

*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

The Northwestern Lutheran

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COVER DESIGN

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MISSION

Our Times And Mission Work

IT is generally admitted that not in the memory of modern man has such keen interest been shown, and such intense activity been manifested for spreading of Christ's Kingdom through mission work than at the present time. The call for missionaries, and for means to bring the Gospel of salvation to the hearts of men, women and children has probably never been greater than now.

We naturally ask, 'why?' One of the answers will be, because the forces that are out today to destroy the political and economic world as we know it, to bring it under their influence and power, are also extremely active to destroy the church of Christ. Wherever the influence

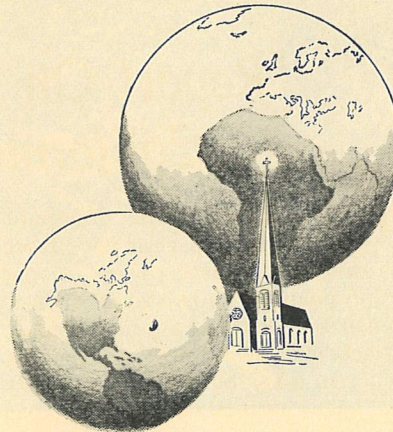
fore today the unprecedented call for more missionaries, and the urgent appeals for larger offerings that they may be trained and sent out.

How about your Lutheran Wisconsin Synod? How conscious are you of the dangers confronting the Church of Christ today? How deeply are you interested in the eternal weal and woe of our fellow men's souls, whoever and wherever they may be? How active are you in this great Cause to carry the salvation of our crucified Savior to needy souls?

We know that nothing but faith in the saving love of our blessed Redeemer can constrain us to make the soul-needs of others our needs. To us, too, comes the appealing cry from our homeland and from distant lands, "Come over and help us." What do we do about it? Now you have the opportunity to find out. Read all the articles in this Mission Issue of your church paper. You will find that you and your fellow members of our Synod were interested and active in all the phases of Christ's missions, Home, Foreign and Inner.

However, you will also find that, because of a lack of missionaries, and a lack of funds to supply missions with chapels, and homes for the missionaries, much was not done by us that might have been done. Evidently interest had waxed cold in some of us, and so restricted our mission activities in places.

Is there a remedy for that? Yes, more, there is a cure for it. It is the prayer of a Christ-given heart. Jesus says, "Pray ye the Lord of the harvest, that He will send forth laborers into His harvest." Then will also the appeal of our missionaries, who work in the spirit and faith of the great Apostle Paul, not be in vain, "finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you." And if our prayers are done in faith and love, what will that bring? The Lord answers that, too. Through His Prophet Nehemiah He says, "The God of heaven, He will prosper us; therefore we, His servants, will arise and build."



of Soviet Russia dominates, Christian congregations that will not submit to its stooges' demands to change their Gospel preaching and teaching, are disbanded, churches are desecrated or destroyed, mission places are demolished, and missionaries persecuted, driven out of their fields, or even murdered.

Today, however, we find added to the Christian men and women, who always were much interested and very active in the great Cause, such Christians who before were weak, lukewarm or even antagonistic toward mission work. They now rise in its defense and furtherance. They found out that their opposition or indifference of the past toward missions had just been another way of helping the enemies of our Savior build the kingdom of Satan. There-

NUMBER

Therefore, midst all confusion, and the threatenings of them that 'set themselves, and take counsel together against the Lord, and against His Anointed,' let us use with more ar-

dent faith the trowel of God's holy Word to build His Kingdom, at home and abroad, upon the foundation of Christ, the Savior of all.

W. ROEPKE.

Laborers Needed For Soul Harvesting

MOST of us will remember the urgent pleas for part-time and full-time laborers in the American harvest fields during the final years of the last global conflict. Despite all the calls, bushels of grain, vegetables and fruit were left to spoil. Christian hearts have witnessed a far more distressing scene. Believing children of God have seen Jesus look out upon the fields of immortal, blood-bought souls and declare, "The harvest truly is plenteous, but the laborers are few."

Even though Holy Writ graciously declares that every believing Christian is a royal priest of God sent forth to gather in the sheaves of redeemed sinners, still the laborers are few when you consider the vast numbers of unbelieving enemies of Christ. The Lord of the Church has blessed his kingdom with full-time servants of the Word. When you consider the number of those servants, when you begin to look for *faithful* teachers of the inspired Scriptures, then above all you hear the mournful words of Jesus — "but the laborers are few."

The last few years our Wisconsin Synod has noticed the truth of the Savior's words in very special ways. Repeatedly our Christ-centered day schools have had unusual difficulties in finding teachers for their classrooms. Again and again mission congregations and even self-supporting congregations have had vacant parsonages for many months. Promising mission opportunities in California, Washington, Michigan, and in many other states of still spiritually famished America had to be postponed because we did not have the necessary manpower.

How shall we cope with this perplexing problem? What shall we do when some congregations have enjoyed eight or more servants of the

Word during their three or four score years of existence but have never brought one Samuel to the Temple? The Lord of the Church has the answer: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Pastors and teachers who voice this request when they wrestle and pray with the Lord in their private room

or study will find it second nature to seek future laborers in their public testimony and in their congregational or church prayers. Christian parents who plead for more pastors and teachers in their family devotions will do more than hope that a future pastor or teacher is sitting on their knee. Children who have learned to pray:

"Take my life and let it be

Consecrated, Lord, to Thee," will find it much easier to tell the devil, the world and their own flesh, I am not entering the service of the church because of what I *shall* get out of it, but because of what I *have* graciously received from the God of our salvation.

KARL A. GURGEL.

Report On One Of Our California Missions

ON June 24, Gethsemane Church at Mar Vista — a part of the city of Los Angeles — entered up on the second phase of its existence when it opened the doors of its new chapel. Services had been begun six months earlier in a rented store building. It had been correctly surmised that there would be reluctant growth during the time that services were held there. A store building suggests transiency. Moreover, many of the sects with which Los Angeles is pocked carry on their work from just this type of accomodation. People have their suspicions about unanchored church activity. It is expected that the permanency of our property and its distinctive chapel will free the people of the community of their former misgivings and mistrust over against us. It now knows we are here to stay and it knows where we stand. The attendance since the opening has already begun to substantiate this observation.

Gethsemane Chapel is basically a two-room school building, 77'x24'. Since it will serve for a time as a chapel with a seating capacity of about 200, churchly atmosphere is

given by the building's proportions, its crosses, the archway, the bellcote with its bell, its amber windows, the curtains and the chancel hangings. Completed in the space of three months, this frame-stucco building is soundly constructed and is viewed by the community as a credit to the area.

Over thirty children are enrolled in the Sunday School. Seven children have been baptized. One adult is about to be confirmed after eight months of instructions. Several adults and some children are about to begin their instruction. A Vacation Bible School was also held this summer.

"Gethsemane Church has one major objective: to be busied with the directive of the Son of God, our Savior, to preach His Word for the salvation of sinners. As long as it hews to this end, the growth of His Kingdom in Mar Vista is assured. For He has sworn that His Word will not return void. We provide the preaching; He will provide the increase."

THE ARIZONA MISSION BOARD.

Mission Opportunities - 1951

POPULATIONS are as constantly changing as the restless ocean. Farmers move into cities; city dwellers move into rural areas; a new or an expanded factory draws new workers into its vicinity like a magnet; people leave the older, rundown sections of a city to form new residential districts miles away. So the complexion of the population is always changing. So also there is a continuing demand for new congregations and new churches. It has been the policy of our Synod to keep abreast of these population shifts within its geographical boundaries. Most of the effort of the Home Mission department of our Synod has been directed to that end, and to filling in the loopholes that were left in former years. Nor is it a work that may ever cease. To be effective the church must go where the people are — it cannot serve its people from a distance.

Two years ago the Wisconsin Synod embarked upon a new policy when for the first time in several generations it stepped boldly outside its geographical boundaries and planted two missions in an area that is 400 miles from the nearest Wisconsin Synod church — the Los Angeles area. Why was this step

taken? In addition to the population shifts to and fro within smaller areas, there has been a general stream of humanity that has been flowing from the East to the West. California has had a population increase in the past ten years of 53.3%. Arizona has had an increase of 50%. The population increases in Washington and Oregon have been comparable. By way of comparison Wisconsin has had an increase in the same period of 9.5%. And the stream continues to flow at a fantastic rate. People are making their homes in California at the rate of 10,000 to 13,000 a month. Among those people are our own communicants — all the people are souls that have been bought with the precious Blood of the Savior. They will find over-crowded churches that cannot minister to their needs. They will find pagan sects masquerading under the name of Christian. They will find no churches at all in large areas.

The Wisconsin Synod has made a beginning in Los Angeles and in the Pacific Northwest. Dare we stop there? The West Coast is the great mission field in our country, ripe unto the harvest, in 1951.

THE ARIZONA MISSION BOARD.

Does Mission Work Pay?

RENT a vacant store building on a corner lot, put a fair sized ad in the local paper, distribute a few hand bills announcing that next Sunday morning at 11 o'clock the pure Word of God will be preached at this new location and then just sit back and watch the people rush to your door to hear the Gospel. How simple that would be, if that were true, if that would be all that would be necessary to start a mission.

The Difficulties of Mission Work

There was a time when mission work was looked upon as that work of gathering together those who were already confirmed or at least baptized Lutherans. Today most of the work deals with those who have no kinship with the Lutheran church, with

those who are filled with their own philosophy of life, with those who are complete strangers to the way of God. In many of our newer missions 50 to 75% of the membership is made up of men and women who have never had the slightest knowledge of the Lutheran Church. Nor were these members won in most cases in one easy call by the missionary. In most cases they were very reluctant to come until after many repeated calls were made. But will they now remain faithful members unto their Lord? Is mission work with raw recruits really worth the time and money that is put forth for it? We know, humanly speaking, that you can not transplant old oaks but in most of these adult converts we do see the power of God's Word trans-

planting and keeping them steadfast in their faith. Perhaps this can best be realized if we look at the history of some recent converts and see what their faith means to them.

A War-Prisoner Convert

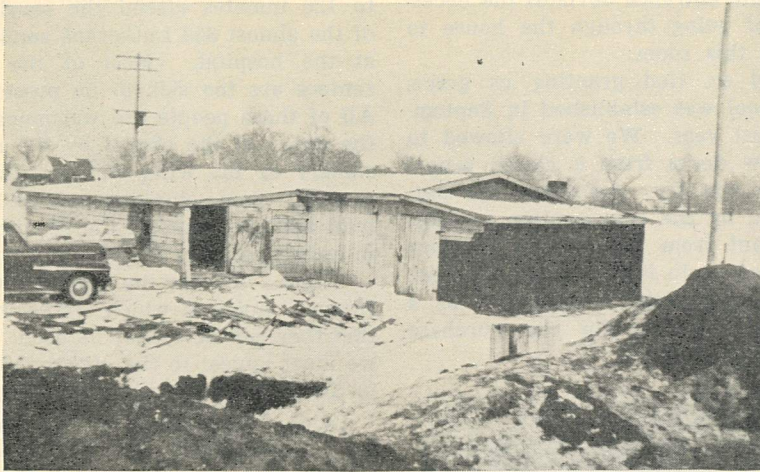
An unchurched man was a prisoner of war in Germany for 29 months. In the prison camp he wanted to pray but did not know how. In his vain effort to satisfy God he promised that if God would spare his life he would become a Christian, join a church, and lead a religious life. God did spare his life nor did the man forget the promise he had made. But alas, those to whom he spoke had no more to offer than that which he already possessed. Thus he was content to live his life according to his own principles as best he could. A Lutheran pastor spoke to him one day and found him to be unchurched. It was not until two years later that he was ready to look into God's Word and see what God had to say about the life that man was to live. He and his wife have now joined the church. What does the Lutheran faith mean to him? "What comfort it would have been to know the true God when I was a prisoner of war. Now is the first time in my life that my conscience has been at peace. My heart melts with joy and thankfulness when I realize how good God has been to me. Would that I would have had the opportunity to be trained in a Christian Day School as I hope my children will be some day."

A Roman Convert

Let us look at a Catholic convert. For twelve years he sat at the feet of nuns and priests and learned the religion of Rome. But in early manhood it seemed rather foolish for him to go through the rituals that were prescribed when his heart and mind were some place else. His life became one of unrest and his only consolation was alcohol. Through friends he was brought in contact with a Lutheran pastor. He and his wife were instructed and joined the church even though it meant being disowned by his family. He was ready to forsake all. Was he sincere? Hear his own words, "My folks can call me a lost soul because I left the Catholic church but now I know in whom I believe. My heart is at peace. It is such a relief to know that just

as I am I can come before my God and know that he has forgiven me all sin. Where before fear filled my heart there is now thankfulness. My heart is filled with satisfaction to

strength. It was a blessing for us that the Lutheran church does mission work. It is our hope that some day our two boys will enter into the work of the church."



A Future Church

know that our children will not have to be brought up as I was. Jesus' love will be their guiding hand through life."

Let us take the case of a convert who was reared deep in the heart of Texas. He had been trained to believe that religion consisted of revivals and loud shouting of pious words and phrases. But what is his opinion now after he and his wife have been instructed and have joined the Lutheran church. "It is the happy feeling of peace and comfort to have found your Savior. What more can one desire in this world than to be numbered among God's children. Now we have something definite and concrete with which to train our children."

An Ozark Convert

Take a look at a family that came from the land of the Ozarks. They had never gone to church. They were not interested in what they thought was religion. It was not until after repeated calls had been made by a Lutheran pastor that the Holy Spirit stirred their hearts to study the Bible and become baptized. Was it love's labor lost? Hear their own words, "The greatest treasure that I now own in Jesus, my Savior. I would rather lose everything that I have then to go back to my former life without Him. My baptism has become a source of comfort and

A Liberal Protestant Convert

Let us hear what yet another convert has to say, "My wife and I were both raised in what we now consider a 'liberal Protestant' church. We were satisfied with the teachings of our church until we discussed the

Bible a number of times with a Lutheran pastor. Thus we saw how clearly and completely the Lutheran church adheres to the Bible. We saw how even the Lutheran children had a better knowledge of the Bible than we did and how they remained with the church even after they left their childhood homes. We thought of our own children. Thus we studied the teaching of the Lutheran church and have accepted the Lutheran faith. Our children have been baptized. Our faith built upon the Word of God is a wonderful source of strength for life's battles. Our faith gives unto us the blessed assurance that we are at peace with our God. The knowledge that our children have learned to know their Savior and will be trained in His Word fills our hearts with joy and satisfaction."

Is our time and money wasted? Does mission work pay? What more can we expect? What a blessed work we as children of God have. What a privilege to lead souls back to that little hill outside the gates of Jerusalem and there show how the Son of God once gave His holy body into death and shed His blood to show us God's great love for sinful man.

GEORGE KELL.

St. Matthew's Ev. Lutheran Church Loveland, Colorado

LOVELAND — "Where the beauty of the mountains meets the bounty of the plains." A look westward reveals the grandeur of the Rockies, a constant reminder of Psalm 121: "I will lift up mine eyes unto the hills." Towering above the mountains in our sight is Long's Peak, about 35 miles away, 14,000 feet above sea level. Loveland has an elevation of 5,000 feet. It boasts a cool, dry climate, so dry, that, were it not irrigated with water diverted by tunnel from the western slope of the Rockies, green lawns would be impossible in the towns, and little farming could be done elsewhere. But by this means the town is kept beautifully green and attractive, a delight to the many tourists coming into this area toward Estes Park.

The city fathers evidently intend to keep Loveland the "Sweetheart

Town," a beauty spot. New industries to compete with the sugar refinery and the canning factory are not permitted to come in. The emphasis is all on the tourist trade. Anything that might lessen the outward attractiveness of the town is ruled out. This is fine for the tourists and the merchants, but not for the young man looking for a job. Government projects in regard to conservation and irrigation have caused quite an influx of people during recent years, so that, with the environs, the population is now about 12,000.

In these beautiful surroundings the Wisconsin Synod has a mission numbering 80 communicant members, 120 souls. These people were transferred to us in July of 1949 by the Missouri Synod. Pastor L. Hahnke was asked to serve them

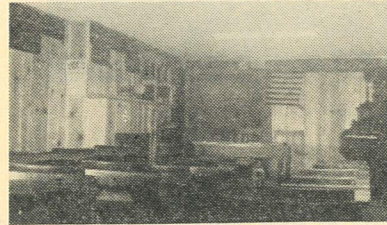
from his station in Platteville, 30 miles away. Arrangements were made to rent a Reformed Church. The congregation was organized in September of that year, and it immediately applied for membership in our Nebraska District. Pastor W. Schaller, Jr., of Cheyenne, Wyoming, became vacancy pastor in January of 1950, after Pastor Hahnke accepted a call to Nebraska. In June of that year the undersigned accepted the call as first resident pastor.



St. Matthew's is grateful to God for His blessings. Not only do we have the use of a church building which is open to us all of Sunday morning and any evening during the week, but He has also granted us the priceless privilege of a Christian Day School, a necessity in these latter days. This the Lord did through you Christians of our Synod. In May, 1950, the Colorado Mission Board met with the voters of St. Matthew's. After prayerful deliberation the two groups decided to make arrangements to secure a certain house, available for only a limited time, and petition Synod for a loan to cover the cost. For this was no ordinary house, but one which in a unique way would serve both as parsonage and parochial school. For in the basement (dry in Colorado!) there

was a room, 30×13 feet, beautifully finished in knotty pine, with good fluorescent lighting, evidently intended for club purposes. In two corners of the room there are book shelves and cupboard space. A separate entrance obviates the necessity of going through the house to reach this room.

And so, God granting us grace, a school was established in September last year. We were allowed to borrow desks from a closed school in the country. An organ was purchased by the congregation for \$50. A grant from the mission treasury enabled us to install toilet facilities. The congregation raised \$50 in a special collection for the purchase of school supplies.



We began the school year with 12 pupils. The first six grades were represented. After Christmas an 8th grader was added to the list. The pastor has been teaching and will continue to do so next year.

St. Matthew's longs for a church home of its own, but recognizes the need of its children as paramount. Therefore we are thankful for a loan authorized by our General Mission Board. We look forward to the continued blessing of God, confident that He, who has so graciously opened unto us the door through our school, will not fail us in future needs.

HILBERT H. SCHALLER.

through faith, without any merit or worthiness in us.

Your missionary brings this message to the inmates at the Wisconsin State Hospital for the Insane every Sunday morning. Approximately 100 to 120 inmates attend the services, of the almost 300 Lutherans confined at the hospital. (Most of the absentees are too sick to be present.) All of these people are welcomed at the doors of the chapel by the missionary or his wife, who is always present. Some employees of the hospital and also some of the 90 nurses-in-training always attend our service. — Note: We use the old "Book of Hymns," many of which are so worn that they can no longer be used. So we must appeal to the congregations of Synod again for more hymnals.

Twice a week regularly, not counting emergencies, the missionary makes calls on individual patients: on Mondays he calls on men patients, on Wednesdays on women patients. The age of patients runs from 6 years through 90 years. The cooperation of officials, doctors, and nurses is most commendable, enabling your missionary to interview and call on every Lutheran shortly after admission.

Thus some months ago a certain Henry X. was admitted by the hospital presumably as a Lutheran of one of our churches. His illness was mild. The interview with him established that his wife and children were members of the church, but that he seldom attended, indeed, that he was not even baptized. Shortly afterward, a letter received by the missionary from the "home" pastor showed Henry's statements to be correct in all instances. The missionary called regularly on Henry and instructed him in God's Word, especially in regards to the necessity and efficacy of Baptism, and prevailed on him to attend the services, which he did. One Bible passage especially stayed with him, "Blessed are they that hear the Word of God and keep it." (Luke 11, 28.) He realized full well that medicines and treatments, doctors and hospital care would be in vain, except the Lord bless them. But he was not yet ready to submit unto God and be baptized. Then our heavenly Father intervened directly. Henry was laid low with a sudden and serious sickness. He had been abed for many long hours before the missionary called on him. During

Institutional Mission At The Winnebago State Hospital

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, is the well-chosen motto of *The Northwestern Lutheran*. It is encouraging, inspiring, and comforting for all of us. So it is also a source of strength to the institutional missionary in his daily meeting with

the mentally ill and other unfortunate fellow beings. Not only are these people mentally and physically stricken, or both; but they too, as we, are spiritually dead in trespasses and sins, and sorely in need of the only saving truth; that through the perfect obedience of Jesus, the Son of God, and by His substitutionary death on the cross we are saved

those hours the Holy Spirit had been busy at work on him. Now he was ready. He confessed that he had sinned grievously by spurning baptism thus far; and how could he expect any blessing or how could he hope ever to be saved except by wholly putting himself into the Lord's hands — It was as fine a confession of faith as your missionary has ever heard. And shortly thereafter Henry X. was baptized. Now he is well and a happy man, a joyous child of God. He has joined the host

of those, who are everlastingly thankful to our dear Wisconsin Synod for placing a missionary in the State Hospital, where he and they have received instruction, strength, and comfort from God's holy Word; many in their final hours on earth.

Your Missionary once more wishes to thank the many congregations, groups, and individuals, who by their choral numbers and their gifts helped make the past Christmas season the more joyful for so many shut-ins and inmates.

ROY B. GOSE.

Grace Lutheran Mission

Fort Madison, Iowa

GRACE CHURCH is in the strictest sense a *Mission*. Actual communicant membership has barely broken into two-column figures. It is housed in an old brick duplex dwelling converted into a chapel on the one side and living quarters for the pastor on the other, located near the

"Go! — and Grow." It means a FIGHT! — a fight against the devil, the world, and our own flesh. And if we were wholly dependent upon our available man-power and physical equipment to win this fight for souls, we would be quite undone.

Thank God, we have the divine as-

pressing problems is that of training and equipping our membership in this most important work, so that they may encourage and support the ministry. The supreme need is a more profound and healthful spiritual life among those who bear and wear the name of Christ. It behooves our members to be filled with the Holy Spirit — the Spirit of wisdom and knowledge, the Spirit of grace and prayer, the Spirit of power and strength, the Spirit of sanctification and the fear of God. If we are to "Go and Grow" in Fort Madison, it will mean that our members must be ever on the alert in their quest for souls and when found to supply their pastor with the names and addresses of such prospects. It will mean a membership "ready always to give an answer to every man that asketh a reason of the hope that is in them," that are determined witnesses who persistently impress upon others their need of the Savior and His blood-bought atonement — in short, members who are willing to bring real sacrifices because they have come to see the glory and the eternal worth of mission work.

Dear reader, we are also looking to you for help, even though you may be far removed from Fort Madison. We are making bold to ask you for two things. First, won't you in love SAVE so that you might be able to GIVE to Missions this year as you have never given before? Secondly, as you faithfully and fervently pray to the Lord for your Synod, your own congregation and your pastor, please include a special plea for the spread of the Gospel in these parts of the state of Iowa. We know that God takes special delight in answering such prayers. Ours is only the task to bring them to His Throne of Grace. His answer will become evident as we continue to pray and work together.

Humbly obedient to the Lord's marching orders "GO!", this writer in his labors cannot think of asking a greater blessing toward success than his little flock "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me (their pastor) that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" — Eph. 6, 18f.

C. F. WIRSING.



downtown section of a city numbering some 15,000 inhabitants. When we consider that approximately one half of this number is claimed by three large Roman parishes and twenty-one different Protestant congregations are vying for the other half of the people, amongst whom is an old established United Lutheran Church, we begin to realize somewhat the stupendous task confronting us in the promotion of our program

surance, "Not by might nor by power, but by my spirit, saith the Lord of hosts" — Zachariah 4, 6. We have the "sword of the Spirit, which is the Word of God." That sword we shall wield to set captive souls free and bring them into the army of the redeemed under the banner of the Cross of Jesus Christ.

That will require hard work and constant prayer. We must start from where we are. One of our most

Dakota-Montana District

ONE of the most precious promises made by our Lord to His Christians on earth is contained in the well-known words "Lo, I am with you alway, even unto the end of the world." These words have been an endless source of comfort in days of peril and loneliness, sickness and death. But we would certainly be justified in saying that these words hold special meaning for us of the Dakota-Montana District, since their absolute trustworthiness has been proved in the mission fields and stations of our district over and over again, and especially in the last few years.

Living as we are in a day when all too many people are inclined to think that the growth and success of the church in its mission fields is the work of men and is due to the power and resources of men, we are apt to forget that the Lord is still with us, working mightily according to His good pleasure, still building His kingdom around the Word and Sacraments. And if there is one truth which the Lord should have made very clear to us of the Dakota-Montana District in these last years, it is this, that He alone is continuing to build His church here in our mission fields, in spite of the very rapid changes among the missionaries, which this district continues to experience in ever increasing measure.

It might be quite surprising for many of our readers to hear that with but one exception all of our mission stations have experienced at least one change of pastors in the last six years, with some of them undergoing three or four changes in the same period of time. In general, these missionaries are not changing within the district, but are moving on to some other district, so that our mission fields are constantly being supplied by candidates from our Seminary. The result is a very young ministry.

What does all that add up to? It means that our mission stations are not receiving the fruits of years of experience which a seasoned pastor could supply. It means that in our preaching the souls of our members are oft-times nourished more with milk than with meat. There is also the tendency for our mission parishes to become discouraged, because they

can usually expect another vacancy in a short time. These resulting vacancies are often very hard to fill and must be served only irregularly from great distances. And because of all this, sorely needed building projects are often held up for years.

But in spite of all that we can only say that the blessing of our Lord nevertheless has been and still is exceedingly rich. Some of these blessings are clearly apparent to the eye. A number of our mission congregations have acquired new places of worship and parsonages. Others have done much remodeling on their churches and the missionaries' homes. In general, collections have been good, both for synodical and home purposes, and especially for Synod's building program. One by one many of our mission fields have become self-supporting. Christian Day Schools are beginning to make their appearance even under the most difficult conditions. And the mission fields themselves are steadily growing.

But all that is purely outward. Our great blessing is that the precious

Word of God is still being preached and the Sacraments administered in their truth and purity, and that through this the Lord is still leading the souls of men in our mission fields to a greater knowledge of Himself, and is giving to our Christians the love and willingness to work in His kingdom with patience, the rapid changes of pastors, the many vacancies notwithstanding. And the gift of God which ought to be treasured most highly is this, that our gracious Savior is still keeping His missionaries in His precious truth, enabling them to work humbly, quietly, yet effectively, as they spread the good seed of the Word. For that we of the Dakota-Montana District are truly grateful.

It is hoped that this brief description of present conditions in the mission fields of the Dakota-Montana District and the difficulties under which we labor will give all our readers a fuller understanding of our Savior's care and watchfulness for His church, a firmer trust in that same Lord for the future, and also a deeper assurance of the truth of His promise "Lo, I am with you alway, even unto the end of the world."

P. KUEHL.

Christian Day Schools In Our Missions



STARTING a new mission field where the Lord opens the door to us is obviously the responsibility of every mission board. Not too novel either is the practice of streng-

thening old fields through the establishing of Christian Day Schools, although this often means that normally self-supporting congregations require subsidy. Thus our school at Mobridge, where our Academy is also located, recently applied for and received help financially for the addition of a new unit and the calling of an additional teacher for the September opening. Similar schools are in operation at Morristown, opened last September, Akaska (since 1946), and Jamestown (since 1947).

Establishing and maintaining these schools means sacrifices, an additional financial burden on the congregation and the pastor, who in some cases shares in the teaching duties. They are not an expensive "luxury," or a needless accessory. On the other hand we do not consider them a magical "means of grace" whereby all our troubles are wanded away. And no one would say that

the work done in Sunday school, Saturday school, or Summer school is to be entirely deprecated. Still, many congregations have been quick to see that in Christian Day Schools the Lord's command, "preach the Gospel," may ideally have its beginnings at the "grass roots." Our schools have spelled the difference between a loose hold on a field, and a tighter, firmer one which comes to grips with the problem of christi-anizing, not merely on the preaching-pastoral visit level, but on the more intimate five-day-a-week plane, where the gospel-teacher may busy himself at the pupil's very elbow.

Our district will profit by them. Our pupils will be a good leaven. Even though not all will attain to the same degree of Christian understanding and sanctification — not all will be "angels" walking about with Bibles in their pockets — there will be fruits in their season.

From "eighth grade, St. Paul's Christian Day School" it is not too big or illogical a step to our North-

western Lutheran Academy, where some day — perhaps soon — we hope to be equipped and staffed to take care of an enrollment of 100 pupils or more. Our day schools will serve as feeders for our synod's schools of higher education, so that a goodly percentage will become pastors and teachers. Yet, even though this goal is not always realized, and need not be, who can measure the good influence such pupils will exert as future fathers and mothers in the home, as voting members who can speak a sage and sane language on doctrinal matters in the congregational meeting, perhaps as Ladies' Aid members, congregational delegates, or members of boards and committees? And if *just one soul is saved through just one such school* in our district, who would deny that the angels in the presence of God will rejoice?

The Lord has blessed our Dakotas. Our soft-pillowed hills are green again. May our congregations and schools flourish as well.

R. E. BREZTMANN.

most of these immigrants remained and today are in the area's peacetime pursuits. Present population is 371,000, while the metropolitan area population is 600,000. Portland is surrounded by rich natural resources, and she also has the industrial advantage of abundant low-rate hydroelectric power from great power dams . . . The state's industrial growth is just beginning . . . It is a land of golden opportunity."

Obviously here is also a golden opportunity for the church. Many religious bodies have seen and have seized the opportunity. Churches of every ilk are flourishing. Some kind of a record is being established in Portland by its rash of new church buildings rising within and around the city. The field is ripe unto harvest — shall we who have the pure Word stand idly by while others reap?

Perhaps we already have waited a bit too long and now can only glean where others have reaped. But when we see who some of these reapers are and hear the truck and tripe which they label "God's truth," we experience a commingling of shame for having been so slow to sow the good seed of the true Gospel in so fertile a field, and determination to do even NOW what should have been done long ago. In an area where more and more people are coming to make their homes and which shows promise of much future industrial development and of which a public official recently said, "Oregon's vast resources can support thousands of additional families," we earnestly believe the gate is still open and the Lord is still calling for laborers who will come in and build His church upon "the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

May the Lord our Savior guide the feet of His chosen messenger to this great city on America's western frontier and embolden his heart with His own words of encouragement to His missionary in ancient Corinth, "Be not afraid, but speak, and hold not thy peace: for I am with thee . . . for I have much people in this city."

L. SABROWSKY.

A Missionary Enroute to Portland, Oregon

NOT exactly on the heels of Lewis and Clark but over much of the same terrain a graduate of our Theological Seminary in Thiensville, Wisconsin, is at this writing driving westward to take up his duties as a missionary at Portland, Oregon, in the service of the Evangelical Lutheran Joint Synod of Wisconsin and Other States. No congregation awaits him, no church, no parsonage. Before him lies the task of exploring, canvassing, inviting and beseeching in Christ's name until a new mission is founded. God granting success to his laborers, the Wisconsin Synod will have one mission in addition to its one self-sustaining congregation in the state of Oregon, both located at Portland, the state's metropolis.

Anyone who is familiar with facts and figures recently released by the

U. S. Bureau of Census will understand why our Synod is accelerating its mission expansion in the far west. The western states, particularly the major coastal cities, are experiencing tremendous population gains. Portland, for instance, shows a percentage increase during the past decade of approximately 40%, and Oregon's percentage population growth since 1940, ranks among the leading states of the union. There must be a reason. Perhaps the Portland Chamber of Commerce is more apt at elucidating the reason than we. "Portland is the hub of the up-and-coming Oregon country and a major Pacific Coast seaport . . . A city of 305,000 in 1941, Portland's wartime shipbuilding and manufacturing attracted thousands of new workers. Struck with Oregon's mild climate and scenic grandeur and industrial opportunities

The Prophet's Call In Apacheland

ON a rough, winding desert road between the former San Carlos and the place now so called, before the dam across the Gila River was built and the highway was constructed, a lone wanderer was given a lift by this writer. The man's features, with a graying beard and deep, thoughtful eyes, made one think of a truly venerable Israelite. When he had understood, from replies to his questions, that he was traveling with a missionary to the Apache Indians, he at once raised his hands, turned a little in the seat of the old Ford car, and gazing away over the arid hills and hollows with mesquite and other thorny growths, solemnly recited Isaiah 55, from the beginning—



“Ho, every one that thirsteth, come ye to the waters,” to the last verse,—

“Instead of the thorn shall come up the fir tree,
And instead of the briar shall come up the myrtle tree;
And it shall be to the Lord for a name,
For an everlasting sign that shall not be cut off.”

Then that wandering student of Isaiah and all the holy Scriptures, expressed his joy to hear that also the people of the Gentile tribe of the Apache were being called to the knowledge of the Christ who had given the living water even to him, the Jew, — now an outcast from his own people. Also among the Apache Indians Isaiah 55 must come true because of Isaiah 53, said that fellow traveler, reciting again of the former chapter the verses 10 and 11.

Apacheland is mostly desert in its lower stretches with mesquite, cacti and other thorny growths. In its

middle regions, on the rocky ridges, peaks and slopes of the higher altitudes, grow Junipers, and *ponderosa* pine and other trees of bark and leaf-age rough, rather than smooth. But there are spots of tender green and other beauty in valleys and glens where there is some continual flow of water. All this compares well to the spiritual life of the Apache and elsewhere. In the Apache settlements in the Gila and the San Carlos valley, the Cibecue and the Carrizo valley, beside the Cedar Creek, on the Canyon Day Flat and just below Fort Apache, by the East Fork and the North Fork of the White River, and at far out-of-the-way places near a runlet or a well of water, where people of the tribe formerly said to be the fiercest of all Indians live, there such changes have occurred as visioned in Isaiah 55, changes like setting in place of a thorn a fir tree and in place of a briar a myrtle tree.

The Word which is gone out of the mouth of the Lord does not return to Him void, but prospers in the thing whereto He sent it. That is the ever encouraging assurance, also experience, of the men and women engaged in the work where wildland must yield to the forming of vineyard spots. So the ordained missionary pastors, their coworkers in the mission schools and the helpers in parsonage, teacherage, orphanage and dormitory, are kept up in their patience-trying tasks.

Together with them, Apache Indians young and old, “go out with joy” and are “led forth with peace” on Sundays and on festival days, on schooldays and on weekday evenings at Bible class hours, in numbers varying according to size of settlement and to season, often dependent on circumstances quite different from the more regulated life in white men's villages. They are also more or less influenced by tribal tradition and environment, but also more or less aware of their souls' need, yea sometimes, we would say, with a keen thirst for “the waters.” From a small settlement there may gather in the chapel a group of forty or fifty, as at Lower Cibecue, also at Upper Cibecue; sometimes not more than that, if so many may come for worship out of a much larger settle-

ment, but then again there may attend sixty, eighty, a hundred, or more, many more on festival occasions. People occupied in work far away in the mountains, at a cowboy camp, at a sawmill, at a mining place, may even travel fifty or more miles to come to their church, particularly for communion service. At one place there may then be of accepted communicants not more than twenty guests, at another forty, at another sixty or more. If out of the far-apart places of the eight mission districts in the wide territory of eight times eighty square miles of hill and valley, mountain and canyon, the communicants could gather at one place, the local pastor and the then needed assistants would at the serving of the impressive number of more than six hundred see more reason to rejoice than in fact they have when looking at the actually smaller number in their home districts, — a manifold coming true of the Lord's word about the one and the ninety-and-nine, Luke 15. To at least 5450 souls of the Apache is directly extended the New Testament application of the call to “come to the waters.” In the course of years, our missionaries have baptized 2670, of whom many have already been taken to behold what the New Testament prophet saw when to his spirit was shown the heavenly Jerusalem, — “A pure river of life, clear as crystal, proceeding out of the throne of God, and oft he Lamb,” and “the tree of life — and the leaves of the tree — for the healing of the nations.” The way to it is shown to 425 Apache boys and girls in our mission schools, to some of them under high school instruction, and to others in Sunday school and Bible class and where else they can be reached. Early have been brought on the way forty and some little ones to whom at present our orphanage is father and mother.

That fellow traveler out of Israel was at one with the writer in the understanding of St. Paul the apostle's word, Roman 11, that “so all Israel (the true according to the faith, called out of Jews and Gentiles) shall be saved.” And before we parted we also remembered the closing words of that chapter and gave glory to Him of whom and to whom are all things. F. U.

Minneapolis-Bloomington Mission

The Field

MINNEAPOLIS proper has Lutheran churches of various synodical affiliations by the score. The number of these is more than one hundred.



This, however, is not true of several growing suburbs that surround the city. The suburb of Bloomington is one that needed a Synodical Conference church. Bloomington begins at 78th street and extends south to 102nd street. It is 4 miles wide. Acres of new homes have been built and new ones appear like proverbial, fast growing mushrooms. Seven of our pastors canvassed this fast growing addition and in one afternoon in a very incomplete canvass found 150 Lutheran and un-churched families. There is but one church in the area that bears the name Lutheran, and a large part of Bloomington is not served by any Protestant denomination whatsoever.

The Mission Board of the Minnesota District began to build the kingdom at a well-chosen site in a rented home at 88th and Nicollet Avenue. Services are held in the living and dining rooms and in an adjoining

bedroom separated from the former by leather NUFOLD doors. The seating capacity is around 50. The Sunday school meets in the basement. The missionary and his wife occupy the kitchen, bath, bedroom and study.

The Missionary

Missionary John Hoenecke was commissioned on May 27 to serve in Bloomington. The first service was attended by 47, among whom were interested prospects of the neighborhood, members of other congregations, and friends and relatives of the missionary. The missionary was privileged to deliver his initial sermon on the following Sunday to 27 people all of whom live near the Mission house. At the second service 34 were present. The Sunday school opened with an enrollment of 14. This is the short history of a mission congregation that began without a NUCLEUS only six weeks ago.

The Future

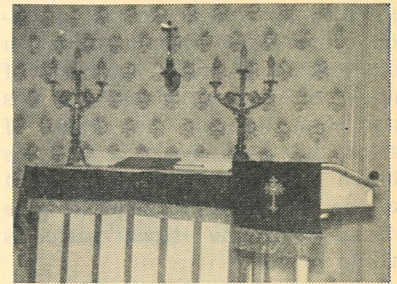
Already the gracious Lord's promise that His word shall not return void has been fulfilled. Even the most pessimistic should see that a chapel **MUST** be built in the very near future. An acre of land awaits the erection of a house of worship of which many will say: "I was glad when they said unto me, Let us go into the House of the Lord." Ps. 122, v. 1.

R. J. PALMER.

interested in having a mission church established in their neighborhood.

Attempts to locate a temporary place of worship proved futile in this strictly residential area. The Mission Board therefore purchased an old two-story house located at 1728 South Ohio Street with the adjoining lots having a 160'x300' dimension. Two rooms were remodeled and redecorated to serve as the chapel. The total investment was approximately \$6,000.

On February 11, 1951, the undersigned conducted the first service. Among the 65 persons attending were members of the Mission Board and the Grace Choir of Neenah, Wisconsin. On Jubilate Sunday, April 15, 1951, the Faith Ev. Lutheran Church was organized with six families representing 10 communicants, 5 voters and 20 individuals. A mother with two children was later added to the charter membership.



The Sunday service has an average attendance of 30. Since services were begun, one infant and one eight year old boy were baptized. Three adults are being instructed in the Bible truths and three others are about to begin. The Faith mission congregation is now establishing the arrangement whereby its children will be granted the facilities and Gospel privileges of the Grace Lutheran School (Pastors E. Benj. Schlueter and E. Lehniger.)

"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matthew 13, 31-32.

Lord of the harvest, abundantly bless Thy saving Word unto the salvation of many also in this Oshkosh area!

W. F. WICHMANN.

Faith Mission

Oshkosh, Wis.

THE truth of Christ's parable of the mustard seed is again unfolding itself in the newly established Faith mission congregation of Oshkosh, Wisconsin.

The beginning and development of this congregation are very similar to those in most every mission congregation. A small beginning! A sowing of God's Word mighty to save! The Lord's increase!

The Mission Board of the Northern Wisconsin District in May, 1950, requested Pastors W. Pless and John Raabe with the undersigned to canvass a section of Oshkosh located on the south side near the airport, a section which is gaining many new homes and which had no church of any kind. The canvass revealed approximately thirty unchurched families, with as many Lutheran families,

Mission Work In The Yakima Valley

IN a unique setting, below a backdrop of 500 feet lava hills, lies the fertile Yakima valley. Above the hills to the west are the foothills of the Cascade range with the towering snow-covered peaks of Mt. Adams and Mt. Rainier glistening perpetually above the valley.



For nearly fifty years the Wisconsin Synod has done mission work in this valley. Grace Lutheran Church was organized in 1905, and until 1940 remained the only Wisconsin Synod church in the valley. In 1940 a mission congregation was organized in Zillah, about 20 miles southeast of the city of Yakima. This mission was established through the efforts of Pastors Soll and Adascheck of Grace Church in Yakima. Pastor E. Kirst was the first resident pastor to serve this mission. The present pastor is Arthur Sydow.

The town of Zillah is itself rather small, numbering less than a thousand inhabitants, but it is surrounded by some of the richest agricultural land in the state. The vast irrigation developments have changed otherwise barren, arid land into flourishing orchards and farms. Our mission here has enjoyed steady, though not spectacular growth, the past ten years. Its communicant membership now numbers 54. The congregation has enjoyed worshipping in its fine mission-type chapel since 1947.

Our original congregation in Yakima became the parent church of another mission in the city of Yakima when a group of members of this church under the direction of their pastor, T. R. Adascheck, launched a mission program in the western part of Yakima. Seventeen families of Grace congregation volunteered to form the nucleus of this new mission. These families comprised 43 communicant members and

The rapid development of western Yakima into an excellent residential numbered 70 souls.

section gave indication of wonderful mission opportunities. What only a few years ago were orchards is now an area of gentle slopes and hollows boasting some of Yakima's finest residences. In the heart of this area the new mission, Redeemer congregation, is erecting its house of worship, which it hopes to dedicate before the end of the year. The Wisconsin Synod Church Extension Fund has provided this mission with a loan of \$23,000 for the erection of their church building. The present communicant membership of our mission is 58.

The city of Yakima is a rapidly growing city. An estimate of the population based on the 1950 census

is 38,500. Over 80,000 people live in Yakima and the contiguous area. This valley with its rich volcanic soil, its controlled water supply brought from nearby mountain reservoirs by irrigation canals is an unusually fertile agricultural district. This, plus the fact that Yakima lies on the western fringe of the Hanford Atomic reservation and in proximity to the Columbia Basin irrigation development, gives promise of continued population increase, and resulting greater mission opportunities.

While indications based only on human considerations give excellent promise of wonderful mission opportunities in this area, we base our hopes on the power of God's Word adding to His Church daily such as should be saved.

GEORGE FREY.

Centennial Mission

IN the summer of 1949 one of our Seminary students was engaged for a few months to canvass on the south side of Milwaukee. He canvassed in the area from South 20th Street to South 27th Street and from Oklahoma Avenue to Howard Avenue.

The result of this canvass was so encouraging that the District Mission Board decided to begin mission work. In January, Pastor L. A. Tessmer was called to serve the field. He began his work in the month of March in the year 1950. Since the field was comprised mainly of small housing units it was very difficult to obtain a place to conduct a service. Finally an entrance lobby of a roller skating rink was obtained. Even though the location and environment were not very inviting or conducive to worship, nevertheless, many people crowded into these limited quarters. The first service was attended by over one hundred people.

As the missionary continued to work the field, he found many former Lutherans, many unbaptized children, as well as many who were willing to be instructed in the Lutheran faith. Since there was no place available as an instruction room, the missionary had to have many different classes in the various homes of the neighborhood.

The need of suitable buildings was very great. An appeal went to the General Mission Board and to the Board of Trustees. These Boards realized the urgent need and granted a loan of \$30,000 for a modest chapel and one classroom. Land was purchased on South 24th Street near Morgan Avenue and building operations were begun in November.

On October 15, 1950, this mission was organized. It chose the name Centennial for it was organized in the centennial year of our Synod, and was also financed with monies from the Centennial collection.

The buildings at this writing are nearing completion. The Christian Day School will begin in September and undoubtedly in August the grateful members will be able to leave the entrance lobby and worship in their modest chapel.

Today this mission has 75 communicants and 85 children enrolled in Sunday school. Surely, the Lord has blessed our work tremendously.

May the Lord in His grace continue to shower His blessing upon missionary and mission so that they may grow not only numerically but also spiritually.

J. MAHNKE.

Mount Olive at Colorado Springs

THE marvels of nature, God's own creation, are annually admired by thousands of tourists visiting Colorado Springs and its surroundings. Their exclamations are profuse not only as regards the mountain scenery but also as regards the ideal climate and invigorating air. The city of Colorado Springs itself with an elevation of 6,100 feet lying at the foot of famous Pikes Peak impresses the visitor with its fine homes, broad streets and beautifully landscaped boulevards exciting the desire to live in this beautiful city. In the history of the west this immediate neighborhood soon became



famous as a health and vacation resort and at the turn of the century with the discovery of gold, attracted many families of wealth and renown who set up their permanent residences here. Naturally beautiful church edifices were also erected in the course of time by the various denominations.

At the time when the Wisconsin Synod extended its home mission work to the state of Colorado, Colorado Springs, a city of some 60,000 inhabitants, was regarded as a likely and prospective mission field. While some preliminary work had been done here it was not until 1943 that property was acquired and the present pastor called as the local missionary. The mission prospered and organization took form in the summer of 1947 when the young mission also became a member of Synod. At present the membership, numbering 23 voters, 54 communicants and 105 souls, worships in a chapel-room of the parsonage building which is becoming increasingly inadequate. The average attendance now is 60 in the regular service. Soldiers and Air Force Personnel who have spent their training period at Camp Carson and

Peterson Field, the present Ent Air Base, have doubtless given Colorado Springs wide publicity which in turn has resulted in an influx of people from all parts of the country. There is no question about the wisdom of having established a mission here. This mission is already recognized as having brought its peculiar blessing and influence into the community.

There are a number of evidences of the truth of this statement. For example: Besides certain local people who have sought a conservative type of Lutheranism there have been not a few men from our widely scattered congregations training in the local camps who have been elated over the privilege of worshipping in a church of their own Wisconsin Synod. Another such evidence is the rather recent immigration of Latvian Lutheran people who are particularly overjoyed to find the Wisconsin Synod active in Colorado Springs

since they had already in their homeland heard of its thoroughly orthodox stand. A number of these families have joined and are happily active in the life of the mission. All this is evidence of the search of men for the teaching of fundamental christianity and an encouragement to all who hold to scriptural truth in this day of doctrinal laxity.

Our Colorado Springs mission field encompasses every phase of mission work in varied and interesting form. Our most urgent need at present is a larger place of worship and it is our hope that this special prayer will soon be answered. The Lord blessing the faithful preaching of His Word in all our work discredits the supposition often heard today that for success we must also turn to other means. Mount Olive Mission is not unmindful of the part you, dear reader, have played in the establishing of this mission. We ask your continued prayers and support in this great work.

W. A. KRENKE.

Missions in the Southeast Wisconsin District

“PASTOR, you always say that we should give to missions so that our Synod can do more mission work. Will not the time soon come when we will have sufficient churches? Have we not enough churches of the Synodical Conference in the area comprising our Southeast Wisconsin District?”

“It is true,” the pastor replied, “that we have over 200 churches of the Synodical Conference in our area. Still there is much room for mission work. There are a number of communities where we are doing no work whatsoever.

“On the fringe of the city of Milwaukee are various places where we could build missions. Our Lutheran Christians living in the downtown area are moving out toward the outskirts of the city. There is much building going on in Milwaukee County. If we do not have missions to care for these people, they will either drift away or join some other church not affiliated with us. Many of these Lutherans also would appre-

ciate a Christian Day School in their neighborhood where they may indoctrinate their children.

“These missions usually grow very rapidly. A goodly number of the self-sustaining congregations of our District were mission stations at one time. Today they are large congregations and are contributing much to the building of the Lord's Kingdom. So we see that the financial investment Synod had in these congregations in the beginning is paying good dividends today.

“Do not draw the conclusion, though, that our missions in the Southeast Wisconsin District are doing mission work only of the preservation nature. In our missions, as in the other districts, many souls are won who had not believed in Jesus as their only Savior. In the past biennium 21 adults were baptized and 97 adults were confirmed. Surely, this is a definite sign that our missions, even though they are located in well known Lutheran territory, are winning souls for the Savior.

"At the present time we have 12 missions in our District. They are serving 2000 souls and have 1229 communicants. In our Christian Day Schools 243 children are enrolled and 469 children attend the Sunday schools.

"A new mission is being started on the northwest side of Milwaukee. Land is being purchased near North 68th Street and West Silver Spring Drive. Since there is a large housing project and much private build-

ing going on in this community, this mission should soon flourish.

"Therefore, we hope and pray that our Christians of the Wisconsin Synod will wholeheartedly endorse our mission program with their prayers and gifts, so that the Lord's House may become full."

"Thank you, pastor. I am beginning to receive an entirely different view of the mission work in our District."

J. MAHNKE.

The Door Of Mission Success Stands Open

WHEN the Lord Jesus gave the command to do mission work in the words: "Go ye into all the world and preach the Gospel" (Mark 16, 15), He anticipated success. As long as the Gospel is brought — and that is the important part, *it must be brought* — fruits of success can be awaited.

There is no man of whom we can determine that he is so hardened, that he could not still be converted. We cannot look into the heart of men; God alone can do that. So as long as a man has breath in him he is for us a mission prospect and a mission possibility. We may conclude that some are more hardened in unbelief than others; the church as a whole, may also decide that some fields are more promising than others. But in the end every man yet outside of Christendom is our charge. He needs to have the Gospel held before him.

Dealing with the unbeliever is often a long and tiresome procedure, but success is guaranteed by the very promise of God, "My Word shall not return unto Me void" (Is. 55, 11). After a missionary to West Africa had worked there for six years without winning a single convert, a friend wrote him inquiring as to the possibilities of success in that mission field. He replied, "they are as bright as the promises of God!" What pastor cannot tell of experiences in his own life, when someone, who was on his "prospect list" for five to ten years or even longer, eventually was enrolled in the adult class. This was caused by the power of the Word, which, like seed, had fallen on the

man's heart, and amidst changing circumstances of life eventually sprang forth and grew.

LIST OF DELEGATES — JOINT SYNOD CONVENTION — 1951

DAKOTA-MONTANA DISTRICT

Pastors	Alternates-at-large	Delegates	Alternates
R. Reede	H. Rutz	Arnold Moeller	Otto Baer
W. Ten Broek	H. Hempel	A. Taschner	K. Taschner
A. Walther	K. Bast		
K. Sievert	H. Ellwein		
R. Steffenhagen	E. J. Otterstatter		
Congregations		Delegates	Alternates
First Lutheran, Gary, South Dakota		M. Lohmiller	H. Schmidt
Willow Lake Lutheran, Willow Lake		Ed. Seefeld	B. J. Wackenfuss
Alternates-at-large		W. Wietgreffe	C. Meyer
St. Paul's, Henry, South Dakota		W. Stepper	R. Biberdorf
Peace, Clark, South Dakota		F. Wenger	
Zion, Ipswich, South Dakota		F. Bieber	
Trinity, Terry, Montana			
Trinity, Flasher, North Dakota			
St. Paul's, McIntosh, South Dakota			
Alternates-at-large			
Zion, Burt, North Dakota		O. Kibbel	J. Bieber
St. John's, Bowdle, South Dakota		E. Schumacher	
Immanuel's, Trail City, South Dakota			
St. Paul's, Roscoe, South Dakota			

MICHIGAN DISTRICT

Pastors	Alternates	Delegates	Alternates
E. Wendland	W. Westendorf	Alfred Cereska	Richard Jung
J. Brenner	W. Krueger	Oscar Radtke	W. Wank—J. Harsch
F. Schroeder	A. Gallert	Melby Rice	August Siefert
H. Buch	A. Bloom	Carl Pingel	
A. Tiefel	E. Frey	Walter Niedermeier	Karl Stasne
P. Heyn	E. Fredrich	Edwin Duerr	Otto Hannewald
M. C. Schroeder	T. Frey	Joseph Rowland	Jacob Brinks
W. Franzmann	O. Frey	Hugo Peters	Edward Abrahms
W. Kehrberg	E. Renz	Julius Schaible	Otto Schaible
R. Frey	K. Vertz		
Teachers	Alternates	Delegates	Alternates
W. Arras	E. Humann	Carl Oldenburg	Paul Kutsch
W. Luehring		Fred Rutzen	Carl Miller
D. Zimmermann		Theo. Diehm	Wm. Diehm
		Herschel Anderson	Otto Wiebeck
Congregations			
1. Grace, Benton Harbor			
1a. St. Paul's, South Haven			
2. St. John's, Sturgis			
2a. Emanuel, Lansing			
3. Zion, Monroe			
3a. St. Stephen's, Adrian			
4. St. Peter's, Plymouth			
4a. Paul the Apostle, Detroit			
5. Salem, Scio Township			
5a. Darlington, East Ann Arbor			
6. Christ, Saginaw			
6a. St. John's, Zilwaukee			
7. St. John's, Bay City			
7a. St. Paul's, Remus			
8. Emanuel, Flint			

MINNESOTA DISTRICT

<p>Pastors</p> <p>H. Scherf E. F. Peterson R. F. Schroeder J. Bradtke W. Geiger E. R. Berwald L. W. Meyer E. Penk M. Lemke M. J. Lenz</p> <p>Teachers</p> <p>H. Luehring A. Glende R. Schierenbeck</p> <p>Professors</p> <p>E. Sievert R. Janke</p> <p>Congregations</p> <p>1. Trinity, Route 4, Lake City 1a. First Lutheran, LaCrescent 2. St. Paul's, Austin 2a. Cross, Charles City, Iowa 3. Immanuel, Mankato 3a. Friedens, New Prague 4. St. John's, Lake Benton 4a. Zion, Sanborn 5. St. John's, Fort Ridgley 5a. Emanuel, Wellington 6. St. John's, Sheridan 6a. Peace, Echo 7. St. Peter's, Monticello 7a. Mt. Olive, Graceville 8. Salem, Woodbury 8a. St. John's, St. Paul 9. Grace, South St. Paul 9a. Redeemer, Amery, Wisconsin 10. Trinity, St. Paul 10a. Mt. Zion, Highwood, St. Paul 11. St. John's, New Ulm 11a. St. Matthew's, Butterfield 12. St. Paul's, Montrose 12a. Courtland Lutheran 13. Grace, Oronoco 13a. St. John's, Red Wing</p>	<p>Alternates</p> <p>Carl Mischke M. J. Wehausen W. P. Scheitel H. Kesting H. C. Schnitker P. Kuske F. Werner P. Dowidat N. Reinke F. H. Tabbert</p> <p>Alternates</p> <p>E. Kionka G. Bunkowski A. Bruesehoff</p> <p>Alternates</p> <p>H. Sitz R. Hoenecke</p> <p>Delegates</p> <p>Walter Wempner Herman Cibrowski Ernest Jacob Ervin Neubert</p> <p>Alternates</p> <p>John Heins Arthur Meyer</p> <p>Alternates</p> <p>Albert Mielke</p> <p>Herman Bielenberg Charles Bester Theo. Kowalke</p> <p>Alternates</p> <p>Carl Vollbrecht Ingwald Herseth E. Spletstoeszer</p>
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NEBRASKA DISTRICT

<p>Pastors</p> <p>E. J. Dreyer R. H. Vollmers H. Lietzau N. Mielke</p> <p>Delegates-at-large</p> <p>D. Grummert N. Luedke</p> <p>Teachers</p> <p>Wm. Neujahr</p> <p>Congregations</p> <p>1. Lincoln Heights, Des Moines, Iowa 1a. Trinity, Hoskins, Nebraska 2. Mt. Olive, Lamar, Colorado 2a. Mt. Olive, Denver 3. St. Paul's, Batesland, South Dakota 3a. Zion, Mission, South Dakota 4. Mt. Olive, Lincoln, Nebraska 4a. Redeemer, Hastings, Nebraska</p> <p>Delegates-at-large</p> <p>First Lutheran, Aurora, Nebraska Zion, Colome, South Dakota</p>	<p>Alternates</p> <p>G. Fuerstenau E. C. Kuehl A. Hertler S. Kugler</p> <p>Alternates</p> <p>F. W. Eggers</p> <p>Delegates</p> <p>Orville Sill Arthur Behmer Wm. Kern George Stolte Lester Goransen Roy Holle Bernard McVey J. Paterson</p> <p>Alternates</p> <p>Theo. Pries Emil Steinke</p>
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NORTHERN WISCONSIN DISTRICT

<p>Pastors</p> <p>M. Croll C. Henning W. Zink Th. Thurow N. Schlavensky W. Weissgerber W. Wojahn H. Grunwald W. Schaller H. Kleinhans C. Thurow V. Siegler</p> <p>Teachers</p> <p>F. Hagedorn H. Schnitker Theodore Lau F. Manthey</p> <p>Congregations</p> <p>1. St. John's, Town Center 1a. St. Paul, Stephenville 2. Peace, Bonduel 2a. Immanuel, Forestville 3. St. Peter's, Town Carlton 3a. W. Jacksonport, Zion</p>	<p>Alternates</p> <p>O. Henning D. Hallemeier H. Bergholz T. Zaremba A. Schabow F. Bergfeld G. Kobs</p> <p>Alternates</p> <p>G. Kaniess E. Froehlich W. W. Gieschen A. Geiger</p> <p>Alternates</p> <p>A. Moskop E. Blauert G. Kieker G. Heckmann</p> <p>Delegates</p> <p>Paul Beyer Harry Vandree</p>
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be right in its doctrine of sin, of Christ, of the means of grace, of the church as the bearer of the means of grace, and of the love of Christ as the motivation for the work. God will bless where His truth prevails. In these points our Lutheran church passes the test.

We still believe that all have sinned and come short of the glory of God (Rom. 3, 23) and that the wages of sin is death (Rom. 6, 23).

We believe that God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (Rom. 8, 3), in that He 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), and that whosoever believeth in Him shall not perish but have everlasting life (John 3, 16).

We believe that by His Spirit God has given us a means of grace in His Word, that faith cometh by hearing and hearing by the Word of God (Rom. 10, 17), and that so God worketh in us both to will and to do of His good pleasure (Phil. 2, 13).

We believe that God has entrusted this means of grace to His Church as a steward, and it is required in stewards that a man be found faithful; that this Gospel of the Kingdom must be preached in all the world for a witness unto all nations (Matt. 24, 14); that we are to preach the Gospel to every creature, and he that believeth and is baptized shall be saved (Mark 16, 15, 16).

We believe that God would have all men to be saved (1 Tim. 2, 4) and is not willing that any should perish (2 Pet. 3, 9); and that the love of Christ constraineth us, for God was in Christ, reconciling the world unto Himself, and hath committed unto us the word of reconciliation (2 Cor. 5, 14, 19).

In short, being a Bible church, and having been spared the ravages of this modernistic age, we are not only adequately equipped to carry on the Bible program of evangelization, but we have a special responsibility for that program, on the ground that unto whomsoever much is given, of him shall much be required.

The 1950 statistics of our Nebraska District Mission Board (Colorado Mission District excluded) reveal that the 19 missions in Nebraska, 10 in South Dakota and 4 in Iowa have 3810 souls, a communicant membership of 2045. Two hundred and twelve chil-

Jan 52

7-N
George Molkentin
1306 South 22 Street
Milwaukee 4, Wisconsin



4. Immanuel, Sault Ste. Marie	Robert Staley	Lyle Crozier
4a. St. Paul's, Tipler		
5. Christ, Hiles	R. Netzel, Jr.	
5a. St. Paul's, Hurley		
6. St. Paul's, North Fond du Lac	Edward Yohann	Edward Nimmer
6a. St. John's, Forest	Erwin Jung	
7. Zion, Readfield		
7a. Trinity, Menasha		
8. St. Paul's, Town Seneca	Walter Arndt	
8a. Zion, Town Omro	George Buchholz	
9. Zion, Kingston		
9a. Emmanuel, Mecan	Herman Arndt	Raymond Lange
10. Christ, Denmark		
10a. Trinity, Kiel	Wm. Maertz	
11. St. John's, Reedsville	Wm. J. Tills	
11a. Rockwood Lutheran, Rockwood		

PACIFIC NORTHWEST DISTRICT

Pastors Alternates

L. Bernthal	A. Sydow
E. Schulz	
Congregations Delegates	
1. St. Paul's, Tacoma	A. M. Johnson
2. Faith, Tacoma	Fred Matthews

SOUTHEASTERN WISCONSIN DISTRICT

Pastors Alternates

W. P. Sauer	F. Gilbert
Ad. von Rohr	W. Nommenson
Wm. Mahnke	A. Schultz
Th. Mohnhardt	M. Rische
E. Kelbel	
A. Mittelstaedt	C. Otto
R. Krause	
H. Koehler	
A. Lorenz	A. Koelpin
O. Heidtke	A. C. Bartz
H. E. Rosin	
N. Berg	

Teachers Alternates

O. Kempfert	M. Leitzke
H. Diersen	R. Kolander
M. Timmermann	
G. Gilbert	
H. O. Ihlenfeldt	
A. Meier	

Congregations Delegates Alternates

1. St. Paul's, Brownsville	Wm. Schwefel	Charles Bloohm
1a. St. John's, Lomira		
2. St. John's, Woodland	Robert Vick	
2a. Kripplein Christi, Town Herman		
3. St. John's, Newburg	Oscar Roever	Christ Kirschmann
3a. St. Paul's, Cudahy		Fred Mey
4. St. John's, Root Creek	Paul Hennig	Harvey Semrow
4a. St. Paul's, East Troy		
5. St. John's, Wauwatosa		
5a. St. Paul's, Town Franklin		
6. Grace, Milwaukee	Emil Hass	
7. Zebaoth, Milwaukee	Delmer Rupprecht	
8. Gethsemane, Milwaukee	Ruben Klug	Theo. Arntz
9. St. James, Evanston	Alfred Harloff	Marlyn Blair
10. Bethany, Kenosha	A. Maccready	Elmer Kirchner
11. Zion, Phoenix, Arizona	J. G. Jones	

WESTERN WISCONSIN DISTRICT

Pastors Alternates

E. A. Breiling	Marcus Liesener
H. C. Horlamus	W. Wegner
R. A. Ziegler	G. W. Zunker
M. F. Stern	R. W. Mueller
F. W. Loeper	A. H. Mackdanz
D. Rhoda	E. M. Schroeder
E. E. Prenzlów	J. Mittlestaedt
F. H. Miller	Wm. Lange
G. P. Kionka	G. A. Horn
H. E. Paustian	W. E. Schulz
P. Mohnhardt	A. A. Winter
J. C. Dahlke	G. F. Albrecht
D. H. Kuehl	A. Schumann
T. P. Bradtke	J. D. Krubsack

Teachers Alternates

N. Welke	A. Huhn
A. Gresens	A. Huhn
M. Schroeder	A. Voight
R. H. Sievert	O. Degner
A. H. Backer	M. McFarland

Congregations Delegates Alternates

1. Immanuel, Farmington	Lyle Teschner	Henry Knuth
2. St. Matthew's, Oconomowoc	David Hahm	Merman Albrecht
3. St. Paul's, Marshall	Ernest Berlin	Elmer Warnke
4. St. John's, Pardeeville	Alvin Marx	
5. St. John's, Rice Lake		
5a. St. Paul's, Prairie Farm	Walter Bilse	Emil Buchholz
6. Trinity, Goodview, Minnesota	Willard Matzke	
6a. Grace, LaCrosse		
7. Immanuel, North La Crosse	Erwin Perso	
7a. Christ, Cochrane	Rodney Rohrer	
8. Zion, Elroy	Wm. Oehlers	
9. St. Paul's, Hustler	A. J. Pihel	
10. St. Paul's, Hillboro	Albert Kahler	
11. Immanuel, Medford	George Meyer	
11a. St. Paul's, Tomahawk	Ed. Wadell	
12. St. Matthew's, Marathon	Paul Lemke	Robert Gresens
12a. St. John's, Rib Lake	Paul Kaske	

dren and 61 adults received the washing of Holy Baptism, 59 children and 97 adults promised faithfulness at the Lord's altar through confirmation in 1950; and we have 878 children enrolled in our Sunday schools. Five of our missions have Christian Day Schools with an enrollment of 149.

Indeed, the door of mission success stands open!

MILTON F. WEISHAN.

PROFESSOR'S CONFERENCE

Date: August 6, 1951.
Time: 1:30 P. M.
Place: Dr. Martin Luther College, New Ulm, Minnesota.
Reservations: To be made with Prof. R. Hoenecke; bring towels and bed clothes.
C. J. TRAPP, Secretary.

SPECIAL GENERAL MISSION BOARD MEETING

The General Mission Board will meet at New Ulm, Minnesota, on August 7, 1951, at 9 a. m. Reservations have been made for all the members.
KARL A. GURGEL, Secretary.

MUSIC TEACHER WANTED

The Dr. Martin Luther College Music Department, New Ulm, Minnesota, desires a woman piano teacher, preferably an organ and piano teacher. Kindly address all communications to Emil D. Backer, 110 North Franklin Street, New Ulm, Minnesota.
EMIL D. BACKER.