

# The Northwestern Lutheran

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

WISCONSIN SYNOD

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Kenosha, Wisconsin

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BETHANY LUTHERAN CHURCH  
Kenosha, Wisconsin  
F. A. Naumann, pastor

# Siftings

BY THE EDITOR

The Marian Year (dedicated to the Virgin Mary by the Roman Catholic Church) was observed by 36,000 Roman Catholics of Milwaukee and vicinity on Sunday, August 22, at the County Stadium in Milwaukee. This is the prayer that was spoken: "O Mary, powerful Virgin, and Mother of Mercy, Queen of Heaven and refuge of sinners, we consecrate ourselves to thy Immaculate Heart . . ." In the sermon delivered at this occasion Bishop William O'Connor of Madison said: "God prepared Mary for her Divine Motherhood in the very instant of her conception in the body of her mother by endowing her with such holiness, a fulness of grace and a purity from sin as would make her a worthy habitation for His Divine Son." Now read Mary's humble confession, "My spirit hath rejoiced in God MY Savior." In those words Mary humbly confesses not only her sin but also her need of a Savior. When Roman Catholics say that they do not pray to Mary they are speaking an untruth.

\* \* \* \*

Dr. F. K. O. Dibelius of Berlin, president of the Evangelical Church in Germany, said on Sunday night at the Evanston meeting of the World Council of Churches that "15 million German Protestants are in a continuous struggle for survival because the East German Communist state is based on the materialistic outlook which opposes all kinds of religion. If the church life of these 15 million Protestants breaks down," he said, "the whole of Protestantism in Europe is in danger. It is a question of life and death. Western Germany is trying to gather their brethren in of the East, but their means are limited because they have to carry a burden of 10 million refugees. So the Christians in Germany look to the world outside."

Open Communion was celebrated at Evanston on Sunday, August 22. It is estimated that more than 2,000 "moved to the altar rail to kneel and accept the sacrament." The service was celebrated according to Methodist rites. That means, that the celebration of "the Lord's Supper" was a public denial of the real presence of Christ's true body and true blood. Every one who took part in this celebration became a party to this denial. The news was quick to report, however, that there were some churches who did not kneel at the common altar. Among them were mentioned the Lutheran Churches (?), Episcopalians, and old Catholics. Better by far not to have partaken of Holy Communion than to have become guilty of the Lord's body.

\* \* \* \*

Seventh-day Adventists are liberal givers to the cause of their church. In a recent convocation held at Edgewood Grove, near Pittsburgh, Andrew J. Robbins of Pittsburgh, president of the conference, recited the great gains made by his church during the past years. He said that the denomination's per capita giving in North America had risen to a new high of \$181 annually. This, he explained, accounts for his church's ability to carry on work in 198 of the 232 countries of the world. It were well if other Christians, and those of the Lutheran Church, would copy a page from the book of the Seventh-day Adventists and give for the cause of Christ as God has given us. Too much giving in the church stems from the pocket book instead of from the faith that is in us. "The love of Christ constraineth us," once spoken by an apostle of the Lord, is seldom heard in our day. Would to God it would honestly be repeated by every professing Christian. What a power the Church would then be!

# The Way In Which Our Savior Would Have Us Walk

Matthew 7: 13-14

**J**ESUS speaks of it in this portion of the Sermon on the Mount, addressing believers, who alone really understand what He is saying. To direct also our youth upon this way and to confirm them in walking upon it is the great objective of all our Christian schools, which are at this time again resuming their work. To three statements which the Savior makes concerning this way we wish to give our special attention.

## "Few There Be That Find It"

*All Start* Through sin man him-  
*Out on the* self erected the wide  
*Broad Way* gate and prepared the  
broad way. The devil  
lent his willing aid. At their very  
entrance into this world all men pass  
through this wide gate and set foot  
upon the broad way. Nobody can  
of himself terminate his course upon  
the broad way or turn aside from it.  
Left to themselves all men must  
needs go on and on in the sinful mire  
of the broad way, which leads to  
destruction.

*The Narrow* Also the "strait" gate  
*Way is* is in this world, but  
*God's Gift* not of it. It was  
erected through the  
marvelous intervention of our gra-  
cious God. In His infinite love for  
us sinners He broke the insurmount-  
able walls of sin, which kept all men  
upon the broad way. In doing so  
He erected the strait gate and laid  
out the narrow way which leads to  
eternal life. This strait gate, this  
narrow way, is none other than Christ  
Jesus, the divine Savior of the world,  
who made a perfect atonement for  
all sin, who Himself says: "I am the  
way, the truth, and the life: no man  
cometh unto the Father but by me."

*Few Find It* It is not because God  
has kept the strait  
gate and the narrow way hidden that  
few find it. For all sinners without  
exception the Savior holds out the

gracious invitation: "Come unto me,  
all ye that labour and are heavy  
laden, and I will give you rest." Thousands of witnesses in our Chris-  
tian churches and schools, who to  
this day continue to testify of Christ  
and His saving Gospel, all direct  
men to this strait gate and this  
narrow way; and their testimony is  
full of God's gracious power to take  
the sinner off from the broad way  
and to set him upon the narrow way  
which leads unto life. Yet many  
who hear do not want to see, do not  
want to enter through the strait gate,  
do not want to walk on the narrow  
way. God's Word says of them: "Ye  
would not." Sin holds them bound,  
keeping them or again drawing them  
back upon the broad way, which  
leads to destruction. Keeping the  
Savior's first statement in mind, let  
us not think less of our Christian  
schools because some who have been  
trained in them under the bright  
light of the Gospel still choose to  
return to the broad way.

*Find it Solely* The few that find  
*By Grace* the narrow way —  
were they less  
blinded, more willing to receive aid  
and counsel? No, of themselves they  
were no different than all the rest.  
Let all who are walking upon the  
narrow way humbly confess that they  
are doing so solely by the power  
of God's grace. God's Word tells us:  
"By grace are ye saved through faith;  
and that not of yourselves: it is the  
gift of God: not of works, lest any  
man should boast." In thankful  
adoration let us praise the grace of  
God which without any merit or  
worthiness in us has taken us from  
the broad way and placed us on the  
narrow way which leads to life  
eternal. Let us treasure the Gospel  
through which God does His gracious  
work in us and others. Let us  
cherish our Christian schools where  
all the learning and activity of our  
youth can be carried out under the  
influence of the Gospel.

## "Narrow Is the Way"

*Unlike the* The way of the un-  
*Broad Way* believing children of  
this world is broad.

The many who walk on it give free  
course to their own fleshly thoughts  
and desires, do the bidding of their  
own will. Yet they find a great variety  
of paths from which to choose. Next  
to the criminal fleeing from the  
police calmly walks another who  
gains his selfish ends upon the  
smoother path of legal means. Next  
to the adulterer, who wades in the  
mire of open shame, travels the  
worldling whose reputation is untar-  
nished before men through the more  
accepted manner in which he wholly  
lives for his own pleasure. Next to  
the slovenly spendthrift marches the  
rich miser whom everyone envies.  
Next to the shiftless sluggard plods  
the industrious worker whose heart  
is, however, centered upon earthly  
prosperity and advancement. Next  
to the good-for-nothing struts the  
self-righteous Pharisee in great digni-  
ty. Next to the foul scoffer parades  
the outward church member, who  
with his lips honors the Lord but  
whose heart is far from Him. On the  
broad way everybody finds ample  
room and opportunity to serve his  
flesh according to his own particular  
liking. Those who walk upon it dull  
their conscience in various ways. Not  
giving heed to God's Word they go on  
and on, ever downward, until death  
overtakes them and hurls them into  
eternal perdition.

*In Sharp* The way upon which  
*Contrast* the Lord would have His  
own walk in this life is  
narrow. Here it means clinging to  
Christ in faith, remaining faithful to  
Him, doing His will, following His  
Word, taking up His cross and bear-  
ing it after Him. Walking upon the  
narrow way means constantly putting  
off the old man, crucifying the flesh,  
fleeing from sin and temptation, keep-  
ing one's self unspotted from the  
world, renouncing its lusts and avoid-  
ing its godless ways, ever battling  
with Satan and his evil hosts. Walk-  
ing upon the narrow way means  
ever putting on the new man which  
after God is created in righteousness  
and true holiness, living and walking  
in the spirit, and bringing forth  
fruits that abide. The saving grace  
of God which has taken us from the  
broad way does not bear us heaven-

(Continued on page 279)

# Editorials

**Militant Christianity** The true Christianity is not a comfortable religion that permits a person to take it easy. Those who distort it to mean that, are guilty of the worst kind of deception. If some one tells you: If you accept Jesus as your personal Savior all your troubles are over, believe him not. It is true, of course, that Christ's redemption does solve your major problem, namely, your sins and guilt have been atoned and you have entered into the household of God; you are a child of God. This is easy, and an easy way out of your sin and condemnation in the sense that it is the free gift of God to all those who believe in Jesus. It is by grace and not by merit.

This, however, does not make Christianity an easy way to eternal life. Quite the contrary — it now becomes a militant Christianity. Your Savior who freely took away your sins also reminds every Christian of the heavy responsibility upon him. Mark 8:34 says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." And Acts 14:22 reminds us that in the world we have many tribulations. St. Paul, whose Christian sincerity no one will doubt, always speaks of the Christian life as a struggle and a warfare against evil. He tells his Christians to "fight the good fight of faith" 1 Tim. 6:12, and to "put on the whole armor of God" Eph. 6:10-17.

The history of the Christian Church will bear out the fact that Christianity is militant, that Christians suffered much because of their faith: they were tortured beyond description, cast to the lions, burned at the stake, and torn limb from limb because they refused to renounce their Christian faith. They "fought a good fight." And God alone knows what we, living in the last days, will have to suffer for our faith in our life-time. Just suppose that Communism should conquer the United States! Don't say that this could not happen.

True Christianity is a militant religion. It is an eternal battle against all the powers of darkness. True Christianity is not for cowards or people who are looking for an easy religion or material security. No, true Christianity is always in trouble and at war with the enemies of God. We need to be reminded of this daily. We need sermons that will arouse the people and arm them for the conflict in which God's people are engaged. We need Christians who will dare to come to grips with the powers of wickedness, and who will not cringe with fear even in the face of bitterest opposition. St. Peter says in his first letter, 4:17: "Judgment must begin at the house of God," that is, the Church. The Prophet Amos reminds us (6:1) "woe to them that are at ease in Zion" (Church). True Christianity is not a bed of roses but a battle all the way, it is a militant Christianity.

J. BERNTHAL.

\* \* \* \*

**"Critical Months for Public Schools"** That is the heading in large print over an article we read in the *Christian*

*Century*. We quote from the article: "Most people forget the public schools during the vacation month of August. That leaves the field to those out to recruit attendance at parochial schools. Their most effective work is done during August, often by circulation of unprovable charges revolving around the "godless public schools" theme. These word-of-mouth campaigns need not be answered, except by telling the truth about the public schools." So the article goes on.

Let us state at the outset that we were never more surprised than when we read these words in the *Christian Century*. We always were content to believe that the *Christian Century* was honest, if oftentimes very confused in its conception of Christianity, in its principles. But this article is not an honest appraisal. At the least, the *Christian Century* might have mentioned the denominations by name that used such tactics to procure children for their parochial schools. We do not like innuendoes. We believe that if we want to accuse someone we owe it to the person to mention him by name and quote his words in honest exactness. Making a general statement is nothing short of slander.

We can with all honesty state that to our knowledge the cry from door to door about "the godless public schools" has not been practiced by the Lutheran Church. That does not mean that we do not agree with those who claim this. But in what degree we agree with them is another thing and too long to answer in a short editorial.

We believe with all our heart that Christian children belong in Christian schools, taught by Christian teachers trained in our institutions under Christian influence. We believe with all our heart that "we are to train the child in the way it is to go" as a part of the Lord's will. Much is said in the Bible in regard to children and of bringing them to the Lord. Not once a week on Sunday for an hour or even two, but every day of their life. And that is what Christian parents want to do without much argument on the part of anyone. They are interested in the eternal welfare of their children, they have dedicated them to their Lord and Savior, and they will, without urging, place them at the feet of the Savior to learn of Him and His wonderful salvation. That is the secret of the success of the Lutheran parochial schools. We need not argue with them or try to convince them of "the godlessness of the public schools." Protagonists are not gained that way. A negative approach to the problem seldom produces lasting results, the positive approach will. Unless we can convince OUR people that the eternal welfare of their children requires that they grow up and learn in a Christian atmosphere, in our schools — we have gained little. Christ's assurance: "Where two or three are gathered together in my name, there am I in the midst of them," is the power that draws and holds them.

W. J. S.

# ETERNITY

## Christ's Return for Judgment

IN enumerating the various items that fall under the general head of the *Last Things*, we mentioned the return of Christ for judgment as the first. This world will run along in its usual way. The sun will rise and set and rise again. So will the moon and the stars. Day and night will be with us in regular rotation, and so will the seasons of the year. Spring and summer will follow winter, to give place again to autumn and winter in their turn. So will also the activities of man continue. There will be seeding and harvesting; there will be working and resting; there will be buying and selling. So will also the social functions continue. There will be marrying and raising of families; there will be learning and investigating, and discoveries and inventions; there will be amusements and grief. All of this just as it has been from the beginning. Sin will be with us to the end. The ravages of sin will increase, while faith will decline.

Then suddenly the end will come. It will be ushered in by the appearance of the Son of man, by the return of Christ for judgment.

## The Certainty of Christ's Return

There are many Scripture passages which simply take the return of Christ for granted. They do not try to convince us that it will happen, they do not adduce any arguments. They speak about it as being self-evident. They immediately make use of the event for various purposes. We now list a few passages.

Paul gave some instructions to his pupil and assistant Timothy. Then he urged him "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:14). There is no doubt about the return of Christ. Paul uses it to fix a time limit.

In his second letter to Timothy, the last letter which we have from the pen of Paul, he urges him to "preach the word; be instant in season, out of season." In doing this he reminds him of the coming judgment. The time is short, there is not a moment to lose. "I charge thee therefore

before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1.2). — In the 8th verse of the same chapter Paul describes the Christians as people "that love his (Christ's) appearing."

To Titus Paul explains that a fruit of the "grace of God that bringeth salvation" to all men, and which has appeared in Jesus of Nazareth, will be a "looking for that blessed hope (meaning that promised blessing for which we hope) and the glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2:11.13). — Paul expresses the same thought in 1 Cor. 1:7, only there he substitutes the word *revelation* for *appearing*. In our English Bible the passage reads: "waiting for the coming (the revelation) of our Lord Jesus Christ."

Using the same word *revelation* Paul comforts his readers in Thessalonica to brace up under their tribulation and wait for the "rest" which will be theirs "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God" (2 Thess. 1:7.8).

In all of these passages the return of Christ is taken for granted, and it is used to encourage Christians in their afflictions and to urge them on to greater diligence and faithfulness in the discharge of the tasks which the Lord has assigned to them.

As in our day there are people who not only doubt, but flatly deny, the return of Christ, so there have always been doubters and scoffers, also in the early days of the Church, even when the apostles were still living. — St. Paul, some of whose references to the day of Christ's return we briefly noted above, knew also that many people ridiculed the idea. He says: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3).

We now turn to Peter and hear him refer to Christ's return, and his warning to beware of scoffers. Peter uses the word *revelation*, which Paul also used, but he does not use "appear-

ance." He says: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing (Greek: revelation) of Jesus Christ" (1 Pet. 1:7). In passing we note that our English Bible here renders the Greek word for *revelation* with *appearing*. — Again he says (chap. 4:13): "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Peter knew also about the scoffers. In speaking of them he uses another word for Christ's return, a Greek word which does not occur in any of the passages which we considered so far, but which St. Paul also uses quite frequently in passages to which we shall refer later. It means *advent*, or also *presence*.

Peter's warning we find in his second epistle. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (chap. 3:3-7).

With this we close our study for today. God willing, we shall list some of the passages which contain the Greek word for advent in some later study. They occur, besides the passage from Second Peter, in the writings of Paul, and James, and John.

Our Savior, from whom all apostles learned about His future return (some when they heard Him talk about these matters while walking on earth, Paul by a special revelation), also used this word.

(To be continued)

J. P. M.

# Meeting Of The Synodical Conference

NOTHING was settled at the meeting of the Synodical Conference in East Detroit in regard to the differences between the Missouri Synod and the Wisconsin Synod. Time ran out. The delegates, however, did decide to convene once more, perhaps, in the fall of this year. The choice of place and time of this meeting was left to the discretion of the president and vice-presidents of the Synodical Conference.

It seemed at the outset that the differences between the Lutheran Church-Missouri Synod and the Wisconsin and Norwegian Synods might be settled at this convention. This optimism was based on resolutions of

## Services

The opening service was held on Monday evening with a communion service. St Peter's Church, which was the host congregation to the convention, was filled to the last standing space. The speaker in this service was Professor George O. Lillegard, professor at Bethany Lutheran College and Seminary, Mankato, Minnesota.

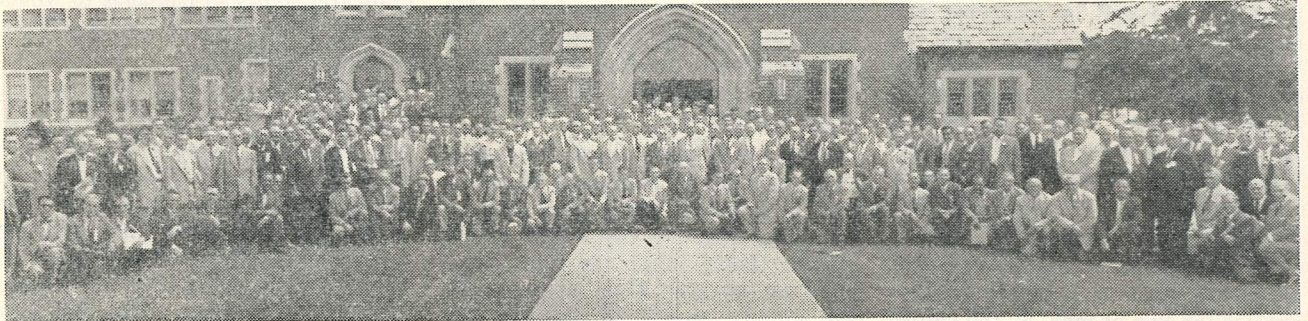
The second service was held on Wednesday evening at old Trinity Church in the down-town district of Detroit. It was Superintendent William H. Schweppe, on leave of absence in the United States from his post in Nigeria, who preached

Alabama, and the Rev. William Kampschmidt of Immanuel Lutheran College, Greensboro, N. C., asked for more funds to complete the new buildings at these institutions. The college in Alabama needs an additional \$25,000, and the College at North Carolina needs \$75,000.

All speakers agreed that the opportunities for mission work among the Negroes of the south are simply unlimited and begged that our work be intensified.

## Nigeria

Dr. Kurth, speaking of this ever growing mission, said, "the trend of nationalism which today is holding



the Doctrinal Committee (composed of members from each Synod) which were presented to the body on the first day. Here was hope. There was a friendly feeling and an urge among the delegates to get together and to do away with the thing (the Common Confession) that separated us in spirit and fact. But this hope was dissipated when attempts were made time and again to amend the proposal of the Floor Committee. Three times the committee was sent back to revise its proposal and three times they failed to get the majority support. (Read Professor E. Reim's article for particulars). Here, then, the matter was laid aside until another meeting of the delegates. It was a simple report and should have gotten enthusiastic support from all delegates. The report was definitely, if taken as it reads, an instrument that could have been the first step toward peace. But there were those among the leaders of the Missouri Synod whom it did not satisfy. They wanted its meaning expanded.

the sermon. He recounted for us the great miracle performed by the preaching of the Gospel in Nigeria among the onetime pagans of that country. He spoke to a large and attentive congregation.

## Our Work Among the Negroes

To bring the message of salvation to the Negroes of our land, first, is the great mission undertaken by the Synodical Conference.

These matters were taken up for consideration and discussion in special evening sessions. Dr. Carl Kurth, Executive Secretary for Missions told of the progress being made in this great mission field. He recommended that new congregations be started by the Conference in Negro communities of Miami, Tampa, and Jacksonville, Florida. Both Dr. Carl Kurth and the Rev. Howard Foard, Negro pastor of High Point, North Carolina, urged that a greater effort be made to secure more Negro pastors.

The Rev. Walter Ellwanger of Alabama Lutheran College, Selma,

the world in its grip made it imperative to press into a few years an accelerated program in Nigeria looking toward self-sufficiency of the church originally intended to be developed over a longer period of time. The Synodical Conference found itself compelled to build the mission in such a manner that it could be carried on successfully if an enforced evacuation would necessitate a reduction in the number of our American workers. Preparations were made to cope effectively with any eventuality."

Not the least achievement in Nigeria is the establishment of a seminary, normal school, high schools, hospital, rest home and of additional schools for girls. These have helped the Nigerian Church to stand on its own feet and to take its place in the trend toward self-government among African people.

Missionary William Schweppe told the conference that "things are no longer as Mary Slessor found them in her day, when she wrote that belief in demons was universal." He

said that witchcraft, torture by poison, human sacrifices and the disposing of twins were no longer common in Africa. "A change has come over the land," he said. "Not all of this change was due to work by Lutherans, but it is due to the preaching of the Gospel of Jesus Christ."

Missionary Schweppe also stated that the training of leaders in the African church is going forward at an urgent pace. The African Church has advanced far in the development of independent church life. Only two Americans serve on the ten-man board of directors of the church body. Only 26 American workers, he said, are still in the field, all other pastors, teachers, and officials being African.

Budget requests for the support of the church in Nigeria amount to \$199,980. This is an increase of more than \$25,000 over the present year.

#### Jamaica

Dr. Kurth called the attention of the delegates to another field that might prove very fruitful and that beckons us — Jamaica. He proposed that we begin work there. He asserted that work there would present less difficulties than that in Nigeria, since the Jamaican language is English. Jamaica is under British control as is Nigeria. No definite action was taken by the delegates.

#### Election of Officers

All the officers of the Synodical Conference were re-elected. They are:

President — Walter A. Baepler, D.D.,  
President, Concordia Seminary,  
Springfield, Illinois

First Vice-President — Andrew  
Daniel, D.D. (Slovak Synod)

Second Vice-President — Pastor Karl  
Krauss (Wisconsin Synod)

Third Vice-President — Prof. George  
O. Lillegard (Norwegian Synod)

Secretary — Prof. Martin Franzmann  
(Missouri Synod).

W. J. S.

#### THE WAY IN WHICH OUR SAVIOR WOULD HAVE US WALK

(Continued from page 275)

ward upon a bed of roses. It urges and constrains us to set our affections on things above, to walk circumspectly, to labor and to sacrifice freely for the cause of the Gospel and the salvation of men, to be and to remain unwearied in well doing.

As long as we are still on the way we can never put off the armor of God or put down the weapons of light. The narrow way has no room for anyone who under the disguise of the Christian still purposes to serve his own flesh. Those who have the form of godliness but deny its power have in the Lord's sight already departed from the narrow way; and between it and the broad way there is no other way.

*Yet an Unmerited Blessing* Shall we be hesitant about having our youth thoroughly trained in walking upon the narrow way? Is the lack of enthusiasm for our Christian schools on the part of some possibly a sign of such hesitancy? Let us realize that it is a great privilege that we are enabled to walk upon the narrow way, an unmerited blessing procured for us by the precious blood of Christ. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

#### Which Leadeth Unto Life

Let us not forget that the Savior Himself is the narrow way. As we

embrace Him in God-given faith, it is He Himself who brings us to our blessed goal. If we were to walk upon the narrow way in our own strength, it would be just as well never to set foot upon it. Satan, the world, and our flesh would certainly lead us astray. Yet the Lord who bids us to enter in at the strait gate and to walk upon the narrow way Himself goes with us. In doing so He speaks to us through His Gospel, telling us how through His love and grace all our sins are forgiven, inviting us simply to believe that God's love and eternal life are ours as a pure gift and will remain ours purely for His sake. Through these blessed assurances of His Gospel He gives us strength to crucify our flesh, strength to overcome temptations, strength and willingness to serve Him and to follow His Word. With His power and wisdom He so guides and shapes our lives that we will not be tempted beyond that which we are able to bear. Only thus are we able to walk on the narrow way, which leads to eternal life, where God shall finally wipe away all tears from our eyes and where there will be fullness of joy in His presence.

C. J. L.

## As We See It

WHY?

BY E. REIM

(Sec. Standing Com. on Church Union)

THE public press has already told the story of the Detroit Convention of the Synodical Conference. Home coming delegates have given their accounts. This issue of the *Northwestern Lutheran* brings the report of Editor Schaefer. Essentially they all present the same picture — of rising hope that an honorable solution might after all be found for the grave issues that threaten the fellowship of the Synodical Conference, and of keen disappointment as these hopes again began to fade. These lines are an attempt to explain to our readers the reason, both for the hope and for the subsequent disappointment.

The note of hope was noticeable almost from the beginning. It was

raised when there was substantial agreement in the manner in which the various essayists (Missouri, Norwegian, and Wisconsin) presented the great doctrines of Justification, Conversion, and Election, demonstrating that our chief differences lie in the various interpretations and evaluations of the Common Confession, rather than in the doctrines themselves. It was given substance when the chairman of the Floor Committee on Doctrinal Matters presented a report which held forth the prospect that the Common Confession might eventually be set aside, stating at the same time that this proposal had received the approval of a number of responsible leaders of the Missouri Synod, including President Behnken.

Subsequent debate turned around the question of the manner in which this request to the Missouri Synod was to be worded, but particularly also concerning the reason for such an action. Missouri's disappointment at the impending merger between the American Lutheran Church and other churches of the American Lutheran Conference was freely admitted as one reason for the above mentioned proposal. Could the same be said for a recognition of the inadequacy of the Common Confession as a settlement of the controversies treated therein? This question revealed perhaps the widest difference in the views of the various delegates on this particular issue.

Two subsequent revisions of the original report produced no essential changes, but did demonstrate that not only the members of the committee, but also the leaders of the various synods who participated in an advisory capacity were approaching the problem in a conciliatory spirit. There was an obvious attempt at understanding one another, a meeting of minds, an *Entgegenkommen*. This was freely recognized by various speakers in the floor discussion, including this writer. This was the reason for the hope.

Why then the subsequent disappointment, which could only be intensified by the hopes that had been raised?

For one thing, there had been warnings against raising hope too high. It had been pointed out that the committee report actually settles nothing, since the issues themselves could only be settled by the next convention of the Missouri Synod. The merit of the report lay rather in that it showed *how* this could be done. It had also been pointed out that a statement incorporated in the report, a statement which paid tribute to the historic orthodox position of the Missouri Synod, could be construed only as referring to such agreement as was evident when the various essayists presented their positive statements of the doctrines mentioned above. In this sense only could a limited endorsement be given to the specific resolution.

When it became clear overnight that this same statement concerning the orthodox position of Missouri was being interpreted in a far wider sense, as embracing the entire presentation of the Missouri essayist (a

presentation that defended the Common Confession at every point and designated every issue raised by our Wisconsin Synod as "fallacious") — when this became clear and was confirmed by a personal interview with President Behnken, it was obvious that the entire matter had to be reopened, since we had evidently not understood each other on the previous day. Further discussion made it clear that withdrawal of our limited endorsement was the only means by which we could continue to support the position taken by our Synod at its convention of last October. A blanket endorsement of the entire presentation of the Missouri essayist would not only have implied the surrender of every point that we have raised against the adequacy of the Common Confession as a settlement of the historic controversies, but would have undermined the doctrinal basis for our other objections concerning Unionism and Prayer Fellowship.

This is the issue which eventually caused the report of the Floor Committee to be tabled, pending the reconvening of the convention of the Synodical Conference for a special session.

And there we have the reason for the disappointment concerning what happened at Detroit. It was unavoidable.

\* \* \* \*

#### A Personal Note

I have written this article with great reluctance. Since I am personally involved to a considerable extent, it may seem that I am using the columns of the *Northwestern Lutheran* for my personal vindication. That is why I asked to be relieved of this assignment. However, since no action has been taken on this plea, and since our readers should not be kept waiting, I am presenting this material with the request that it be considered on its merits, to the complete exclusion of all personal considerations.

E. R.

#### MICHIGAN DISTRICT CONVENTION

The 77th Convention of the Michigan District convened, as usual, in the gymnasium of the Michigan Lutheran Seminary, Saginaw, Michigan, June 14 to 18, in the midst of traditional Lutheranism stemming from the Lutheran pioneers of more than 100 years ago, when groups of Franciscans or Bavarians immigrated

from Germany to settle in the fertile and wooded area of Saginaw valley. — In beautiful surroundings, congenial atmosphere and weather not too hot, the pastors, professors, teachers and lay delegates assembled in large number to be about their heavenly Father's business.

The convention's theme: "A Truthful Witness — A Faithful Confession," was stressed and carried out in the various reports presented, in the divine services conducted, and especially in the excellent essay read to the convention.

Prof. Armin Schultz conducted the brief opening service on Monday afternoon. Greetings and best wishes for God's blessing were read and received from the President of Synod, Pastor O. Naumann. — On the basis of Hebrews 4, the District President, Pastor G. Press, gave the biennial report, warning us against the false security of the world, and exhorting us to find the true and lasting security, which comes alone by close and strict adherence to God's Word and promise. To this he added the activities and events of the District for the last two years, and then outlined the work which was before the convention and appointed various committees, which were to present their individual reports.

The opening communion service was held on Monday evening at St. Paul's Church in Saginaw, of which O. J. Eckert and Richard Gensmer are pastors. The sermon was delivered by Pastor B. Westendorf, based on 1 Kings 14:25-28. With the theme: "No Counterfeits in the Church," he warned against all manner of man-made substitutes for the real treasures of the Church, God's Word and Sacraments. — On Wednesday evening another service was held in the Seminary auditorium, which was devoted to Christian stewardship. Prof. W. Franzmann conducted the altar service. Pastor Edgar Hoenecke, on the basis of Genesis 24, 'Abraham's Faithful Servant' gave a simple evangelical exhortation to faithful stewardship in the Lord's kingdom. — In the Thursday afternoon session the sad news came to the convention that Pastor John Zink, an aged and faithful member of the District all his life, had passed to his eternal rest that Thursday noon.

#### Essay

Sufficient and appropriate time was given to the reading of the very edi-



fyng essay presented by Prof. M. Lehninger: "Scriptural Confessionalism In Our Witnessing For Christ." It was read in three sessions, one part being read each morning. I. Who can witness? or, Who has the privilege of witnessing for Christ? II. What is involved in this witness? or, What is the content of our witnessing? III. To whom are we to bring our witness? Lively and interesting discussions followed each part. The convention was very grateful to the venerable professor for the opportunity of hearing this splendid essay.

#### Missions

As it always should be, missions was the one important matter which received due time and discussion from the convention. All missionary departments were duly considered and recommendations for granting reasonable requests were endorsed. — Special time and discussion was given to the new field in Florida, especially since this field was given into the supervision of the Michigan District Mission Board. Pastor Dumas, Negro missionary in Detroit, gave an interesting and encouraging report of his mission work among the Negro people in Detroit, especially in the newly admitted congregation of Zoar.

#### Finances

As always, so also at this convention, Synod's finances came in for a considerable time of discussion. What had to be reported of Synod as such, also had to be said of the Michigan District, namely that not near enough (only about one half of what is needed for the building program) had been raised so far, and that Synod's budgetary needs had been met with only 85% of its allotments. However, the encouraging thing that could be said of the District was that this fiscal year saw a 56% increase of all contributions for all synodical purposes over the previous year. On an average of \$12.30 has been raised per communicant for all synodical purposes. Hopes were held out that by the end of 1954 the Building Fund collection would be completed in the District and that by next July 1 the District would again bring up its full allotment for budgetary purposes. A possible million dollar (or more) Church Extension Fund collection for the next biennium was not only envisioned and anticipated, but seemed to be the only solution for the urgent need for chapels in our mission fields.

#### Institutions

**Educational.** The various problems and needs of our educational institutions consumed a great deal of the convention's time, thought, discussion, and action.

**Charitable.** The Lutheran Children's Friend Society was represented by the Supt. A. Voges, who gave an interesting report on the Home's activity and work.

**Day Schools.** The ever-increasing number of children attending our Christian Day Schools throughout Synod, the new schools opened, new buildings erected and more classrooms added to the old schools as was reported to the convention, is very heartening to all friends of the Christian Day School. While no new schools were opened recently within the District, yet great strides forward have been made in the field of Christian education. — Every year more teachers are acquiring the necessary certificates demanded by the State of Michigan.

After the benefits and results of the work done by the Synod's Board for Information and Stewardship and of the District Publicity Committee with the help of individuals had been heard and considered, the District urged these committees to continue their work and effort, and if possible to expand it.

#### Union Matter

While the convention noted with pleasure that the Conference of Presidents very faithfully carried out their work which was assigned to them by Synod in meeting with Missouri Synod representatives, it also had to express regret that apparently very little or nothing has been accomplished in solving the Synodical difficulty, in spite of the effort put forth. — The controversial issues of the Synodical Conference were not again discussed in detail; however, everyone present was given an opportunity to speak and to say what he wished to say, and to ask pertinent questions. The District is awaiting the result of the Synodical Conference discussions with the prayer that God may richly bless the deliberations and show the way for harmony, unity and peace. The delegates to the convention at East Detroit were reminded of their sacred duty and grave responsibility.

#### Officers

A new mode of election, similar to the one employed by Joint Synod

was put in effect, and expedited the work of election considerably. The election showed the following results: Pastor G. Press was elected President; Pastor O. J. Eckert, 1st Vice-President; Pastor E. Wendland, 2nd Vice-President; Pastor R. Frey, Secretary; Prof. W. Franzmann, Recording Secretary; Mr. A. Burkhardt, Treasurer. Other officers, such as members for the Board of Missions, School Board, Student Support, Finance Secretary, Visiting Elders, Visitors, delegates to Synod, etc., were either elected, appointed or chosen by circuits and conferences. Slates of candidates for the various offices of Synod were also adopted by the convention. W. C. Voss.

### ARIZONA-CALIFORNIA DISTRICT

#### A Refreshing Atmosphere

"Exhilarating!" is the word for the first convention of Synod's ninth district of Arizona and California held June 15-17, 1954, at East Fork Mission near Whiteriver, Arizona.

Not only because of the mile-high site in scenic White Mountain Apacheland, or on account of the historic association in the founding of the Arizona Conference sixty years ago and first services held under the venerable cedar standing within a hundred yards of the convention chapel. . . .

The convention was exhilarating primarily because of the fresh air of enthusiasm and efficiency with which the brethren went about the Father's business.

#### Guidelines

The opening service was conducted by Vice-President Rev. Ernst H. Sorenzeler. The Rev. E. Arnold Sitz, President, preached on "Nothing Required in us Beyond Faithfulness" (1 Cor. 4:2) — faithfulness to the Bible, in our congregations, among the brethren, alongside Synod when a stand is taken on God's Word and in support of its work.

The communion service was delivered by Pastor Frederick G. Knoll on Isaiah 12. Pastors E. Sorenzeler, Alfred M. Ublegger, Joel C. Gerlach, and E. Edgar Guenther conducted the devotions.

In his presidential report Pastor E. A. Sitz reviewed the history of the district under the grace of God from Indian Mission work into

(Continued on page 283)

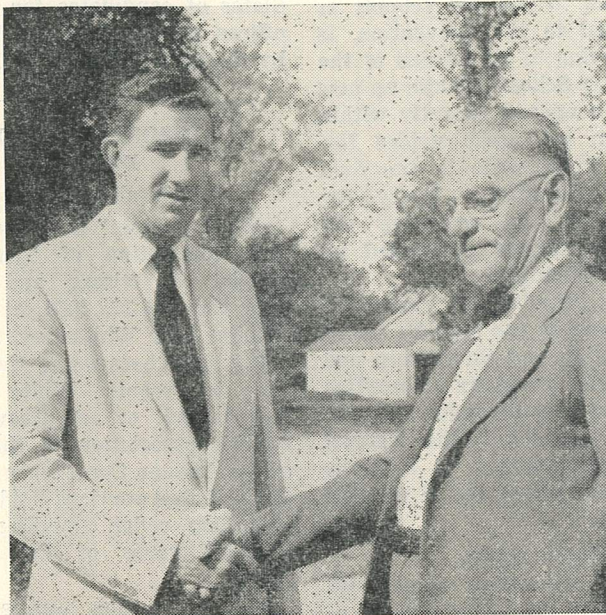


## News from our Mission Fields

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

MATTHEW 28. 20

### INTO HIS HARVEST North Platte, Nebraska



Left to right: PASTOR ROBERT STIEVE — Ordained minister — first day. PASTOR ERNST BIRKHOLOZ — Ordained 42 years ago.

#### The Laborers

THE Lord of the Harvest gave our Synod twenty-one candidates for the holy ministry this June. Six of these candidates were called into mission fields. One of these fields was North Platte, Nebraska. The graduate of this year's seminary class assigned to this call was Robert Stieve — a native of South Haven, Michigan. He had served in the U.S. Maritime service in 1945 and 1946, and made trips to Panama, Greece, and Turkey. While in Greece he decided that after his discharge he would dedicate his life's work to the ministry. He began his training in September, 1947, at Concordia Lutheran Seminary at Springfield, Ill., where he studied for five years. He served our Zion Lutheran Church at Monroe, Michigan, as vicar, for one

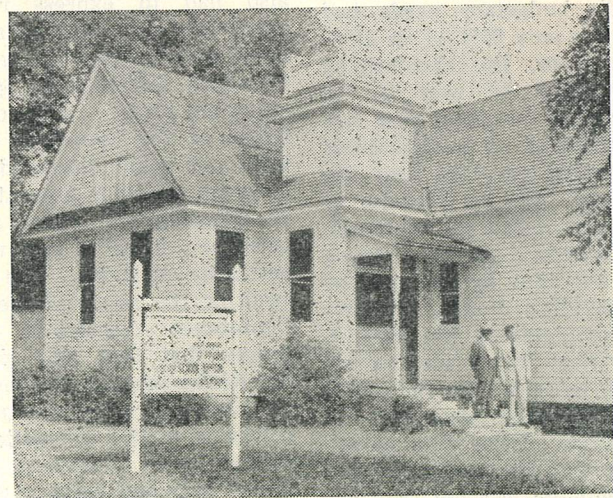
year. After this year he continued his theological studies at our seminary in Thiensville.

#### The Field

When Robert and his wife Ruth reached North Platte this July, a large sign directed them to visit the ranch of Buffalo Bill. They knew then that the call had brought them "out west." The North Platte field, a railroad center of 8,000 population, has had two resident missionaries since work was begun there six years ago. Northside Lutheran Church, located "across the tracks" in an old church that was for sale, and in an area of ever shifting population, is not yet an organized congregation.

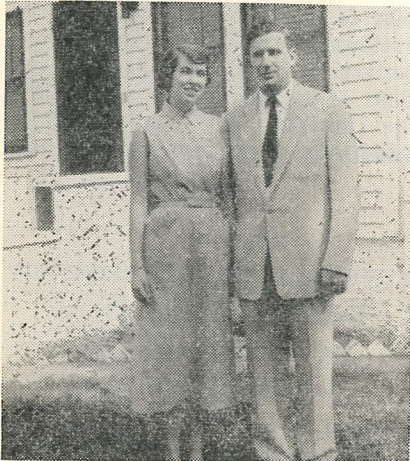
#### Thank Christ Jesus

Pastor Ernst Birkholz, who had spent the last four years of his forty-two years in the ministry in North Platte, ordained and installed his young successor. Pastor Birkholz



NORTHSIDE LUTHERAN CHURCH  
North Platte, Nebraska

is now serving our mission in the sand hills and cattle country near Brewster, in northwestern Nebraska. At the commissioning service on the evening of July 25, our veteran preacher stepped into the pulpit and on the basis of 1 Tim. 1:12, gave our young brother, called into the ministry and a challenging field, every reason to say with St. Paul: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."



PARSONAGE — NORTH PLATTE  
Pastor and Mrs. R. Stieve  
415 W. Eleventh

**An Answer to Your Prayer**

These are interesting stories that tell us about the whence and the whither of the laborers in His Harvest. But more so grows our interest when we read this mission news as an answer to our daily prayer: THY KINGDOM COME, and the blessed fruit of our mission dollars that accompany these prayers. "PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST."  
W. R. HOYER.

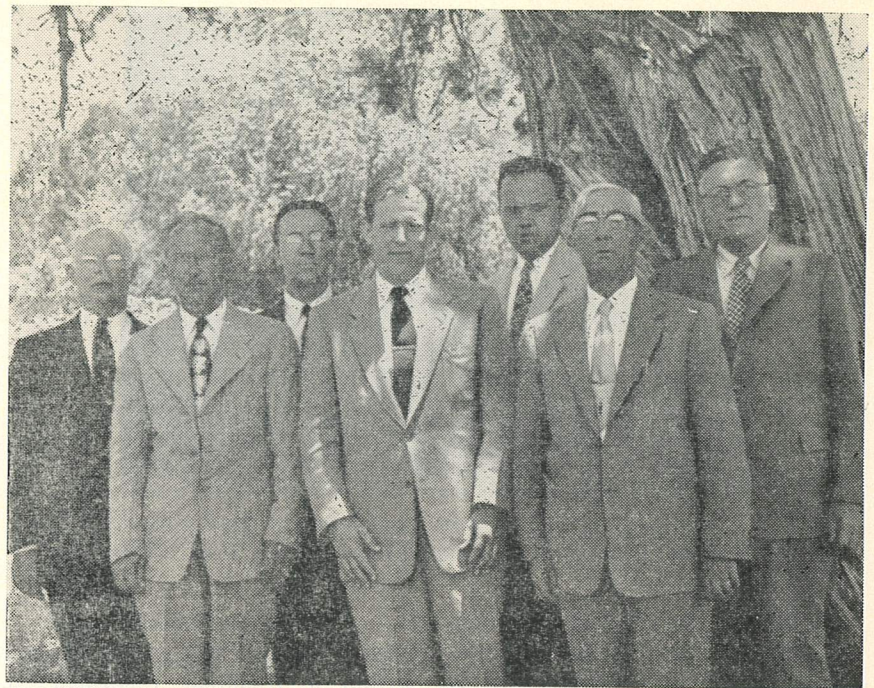
**ARIZONA-CALIFORNIA DISTRICT**

(Continued from page 281)

Arizona cities and over to Southern California, and the serious measure of responsibility added by virtue of the district status granted in 1953. He named the committees, outlined the program on elections, reports, and the doctrinal paper to be heard.

**Doctrinal Essay**

Priority was given the presentation of the theme by Professor Walter A. Schumann, Sr., of Northwestern



Arizona-California District officers: Revs. E. Arnold Sitz, Pres.; Ernst H. Sprengeler, 1st Vice-Pres.; Robert W. Schaller, 2nd Vice-Pres.; Armin C. Keibel, Sec.; Robert H. Hochmuth, Essay Recorder; Mr. Herman C. Stolp, Cashier; and Essayist: Professor Walter A. Schumann, Sr.

College, Watertown, Wisconsin, "The Doctrine of the Church and Lutheranism in America." He brought out that the Scriptural word for Church, "ekklesia," means a gathering of believers in Christ, an invisible body of people holding the one true faith, a spiritual communion of saints whose head is Christ, God's own elect, the totality of Christians.

Professor Schumann pointed out evils resulting from unclarity in this teaching, such as the hierarchy of Rome over a visible association of professing Christians, the thought that a local congregation or synod is the Church, or the belief that there is a visible side of the Church. For purity in this doctrine, he maintained the need for testimony far more robust than the frail "Common Confession," and for a diligent and lively study of the Scriptures.

It was resolved to have this essay on the Church printed in the District Proceedings.

**Officers**

Elections were run off under the chairmanship of the Rev. William H. Wiedenmeyer, close to periods of recess, in admirable order. With all posts now filled, the district roster reads:

Officers:

Rev. E. Arnold Sitz, President

- Rev. Ernst H. Sprengeler, First Vice-President
- Rev. Robert W. Schaller, Second Vice-President
- Rev. Armin C. Keibel, Secretary
- Rev. Robert H. Hochmuth, Essay Recorder
- Mr. Herman C. Stolp, Cashier
- Board of Missions:
  - Rev. Raymond H. Zimmermann, Chairman
  - Rev. Walter A. Diehl, Secretary
- Messrs. Orville Gannon, Louis C. F. Karpe
- Board of Education:
  - Rev. I. G. Frey
  - Teacher Kurt Petermann
  - Mr. J. L. Quamme
- Board of Auditors:
  - Messrs. Lester Oberfeld, Myron Nelson, George H. Abel
- Board of Support:
  - Rev. William H. Wiedenmeyer
- Students' Aid:
  - Rev. Henry E. Rosin
- Legislative Committee:
  - Rev. R. H. Zimmermann
  - Rev. I. G. Frey
  - Mr. L. Karpe

**Reports**

The Mission Board Report, presented by Pastor R. H. Zimmermann, chairman, noted with gratitude to the Lord that, although no new fields were opened, gains were made in all



Arizona-California District Convention at East Fork Apache Mission, Whiteriver, Arizona, June 15-17, 1954.

categories of the missions. An average of \$81.00 per communicant was raised for all purposes, the subsidy reduced \$7,600.00, the Parsonage Plan progressing satisfactorily. There were 138 children and 17 adults baptized, 60 children and 37 adults confirmed. Spanish Mission work under the Rev. V. H. Winter was marked by the confirmation of two Spanish-American boys, Armando and Antonio, after two years of instruction. Because of a slim Church Extension Fund, expansion in California and Texas has been deferred.

Pastor F. G. Knoll, representing the Committee on Division into Conferences, presented a plan to divide the Arizona-California District into four geographical conferences, each having some seven congregations. This was adopted, with the areas to be organized in the near future.

Pastor Otto H. Hohenstein, Chairman of the Committee on Institutions, reported on the blessings experienced at our Home for the Aged, at the Seminary, the colleges, and Northwestern Lutheran Academy.

Regarding the new Catechism, the Resolutions Committee, Pastor Henry E. Rosin, Chairman, presented the proposition that Synod's Board of Education make an inexpensive printing of the entire proposed Catechism revision available to all pastors and teachers, or at least to an appointee in each conference, for study and discussion in conferences throughout Synod before the final printing. It was so resolved.

#### Union Matters

The Union Committee, Pastor Arthur A. Guenther, Chairman, reported that on matters concerning the "Common Confession" the word "inadequate" stood out. Approval was expressed for the earnest attempts made to find a God-pleasing unity. But the committee was sorry that it saw no agreement on the various doctrines under consideration in the "Common Confession," and that its inadequacy would become evident upon the probable union of the A. L. C. with the rest of its conference.

Synod's "Continuing in His Word" tracts evoked favorable expression. And President Sitz gave a picture of the recent meeting of Missouri and Wisconsin Synod presidents. He noted that the argument for witnessing (as in the chaplaincy) to save souls was used to excuse unionism, that liberal leadership appears to control policy, and that a difference of spirit has become obvious.

#### Membership

Immanuel Congregation of Tempe and St. Peter's of Globe were accepted into the Synod. Pastors Marvin Putz of Grace Church in Casa Grande and Walter K. Pifer of Alhambra, and Teachers Adolph Wilbrecht of Redeemer church in Tucson and Cyril L. Serwe of Peridot were received into the District.

The convention was attended by 47 delegates: 25 pastors, 9 teachers, and 13 laymen. About 10 visitors were also present.

## The Northwestern Lutheran

Greetings were received from the President of Synod, the Rev. Oscar J. Naumann, and exchanged with other districts.

The East Fork staff, with Superintendent E. Sprengeler, made the delegates most comfortable and provided delicious meals and restful sleeping quarters.

#### Incentive

It was an exhilarating session — attended by a lively measure of the Spirit in His Word, ably directed by the new chairman, marked with devotion to the Lord and love for the brethren. The convention wove a pattern, we feel, for the congregations of the Southwest to hold high the faithful Word and continue steadfastly in the apostles' doctrine.

ARMIN C. KEIBEL.

## SEVENTY-FIFTH ANNIVERSARY

### Emanuel Lutheran Church

Tp. Wellington (Fairfax)

Renville Co., Minnesota

About 25 years after the Territory of Minnesota was opened to white settlement, Lutheran families began to settle in eastern Renville County in large numbers. Among the congregations into which these were gathered, was Emanuel Lutheran of Township Wellington. On July 18, of this year, the congregation was privileged to celebrate its 75th anniversary. This year also marks the 65th anniversary of its church and the 35th of its school.

While it could look back to see many changes and improvements in outward things, it looked back on continuous evidences of God's grace and mercy through Word and Sacraments in its midst.

The pastors who served the congregation were Hy. Albrecht and J. Vollner, both of New Auburn, J. Grabarkewitz, C. F. Hilpert, Julius Engel, E. G. Fritz, and the undersigned.

The festival preachers were Pastor Alfons Engel, whose text was Matt. 17:1-8, and Pastor E. Schaller, whose text was Col. 2:6-7. The festival offering was dedicated to the Church Extension Fund.

"Bless the Lord, O my soul, and forget not all His benefits!"

GOTTHOLD F. ZIMMERMANN.

**CALENDAR OF CONFERENCES**

**LAKE SUPERIOR PASTORAL CONFERENCE**

Lake Superior Pastoral Conference will be held at St. John's Lutheran Church, Grover, Wisconsin on September 21 and 22, 1954, Rev. A. A. Hellmann host. The following topics are assigned:

Exegesis of 2 Corinthians 4, L. Pingel  
Sermon Study on Revelation 14:6-7, K. Geyer

Exegesis of Genesis 21, G. Schaller  
The Obligation of a faithful Pastor toward God and toward his charge, W. Lutz

Panel Discussion: What can we do to promote Christian Stewardship in our Congregations?

Moderator: A. A. Gentz  
Panel: T. Hoffmann, L. Koenig, F. Dobrats, E. Albrecht

When do we use a figurative interpretation of Scripture? T. Thurow

What action should be taken with a member who has signed the Roman Catholic Marriage Contract? T. Zarembo

Substitute assignments:

Exegesis of 2 Corinthians 5, W. Henning  
Exegesis of Genesis 22, L. Koenig  
What does "Obey" in the Marriage Ceremony imply? A. Hellmann  
Study of Matthew 5:32, G. Tiefel

W. L. HENNING, Secretary.

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**FOX RIVER VALLEY PASTORAL CONFERENCE**

Conference will meet on Tuesday, September 21, 1954, at Christ Ev. Lutheran Church, Liberty Grove, Wisconsin, beginning with a Confessional Service and Holy Communion at 9:00 a. m.

Assignments:

Exegetical-Homiletical Study of the Wuertemberg Gospel for the 15th Sunday after Trinity, W. Kuether; Character Study of Isaac, E. Froehlich; The Church, the Kingdom of God, the Kingdom of Heaven—Are These Terms Identical? R. Waldschmidt. Prepared alternate papers:

Ephesians 1, H. Pussehl; A Comparative Study of the "Brief Statement" with our Lutheran Confessions, H. Warnke, Sermon: H. Bergholz, (I. Boettcher).

Please notify the host pastor, W. G. Fuhlbrigge, if you will be unable to attend.

THEO. HARTWIG, Secretary.

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**COLORADO CONFERENCE**

The Colorado Conference meets at St. John Lutheran Church, Platteville, Colorado, Rev. Walter Siffring, pastor, September 21, 1:00 p. m. until September 23, 4:00 p. m.

Essays: Ordination, W. Krenke; The Pastor as Public Ministrant, W. Siffring; Lay Participation in Church Work, E. C. Kuehl; O. T. Exegesis, Jer. 23:16-29, N. Luetke; Exegesis, 1 Timothy 4, Ph. Lehmann.  
Speaker: W. Schaller (H. Witt).  
Kindly announce yourself!

NATHANAEL LUETKE, Secretary.

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**PACIFIC NORTHWEST DISTRICT FALL PASTORAL CONFERENCE**

Time: September 21-23, noon to noon.  
Place: Faith Lutheran, 96th and Park, Tacoma, Washington, Paul E. Nitz, host pastor.

Chairman: Pastor Paul Nitz.

Preacher: Pastor D. Malchow, (alternate, Pastor G. Frey). Text: Matt. 12:1-8.

Critic: Pastor O. William Eckert.

Program: Homiletical Study of Hebrews 12: 18-24, Pastor T. R. Adascheck; O. T. Exegesis of Jonah, Pastor N. Menke; N. T. Exegesis of 1 John 4: 9ff., Pastor R. Dommer; "Names of God in the Old Testament," cont'd., Pastor W. Lueckel; "How May We Present the Blessings of the Lord's Supper To Our People," Pastor G. Franzmann; "Examination of Scripture Passages Pertaining To Church Union," Pastor L. Bernthal; Mission Board Report, Pastor T. R. Adascheck; Synodical Report, Pres. M. J. Witt.

Kindly notify the host pastor of your intended presence or absence.

D. W. MALCHOW, Secretary.

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**RHINELANDER PASTORAL CONFERENCE**

Date: September 7-8, 1954.

Place: St. Paul Ev. Lutheran Church, Hurley, Wisconsin, C. Schlei, pastor.

Sermon: E. Scharf; alternate, C. Schlei.

Program: Labor Unions in the Light of Holy Scripture, F. Bergfeld; Christian Stewardship, W. Schumann; Article IV of Augsburg Confession, H. Bauer; Rom. 2:1-16 Exegesis, C. Schlei; An Evaluation of the Educational Facilities of the Lutheran Congregation, E. Scharf.

The Conference will open with the noon meal on Tuesday, September 7.

C. SCHLEI, Secretary.

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**MILWAUKEE CITY PASTORAL CONFERENCE**

The Milwaukee City Pastoral Conference will meet September 22, beginning with a communion service at 9 a. m., E. Pankow, preacher.

Program: Exegesis, Hebrews 2, G. Schmeling; Mission Report, E. Huebner; Reform Movements Before Luther; A Lesson for Today, J. P. Schaefer; Exegesis, 2 Corinthians cont., J. Meyer; A History of the Term "Objective Justification," E. Reim; Dr. Sasse's Views on Inspiration, R. Jungkuntz.

JAMES P. SCHAEFER, Secretary.

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**THE WINNEBAGO TEACHERS CONFERENCE**

The Winnebago Teachers' Conference will be held at Zion Lutheran School, Morrison, Wisconsin, September 30 and October 1, 1954, Pastor: Dr. Henry Koch; Principal: E. Blauert.

**Program**

Thursday A. M.  
9:00- 9:10 Opening, Chairman F. Manthey  
9:10- 9:30 Inspirational Address, Pastor J. Mattek, Sub. E. Blauert  
9:30- 9:45 Report on Winnebago Academy, Prof. W. Schaller (After announcements assemble for sectional meetings)

**Upper Grades**

10:00-10:40 Hymn Study, Q. Albrecht  
Sub. Old Testament Bible Story, P. Kock

10:40-11:00 Discussion of Lesson

**Lower Grades**

10:00-10:30 New Testament Bible Story, Mildred Behnke  
Sub. Old Testament Bible Story, Pearl Rost

10:30-10:45 Discussion of the Lesson

10:45-11:00 Primary Problems, Doris Nast

11:00-11:50 Choir Rehearsal, G. Fischer

Sub. H. Krenz

Thursday P. M.

1:15- 1:30 Devotion, Chairman

1:30- 2:00 Proper Incidental Church Music for all Types of Services (with examples), T. Zuberbier  
Sub. Pros and Cons of Participation in Parades, Programs and Competitive Athletics, A. Meyer

2:00- 2:30 Discussion of Paper

2:30- 2:40 Recess

2:40- 3:15 Remarks by Executive Secretary, E. Trettin

4:15- Choir Rehearsal

Friday A. M.

9:00- 9:15 Devotion, Chairman

9:15- 9:55 Doctrinal Evaluation of the Revised Standard Version of the Bible, Rev. W. Pankow  
Sub. Discipline in the Classroom, A. Moskop

9:55-10:15 Your Problems and Mine, F. Bartel, Sub. W. Roekle

10:15-10:25 Recess

10:25-11:05 Women of the Bible (N. T.), E. Letzke

Sub. An Evaluation of Fusion Courses, J. Breitenfeldt

11:05-11:45 Report of Delegates to Synodical Conference, Chairman of Delegates

Sub. Current Synodical Developments, Pres. O. Siegler

1:15- 1:30 Devotion, Chairman

Friday P. M.

1:30- 2:30 Practical Demonstration in Various Types of Art Work, A. Koester

Sub. Ethics Among Teachers, Prof. C. Lawrenz

2:30- 2:40 Recess

2:40- Unfinished Business

HERBERT C. RUPPRECHT, Program Committee Chairman.

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**SOUTHWESTERN PASTORAL CONFERENCE**

**Western Wisconsin District**

Time: Tuesday, September 21, 9:00 a. m. at Trinity Church, Lime Ridge, Pastor L. Schroeder.

Sermon: W. Schulz (A. Stuebs).

Papers: Exegesis: Titus 1, H. Paustian (Col. 4, L. Schroeder); Practical Theology: Complete "What Constitutes Church Membership," A. Saremba (How can we Counteract the Insidious Influence of Catholic Propaganda? A. Winter); Round Table: Church Weddings and Wedding Dances, R. Biesmann (Marriage Counseling, H. Kirchner).

R. BIESMANN, Secretary.

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**MANITOWOC PASTORAL CONFERENCE**

Tuesday, September 21, 1954, 9:00 a. m.

St. John's Ev. Lutheran Church, Two Creeks, John Mattek, pastor, R. 1, Mishicot, Wisconsin.

Assignments:

L. Koenigner: Exegesis of 1 Tim. 4:1ff.  
V. Siegler: Sermon Study (own choice)  
Wm. F. Pankow: Polemics in the Sermon  
A. Roekle: Degrees of Glory and Degrees of Punishment.

W. W. Gieschen: Exegesis of Isaiah 44:9ff.  
Dr. Henry Koch: Exegesis of Gal. 5:7ff.

J. Mattek: When is it Adultery when a S. Kugler: Prayer with Others in the Light of the Gospels and Acts.

E. Bode: Exegesis of 2 John 10.

V. Weyland: Materialism in our Ministry.

C. Thurow: Veterans of Foreign Wars, a Re-investigation.

V. Siegler: The Order of Service for Holy Baptism.

J. Mattek: When is it adultery when a Divorcee remarries?

A. Wadzinski: Mission Work of the Established Congregation—Opportunities, Obligations, and Methods of the Congregation in its Community.

Wm. Hartwig: The Church, the Kingdom of God, the Kingdom of Heaven—are they the same?

Evening Service with Holy Communion. F. C. Kneuppel, Preacher; Dr. H. Koch, alternate.

W. J. WEYLAND, Secretary.

\* \* \*

**CHIPPEWA VALLEY DELEGATE CONFERENCE**

The Chippewa Valley Delegate Conference will hold its annual meeting at 2:00 p. m., Sunday afternoon, September 19, at the Bethany Lutheran Church, Bruce, Wisconsin.  
E. PRENZLOW, JR., Secretary.

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**SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT**

Date: September 27 and 28, 1954, 10:00 a. m.  
Place: Mt. Olive Ev. Lutheran Church, 28th and Holdrege, Lincoln, Nebraska.

Papers: Art. XI and XII, Augsburg Confession, cont., H. H. Schaller; Isagogical Treatise of Micah, L. Gruendeman; Faithfulness in Carrying Out the Lord's Will: "Feed My Lambs," H. Kruschel; Exegesis of Romans 7:14-25, D. DeRose.

Reports: Synodical Conference, Academy Committee, Mission Board of Education, Financial, Periodicals.  
 Speaker: Pastor M. Burk; alternate, Pastor A. W. Fuerstenau.  
 Please notify the host pastor, L. Gruendeman, if you desire lodging.  
 H. KRUSCHEL, Secretary.

**SOUTHWEST CONFERENCE  
 MICHIGAN DISTRICT  
 PASTOR — TEACHER — DELEGATE  
 CONFERENCE**

Place: Grace Lutheran Church, Eau Claire, Michigan.  
 Date: September 20, 1954.  
 Time: 9:00 a. m.  
 Communion Service: 8:00 p. m.  
 Preacher: A. Maas; alternate: E. Wendland.  
 J. THRAMS, Secretary.

**CROW RIVER PASTORAL CONFERENCE  
 OF THE MINNESOTA DISTRICT**

Place: St. John's, Hancock, Minnesota.  
 Time: September 21-22, 10:00 a. m.  
 Speaker: L. Schaller; alternate, W. Kock.  
 Essays: Exegesis on John 17:20-23, M. J. Lenz;  
 How to Conduct Communion  
 Announcement, G. Geiger; The Doctrinal  
 Distinction Between Cross, Chastisement,  
 and Punishment, E. Berwald; Problems  
 Posed by Suicide, M. Kunde.  
 Kindly announce to host pastor.  
 M. H. HANKE, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet September 20 at Zion Church, Readfield, beginning with a Holy Communion service at 9 a. m.  
 Preacher: W. Weissgerber, alternate: W. Wadzinski.  
 R. REIM, Secretary.

**MICHIGAN DISTRICT TEACHERS  
 CONFERENCE**

The Michigan District Teachers Conference to be held at Zion Lutheran School, Toledo, Ohio, October 6, 7, 8, 1954.

**Program:**

**Wednesday**  
 10:00-10:45 Opening and Inspirational Address, Pastor Press; Sub., Pastor O. J. Eckert, Pastor J. Brenner  
 Roll Call, Minutes, Appointment of Committees, Chairman's Report, Elections  
 10:45-11:45  
 Noon Recess  
 1:30-3:15 Art in the Lutheran School, Prof. E. Deffner  
 3:15-3:30 Recess  
 3:30-4:00 Discussion of Paper  
 4:00-5:00 Place and Value of Parent Organizations in our Schools, Pastor K. Vertz  
 Sub., How to Achieve Better Spellers, M. Pydynkowski  
**Thursday**  
 9:00-9:45 Second Petition (Gr. 6-8), Pastor Stelh  
 Sub., The Fall of Man (Primary Grades), D. Becker  
 9:45-11:45 Panel Presentation of Handwriting, P. Steiner, D. Sebald, W. Luehring; subs., F. Schwecke, L. Ring  
 9:45-10:30 Report on Textbooks and Methods  
 10:30-10:45 Recess  
 10:45-11:15 Advantages and Disadvantages Manuscript Writing in the Primary Grades  
 11:15-11:45 Demonstration (Pupils optional)  
 Noon Recess  
 1:30-2:30 Discussion of morning's panel presentation  
 2:30-3:15 Reports by Mr. Trettin, Pastor Brenner, Pastor Press  
 3:15-3:30 Recess  
 3:30-5:00 Group Discussions, Leaders: E. Backer (upper grades) W. Woltmann (middle grades) E. Wassmann (primary grades)  
**Friday**  
 9:00-10:30 Proper Use and Value of Intelligence Tests in Christian Day Schools, A. Jantz  
 Sub., Teaching Safety in the Lutheran Schools, F. Janke  
 10:30-10:45 Recess  
 10:45-11:45 Committee Reports, Other Reports, Unfinished Business  
 Conference church service speaker, Pastor E. Wendland, sub., Pastor A. Baer.  
 Choir Director, W. Luehring; Sub., W. Winterstein.  
 A. W. SCHLEEF, Chairman of Program Committee.

**EDUCATIONAL INSTITUTIONS  
 NORTHWESTERN LUTHERAN ACADEMY  
 Mobridge, South Dakota**

The new school year at Northwestern Lutheran Academy will open with an appropriate service at two o'clock in the afternoon of Tuesday, September 7. Students should make every endeavor to be on the grounds well before the opening service.  
 R. A. FENSKE.

**DR. MARTIN LUTHER COLLEGE  
 New Ulm, Minnesota**

The new school year at Dr. Martin Luther College will begin on Tuesday morning, September 7, at 8:30.  
 All students registered for dormitories should arrive on September 6 if possible.  
 CARL L. SCHWEPPE.

**NOTICE**

**FOR SALE**

A "Picturo SVE Projector" model O, No. 29516 (120 Volts, 100 Watts). Made by Society for Visual Education, Inc., Chicago, Illinois, and 27 film strips.  
 If interested, contact Pastor E. F. Hy Lehmann, Prentice, Wisconsin.

**ORDINATIONS AND  
 INSTALLATIONS**

(Authorized by the Proper Officials)  
 Ordained and Installed

**Pastors**

Schroeder, Marlyn, in Bethlehem Church, Raymond, South Dakota, by Wayne Ten Broek; Fifth Sunday after Trinity, July 18, 1954.  
 Lindloff, Donald, in St. Paul's Church, Mound City, South Dakota, by Wm. Lindloff; assisted by Carl Mischke; Seventh Sunday after Trinity, August 1, 1954.  
 Spaude, Jerome, in Salem Church, Circle, Montana, by Leland Wurster; Eighth Sunday after Trinity, August 8, 1954.  
 Birkholz, Gerhard W., as pastor of St. Paul's Church, McIntosh, Bethel Church, Watauga, and Christ Church, Morrystown, South Dakota, by Edw. H. Birkholz; Eighth Sunday after Trinity, August 8, 1954.  
 Witte, Harvey, in St. Paul's Church, Argo Twp., South Dakota; by H. E. Rutz; assisted by F. Nitz and R. Reede; August 8, 1954.  
 Stieve, R., as missionary in North Platte, Lincoln Co., Nebraska, by Ernst C. Birkholz; assisted by A. Saeger, W. Hoyer, and R. Baur; Sixth Sunday after Trinity, July 25, 1954.  
 Hoenecke, Robert, in St. John's Church, Firth, Nebraska, by Lloyd Hahnke; assisted by Hugo Hoenecke, Herbert Kruschel, G. P. Eckert, H. H. Schaller, L. Gruendemann, and W. Herrmann; Sixth Sunday after Trinity, July 25, 1954.

**Installed**

**Pastors**

Schroeder, Marlyn, in Peace Church, Clark, South Dakota, by Arden Wood; Fifth Sunday after Trinity, July 18, 1954.  
 Spaude, Jerome, in Good Shepherd Church, Presserville, Montana, by Leland Wurster; Eighth Sunday after Trinity, August 8, 1954.  
 Witte, Harvey, in Mt. Calvary, Estelline, South Dakota, and St. John's Church, Dempster, South Dakota; by H. E. Rutz; assisted by F. Nitz and R. Reede; August 8, 1954.  
 Heyn, Paul, in Redeemer Church, Tucson, Arizona, by R. Hochmuth; assisted by W. Diehl; Sixth Sunday after Trinity; July 25, 1954.

**Teachers**

Schmidt, Erich, as teacher and principal of St. John's School, Lake City, Minnesota, by T. H. Albrecht; Eighth Sunday after Trinity, August 8, 1954.  
 Neujahr, William, as teacher and principal of St. John's Ev. Lutheran School, Lomira, Wisconsin, by Carl J. Henning; Seventh Sunday after Trinity, August 1, 1954.

**ANNOUNCEMENT**

**NORTHWESTERN COLLEGE**

The fall term at Northwestern College will open with exercises in the gymnasium at two o'clock in the afternoon of Wednesday, September 8.

Announcements and requests for information may be addressed to:

Prof. E. Kowalke  
 617—12th Street  
 Watertown, Wisconsin

**THEOLOGICAL SEMINARY**

The opening of the new school year of our Theological Seminary at Thiensville is to take place in a special service on Tuesday morning, September 14, 1954, at 10:00 o'clock. On this occasion the installation of the newly elected member of our faculty, Prof. Arthur Voss, is to take place, as well as the installation of the undersigned as president of the Seminary.  
 E. REIM.

**CHANGE OF ADDRESS**

**Pastors**

Birkholz, Gerhard W., Box 207, Morrystown, South Dakota.  
 Spaude, Jerome, Circle, Montana.  
 Stieve, R., 415 West 11th Street, North Platte, Nebraska.  
 Nolting, Karl A., Box 541, Mosinee, Wisconsin.

**Teacher**

Schmidt, Erich, 217 N. Prairie Street, Lake City, Minnesota.

**IMPORTANT NOTICE**

Since the General Synodical Committee through the General Mission Board has placed the Florida Mission into the hands of the Michigan Board of Missions, the undersigned secretary of said Board hereby requests that the members of Synod send him the names and addresses of all persons either vacationing or living in Florida.  
 Address: Pastor Kenneth W. Vertz  
 616 N. Park Street  
 Owosso, Michigan

The mailing address of Pastor William Steih, Synod's first missionary to Florida is:

Pastor William Steih  
 c/o Mr. William Boeder  
 4527 25th Ave., N.  
 St. Petersburg 4, Florida

**MISSION FESTIVALS**

**Pentecost Sunday**  
 Immanuel Church, Ward, South Dakota.  
 Offering: \$175.56. Wm. Lindloff, pastor.  
**First Sunday after Trinity**  
 Jehovah Church, Altura, Minnesota.  
 Offering: \$348.24. F. G. Kosanke, pastor.  
 Trinity Church, Elkton, South Dakota.  
 Offering: \$179.30. Wm. Lindloff, pastor  
**Fourth Sunday after Trinity**  
 Emmanuel Church, Hazel, South Dakota.  
 Offering: \$1,100.32. H. E. Rutz, pastor.  
**Sixth Sunday after Trinity**  
 Trinity Church, Hoskins, Nebraska.  
 Offering: \$556.00. W. F. Sprengeler, pastor.  
 St. Paul's Church, Seaforth, Minnesota.  
 Offering: \$158.61. Alvin E. Schulz, pastor.

**BOOK REVIEW**

**Ellicott's Commentary on the Whole Bible.**  
 A verse by verse explanation. Print, Zondervan Publishing House, Grand Rapids, Michigan.  
 Volume 2 — Deuteronomy to 2 Samuel. Price \$5.95. Pages 511.  
 Volume 3 — 1 Kings to Esther. Price \$5.95. Pages 529.  
 Volume 4 — Job to Isaiah. Price \$5.95. Pages 577.  
 Volume 5 — Jeremiah to Malachi. Price \$5.95. Pages 609.  
 As we stated in a recent review of Volume 1, this great work is a reprint, of the original work of the Anglican scholar, Charles John Ellicott. We may differ with the author in interpretations, but still the work is very good to have, to read, and to study. The price is ridiculously low for this work.  
 W. J. S.

**REPORT ON SPECIAL BUILDING COLLECTION**

To End of July, 1954

Pacific Northwest District .....	\$ 7,486.37
Nebraska .....	28,589.51
Michigan .....	84,492.59
Dakota-Montana .....	26,169.26
Minnesota .....	117,777.28
Northern Wisconsin .....	159,181.13
Western Wisconsin .....	173,996.39
Southeastern Wisconsin .....	168,102.43
Arizona-California (4 months) .....	3,520.40
Miscellaneous .....	2,755.49
Interest received .....	385.36
<b>Total received .....</b>	<b>\$772,456.21</b>

C. J. NIEDFELDT, Treasurer.

**TREASURER'S STATEMENT**

July 1, 1954 to July 31, 1954

Receipts

Cash Balance July 1, 1954.....	\$ 92,902.11
Budgetary Collections .....	\$ 75,548.95
Revenues .....	6,055.86
<b>Total Collections and Revenues ...</b>	<b>\$ 81,604.81</b>

Non-Budgetary Receipts:

Luth. S. W. C. — Prayer Book....	8.16
<b>Total Receipts .....</b>	<b>81,612.97</b>
	<b>\$174,515.08</b>

Disbursements

Budgetary Disbursements:

General Administration .....	8,495.61
Theological Seminary .....	4,366.07
Northwestern College .....	12,688.75
Dr. Martin Luther College .....	14,969.51
Michigan Lutheran Seminary .....	9,927.14
Northwestern Luth. Academy....	5,140.10
Home for the Aged .....	2,761.66
Missions — Gen. Administration .....	95.89
Indian Missions .....	9,349.91
Home Missions .....	42,472.55
Refugee Mission .....	3,642.65
Madison Student Mission .....	330.16
Rhodesia Mission .....	709.54
Luth. Spiritual Welfare Comm. ....	823.16
Winnebago Luth. Academy .....	250.00
General Support .....	7,190.00
Board of Education .....	645.69
<b>Total Budgetary Disbursements....</b>	<b>\$123,858.39</b>
Cash Balance July 31, 1954 .....	\$ 50,656.69

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For period of July 1, July 31

	1953-4	1954	Increase	Decrease
Collections .....	\$ 65,741.74	\$ 75,548.95	\$ 9,807.21	
Disbursements .....	142,874.21	123,858.39		19,015.82
<b>Operating Deficit .....</b>	<b>\$ 77,132.47</b>	<b>\$ 48,309.44</b>		<b>\$ 28,823.03</b>

**ALLOTMENT STATEMENT**

July 1, 1954 to July 31, 1954

District	Comm.	Receipts	Allotment	Deficit	Per- cent
Pacific Northwest .....	1,340	\$ 574.56	\$ 1,116.67	\$ 542.11	51.45
Nebraska .....	6,622	2,419.82	5,518.33	3,098.51	43.85
Michigan .....	22,062	5,728.16	18,385.00	12,656.84	31.15
Dakota-Montana .....	7,080	1,335.20	5,900.00	4,564.80	22.63
Minnesota .....	37,806	14,810.62	31,505.00	16,694.38	47.01
Northern Wisconsin .....	45,462	17,563.69	37,885.00	20,321.31	46.36
Western Wisconsin .....	48,534	16,846.00	40,445.00	23,599.00	41.65
Southeastern Wisconsin .....	47,098	14,848.49	39,248.33	24,399.84	37.83
Arizona-California .....	2,516	811.44	2,096.67	1,285.23	38.70
<b>Total .....</b>	<b>218,520</b>	<b>\$ 74,937.98</b>	<b>\$182,100.00</b>	<b>\$107,162.02</b>	<b>41.15</b>

C. J. NIEDFELDT, Treasurer.

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

July, 1954

For Special Building Collection

Memorial wreath in memory of Mrs. Fred Holthaus by: Mr. and Mrs. Henry Horstman, Mr. and Mrs. Rudolph Bey, and Mrs. Mary Hesse .....	\$ 4.00
Elizabeth Pollack, La Crosse, Wisconsin .....	100.00
Paul M. Kuehn, Linthicum, Maryland .....	100.00
Miss Emma and Miss Alma Kuehn, Baltimore, Maryland .....	10.00
<b>For Missions .....</b>	<b>\$ 214.00</b>
Marie E. Petermann, Milwaukee, Wisconsin .....	\$ 25.00
<b>For Colored Mission .....</b>	<b>\$ 30.00</b>
St. John's Vacation Bible School children of Doylestown, Wisconsin .....	\$ 13.15
Trinity Vacation Bible School children of Fall River, Wisconsin .....	16.85
<b>For Japan Mission .....</b>	<b>\$ 415.55</b>
School children of t. James School, Milwaukee, Wisconsin .....	\$ 7.42
<b>For Rhodesia Mission .....</b>	<b>\$ 7.42</b>

For Lutheran Spiritual Welfare Commission

N. N., South Dakota .....	\$ 50.00
Mrs. Sarah Ehnis .....	1.00
Mr. and Mrs. John H. Dreier, Green Bay, Wisconsin .....	45.00
Memorial wreath in memory of Gordon Kleinhammer, Milwaukee, Wisconsin .....	17.00
<b>Refugee Mission .....</b>	<b>\$ 113.00</b>
Rev. F. G. Kosanke .....	\$ 10.00
Mrs. Christine R. Bedell, Chandler, Arizona .....	10.00
<b>For Church Extension Fund .....</b>	<b>\$ 20.00</b>

For Church Extension Fund

Memorial wreath in memory of Mr. Julius Klatt, Watertown, South Dakota, given by H. E. Rutz .....	\$ 20.00
Marie E. Peterman, Milwaukee, Wisconsin .....	10.00
Memorial wreath in memory of Mrs. H. Peet, by Mr. and Mrs. Fred Maskey, Allegan, Michigan .....	5.00
Memorial wreath in memory of Rev. John Roelde, by St. John's Congregation, Allegan, Michigan .....	29.00
<b>For Church Extension Fund .....</b>	<b>\$ 64.00</b>

C. J. NIEDFELDT, Treasurer.

# Books For Young People And Adults



**YAALAHN**  
"Auf Wiederseh'n"  
289 pages \$2.50

A translation of the famous novel by Gustav Harders.

A tender, moving story of untamed Indian love; a true story of fiery passions, tempered in the crucible of faith. It is a story you will long remember, because it is a true picture of the power of love — of the Savior's love in the hearts of an Indian man and maiden, and of their love for each other.

## CHALLENGE

By Olga Overn

302 pages \$2.50

Challenge is an intensely gripping story of early pioneers in the Badlands of the Dakotas. It depicts the struggle of honest Scandinavian settlers against the self-interest of political boss rule. From the Western plains the struggle is carried to the financial center of Wall Street, to the Alaska gold mines, and even into sessions of Congress.

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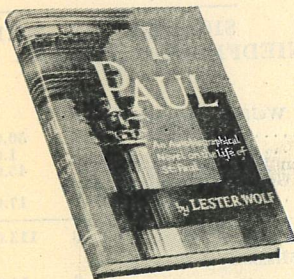


## I, PAUL

By Lester Wolf

308 pages \$2.95

I, Paul, is an imaginative, yet factual account — the story of Paul's remarkable life, his unconquerable faith, great zeal, devotion to duty. Will prove a source of inspiration to all who read it.



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Oct 1954