

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

Vol. 39 October 19, 1952 No. 21

The Northwestern Lutheran

Official Publication
The Ev. Luth. Joint Synod of
Wisconsin and Other States
Issued Bi-weekly

Vol. 39 October 19, 1952 No. 21

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

ST. PAUL'S EV. LUTHERAN CHURCH
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Siftings

Both presidential candidates leave us somewhat in the dark as to their personal position in regard to sending an ambassador to the Vatican. Governor Adlai Stevenson says he does not favor an ambassador but that he might follow the example set by President Roosevelt and send a personal representative. That means, then, that we will have a government spokesman with the pope in case Eisenhower is elected. General Dwight Eisenhower gave no direct answer himself but Abbott Washburn, a member of the Eisenhower staff told the Associated Church Press, "Before affirming or recommending a change in existing policies in this matter, he would want the benefit of the opinion of the people as expressed through their representative in Congress." Perhaps General Eisenhower feels that with Congress this matter is in safe hands, since Congress has once already rejected such a proposal.

* * * *

"How much is your Bible worth?" asks the *Lutheran Standard*, and continues: "The Library of Congress has a Bible for which \$300,000 was paid some twenty years ago. It is a copy of the Gutenberg Bible, printed five hundred years ago. During the war years it was stored for safekeeping in the deep vaults of Fort Knox, Kentucky, along with billions of dollars' worth of gold. When the National Broadcasting Company televised the book from its studios recently, it took out a one-day insurance policy for \$300,000. When the volume left the library it was accompanied by guards and a motorcycle escort from the U. S. park police. — As a rare antique it is worth a fortune; but as the Word of God to you it is worth no more than your own Bible. How much?"

* * * *

A home for delinquent boys is to be established by one of the districts of the Lutheran Church—Missouri Synod, if reports are reliable. The news comes from North Dakota. This district is said to have set up a ranch home for boys who are either delinquent or who come from broken

BY THE EDITOR

homes. How they intend to get these boys into the homes and how they intend to operate is not stated. Vocational and Christian training will be the aim of the school.

* * * *

"American culture is making a big mistake if it continues to look upon the idea of 'the family as the backbone of the nation' as a trite platitude hardly worth remembering," said Father George A. Kelley in a Labor Day sermon in St. Patrick's Cathedral in New York. What he said is so pertinent and true to the facts that his words are worth while considering. "The shorter work week, instead of encouraging more noble pursuits, has brought with it laziness, softness, boredom, irresponsibility, and a diminishing sense of duty. . . . In ten million homes, one quarter of our American families, the wife, the homemaker, is employed for wages outside the home. Sometimes she works away from her family out of necessity. Just as frequently her wages are spent on luxuries; at all times her absence is a strain on family stability and an occasion of sin." It would be difficult to say that this is not a fact. The words are well worth pondering.

* * * *

One of the most blessed results of the last World War "was the abolition of enforced State Shintoism," said the Rev. Michio Kozaki who is the leader of 90 per cent of Japan's Protestants and also moderator of the United Church of Christ in Japan. He openly accused Prime Minister Yoshida and other political heads in Japan of fostering a revival of State Shintoism "to gain political support" but "having no firm Shinto convictions." He charges that the Japanese premier had "sent a representative to the Ise (Sun Goddess) shrine to report to the ancestral war dead that the peace treaty had been signed." It is said that many Christian business men share his fear that State Shintoism may be revived, because they are "frequently forced to donate to shrine funds under pressure."

The Temporary Weakness Of Abraham's Faith

Gen. 12, 14-20

II

FOR our learning and warning we noted in our last meditation on Abraham what accounted for his temporary weakness of faith. Faith is a gift which God bestows through His assurance of grace. Hence, Abraham's faith became weak when in the face of danger he rather took counsel with himself than to ponder the blessed promises of God. But no less valuable for us is it to note how God dealt with Abraham that he might be raised from this weakness of faith.

How God Corrected It

God Exposed The Vanity Of This Faithless Scheme "And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and he asses, and menservants, and maid-servants, and she asses, and camels."

God let Abraham experience the evil consequences of his sinful scheme and had him realize its utter insufficiency as a means of protection. That which Abraham had feared actually occurred upon his arrival in Egypt. The Egyptians immediately took note of Sarah's beauty. Yet this interest in Sarah took a turn with which Abraham had hardly reckoned, or he would never have put any hope in his scheme. The Egyptian princes commended her highly to their ruler. Thus, no less a person than the Pharaoh himself took an interest in this beautiful woman who was supposed to be the sister of the stranger who had come into his land. Here was a suitor who could not easily be put off until Abraham could arrange to leave the land. It was also not a light thing to face the wrath of this mighty man when he would hear that he had been deceived. When Pharaoh, therefore, sent for Sarah that she might be taken into his house Abraham lacked the courage to confess

that she was, after all, his own wife. With his deceit Abraham had forfeited the advantage which lies in a truthful man's plea for his rights. Pharaoh indeed showered his rich favors upon Abraham for Sarah's sake, so that his possessions and his household were greatly increased. But this could bring little comfort and joy to Abraham when he had lost his wife. By accepting these favors Abraham only made it ever more difficult to come forth with the truth and to plead for Sarah's return.

The Lord frequently deals with His children in this way when they lose sight of His mercy and might and in weakness of faith seek their welfare in measures which are not in keeping with His holy will. He lets them reap some of the evil fruits of such sinful actions, lets them taste some of the bitterness that goes with ill-gotten gain and pleasure, so that the vanity of their faithless ways may be exposed to them.

God Manifested His Unmerited Kindness "And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram and said, What is this that thou hast done unto me? why didst thou not tell me she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had."

God in His mercy did not forsake Abraham in his weakness of faith. He graciously shielded both him and his wife. From the moment that Sarah had been taken away from her husband the Lord sent heavy plagues upon the Egyptian ruler and his household. In this way God halted Pharaoh in his intentions of making Sarah one of his wives, letting him sense that there must be something amiss about this action and inciting him to make the necessary inquiries. Also when Pharaoh had learned the truth these strange happenings which

pointed to divine intervention held him back from any thoughts of vengeance which may have come to his mind. Pharaoh returned Sarah and had his own men escort Abraham out of the land. He did not even deprive Abraham of anything that he had gained through his favor. All this was unmerited kindness and mercy on the part of the Lord. It was meant to remind Abraham on whom he should really have placed his trust when confronted with danger, namely, upon the Lord who had promised to bless him and to make his name great and to bring wonderful things to pass through him for the salvation of men. That it had this effect on Abraham is evident from the fact that upon his return to Canaan he went to Bethel, to the altar that he had made there. Here Abraham again called on the name of the Lord, penitently proclaiming his Savior's name before his entire household.

Also this is something which God's children repeatedly experience when they have come to realize the vanity of seeking their welfare by straying from the Lord's will. They often find reason to confess that in His great kindness the Lord has shielded them from suffering the full consequences of an evil course. Such evidences of unmerited mercy are ever to remind us of God's grace in Christ Jesus revealed in His Word and are to lead us to embrace it anew in humble faith and thankful praise.

God Let Abraham Suffer Reproach The protecting kindness of the Lord was not to be misunderstood. It was not to induce Abraham to think lightly of his sinful weakness. Though God restored Sarah to Abraham, preserved her honor, and shielded Abraham from all harm, He nevertheless let Pharaoh's heavy reproaches fall upon him. For after having summoned Abraham this pagan ruler rebuked him very sharply for having wronged him with his deception. Abraham was unable to say anything in his own defense. With his silence he admitted his fault. He humbly submitted to being hurriedly and brusquely escorted out of Egypt. Such reproach from a pagan king must surely have made Abraham

(Continued on page 325)

Editorials

Community Fund Drive At this time of year the drive for the Community Chest Fund is under way in our country, attended by much publicity and fervent pleading. The Community Chest campaign is advertised as a symbol of the moral virtues of America. Those who do not contribute are left to feel that they are devoid of Christian passion as well as of ordinary loyalty. It is time that a few words be said about the appeal for support of this cause.

In judging the merits of the Community Chest Fund and its claims upon our purses, we cannot be governed by the fact that the sound of its name touches a tender spot in our hearts. Community means home and neighbors. As citizens we are part of our community and interested in its welfare. To have a community chest should mean to have a fund available for assistance to the needy, for immediate help in emergencies, for the easing of suffering, for support of the underprivileged. It should mean to help bear one another's burdens. And if the fund were actually that, our response would be a ready one without ballyhoo and promotion.

But the bald truth is that the Community Chest serves as a pleasant-sounding collection agency for certain private organizations operating under the guise of community projects. In a given area, for example, the monies collected may be shared by such agencies as the Boy Scouts, Girl Scouts, Salvation Army, and perhaps an "Alpine Attic," romantic name for a "supervised" gathering-place of teen-agers who want to spend leisure hours drinking coke and dancing to the tunes of a juke box.

With that peculiar boldness which assumes that you need only affirm something often enough to make it true, these agencies are passed off as organizations devoted to social improvement and community uplift, and identified with the public welfare. Actually and essentially, some of them are religious organizations sponsoring their peculiar brand of faith and morality. But they have succeeded in hypnotizing many people into believing that they have some sort of vested right to expect support from the pocket of every American citizen. They are no more truly community undertakings than are the Roman Catholic Church or the Lutheran Church.

It is a part of the confession of our faith to refrain from giving support to religious movements which represent and advocate unscriptural principles and a false morality. We cannot be financially involved in the advancement of the Scout oath and law, of Salvation Army conversions, or of "Alpine Attic" dancing. Our earthly goods are entrusted goods with which we are to glorify God's name; and when we pray the First Petition, we are not praying for false, Gospel-destroying doctrines. Our gifts must serve to further the cause for which we are praying, not to hinder it.

E. S.

Get Out the Vote The present pre-election political furor has brought about a decided program in many communities "To get out the vote," to "Vote as you please but please vote." This is a fine and commendable program and those citizens who are expending their energy on it are most sincere and honest. They are simply seeking to make the citizen aware of his specific duties.

In some communities the local churches have been approached to take part in this campaign, to set up a campaign within their own congregations in order to establish a 100% record for registered voters who also exercise their right and duty to vote.

Such a campaign is hardly necessary in a Christian congregation. Now don't get us wrong. We are neither unpatriotic nor disloyal to our country in which we still have our blessed freedom to worship according to the dictates of God's Word. But such a campaign is unnecessary because the church has a different approach. It works on a different plane.

The citizen who is a Christian, a believer in Christ and therefore a new creature, will find that his life is guided by the Holy Spirit. He will also be a good citizen. His judgment will be guided by God's Word and the same may be said of his general conduct.

Christ told us, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22, 21. The Scriptures tell us, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13, 1. Our children learn these facts when they study the Fourth Commandment. These words of Scriptures clearly indicate the Christian's duty over against his government.

Since the casting of a ballot by a citizen is as much a part of our system of government as obeying the traffic laws, etc., it most certainly becomes the obligation of the Christian citizen to perform that duty. His vote will be guided by his Christian judgment. Surely this will mean that he will thus be able to voice his judgment over against unmoral practices should he discover them in his government. He can voice his approval or even aid in obtaining the political services of such who will carry out their administration in a moral and righteous manner.

But as a church we are in the "Father's Business" and that is the business of saving souls and leading them to Christ. There is neither time nor place to instruct the member to vote by a special campaign, much less how to vote. A Christian who is a faithful student of the Bible, a faithful attendant at the services of his church, and zealous in the work of the church, finds his guidance for his entire life in God's Word. That is the influence that the church has upon its members by virtue of preaching all of God's Word.

JOHN F. BRENNER.

The Holy Spirit Creator

PRESERVATION

(Conclusion)

IN order to assure our faith that in spite of all difficulties which confront us, and in spite of all weaknesses within us that hamper our faith in its progress, God will see us safely through and will preserve us to the end, God revealed to us the doctrine of election or predestination. He shows us how He has forged a chain reaching from eternity to eternity, a chain of events, every link of which He holds firmly in His own hand. In Rom. 8, where Paul speaks about the sufferings of the present time and about our own infirmities, he mentions also election, shows how the various links of this chain hang together, safely spanning the distance from before the foundation of the world till the consummation after the time of this world shall have run its course. He mentions: foreknowledge, predestination, the call, justification, and glorification. Of these we briefly considered foreknowledge and predestination in our previous study. There remain the three: call, justification, glorification.

The Text, v. 30: "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

The Call

The predestination of God, which securely rests on His loving foreknowledge, is not an arbitrary decree, or a fiat, which He issues to be set in motion without any means. He carries out His decree by means of a call.

We are often troubled by the question, How can I know if I am among the predestined, foreordained children of God? Who was ever permitted to sit in on the counsels of God? Here Paul calls our attention to the close connection between God's predestination and our call. If you want to know that you have been predestinated, just look at your call. Do you not hear the Gospel? Have you not been baptized in the name of the Triune God? Do you not by the invitation of our Savior Himself partake of His own body and blood, given and shed for you for the

remission of your sins? God's call is reaching you.

If you are among the called, then why doubt your predestination? It is true, God does not list His predestinated children in the Bible by name: but He does tell us very definitely that He is carrying out His decree of predestination by means of the call. Wherever the call is heard, there we have the instrument with which God implemented His predestination. Whom He predestinated, them He also called.

Hence, do not despise the call, do not neglect the call. Come to hear the Word of God regularly and attentively. It will assure your heart of your predestination. Ponder your blessed Baptism frequently. In it God sealed your call. Be a regular guest at the Lord's Table, to receive the pledges of your salvation. Consider all these things and realize what efforts God is making to assure you. But if you neglect the call, do not blame God if your heart is troubled by doubt.

Justification

What is it that God offers you in the call? St. Paul says, "Whom he called, them he also justified." In the call God offers to you, presents to you, conveys to you your justification. Justification is a ready blessing. God imputed all your sins to Christ and made Him who knew no sin to be sin for you. After Christ through His suffering and death made full atonement for your sins, then God justified Him by raising Him from the dead. Before the eyes of all the world He pronounced Him clear of all the sins which He had taken on Himself. They were your sins. He bore them in your stead. Thus in the resurrection of Christ God really declared you free of all your guilt. This justification He brings to you in the call.

Hence, why will you doubt your predestination?

This verdict which God solemnly proclaimed in the resurrection of His Son stands firm and irrevocable. There are no strings attached. There are no ifs and buts about it. It is a ready blessing, and as such it is presented to you in your call.

Why doubt your predestination?

See to what trouble God went to prepare a valid and complete righteousness for you, a righteousness which will pass even the fiery test of His judgment. He spared not His only-begotten Son. This righteousness He brings to you in the call. Every time you hear the call, take new courage.

Glorification

"Whom he justified, them he also glorified." How can Paul say that? Does not the glorification in heaven still lie in the future for us? Are we not surrounded by the tribulations and weaknesses of this life? Must we not die? And who knows how long we shall remain in the grave before the Lord will return to raise us in glory? How can Paul say, He has already glorified us?

It is true, we cannot yet see that we have been glorified. The manifestation, the revelation of our glory, is still in the future. Our life is hidden with Christ. But our glory nevertheless is a fact now, just as Christ's is. On account of our sins, so Paul said chap. 3, 23, we "come short of the glory of God." But now, since our sins have been removed in our justification, every blemish has been removed and we sparkle before God in the glory of righteousness. Our own eyes are too dim to see it, but God's eyes do see it. Whom He justified, them He also glorified. In due time this glory will be revealed before the eyes of all.

These are, briefly, the links in the strong, unbreakable chain of election which God has forged, reaching from eternity to eternity. Let us diligently use this doctrine for the purpose for which God revealed it: to strengthen our faith so that it may persevere unto the end.

J. P. M.

The Temporary Weakness Of Abraham's Faith

(Continued from page 323)

feel the full shamefulness of his faithless action.

By the reproach which God lets us hear from our fellowmen when we have acted out of a weak faith God still purposes to keep us from thinking lightly of having departed from His will. We, too, need such reminders, especially when, like Abraham, we have been spared the full consequences of a sinful course.

C. J. L.

Guidance In Godliness

THE POWER OF PRAYER

IN these days of much boasting of the power and value of science, prayer is more and more losing its hold among the people. Even not a few Christians, or who at least call themselves Christians, seem to be weakening in the matter of prayer. If this world runs according to fixed laws and if God does not interfere with the laws which He Himself has established, then we are told there is no ground for believing that prayer can get anything from God. There may be some value in the exercise of prayer; in some manner it may help the person praying, but it can not get him any objective answer from heaven.

As to the fixed laws of nature, since God made those laws, He can also waive them or any of them, if He sees fit to do so; and if, as Jesus says, one soul is worth more than all the world beside, why should not God change one or many laws for a moment in order to answer the prayer of one of His children?

Besides, God may have a way of doing these things without interfering with any of His laws. There may still be higher laws of which we have no knowledge whatever, which He brings into play without interfering with the lower laws which appear to us.

In the last analysis it is a matter of faith. God is almighty, and He has done whatsoever He pleased, and can still do whatever He pleases. What we need is faith that He will hear our prayer, in whatever proper thing we pray for. The question of God's ability to do for us what we ask need not trouble us. What we need to think of is that we ask only for what is right and proper, and then that we ask with assurance that God is willing to give it.

* * * *

GOD THE CREATOR

This is the great truth set out in the first verse of the Bible, and the mere fact that the Scriptures begin by declaring this truth is strong presumption that it is to be placed in the forefront of all teaching. Upon the fact that God is the Creator

of heaven and earth all other teaching is dependent. If God were not the Creator, the whole system of Bible teaching and the faith of the Church would have to be changed. That it would mean a change in the purpose of life is, of course, evident. Our guiding principles would be gone. The ship would have lost its rudder, and unless it could find another, it would be at the mercy of the winds.

But God is the Creator of all things. In the mind of the Christian the question of the origin of the world is settled. He may always wonder how God made all things, or where God Himself came from, and where He got the material with which to make the universe, but he is not going to lie awake nights worrying about these things. We simply start with the fact that God made us and all creatures. What lies back of that is of no practical value or concern. Quietly and serenely we go about our daily task, conscious that God is in the heavens, and that all is well with the world.

* * * *

FINDING GOD

These days one hears much about how to find God. As a matter of fact God has largely become lost to the present generation. Some of them seem to feel the loss, they seem to feel ill at ease, and they are trying to find God. They are searching for Him in nature and in their experience, anywhere in fact but in the Bible.

Only in the Bible have people ever found God. And only in that way will they find God today, in hearing and learning and keeping His Word. "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."

* * * *

FEAR OF GOD'S WRATH

The greatest evil of the day is that people do not fear God. To fear God means more than only to fear His wrath; but even the fear of God's wrath is at a very low ebb.

There is much said about the prevalence of crime in our country; a great lament, at least on the part of some, that there is so much of it; yet we are not sure that there is any very general fear of God's wrath because of this crime.

There is much talk about the breaking of laws and about the wrongs done to society and that civilization itself seems to be tottering; but do people realize that these crimes are all sins against God, that He is being ignored and His Word despised, and that some of these days He will hold a reckoning?

K. F. K.

25th ANNIVERSARY

Pastor Waldemar O. Weissgerber
Van Dyne, Wisconsin

On Sunday, September 7, Zion Congregation at Van Dyne, Wisconsin, was host to members of the Winnebago Pastoral Conference, to relatives, and to former classmates of their pastor, W. O. Weissgerber, to celebrate his twenty-fifth anniversary in the holy ministry.

The celebration began with a divine service at 3 P. M. A classmate, Pastor Irwin Habeck, delivered the sermon, basing his message on 1 Tim. 3, 1. Professor H. F. Bierwagen, another classmate, served as liturgist. The divine service was followed by a sumptuous dinner served by the ladies of Zion Congregation. Pastor Harold Grunwald, also a classmate, served as toastmaster during a social hour. Neighboring pastors and friends spoke to the occasion. Pastor Weissgerber was presented with cash gifts by the member of his congregation and by members of the Winnebago Pastoral Conference. He then responded with fitting words of gratitude.

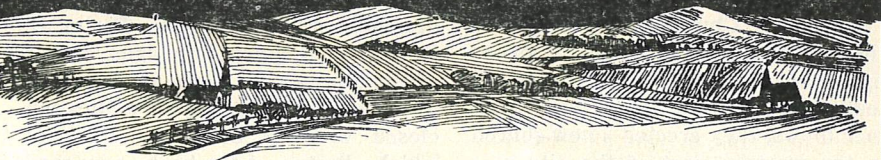
All present were permitted again to thank God for His grace and mercy in establishing among sinners His wonderful ministry of reconciliation.

May the Lord continue to prosper the labors of His servant to the salvation of many more immortal souls.

BERNARD G. KUSCHEL.



News from our Mission Fields



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

MATTHEW 28, 20

YAKIMA, WASHINGTON

A GRACIOUS MOTHER

THE irrigated Yakima Valley in Washington is one of the most fertile in the state. We nearly made a breakfast of tree-ripened apricots, when visiting in Yakima this summer. Perhaps you are more familiar with its more famous fall fruit — the Yakima Delicious apple.

But of greater interest to us is that our labor has not been in vain in the Lord's Vineyard of the Yakima Valley. Since October 22, 1905, when Pastor G. A. Ernst founded Grace Ev. Lutheran Church in North Yakima, our synod has been doing mission work in this area. Thus the Living Water has been flowing in this valley to satisfy the penitent sinner's thirst for righteousness. It

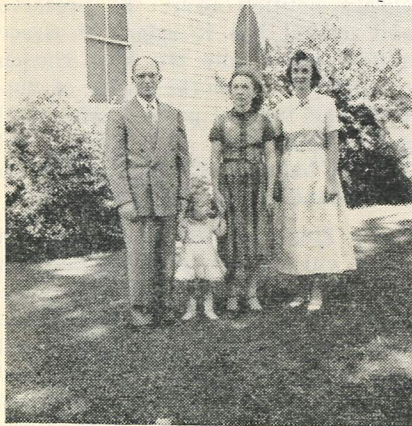
zealous. It now numbers 444 souls and 263 communicants. But in the course of years Grace Lutheran has become a gracious mother congregation with two daughters.

The first daughter congregation was organized in 1940 in Zillah, about 20 miles southeast of Yakima. This mission is now served by Pastor Arthur Sydow, one of the veteran missionaries in the Pacific Northwest. It numbers 54 communicants. The congregation has since 1947 enjoyed its new mission-type chapel.

Another gracious act of the mother congregation was recorded when a group of members of the

church, under the direction of their pastor, T. R. Adascheck — also chairman of the District Mission Board — launched a mission program in the western part of Yakima. 17 families of Grace volunteered to form the nucleus of the new mission now called Redeemer.

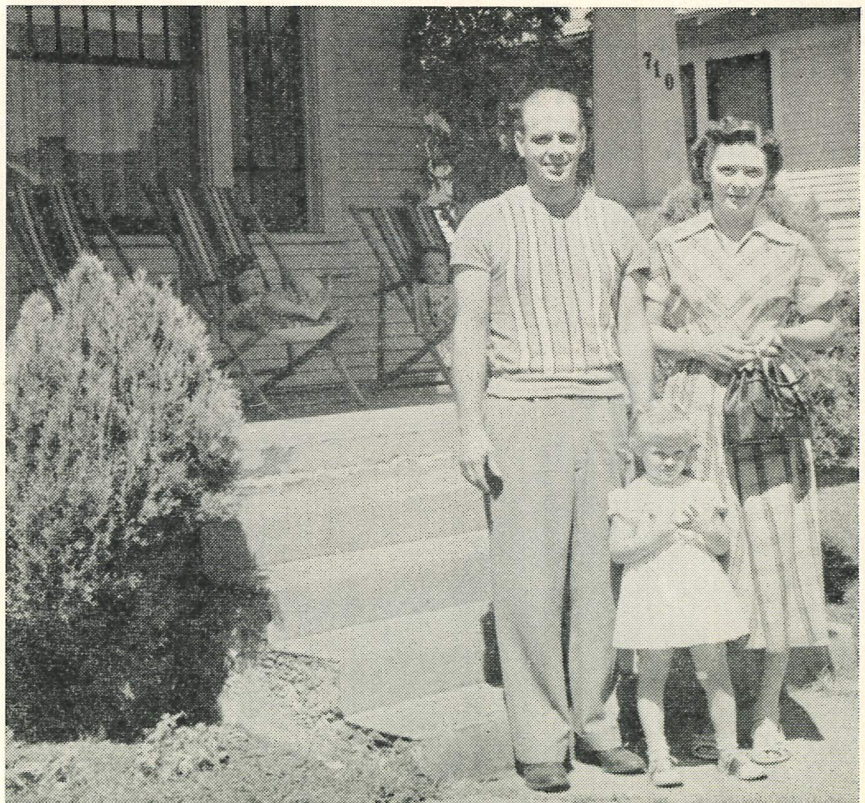
This fall the mother congregation itself enjoyed further fruits of the Gospel when it established its own parochial school. Miss Kathryn Hinderer of Hartland, Wisconsin, just graduated from Dr. Martin Luther College, was called to be its first teacher. Thus Grace Lutheran, which in years past you helped to self-



*Pastor and Mrs. T. Adascheck
and daughter
Miss Kathryn Hinderer, teacher*

is of this fruit of the Gospel in this fertile valley that we pick for your dessert, who have for many years and even now supported this mission endeavor.

Grace Congregation might have been a much larger church today, had it not been so gracious and



Pastor and Mrs. George Frey and daughter

support, has become a blessing to many more souls in the fruitful Yakima Valley.

A LOVELY DAUGHTER

Redeemer Church, the younger of the two daughters of Grace, is served by Pastor George Frey. Under his leadership, as well as his own hammer blows, they erected a new church in the western part of the city.

After explaining in his dedication folder how a nucleus of 43 communicants was released by the mother church on July 25, 1948, to form this mission, Pastor Frey speaks thus of his building program:

"The building program got under way when Rev. Witt of Spokane offered to draw plans of a building modeled after Trinity Church in Spokane. Soon after the plans were completed ground was broken on December 18, 1949. About a year later the first service was held in the basement of the new church. At this time it was decided to complete the building solely by volunteer labor."

A year and one half later with only a \$26,000.00 loan from the Church Extension Fund and after several thousand hours of donated labor, the little congregation was able to dedicate its church on July 27, 1952, to the glory of God.

It was our privilege to see this beautiful and spacious church this summer. From where we stood to take the pictures we could see the distant mountain peaks, but right

before us was the evidence of the faith that moves mountains.

The first to step into the pulpit on dedication Sunday was Pastor Witt, designer of the church and president of the District. Pastor O. G. Frey of Saginaw, Michigan, father of the missionary, spoke in the afternoon service. The day of dedication closed with an evening service at which Pastor Adascheck preached the sermon.

The mission today numbers 84 souls and 57 communicants. Last year the members averaged \$48.48 for home purposes and \$9.14 for missions. We share the confidence of Pastor Frey as he said it in the conclusion of the dedication folder:

"Much remains to be done before the building is entirely completed. But we are confident that the Lord will guide our members with a will and zeal to work at our task until it is complete. It is our dedicated task to use our church solely for the work of bringing the Gospel of salvation to souls lost in sin. May the truth of God's Word sound forth at all times from our pulpit."

A parochial school to feed the lambs — two lovely daughter congregations to better feed the sheep — these have been nurtured by a gracious mother congregation. These are the blessed fruits of the Gospel as seen today in the fertile Yakima Valley. Thus it is in the kingdom — the good that men do lives after them.

The March of Dimes has not slackened the pace of polio. This year entire families have contacted the dread disease. A Milwaukee family lost four children in one week. A soldier returned to his home in Nebraska from the front lines of Korea and died a week later from bulbar polio.

The best immunity from disease is still prayer — the fervent prayer that God keep us from plague and pestilence, from all calamity and from an evil death. "For the eyes of the Lord are over the righteous, and his ears are open upon their prayers."

So, too, the March of Mission dollars to our Synod's treasury cannot of themselves save the lost sinners. We must seek them and then save them by the only name given under heaven whereby we must be saved. We must either bring them to Christ or bring Christ to them. But how shall they hear without a preacher? We need with our offerings pray the Lord of the Harvest for laborers; nor fail to find the answer to our prayers in the sons and daughters of our own homes and congregations.

Together with our larger mission festival offering and also our regular Sunday mission contribution, which we bring before our Lord, we will always petition Him: To preserve and extend His Kingdom of Grace and to grant unto His holy church throughout the world purity of doctrine and faithful pastors, who shall preach His Word with power; and that He help all who hear rightly to understand and truly to believe it.

His kingdom still comes to men when our Lord and King, through His blessed Means of Grace, gives them His Holy Spirit; so that by His grace they believe His holy Word and lead a godly life, here in time and hereafter in eternity. May the Lord ever use us and our mission dollars as we pray: Thy Kingdom Come.

"Great the need in ev'ry nation,
Dense the darkness of sin's night;
Let Thy Spirit bring salvation,
Love's pure flame, and wisdom's light.
Give the Word, Thy preachers
strengthen

With the prophet's pow'r of old,
Help them Zion's cords to lengthen,
All Thy wandering sheep to fold."

W. R. HOYER.



Redeemer Ev. Lutheran Church, Yakima, Washington

From A Wider Field

IS it proper for a Sunday school teacher and church worker to enter a beauty contest and compete for the title of "Miss America"?

Patricia Mary Hunt seems to be quite a girl, in more than one respect. She goes to fashionable Wellesly College, is a youth leader in a Presbyterian church, and expects to enter Union Theological Seminary for a course as a religious education worker.

She gave her answer to our question by entering the "Miss Greater Philadelphia" contest and by winning the right to seek the title of "Miss America" at Atlantic City.

"I feel that it is a perfectly normal and honorable adventure," she said. "Just as much so as to have high religious and intellectual ideals early in life, and to put them to work by public example and service."

Her mother said: "We're a conservative family and we're not exactly flattered about Patricia winning a beauty contest. Frankly we don't like it."

What Christian parents would? Whatever else may be said about a beauty contest where females are exhibited like prize cattle, those who still possess a Christian view of morality will see in such a performance a surrender to what the Apostle calls "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life." 1 John 2, 16. And that answers our question, not only for Sunday school teachers and church workers, but for Christians who value the admonition of Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." Romans 12, 2.

* * * *

Although the following incident dates back several months, its significance has not lost its force.

Pastor John F. Smeltzer served two Evangelical and Reformed churches in Lancaster County, Pennsylvania, until he was called up by the air force because he belonged to the Chaplain Reserve. Then the congregation had to see their pastor leave for chaplaincy duty. That was in spring of 1951.

On November 14, 1951, the chaplain, then on duty with the Far East Air Force in Okinawa, applied for relief from duty because he felt that his parish at home needed him. But according to the law, the air force has 21 months' time from the date of such an application before it must release a chaplain; and that's as long as Chaplain Smeltzer will have to serve — August, 1953.

Said an air force spokesman: "We appreciate the hardship this visits upon his congregation and the fact that Chaplain Smeltzer served for a long period in World War II; but we have many vacancies in our present table of organization for chaplains, and the spiritual needs of our servicemen must be given priority."

In the chaplaincy set-up, once a pastor has bound himself to the service, the armed forces are the ones who decide where spiritual need is greatest and where a pastor's duty lies.

* * * *

The job of a housekeeper in a large establishment can be a drudgery which many women would not wish to assume. But Sister Pasqualina must find her position quite agreeable. She is housekeeper to Pope Pius XII. Perhaps our readers would be interested to hear how she does it.

Her work is not as humble and scrubby as its name seems to imply. As housekeeper she directs the domestic staff of the pope's private residence. But her more important work offers her, if she wishes, an opportunity to be quite a power behind the papal throne. Not only does she look after the physical well-being of

the pope; she is also a sort of private secretary in charge of the many begging letters received by Pius. She answers these letters. She picks out the worthy cases. Out of a charity fund which the pope provides, she sends funds to those who in her judgment deserve them. There are other letters, also, asking for audiences with the pope or favors of some other sort. These Sister Pasqualina deals with as she sees fit.

She looks after the pope's laundry. Since he wears a white robe with detachable cuffs which soil easily, the sister makes it a point to be on hand during long audiences with a fresh pair which she slips to the pontiff at a convenient moment so that he can change.

She plans his meals; and when it is time to eat, she is not shy about interrupting his visitors or his work, so that he will stop to get his meal.

After the pope has had an audience with many people, Sister Pasqualina arrives with a piece of cotton and a bowl of disinfectant to wash off the pope's ring. So many folks have been kissing the ring that quite a colony of germs may have collected which must be removed.

Besides her large responsibilities in the Vatican, Sister Pasqualina also writes articles which are published in Catholic newspapers. These articles are signed with a P., but the identity of the author is never mentioned.

All in all, the lady probably influences the lives of more people than know that she exists. Very little is seen and heard of her outside the papal quarters; but beyond doubt she is an influential cog in the machinery of her church. E. S.

A Mission Festival Under The Dome Of Heaven

ON Sunday, August 17th, the David's Star congregation in Kirshayn, Wisconsin with its pastor, the Rev. Paul Gieschen, celebrated its annual mission festival under the blue dome of heaven in its woods near the church. It was a bright sunny day and visitors from near and

far joined the congregation in its worship of the Lord in the wonderful cathedral under the canopy of heaven. The mighty trees seemingly upheld the ceiling of the sky. Fleeting clouds and green leaves fluttering in the breeze provided the ornamentation of this unique dome.

Surely the Lord is the greatest artist. Year after year the congregation makes its pilgrimage to its woods on the third Sunday in August. Seated in a natural amphitheatre around the pulpit, which had served the congregation for many a year in the church, the members and visitors listen to the call of missions and the appeal for help.

The surrounding sister congregations are invited for the afternoon services in the English language. No congregation is invited for the services in the morning in the German language, since the congregation is of the laudable opinion that the various visitors should worship in their own church in the morning. There is also no advertising in any paper or over the radio. The beautiful services advertise themselves to all friends and relatives of the congregation and for many a former member it is also a day of home-coming.

In the afternoon service in the English language Pastor Eggers of our Bethesda Lutheran Home in Watertown, Wisconsin made a fine plea for the work of missions and charity at the "Pool of Bethesda" in Watertown, Wisconsin. Using the Bethesda of Jerusalem as his text and background he made pertinent applications to the work done in our modern Bethesda located along the banks of the Rock River on the outskirts of Watertown. A large gathering of about 1,000 listened intently to the report on the wonderful work of home mission carried on at Bethesda by our congregations of the Synodical Conference.

The service in the morning was conducted in the German language, the undersigned preaching the sermon and basing his meditation on the words of Paul to Timothy: "The Word of God is not bound." Even though the knowledge and the mastery of the German language is on the decrease in our country among those of German descent, we were agreeably surprised to see so many young people in the service in the German language in the morning and still more to hear them speak German among themselves in larger groups. This is due to the fact that German is still being spoken in the homes besides the English by the parents and the children are held to answer in German. Only in such a way can a language be retained for

any greater length of time. It is an asset to know and master more languages than one. Unfortunately only too many forget this and think that wilful limitation is the proper procedure for our day and age.

While preaching under the beautiful dome of heaven the undersigned was reminded of the many opportunities he had to attend and also to preach at mission festivals in Germany in the Lueneburger Heide. It was Louis Harms, the preacher at Hermannsburg, who brought about a revival of interest in the Gospel in a village steeped in rationalism. His powerful sermons attracted hungry souls far and wide. Mission festivals could not have been held for such large groups in the little church at Hermannsburg. The wide open cathedral under the canopy of heaven was the only solution. On Sunday afternoons Pastor Harms would lead his flock of mission-minded people out into the woods and there tell them of the endeavors of the monks already in the days of Charles the Great to bring the Gospel to the heathen in the Lueneburger Heide. The English word heather is the equivalent of Heide and the word 'heathen' is derived from it. The open air mission festivals originated in the Lueneburger Heide under Louis Harms. The little congregation in Hermannsburg affiliated with the Lutheran State Church of Hannover and started a mission of its own in Africa. It has continued and expanded its work to this day. Unfortunately this being done on a unionistic basis.

Lutheran Free Church congregations also sprang into being kindled by the spark of love for mission work set off by Louis Harms. In the Free Church congregations the mission festivals are also conducted in the open. Under the dome of heaven, with massive oaks serving as pillars for the beautiful cathedral, the worshipping congregation assembles. Inspiring tunes of the church band or Posaunenchor have sent out their invitation long before the service and one can see them come from all quarters either on foot, some of them walking all night to be there in time, others on bicycles, others in carriages drawn by horses, and still others in chartered buses. Even though they are tired and weary from the long journey they nevertheless remain awake during the

extended services, which sometimes last for 2-3 hours. They feel that they can make up their sleep at home. They are hungry to hear the good message. It is too precious. Not a word will they miss.

Of this original way to celebrate mission festivals we were reminded, when we were privileged to preach at Kirchhayn in this wonderful and unique setting. It is highly deplorable that not more of our mission festivals can be celebrated in a similar way, but not all of our congregations have such a beautiful open cathedral. It makes one very sad indeed, when one has to observe, how so many congregations labor to have one Sunday set aside for this special cause of missions and find it wellnigh impossible to attract hearers for any afternoon or evening service. It is a sad symptom of our time and of the spiritual state of visible Christendom. Let us not be satisfied with the resigned confession: "It can't be changed." It will be up to us preachers, and where there is a will, there is also a way. Let us be up in arms and do something about our mission festivals. Let us learn something from Louis Harms, who proved that the Word of God is not bound. "If we cannot speak like angels, if we cannot preach like Paul" or Louis Harms, we can at least make an earnest attempt to bring about a change of spirit in our own congregations. May it never be said by us: "There is nothing I can do." Let us rather answer with Isaiah: "Here am I, send me." This also applies to our laity. We need a more consecrated laity in all our congregations, not only in some. We shall not forget that beautiful and unique mission festival in Kirchhayn under the inspiring dome of heaven.

H. A. KOCH.

50th WEDDING ANNIVERSARY

On Sunday, June 8, Mr. and Mrs. Herman Duruke of St. John's Lutheran Church, Sleepy Eye, Minnesota, were privileged to observe their Golden Wedding Anniversary. At a dinner given in their honor in the church parlors the undersigned encouraged the jubilarians to give humble thanks to the gracious heavenly Father for the manifold blessings they and their family enjoyed during the 50 years of their married life.

G. HOENECKE.

SCHOOL OPENING
Northwestern Lutheran Academy
Mobridge, South Dakota

The Academy opened its new school year on Tuesday, September 16, with a divine service at Zion Lutheran Church. Again a large congregation was in attendance. For years we have enjoyed the privilege of using the local church for our concerts and our opening and closing exercises, and always we were very appreciative, though often the capacity of the church fell short of our needs. God willing, we shall soon be able to use our own auditorium.

The Lord has blessed us with the largest enrollment in the history of the school, a total of 82 students, of which 34 enrolled this year. Since we did not turn anyone away, we were forced to house 42 boys in our dormitory. Those who are acquainted with this building, erected in 1929, will wonder how this could be done. It could be done only by sacrificing student comfort. For the first time in many years the boys outnumber the girls.

We are happy to state that the majority of those newly enrolled have registered for public service in the church. Keenly aware of the fact that, as the Synod expands its work, more laborers are needed, we intend to make every effort to do our part in supplying such laborers. Among those who have registered for work in the church, some have come to us from great distances. This fact should demonstrate the need of smaller institutions farther to the west, especially when our larger institutions in the East are overflowing. We now represent nine states.

During the opening services, Gerhard W. Birkholz of Redwood Falls, Minnesota, was inducted as assistant to the faculty. With our personnel staff complete, we are looking forward to a successful year. May the Lord grant this.

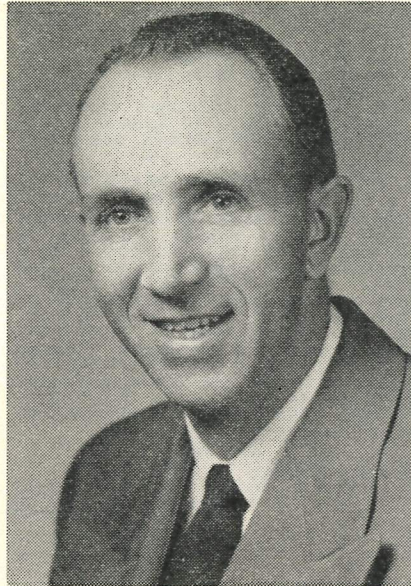
R. A. FENSKE.

MICHIGAN LUTHERAN SEMINARY

Michigan Lutheran Seminary entered its forty-third school year on September 8 with a service in the school auditorium. Pastor Kasischke delivered the sermon in which he stressed the fact that true Christian education must answer correctly

the question of Saul: "Who art Thou, Lord?"

In this service Mr. Lloyd Thompson was inducted into office as the



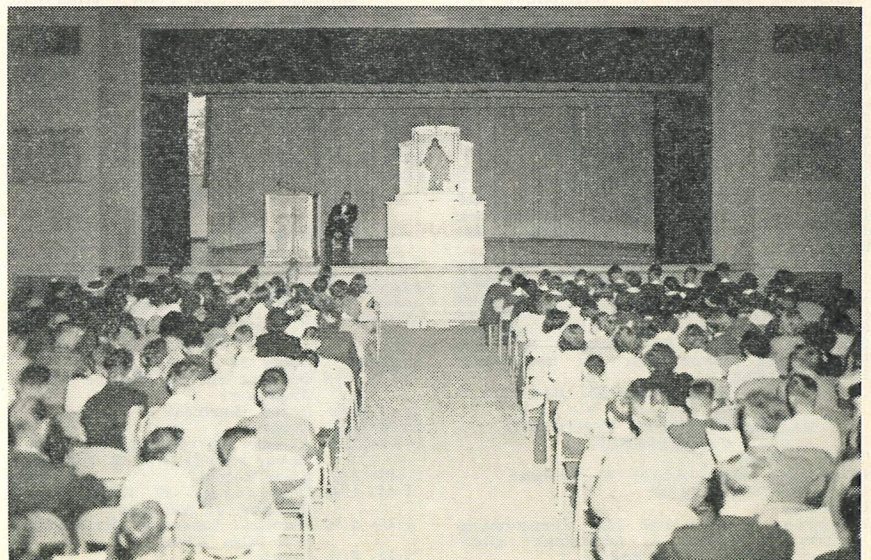
eighth member of the faculty. Pastor Kasischke, acting for the Board of Regents of which he is the Chairman, conducted the rite of installation. Mr. Milton Spaude and Mr. Carl Nommensen, June graduates of our Theological Seminary at Thiensville, were introduced to the assembly as the two new instructors and assistants in the dormitory.

The enrollment at Michigan Lutheran Seminary has been increasing steadily. This year the student-body numbers 212 compared to the previous all-time high last year of 174. A total of 91 new students has been

enrolled, 76 of which are ninth graders. Again there is a noticeable increase in the number desiring to prepare for work in the Church. While all applications of Wisconsin Synod students were accepted, about 25 applications of other Synods could not be accepted. In a few instances these applicants rented rooms in the ties, which have been wholly inadequate to enable them to attend.

Our kitchen and dining hall facilities for several years, are more than inadequate now. The kitchen is not larger than a good-size farm kitchen. In this extremely crowded area nearly 500 meals a day must be prepared and served. To provide a little extra space, several of the cooking and baking units have been placed two rooms away from the kitchen. The dining room area too is very small. To make the best use of the limited area, designed originally to feed no more than 70 comfortably, the students are fed prison-style on long tables covering the width of the room. But that is no solution either. Meals must be served in shifts. At noon, for example, the first students begin eating at twelve o'clock. The last students finish about one o'clock.

It is obvious that such cooking and eating conditions are far from ideal and that they border on the intolerable. The situation has already been called to the attention of the Synod but a definite request to alleviate the condition was held in abeyance so that the building program at Mobridge might be carried out without interference. Conditions are such



now, however, that our Synod in the convention next summer will be asked to take immediate action to enlarge the present facilities.

To many it may seem that there is no end to the expansion work of our Synod. Northwestern College too is in desperate need of expansion of its facilities. At the same time ever increasing opportunities are being presented to us to expand our domestic and foreign mission program. Rather than causing a feeling of dismay, this ought to be looked upon as evidence of the Lord's blessings upon our work as individual Christians and as a Synod. May the Redeemer whom we serve grant us grace to exercise fully the privileges we have as His co-workers.

CONRAD FREY.

CALENDAR OF CONFERENCES

MISSISSIPPI VALLEY LUTHERAN TEACHERS' INSTITUTE

Date: Sunday, November 2, 1952.
Time: Registration 1:30 P. M., Sessions 2:00 P. M.

Place: Immanuel Lutheran Church, St. Paul and Avon St., La Crosse, Wisconsin, Rev. Gutzke, pastor.

Program: "Book Review," Teaching the Bible Story by Alfred Schmiedling. Reviewed by Pastors Wm. Lange of La Crosse, and Pastor Gerhard Horn, Chaseburg, Wisconsin. "Film," How to Teach With Films, "Buzz Sessions," Five topics to be discussed.

MR. A. SCHUPPENHAUER, Vice President.
MRS. A. HAEFNER, Secretary.

EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

Date: October 28 and 29 (opening session at 9:30 A. M.).

Place: Christ Church, Big Bend. (C. Leyrer, pastor).

Program:

Exegesis of Hebrews 12, N. Engel.
Exegesis of Hebrews 13, S. Hillmer.
Basileia, ekklesia; Difference and practical applications, C. Leyrer.
Sermon for criticism, M. Braun.

Is there a distinction between baptism of adults and baptism of infants, E. P. Ebert.

Conference preacher: R. Wiechmann (H. Woyahn).

C. SCHLEI, Secretary.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

Pastors of the Eastern Conference of the Dakota-Montana District will meet October 21 and 22 at St. Peter's, Goodwin, South Dakota, starting 9:30 a. m. Members wishing to stay overnight are asked to inform Pastor Elmer Semenske, Goodwin, South Dakota. Communion service will be held the evening of October 21, Pastor Fredrick Nitz, preacher, Pastor W. C. Nickels, alternate.

Topics and Papers: Exegesis of II Timothy 2: A. Wood; A Popular Way of Presenting Our Objections to Scouting to Parents and Children: W. TenBroek; A Reformation Sermon: H. Birner; Exegetical paper on Jude: H. Winkel; Book Report on "The Church and Communism" by Rehwinkel: H. A. Hempel.

H. A. HEMPEL, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Time: 9 a. m.

Place: Tp. Omro, Pastor W. Zickuhr.

Date: October 23, 1952.

Program:

1. Opening service with Holy Communion. Preacher, Pastor A. Broitsman; alternate, Paster R. Bretzmann.

2. Concerning Education in Our Congregations. Parts II and III, Pastor G. Zimmermann.
3. The Obligation of the Church in Solving Social Problems, Dr. P. Spaude.
4. Effective Use of the Parish Paper or Bulletin, Pastor W. Vatthauer.
5. The Term "Euangellion" in the New Testament, Pastor C. W. Kuehner.
6. 1 Thessalonians (continued — beginning with chapter 2, 3.), Pastor Edw. Birkholz.
7. Report on the General Committee Meeting, Pastor H. Kesting.
8. Isagogical Paper on Jeremiah, Pastor R. Bretzmann.
9. How Properly to Conduct Communion Registration, Pastor G. Scheitel.

GOTTHOLD ZIMMERMANN, Secretary.

WISCONSIN STATE TEACHERS' CONFERENCE

The Wisconsin State Teachers' Conference will be held at Winona, Minnesota, on November 6 and 7, 1952. St. Martin's Evangelical Lutheran Congregation is the host church. All members of the conference are urged to send requests for quarters to the school address, 5th and Liberty, Winona, Minnesota, before October 20, 1952. Later requests cannot be acknowledged. Principal Emmanuel A. Arndt, further requests that all members of the conference go directly to the School Office where they will be registered and receive instructions for finding their quarters.

Program

- Thursday Morning**
9:00 Opening service (In the Church) Reverend Waldemar Pless, Fond du Lac.
9:45 Fostering Discernment In Christian Living, Prof. R. Krause, Milwaukee, Wisconsin.
10:50 Recess.
11:05 The Practical Application Of The Fourth Commandment, Mr. Wm. Krueger, Eau Claire, Michigan.

Thursday Afternoon

- 1:45 Devotion.
1:55 Reaching For Improved Reading In The Wisconsin Synod Lutheran Schools, Mr. Leonard Stellwagen, West Allis.
2:45 Visual Aids, Chalk and Bulletin Board, Mr. Ralph Swantz, La Crosse, Wisconsin.
3:30 Business Meeting
4:00 Choir Rehearsal, Mr. C. E. Wacker, Kenosha, Wisconsin

Friday Morning

- 9:00 Devotion
9:10 The Proper Approach To Teaching Religion In Our Christian Day School Prof. Roland Hoenecke, New Ulm, Minnesota
10:25 Recess
10:35 Comments by our Executive Secretary for the Board of Education, Mr. Emil Trettin, Milwaukee, Wisconsin

Friday Afternoon

- 1:10 Devotion
1:20 Christian Education in Nigeria, Mr. Edmund Baer, St. Peter's, Minnesota
1:55 Sectional Meetings: Science Grades 7-8, Mr. Waldemar Pape Grades 5-6, Mr. Gerhardt Gilbert Grades 3-4, Miss Gertrude Limpert Grades 1-2 and Kdg., Miss C. Gunn
3:30 Conference Closing, Rev. H. Becker, La Crosse, Wisconsin

All are encouraged to arrange their schedules so that they may attend the Conference Service to be held on Thursday Evening at 8:00.

W. NOLTE, Secretary.

NEBRASKA DISTRICT TEACHERS CONFERENCE

Ninth Annual meeting of the Nebraska District Teachers Conference of the Wisconsin Synod will meet at Geneva, Nebraska at Grace Ev. Lutheran School.

Program

- Tuesday, October 21**
9:00- 9:15 Opening Service, Pastor D. Grummert
9:45-10:00 Initial Business
10:00-10:15 Recess
10:15-11:45 A paper on religious instruction in our schools Prof. R. Hoenecke
11:45- 1:30 Noon Recess
1:30- 1:45 Devotion, Mr. W. Neujahr
Reading of Minutes
1:45- 3:00 Practical Lesson in Hymnology, Miss Elsa Klein
3:30- 3:15 Recess

The Northwestern Lutheran

3:15-3:50 Official Written Report of the Executive Secretary, Mr. E. Trettin

3:50- 4:00 Report of the School Visitors, Teachers Schmidt and Brei

Wednesday, October 22

9:00- 9:15 Devotion, Mr. W. Neujahr
Reading of Minutes
9:15-10:15 Ethics of the Christian Day School Teacher Outside the Classroom, Miss Wanda Herrmann

10:15-10:30 Recess

10:30-11:15 Business Meeting, Elections
11:15-11:45 Report of the District School Board, Pastor D. Grummert

11:45- 1:30 Noon Recess

1:30-1:45 Devotion, Mr. W. Neujahr

Reading of Minutes

1:45- Open Forum Discussion
Kindly make your requests for lodging to Miss Laverna Everts, 503 G Street, Geneva, Nebraska.

MELDA A. BREI, Secretary.

WESTERN PASTORAL CONFERENCE DAKOTA-MANTANA DISTRICT

Place: St. Paul's Lutheran Church, Rapid City, South Dakota, G. Fuerstenau, pastor.
Time: November 4 and 5. Opening session at 9:00 a. m.

Preacher: D. Kolander. Alternate: P. Kuehl.
Please inform the host pastor in due time regarding your intended presence or absence.

G. S. BAER, Secretary.

REDWING PASTORAL CONFERENCE

Zion Lutheran Church, Hokah, Minnesota, October 21, 1952, E. G. Hertler, pastor. Holy Communion at 9 a. m. Dr. E. Scharlemann, speaker, L. W. Schierenbeck, alternate.

Papers: "A Lesson in Pastorale From II Timothy 2, 15" by H. F. Muenkel.

Please register with the host pastor in sufficient time before the Conference.

N. E. SAUER, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, Dale, Wisconsin, Harold Warnke, pastor.
Time: Tuesday and Wednesday, November 11 and 12, 1952. On Tuesday at 9:30 a. m. with Holy Communion service; on Wednesday at 9:00 a. m.

Program: Exegetical Homiletical, 1 Sam. 20, 27-42. Warnke; Church at Sardis, Pankow; Doctrine of Ministry: euaggelo, kyruosso, homologo, defined, distinguished, applied, Bergholz; Galatians 4, Voigt; Isagogics on Zephaniah, Johnson; Divorce acc. to Matthew, Thierfelder; Introits of Church, Sippert; Jehovah's Witness, Thierfelder; Doctrine of Church, Minority Report Examined, Baganz; Engagement in Light of Scriptures, Boettcher; History of N. T. Canon, Voigt; Translation of Obadiah, Stern; Study of Names of God used in Old Testament, Zink; Character Study of Abraham, Brandt; Liturgy, Reier.

Speaker: K. Toepel; alternate, A. Voigt.
Please announce to the host pastor, Harold Warnke, Dale, Wisconsin.

DELMAR C. BRICK, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Central Pastoral Conference of the Western Wisconsin District will convene on Tuesday and Wednesday, October 28 and 29, at St. Matthew Ev. Lutheran Church, Janesville, Wisconsin. The conference will begin at 10 o'clock on Tuesday morning.

Tuesday:

- 10:00-11:30 Exegesis of 2 Thessalonians 3, H. Schwertfeger.
11:30-12:00 Financial Report, J. M. Raasch.
1:30- 2:45 Pastor as Custodian of the Church Records, R. Siegler.
3:00- 4:00 The Canonicy of Mark and Luke, R. Jungkuntz.

Wednesday:

- 9:00- 9:45 Sermon for Criticism, J. Kohl.
9:45-10:45 The Revised Catechism, K. Timmel, K. Eggert, G. Redlin.
11:00-12:00 Synodical and Inter-Synodical Matters-including a Report by the Delegates to the Synodical Conference Convention and President H. C. Nitz.
1:30- 2:30 Study of the Pericopes, G. Zunker, Chairman of Committee
2:30- 3:30 Review of Chapter III of "Here We Stand" by H. Sasse, R. R. Gehrke.

3:50- 4:00 Casual Questions
 Substitute Assignment: "The Fear of the Lord" in the First Commandment, M. Kujath.
 Communion Service on Tuesday evening, M. Stern, preacher; G. Zunker, alternate. Kindly announce early to the host pastor, Mentor Kujath.
 OTTO PAGELS, Secretary.

WISCONSIN STATE TEACHERS' CONFERENCE

On November 6 and 7, 1952, the Wisconsin State Teachers' Conference will convene at Winona, Minnesota. The host congregation is St. Martin's Church, Alfred W. Sauer and W. Hoffmann, pastors. All members of the conference are encouraged to send requests for quarters to the principal, Mr. Emanuel Arndt, 5th and Liberty, Winona, Minnesota. No requests for quarters will be considered after October 20. When arriving in Winona, all members are encouraged to go directly to the school where they will register and receive instructions for finding their quarters.

Program

Thursday Morning

- 9:00 Opening Service (In Church) Pastor W. O. Pless, Fond du Lac, Wisconsin, preacher
- 9:45 Fostering Discernment in Christian Living, Prof. R. Krause, Milwaukee, Wisconsin
- 10:50 Recess
- 11:05 The Practical Application of The Fourth Commandment, Pastor W. Krueger, Eau Claire, Michigan.

Thursday Afternoon

- 1:45 Devotion
- 1:55 Reaching for Improved Reading in Wisconsin Synod Lutheran Schools, Mr. L. Stellwagen, West Allis, Wisconsin
- 2:45 Visual Aids — Chalk and Bulletin Board, Mr. R. Swantz, La Crosse Wisconsin
- 3:30 Business Meeting
- 4:00 Choir Rehearsal, Mr. Carl Wacker, Kenosha, Wisconsin

Friday Morning

- 9:00 Devotion
 - 9:10 The Proper Approach to Teaching Religion in Our Christian Day Schools Prof. R. Hoenecke, New Ulm, Minnesota
 - 10:25 Recess
 - 10:35 Comments on Matters of Interest, Mr. E. Trettin, Milwaukee, Wisconsin, Executive Secretary of the Board of Education, Wisconsin Synod
 - 11:10 Business Meeting
 - 1:10 Christian Education in Nigeria, Mr. Edmund Baer, Nigeria, Africa
 - 1:55 Sectional Meetings (Science) Upper Grades, Mr. W. A. Pape, Medford, Wisconsin
 - Grades 5 and 6, Mr. G. Gilbert, Milwaukee, Wisconsin
 - Grades 3 and 4, Miss Gertrude Limpert, La Crosse, Wisconsin
 - Grades 1 and 2 and Kindergarten, Miss Catherine Gunn, La Crosse, Wisconsin
 - 3:50 Closing Address, Pastor H. Backer, La Crosse, Wisconsin
- All are encouraged to arrange their schedules so that they may attend the Conference Service on Thursday evening at 8:00.
 ARNOLD C. MEYER, Secretary.

NEW ULM PASTORAL CONFERENCE

Time: November 5, 9:30 a. m.
 Place: St. John's Ev. Lutheran Church, New Ulm, Minnesota.
 Papers: Exegesis of 2 Thessalonians 3, 14, 15, C. Schweppe. Church Life in Apostolic Times According to Acts, A. H. Birner. When is the Rebaptism of an Individual Necessary? R. Schroeder.
 Preacher: E. Hallauer, W. Frank, alternate.
 E. SCHMELZER, Secretary.

CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT

Time: November 5 and 6, 10:00 a. m.
 Place: Christ Lutheran Church, Grand Island, Nebraska, Pastor W. R. Hoyer.
 Topics: Exegesis of Jude, continued, E. Birkholz; Vision Dream, Revelation, John Martin; the Messianic Significance of the Dietary Regulations Given to the Children of Israel, R. Reim.

Speaker: E. Birkholz (F. Werner).
 W. F. SPRENGELER, Secretary.

ARIZONA-CALIFORNIA PASTORAL CONFERENCE

The Arizona-California Pastoral Conference will meet at Prescott, Arizona, October 28-30. Sessions begin Tuesday at 10:00 a. m.
 Please announce your presence or absence as soon as possible, to the host Pastor K. Neumann, 607 W. Gurley St., Prescott, Arizona. Kindly inform him when you plan to arrive, and whether or not you will require housing accommodations.
 R. HOCHMUTH, Secretary.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy has received the following donations: in memory of Ferdinand Klux, Summit, South Dakota, by Mr. and Mrs. Ernest Kriesel, Emma Kriesel, and Mr. and Mrs. Otto Kriesel, \$3.00; in memory of Gordon Arndt and Bruce Striegel, Leith, North Dakota, by the Leith Mission Society, \$7.50; in memory of Mrs. Johanna Kihl, Estelline, South Dakota, by Pastor and Mrs. Fullbrigg, \$5.00, by Mr. and Mrs. Roy Chambers, \$2.00, and by Mr. and Mrs. Richard Chambers, \$2.00.
 We wish to express our heartiest thanks to the donors.
 R. A. FENSKE.

During the past year our Home for the Aged at Belle Plaine, Minnesota received donations in kind from the following:
 Mrs. Alma Hickenpochler, Arlington; Esther Schmitker, New Ulm; St. Paul's, Jordan; Ladies' Aid, Trinity, Coleman, Wisconsin; St. Peter's, Minneapolis; Wm. Rusch, Belle Plaine; Ladies' Aid, St. Paul's, Crandon, Wisconsin; Emil Hoffman, Tomah, Wisconsin; Mrs. W. Critchfield, Winona; Ladies' Aid, St. Paul's, Arlington; Mrs. Ernst, Belle Plaine; Mr. and Mrs. Merl Hurry, Mankato; Mrs. Betsy Snyder, resident; Mrs. Ernest Retschow, Ward, South Dakota; Ladies' Aid, St. John's, Lake City; Prof. R. Janke, New Ulm; Ladies' Aid, Grace, Melford, Nebraska; St. Paul's, North Mankato; Ladies' Society, St. Paul's, Rapid City, South Dakota; Marie Kuecker, La Crosse, Wisconsin; Ed. Loewe, Henderson; Ladies' Aid, St. Matthew's, Danube; Cross, Charles City, Iowa; Mrs. S. Brockelman, Bellingham, Washington; K. V. B., Pilgrim, Minneapolis; C. G. Reim, New Ulm; St. Martin's, Sewing Circle, Winona; Eleonore Voelker, Winona; Ladies' Aid, Trinity, Marinette, Wisconsin; Ladies' Aid, St. John's, Red Wing; Ladies' Aid, Immanuel, West Florence; Ladies' Aid, St. John's, Frontenac; Sewing Circle, Immanuel, Gibbon; Mission Society, St. John's, Burlington, Wisconsin; Married Couples' Group, Minneapolis; Ladies' Aid, St. John's, New Ulm; Mission Group, Christ, Eagle River, Wisconsin; Ladies' Aid, Zion, Sanborn; Women's Club, St. Matthew's, Winona; Ladies' Aid, Trinity, Austin; Ladies' Aid, St. Martin's, Watertown, South Dakota; Ladies' Aid, St. John's, Gibbon; Ladies' Aid, St. John's, Lake City; Ladies' Aid, Essig; St. John's, Woodstock; Ladies' Aid, St. John's, Centuria; Mission Aid, St. Stephen's, Beaver Dam, Wisconsin; Ladies' Aid, St. John's, Wykoff; Needle Club, Sturgeon Bay, Wisconsin; Ladies' Aid, St. John's, Sleepy Eye; Ladies' Aid, Redeemer, Yakima, Washington; Women's Society, Wood Lake; Ladies' Aid, Immanuel, Buffalo; Ladies' Aid, Trinity, Belle Plaine; St. Paul's, Jordan; Ladies' Guild, Our Savior's, Pueblo, Colorado; Ladies' Aid, Immanuel, Gibbon; Ladies' Aid, Mt. Olive, Bovey; Art Otto, Blakeley; Ladies' Aid, St. Peter's, Florence, South Dakota; Mrs. O. Polzin, Grand Rapids; Mrs. G. E. McKinnon, Mankato; Men's Club, Grace, Le Sueur; Pastor A. Martens, New Prague; Mrs. Emma Vergin, Buffalo; Anna Bisping, Good Thunder; Mrs. H. Schleiter, Le Sueur; C. J. Turensky and Mrs. F. Landsman, Le Sueur; Marie Kuecker, La Crosse, Wisconsin; Ladies' Aid, St. John's, Buffalo; Mrs. Wallace Engel, Graceville; Ladies' Aid, Christ, Beatrice, Nebraska; Mrs. S. Bockelman, Bellingham, Washington; Ladies' Aid, St. Paul's, Arlington; Ladies' Aid, Zion, Parkers Prairie; Mrs. Alfred Grundt, New Ulm; Ladies' Circle, Our Savior's, Ceylon; Lee Mueller and Mrs. Sophie Mueller and Otto Schultz,

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 Our sincere thanks to all givers.
 L. F. BRANDES.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Teacher

Barnes, Glen, in St. John's Lutheran Church, Newburg, Wisconsin, by W. J. Zarling; Tenth Sunday after Trinity, August 17, 1952.

CHANGE OF ADDRESS

Pastor

Jordahl, Neil, 1743 South Van Eps, Sioux Falls, South Dakota.

MISSION FESTIVALS

First Sunday after Trinity

St. John's Church, Caledonia, Minnesota. Offering: \$962.75. K. A. Gurgel, pastor. St. John's Church, Weston, Wisconsin. Offering: \$434.56. Karl A. Nolting pastor.

Second Sunday after Trinity

St. Matthew's Church, Cady, Wisconsin. Offering: \$234.94. Karl A. Nolting, pastor.

Ninth Sunday after Trinity

St. John's Church, Nodine, Minnesota. Offering: \$826.45. R. A. Kettenacker, pastor.

Emmanuel Church, Tp. Herman, Dodge Co., Wisconsin. Offering: \$329.94. F. H. Senger, pastor. Zion Church, Tp. Theresa, Dodge Co., Wisconsin.

Offering: \$235.94. F. H. Senger, pastor.

Eleventh Sunday after Trinity

St. Paul's Church, Tp. Lomira, Wisconsin. Offering: \$402.50. H. Heckendorf, pastor. St. John's Church, Neillsville, Wisconsin. Offering: \$1,044.29. Alfred Schewe, pastor.

Twelfth Sunday after Trinity

St. John's Church, Tp. Bridge Creek, Augusta, Wisconsin. Offering: \$225.70. Alfred Schewe, pastor. Zion Church, West Jacksonport, Wisconsin. Offering: \$814.16. W. G. Fullbrigg, pastor.

Thirteenth Sunday after Trinity

Trinity Church, Smith's Mill, Minnesota. Offering: \$229.99. Theodore Bauer, pastor. St. Peter's Church, Collins, Wisconsin. Offering: \$613.31. V. J. Weyland, pastor. Emmanuel Church, Twp. Mecan, Marq. Co., Wisconsin. Offering: \$379.25. W. J. Oelhafen, pastor.

Fourteenth Sunday after Trinity

Christ Church, Marshall, Minnesota. Offering: \$789.00. E. R. Gamm, pastor. St. Luke's Church, Lemmon, South Dakota. Offering: \$466.96. R. E. Pope, pastor. St. John's Church, St. Clair, Minnesota. Offering: \$311.19. A. P. C. Kell, pastor. Zion Church, Zealand, North Dakota. Offering: \$542.84. P. R. Janke, pastor. St. John's Church, Firth, Nebraska. Offering: \$422.41. H. Kruschel, pastor.

Fifteenth Sunday after Trinity

Emanuel Church, Tawas City, Michigan. Offering: \$580.79. Paul Heyn, pastor. Zum Kripplein Christi, Tp. Herman, Dodge Co., Wisconsin. Offering: \$600.00. H. Bradtke, pastor. St. John's Church, Newburg, Wisconsin. Offering: \$595.31. W. J. Zarling, pastor. Mt. Calvary Church, Kimberly, Wisconsin. Offering: \$213.98. D. C. Brick, pastor. Trinity Church, Grafton, Nebraska. Offering: \$780.62. A. W. Fuerstenau, pastor.

Peace Church, Hartford, Wisconsin. Offering: \$1,222.00. Ad von Rohr, pastor. St. Mark's Church, Sugar Island, Wisconsin.

Offering: \$184.00. E. A. Wendland, pastor.

Sixteenth Sunday after Trinity

Redeemer Church, White Butte, South Dakota. Offering: \$175.00. R. E. Pope, pastor. Redeemer Church, Hastings, Nebraska. Offering: \$466.87. A. B. Habben, pastor. St. Peter's Church, Appleton, Tp. Freedom, Wisconsin. Offering: \$55.82. E. J. Zehms, pastor. Our Shepherd Church, Warren, Michigan. Offering: \$73.18. L. H. Rasch, pastor.

TREASURER'S STATEMENT

July 1, 1952 to August 31, 1952

Receipts	
Cash Balance July 1, 1952.....	\$110,643.86
Budgetary Collections	\$100,040.81
Revenues	13,782.51
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Total Collections and Revenues.....	\$113,823.32
Non-Budgetary Receipts:	
Luth. S.W.C. — Prayer Book	5.10
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Total Receipts	\$113,828.42
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	\$224,472.28

Disbursements	
Budgetary Disbursements:	
General Administration	\$ 11,270.06
Theological Seminary	9,533.67
Northwestern College	20,929.66
Dr. Martin Luther College	27,151.25
Michigan Lutheran Seminary.....	26,468.96
Northwestern Luth. Academy..	5,380.06
Home for the Aged.....	4,208.24
Mission — General	
Administration	19.12
Indian Missions	18,967.45
Colored Missions	4,516.97
Home Missions	70,988.10
Refugee Mission	4,801.30
Madison Student Mission	2,209.26
Lutheran Spiritual Welfare	
Commission	2,962.51
Winnebago Lutheran Academy	500.00
General Support	12,402.55
School Supervision	1,487.08
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Total Budgetary Disbursements	\$223,796.24
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Cash Balance August 31, 1952....	\$ 676.04

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE**

For August, 1952

For Missions	
Grace Lutheran Ladies Aid, Newton, Iowa...\$	5.00
N. N., Detroit	2.00
N. N., Detroit	7.00
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	\$ 14.00
For Spiritual Welfare Commission	
Rev. and Mrs. E. H. Sprengeler, Whiteriver, Arizona	\$ 2.00
Mrs. Frank Jordan, Lucan, Minnesota.....	1.00
Robert G. Brain CD3 c/o FPO New York, New York	1.00
Mr. and Mrs. Joel H. Nitz	5.00
Trinity Ev. Lutheran Church Women's Society, W. Roepke, pastor, Marquette, Michigan.....	10.00
Mr. and Mrs. John H. Dreier, Green Bay, Wisconsin	40.00

Mrs. Anna Matheys, Oconto, Wisconsin.....	5.00
Mrs. Sarah Ehnis, Monroe, Michigan.....	1.00
Memorial Wreath in memory of John L. Goetz from: Mr. and Mrs. E. Goetz, Mr. and Mrs. Walter Goetz, Mr. and Mrs. Wayne Lipp, Pfc. and Mrs. Donald Goetz, Wesley and Lucille Goetz	8.00
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	\$ 73.00

Home for the Aged	
Memorial Wreath in memory of Prof. Schaller, by N. N.	\$ 5.00
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	\$ 5.00

Refugee Mission	
Peter Midolla, Wauwatosa, Wisconsin.....	\$ 10.00
Peter Midolla, Wauwatosa, Wisconsin.....	10.00
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	\$ 20.00

For Church Extension	
N. N., Washington	\$ 100.00
Memorial Wreath in memory of Howard Fruechte, given by Orville Fruechte, Fari- bault, Minnesota	100.00
Memorial Wreath in memory of Amelia Born, given by Mrs. Paul Tilly, Martha Ziebarth, A. L. Hallauer and family, Mrs. Lena Tetzlaff, Mr. and Mrs. Otto Fuerstenau, Herbert and Esther Kuhlman, Mrs. Gust Klatt, John and Harriet Mischke, Mr. and Mrs. Bert Klatt, Carl and Anna Fritz.....	13.00
Memorial Wreath in memory of Miss Emilie Born by friends	2.00
Memorial Wreath in memory of Amanda Schachtschneider by employees of North- western Publishing House	10.00
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	\$ 225.00

For Mobridge Building Fund	
Mrs. Julius Huebner, Ixonia, Wisconsin.....	\$ 50.00

C. J. NIEDFELDT, Treasurer.

MINNESOTA DISTRICT

July 1, 1951 to July 1, 1952

Crow River Valley Conference

	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Congregation — Pastor			
Buffalo, St. John's E. R. Berwald	\$ 3,347.55	\$	\$ 363.84
Crawford Lake, Trinity M. H. Hanke	581.73		
Delano, Mt. Olive M. J. Lenz...	3,457.42	4.50	
Glenwood Calvary F. E. Stern...	467.61	6.00	
Graceville, Mt. Olive H. A. Mutterer	626.94	10.00	
Hancock, St. John's, H. C. Duehlmeier	1,987.62		9.00
Johnson, Trinity P. R. Kuske...	1,841.53		58.96
Litchfield, St. Paul's J. Raabe...	2,736.13	336.96	103.01
Loretto, Salem, W. P. Haar...	2,320.31	307.25	68.00
Monticello, St. Peter's P. R. Hanke	686.66		7.00
Montrose, St. Paul's M. H. Hanke	522.56		96.80
Morris, St. Paul's, H. C. Duehlmeier	1,465.01		
Rockford, Cross T. E. Kock...	2,499.47	287.00	142.35
T. Acoma, Immanuel O. Engel...	2,262.29	265.37	247.45
T. Buffalo, Immanuel P. F. Nolting	2,168.81	170.50	
T. Buffalo, Minority E. L. Mehlberg	200.00		
T. Ellsworth, St. Peter's M. C. Kunde	1,025.16	4.00	

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