

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 August 24, 1952 No. 17

The Northwestern Lutheran

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

Vol. 39 August 24, 1952 No. 17

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.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4521 North 42nd Street

PROF. JOHN MEYER
PROF. C. LAWRENZ
Church News and Mission News
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

President John Brenner
Im. P. Frey
E. Schaller
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

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 JOHN'S CHRISTIAN DAY SCHOOL
Maribel, Wisconsin
Built under Rev. Paul Gieschen
Miss Lois Gieschen, teacher
Present teacher, Raymond Seibel
Pastor, R. G. Koch

Siftings

BY THE EDITOR

In June of this year the Federal Communications Commission set aside 242 TV channels for educational stations. Only educational institutions or groups of them are eligible for a channel assignment. Church bodies or local churches cannot be licensed to operate an educational TV station, but church colleges and universities are eligible. In fact, the FCC hopes church colleges will apply for TV channels. The 242 channels are reserved for one year, until June 2, 1953. After that commercial interests can apply for unassigned wave lengths. Perhaps this arrangement is a partial answer to the question which everyone, including TV producers, is asking: What can be done to raise the low caliber of TV programs?

* * * *

There are definite limits, even in Rome. Since 1949 seven children in the Bavarian village of Heroldsbach, Germany, claimed to have witnessed the appearance of Mary several times. The usual throng of pilgrims flocked there. The inevitable refreshment stands and souvenir booths carried on a thriving business. Then the bubble burst, or was pricked. Last week the Archbishop of Bamberg excommunicated 19 persons for "exploiting claims" that the Virgin Mary had appeared. Among them were the parents of the seven children. The Archbishop announced that the Roman Catholic Church is "serious about fighting false assertions of supernatural manifestations" which threaten to discredit it. So the Heroldsbach vision fades just as the Necedah vision and the Bronx vision faded before it. The Disillusioned turn away, the man of the age chuckles, and the Christian pities, pities the wretches so deluded.

* * * *

The Lutheran World Federation meeting in Hannover, Germany, developed a little friction. One of the few countries behind the Iron Curtain which sent delegates was Hungary. The presiding bishop of the Hungarian Church, Lajos Veto, told the Assembly that his church "accepts with gratitude to God the

new social order" created by the Communist government in Hungary. "A religious revolution of elemental force" called the church to repentance for "the whole old, sinful social system and the support the church had given this wicked system out of a desire for material gain." Bishop Veto called Communism "The society of the future." We report this as evidence that there is some church-life behind the Iron Curtain. An interesting question is raised, How much and what kind of political cooperation is required before a church can preach the Gospel of forgiveness to its members?

* * * *

A "Voice of Christianity" station broadcasting religious messages to people behind the Iron Curtain, will go into operation within the next few weeks. The station is being set up in the international zone at Tangiers, North Africa. It is backed with funds from various church groups and individuals. At present, a 1,000-watt transmitter, turn-tables, tape recorders and other broadcasting equipment is being assembled by a skeleton force of six engineers. The station will be ready to go on the air when it gets its final approval from the State Departments.

* * * *

Those who were spectators of our political conventions will appreciate the following remarks from the *Christian Century*: "The politicians who are always looking around for a coattail on which to ride into office, are leaping in platoons for the trailing garments of Divinity. Men not previously known for piety have suddenly become polite and profuse in their public references to God . . . Scriptural references crop up unexpectedly in addresses, and sometimes the holy name of God is mentioned in the body of a political speech. Invariably it appears at the end . . . It makes us sad and a little sick . . . True religion is not served by such performances, and honest politics does not require them." You may add your own exclamation points. For more on this read *From A Wider Field*.

Abraham's Implicit Faith In God's Promises

Genesis 12, 4-9

IN our initial meditation upon Abraham we discussed the rich promises which God gave to him at Haran. We saw that they were all bound up with the Gospel promise that in Abraham all families of the earth should be blessed, that through the nation which was to come forth from his loins God would carry out His promise of a Savior and of full salvation for sinful men. With this revelation of His saving grace the Lord inspired the Father of All Believers with a trust that will ever remain a shining example of implicit faith. We will, however, look in vain for even one mention of faith in our text. It is generally not the method of Moses to speak of the fact that Abraham believed but rather to show us his faith in action.

As He Fulfilled God's Command

A Far-Reaching Command In the interest of His saving purposes the Lord had bidden Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee." It is not a light matter to leave country, close relatives, and friends behind and to face the uncertainties of setting out for a strange and distant country. People have done so only under a very strong inducement. Many of our forefathers took such a step upon the prospect of greater freedom and a better livelihood, especially in the fervent expectation of enjoying religious liberty. Missionaries have left country, relatives, and friends behind and faced uncertainty and danger in a foreign land out of a God-engendered love to lead souls to Christ and salvation. In our own day those who have answered the call to foreign service in our nation's armed forces will have somewhat of an understanding for what was involved in Abraham's departure. They will know, however, that they were cheered by the strong hope of an early return and by the assurance that even in the most distant parts of the earth modern communications would enable them to remain in continued contact with those whom they were leaving behind. Abraham's separa-

tion was to be a permanent one. We know that he never again saw those whom he left behind, and that more than forty years elapsed before he received any word from the household of his brother Nahor.

Carried Out In Faith Abraham found his strength to do God's bidding in and through the promises which God had given him. Moses tells us: "So Abram departed, as the Lord had spoken unto him." He "took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan." It was an act of God-given faith. The inspired writer of Hebrew states: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Though Canaan was his immediate destination Abraham set out for it as a strange country, and he still waited for God to show him the special land which his seed was to inherit. Abraham walked by faith. In implicit trust he embraced God's saving plans as they had been revealed to him, and he was willing to be an instrument of the Lord toward their fulfillment. In that which God's promises held out to him he felt recompensed for everything that he was leaving behind. In these promises he found assurance over against the dangers and hardships which might be awaiting him, the confidence that the land which the Lord would eventually point out to him, would richly meet all of his needs.

As He Triumphed Over Apparent Difficulties

When Abraham finally arrived at Sichem in the heart of Canaan, the Lord appeared unto him and said: "Unto thy seed will I give this land." Surely this renewed appearance of the Lord was a source of great joy for Abraham. In keeping with His promise God had now pointed out the land to Abraham which his descendants were later to possess.

But also this was a joy which was accessible to Abraham only through faith. Even now he had nothing besides God's Word as a basis for rejoicing. There was still no tangible fulfillment of God's promise. There were, however, some very apparent difficulties which seemed to speak against such a fulfillment.

The Canaanite In The Land In telling us of Abraham's arrival at Sichem in the plain of Moreh, Moses adds the very significant remark "And the Canaanite was then in the land." As Abraham lifted up his eyes to view the land of which God had just stated that it should belong to his descendants he must have been struck by the fact that it was full of inhabitants who dwelt in strongly fortified cities. Moses simply speaks of them as Canaanites in this connection. In a latter portion of his account of Abraham's life he differentiates as many as ten nations dwelling in the land. Surely the presence of so many people, who were firmly entrenched in Canaan, seemed to speak against the divine announcement that it should ultimately pass into the hands of Abraham's descendants.

The Lack Of An Heir There was another difficulty which loomed up against God's promise. God had again spoken of Abraham's seed, saying: "Unto thy seed will I give this land." Yet how did this harmonize with reality? In vain had Abraham and Sarai waited for the blessing of a child in their wedlock. Abraham was now seventy years old and Sarai only ten years younger. But they were still childless. How could Canaan be given to Abraham's seed when he had no seed, no descendants, and when to human reasoning there seemed to be little likelihood that he would have any descendants?

Yet Joyful And Thankful In his faith Abraham triumphed over these difficulties, leaving them to the Lord to solve. Right here at Sichem he built "an altar unto the Lord, who appeared unto him." And as he removed from thence and pitched his tent between Bethel and Ai he built another altar unto the Lord and

(Continued on page 261)

Editorials

Meeting of the Synodical Conference Without doubt many, many prayers will be sent up to the throne of grace by the Christians of the Wisconsin Synod, Lutheran Church — Missouri Synod, the Slovak Synod and the Norwegian Synod praying earnestly that the Lord will "preserve the unity of Spirit in the bond of peace."

The Synodical Conference was organized in 1872 and has endured now, by the grace of God, for 80 years. To give expression to their common faith and confession, pulpit and altar fellowship has been practiced throughout its existence, pastors were called from one synod into the other, mission work among the negroes of the south and in Nigeria was carried on, and locally these synods cooperated in many phases of church work. Together they supported high schools, institutional missions, children's welfare work, old people's homes and the like. God alone knows the blessings that He has showered upon man in all walks of life and all conditions of life through this union of orthodox synods.

The fathers of the synods comprising the Synodical Conference ever spoke the same language, yea, up to about 15 years ago. Through efforts on the part of the Missouri Synod to come to a doctrinal agreement with the American Lutheran Church the old relations became somewhat strained in the Synodical Conference. The Missouri Synod and the American Lutheran Church have recently adopted the so-called "Common Confession" which is the work of committees appointed by both synods. The Wisconsin Synod and the Norwegian Synod find this document unsatisfactory and vague in expressing the doctrines of the Scripture on which these church bodies once sharply disagreed. There is also the "Boy Scout" question and "Unionism" which are disturbing the once existing unity. Through the last 15 years many conferences were held by committees chosen from the various synods within the Synodical Conference. Strenuous efforts were made to try to understand each other and to do away with the controversial issues but the results have been anything but encouraging.

This will, therefore, be an eventful meeting in St. Paul, Minnesota beginning Tuesday, August 12 to Saturday, August 15. It is fraught with great danger.

It is for this reason that many, many Christians in all synods that comprise the Synodical Conference, who realize and know the gravity of the present situation, will pray earnestly to our gracious Father in heaven to preserve the Synodical Conference to our children; to give those who there will represent our synods humble and willing hearts to bow to the Word of God as did our fathers before us with fear and trembling and on

that basis alone decide all matters of doctrine and practice and once again see eye to eye. God grant it.

W. J. S.

* * * *

Silent Halls Chilly midwestern nights tell us that the opening of schools is not so far off. That means too that come September our four Synodical schools will open their doors to receive young men and women who are preparing to become your future pastors and teachers. The halls will witness the usual scenes: the confused bustle attending the necessary matter of getting settled, warm greetings from re-united friends, shy faces to be welcomed, calloused hands grasping pencils and books, laid aside for the summer months. Yes, all our halls will be teeming. But there will be silent halls too. And those we regret. The silent halls are in the buildings and schools which should be there but aren't. The silent halls will be filled with young men and women who should be there but aren't. The silent halls are the ghosts of our own neglect, the ghosts of our own littleness of faith, the ghosts of our own timidity. It is easily said, The fault lies with you, or you, or even YOU. It is not so easily said that the fault lies with me, and the reader will supply no exceptions, please! There was no littleness but among US. But having laid the blame for silent halls where it belongs, we will have no time for the smallness of recrimination, for bitterness, for exoneration. For, thanks to God, there are great tasks before us. The Lord has given us an open door: record enrollments, renewed interest in Christian education, a vigorous determination to defend the faith and extend the faith. We do not know how long that door will remain open. We do know that the God of Mercy and Love is also the God of Judgment, that He Who opens doors also closes them. How we will measure up to the opportunities will depend largely upon the quarter of a million communicants in our Synod. They must be filled with a holy zeal for more — more faith, more vision, more buildings, more schools, more students, more teachers, more interest. If we look upon those as our personal responsibility, there will be fewer silent halls, fewer ghosts. If that zeal burns in our own heart, it will burn in our family, in our congregation, in our district, and in our Synod. In this matter we cannot be so many Peters warming our hands before a comfortable fire while in the outer court yard greater things are going on. Hand-warming, as in the case of Peter, can be disastrous. Less handwarming and more hearts warmed by the words of the Savior of mankind: "Go . . . preach . . . make disciples . . . baptize . . . into all the world . . . unto all nations . . . lift up your eyes . . . the fields are white to harvest."

JAMES P. SCHAEFER.

Abraham's Implicit Faith In God's Promises

(Continued from page 259)

called upon the name of the Lord. With his eyes of faith fixed upon God's Word he rejoiced in the blessings which this Word held out to him and all men. These blessings were in the last analysis nothing less than gracious pardon, the assurance of God's love and favor now, and of eternal salvation hereafter. For all that God had promised to Abraham was to serve in establishing these blessings for him and all sinners. Abraham sought opportunity to express his thankful joy, to share it with others. That is why he built altars for sacrifices of praise and thanksgiving. That is why he "called upon the name of the Lord." This expression, with which we meet repeatedly in Genesis, signifies not so much a calling upon the Lord in supplication but a public confession and proclamation of God's saving grace. In the presence of Sarai and Lot and his entire household of servants he spoke of God's plan of salvation which had been revealed to him.

Lord, Give Us Such Faith Faith clings to God's Word and embraces the blessings which it holds out simply because the gracious and almighty God promises them. Faith makes us willing to follow the course which the Lord clearly points out to us, though it may call for sacrifices and entail dangers and uncertainties. Faith gives heed to the instruction of the psalmist: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Faith triumphs over everything that seems to contradict God's promises and to militate against them. With the weapon of God's Word faith dispels the doubts which reason and experience endeavor to raise. When the believer finds himself in the midst of adversity and sickness, so that everything seems to point to God's disfavor, he still trusts in the assurance of God's Word that through Christ he has a gracious God and is a dear child in His sight. Though his strength fails and death and dissolution draw nigh the believer clings to the Savior's Word: "He that believeth in me, though he were dead, yet shall he live." Though he finds unbelief and

worldly-mindedness surrounding the church and threatening to undermine its life and work he nevertheless comforts himself with the Lord's promise that the gates of hell shall not prevail against His church of believers. As long as the believer has his eyes

of faith firmly fixed upon God's Word and its imperishable blessings he finds inducement for joy and thanksgiving, and the desire to express them, no matter what the outward circumstances may be.

C. J. L.

The Holy Spirit Creator

PRESERVATION

(Third continuation)

OVER against our weakness God has given us the promise that He will preserve us in the faith which He Himself created in our hearts. We are surrounded by mighty enemies, who constantly lie in wait to destroy our faith. And in addition, our faith is not always strong and vigorous, but frequently grows weak and careless in its defense against the enemies. If our perseverance in faith depended on us, "soon were our loss effected."

In our last study we took note of God's promise that He will preserve us. St. Peter sums up the promise in the short statement that we "are kept by the power of God through faith unto salvation" (1 Pet. 1, 5). How does God do it? We cannot survey the whole field, but must be content with taking a look at a few samples of His work.

Some Methods Of God In Preserving Our Faith

Means of grace. — In a general way we must always remember that God does not do any part of His work of preservation without means. It is not His plan that His Spirit should come directly into our hearts to do His work. He has given us means through which the Holy Spirit will come and through which He will work in us. If we neglect these God-appointed means, we may not accuse God of having left us in the lurch. The fault will be ours alone.

There is first of all our Baptism. Through this sacrament God has sealed to us our adoption as His children. It is true that our Baptism is not repeated. It took place once, perhaps years ago. But it does not therefore lose any of its power. Once a seal has been affixed to a document, the process is not con-

tinually repeated. The seal, once applied, ever retains its validity. If the document is questioned, just look at the seal and be reassured. So it is with the seal of Baptism. It is God's seal, He will not break it. If we neglect it, that is our fault.

There is furthermore the Word. God spoke His word of promise. He had men put that word down in writing for us. He Himself told them what to write and how to express it. Thus in that Word it is God Himself who is standing before us in all His glory and majesty, in all His grace and truth. His Gospel message certainly is a power unto salvation which no enemy can overthrow.

There is lastly the Supper of our Lord, in which He offers us the very body and blood which He gave and shed for the remission of our sins. Whenever we eat this bread and drink this cup of the Lord our faith is nourished and strengthened.

Martyrs. — One way in which the Lord calls our attention to the means of grace is the example of our fellow Christians, not only of such as are living in our own day, but also of such as may have died hundreds of years ago. When we read the records of martyrs in the course of the history of the Church, we are shocked, on the one hand, by the cruelty of the enemies. How can human beings sink to such levels of depravity and bloodthirstiness as were exhibited by the enemies of the Church! And often the enemies even pretended that thereby they were doing God a service. But on the other hand we admire the courage and steadfastness of the Christian confessors. They, too, were human. They had a natural fear of pain and death. Yet bravely they faced their tormentors, and faithfully they confessed as long as there was a spark of life left in them.

Their example is reassuring to our faith. They suffered in order that — so was God's plan — our faith might be strengthened by theirs. Even enemies were overpowered by the steadfastness of the martyrs, so that the saying arose: "The blood of the martyrs is the seed of the Church."

Training children. — God has placed each one of us into a certain "station," making us "father, mother, son, daughter, master, mistress, or servant." By the work of our "station" God proposes to aid our preservation in the faith. It would carry us too far afield if we tried to study this from all angles. We shall merely look at the work of a father or mother. God tells fathers and mothers to bring up their children in the nurture and admonition of the Lord. Christian parents will do this by teaching their children the Word of God. But in doing so they will themselves be forced deeper and deeper into the Scriptures, and as they nourish the faith of their children their own faith will be enriched. Parents will train their children by setting them a good example. And again, the more they work at bringing up their children properly, the more will their own faith be exercised.

In a similar way God uses every Christian's daily vocation toward preserving him in faith.

Cross. — God has many aims in laying a cross on us. We shall now look at only one. We are all tempted, more or less, to "sow our wild oats." Sometimes God lays a cross on us to prevent us from doing just that. If left to ourselves, we would expose ourselves to serious dangers, and our faith might suffer irreparable harm; but by laying a cross on us God checks our wild career. He tries to bring us to our senses, that we heed our spiritual well-being, refresh our faith with His Word, and call upon His aid.

Brotherly admonition. — Besides the above mentioned general provisions which God made for the preservation of our faith, two special arrangements must be considered. One is the founding of the Church.

When speaking of believers, the Scriptures often compare them to a household or family, to a group of brothers, and sisters, among whom Christ is the First-born. Christians are not isolated beings, they are

joined together by the most intimate bonds of a common faith and of mutual love. God gives spiritual gifts to His believers, but He does not give them all to one person, He divides them, so that each one may have something with which to serve his fellow Christians, just as the different members of the same family serve each other. Thus each Christian will help to strengthen his brother's faith.

Particularly will the brotherhood step in when any one member is in special danger. If anyone is overtaken in a fault, his brothers will try to restore him. If he trespasses, they will tell him his fault; if necessary, the help of the whole Church may be called in to restore the faith of an erring brother.

The Ministry. — When Christ gave His means of grace to His believers He endowed each single Christian with all spiritual power. But He did

not stop there. He made arrangement that the Christians in congregations and other group formations handle the means jointly as the situation may require. The Christians thus call men to administer the Word and the Sacraments in the name of the body. The representatives of the Ministry, in whom the spiritual powers are vested not only by virtue of their personal faith, but on whom the public administration has been conferred by their brethren in the faith, have been appointed for the very purpose of strengthening and preserving the faith in the members of the flock. Look at the vast amount of work which a pastor of a local congregation and a synodical president, or visitor, or the like, is doing. This is one of God's ways to preserve you in your faith.

(To be continued)

J. P. M.

MISSION FESTIVAL

NO, the linotypist did not make an error in the title to this article nor is the writer's typewriter lacking all the keys on its keyboard. The title, as printed above, may in a way express the manner in which some may enter into our Synod's season of Mission Festivals. All of you will in the next months receive a brochure and a special collection envelope devoted to the work of Missions in our Synod. Some may feel, that when all is said and done, the annual Mission Festival is merely another method of placing a hand into our pocketbooks and purses. Some may feel that as a Synod we are merely trying, in a mechanical way, to raise a quota, i.e., every member at least eight dollars, and every congregation 100% of its goal.

No Synthetic Zeal

May the Lord preserve us from such a synthetic, financial zeal for the work in the vineyard of our Savior. Mission work cannot be measured in terms of dollars and cents. Mission work deals with souls, your soul, your children's souls, and the souls of thousands with whom you are not personally acquainted. It deals with love, the

innocent suffering and death of our beloved Savior for the redemption of mankind and not a redemption with gold or silver!

The proper approach to the Mission Festival season is given us by Peter (I, 2, 9-10), "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; *that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:* Which in time past were not a people, but are now the people of God: Which had not obtained mercy, but now have obtained mercy." You are a child of God! Why? Because God chose you! Because God called you by the Gospel and enlightened you with His gifts! Because your Savior washed you clean from all your sins with His holy, precious blood!

Dollars and Cents

You can't keep this to yourself. You can't hide such good news as it is contained in the Gospel. So you do mission work. You tell your friends about this Gospel. You join together with those who are one with you in faith in your community and form a congregation and call a pastor to carry on the public proc-

lamation of this news. You join together with those united in faith with you all over our country to form a Synod to prepare pastors and parochial school teachers in our academies, colleges and seminary for this mission work. You join with them in founding Missions both at home and abroad to spread the good news of free salavation. You help support the missionaries whom you have sent to serve these Missions.

You ask, "Doesn't this then finally deal with dollars and cents? Isn't the number of men we prepare, and the number of Missions we found, entirely dependent on the amount of dollars and cents we contribute and gather?" This is true to a certain extent. Yet if your contribution is the result of coercion, or price because you do not wish it said of you that you are stingy, or if you merely wish to keep up the reputation of your congregation, and is not the fruit of your faith, has not been motivated by your divinely inspired love for your Savior, then your offering will most certainly not be God-pleasing.

Not A Money Product

Love for our Savior and our fellowman is the foundation of our Mission Work. The personal commission of our Savior to us to preach the Gospel to every creature is the motive of our mission zeal. Mission Work dare never become a product of our pocketbook or purse. For that reason you will look 'at the coming season as Mi\$\$ion Fe\$\$tival. Your Board of Home, Foreign and Inner Missions of Synod, in its brochure, comes to you this year not with \$\$ signs but with the Scriptures, "I know thy works: *behold, I have set before thee an open door*, and no man can shut it: for thou hast a little strength, and hast kept my Word, and not denied my Name." Rev. 3, 8. Mission Work must always remain a fruit of our faith which has been moved by these words of our Lord, "Peace be unto you: as my Father hath sent me, *even so send I you*." John 20,21. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they

preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel

of peace, and bring glad tidings of good things!" Rom. 10, 13-15.

JOHN F. BRENNER.

From A Wider Field

An Open Letter to The Officers of the recent Political Conventions

Gentlemen,

We wonder whether, in the busy aftermath of your strenuous Conventions at Chicago, you have had time to read and listen to some of the comments that have come from interested but dissatisfied observers. If so, you may have gained the hazy impression that some rather distinguished Republicans and Democrats are taking exception to what you undoubtedly regarded as the most non-controversial feature of your Convention agenda. We refer to the invocations, or prayers, that opened each session.

It is not a matter to be brushed aside with impatience — this fact that men are criticizing your use of intercession at the Throne of God; especially since the criticism in part comes from such unexpected quarters. When the liberal church weekly, the *Christian Century*, voices its editorial disgust at your prayer habits and the noted commentator, Mr. Edward Morrow, quotes those sentiments with approval, it might be well that you and all America sit up and take notice.

With extraordinary perception, the *Christian Century* looses a blast at politicians who suddenly discover God and the Scriptures at Convention time. We cannot resist quoting a few remarks:

"The politicians, who are always looking around for a coattail on which to ride into office, are leaping in platoons for the trailing garments of Divinity. Men not previously known for piety have suddenly become polite and profuse in their public references to God. Others who seldom darken the door of a church openly identify themselves and their causes with religion. Scriptural references crop up unexpectedly in addresses, and sometimes the holy name of God is mentioned in the

body of a political speech. Invariably it appears at the end. The speech-writers' union must have ruled that a conclusion which invokes the name of the Deity simply cannot fail to bring down the house.

"Perhaps we ought to be grateful that the things of the spirit are getting all this attention, but it makes us sad and a little sick. Nobody doubts that many men in political life are as good and sincere Christians or Jews as anybody else and that they have a right to express their views. Such men are entitled not only to respect, but to support and encouragement. But the churches do have valid cause for complaint over the exploitation of religion for political ends. It was never so evident as in the present campaign. Too long this exploitation has been tolerated as just another peculiarity, like baby-kissing, of the politician on the prowl. But these times are too serious for that. Even more important, it is wrong to treat true faith in God as if it were something that is worn once in four years, like a campaign button. It is either far more than that, or it is an offense to heaven."

Having delivered itself of this forthright declaration, the *Century* launches into an examination of the prayers that rang forth from the rostrum of convention hall. You will get the flavor of this analysis from the following excerpts which we desire to reprint for you as our contribution to the cause of plain speaking which is so desperately needed:

"Were these petitions really addressed to God, who judges the heart and is not impressed by windy intercessions? Or were they tailored, as if they were political speeches, to television audience? The length and especially the substance of many of the prayers indicate that they were designed for human, not divine, ears. So the conventions of 1952 will go down in history as the poli-

tical assemblies which occasioned the most eloquent prayers ever addressed to the American people. With some exceptions, the religious leaders to whom was entrusted the exalted ministry of prayer at these conventions prayed as though God were indeed a mythical Uncle Sam, or possibly even a mythical Uncle Republican or Uncle Democrat. True religion is not served by such performances, and honest politics does not require them."

There is more, much more; and we urge that it be made compulsory reading for all politicians, political clergymen, and managers of all political clambakes, fiestas, rallies or whatever, hereinafter and until the end of time.

May we also add a bit of our own to this literature? The *Christian Century* may not be able to understand it, but we hope that you, gentlemen, well get the point. In the ears of the God whom we profess, all such public praying is anathema. It is sacrilege and an offense to Christians who know that you cannot throw Catholics, Baptists, Lutherans, Jews, Methodists, Masons and a few assorted Mormons together into a praying congregation without making a mockery of prayer and of the Christian faith. May we ask by what presumption you, who cannot unite the divergent elements of your several political parties upon the human terms of a campaign platform without deliberately disguising their differences with a cloud of double-talk, dare to present to Almighty God, the God of the Scriptures which you so volubly quote, the gross lie of a united prayer from men and women who are utterly at odds in their religious professions? You have made God over into the image of a crooked politician who has inherited Pilate's mantle and pours out his benediction with the question: What is Truth?

You can fool some of the people . . . well, why should we quote the rest of that classic to you, gentlemen, who can say the words so much more sonorously than any of us? We wish only to add that not even a diplomat, let alone a politician, can fool God; and we earnestly recommend that hereafter you send the delegates to their several churches for prayer and banish from your convention stage these obnoxious

command performances. If this requires a change in the Party Rules of Order, it can be done by a two-

thirds vote. The rules of God are unchangeable.

E. S.

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Paul's First Encounter With Pagan Superstion

THOSE first weeks in Philippi must have been weeks of perfect joy, peace, and sunshine for Paul and his co-workers. Living without material cares in the hospitable home of Lydia, the seller of purple, they could devote all of their time and effort to the preaching of the Gospel. In all likelihood Paul did most of the preaching and his co-workers were kept busy instructing and baptizing the newly won souls. Their centers of activity were the home of Lydia and the place of worship along the river's banks. Thus was the Christian Church and congregation established in the pagan stronghold of Philippi.

The Devil Also Gets Busy

Truly the angels in heaven rejoiced with the Christians at Philippi to see the blessed work proceed, but the devil and his cohorts gnashed their teeth in fury over the progress made. Where Christ builds His Church, the devil is sure to build his chapel right next to it. It is and has always been the sad experience of the church and its saints that they cannot enjoy peace for too long a time. The devil and the world, his servile vassal, will always try to break in and destroy what has been built up. For Paul and his companions the opposition came from an altogether unexpected source. This time it did not come from the fanatical Jews, but from pagans. A woman had been the first convert to Christendom in Philippi. Through a woman also came the first opposition. As little as Lydia was an agent in her own conversion as little did the slave girl instigate the opposition, but rather her greedy masters.

The Slave Girl

Luke only lets us guess at the peaceful work carried on in their

interest of the Gospel at Philippi. Whatever human phantasy may supply is only guesswork. In his Book of Acts Luke is writing an epic of the Church and portraying its wonderful progress from Jerusalem to Rome. His hero and main figure is Christ, his faithful servant is above all others Paul. The goal is the founding of the Church of Christ among Jews and Gentiles in the then known world. Of the events that aroused the first pagan opposition, Luke offers us but a sketch: "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying (Acts 16:16)."

The damsel, of whom Luke speaks, must have been a slave girl judging from the words of the original Greek. She lacked a perfect control of her own will. She was possessed with a spirit of divination. She belonged to the guild of fortune tellers, of which there is no end. Luke informs us according to the original Greek that she had a python spirit. This recalls to our mind that mythical serpent or dragon, which guarded the entrance to the oracle of Delphi at the foot of Mount Parnassus in the province of Phocis in Greece. The Greek god Apollo is said to have killed the dragon and to have taken over the tutelage or guardianship of the oracle of Delphi. He is known as the god of light and of divination or the foretelling of the future. At the oracle fumes rose from the bowels of the earth. On a golden tripod placed directly over the chasm sat a priestess. Brought into a frenzy by the engulfing fumes the priestess would pronounce enigmatic oracles, which would permit a manifold interpretation. The same holds true of all fortune telling to this very day. The fortune teller is always right with his or her prediction and can always

say: "I told you so." Just as the voice of the oracle seemed to come from the bowels of the earth, there also came from this damsel an inner voice proclaiming things concerning the future. Since the word 'python' is also used in connection with ventriloquism, the conjectures have been offered which would see in the damsel a ventriloquist or have her afflicted with fits of epilepsy or insanity, during which she pronounced her oracles. All this proves nothing. To us it would seem to detract from the miracle. The girl may have been afflicted with such a malady or had the gift of ventriloquism, but it surely plays no role here. Luke expressly tells us that she was possessed with a spirit of divination.

Evil Spirits

From the days of Jesus and the apostles, we know that many persons were afflicted with evil spirits. Some were wholly possessed by them. We also know that Jesus and the apostles cast out evil spirits. On the morn of His resurrection Jesus appeared to Mary Magdalene, out of whom He had cast seven devils. Shortly before His ascension into heaven He expressly gave His apostles the power to cast out devils (Mark 16: 9, 17). It need not surprise us that the devil would try his utmost to destroy the work of Jesus, the world's only Savior. Especially would he attempt it in the days of the early Church, where the foundation was being laid. Christ on the other hand had come to destroy the works of the devil. Christ is the light of the world, the devil is the prince of darkness and the father of lies. After the fall of man, that arch-feat of Satan, the whole world lies in the darkness of sin. All heathen superstition belongs to this realm of darkness. The devil strove to depose and possess Christ in the great Temptation. Failing in this master attempt he now strives to possess as many souls as possible and to keep them in complete subjugation. At no time was this more apparent than in the days of the Savior and the apostles. The slave girl is an example in point. We cannot explain her case by merely referring to one or the other malady, with which she may have been afflicted. It was an actual possession by an evil spirit and her liberation a true miracle performed in the name of Jesus Christ.

Fortune Telling

Could this damsel actually foretell the future? If she did, she did it with the aid of the devil, the Lord suffering it to happen as in the case of the witch of Endor. We cannot brush aside all divination or fortune telling as charlatany. Most of it is, to be sure. On the other hand, neither the devil nor his cohorts can perform a single miracle or foretell the future out of their own free will. Only what the Lord will suffer them to do or say will come to pass. The evil spirit in the damsel could neither prevent being expelled nor did he foreknow what would happen to him. He surely did not want to leave the damsel. He simply had to yield and depart.

We are unable to say, in what manner the divination took place. We do know that the masters were able to enrich themselves at the expense of the body and soul of the poor girl. She was a slave, had no will of her own, could claim no profit for herself, not even a humble share of it. It all flowed into the coffers of the selfish and greedy masters. It was a plain case of exploitation. How many girls are not being exploited in this same deceptive trade of fortune telling by unscrupulous masters! How many not also in the white slave trade! As long as they can only enrich themselves what care they for the souls and bodies of their unfortunate victims.

Other Encounters

Here in Philippi, Paul had his first encounter with pagan superstition. The sorcerer Elymas or Bar Jesus on the Isle of Cyprus was a Jew. The second great encounter was to be at Ephesus with the silversmiths, who pretended to be interested in the worship of the goddess Artemis or Diana. We shall see how Paul remained victorious, cast out the evil spirit, but had to suffer persecution and even expulsion from Philippi.

CENTENNIAL CELEBRATION

Trinity Ev. Lutheran Congregation

Huilsburg, Dodge Co., Wisconsin

"To Thy temple I repair, Lord, I love to worship there." Members, young and old, of Trinity Ev. Lutheran Congregation, Huilsburg, Dodge Co., Wisconsin, and friends and relatives from near and far thankfully heeded this call for a centen-

nial celebration. May 25, 1952 will long live in remembrance of all who attended the three services with an over-flowing attendance. Pastor Arthur Halboth was the speaker in the morning service, choosing as his text, Psalm 148:12-13. A service in the German language was held in the afternoon in which Pastor Herman Cares spoke on Numbers 6:22-27. The evening service consisted in having choirs from four neighboring congregations, as well as Trinity choir, render several selections to the praise and glory of our Lord, with Pastor Ad. von Rohr giving an address.

Trinity Ev. Lutheran congregation was organized May 23, 1852, when several pioneer forefathers from Germany had emigrated to this country and settled in Town Herman, Dodge Co., Wisconsin. For many years it formed one parish with Emmanuel and Kripplein Christi congregations, also of Town Herman, and was served from 1852 to 1892 by the following non-resident pastors: F. A. Beckel, E. Giese, P. Otto, R. Opitz, J. Hoffmann, A. Denninger, C. Wagner, T. Genske, and A. Toepel. During this time teachers L. Militz and C. Daus were untiring in their efforts to teach the children religious and secular branches.

As early as 1865 the congregation was accepted into membership of the Wisconsin Synod and has always taken an active part in the upbuilding and upholding of the kingdom of God in our hearts and homes, in divine services, in school for our children, and in contributing for missions in general that His kingdom may come to all men.

Since 1892 Trinity has had its own resident pastor, namely: F. J. Bliefernicht, 1892-1924; Theo. C. Gieschen, 1924-1928; T. C. Voges, 1929-1934; W. Reinemann 1934 to the present time.

The present church was erected in 1872, the school house in 1878.

Trinity congregation is surrounded by several Wisconsin Synod Lutheran churches. It numbers 64 voting members, 150 communicants and 210 souls.

Let us remain faithful, O Lord, in this our life's little day. Do not depart from us with Thy saving word and blessed sacraments, but let them ever be a source of comfort to us and all others unto eternal life. We ask it in Jesus' name.

W. REINEMAN.



News from our Mission Fields

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

MATTHEW 28, 20

Mission Dollars

AMONG the priceless paintings in the Chicago Art Institute there is one famous painting of a door. The door is weather-beaten, stained and scarred. A funeral wreath announces that the poor widow had died. The title — The Good That I Would — is taken from the Apostles words: "The good that I would I do not." No doubt all the neighbors thought about lending her aid and showing her love. But the wreath tells them, they are too late.

I don't believe Mr. Niedfeldt, the Synod's treasurer, hung a wreath on the fiscal office door of the Synod on June 31, but he might have. We fell short of the budget goal by \$389,790.17. True — those who contributed did very well in raising one million and a half. But we might have done much better. Nevertheless we were embarrassed that we fell short of the goal, particularly because 'the pride of life' had cost us so much that we had to short change the Kingdom's treasury.

The Good That We Would

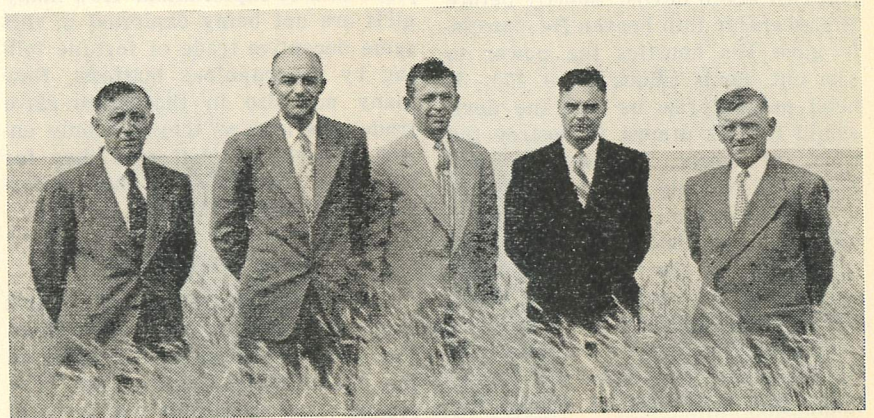
We have told you what good things your mission dollars have done. Let's now count the good we might have done in raising the full budget. For one thing our balance at the end of the fiscal year would have been 500 thousand rather than 100 thousand. This would have meant that the sorely depleted Church Extension Fund could have had its promised \$100,000 to build more chapels, schools and parsonages. With the remaining \$400,000 we might have increased our mission endeavor and enlarge our overcrowded schools, so that no boy or girl would need to be turned away who wished to serve the Lord in the Church. All this and more is the good we might have done.

Do you know how your mission dollar is spent? About 50% of your mission dollar is used to support the preaching of the Gospel in 220 Missions in the U.S. 42% of that dollar goes toward our future mission work. This money supports our institutions which produce the pastors and teachers for the Church of tomorrow. 7% is used to support those faithful and retired servants of the Word. Only 1%, since our Synod officials are all active in the ministry, goes for the general administration of the Synod.

the work of the Lord in building the Kingdom. We ought to be surprised if the budget is not oversubscribed. If in the days of prosperity, also in our Mission contributions, we do the good that we would; we need not then be ashamed of the wreath on the door in the days of adversity.

Mission Festivals

We don't claim that the Nebraska Mission festivals are unique, but they certainly are commendable. First of all, near-by congregations



NEBRASKA DISTRICT MISSION BOARD

Left to Right — Pastors: I. P. Frey, President Nebraska District; H. Fritze, Mission Board Chairman; L. Groth, L. Gruendeman and Mr. O. Neujahr
"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. 9, 37. 38.

The salary for a married missionary is \$200 per month, plus \$10 for each child. The Synod provides him with a parsonage, but the missionary furnishes his own car and expenses. He is paid mileage in addition to his salary only when he serves another field away from his residence.

Thus your Mission dollars flow into the Synod's treasury to support

arrange their festivals so that one does not conflict with another. Two services are usually held and conducted by guest pastors. Neighboring congregations within 50 miles are invited to attend this afternoon service. Dinner and supper are served to all guests without charge. It isn't unusual for members to attend three or four mission services in one season.

I'd like to tell you of one Mission Festival in particular. One of our smaller self-supporting congregations in Grafton, Nebraska, A. W. Fuerstenau, pastor, has 65 communicants. This congregation uses no envelope system nor envelopes on Mission Sunday. Last year these members in two services heaped up their collection plates with dollars, even fives, and tens and twenties. When the total offering was counted they had collected \$725. They had gone over their quota on one Sunday. This first offering enabled them, in spite of a corn crop failure, to nearly double that amount for missions by the end of the Synod's fiscal year, with a \$20 per communicant average.

It is good to know what others do on their Mission Festivals. But to go and do likewise, as God has prospered us, it is more important to think what God has done for us. He has made us heirs of eternal life. He has called us out of darkness to His marvelous light. When we think of this, then our offering will be one of thanksgiving. And such offerings always run high, even though it be the widow's mite. And what is more — God loveth a cheerful giver. May your Mission Festival offering show that YOU HAVE counted your blessings.

W. R. HOYER.

DEDICATION SERVICES FOR THE LUTHERAN HIGH SCHOOL

Racine, Wisconsin

A long-awaited event was joyfully commemorated by the Lutheran Christians living in the Racine-Kenosha area. The Lutheran High School building, located at 251 Luedtke Ave. in Racine, was dedicated to the Triune God with the motto, "For Christ and His Church."

A Lutheran High School Association organized in 1943 began to operate a high school in the three story school building owned by the First Evangelical Lutheran Congregation in Racine. With two instructors, the Rev. Paul Gieschen and Mr. Ben Freudenberg, and with 58 pupils the first year of instruction began in September 1944. Rev. Gieschen served as principal, but accepted a call into the ministry and in September 1945 Rev. Elmer Eggold was installed as principal.

An additional class was added each year and more instructors were

called until in 1948 the teaching staff numbered 9 faculty members. In June 1948 a Senior class of 48 students graduated with appropriate services conducted at Memorial Hall in Racine. The Rev. George Beiderwieden Sr., of Milwaukee addressed the graduates. The school suffered a distinct loss in the sickness and eventual death of Mr. Ben Freudenberg.

From the beginning it was evident that a school property should be acquired and a suitable building erected. After some negotiations a gift of five acres of land, located between Luedtke Ave and Island Park, was made by the Liebenow family and on October 31, 1948 the ground-breaking ceremonies took place with Wm. A. Riegelman, Jr., turning the first shovel of earth.

The year previous on August 21, 1947 a campaign for funds was inaugurated with Dr. A. G. Merkens as the speaker. Although it was summer and vacation time a large number of volunteer workers set their shoulders to the wheel and the response was so gratifying that the Association resolved to complete not only the planned class-room units, but also the gymnasium and eventually the cafeteria.

At this time Rev. Eggold accepted the call as principal of Milwaukee Lutheran High School and Mr. Ben Pfeiffer served as acting principal until the call was extended to the Rev. N. S. Tjernagel who was installed September 24, 1950. Progress on the building went ahead with few delays and although the building was quite incomplete the student body moved into the class-rooms in January 1950, and the 1951 Senior class held its graduation exercises in the incomplete gymnasium on an improvised platform. The almost completed structure spurred the Association on to complete the gymnasium and the class of 1952 was privileged to conduct its graduation services in a beautiful setting. Prof. Carl Lawrenz from the Theological Seminary at Thiensville, Wisconsin delivered the commencement sermon.

This date, June 8, 1952 marked the beginning of the dedication week of activities. On Monday evening the High School Men's Club played host to the men of our Racine, Kenosha, and South Milwaukee churches.

Tuesday evening the prospective new pupils were given an opportunity to become acquainted with their new class rooms. The Board of Trustees invited civic and educational leaders from Racine and Kenosha to inspect the building Wednesday evening. On Thursday evening the Ladies Guild of the High School entertained the ladies from our various Synodical Conference Lutheran Churches, and on Friday evening the alumni of the school presented a program for all youth groups. To accommodate the many interested citizens of Racine and neighboring cities, open house was held on Saturday and guides were provided to conduct the visitors through the entire unit and explain the fine features of this school which was planned by Mr. Alfred Siewert, the architect.

The long-awaited Dedication Sunday arrived on June 15 and at 3:15 P.M. the assembled audience broke into song with the stirring hymn, "Now Thank We All Our God." Dr. A. G. Merkens from the Concordia Theological Seminary in St. Louis was now privileged to address the assembly and see the fruits of the faith displayed at the beginning of the building and fund raising campaign. With appropriate ceremonies the architect presented the keys to the school to Mr. Norval Koosow, President of the Board of Trustees and he delivered them to Rev. N. S. Tjernagel, the principal. With a solemn prayer the school was now dedicated to the Lord for service in His Kingdom.

Dr. J. F. Boerger, pastor emeritus of St. John's congregation in Racine, and a life-long friend of Christian education gave the closing prayer and Rev. M. F. Albrecht served as liturgist. The High School chorus directed by Mr. Henry Wegner sang two anthems and Mr. James Engel accompanied the congregational singing.

The project begun in Racine and surrounding territory with a small nucleus, but with an abundant faith, bore fruit, and today many eyes are on the Racine Lutheran High School. The example of these Christians has inspired many true followers of the Lord to become more conscious of Christian education both on the primary and secondary levels. The youth of today, is the Lord's Church of tomorrow!

EDWIN JASTER.

FIFTIETH ANNIVERSARY

Pastor C. E. Berg
Tomah, Wisconsin

On Sunday evening, July 6, 1952, the members of St. John's Lutheran Congregation of Ridgeville, Wisconsin, gathered for a divine service to observe the fact that on that date, fifty years ago, their former pastor, the Rev. C. E. Berg was ordained into the Holy Ministry by Pastor J. Witt and E. Redlin, and so became the first itinerant pastor of the Wisconsin synod in Nebraska. Other participating in the celebration were the pastors of the Southwestern Conference of the Western Wisconsin District and relatives.

The service was in charge of Pastor E. Toepel and the undersigned delivered the anniversary sermon based on Jeremiah 1, 9: "And the Lord said unto me, Behold, I have put my words in thy mouth." Other speakers were Pastors Carl Siegler, Arthur Berg, and Eldor Toepel.

Pastor Berg filled a number of pastorates in Nebraska and in Kenosha County, Wisconsin. In 1924 he became pastor of St. John's Congregation at Ridgeville and served in that office for 25 years until his retirement in 1949.

Gifts in the form of generous purses were presented to Pastor Berg by the congregation and individuals. Visibly moved, the jubilant responded that he owed all thanks to God alone for having been privileged to preach His glorious Gospel for so many years.

After the service Pastor Berg and his family, relatives, the members of the church council, and the visiting pastors and their wives assembled in the school house where a luncheon was served by the Ladies Aid. Informal talks were given by his son, Mr. Carl Berg, and by his nephew, Pastor Alvin Berg.

May the Lord abide with him and continue to bless His servant with His grace and peace in the evening of his life.

P. MONHARDT.

DEDICATION OF NEW CHURCH

70th Anniversary Celebration
Trinity Lutheran Church
Johnson, Minnesota

July 20th, 1952, the day on which they dedicated their beautiful new house of God and also observed the

70th anniversary of their congregation, will always remain a memorable day in the minds and hearts of the members of Trinity. For quite a number of years the members realized their need of a new and larger church edifice. At the quarterly meeting on March 16, 1948, they voted to build a new church and appointed a building committee which was authorized to engage an architect and contractor for the work. Plans were drawn up and construction was begun in June, 1950. The cornerstone-laying with appropriate services for the occasion was held on May 20, 1951. The build-

speaker. Both the male and mixed choirs, under the direction of Mr. Geo. Rixe, sang appropriate anthems for the joyful occasion. The ladies of the congregation served dinner and afternoon lunch to all the members and guests. Ten pastors and about 800 people, members and friends of the congregation, were gathered for the joyful celebration.

Trinity was organized under the spiritual leadership of the now sainted Adolph Pfothenauer on Nov. 23, 1882. Eight pastors and six Christian Day School teachers have served the congregation since its founding. In



ing was completed in November, but dedication was postponed until the new church furnishings could be installed. In the midst of summer heat and threatening rain-storms the Lord granted us a very pleasant day for the dedication.

Three divine services were held. In the morning service at 10:00 a.m., Pastor R. A. Haase of North Mankato, Minn., representing the district president, preached the dedication sermon. P. R. Kuske, pastor of the congregation, conducted the dedicatory service consecrating the new church and its furnishings to the service and glory of the Triune God. In the afternoon service at 3:00 p.m., commemorating the 70th anniversary of the congregation, Pastor M. J. Wehausen of Le Sueur, Minn., a former pastor of the congregation, preached the anniversary sermon. At 8:00 p.m. another dedication service was held in which Pastor C. Albrecht of Goodhue, Minn., also a former pastor of the congregation, was the guest

the seventy years of the Lord's grace Trinity has made steady and sound progress. We praise and thank our God for His grace and many blessings, Who by means of His Word and Holy Sacraments has brought many to the saving faith in Christ Jesus, our only Redeemer. We pray that He might graciously abide with our congregation and continue to bestow His rich blessings upon us and our children in future generations; that through the proclamation of the Gospel ever more sin-lost souls may be brought to faith in the Savior; and that He might daily add unto the Church such as should be saved. Thus His name shall be hallowed, His kingdom come, and His will be done.

For this God-appointed purpose, Trinity has constructed and consecrated its new house of worship. Over-all dimensions of the church are 36x109 feet; with 12 foot side-walls; the nave measures 36x69 feet, chancel 20x21 feet. The main body of the church includes pastor's study;

choir-room (also used for Sunday School rooms); small balcony; Mothers' room, a spacious narthex, and full basement. The foundation and basement floor is constructed of cement and the main floor is of cemet-slab with steel girders making for a fire-proofed construction. The super-structure is of light, tan colored brick with back-up tile; pressed-stone window frames and Bedford stone trim. Seating capacity including space in balcony and choir-room is 350. The structure is designed in simple, Gothic architecture with pointed gables and arches surmounted with the cross of our Redeemer the emblem of our Christian faith and pointing heavenward to the eternal goal of His believers.

May the grace and blessings of the Lord ever abide upon His house and upon all who therein worship Him.

To that end we pray that the promise which the Lord gave to His people may be fulfilled upon us and future generations: "I have heard thy prayer and thy supplication that thou hast made before Me: I have hallowed this house, which thou hast built, to put My name there forever; and Mine eyes and Mine heart shall be there perpetually . . . And if thou wilt walk before Me in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments . . . I will bless thee." 1 Kings 9. P. B. KUSKE.

75th ANNIVERSARY

Zion Lutheran Congregation

The Zion Lutheran Congregation of Cream, Tp. Lincoln, Buffalo County Wisconsin, J. B. Erhart, pastor, celebrated its Diamond Anniversary on July 13. Rev. C. A. Otto, Wauwatosa, Wisconsin who served the congregation from 1911 to 1916 had charge of the morning service and Rev. C. F. Kurzweg, who served from 1932 to 1949 had charge of the afternoon service. A large assembly was present for each service.

The congregation was organized in 1877 by Rev. B. P. Nommensen in a school house of the region, but in 1879 the present church was erected and a basement built in 1915 with extensions to the main building of altar niche and sacristy and in 1949 the church was completely re-decorated again. In 1947 an automa-

tic oil burning furnace and air-conditioning unit was installed.

The every service envelopes were inaugurated for offerings starting with 1950 and all merchandising was eliminated.

The membership now totals 300 souls, 235 Communicants, 88 voters with 30 in Sunday School, 14 in Summer School, and 24 Ladies in the Ladies' Aid. The Young People hold membership in the Tri-parish Society with Cochrane and Buffalo City and number 45.

It is surprising to note that in the history of the congregation there is no record of anyone studying for the ministry or to become a teacher in our schools, but one young man is now preparing for such service.

The average contribution for all purposes per communicant in 1951 was \$16.13 of which \$4.70 was for missions. A determined effort is being made to rise to the position of other congregations in contributions.

During the 75 years of the congregation it has always been served from elsewhere. It was served from Buffalo City, Alma, Arcadia, and since 1928 from Cochrane, Wisconsin. The pastors serving the field have always had to serve several other fields at the same time and the difficult terrain added to their labors and prevented them from serving any one church of their parish as should have been done.

The following pastors served during these 75 years: 1877, B. P. Nommensen, founder; 1883-88, J. Freund; 1889-91, E. H. Palechek; 1892-95, M. J. Rieck; 1896-1905, F. Wendt, 1905-06, E. C. Kielgas; 1906-08, Arnold Schultz, 1909-11; C. Aeopler; 1911-16, C. A. Otto; 1916-21, R. Lederer; 1922-28, R. Korn; 1928-31, H. R. Zimmermann; 1932-49, C. F. Kurzweg; 1949- J. B. Erhart, present pastor.

During the 75 years the following ministerial acts were performed: Baptisms, 662; Confirmations, 530; Weddings, 142; Funerals, 193; Communed 8,342.

May the Lord continue to bless Zion Church with Word and Sacrament and make her a blessing to many.

J. B. ERHART.



† GUSTAV J. SENGBUSCH †

The death of Mr. Gustav Sengbusch which occurred on July 4, 1952 at his summer home at Nashota Lake in Waukesha County, after an illness of six months, took from this vale of tears a highly respected Christian, and a life long member of St. John's Lutheran Church, Milwaukee, John Brenner, pastor. He had served this congregation well over a long period of years, as president and member of the church council.



Mr. Sengbusch's interest in church work went beyond the confines of his home church. For thirty years he faithfully served as Treasurer of the Home for the Aged Lutherans in Milwaukee. He was a member of the Northwestern College Board at Watertown, a member of the Trust Fund Committee of the Wisconsin Synod, and a member of the Seminary Building Committee.

In the industrial world he was well known. He was the inventor of the popular Sengbusch ink well and pen.

Surviving are his wife, Hattie, a daughter, Mrs. Irma S. Kuehn, a son Frederick, both of Milwaukee, a brother, Fred, of Fort Atkinson, five grandchildren and many other relatives and friends.

Funeral services were held on July 8, 1952, Pastor John Brenner officiating. Interment was at Grace-land Cemetery.

WEDDING ANNIVERSARY

On July 8, 1952, a family gathering at the home of one of the daughters celebrated the 55th wedding anniversary of Mr. and Mrs. Fred Ort, members of Trinity Ev. Lutheran Church of Tp. Ellington, Wisconsin. The majority of the 8 sons, 4 daughters 34 grandchildren, and 17 great-grandchildren were present. For the occasion their pastor wrote a poem, then addressed a few words of encouragement to the couple on the basis of a number of passages from God's Word.

May the Lord God who has promised "even unto your grey hairs will I carry you" grant to this Christian couple an unending measure of grace.

R. WALDSCHMIDT.

CALENDAR OF CONFERENCES**MANITOWOC PASTORAL CONFERENCE**

Date: Tuesday, September 16, 1952, 9:00 A.M.

Place: Kiel, Wisconsin, Trinity Lutheran Church, E. G. Behm, pastor.

Preacher: E. Zell (E. Bode, substitute.)
If unable to attend, kindly notify the host pastor.

VICTOR WEYLAND, Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: Zion Ev. Lutheran Church, David City, Nebraska.

Time: September 22 and 23, 10:00 A.M.

Speaker: Pastor D. DeRose; alternate, Pastor W. Herrmann.

Papers: Article X. Augsburg Confession, Pastor M. Weishan; Justification According to Romans 3, 21-4, 8, Pastor H. Gieschen; Isagogical Paper on the Book of Haggai, Pastor D. DeRose; Exegetical Paper on Revelation 2 and 3, Pastor A. Fuerstenau; An Evaluation on Engagement, Pastor A. B. Habben; Mixed Marriages, Pastor L. Hahnke; Exegesis of Acts 19, 1-6, Pastor D. Grummert. Please announce to the host pastor, J. G. Ruege.

H. KRUSCHEL, Secretary.

COLORADO MISSION DISTRICT

Place: St. Matthew's Congregation, 4th and Adams, Loveland, Colorado, Philip Lehmann, pastor.

Time: September 15, 1:30 P.M., September 17, 3:00 P.M.

Unfinished papers: Co-operation in Externals, H. Witt; Effective Factors Involved in Mission Work, L. P. Frey.

New papers: 1 Tim. 3, G. Frank; The Pastor as Public Ministrant, W. Siffring. Preacher: V. Tiefel; H. Witt, alternate. Please announce to the local pastor.

N. LUETKE, Secretary.

NEW ULM DELEGATE CONFERENCE

Time: 9:30 A. M., September 24, 1952.

Place: Sessions at St. Paul's Ev. Lutheran Church basement, New Ulm. Dinner at St. John's Ev. Lutheran Church basement, New Ulm.

Work: Verbal Inspiration, Prof. H. Birkholz; Why My Church Is Dear to Me, Mr. Kessler. Report on Synodical Conference Meeting, Pastors E. Schaller and W. Schmidt. Subscriptions to Church Periodicals, Prof. E. Sievert.

E. C. SCHMELZER, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

Date: Tuesday, September 16, 1952.

Time: 9:00 A.M.

Place: St. Paul's Ev. Lutheran Church, Hustler, Wisconsin, G. Albrecht, pastor.

Sermon: Elmer Mahnke; alternate, P. Monhardt.

Papers: Exegesis, Col. Chap. 2, Elmer Mahnke; alternate, Col. 5, A. Dobberstein. Practical Theology: Has the Time Come to Revise our System of Higher Education? J. C. Dahlke. Round Table Discussion: The Form for Infant Baptism with Sponsors as given in our Agenda, A. Werner.

P. MONHARDT, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 15 and 16 at St. Paul's, Winnebago, starting at 9:00 o'clock. Service with Holy Communion in the evening of the 15th. Members wishing to stay overnight are asked to inform Pastor Harold Grunwald, Winnebago, Wisconsin.

Topics: The Book of Nahum, P. Eggert; The Book of Habakkuk, E. Lehninger; Hebrews 10, E. Lochner; Catechism Revision, A. Laper; Christian Day Schools for Groups of Smaller Congregations, W. Hoepner; The Need of a Lutheran English Bible Translation With Suggestions for its Production, W. Schaller; History of Preaching, C. Krug; the Doctrine of the Universal Priesthood — Its Relation to Music in the Church, T. Zuberbier.

Preacher: W. Pless; alternate, E. Lehninger.

OSCAR SIEGLER, Secretary.

RHINELANDER PASTORAL CONFERENCE

Time: September 8 and 9, 1952.

Place: St. John Ev. Lutheran Church, Pastor F. Raetz, Laona, Wisconsin.

Sessions open with the noon meal on Monday.

Communion Service on Monday evening. Preacher: E. Scharf; Alternate, F. Wayland. A. F. W. GEIGER, Secretary.

RED WING DELEGATE CONFERENCE

Date: August 26, 1952.

Time: 9:00 A. M.

Place: St. Peter's Lutheran Church, Goodhue, Minnesota, Carl Mischke, pastor.

Communion service at 9:00 A. M., Dr. E. Scharlemann, speaker, H. A. Scherf, alternate.

The reports of the delegates to the District Convention in June will be heard at this conference. Please announce your plans of attendance or absence to the host pastor. Please include the number of delegates who will be present from your congregation.

NORMAN E. SAUER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Ordained and Installed

Pastors

Bruechner, Allen, ordained and installed in St. Paul's of Faith, South Dakota and installed in First English Lutheran Dupree, South Dakota, by Norman W. Lindloff, seventh Sunday after Trinity, July 27, 1952.

Rasch, Lyle in Our Shepherd Evangelical Lutheran Church, Warren, Michigan, by E. C. Fredrich, Seventh Sunday after Trinity, July 27, 1952.

Brenner, C. P., in Immanuel Church, Washington, Iowa, by L. R. Schmidt, Seventh Sunday after Trinity, July 27, 1952.

Steffenhagen, Warren R., in St. Paul's Church, Moline, Illinois, by A. L. Mennicke; assisted by D. H. Rohda and A. Schumacher, Seventh Sunday after Trinity, July 27, 1952.

Installed**Pastors**

Franzmann, Gerhard, in Grace Church, Seattle, Washington, by E. O. Schulz; assisted by T. Adascheck, W. Zell; Fifth Sunday after Trinity, July 13, 1952.

Lehmann, Philip, in St. Matthew's Church Loveland, Colorado, by M. W. Burk, assisted by I. P. Frey, Fourth Sunday after Trinity, July 6, 1952.

Nolting, Paul F., in St. John's Church, Sleepy Eye, Minnesota, by Victor F. Voecks, assisted by R. Janke and C. Trapp, Eighth Sunday after Trinity, August 3, 1952.

The Northwestern Lutheran

Schaible, Hillmar, in Mt. Calvary Church, Flagstaff, Arizona, by R. H. Zimmermann, assisted by J. Schaefer and K. Neumann, Seventh Sunday after Trinity July 27, 1952.

Wegner, Walter, in Zion Church, Columbus, Wisconsin, by H. C. Nitz; assisted by Richard Jungkuntz and E. H. Wendland; Seventh Sunday after Trinity, July 27, 1952.

Teachers

Waldemar Nolte, M. Mus., and Martin Garbrecht, M. A., Immanuel Church, Mankato, Minnesota, by G. W. Fischer; Eighth Sunday after Trinity, August 3, 1952.

Biedenbender, Frederick, as principal of St. John's School, Burlington, Wisconsin, by A. J. Fischer; Sixth Sunday after Trinity, July 20, 1952.

CHANGES OF ADDRESS**Pastors**

Lau, John 3935 First Avenue South, Minneapolis, Minnesota.

Nolting, Paul F., 217 Walnut Street, Sleepy Eye, Minnesota.

Schaible, Hillmer, 36 Navajo Drive, Flagstaff, Arizona.

Teachers

Nolte, Waldemar, 407 N. 2nd Street, Mankato, Minnesota.

Garbrecht, Martin, 417 N. 2nd Street, Mankato, Minnesota.

MISSION FESTIVALS**Trinity Sunday**

Zion Church, Essig, Minnesota.

Offering: \$162.70. Dr. Paul W. Spaude, pastor.

Fifth Sunday after Trinity

St. John's Church, Ridgely Twp., Minnesota.

Offering: \$134.81. Dr. Paul W. Spaude, pastor.

Zion Church, Tp. Brighton, Nicollet Co., Minnesota.

Offering: \$207.81. E. Hallauer, pastor.

St. John's, Alma City, Minnesota.

Offering: \$669.75. E. E. Kolander, pastor.

Seventh Sunday after Trinity

Immanuel Church, Globe, Clark Co., Wisconsin.

Offering \$562.16. A. Schumann, pastor.

ANNOUNCEMENT SCHOOL OPENING**NORTHWESTERN COLLEGE OPENING**

The next school year at Northwestern College will begin on Monday, September 8, one week after Labor Day. Opening exercises and registration will take place at 2:00 in the gymnasium.

New students who will live in the dormitory need perhaps to be reminded that they must provide their own table lamps, also all necessary bedding with exception of a mattress.

It is no longer possible to accept applications for dormitory accommodations, since that building and the dining hall are now filled to capacity.

E. E. KOWALKE.

SEMINARY

God granting, the new school year will be opened on September 9 with a special service in the Seminary chapel, beginning at 10:00 A. M.

During the past school year the Seminary lost two of its teachers: Prof. A. Schaller on January 7 through an accidental death (in a train and auto collision), Prof. M. Lehninger at the close of the year through retirement. God has granted us two men to fill the vacancies: F. Blume and G. Hoenecke. They will be installed on Sunday, September 7, in an evening service in St. John's Church of Milwaukee. On opening day both men will deliver short addresses to the assembled student body and friends and patrons of the Seminary.

As we begin a new school year we commit our Seminary with its faculty and student body anew to the grace and guidance of our Lord.

JOH. P. MEYER, President.

MICHIGAN LUTHERAN SEMINARY

The opening service for the 1952-1953 school year at Michigan Lutheran Seminary will be held Monday morning, September 8, at 10:00 o'clock, in the school auditorium. The Reverend Emil Kasischke, Chairman of the Board of Regents, will deliver the sermon. Mr. Lloyd Thompson, newly elected professor, will be inducted into office in this service.

All dormitory students and students who will be working for room and board in private homes are asked to register on Sunday afternoon, September 7, between 2 and 5 P.M. and between 6:30 and 8:30 P.M. Town students may register on Monday morning.

C. F. FREY.

DR. MARTIN LUTHER COLLEGE

The new school year at Dr. Martin Luther College will begin on Tuesday, September 9, at 8:30 in the morning. The dormitories will be open on September 8, and all who are quartered in any one of these should arrive on that day if possible.

CARL L. SCHWEPPE.

WANTED

PIANO TEACHER

Dr. Martin Luther College Music Department New Ulm, Minnesota, is in need of a piano teacher for the coming school year. Kindly address all communications to Emil D. Backer, 110 N. Franklin Street, New Ulm, Minnesota.

MUSIC REVIEW

By Kurt Eggert

(Vocal)

"WEDDING BLESSINGS"

A collection of eleven sacred vocal solos and one duet.

Editor: Paul Bunjes; Publisher: Concordia Publishing House; Price: \$2.00.

With this delightful volume, Lutheran organists and singers who have had to wander for so long as pilgrims in the alien land of semi-secular and sectarian wedding music will at long last find themselves "home."

These twelve numbers arranged by Paul Bunjes turn out to be distinctively churchly, and unusually interesting for both performer and listener.

According to the foreword, the aims of this collection were:

- 1) To provide music for the nuptial service which would lay the emphasis on the spiritual meaning of the ceremony.
- 2) To provide music of significant composers in a variety of styles.
- 3) To provide music of various shades of performance difficulty — "From the very simple setting in chorale style to the fully developed sacred aria and the cantata concertante."
- 4) To provide accompaniments in a truly organicist idiom; and voice parts lying well within the medium range of the average soloist.
- 5) To provide, in a few selections, an opportunity to revive the historically honored practice of using one or several orchestral instruments (such as oboe, flute or violin) in conjunction with the voice and organ.

The collection seems to have met these objectives admirably.

Following is a list of the selections included:

- 1) Jesus, Shepherd, Be Thou Near Me
Organists will recognize this as "Sheep May Safely Graze and Pasture." The text here is by Gwendolyn Anderson.
- 2) O Love That Casts Out Fear
This selection consists of a sacred aria and a chorale that sound like sisters. The aria melody is entitled "Ich halte treulich still," and the chorale melody is the same as that found in the Lutheran Hymnal (430) under the title, "What Is the World To Me."
- 3) The Lord My Shepherd Is
A "different," vigorous setting of the 23rd Psalm by Bartholomaeus Helder 1635f.
- 4) O Jesu, Joy of Living Hearts
A simple, lovely, chastely moving arrangement by Johannes Brahms. (This number could be played even on a reed organ.)

- 5) Love Divine, All Love Excelling
The melody here is the increasingly popular hymn tune "Hyfrydol," used in our Lutheran Hymnal for numbers 423 and 442.
- 6) Come, Follow Me, the Savior Spake
This is Karg-Elert's moving choral prelude "Mach's mit mir, Gott," with the choral melody taken from the pedal and given to the voice.
- 7) O Father, Son and Holy Ghost
An organ trio with the cantus set in the voice part, by J. Kittel, one of Bach's pupils.
- 8) Jesus, Joy of Man's Desiring
Two arrangements of Bach's famous extended choral are here included. One is for organ and voice; the other for organ, oboe (flute or violin), and voice. The brilliantly unintelligible text usually found with this piece is replaced here by the following translation:
Jesus, Joy of man's desiring,
Is my Refuge and my Stay;
Him I love, He is my Life-spring
And my Health and Strength alway.
I have Jesus who doth love me;
His great love doth help me daily.
Ah, my Jesus is my Friend,
Him I trust, on Him depend.
- 10) Lord, Who at Cana's Wedding Feast
- 11) O Father, All Creating
Two concerted pieces by Dietrich Buxtehude, scored for organ, voice, violin I and II, and violoncello (ad. lib.).
- 12) The Lord Bless You
A duet for any combination of high and low voices. This is a part of Cantata 196, a wedding cantata by Bach.
(Extra music scores needed for the orchestral instruments are included in the volume.)
Your reviewer feels that this collection deserves high praise. It should succeed in replacing "Oh, Promise Me" etc., not because the latter is so poor but for a better reason: because these selections are so good. It would seem a safe prediction that this collection will pass the acid test for Lutheran music: It will be used in Lutheran services!

ACKNOWLEDGEMENT

Since December 1951 our Home for the Aged at Belle Plaine, Minnesota received the following monetary gifts. Many of these were designated for furniture and equipment.

Elsie Gundlach, St. Paul, \$10.00; A. A. L. Br. 1772, Hastings, \$5.00; in memory of Henry Hornbostel, Clear Lake, Wis., \$5.00; in memory of Edward Pottratz, Elkton, So. Dak., \$5.00; in memory of Richard Pottratz, Elkton, So. Dak., \$16.00; in memory of F. Neuman, Tawas, Mich., \$2.00; Ladies' Aid, Christ, No. St. Paul, \$10.00; Ladies' Aid, Emmanuel's, Hazel, So. Dak., \$20.00; Hamburg Ladies' Aid, Coon Valley, Wis., \$5.00; Ladies' Aid, St. John's, Renville, \$15.00; Ladies' Aid, Grace, Osceola, Wis., \$5.00; Ladies' Aid, St. Paul's, St. James, \$15.00; Women's Society, Wood Lake, \$20.00; Happy Birthday Club, Austin, \$5.00; A. A. L. Br. 774, Danube, \$10.00; Mildred Albrecht, Lake Mills, Wis., \$1.00; Ladies' Aid, St. Paul's, Arlington, \$10.00; Ladies' Society, Emanuel, St. Paul, \$5.00; Ladies' Guild, Emanuel, St. Paul, \$5.00; Lincoln, Ladies' Aid, Lake City, \$5.00; Mt. Olive Guild, St. Paul, \$10.00; Mr. O. Eibs, Marshall, \$1.00; Guild, St. James, St. Paul, \$10.00; Ladies' Aid, Flora, Renville, \$5.00; Ladies' Aid, Bethany, Renville, \$4.00; Ladies' Aid, St. Peter's, Elmwood, Wis., \$5.00; Ladies' Aid, St. John's, Baraboo, Wis., \$10.00; Ladies' Aid, Raymond, So. Dak., \$5.00; Ladies' Aid, St. Luke's, Oakfield, Wis., \$10.00; Ladies' Aid, St. Matthew's, Winona, \$10.00; Ladies' Aid, St. John's Tappen, No. Dak., \$5.00; Ladies' Aid, Trinity, Hendricks, \$5.00; Missionary Society, St. Paul's, Lake Mills, Wis., \$5.00; Ladies' Aid, Trinity, Odessa, \$5.00; Ladies' Aid, Immanuel, Iron Hub, \$10.00; Robbins Flooring Co., Reed City, Mich., \$50.00; Ladies Society, St. John's, Whitewater, Wis., \$10.00; Mrs. H. E. Semler, Toledo, Ohio, \$2.00; Mrs. Ed. Zabel, Crawford Lake, \$6.00; in memory of A. Johnson, Perham, \$10.00; Ladies' Aid, St. Paul's, Jordan, \$20.00; Ladies' Aid, St. John's, Sleepy Eye, \$13.20; Ladies' Aid, St. John's, Big Stone, So. Dak., \$5.00; Ladies' Aid, St. Paul's, Krakow, Wis., \$17.06; Ladies' Aid, Trinity, Ortonville, \$5.00; Mrs. J. Schultz, White, So. Dak., \$5.00; St. Paul's Church, Hurley, Wis.,

\$5.00; Ladies' Aid, Trinity, Osceola, Wis., \$10.00; Women's Club, Mt. Olive, Delano, \$5.00; Ladies' Aid, Peace, Hutchinson, \$19.00; Ladies' Aid, Grace, So. St. Paul, \$5.00; Ladies' Aid, St. John's, Barre Mills, Wis., \$16.20; Ladies' Aid, St. Paul's, Green Bay, Wis., \$5.00; A. A. L. Br. 187, No. Mankato, \$10.00; Mission Sewing Circle, St. Paul's, Tomah, Wis., \$10.00; Ladies' Aid, St. Paul's, Tomah, \$5.00; Mission Society, St. Paul's, Arlington, \$15.00; Mother's Club, St. John's, Caledonia, \$20.00; Women's Club, St. Matthew's, Winona, \$10.00; St. Martin's Aid, Watertown, So. Dak., \$15.00; Ladies' Aid, St. John's, Kendall, Wis., \$10.00; Ladies' Aid, Moltke Twp., Gibbon, \$5.00; Ladies' Aid, St. John's, Nodine, \$10.00; Ladies' Aid, St. Paul's, Prescott, Wis., \$10.00; Ladies' Aid, Redeemer, Amery, Wis., \$2.00; Grace Church, Oshkosh, Wis., \$8.00; in memory of Rev. A. Haberman, Bonduel, Wis., \$11.00; Zion, Rhinelander, Wis., \$40.00; Zion, St. Louis, Mich., \$22.65; Ladies' Aid, St. John's, No. Branch, \$10.00; Ladies' Aid, St. John's, Vesta, \$10.00; N. N. Watertown, So. Dak., \$50.00; Ladies' Aid, St. John's, St. Clair, \$10.00; St. Paul's, New Ulm, \$15.00; Redeemer, Wabasha, \$5.00; in memory of Martin Behrmann, Wood Lake, \$7.60; Trinity Aid, Bremen, \$10.00; St. Peter's Monticello, \$9.00; Sunday School, Emanuel's, Hazel, So. Dak., \$10.00; in memory of John Schroeder, Milwaukee, Wis., \$5.00; in memory of Charles Wenzel, Elkton, So. Dak., \$6.00; St. Peter's school, Chilton, Wis., \$18.00; R. F. Neubert, Mankato, \$25.00; St. John's, Emerald, Wis., \$4.00; in memory of Christian Hohenstein, Loretto, \$2.00; Ladies' Aid, St. Paul's, Belview, \$6.00; St. John's, Renville, \$5.00; in memory of Leonard Marschel, Pelican Lake, \$10.00; in memory of Frank Stern, Bonduel, Wis., \$5.00; in memory of Mrs. Charles Kuechler, Prescott, Wis., \$6.00; Sewing Circle, Immanuel, Medford, Wis., \$10.50; St. Stephen's, Adrian, Mich., \$25.00; Zion, Rhinelander, Wis., \$8.67; Courtland Lutheran Church, \$8.40; St. John's and St. James' School, Reedsville, Wis., \$5.00; in memory of Margaret Scholts, Lake City, \$5.00; Ladies' Aid, St. Mark's, Mankato, \$5.00; in memory of H. W. Feldbusch, Mankato, \$5.00; in memory of Mrs. Carl Pidde, Mankato, \$20.00; St. John's, Hastings, \$15.41; in memory of Mrs. Ida Bonnim, Bonduel, Wis., \$10.00; St. John's, Red Wing, \$3.00; Ladies' Guild, Zion, Winthrop, \$25.00; in memory of Charles Marks, Wausau, Wis., \$10.00; in memory of Wm. H. Goos, Clear Lake, So. Dak., \$3.00; in memory of Mrs. Adolph Otto, Belle Plaine, \$3.00; in memory of Mrs. Aug. Schwalbe, Sr., Chilton, Wis., \$2.00; in memory of Prof. A. Schaller, Thiensville, Wis., \$5.00; F. Herbrig, resident, \$10.00; in memory of Frank Krueger, Bonduel, Wis., \$4.00; in memory of Wm. Liefer, Jordan, \$16.50; 50th wedding anniversary of Mr. and Mrs. E. Maaske, residents, \$60.00; in memory of R. Schweim, Mankato, \$5.00; Ladies' Aid, Christ, Pequot Lakes, \$5.00; in memory of Mrs. Alberona Krueger, Chicago, Ill., \$5.00; Peace, New Prague, \$98.98; in memory of Reuben Peterson, St. Paul, \$6.00; St. John's, New Ulm, \$42.80; Lanesburg Ladies' Aid, \$21.45; in memory of Mrs. H. Milbradt, Wood Lake, \$1.50; in memory of Aug. Griepentrog, Mankato, \$10.00; St. John's, Renville, \$2.00; St. John's, Lake Benton, \$5.00; thankoffering, 50th wedding anniversary, Mr. and Mrs. Otto Berger, Gibbon, \$25.00; in memory of Gustav May, Hoskins, Nebr., \$9.00; in memory of Mrs. Herman May, Hoskins, Nebr., \$10.50; in memory of Wm. A. Redenske, Watertown, So. Dak., \$18.00; in memory of Pastor C. Kock, Belle Plaine, \$35.00; St. John's, School, Manitowoc, Wis., \$13.25; in memory of Agnes Schwartz, Anboy, \$11.00; Senior Young People's Society, Immanuel, Mankato, \$71.22; Sunday School, Grace, So. St. Paul, \$29.36; in memory of Mrs. Leo Hansch, Wabasha, \$3.00; in memory of Mrs. John Mehrkraus, Goodhue, \$13.00; in memory of Mrs. Emma Oehler, Mankato, \$1.00; in memory of Mrs. Martha Liefer, Jordan, \$11.00; in memory of Aug. Buelow, Watertown, So. Dak., \$2.00; in memory of Wm. C. Mesberg, Watertown, So. Dak., \$1.00; in memory of Mrs. Loren Wilson, Bonduel, Wis., \$3.00; in memory of Mrs. Caroline Boll, Elkton, So. Dak., \$13.00; in memory of Henry Reitman, Hay Creek, \$1.00; in memory of Mrs. W. Bleick, New Ulm, \$10.00; Ladies' Aid, Grace, Clear Lake, Wis., \$2.00; Rev. O. P. Medenwald, Amery, Wis., \$2.00; Dorcas Circle, Cochran, Wis., \$5.00.

Our sincere thanks to all kind donors.

L. F. BRANDES.

Oct 52

38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
33 Burlington Wisconsin



THE ORDER OF SERVICE

BY THEO. DIERKS, S.T.D.

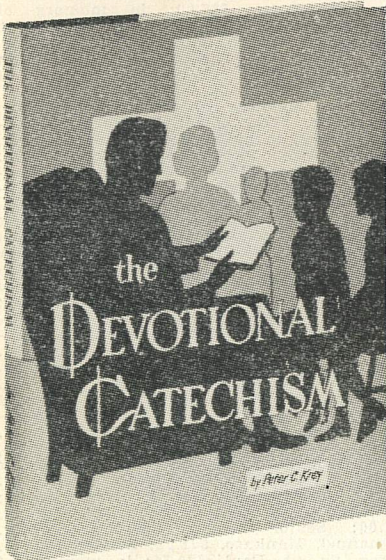
A Brief Guide To The Lutheran Liturgy

THE ORDER OF SERVICE will answer the need for a brief but reliable guide to the proper understanding of our Liturgy — presenting the Scriptural basis, the historical background, and the proper use and appreciation of the Lutheran Order of Service.

Your attitude toward the Worship Service and the Celebration of Holy Communion will be enriched by this study of the precious gems of Scripture contained in the Order of Service.

58 pages — Decorative Paper cover

Price: 50 cents per copy



THE DEVOTIONAL CATECHISM

BY PETER C. KREY

DAILY DEVOTIONS Based on Luther's Small Catechism

The importance of a daily review of Luther's Small Catechism and the practise of daily devotions cannot be overestimated at a time when a knowledge of the fundamental truths of Scripture is more important than ever. The DEVOTIONAL CATECHISM will prove itself to be a valuable aid to those who recognize the need for a re-study of the essentials — the chief parts of Bible doctrine as they are presented in Luther's Catechism.

The daily devotions are brief, written in clear, direct language. The entire text of the Small Catechism is presented, with a brief devotional message, followed by an appropriate prayer and hymn verse. The Appendix includes a selection of Morning, Evening, and Table Prayers.

An excellent devotional manual for use in Day Schools, Bible classes, Confirmation classes and the Family circle.

Price: \$1.75

156 pages — 5½×7 inches
Attractive binding and Jacket
62 Devotions including
the complete text of the
Catechism

NORTHWESTERN PUBLISHING HOUSE

3616-32 West North Avenue.

Milwaukee 8, Wisconsin