

The Northwestern Lutheran

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

I KINGS 8:57

The Northwestern Lutheran

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From A Wider Field

WHAT a bad example will do is illustrated by the press reports from Canada following the announcement of General Clark's appointment as ambassador to the Vatican.

Roman Catholic organizations, which for years have been vainly urging the Canadian government to establish such an ambassadorship, are taking heart from the action of President Truman and will renew their demands in Canada's Parliament. It will become more difficult for that government to resist the pressure, especially since Canada does not function under our Bill of Rights.

* * * *

The recent developments have jarred Protestants into taking another, more careful look at the terrifying growth of the power of the Roman Catholic hierarchy in our country. In a recent issue of the *Lutheran Standard*, Dr. G. E. Lenski of Washington, D. C., graphically pictures this power in action in the nation's capital. It will interest our readers also, and we shall quote a portion of Dr. Lenski's article:

"... Roman Catholicism is strongly entrenched and expertly managed in this national citadel. In an over-all way we can report from much first-hand observation that the cause prospers. Hardly a day passes but that the press reports some important church event being carried out.

"Washington's Catholic churches are large as to membership and well attended. Sacred Heart, St. Matthew's, St. Patrick's, to mention a few, are mighty congregations, larger than any Protestant churches we have ever known. Each church has its corps of priests, and nearly all have parochial schools. On Reformation Sunday, when we Protestants were acclaiming Luther, and when all our churches were uniting to hold a rally service with less than 10,000 in the congregation, our Roman brethren (? — our questionmark) staged an out-of-door service, honoring the Virgin Mary and commending family worship. All our newspapers joined in the report that, whereas 30,000 were expected to attend, the crowd really numbered 70,000.

"Two fine Roman Catholic universities are located in Washington, Georgetown with its Jesuit background, Catholic University with its large campus and its different colleges. In and about the city are Catholic high schools, several academies, and several large parochial schools. Sacred Heart Academy, near the writer's home, has no less than thirty sisters serving as teachers. Two of our largest and best hospitals are Catholic, and great is the argument as to whether they shall have the right to federal funds to cover building and operational costs. Protestants may be served in these hospitals, and they may attend Catholic universities, but these are definitely Catholic institutions, and in all of them strong Catholic influence is continually brought to bear upon all who sojourn there.

"Many high government offices are filled by Roman Catholics. Attorney General McGrath is a Roman Catholic, active in the work of his church. Mr. William Boyle, chairman of the Democratic Committee, who recently presented his resignation because of ill health, is likewise a member of the faith. Certain departments of the government seem to have fallen very much under Catholic control. At least, workers of that particular faith seem to fare better and advance more rapidly than do most of the others. It ought not be that way, but that's the way it is.

"Washington newspapers are quite discreet in handling church news. Seldom do they allow the religious issue to enter their story. A Roman Catholic senator works strenuously to see to it that a large loan is made available for Spain, but not much is said about the restrictions placed upon Protestants in that country and in some other countries. Dear people, that's how your Washington operates today."

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Whatever in the name of all Lutheran doctrine and common sense Dr. Lenski meant by referring to "our Roman brethren" above, we will never know. The expression offends our very eyes. But what he says

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Come Now, And Let Us Reason Together, Saith The Lord

Isaiah 1, 18

IN earthly spheres the close of a Year is a time of reckoning, a time when many accounts are closed. The deficits and credits, the liabilities and assets revealed by these closed accounts have a bearing on affairs in the new year, indicating either favorable or unfavorable circumstances. More important for us, however, at the close of another year of our life is God's manner of reckoning with us. Isaiah, His inspired prophet, speaks of it; what he tells enables us to enter upon a new year with a confident heart.

Mark Those Whom the Lord Summons For A Reckoning

Scarlet Sins "Come now, and let us reason together, saith the Lord . . ." As a judge the Lord is ready to pronounce a verdict. He summons those to whom it pertains to draw nigh to hear it. In this summoning He Himself describes them, saying: "Though your sins be as scarlet . . ." Scarlet, as we know, is the most glaring of all the shades of red. Its blinding color dazzles our eyes and gives them no rest. Even so all sins are blinding scarlet to the holy eyes of our God. Each and every sin is a loathsome offense, a glaring insult, an abomination to Him, calling forth His righteous wrath and condemnation. The psalmist declares: "Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee."

Even Our Own Our conscience testifies that by virtue of this description we, too, are included among those whom the Lord is summoning to hear His verdict. It is God's holy will that we should fear, love, and trust in Him above all things. But also during the past year we have repeatedly given first place in our hearts to other things, to earthly pleasures, comforts, honors, and possessions, have repeatedly shown ourselves more ready to use our time, efforts, and means for obtaining these things than for honoring and serving our God. In child-like fear it behoved

us to acknowledge His wisdom and love in everything that fell to our lot. Yet we are conscious of ever-recurring moments when we were quite discontented and dissatisfied. In our troubles and difficulties we often gave way to anxious cares and worries instead of casting all of our cares upon the Lord in confident prayer. Even in laboring for His kingdom we failed to put our trust wholly in the power of His Word on every occasion. And who among us would want to claim that he always loved his neighbor as himself, felt the needs of others in body and in soul as keenly as his own? Who would want to say that his heart has been free from all bitterness and revenge, from all impurity and deceit, that he succeeded in avoiding all slandering and defaming and never coveted what God had granted to others? We, too, have offended God's holy eyes with scarlet sins.

Sins Like Crimson The Lord adds another bit of description concerning the sins of those whom He is summoning to hear His solemn verdict: "Though they be red like crimson . . ." Crimson, drawn from an insect, was the one fast dye known to the ancient world. As such it was highly prized, became the very symbol of wealth and royalty. Yet the red of crimson truly characterizes our sins. For as this crimson dye clung to cloth, did not wash out in water or fade in the sun, even so sin clings to every one of us, is ingrained in our inborn nature. In spite of daily contrition and repentance also we Christians cannot wholly rid ourselves of our sinful flesh while we sojourn here on earth. With St. Paul we must all confess: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." But as such to whom sin clings like crimson dye the

Lord summons us to hear His solemn verdict.

Glory In The Verdict Which He Pronounces

White As Snow And Wool According to our desert we could expect nothing else than announcement of His wrath and displeasure, of death and eternal condemnation. Yet how astoundingly different is the verdict which the Lord actually pronounces upon us through this word of Isaiah: "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." It is truly a verdict which surpasses all human understanding. Nevertheless it is true. For it is God who proclaims it, who proclaims it here and elsewhere in His infallible Word. From this Word we also know how our God, though holy and righteous, has put this gracious verdict into effect. In His infinite love toward us sinners He sent His Son into our flesh as our Substitute and Redeemer. This is the Christmas message which has again been unfolded to us. With His holy life and His innocent suffering and death in our stead Christ our Lord fully satisfied all the demands and threats of God's holy law. We have redemption through His blood, the forgiveness of all our sins. Through His Gospel God extends this pardon to us sinners and imparts it to us in faith. He gives us the assurance of faith that the glaring scarlet of our sins shall be forever hidden from His holy eyes, that He will see in us only the gleaming snow-white of Christ's righteousness which He has imputed to us. Though the crimson of sin is our natural color and all of our thoughts, words, and deeds are stained by sin He will for Christ's sake nevertheless look upon us as pure saints; He will consider Christ's imputed holiness to be as much our very own as white is the natural color of wool.

Our Joy in the New Year It is this verdict of God's saving grace which enables us to enter upon each new year with a confident heart. For it gives us the assurance that no matter what the new year may have in store for us we will be resting securely in the love of our God. It permits us to

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Editorials

Those Little Switches There are switches in our Milwaukee railroad yards. Each switch moves a track a matter of an inch or so, apparently a relatively unimportant distance. The railroad men, however, respect those little switches. They know that a switch of an inch or two in Milwaukee made the wrong way, will lead to the west instead of the east, will take a train in the very opposite direction of its destination, or will send it crashing into another train causing wreck and death.

The devil has his little switches which he places into the midst of the Church, little switches in doctrine, in a firm stand in regard to the Word of God, in practice, in policy. These switches appear to be of such a trivial nature because they seem to change our course at the point where they are made no more than a hair's breadth. Men speak of their insignificance, encourage us to make them. They condemn us, call us narrow-minded, and refer to us as hair-splitting Christians when we refuse to go along.

The little switches in church circles, however, are no less important than those in the railroad yards. Let us watch them. Let us respect them. The track of true religion is the track of true doctrine, the Word of God. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The moment we switch from this track, and if it is only a hair's breadth, we are moving out into false religion, untruth. And the more we go along such a switch track the greater the darkness in our life, for false religion leads into temporal and eternal spiritual darkness, never to enlightenment or heaven, no matter how much it dresses itself up and poses as doing so.

Lord, keep us steadfast in Thy Word.

Curb those who fain by craft and sword

Would wrest the kingdom from Thy Son

And set at naught all He hath done. Amen.

H. H. ECKERT.

* * * * *

"Sorrow is better . . ." For four weeks of the pre-Christmas season a dummy

clown sat in the display window of a clothing store and laughed. He held his folded hands over his aching midriff as he swayed in a rocking chair and just laughed from morning until night. What was supposed to be his voice emerged from a loudspeaker hanging beyond the reach of inquisitive, exploring fingers on the frame of the store front.

The clown was part of the city's holiday decoration intended for the attraction and edification of customers. It was all very well managed. This clown did not make a nuisance of himself. You could not hear him at all for more than a block, and he became obvious only at half that distance. But then there was no escape. His chuckles swelled to guffaws until they approached the borders of hysteria, subsided into helpless gurgles and after a breathless interval started from the beginning.

Perhaps seventy-five thousand people strayed within range of this holiday mirth at one time or another. The Chamber of Commerce undoubtedly has its own figures on this. The impact of the clown's convulsions and their

effect upon the human nervous system were profound. First, there would be a puzzled, furtive investigation made by the passerby to determine the source and cause of the emotional outburst. As the situation clarified, the shopper would continue upon his way, a little self-conscious and with an involuntary smirk that quickly broadened into a sympathetic smile. The laughter was as infectious as a December cold germ. But those who passed the store repeatedly soon found themselves trying to avoid the sound. As it persisted, tolerant amusement turned to irritation and, finally, to disgust.

Even a clown can laugh too much. There is a point at which empty laughter becomes an obscene blasphemy, an affront to the human spirit weighed down with the burdens and distresses of a sin-ridden age.

Those who have celebrated the Christmas Season with revellings, carousings and false gayety, those who propose to welcome the New Year with the balloon-spattered, tinsel-covered madness of night clubs, are clowns frolicking in a lighted show window. Outside there is darkness and the looming threat of God's Judgment. It is a time to forsake the rocking-chair of heedless, irresponsible living and to fall with aching hearts upon repentant knees.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4, 8-10).

The year is 1952; and it is much, much later than the clown thinks. **E. S.**

* * * * *

"New Every Morning" Only of the mercies of God is this said — "New every morning." With man the only thing that is new every morning is his sin and guilt. We end the day in sin and we begin each new day in sin. This is the Christian's sorrow that "the good that he would he does not, and the evil that he would not that he does." His sin confronts him when he retires and meets him again upon arising. But here is hope for him: in the mercies of His God who forgives iniquity, transgression and sin to all who trust in the merits of Jesus Christ "whose blood cleanseth us from all sin."

What a comfort, what grace of God, to know this and believe this. This alone makes living bearable, this alone will comfort us along the road that we will, by the grace of God, travel in the New Year. Our great trouble in the New Year will be the same as in all other years of our life: the devil will attempt to put our sins, of which we are truly guilty, between us and God, in order to drive us to despair. Don't let him do that. Our sins do not belong there; it is Christ, "the Mediator between God and man" who belongs between us and God. As long as we see Him we will be safe and our salvation will be assured in the New Year. May God, by His mercies, open our spiritual eyes widely all through the New Year that we may ever see Christ, our Mediator, between us and God. This will be comfort enough.

W. J. S.

A Reminder At The Beginning Of The New Year

TEACH US TO NUMBER OUR DAYS

TEACH us to number our days" God says to us in the Psalm of Moses. God considers our days as worth numbering. We often hear the cynical question, Is life really worth living? Many there are who throw away their life if they do not get out of it what they expected. Yet God wants us to number our days. He wants us to consider our life as worth while.

Our life on earth is a gift from God, and so are the days over which our life extends. In the First Article we confess God as our Creator, who made and preserves our life, who makes our days what they are, sweet or bitter, and determines their number how long our life shall endure, when it shall begin and when it shall end.

The approaching end of the present calendar year vividly reminds us of God's warning that we number our days. What do the Scriptures reveal to us about the end of our life?

God Determines The Number Of Our Days

In the same Psalm in which Moses brings to us God's warning to number our days he also acknowledges the fact that it is God who "turns man to destruction" (Ps. 90, 3). Moses was an old man of 80 years when he led the Children of Israel out of Egypt; and 40 years he was with them in the wilderness, till the time came when God would lead them into Canaan. He spoke from long years of observation when he said, "Thou turnest man to destruction." All the men that left Egypt at the age of 20 or over died in the wilderness, except two, Joshua and Caleb. Some died a natural death, but many were carried off by plagues, by bites from fiery serpents, by the executioner's sword at the command of God for the idolatry and fornication which they had committed.

In the New Testament Simeon voiced the same truth as Moses: "Lord, now lettest thou thy servant depart" (Luke 2, 29). He added confidently, cheerfully, that his depart-

ing would be "in peace" because his eyes had seen the salvation which the Lord prepared. We now, however, mark particularly the names by which he calls himself and his God in this sentence. Himself he calls the Lord's "servant," using a word which literally means a *slave*. He himself has no choice in the matter; all he can do is to take orders. His God he addresses as "Lord." There are particularly two words in the New Testament which are translated with "Lord." One is the equivalent of the Old Testament "Jehovah" as used in the 23rd Psalm: "The Lord (Jehovah) is my Shepherd," meaning as much as the faithful Savior. The other word means an absolute ruler, an autocrat. It is the word from which our English *despot* is derived. That is the word which Simeon uses in addressing his God, thereby voicing the thought that God has absolute control over time, place, and manner of our death.

"My times are in thy hands" says the Psalmist (31, 15).

God's Manner In Determining Our Days

Simeon was happy because God had absolute control over his time. No enemy could harm him. He would depart when God's time arrived, no sooner, no later. How then does God determine the number of our days?

God has fixed the span of a man's life in a general way. In the Psalm of Moses, quoted above, we read: "The days of our years are threescore years and ten, and if by reason of strength they be fourscore years," etc. (v. 10). In another Psalm the poet complains that God "shortened my days" and then adds the petition: "Take me not away in the midst of my days" (Ps. 102, 23, 24). The Psalmist feels that there is an ordinary life expectancy, and that this is being reduced in his case.

That shows that God does more than merely to establish an average limit. Simeon was confident that the Lord would personally determine the end of his life, as did also the Psalmist whose prayer we just quoted. We hear another Psalm

speaking in a similar tone: "Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am. Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee. Verily every man at his best state is altogether vanity" (Ps. 39, 4, 5).

There are many evil forces in the world that threaten our life. The devil is a murderer from the beginning. He delights to torment and to destroy. There are many wicked men in the world who are only too willing to do the devil's bidding and to shed blood. Yet no one can touch us without the will of God. When Satan got permission from the Lord to plague Job, God added the limitation: "Only upon himself put not forth thine hand." And on the second day: "But save his life" (Job 1, 12; 2, 6). And the Psalmist assures us: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee" (Ps. 91, 7).

From passages like the foregoing no hasty conclusions dare be drawn as if God in every case arbitrarily, perhaps by performing some miracle, either ended or extended a man's span of life, no matter what the man himself may do. That would be fatalism. No, in determining the number of our days God ordinarily employs natural causes. Some climates, for instance, are more healthy than others; some occupations present more hazards than others, and the like. A man who leads a life of debauchery will thereby undermine his health and shorten his days. When the devil asked Jesus to jump down from the pinnacle of the temple, Jesus called such an act a tempting of God. God promises to protect us on our way of duty, but we have no such promise when we take undue chances.

Much more might be said on this aspect of the question, but these few instances may suffice to illustrate the point.

God's Love In Determining Our Days

The wages of sin is death. This truth stands. But since Christ has made atonement for our sins, the death of a Christian has lost its sting. It has been transformed into a sleep for us.

For an unbeliever death retains its character as punishment. God may inflict an untimely, a sudden, a horrid death on unbelievers as a warning for others. But we dare not draw conclusions of God's wrath when Christians meet with a similar death. God always upholds His children even in the most horrible forms of death. Just think of the martyrs and the rich spiritual fruit produced by their death. "The blood of the martyrs is the seed of the Church."

Christians have given themselves over entirely into the hands of the Lord, who died for them. "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's" (Rom. 14, 8). God is always guided by His love in determining our days.

The ways in which He may do this are too many to be enumerated. A few may serve as examples. St. Paul frequently refers to prayers, and says that his life was preserved in answer to the prayers of the Christians. (Read 2 Cor. 1, 8-11.) And thus the work of the Gospel could be continued by Paul. — God added the promise to the Fourth Commandment: "That it may be well with thee and thou mayest live long upon the earth." God has not forgotten that promise. — On the other hand, Isaiah reminds us that God by an early death may spare His children much grief and danger. "The righteous is taken away from the evil to come. He shall enter into peace. They shall rest in their beds, each one walking in his uprightness" (chap. 57, 1. 2).

The approaching end of the year 1951, which has brought us one year closer to our own death, reminds us to number our days for the purpose, as Moses adds, "that we may apply our hearts unto wisdom."

Our Wisdom is Jesus Christ, our Savior.

J. P. M.

From A Wider Field

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about the cautious attitude of the newspapers is implemented by a correspondent of the *Christian Century*. He tells of a mass celebration of Reformation Sunday by more than

2500 members of 300 Protestant churches in Richmond, Virginia, and remarks upon the very strange fact that not a single daily paper of that city so much as mentioned the Reformation observance.

The Roman Catholic church embraces a minority of American citizens; yet its control of American institutions is progressing at an alarming rate. This is a fact of which our people ought to be fully aware.

E. S.

Come Now, And Let Us Reason Together, Saith The Lord

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apply to ourselves the words of the psalmist: "Behold, he that keepeth Israel shall neither slumber nor sleep . . . the Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." C. J. L.

Guidance in Godliness For The New Year

IN JESUS' NAME!

WE are crossing the borderline of a new period in life. An unknown future opens its doors. We know not what it will bring forth or what it has in store for us. The future is ever hidden from us. Not even the next day stands revealed in its full light. Nor has any man the power to unveil its destiny or to discover what may happen to us in its course. "Hast thou commanded the morning since thy days; and caused the dayspring to know his place?" asks God of Job.

Yet aware of all this as we are, shall we surrender ourselves to blind fate and be unconcerned about the future? Shall we enter upon the new year with indifference and apathetic resignation? Ah no! The future lays solemn claims upon us, claims we dare not disregard, if peace and happiness of soul is to be our portion. Our whole life should be arranged with respect to it.

In this we are not left to our own devices. We, as believing children, enter upon a new year in Jesus' name. To enter upon a new year in Jesus' name means everything and all to a Christian believer.

A Glorious Name

The name of Jesus is a glorious name. "Which is exalted above all blessing and praise," Neh. 9, 5. It is the most glorious and blessed name, because it represents the Lord God, the God of Israel, Him who is "called Wonderful, Counselor, The

Mighty God, The Everlasting Father, The Prince of Peace," Isa. 9, 6, "which is Christ the Lord," Luke 2 11; in a word, the God-Man, the Redeemer of the world.

It is the most glorious name because of the blessings it involves — the salvation of sinners, the redemption of a lost world, "the wondrous things He doeth," Ps. 72, 18, in creation and providence, in the loving kindness He shows to His people by delivering the needy when they cry and helping the poor and him that hath no helper, assuring them of His grace and salvation, of the forgiveness of sin, of peace with God and His sonship, providing for all their wants, comforting them in all troubles, and cheering and sustaining them in the hour of death, leading them to a life of everlasting joy and happiness.

A Hope-Giving Name

What may be hoped for in the new year in this name? To the believer there is no dreary outlook for the future. All is sunshine; the brightness of promised blessings and mercies, both spiritual and material, throws its kindly light upon his path. The very name of Jesus is the sign and symbol of his faith and hope. It assures him of every blessing needed.

Spiritual Blessings

Do you need spiritual blessings — say the forgiveness of sins and all that goes with it — the greatest and most needful of all blessings? Pos-

sibly by calling attention to spiritual blessings we are striking a chord in not a few hearts which respond only in tones of mourning. They are aware of many a shortcoming and neglect in the past year.

We hear a sigh from one who says: "I have not made much progress in faith, in love, in the sanctification of life, as I should have."

From another: "I have received the seed — the Word of God — among thorns, and the thorns have sprung up, and the cares of the world, or the deceitfulness of riches, has choked the good seed; and I have been unfruitful."

From a third: "I have grieved the Holy Spirit by trifling and neglect."

From a fourth: "I have been unfaithful to my Lord in many a thing, and now appear before Him guilty and miserable."

Such emotions may mar the bright outlook in the new year, and we would in no wise stifle them, for they are salutary and befit us all.

But now, do we not find comfort in Him in whose name we enter upon a new year of our life? Does not the name of Jesus assure us of the forgiveness of all our sins, so that we may with all boldness and confidence appear before God as dear children before their father? And harboring such confidence in our heavenly Father, is not this the great spiritual blessing we shall enjoy in the days to come?

Material Blessings

But we also need material blessings. We need them for ourselves, for our families, for our country, for our church, for our Synod and its missions and institutions.

With reference to our country we realize that we are passing through a grave crisis. There is no need of enlarging upon it; it is upon us and we are under it.

Yet, need we who enter upon a new year in the most blessed name of Jesus, despair in the face of any situation that might confront us? or become indifferent, callous, or apathetic in our attitude? Far be it from us! Does not the very name of Jesus here again assure us that our help is in the name of the Lord, who made heaven and earth, and whose power therefore is equal to any task? that He still "doeth wondrous things"?

God has placed ominous signs upon the horizon of our national life; yet He has not to this time visited us with all the chastisement that we have deserved. He has not dealt with us according to our unfaithful dealings with Him.

Rather has He been longsuffering with us. Even at this moment He is showing us, from His Word, these things which now we see — these promises of His, this throne of grace to which we may take refuge, this Advocate with the Father whose name is Jesus and who is pleading for us, this merciful God, now bending down with ineffable compassion, and saying: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness," Isa. 41, 10. In this very moment He assures us for the sake of Jesus, in whose name we ask for all we need, His answer to the

prayer of old: "Thou crownest the year with Thy goodness," Ps. 65, 11.

Nor need we be apprehensive of the future of our church in these times of stress and strain, neither of the results of the glorious work we are called upon to accomplish. Jesus Christ whose name endureth forever, and upon whose name the church is founded, is still with us. And loving His church which He has bought with His precious blood, He will give her strength to go forth fearlessly and proclaim His glorious name with all the emphasis of thankfulness and affection, so that "the whole earth be filled with His glory."

We have a glorious name to proclaim. We need not be ashamed of His name, of His Gospel, of His Church, nor need we despair of His power. In His name our work shall surely prosper along every line of activity in our church and synodical body for the propagation of this glorious and most blessed name.

K. F. K.

Michigan District Teachers' Conference

THE Michigan District Teachers' Conference convened at St. John's Lutheran Church at Wayne, Michigan, on October 24-26.

What Was the Nature of the Program?

Practical lessons ranging from grades one to eight in religion and language revealed growth in learning as well as varied approaches and methods applied to accomplish the objective. The quality and fitness of instruction and a sincerity in instruction distinguished these instructors as being "about their Father's business."

Misses Beverly Degner, Betty Bowden, Ruth Otterstatter and Messrs. E. Backer, A. Winterstein served as instructors.

Chairman Stindt's Report

After welcoming all pastors and teachers the chairman asked the question: "Why do we close our schools for conferences?" and immediately answered it thus: "To become better teachers."

He emphasized that *spiritual qualifications* are essential to a Christian teacher. He must be convinced that he is "doing the Lord's work." He is not merely hired, but a "servant of God." — A thorough knowledge of Scriptures, that is knowing its doctrines, is paramount. — Faith in Christ makes for conviction and earnestness. He influences his pupils by Christian living. — He loves Jesus and His lambs. Without it the work is burdensome; with it teaching is a joy.

Election results: Chairman, Wm. Arras; Vice-chairman, Wm. Roehler; Secretary, G. Miller; Choir Director, E. Schmidt; Assistant, E. Backer.

Psychology in the Classroom

Prof. A. Schmieding, River Forest, stated that psychology is interested in this life and facts concerning it, but not in REVELATION. Spirituality is beyond its scope.

Psychology deals in problems relating to a protected, rejected, and unwelcome child. It guides the ambitious parents making unreason-

able demands. It fosters relationships between parents, children, and teachers.

It aims at growth on the part of all three. It promotes work toward perfection, but discourages perfectionism and pietism.

Round-Table Discussion on Congregation Hymn Singing

Messrs. M. Zahn, W. Arras, and W. Luehring reminded us again that the Lutheran Church is known as the "singing church." As such they suggested a liberal use of choral singing by the entire congregation.

Church Symbolism

The Rev. E. Wendland advocated a better understanding and wider use of church symbolism.

The speaker is minded that church symbolism should be and can be taught in our schools to nurture understanding and appreciation. He pointed to several books that are suited for such use.

Divine Service

The Rev. Krueger pointed out "EDUCATION WITHOUT CHRIST IS FUTILE."

The Northwestern Lutheran

Our responsibility is to speak the WISDOM OF GOD, which declares man a sinner and points to Jesus as the only means of salvation.

Conclusion

Another conference came to an end with the prayer that the Lord for Jesus' sake might bless all that was heard and said, so that all might return to their fields of labor with renewed zeal for more consecrated service.

V. J. SCHULZ.



News from our Mission Fields

"Lo, I am with you alway, even unto the end of the world."

MATTHEW 28, 20

CHRISTMAS—1951 ANNO DOMINI

THE birth of Jesus Christ marks the miracle and the meridian of time. "UNTO YOU IS BORN THIS DAY — A SAVIOR," so reads the headline of the ages. Living in an age when the commerce of Christmas has all but erased Christ's Name in the festival of His birth, we Christians need the more to hear and meditate upon the truth of Christmas. Just as the tinsel and trim and the many colored lights so often hide the Christmas tree; so, too, the Living Christ can so easily become

incidental to our Christmas preparation.

In the sanctuaries of our churches the truth of Christmas is not veiled. And this truth can alone make it Christmas in your heart. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Is. 9, 6. Another word which fills our sanctuaries and our hearts with the true Light of Christmas is this: "But the gift of God is eternal life through Jesus Christ our Lord." Rom. 6, 23.

When our eyes grow dim like Simeon's — this Christmas light will grow brighter. And when we must close our eyes in death — that light will be brightest, for we shall see Him face to face. Let us then keep the Feast of the Nativity of our Lord, in humble gratitude for this light. With Christmas in our hearts, our Church, our Synod will not need to go begging. The Lord's work will be cheerfully done.

A MONTANA MISSION

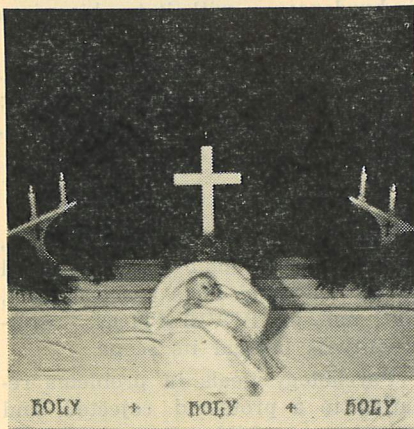
We send out some missionaries to reap where others have planted and

watered. Others are sent to virgin fields. The missionary must lay the foundation for the Gospel, and very often for his own church.

Pastor Norman J. Barenz was called to such a new field as a candidate from our Seminary. He began his work on September 24, 1950, in White Sulphur Springs, Montana — a small western city of 1,000 population. The city is perched a mile high in a beautiful valley between the Castle and the Big Belt mountains. The city is fortunately located on highway 89, which runs from Canada to Mexico. Like so much of Montana this valley, too, is ideally suited for cattle raising. The city, as its name implies, boasts of several sulphur springs. Because of this the pulpwood industry has developed here in recent years. The new industry has brought many immigrants to the city.

A Humble Beginning

It is here that our Synod, through the Dakota-Montana District Mission Board, has established a Lutheran mission. Our mission there has no property of its own, as yet; neither



Christmas in the Sanctuary

is the congregation organized. A rented building, 24 by 50 feet, serves as a chapel and parsonage. The front part of the building serves as the chapel. The remainder of the

Your Missionary Reports

Says Pastor Barenz: "Mission work in a western community which has received very little of the Gospel or has been neglected spiritually for



First Adult Class — Pastor N. J. Barenz, right

house is used by the pastor and his wife as their living quarters.

Today our mission lists 30 souls and 18 communicants, with 12 children enrolled in Sunday School. We support this Gospel preaching in White Sulphur Springs with a monthly check of \$218.00 from our Synod's treasury. The mission itself contributes \$15.00 each month toward the ministry of the Word. The average church attendance in the first year was 15. The nearest Wisconsin Synod mission is 70 miles away at Livingston, Montana, where Pastor A. Walther is missionary.

many years, is slow. Former church members who have moved to these communities are very lax concerning anything in respect to the church. They have learned that they can exist without God's Word, but we must teach them that they dare not die without the Word. To regain such who are indifferent as faithful disciples of Christ, who continue in His Word, is slow and tedious work. But His Word never returns unto Him void. This spring a class of eight adults was confirmed, thus giving our Lutheran church here a beginning in this community."

W. R. HOYER.

A Mission Becomes Self-Supporting On Its Tenth Anniversary

THE question is often raised: Why begin mission congregations in places where our Synod is already represented by large self-supporting congregations? Could not the existing churches serve the whole community and our mission monies be used elsewhere, especially in places where there are no churches of our Synod at all? Would that not be using our mission funds more wisely?

We all know that the Lord has given us as Christians the command to preach the Gospel to every creature. It is therefore our blessed

privilege to establish mission churches wherever and whenever an opening is given us by the Lord. Quite naturally we should seek to serve those places which have no church at all but at the same time we dare not neglect to establish mission congregations in those places where there is a greater concentration of people to be served. It is for this reason that our Synod has established the policy to do the one thing and not to let the other undone.

In the city of Appleton, Wisconsin, we have an example of the success which the Lord may grant unto us

as we carry on mission work in places where there are a greater number of people living. In the year 1940 Appleton had three rather large self-supporting congregations of our Synod with a combined membership of 3,711 souls. During the past ten years two mission congregations were started by our Synod. Both congregations grew and became self-supporting during that period of time. As a result of the Lord's blessings upon our work we today, instead of three churches, have five churches in this city with a combined membership of 4,723 souls or an overall gain of 1,012 souls. The Riverview Congregation located on the south side of the city is six years old with a membership of about 380 souls and it became self-supporting last year, while the Bethany Congregation on the north side of the city is ten years old with a membership of 400 souls and it became self-supporting in September of this year. Now we find that while our mission congregations grew in membership, the other congregations did not decrease in membership.

On September 23 our Bethany Congregation celebrated its tenth anniversary and in a spirit of gratitude to God also took cognizance of the fact that it was large enough to become a self-sustaining congregation. Two services were held. In the morning service the Rev. Waldemar Pless of Fond du Lac, Wisconsin, delivered the anniversary message, and in the afternoon service Pastor Erwin Scharf of Rhinelander addressed the congregation.

The members of Bethany, numbering at present 400 souls, 275 communicants, and 108 voters, realizing that they have enjoyed the mission assistance of their fellow Christians for the past ten years, are deeply grateful and it is their prayer that the Lord of the Church might ever keep them mindful of the bountiful blessings received from Him in the past and that they also might ever show their thankfulness in the future by their continued support of His work at home and abroad.

Dear Master, Thine the glory
Of each recovered soul.
Ah! who can tell the story
Of love that made us whole?
Not ours, not ours, the merit;
But Thine alone the praise
And ours a thankful spirit
To serve Thee all our days.

D. E. HALLEMAYER.

A Report From Synod's Committee On Relief For War-Sufferers

YOUR Committee on Relief for War-Sufferers desires to bring the following to the attention of the members of our Synod.

Parcels Of Clothing Or Food

Your committee deems it wise not to use the facilities of Lutheran World Service for the further sending of clothing shipments, due to the fact that the cost of such bulk shipments is actually higher than the cost of parcel post packages, inasmuch as our brethren in Germany receive only 40 per cent of such shipments. We therefore advise individuals and congregations to ship clothing or food via parcel post to the following address:

Herrn Otto Schlender
(16) Limburg/Lahn
Wiesenstr. 1
Grosshessen, Germany
American Zone

Contributions

Your committee does not plan any further drives for funds, but recommends that congregations collect funds from time to time by means of door collections at their services. All monies are to be sent to the following address:

Mr. G. H. Klug
2988 S. Clement Ave.
Milwaukee 7, Wisconsin

Checks or money orders are to be made out to: War Sufferers' Relief Fund — Wisconsin Synod.

Expellee Program

Your Committee is now in a position to furnish information with regard to the Displaced Persons Act, about which we have received numerous inquiries from members of our Synod. Your committee, however, wishes it to be understood that it is not entering upon a program by which displaced persons are to be brought to this country by our Synod; this is not our or our Synod's function. Your committee merely acts as a clearing house for information concerning the program. For this we refer you to the following, submitted by Pastor Edgar Hoenecke, who has been reappointed to the Committee on Relief and will act as secretary for the purpose of furnish-

ing information on the Displaced Persons Program. All inquiries are to be directed to Pastor Hoenecke.

KARL F. KRAUS, *Chairman.*

* * * *

MEMBERS OF OUR CHURCHES IN GERMANY MAY NOW BE BROUGHT TO THE U. S. A.

As of June 16, 1950 an amendment to the Displaced Persons Act now permits the emigration of German "expellees" to the United States. This is of unusual interest to our Synod because many of the members of our former Lutheran Free Church in Poland, now living in Germany, are permitted to enter our country. The amendment provides for the immigration of 54,744 of such "expellees" before July 1, 1952. Only 15,000 to 20,000 more "assurances" are needed from sponsors in this country to fill the quota.

I Who Are The "Expellees" of This Amendment?

The act states that these persons must be such

1. Who are "of German ethnic origin," that is, of German descent;

2. Who were born, NOT IN GERMANY, but in Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, POLAND, Rumania, Russia, or Yugoslavia;

3. Who lived in the WESTERN zones of Germany or Austria, or in the WESTERN sectors of Berlin or Vienna on January 1, 1949.

Note: This has been modified recently to take in also those who fled into Germany since that date.

II Who May Sponsor The Immigration Of An "Expellee"?

Any citizen of the United States, a corporation or an organization of such citizens.

III What Must A Sponsor Agree To Do?

1. To assure a job for the principal "expellee" applicant at the prevailing wage scale;

2. To assure adequate housing for the "expellee," so that he will not become a public charge;

3. To assure transportation for the "expellee" from the port of entry to the place of resettlement.

IV What Procedure Is To Be Followed

Since there is little time left, your Secretary or Expellees recommends, the following procedure:

1. To Pastors — Announce this program to your people, AS SOON AS POSSIBLE.

2. To Persons interested in sponsoring the immigration of an "expellee" into this country:

—Request your Pastor to send for the necessary blanks, "Sponsor Assurances for Named Persons" or "for Unnamed Persons" from the Federal or nearest State Commission for Displaced Persons.

—Ask your Pastor to help you fill out these "Sponsor Assurances" as required, witness to the truth of the statements in an accompanying letter, and return both to the Federal or State Commission PROMPTLY.

V Additional Information

1. The addresses of the State Commissions for Displaced Persons are listed on the reverse of "The Expellee Program," sent to the pastors from Northwestern Publishing House.

2. Request "Sponsor Assurances for Named Persons" only, if you have the name and address of persons of German descent NOT born in Germany, but in the nine

countries listed under I, who now live in the WESTERN zones or sectors.

Ask for this form also, if you wish to apply for one of our people of the former Lutheran Free Church in Poland from a list which will be supplied to you by Rev. Alfred Maas, Executive Secretary, R. 5, Ann Arbor, Michigan. This list contains the names of our people in Germany who have applied for immigration under the terms of the "expellee" amendment. Most of these people were farmers in their former homes in Poland. Obviously, your committee cannot assume responsibility for complete accuracy in the descriptions of the persons given in this list.

3. Request "Sponsor Assurances for Unnamed Persons," if you do not have the name and address of definite persons you wish to bring over. Your request will then be taken care of by the authorities in Germany from a "pool" of applicants for immigration who have already been screened, awaiting sponsor assurances.

4. It will take from four to six months to process "expellees" from the date on which the "Sponsor Assurances" reach Germany to the date when the "expellee" may leave for the United States.

5. It is requested that the Pastors report to the undersigned on the number and type of "Sponsor Assurances" sent in by their members, stating, especially, whether these are members of one of our churches in Germany.

Rev. EDGAR HOENECKE,
Secretary for Expellees.

† PASTOR REUBEN O. MARTI †

Pastor Reuben O. Marti of St. John's Evangelical Lutheran Church, Burlington, Wisconsin, was unexpectedly stricken with a cerebral hemorrhage on Tuesday afternoon, November 13, 1951, while attending a pastoral conference at Kenosha, Wisconsin. He died a number of hours after the initial attack.

Pastor Marti was born January 25, 1898, at Sleepy Eye, Minnesota, the son of George Marti and his wife, Bertha nee Falk. He was baptized and confirmed in St. John's Evangelical Lutheran Church at Sleepy Eye.

After his graduation from St. John's Evangelical Lutheran School, he entered Dr. Martin Luther College at New Ulm, Minnesota, for his school training, and continued his preparations for the holy ministry at Northwestern College, Watertown, Wisconsin, graduating in the year 1922. Three years later, namely in 1925, he was graduated from our Theological Seminary, then located at Wauwatosa, Wisconsin.

On July 23, 1925, Pastor Marti entered the state of holy matrimony with Florence Stark, his now grief-stricken widow. This marriage union was blessed with one daughter and one son.

The deceased was ordained on August 2, 1925, and served as missionary in Sioux City, Iowa, for three years. At Allenton, Wisconsin, he served St. Peter's congregation for three years, and then followed the

call to Stambaugh, Michigan, where he served for seven years. Thereupon he received the call to Kekoskee, Wisconsin where he labored faithfully for thirteen years. On September 3, 1950, he assumed the duties as shepherd of St. John's Evangelical Lutheran Church at Burlington, Wisconsin.

Funeral services were held on Friday, November 16, 1951, from St. John's Church at Burlington, with burial following at Watertown, Wisconsin. The Rev. Adolph von Rohr of Hartford, Wisconsin, preached the sermon, based on Psalm 119, 76. The Rev. Albert Lorenz conducted the service at the grave, and the undersigned served as liturgist.

Pastor Marti reached the age of 53 years, 9 months, and 8 days. He is survived by his widow, one daughter, one son, one grandchild, one brother, two sisters, other relatives, the members of his congregation, and a large circle of friends.

May comfort all these survivors with the sure and certain promise of His holy Word. May He deliver us all "from every evil of body and soul, of property and honor, and finally, when our last hour shall come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven." We ask this for Jesus' sake. Amen.

ADOLPH C. BUENGER.

FIFTIETH ANNIVERSARY

St. Paul's Congregation

North Fond du Lac, Wisconsin

"Be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" Psalm 100, 4-5. It was in this spirit of the Psalmist that St. Paul's Congregation of North Fond du Lac, Wisconsin celebrated the fiftieth anniversary of its founding on Sunday, November 18, 1951.

Members and friends were led in this general spirit of thanksgiving by Professor Walter Schumann in two morning services. Professor Schumann based his message on I Samuel 12, 20-25. The afternoon speaker was Robert Voss, a graduate of St. Paul's Parochial School and at present a student at Concordia Seminary, Springfield, Illinois. St. Paul's Congregation has had several of its daughters who have served, or are still serving, in our parochial

school system, but Mr. Voss is the only son of the congregation who studied for the ministry. Mr. Voss based his sermon on Ephesians 2, 19-22. Pastor G. E. Bergemann also addressed the assembled congregation in the afternoon service. The children of the Christian Day school sang in the two morning services, and the choir, under the direction of Teacher Myron Hilger, rendered appropriate anthems in all services. The activities of the Golden Jubilee were concluded by a fine lunch which the Ladies' Aid Society

the evening of December 10, 1901. Seven voters were present at that meeting.

Students of theology: John Reuschel, Louis Krug, Robert Krug, and Robert Wolff served the young congregation alternately until 1902 when Pastor Paul J. Dowidat became the first resident pastor of the congregation. Other pastors who served the congregation are: Arnold Hoenecke (1904-1907); Paul Oehlert (1908-1917); Walter Schumann (1917-1921); Leonard Koeninger (1921-1928); Kurt Timmel



prepared for all members, guests and visitors. In preparation for this celebration, the church and school rooms were redecorated, and an anniversary booklet was printed.

The beginnings of St. Paul's Congregation were very small and insignificant. When in 1899 the Wisconsin Central Railroad, later the Soo Line, located its main shops to the north of the city of Fond du Lac, the village of North Fond du Lac found its origin. Among the railroad people who settled here, there were found also a number of Lutheran Christians. Pastor G. E. Bergemann, who had assumed the pastorate in St. Peter's Congregation in Fond du Lac that same year, found these people and invited them first of all to attend the services of St. Peter's and to send their children to St. Peter's Christian Day School. It was he, therefore, who conducted the meeting to organize and incorporate St. Paul's congregation on

(1928-1932); Carl Lawrenz (1932-1944); Wilmar Wichmann (1944-1948); and the undersigned since September 26, 1948. It greatly added to the joy of the congregation to have all of these pastors present at the afternoon Anniversary Service, with the exception of the first three.

From its very inception the congregation maintained its own Christian Day School. In the beginning it was taught by the pastors. As the congregation grew in size, one teacher was first of all called to assist the pastor in the school, and in September of 1945 a second teacher was added to its staff. The following teachers have served in the school: Miss A. Krug; Miss Flora Saxmann; Miss Mabel Uhlmann; Miss Florence Hanisch; Miss Augusta Moerer; Miss Kemnitz; Mr. Emanuel Arndt; Mr. Adair Moldenhauer; Mr. Arthur Kempf; Miss Lucille Sommer; and the present teachers: Mr. Myron Hilger, prin-

incipal since June 1946; and Miss Audrey Ruddy, teacher of the lower grades since September of 1949. The congregation also rejoiced over the fact that four of its former teachers were present at the anniversary service.

At present St. Paul's Congrega-

DEDICATION OF REMODELED SCHOOL South Milwaukee, Wisconsin

"Praise God from whom all blessings flow," thus can the members of Zion in South Milwaukee humbly confess and gratefully sing. On Sunday, September 16, 1951, they

tion numbers 521 baptized members, 420 communicant members, and 115 voting members. There are fifty-one enrolled in the Christian Day School, and twelve in the Sunday School.

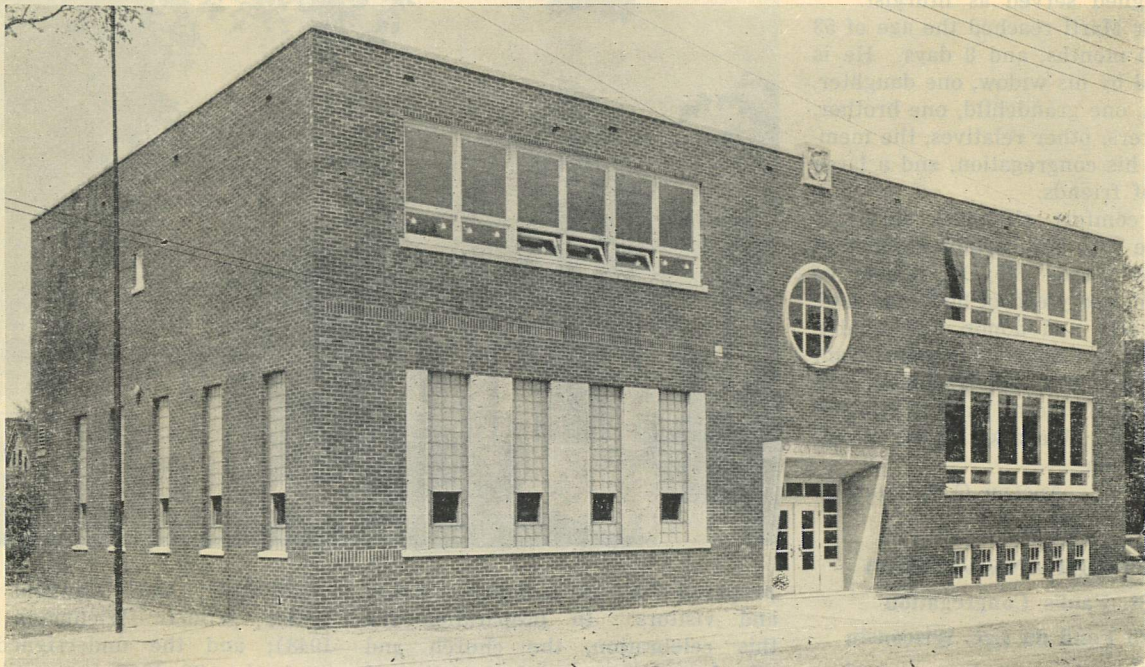
The LORD hath done great things for St. Paul's Congregation, whereof

flooring throughout the buildings helps to make the structure more fireproof and facilitates keeping it clean. Accoustical ceilings soften the sounds.

All heat is piped in through steam ducts from a central heating plant in the fireproof boiler room of the

she is truly glad. It was to Him that she gave glory in all the services conducted on the occasion of her fiftieth Jubilee. May, therefore, the Lord, who has shown His mercy to St. Paul's Congregation in so many ways, also abide with her in the future. BERNARD G. KUŞCHEL.

servants wisdom and strength from on high to faithfully bring to the children the saving truths, and may the Lord through His Word win the hearts of His children, bring them to and keep them with their Savior, that they may ever be faithful children of God and glorify His name here on



were granted the great privilege of dedicating their remodeled Christian day school to the service of the Lord. The Rev. A. Halboth of Milwaukee, Wisconsin, president of the Southeastern Wisconsin District, delivered the dedicatory sermon and the Rev. A. Buenger of Kenosha, Wisconsin, occupied the pulpit in the evening.

The old 52×58 ft. one-story building has been enlarged to a 87×58 ft. two-story structure. Two classrooms, a Kindergarten, and a confirmation room have been added. The first floor includes an office for the principal and an assembly hall with a seating capacity of 250. A teachers' lounge or nurse's room has been arranged for on the second floor. The two classrooms of the old building have been modernized. Terraza

church. Two new low pressure boilers operated by oil burners provide the proper temperature at all times. In the school basement are the lavatories, a room for the Men's Club, and another for the Boys' Club.

The total cost of the remodeled school, including the central heating plant for church and school, amounts to \$126,788.94. An indebtedness of about \$80,000.00 remains on the building.

Zion Congregation, having had a Christian day school for 58 years, rejoices in the Lord and above all thanks Him for this unmerited blessing. He has worked wonders in the hearts of old and young. May the gracious Lord continue to use our school as His workshop for generations to come. May He grant His

earth. May the Lord give all Christians a grateful heart, a heart which will highly appreciate the Lord's blessings and by word and deed show their gratitude, doing all within their power to bring God's blessings to the generations to come.

O. B. NOMMENSEN.

FORTIETH ANNIVERSARY

St. Paul's Church, Lake Mills, Wisconsin, held a special service of thanksgiving on the evening of Sunday, November 18, to commemorate the fact that Pastor J. Martin Raasch has been their minister for the past forty years. The undersigned preached the sermon (2 Cor. 4: 7). The service was enhanced by hymns sung by the choir and the school children under the direction of Teacher A. H. Backer. An elder

presented Pastor Raasch with a purse in the name of the congregation. The celebration included an observance of the fortieth wedding anniversary of Pastor and Mrs. Raasch.

During Pastor Raasch's pastorate, St. Paul's built a church and a parsonage, both previous buildings having been destroyed by fire.

After the church service a number of neighboring pastors joined the congregation in a social hour

H. C. NITZ.

TWENTY-FIFTH ANNIVERSARY

**Pastor E. Prenzlow
Cornell, Wisconsin**

On October 14 the three congregations of Cornell, Keystone, and Birch Creek, Wisconsin, assembled to commemorate their pastor's twenty-five years of service in the ministry and also to observe the twenty-fifth anniversary of Pastor E. Prenzlow and his wife. To accommodate the attendance from all three congregations the Cornell municipal auditorium had been rented. This proved to be a wise arrangement, for not only did the members turn out in goodly number but also a considerable number of pastors with their families. The Rev. Otto Henning, a brother-in-law and classmate of the jubilarian, preached the anniversary sermon on Psalm 100, 1-2. Pastor Mahnke acted as toastmaster at a lunch served by the women of the parish. Each congregation and its societies remembered the pastor and his wife with gifts. As he thanked all the people present for their gifts Pastor Prenzlow gave glory and honor unto the Lord who had so graciously led and sustained him and his wife that as His children they were truly moved to say: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Ps. 115, 1.

H. A. PANKOW.

CALENDAR OF CONFERENCES

TWIN CITY MIXED PASTORAL CONFERENCE

The Twin City Mixed Pastoral Conference will meet at St. Paul, Minnesota, in Emanuel Lutheran Church, Humboldt and E. Stevens St. (West St. Paul), the Rev. G. A. Ernst and the Rev. G. A. Thiele, Pastors, February 12-13. Communion Service Tuesday at 10:30 a. m. Pastoral Sermon, the Rev. T. Daniel.

A. DEYE, Secretary.

**SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT
One Day Conference**

Date: Monday, January 28, 1952.
Time: 9:00 P. M.
Place: St. John Ev. Lutheran Church
1404 West Territorial Rd. at 24th St.
Battle Creek, Michigan
John F. Brenner, Pastor.

Program: Revelation 1, 10ff, A. Fischer; Ephesians 2, 5ff, R. Gensmer; Report on Michigan Lutheran Seminary, By Member of the Faculty; How Shall We Increase The Number of Subscribers for our Synodical Periodicals??, W. W. Westendorf; Shali Lutheran Welfare Agencies Accept Funds From Local Community Chest Drives?, G. Struck; District Mission Board Report, H. Zink; Synod Finances, H. H. Hoenecke.

Sermon: G. Struck, C. H. Kipfmiller, Alt.
It is imperative that you notify the host pastor of your intended presence or absence by mail at least by January 24, 1952.
JOHN F. BRENNER, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Mt. Calvary, La Crosse, H. Backer, host pastor.

Time: Wednesday, January 16, 1952 at 9:30 a. m. with Communion service. Speaker: A. Hanke.

Program:
9:30 a. m. Communion Service.
10:30 a. m. Opening Business.
10:45 a. m. Exegesis of Matt. 5, 32. A. Mennicke.
12:00 Noon meal — Guests of Mt. Calvary Congregation.
1:30 p. m. Opening.
1:45 p. m. How Does our Present day Mission Work Differ From the Early Days? Wm. Lange.
2:45 p. m. Recess.
3:00 p. m. The Primary Purpose of Holy Communion. G. Horn.
4:00 p. m. Business and Cases of Casuistry.
4:30 p. m. Close.

W. J. KOEPSSELL.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Ordained and Commissioned

Pastors

Schumann, Robert L., as missionary at St. Louis Park, Minnesota, by Walter A. Schumann; assisted by Robert Preuss; First Sunday in Advent, December 2, 1951.

Installed

Buch, Herbert, in Redeemer Church, Yale, and Immanuel Church, Tp. Greenwood, Michigan, by W. Vallesky; First Sunday in Advent, December 2, 1951.

Hellmann, A. A., in St. John's Church, Grover, Wisconsin, by Kurt Geyer; assisted by Th. Thurow, G. Schaller, E. Albrecht; First Sunday in Advent, December 2, 1951.

Henning, Carl J., in St. John's Lutheran Church, Lomira, Wisconsin by Arnold Hoenecke, on the second Sunday in Advent, December 9, 1951.

CHANGES OF ADDRESS

Pastors

Hellmann, A. A., Peshtigo, Wisconsin, R. 2.

Schumann, Robert L., 3056 Texas Avenue; St. Louis Park, Minnesota.

Schulz, Friedel C., 3604 60th Street, Kenosha, Wisconsin.

APPOINTMENTS

Since Pastor Karl Gurgel, newly elected chairman of the General Mission Board, has resigned from the Minnesota District Mission Board, Pastor George A. Barthels of Red Wing, Minnesota, has been appointed to serve the remainder of Pastor Gurgel's term.

Pastor W. F. Dorn, Renville, Minnesota, is chairman and Pastor George Barthels, secretary of the Minnesota District Mission Board.

OSCAR J. NAUMANN.

* * * *

1. Architectural Committee: Pastor Erhard Pankow.

2. Survey Committee-Educational Institutions: Prof. A. Sitz, Watertown, Wisconsin. Professor R. Hoenecke, New Ulm, Minnesota.

Pastor Paul Pieper, Milwaukee, Wisconsin. Pastor J. Dahlke, Tomah, Wisconsin. Mr. Emil Trettin, Milwaukee, Wisconsin.

Appointed by the presidium of the Synod. All communications in this matter are to be addressed to the Chairman.

3. Committee on the Reorganization of the Mission Board:

Pastor L. Koeninger, Manitowoc, Wisconsin.

Pastor A. Buenger, Kenosha, Wisconsin. Pastor G. Kaniess, Kewaskum, Wisconsin.

Professor Paul Eickmann, Watertown, Wisconsin.

Appointed by the Conference of Presidents.

All communications pertaining to this matter are to be in the hands of the Chairman by January 31, 1952.

JOHN BRENNER.

A REQUEST

The mission congregation of Lincoln, Michigan is in need of more pews. If there is any congregation that can help this mission in this matter, please contact Herbert J. Lemke, Lincoln, Michigan.

H. J. LEMKE.

REQUEST FOR NOMINATIONS

Since Prof. M. Lehninger's resignation, effective at the end of the current school year, has been accepted by the Board of the Theological seminary at Thiensville, Wisconsin, the members of the Synod are herewith invited to nominate candidates for filling this vacancy. Candidates nominated should be qualified to teach especially church history and New Testament exegesis. All nominations must be in the hands of the secretary of the Board no later than January 18, 1952.

HEINRICH J. VOGEL, Secretary.
3767 E. Cudahy Avenue
Cudahy, Wisconsin

MISSION FESTIVALS

Tenth Sunday after Trinity
The Lutheran Joint Parish of Cornell, Keystone, Birch Creek, Cornell, Wisconsin.
Offering: \$575.00. E. E. Prenzlow, pastor.

Eleventh Sunday after Trinity
Zion's Church, Valentine, Nebraska.
Offering: \$310.20. Karl Molkentn, pastor.

Sixteenth Sunday after Trinity
Immanuel Church, Tp. Farmington, Wisconsin.
Offering: \$1,066.43. Kurt Eggert, pastor.

Nineteenth Sunday after Trinity
Zion Church, St. Louis, Michigan.
Offering: \$326.75. C. G. Leyrer, pastor.

Twenty-second Sunday after Trinity
St. Paul's Church, Hustler, Wisconsin.
Offering: \$324.12. G. F. Albrecht, pastor.

Twenty-fourth Sunday after Trinity
St. Peter's Church, Tp. Clifton, Wisconsin.
Offering: \$569.72. G. F. Albrecht, pastor.

* * * *

CORRECTION

Eighteenth Sunday after Trinity
St. John's Church, Milroy, Wisconsin.
Offering: \$127.15. Geo. W. Scheitel, pastor.

Twentyieth Sunday after Trinity
St. John's Church, Tappen, North Dakota.
Offering: \$528.97. E. J. Otterstatter, pastor.

TREASURER'S STATEMENT

July 1, 1951 to November 30, 1951

Receipts

Cash Balance July 1, 1951.....	\$ 63,199.92
Budgetary Collections	\$477,808.19
Revenues	109,027.75
Total Collections and Revenues.....	\$586,835.94
Non-Budgetary Receipts:	
Notes Payable — Money	
Borrowed	70,000.00
Lutheran Spiritual Welfare	
Commission — Prayer Book	2,422.00
Miscellaneous	3,392.06
Total Receipts	\$662,650.00
	\$725,849.92

Disbursements

Budgetary Disbursements:	
General Administration	\$ 32,447.23
Theological Seminary	19,062.03
Northwestern College	58,278.86
Dr. Martin Luther College.....	85,720.78
Michigan Lutheran Seminary....	65,125.37
Northwestern Luth. Academy....	13,897.17
Home for the Aged.....	9,118.04
Missions—Gen. Administration	62.28
Indian Missions	47,797.57
Colored Missions	20,411.61
Home Missions	175,971.84
Refugee Mission	12,415.66
Madison Student Mission.....	1,604.14
Lutheran Spiritual Welfare	
Commission	17,799.06
Winnebago Lutheran Academy	1,250.00
General Support	30,412.83
School Supervision	4,685.25
Total Budgetary Disbursements.....	\$596,059.72
Non-Budgetary Disbursements:	
Notes Payable — Paid.....	70,000.00
Total Disbursements	\$666,059.72
Cash Balance November 30, 1951	\$ 59,790.20

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE

For October and November, 1951

For Missions

N. N., Detroit, Michigan.....	\$ 8.00
N. N., Detroit, Michigan.....	2.00
Memorial Wreath in memory of Mr. J. Engelman, given by Mr. and Mrs. Leonard W. Arnison	2.00
St. Matthew's Sunday School, Kirby, Wisconsin	7.00
N. N., Detroit, Michigan.....	2.00

N. N., Detroit, Michigan.....	4.00
N. N., Detroit, Michigan.....	5.00
N. N., Detroit, Michigan.....	5.00
N. N., Detroit, Michigan.....	5.00
Grover Emmanuel Lutheran Ladies' Aid, Watertown, South Dakota.....	20.00
Mr. Heinrich N. Mueller, North Prairie, Wis.....	100.00
Mr. O. R. Fruechte, Faribault, Minnesota.....	25.00
Memorial Wreath in memory of Alvin Behn, given by relatives	21.00
	\$ 206.00

For Lutheran Spiritual Welfare Commission

Rev. L. Ristow.....	\$ 10.85
Rev. W. R. Buhl.....	6.00
Mr. and Mrs. Herbert Speckin.....	5.00
Walter E. Nuernberg.....	10.00
Sgt. Fred Ott.....	1.00
From Aid Association for Lutherans Branch	
No. 17, Kewaunee, Wisconsin.....	10.00
Gordon Brandenburg, Milwaukee, Wisconsin.....	5.00
Mr. and Mrs. Geo. Schwartz, Dexter, Minnesota.....	1.00
Joyce Lehmann, Mukwonago, Wisconsin.....	5.00
Mr. and Mrs. Henry W. Kirschenstein, Fond du Lac, Wisconsin	5.00
Tabitha Society, Redeemer, Hastings, Nebraska.....	12.00
Memorial Wreath in memory of Richard Pottratz, given by Rev. and Mrs. H. E. Rutz, Mrs. Otilie Rutz, and Mr. and Mrs. Herman Conrad	3.00
Memorial Wreath in memory of Frederick Bruening, given by Rev. Wm. Lindloff.....	4.00
Memorial Wreath in memory of Mrs. Minnie Jurgens, given by Rev. Wm. Lindloff.....	2.00
Rev. B. R. Hahn.....	1.00
	\$ 80.85

For Refugee Mission

Peter Midolla, Wauwatosa, Wisconsin.....	\$ 10.00
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For Church Extension

Memorial Wreath in memory of Gerald Augustine, given by Mr. and Mrs. Arno A. Gesch and Mr. and Mrs. Eugene K. Gesch.....	\$ 3.00
Memorial Wreath in memory of Rev. Julius Gamm, given by Rev. and Mrs. E. R. Gamm.....	2.00
Mr. O. R. Fruechte, Faribault, Minnesota.....	50.00
	\$ 55.00

For Wisconsin Building Fund

Memorial Wreath in memory of Mr. Leopold Wolter by Mr. and Mrs. Wm. Weber.....	\$ 3.00
Memorial Wreath in memory of Mrs. Walter Engel by Mr. and Mrs. Wm. Weber.....	2.00
	\$ 5.00

For Mobridge Building Fund

Memorial Wreath in memory of Mr. Gustave Schwanke, given by relatives and friends.....	\$ 12.50
Memorial Wreath in memory of Gustave Schwanke, given by Mr. and Mrs. Weigand.....	10.00
	\$ 22.50

C. J. NIEDFELDT, Treasurer.

WESTERN WISCONSIN DISTRICT

Reverend	Congregation	Amount
Ewald Tacke,	Northwestern College	\$ 337.20
H. J. Anger,	Washington, Ia.	123.90
H. F. Backer,	La Crosse	567.29
Alvin Berg,	Madison	76.68
Arthur Berg,	Sparta	363.05
R. F. Bittorf,	McCormell	95.59
F. E. Blume,	Columbus	430.35
A. H. Dobberstein,	Elroy	66.45
W. A. Eggert and G. Redlin,	Watertown	\$71.50
F. F. Ehlert,	Eitzen	740.25
A. J. Engel,	Medford	1,595.51
J. B. Erhart,	Buffalo City	50.90
J. B. Erhart,	Cream	456.30
J. B. Erhart,	Cochrane	474.80
G. Franzmann,	Fort Atkinson	118.65
G. H. Geiger,	Wilson	300.00
Henry Geiger,	T. Leeds	79.00
G. Gerth,	Poplar Creek	70.00
G. Gerth,	Beyer Settlement	100.00
B. R. Hahm,	Plum City	188.04
A. Hanke,	T. Norton	483.00
A. Hanke,	Minnesota City	68.72
H. Henke,	Whitehall	5.00
H. Henke,	Arcadia	48.00
R. C. Hillemann,	Savanna	230.00
W. P. Holzhausen,	Stetsonville	153.75
G. Horn,	Chaseburg	575.00
G. Horn,	T. Hamburg	300.00
P. E. Horn,	T. Lebanon	175.58
C. J. Kionka,	Rib Lake	262.85
E. H. Kionka,	T. Maine	251.63
G. P. Kionka,	Stoddard	832.46
L. C. Kirst,	Beaver Dam	422.14
W. J. Koepsell,	Pickwick	89.89
W. J. Koepsell,	Ridgeway	454.23
John Kohl,	Fountain Prairie	302.45
John Kohl,	Fall River	127.80
G. O. Krause,	Marathon	388.21
R. P. Korn,	Lewiston	732.69
R. P. Korn,	Altura	18.00
J. Krubsack,	Goodrich	181.60
W. R. Krueger,	Friesland	7.00
M. Kujath,	Brodhead	117.07
M. Kujath,	Janesville	160.05
C. C. Kuske,	Green Valley	68.27
C. C. Kuske,	T. Day	122.15
L. Lambert,	Barron	156.25
L. Lambert,	Rice Lake	51.50
O. Lemke,	T. Rib Falls	37.00
O. Lemke,	Rib Falls	95.08
F. W. Loeper,	Whitewater	1,668.62
F. W. Loeper,	Richmond	300.00
A. H. Mackdanz,	Pardeeville	557.10
E. A. Mahnke,	Hillsboro	481.74
E. A. Mahnke,	Viroqua	100.95
G. C. Marquardt,	Ringle	342.03
G. C. Marquardt,	Schofield	572.40
A. L. Mennicke,	Winona	528.54
A. L. Mennicke,	Goodview	48.75
F. H. Miller,	La Crosse	1,165.60
P. Monhardt,	South Ridge	723.85
H. A. Muehl,	Cameron	197.01
R. W. Mueller,	Jefferson	1,021.00
F. A. Naumann,	Platteville	452.87
H. C. Nitz,	Waterloo	327.00
M. J. Nommensen,	Juneau	189.35
O. A. Pagels,	Ixonia	844.49
H. E. Paustian,	Barre Mills	1,037.85
N. E. Paustian,	Oconomowoc	160.00
J. R. Petrie,	Wilton	78.24
J. R. Petrie,	Norwalk	295.26
E. E. Prenzlow,	Cornell, Keystone, Birch Creek	269.05
J. M. Raasch,	Lake Mills	79.00
C. R. Rosenow,	Bruce	235.50
C. R. Rosenow,	Hubbleton	57.00
A. Sarembo,	T. Knapp	100.56
A. Sarembo,	Dannavaugh	97.76
A. Sarembo,	T. Lincoln	427.95
A. Sarembo,	Shennington	126.50
A. W. Sauer,	Winona	1,629.14
John Schaadt,	Eau Galle	188.31
John Schaadt,	Elmwood	210.00
H. Schaller,	Oskaloosa	45.78
A. C. Schewe,	T. Bridge Creek	232.10
A. C. Schewe,	Neillsville	169.24
L. Schroeder,	T. Washington	418.13
A. Schumann,	Globe	354.28
H. W. Schwertfeger,	Tripoli	3.00
H. W. Schwertfeger,	Spirit	50.85
H. W. Schwertfeger,	Prentice	38.30
R. A. Siegler,	Madison	150.00
A. Stuebs,	Bangor	439.70
K. A. Timmel,	Watertown	1,284.75
E. A. Toepel,	Ridgeville	681.25
E. H. Walther,	Wisconsin Rapids	659.55
W. E. Wegner,	Moline	190.00
A. J. Werner,	Millston	10.77
A. A. Winter,	Mauston	394.57
A. A. Winter,	New Lisbon	275.71
L. W. Winter,	T. Berlin	443.30
L. A. Witte,	Kendall	106.50
L. A. Witte,	Dorset Ridge	15.23
W. E. Zank,	Newville	306.66
W. E. Zank,	T. Deerfield	330.15

Budgetary	\$ 32,065.57
Building Fund	2,814.80
Non-Budgetary	283.50
Total	\$ 35,163.87

Memorial Wreaths

In Memory of — Sent in by	Amount
Herman Marks — J. B. Erhart, Cream	\$ 12.00
Mrs. Robert Balzer — B. R. Hahm, Plum City	5.00
Mrs. Bertha Tisch — E. H. Kionka, T. Maine	4.00
Gust E. Schmidt — F. W. Loeper, Whitewater	8.50
Theodore Westphal — R. W. Mueller, Jefferson	3.00
Hazel Hildebrandt — E. A. Wendland, Hubbleton	1.00
Emil Schroeder — A. Sarembo, Shennington	18.00
E. Gatz — A. W. Sauer, Winona	20.00
William Koeller — A. W. Sauer, Winona	3.00
Mrs. Chas. Bolle — W. Eggert and G. Redlin, Watertown	80.50
Harry Lurmann — W. Eggert and G. Redlin, Watertown	52.00
U. J. Schmidt — H. Geiger, Leeds	38.00
Mrs. Lawrence Hoelt — G. O. Krause, Marathon	24.00
Mrs. Bertha Genger — G. O. Krause, Marathon	10.00
Wm. Erdmann — R. P. Korn, Lewiston	4.00
Mrs. Anna Lawrenz — R. P. Korn, Lewiston	10.00
Wm. H. Duhring — W. R. Krueger, Friesland	2.00
Wm. Behnken — R. W. Mueller, Jefferson	18.00
Mrs. Hugo Werblow — M. J. Nommensen, Juneau	10.00
Mrs. Martha Albert — E. E. Prenzlow, Cornell	1.00
Gustave Albert — E. E. Prenzlow, Cornell	3.00
Mr. Wanie — H. Schwertfeger, Tripoli	3.00
Mrs. Carl Henke — G. O. Krause, Marathon	48.00
Gerald Koeller — O. Lemke, Rib Falls	28.75
Mrs. M. T. Haselen — H. C. Nitz, Waterloo	3.00
Miss H. Mielke — H. C. Nitz, Waterloo	30.00
No name — H. Schaller, Oskaloosa	5.00
Emil Bealer — E. H. Walther, Wisconsin Rapids	74.00
Otto Roeder — L. A. Winter, T. Berlin	7.00

H. J. KOCH, Treasurer.

Memorial Wreaths

In memory of Mrs. Louis Gerberding, Goodwin, South Dakota.	Amount
Chas. Johnson and family	\$ 1.00
R. P. Hanson	2.00
Chas. Lesh and family	2.00
Geo. Mahnke and family	2.00
Tabea Society of St. Peter	2.00
	\$11.00

Elmer E. BARTLING, District Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

October, 1951

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
Camille Davis—I. G. Frey	\$ 5.00	\$ 5.00	\$
Baby Malita Malone—E. E. and A. A. Guenther	5.00		5.00
Miss Margaret Averill—F. Gilbert			2.00
John Schaumberg—H. Heckendorf			2.00
Mrs. Loretta Kelsey—E. Ph. Ebert			16.00
Mrs. Adele Larson—A. Schultz			2.00
John Ruelh—C. A. and K. J. Otto			5.00
Harry Scheibe—C. A. and K. J. Otto			10.00
Mrs. G. Loeber—Walther Keibel			10.00
Mrs. Ed. Klemm—W. J. and J. P. Schaefer		5.00	
G. E. Schmeling			5.00
Gustave Jeske—John G. Jeske		5.00	
Mrs. Pauline Klein—J. G. Jeske			3.00
Wm. Sauer			3.00
Mrs. Glatz—A. P. Voss		3.00	
Armin Brueckner, Jr.—A. P. Voss			5.00
Fred Marquardt—A. P. Voss		3.00	5.00
William Behnken—A. P. Voss		3.00	
Miss Lydia A. Hoehne—John Brenner			10.00
Roy Ristau—Paul Pieper		12.00	
Herman Wilke—Paul Pieper		8.00	2.00
Mrs. Bertha Wachs—P. J. Burkholz		5.00	
Mrs. Marie Breitenfelt—P. J. Burkholz			2.00
Herbert R. Hoppe—P. J. Burkholz			3.00
Lois Hilda Zirbel—Charles E. Found			12.00
Mrs. Dora Deabel—A. Nicolaus			8.00
	\$ 10.00	\$ 79.00	\$ 105.00

G. W. SAMPE, District Cashier.

Jan. 52



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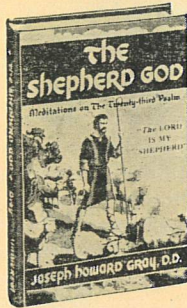
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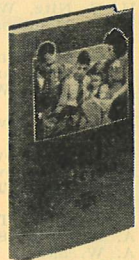
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