Seminary." He wrote in an article prepared for class work, "My life is now a much happier one because I have found new joy and happiness in the faith of my Savior Jesus Christ."

Harold served the student body in responsible positions and offices. He also found time to take up the study of the sign language.

He was given a Christian burial on April 13, 1950, from Bethany Lutheran Church. The pastor based his address of comfort on John 11:25. Pastor Pifer told the congregation on the basis of the Word that we should "Bemoan our loss, but we should not weep as those who have no hope. For we have the confident hope that what Job saw in the far distant future by faith our friend now lives as a fruit of faith. This viewpoint changes our sorrow and weeping into rejoicing and singing. Mourning loses its force and instead it is time to rejoice. He who struck the wound can heal it. While we may wonder why God would take a future minister, we should remember that God will not cause harm to come to His Church on earth. There cannot, must not be a loss to God, but instead, all of us, members of the congregation, students, and ministers of the Gospel should all be induced to work harder in the fear of the Lord, and while waiting the final summons, we should run hither and thither and spread the message of life."

Dr. G. Chr. Barth also addressed words of comfort to the congregation on the basis of 1 Sam. 3:18. He showed that we can take comfort in these words because also this death was sanctioned by the Lord, and He has promised that He will not let evil come upon His children.

Harold preached his second and last sermon on Easter morning based on Job 19:25-27. On this word he also based his faith and hope of eternal life as he testified by word and deed. Thus God pronounced his

work finished and summoned him home. May his death ever be a reminder to us of the shortness of our earthly life and cause us ever to pray: "So teach us to number our days, that we may apply our hearts unto wisdom."

From the Springfielder, W. K. P.

† LEONA E. BAER †

It pleased our heavenly Father to call to her eternal home on May 22, 1950, Mrs. Leona Baer, the wife of Pastor A. H. Baer of Adrian, Michigan. Her sudden and unexpected death was due to an automobile accident sustained on Saturday, May 20, at Elkhart, Indiana. Together with two friends from Adrian, she set out on a motor trip to Chicago on Saturday morning. Near Elkhart, Indiana, their car was struck by a truck and all three were fatally injured. The other two women were killed instantly and Mrs. Baer passed away on Monday at the General Hospital at Elkhart.

Leona E. Baer was born on April 1, 1903, the daughter of Pastor and Mrs. Theodore Engel, pastor at the time at Montrose, Minnesota. Having spent her childhood in Minnesota, she entered Dr. Martin Luther College at New Ulm in 1917 where she received her high school education as well as her Normal School training, graduating as a Christian day school teacher in 1922. She was privileged for five years to feed the lambs of Christ in Christian day schools in Chicago, Illinois.

Leona Engel was united in holy wedlock with Pastor Alvin H. Baer on August 24, 1927. For nearly 23 years the Lord blessed this union with His presence and granted her the grace ably to carry out her role as the pastor's wife in Haynes, North Dakota; Aurora, South Dakota; Hastings, Minnesota; Toledo, Ohio, and for the past 9 years at St. Stephen's Church at Adrian, Michigan.

Left to mourn her passing are her faithful husband, Pastor A. H. Baer, and two children, Robert, who is at present a student at Northwestern College at Watertown, Wisconsin, and Esther, attending high school at home. Also remaining are her parents, Pastor and Mrs. Theodore Engel, two brothers, Pastor Hilbert Engel of Saline, Michigan, and Pastor Norman Engel of Detroit, and one sister, Mrs. Robert Metzger of Wyandotte, Michigan.

Funeral services were conducted at St. Stephen's Church in Adrian on Thursday, May 25, at 2:30 P. M. Pastor S. Westendorf of Monroe, Michigan, preached the sermon basing his words of comfort on Is. 54, 10; and Pastor R. Scheele of Toledo, Ohio, conducted the altar service and read the obituary. President K. Krauss of Lansing conducted the service at the grave. Many other pastors, teachers, and friends were in attendance.

Her body was laid to rest at Oakwood cemetery at Adrian to await the Great Day.

May the Lord comfort the survivors with His assurance of the resurrection and eternal life.

R. W. SCHEELE.

† AUGUST F. W. SAUER †

August Frederick William Sauer, son of Carl Sauer and his wife, Caroline, nee Lipke, was born in New Ulm, Minnesota, April 3, 1876, and was baptized the same year by the sainted Pastor Reim. He was one of the first scholars to attend St. Paul's Christian Day School.

After his confirmation by the sainted Pastor C. J. Albrecht in the year 1888 he began his training for the ministry at Dr. Martin Luther College. He finished the preparatory years at Northwestern College, graduating in 1895. He received his theological training at our Seminary at Wauwatosa, Wisconsin.

On October 31, 1898, he married Lydia Kling in Saron Church of Milwaukee, Wisconsin. The Lord blessed this union with three sons and two daughters.

He was ordained and installed by the Rev. R. Polzin on August 7, 1898, in White, Argo, New Grove, South Dakota, parish. He served this parish until 1901, when he accepted a call from a congregation in North St. Paul, Minnesota. Later he served a large mission parish of the Missouri Synod with congregations at Lebanon, Gettysburg, Seneca, Pembroke, and Onida in Faulk, Potter, and Sully Counties in South Dakota. He also served Zion's congregation at Canistota, South Dakota, for 13 years, the Wisconsin Synod church at Vesta, Minnesota, for six years, and St. John's congregation at Renville, Minnesota, for fourteen years. He was vice-president of the South Dakota District of the Missouri Synod from 1919 to 1923.

In the spring of 1942 a major operation had to be performed which hospitalized him for six months. He never fully regained his health and strength. In August of 1943 he resigned after forty-five years of faithful service in the ministry and retired to New Ulm. He took an active interest in the affairs of St. Paul's congregation until a series of strokes and a resultant partial paralysis confined him to his home.

During the last years of his illness he prayed fervently and often that the merciful Lord might deliver him and take him to His abiding home in heaven. The God of all grace granted this petition of His servant, when He permitted him to fall asleep peacefully on Monday, June 26. Our departed brother had attained the age of 74 years, 2 months, and 23 days.

Funeral services were conducted in St. Paul's Church of New Ulm on Friday, June 20. The sermon was delivered by the Rev. Reisel of Sioux City, Iowa, who had been instructed and confirmed by Pastor Sauer. The undersigned also spoke words of comfort to the bereaved family. Interment was made in St. Paul's Cemetery.

The survivors in the immediate family are the widow, Mrs. August Sauer, and five children: Mr. Leonard Sauer of Wichita, Kansas; Mr. Edwin Sauer of Mt. Vernon, New York; Cora, wife of Pastor Erwin Baumann of Wabasso, Minnesota; Mr. Martin Sauer and Miss Althea Sauer, both of Los Angeles, California. There are four grandchildren. He is survived also by one sister, Bina, wife of the retired Pastor Carl Albrecht of Faribault, Minnesota.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. J. SCHMIDT.

† PASTOR HENRY C. RICHTER †

On May 6, 1881, Henry Carl Richter was born in Saginaw, Michigan, the son of Mr. and Mrs. Fred Richter. He was baptized in St. Paul's Church by Pastor Eberhardt and also confirmed there after having attended the Christian Day School.

Having decided to study for the ministry, he entered Michigan Lutheran Seminary in Saginaw at the age of fourteen. His studies there were completed when he was nine-

teen. Shortly after this he was ordained into the ministry and installed in the Chesaning-Brady parish. During this pastorate he was joined in marriage to Rose Rice.

Two years later, in 1906, he received and accepted a call to St. John's Church in Sturgis, Michigan. Here he served the Lord and His church well for thirteen years, until he was called by the Mission Board to begin a new mission in northeast Detroit. His work in this field began in the fall of 1919 and lasted until the spring of 1943, when his labors were cut short prematurely by illness. Although circumstances at times made the work at Ascension slow and discouraging, Pastor Richter nevertheless served his charge with complete devotion and faithfulness. He also contributed much to the church at large. Gifted with an exceptional store of knowledge, both religious and secular, he was an interesting and enlightening speaker in private discussion as well as on the conference floor.

During the last seven years of his life he bore a heavy cross with cheerful, courageous faith. A series of strokes robbed him almost completely of his eyesight, and left him partially paralyzed. In addition, his wife's illness compelled her to be separated from him in the closing years of his life, this at a time when companionship would have meant especially much to both. During these times he found particular comfort in many of the old German chorales, some of which he himself had translated into the English language. He was, therefore, ready when his Lord suddenly called him home on the evening of June 17.

The funeral service was held at Ascension Church on June 21. The pastor, E. Frey, officiated. Ps. 37, 5, 6 provided the sermon text. Paul Gerhardt's hymn, "Befiel Du Deine Wege," based on this passage, was especially cherished by Pastor Richter during his illness. Pastor W. Valleskey of Detroit spoke briefly in the name of the Michigan District, guiding his thoughts by the second petition, "Thy Kingdom Come." The brother-in-law of the departed, Pastor Herman Heyn, also spoke briefly for the family. The body was laid to rest in Forestlawn Cemetery, not far from the church where Pastor Richter spent the greater part of his

ministry. He had attained the age of 69 years, 1 month, and 11 days.

Those who mourn his death include his wife, Rose; two sons, Erhard and Robert; two daughters, Sylvia Snider and Marion Lightfoot; two brothers, Albert and Paul; and two sisters, Lydia Niedermeier and Clara Havens.

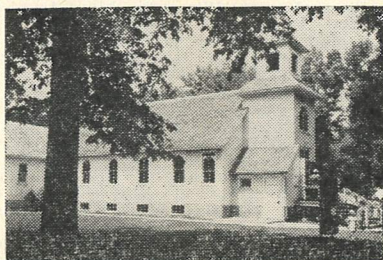
In death, as in life, this faithful servant committed his way unto the Lord and trusted in Him. The blessings in eternity, which he hoped for, have now been brought to pass.

EDWIN FREY.

FIFTIETH ANNIVERSARY

St. John's Church
Hancock, Minnesota

On July 9, 1950, the members of St. John's Lutheran Congregation of Hancock, Minnesota, gathered to observe the golden anniversary of the founding of their congregation in special services of praise and thanksgiving to God. In the morning the



Rev. W. F. Sprengeler of Hoskins, Nebraska, a former pastor of the congregation, addressed the worshippers, using as his text 1 Cor. 1, 4-9. In the afternoon Pastor O. J. Naumann, President of the Minnesota District, delivered the second sermon of the day, basing his remarks on Psalm 126, 3.

Although preaching services had been held for the Synodical Conference Lutherans who had settled near Hancock as early as 1899, the formal organization of a congregation was not effected until the year 1900. During the early years of its existence the congregation was served by the following pastors of the Missouri Synod: C. Albrecht, 1899-1900; Wm. Marth, 1900-1905; H. Kollmorgen, 1905-1910; F. E. Pasche, 1910-1916. Unable to secure a resident pastor from the Missouri Synod, St. John's in the spring of 1916 appealed to the Minnesota Synod for a pastor of its own. Since that time the congregation has been served by the following pastors of the Wisconsin Synod: H. Hopp, 1916-1923; W. F. Sprengeler, 1924-1928; E. A. Hempeck, 1928-1938;

and by the undersigned since 1938. In the year 1926 St. John's formally affiliated with the Wisconsin Synod. The congregation today numbers 49 voting members, 225 communicants, and about 325 souls. Since the year 1918 it has formed a joint parish with St. Paul's of Morris. "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.

H. C. DUEHLMEIER.

ORGANIST HONORED

Mr. William Zirbel

Mr. Wilmer Zirbel, having completed 25 years as organist of Zion Ev. Lutheran Church, Town Theresa, Dodge County, Wisconsin, was honored at the close of the evening service on June 25. The undersigned as his pastor addressed him briefly on behalf of the congregation. A purse was also presented to him by the congregation as a token of appreciation for his faithful services. After the service a reception was held in his honor at the school house, the members spending a social hour with the jubilarian. May the Lord of the Church continue to bless this faithful servant in the future as in the past!

F. H. SENGER.

ANNOUNCEMENT

The General Synodical Committee will meet in the week of October 1.
JOHN BRENNER.

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. Luedtke, 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 Placher) 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 Ripon, Wisconsin, September 18 and 19, 1950, at Mt. Zion Lutheran Church, Richard Ziesemer, pastor.

NORTHERN PASTORAL AND DELEGATE CONFERENCE OF MICHIGAN DISTRICT

Place: Grace English Lutheran Church, Flint, Michigan.
 Time: September 18 and 19, beginning at 9 A. M.
 Conference Work: Exegesis of 1 John 2, 1-17, G. Cares; The Ascension of Christ, W. Steih; A Report on the Synodical Conference Convention, O. J. Eckert.
 Speaker: Fred Schroeder (Martin Schroeder).
 Kindly announce yourself and delegate to the host pastor, Rev. Robert Holtz, 2222 Cummings Avenue, Flint, Michigan.
 NORMAN MAAS, Secretary.

CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference will meet at Keystone, Wisconsin, on Sunday afternoon, September 24, Rev. E. E. Prenzlow, pastor. The sessions will begin at 2 o'clock.
 Essays: Winning the Unchurched, L. Lambert; How Can the Members of the Congregation Assist the Pastor in the Difficult Work of the Ministry, J. Schaadt; Report on the Western Wisconsin District Convention, T. Mahnke.
 E. E. PRENZLOW, Secretary.

WINNEBAGO LUTHERAN TEACHERS' CONFERENCE

The Winnebago Lutheran Teachers' Conference will meet at Grace Lutheran School, 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.
 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. Sievert

- 11:05—11:45 Recreational Guidance J. Breitenfeld
 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.

RHINELANDER PASTORAL CONFERENCE

Place: Bruce, Crossing, Michigan, F. Bergfeld, pastor.
 Time: September 11 and 12, 1950.
 Papers: Continuation of "A Review of the Doctrine of the Antichrist," R. C. Biesmann; Article I of the Augsburg Confession, W. Schumann, Jr.; Application of the Doctrine of the Canon, E. Scharf; Hosea, F. Raetz; The Doctrine of the Church on the Basis of the Majority and Minority Reports, F. C. Weyland; Exegesis of I Timothy 5, F. Bergfeld; A Hermeneutical Study of the Word Everlasting, R. Waldschmidt.
 R. WALDSCHMIDT, Secretary.

WISCONSIN RIVER VALLEY—CHIPPEWA VALLEY PASTORAL CONFERENCE

Place: Marron, Wisconsin, Lloyd Lambert, pastor. Please send your requests for lodging at your earliest convenience.
 Time: September 26 and 27, 1950. The first session begins at 10 A. M.
 Business: J. Schaadt, Exegesis of Hosea 3; A. Engel, Exegesis of Phil. 1, 12-21; T. Bradtke, Revelation; E. Prenzlow, Book of Amos; W. Holzhausen, Releases and Transfers; H. Schwertfeger, Modern Religion—Is It Really Modern?; O. Hoffmann; Report on the Synodical Conference Convention; Theo. Mahnke, Civic Righteousness; J. Krubsack, State Aid for Church; R. Mohrhardt, A Study of the "Common Confession"; L. Winter, Church Finances (conclusion); E. Kionka, Dangers of Pastoral Indifference (conclusion).
 Preachers: B. Hahn; J. Henning, alternate.
 D. H. KUEHL, Secretary.

SOUTHERN DELEGATE CONFERENCE, NEBRASKA DISTRICT

Time: September 18 and 19.
 Place: Emmaus, Beatrice, Pastor L. Hahnke.
 Assignments: Scriptural Position with Reference to Church and Welfare Work, P. Mielke; Christian Questions, 13-20, P. Ruege; Article VII of Augsburg Confession, P. Kugler; Conclusion of Ten Commandments, P. Weishan; The Book of Malachi, Its Message and Application, P. Kruschel; For Panel Discussion: Do we have scriptural justification for denouncing false teaching from the pulpit by using the name of the offending religious sect?, P. Grummert, leader; Excerpts from "Our Synod and its Work" stressing especially the history of our Synod, P. Koepsell.
 Speaker: P. Mielke; alternate, P. Kruschel.
 Please announce in due time to host pastor.
 N. M. MIELKE, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Ridgeway, Minnesota, W. Koepsell, host pastor.
 Date: September 26 and 27.
 Program:
 9:30— 9:45 A. M. Opening Devotion.
 9:45—11:45 A. M. Paper on Ecclesia, Prof. E. E. Kowalke.
 1:30— 1:45 P. M. Organization.
 1:45— 2:45 P. M. Exegesis on Galatians 4, 21-31, O. L. Schlenker.
 2:45— 3:30 P. M. Cremation, W. Lange.
 3:30— 5:00 P. M. Faith Healing, W. Koepsell.
 8:00 P. M. Communion Service, J. B. Erhart.

- September 27:
 9:30— 9:45 A. M. Opening Devotion.
 9:45—10:45 A. M. Sermon, Luke 14, 1-11, W. Hoffmann.
- 10:45—11:45 A. M. Doctrine of Election, W. Gutzke.
 1:30— 2:30 P. M. Valid Excommunication, H. A. Muehl.
 2:30— 3:30 P. M. Report on Synodical Conference, R. Swantz.
 3:30— 4:30 P. M. Pastoral Questions.
 4:30— 5:30 P. M. Financial Report, Mission Report, Conference Business.

Please announce intended presence or absence to host pastor. Also indicate whether night lodging is desired.
 GERHARDT P. KIONKA, Secretary.

SOUTHWESTERN PASTORAL-DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

Time: Wednesday, September 27, 9:30 A. M.
 Place: St. Paul's Ev. Lutheran Church, Stevensville, Michigan, Pastor Harold Zink.
 Schedule: One Day Conference only! Session, 9:30—11:45 A. M.; Dinner at 12:00 M.; Session, 1:00—4:30 P. M.; Supper at 5:00 P. M.; Sessions, 6:15-7:45 P. M., followed by Communion Service at 8:00 P. M.
 Papers: Delegate Report on Synodical Conference Session, Pastor E. Wendland; Lodgery, Specifically Masonry, Pastor W. W. Westendorf.
 Substitute Paper: What Constitutes a Fruit of Faith, Pastor Wm. Krueger.
 Preacher: Pastor L. G. Meyer, Pastor W. W. Westendorf, alternate.
 Please announce your own and your delegate's intended presence or absence to the host pastor at least one week before date of conference if it all possible.
 JOHN F. BRENNER, Secretary.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet at Salem Ev. Lutheran Church, Loretto, Minnesota, (W. P. Haar) on September 26 and 27. Sessions will begin at 10 A. M. Tuesday.
 Papers: Baptize in th New Testament, P. Nolting; Study of the Majority and Minority Reports of the Synodical Conference Committee on the Doctrine of the Church, E. R. Berwald; Essentials of Effective Preaching, P. Kuske.
 Conference preacher will be M. Lemke; T. E. Kock, alternate.
 Kindly announce to the host pastor.
 P. R. HANKE, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 25 and 26, starting at 9:00 o'clock. Place to be announced later.
 Topics: The Story of the Canon, T. Redlin; Engagement in the Light of Scriptures, M. Schwartz; Releases and Transfers to and from Sister Congregations, C. Koepsell; Whom May I Call A Brother in Faith and a Christian according to the Scriptures?, T. Mittelstaedt; The Book of Nahum, P. Egger; The History of Preaching, C. Krug; The Doctrine of the Church with Special Reference to Congregation and Synod, B. Kuschel; Some Phase of Church Music; T. Zuberbier; Sponsorship, J. Raabe; Hebrews 9, H. Kleinhans; Does Rom. 10, 4 refer to the Moral Law?, H. Kahrs.
 Preacher: B. Kuschel; alternate, C. Krug.
 OSCAR SIEGLER, Secretary.

MANKATO PASTORAL CONFERENCE

Place: St. Peter's Ev. Lutheran Church, St. Peter, Minnesota, G. Th. Albrecht, pastor.
 Date: September 25, 1950.
 Time: 9 A. M.
 Preacher: L. F. Brandes; M. H. Eibs, alternate.
 Essay: "Dr. Schwan's Work on Evangelical Practice and Legalism," A. Martens.
 M. H. EIBS, Secretary.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene September 12, 1950, at Trinity Lutheran Church (Bremen), 3 miles north of Potsdam, Minnesota, the Rev. George W.

Scheitel, pastor. (Address: Route 1, Elgin, Minnesota.)

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Carl A. Hinz (alternate: Paul E. Horn).

Please inform host pastor of number of delegates and of your intended presence or absence. N. A. REINKE, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Florence, Wisconsin, on September 26 and 27, 1950. T. Zarembo, pastor.

Papers due: Exegesis of Genesis 14, G. Tiefel; Exegesis of II Cor. 1 (continued), G. Schaller; Church Architecture Since the Middle Ages, K. Geyer; Exegetical Study of Luke 18, S. N. Schlavensky; Catechesis: "I believe that I cannot, etc.," R. Pope; Book Report on "The Shepherds," T. Hoffmann. Preacher: W. Lutz.

Alternate: L. Pingel.
HERBERT G. WALTHER, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: October 3 and 4, 1950, 9:30 A. M. Place: St. John's Church, Woodland, Wisconsin, W. F. Schink, pastor.

Preacher: H. Heckendorf (H. Lemke). Communion service October 3 at 9:30 A. M. Papers: Exegesis, 1 Cor. (continued), E. Weiss; Genesis (continued), W. F. Schink; What Constitutes Gambling and in how far is Gambling Sinful?, G. Boldt; Our present day position with regard to the call, A. von Rohr. W. F. SCHINK, Secretary.

NEW ULM DELEGATE CONFERENCE

Time: September 27, 9 A. M. Place: Zion Lutheran Church, Tp. Island Lake, 14 miles northeast of Tyler, Minnesota.

Program: Continuation of the essay, "The Comforts to be Derived from the Doctrine of the Christian Church," W. Scheitel; Report of the delegates to the Synodical Conference Convention.

Kindly announce to the host pastor before September 24. E. C. SCHMELZER, 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.

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.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Ordained and Installed

Pastors

Kempfert, Frederick, in St. Paul's Church, New Ulm, Minnesota, by W. J. Schmidt; assisted by Roland Gurgel and Martin Albrecht; Eighth Sunday after Trinity, July 30, 1950.

Wood, Arden, in Willow Lake Lutheran Church, Willow Lake, South Dakota, by H. E. Rutz; Eighth Sunday after Trinity, July 30, 1950.

Jahnke, Philip R., in Zion's Church, Zealand, North Dakota and in Peace Church, Hague Township, North Dakota, by Richard J. Janke; Eighth Sunday after Trinity, July 30, 1950.

Kolander, Donald, in St. Paul's Church, Valley City, North Dakota, by E. E. Kolander; assisted by H. Lange and W. Schuetze; Ninth Sunday after Trinity, August 6, 1950.

Burk, Milton, in St. John's Church, Plattville, Colorado, by N. Luetke; Eighth Sunday after Trinity, July 30, 1950.

Ordained

Greve, Edgar J., in Friedens Ev. Lutheran Church, Lanesburg Township, New Prague, Minnesota, as pastor and missionary to Nigeria, West Africa; assisted by O. J. Naumann, President of the Minnesota District, M. J. Wehausen, Markus Strohschein, H. Hafner; Eighth Sunday after Trinity, July 30, 1950.

Installed

Kipfmiller, Clifford H., in St. Paul's Lutheran Church, Hopkins, Nebraska, by L. G. Meyer; assisted by W. W. Westendorf; Ninth Sunday after Trinity, August 6, 1950.

Baer, George S., in St. John's Church, Hazelton, North Dakota, by S. Baer; assisted by A. W. Schuetze; Ninth Sunday after Trinity, August 6, 1950.

Kionka, Carl J., in St. John's Church, Rib Lake, and St. Peter's Church, Tp. Greenwood, Wisconsin, by Edward H. Kionka; assisted by O. E. Hoffmann, A. Engel, O. Lemke, L. Winter; Ninth Sunday after Trinity, August 6, 1950.

Barthels, George A., in St. John's Church, Red Wing, Minnesota, by Carl H. Mischke; assisted by Herbert F. Muenkel, Paul E. Horn, and T. H. Albrecht; Tenth Sunday after Trinity, August 13, 1950.

Zarling, Waldemar, in St. John's Lutheran Church, Newburg, Wisconsin, by E. Reim, assisted by F. Zarling and Ed. Zell; Twelfth Sunday after Trinity, August 27, 1950.

Hoffman, Wilmer, in St. Martin's Church, Winona, Minnesota, by Alfred W. Sauer; Twelfth Sunday after Trinity, August 27, 1950.

Teachers

Fuhrmann, Harold, in St. John's Church, Stanton, Nebraska, by L. F. Groth; Ninth Sunday after Trinity, August 6, 1950.

Kock, Robert, as teacher of Trinity School, Tp. Liberty, Manitowoc County, Wisconsin, by Adalbert F. W. Geiger; Eighth Sunday after Trinity, July 30, 1950.

Schroeder, Morton, as teacher and principal of St. Paul's Church, New Ulm, Minnesota, by W. J. Schmidt; assisted by Roland Gurgel and Martin Albrecht; Eighth Sunday after Trinity, July 30, 1950.

Sebald, Donald, as teacher of Christ Lutheran School, Route 6, Saginaw, Michigan, by G. M. Cares on August 13, 1950.

Woldt, Alfons, as teacher of the Ev. Lutheran Church of the Atonement, Milwaukee, Wisconsin, by J. P. Schaefer, assisted by W. J. Schaefer; Ninth Sunday after Trinity, August 6, 1950.

Steiner, Paul, as teacher of Bethel Lutheran School, Bay City, Michigan, by M. C. Schroeder; Ninth Sunday after Trinity, August 6, 1950.

Engel, Leonard, as teacher in Jerusalem Lutheran School, Milwaukee, Wisconsin, by Lewis Bleichwehl; Ninth Sunday after Trinity, August 6, 1950.

CHANGE OF ADDRESS

Pastors

Baer, George S., Hazelton, North Dakota.

Kionka, C. J., Rib Lake, Wisconsin.

Kempfert, Frederick, 213 1/2 No. Minnesota Street, New Ulm, Minnesota.

Kolander, Donald, 560 Third Street N. W., Valley City, North Dakota.

Teachers

Kock, Robert, Manitowoc R. 1, Wisconsin.

Schroeder, Morton, 101 N. State, New Ulm, Minnesota.

Sebald, Donald, Route 6, Saginaw, Mich.

Engel, Leonard, 3542 Ninth Palmer Street, Milwaukee 12, Wisconsin.

Steiner, Paul, 236 N. Farragut Street, Bay City, Michigan.

Woldt, Alfons, 5806 West Hope Avenue, Milwaukee 16, Wisconsin.

MEMORIAL WREATHS

The Dr. Martin Luther College Music Department, New Ulm, Minnesota, gratefully acknowledges the following Memorial Wreaths: in memory of the late Rev. A. Ackermann, Mankato, from the C. G. Reim family, New Ulm, \$10.00; Mrs. John Bruns, New Ulm, \$5.00; in memory of the late Rev. Emil Fritz, New Ulm, from relatives and friends, \$5.00; in memory of the late Mrs. J. H. Schnitker, New Ulm, from relatives and friends of St. John's Congregation, Princeton, Wisconsin, \$40.00; in memory of the late Ludvig Dommer, Norfolk, Nebraska, from relatives and friends, \$5.00; in memory of the late Virgil Dorn from members of Trinity Congregation, Hendricks, Minnesota, \$4.00; in memory of the late Mrs. Alvin H. Baer, Adrian, Michigan, from members of St. Stephen's Congregation, Adrian, Michigan, \$25.00; in memory of the late Mrs. William Lehmann from Mr. and Mrs. Floyd Mattek \$2.00 sent by Rev. H. Pussehl, Mishicot, Wisconsin; in memory of the late Theodore Pape, from Mrs. Grube \$3.00, sent by Rev. E. H. Walther, Wisconsin Rapids, Wisconsin. Total: \$97.00.

EMIL D. BACKER,
Music Director.

In memory of Mr. T. Erickson, St. John's, Altamont, F. Schulz, pastor, for Home Mission (Non-Budgetary), \$5.00, given by Mr. and Mrs. M. Engen, \$1.00; Mr. and Mrs. H. Mulder, \$2.00. F. SCHULZ.

MISSION FESTIVALS

First Sunday after Trinity

St. John's Church, Stanton, Nebraska. Offering: \$551.00. L. F. Groth, pastor. St. John's Church, Caledonia, Minnesota. Offering: \$735.00. Karl A. Gurgel, pastor.

Third Sunday after Trinity

St. John's Church, Lewiston, Minnesota. Offering: \$440.67. R. P. Korn, pastor.

Fifth Sunday after Trinity

St. John's Church, Alma City, Minnesota. Offering: \$598.61. E. E. Kolander, pastor. St. John's Church, Ridgely Tp., Nicollet Co., Minnesota. Offering: \$151.26. N. E. Sauer, pastor.

Eighth Sunday after Trinity

St. John's Church, Tp. Sheridan, Minn. Offering: \$154.00. G. Gerth, pastor.

Tenth Sunday after Trinity

St. Paul's Church, Millersville, Wisconsin. Offering: \$740.00. O. W. Heier, pastor.

Eleventh Sunday after Trinity

David's Star Church (Kirchhayn), Rockfield, Wisconsin. Offering: \$1,589.02. M. Lehniger, vacancy pastor.

NOTICES

When Synodical Conference Lutherans move to Ellsworth, Wisconsin, or its vicinity, kindly send their names and addresses to the undersigned.

REV. E. J. ZEHMS,
Prescott, Wisconsin.

When Synodical Conference Lutherans are confined to the St. Croixdale Hospital, Prescott, Wisconsin, for treatment for nervous illnesses, please notify the undersigned.

REV. E. J. ZEHMS,
Prescott, Wisconsin.

Our congregation has an extra pulpit which is available for the taking — also a small number of German hymnals.

O. Siegler,
Calvary, Wisconsin.

BOOK REVIEW

Ten Studies in the Creed by Jacob Tanner. Publishers: Augsburg Publishing House, Minneapolis, Minnesota. Pages 112. Price 40 cents, paper cover.

This is one of a number of books intended to be used for a Teacher Training Course.

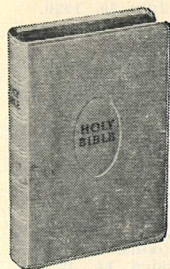
In his Foreword the author says, "It is not enough to instruct the children in the right doctrines, important as it is. We must help them to see the uniqueness, the majesty, the glory of God." The author is not satisfied with a superficial instruction. This volume proves his point. We have read this book with great interest and recommend its use to our people. The book is well written, clear and well organized.

W. J. S.

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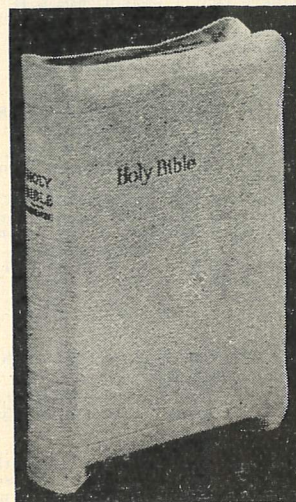
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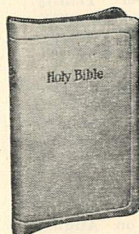
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13 But when the Jews of Thës-sá-ló-ní'cá had knowledge that the word of God was preached of Paul at Bë-ré'á, they
and brought him unto Ar-ë-öp'á-gus, saying, May we know what this new doctrine, whereof thou speakest, is?
ACTS, 17

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