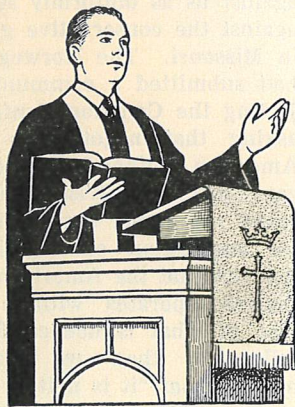


THE NORTHWESTERN LUTHERAN

"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

Mission Number



"Ye Shall Be Witnesses Unto Me"

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

SO SHALL MY WORD BE:

it shall not return unto me VOID."

Isaiah 55:10-11

The Northwestern Lutheran

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And let Thy Word have speedy course
Thro' ev'ry land be glorified,
Till all the heathen know its force
And fill Thy churches far and wide.
Oh, spread the conquest of Thy Word
And let Thy kingdom come, dear Lord!

As We See It The Houston Convention

BY PROFESSOR E. REIM

An Impressive Convention

WHEN The Lutheran Church-Missouri Synod held its recent convention in Houston, Texas (June 17-26), this was considered so important that two members of our own Synod were sent as representatives, Prof. C. Lawrenz and this writer. We can therefore report this meeting as we saw it.

It was an impressive convention, well organized, efficient, powerful. It was a bold and aggressive convention, particularly when it addressed itself to the tremendous problems of an ever expanding program of missions and higher education. In this respect the resolutions of the convention were indeed the expressions of a high resolve, of resolute determination to go forward. All this changed, however, as soon as the discussions entered upon the field of doctrine and practice, of church fellowship and inter-synodical relations, of confessions — old and new. Then the meeting became, in effect, a stand-pat convention.

Far From the Old Moorings

This is not all to the bad. It means that there was an obvious reluctance to go farther in the direction of wider affiliation with other church bodies. Relations with the National Lutheran Council were left as they were defined by the 1950 Convention, limited to "externals." The question of consultative or full membership in the Lutheran World Federation is to be studied for another three years. But neither was there any retracing of previous steps that have been taken, any admission that some of them had already carried too far. When Dr. Hans Lilje, *Landesbischof* of Hanover and President of the Lutheran World Federation, addressed the body with a fraternal greeting and a spiritual message, and when Chaplain Major General Charles I. Carpenter, Chief of Chaplains of the U. S. Army, gave forth with a good, frank, honest Methodist sermon on evangelism, the convention which received both of these messages with an enthusiastic rising tribute was, unconsciously perhaps,

providing the perfect illustration of how far the idea of "cooperation in external's" has carried the Missouri Synod from its old conservative confessional moorings.

Objections Rejected

The most serious consequences of the "stand-pat" attitude of this convention, however, became apparent when it was made clear that also in matters of doctrine and inter-synodical relations the body was determined to uphold the actions of the previous convention, as well as those of the Praesidium and its special committees. A number of Memorials by a conservative group within the Missouri Synod (the "die-hards," as somebody called them) which challenged the acceptance of the Common Confession by the 1950 Convention and sought what one might call a strict interpretation of the old Brief Statement of the Missouri Synod with regard to certain doctrines which in recent years have been called "not divisive of church fellowship," were rejected. In spite of able presentations by spokesmen like Pastors Romoser, Dierks, and Burgdorf, their cause was defeated by huge majorities. The convention seemed to feel that the Common Confession and the findings of its current committees are completely adequate and correct.

Objections of Sister Synods Ignored

Nor did the sister synods fare any better. We were given a courteous hearing, but the decisions fell against us as uniformly as they had against the conservative group within Missouri. The Norwegian Synod had submitted a communication rejecting the Common Confession and asking that negotiations with the American Lutheran Church be discontinued. Our Wisconsin Memorial asked the same, basing the request for suspension of negotiations on the fact that the American Lutheran Church operates with a different idea of what is needed for church fellowship than we can accept, namely, that "it is neither necessary nor possible to agree in all non-fundamental doctrines." But the convention instructed its committee

to continue negotiations. Our Wisconsin Memorial asked that the question of Scouting be reconsidered. Without specific reference to our request the convention reaffirmed

its previous policy on this issue. It also reaffirmed its position on the distinction between Joint Prayer and Prayer Fellowship. It took up our
(Continued on page 220)

proper spirit. If any one loves and admires other things besides the Lord, and is not filled with both awe and joy by the sole glory of the great King, he is not fit for mission work.

God Prepares Isaiah

To Be His Messenger

EVERY issue of our *Northwestern Lutheran* is a mission number, carrying information of some phase or other of our Synod's mission endeavors. It does more, it takes the reader to the very fields themselves and permits him to see and hear, by word and picture, what is going on there. If we, therefore, devote this issue in a special sense to missions, we must not duplicate but will touch some question that may not always stand out very prominently in the detailed reports.

One question which each one of us will have to consider again and again in his conscience before his God deals with the qualifications of a missionary. Are we the right type of people to carry on the mission work of the Lord of the Church? Mission work is a most serious and holy business, which calls for very unselfish and devoted application of sanctified Christian personalities. Are we the right type of people?

To enable us to answer the question it will help us to look at some example. In the Scriptures we have a description, for instance, of how God prepared Isaiah to be His messenger. Let us take a brief look at the account as we find it in Is. 6, 1-8. (Read the text.)

The Awe-Inspiring Holiness of the Lord

When the Lord called Isaiah to be His messenger He appeared to him in a vision to prepare him for his work. Isaiah saw the Lord sitting on a high and exalted throne. The Lord is King. He is King of kings. There is none beside Him. There are many people who may not realize this. In fact, by nature all men resent it. All men want to be little kings in their own right. But this does not change the fact that the Lord is the only King.

The throne on which Isaiah saw

the Lord sitting was in the temple. The Lord is a spiritual King. True, He also rules by His power. Nothing, absolutely nothing, ever happens without His will, neither great nor small. But the Lord did not want Isaiah as a messenger for His kingdom of power. He showed Himself to Isaiah on a throne in the temple. He wanted Isaiah as a prophet for His spiritual kingdom.

The all over-ruling glory of the Lord King shone forth in another way. Isaiah saw seraphim before the throne of God. The seraphim constitute one of the highest ranks among the angels. They are very glorious themselves, but their glory fades into insignificance beside the glory of the Lord King. With two of their wings they shaded their eyes. They were unable to look bare-eyed into the glory of their King. With two of their wings they covered their feet. Their life and walk was pure and spotless, yet over against the pure glory of their King they felt that their feet were dusty, so that they must cover them before His eyes.

Were the seraphim frightened by the overwhelming glory of their Lord King? Not at all. The sight of the Lord was most refreshing to them. It filled their hearts with exquisite joy. Although they had to shade their eyes they could not turn them away from their Lord. Why? Just as we in heaven will be most happy because we shall see the Lord with our eyes, and feast our eyes on His kind and loving face, just so were the seraphim which Isaiah saw. Their hearts were filled with joy to the overflowing. They burst out into joyful song: "Holy, holy, holy is the Lord of hosts," so that the very posts of the door were moved.

This vision impressed itself indelibly on the heart and mind of Isaiah. So must it be with every messenger of the Lord. So must it be with us if we are to do mission work in the

Our Own Utter Sinfulness

When Isaiah saw the life-giving glory of the Lord he felt that he must join the seraphim in their song of praise and adoration. — He didn't. Why not? He explains: "Woe is me! for I am undone."

Undone? Undone by the very sight which filled the seraphim with life and joy? His heart was filled with fear, yes, more than fear: utter despair seized him. He went through the agony of hell at the very sight which filled the hearts of the seraphim with heavenly joy. — How can the same excellent glory of the Lord have such directly opposite effects?

Isaiah tells us: "Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isaiah mentions his lips, because he feels that he ought to sing, but he dared not because of his unclean lips. If the song of the seraphim passed over his unclean lips it would become defiled. That song of praise would be turned into blasphemy by his lips. He mentioned his lips, because they were concerned directly. He might also have mentioned his hands, his feet, any member of his body, yes, his heart itself. He was totally corrupt.

Was there no remedy? Isaiah knew none. His people could not help him. They all had unclean lips. Yes, that made a cure humanly impossible. He had not accidentally soiled his lips, he was born with unclean lips. He was shapen in iniquity, and in sin did his mother conceive him. Sin was an inborn trait of him and his people.

That was what God wanted Isaiah to realize. God cannot use a messenger who thinks himself worthy. Do we realize our utter sinfulness? If we think that there is anything good in us by nature, or if we think that we can overcome our uncleanness by our own efforts, by doing good turns and building up a strong character, then we are deceiving ourselves, and God cannot use us in His mission work. — Yet God wants us, just as He wanted Isaiah.

The Salvation Provided by the Lord

Isaiah tells us about an altar which stood in the same temple with the throne of God. There was a fire with live coals on the altar. A sacrifice was being brought. Isaiah does not here describe the particulars of that sacrifice. He does so in a later chapter, particularly 53. Speaking of the Servant of the Lord he says: "Surely, he hath borne our griefs and carried our sorrows. . . . The Lord hath laid on him the iniquity of us all." The altar which Isaiah saw represents the sacrifice of our Savior Jesus Christ on Calvary.

Then one of the seraphim took a live coal from the altar and applied it to the lips of Isaiah. He announced to him that now his un-

cleanness had been purged, his iniquity had been removed. That is the Gospel with which Jesus sent His disciples into the world. He greeted them after His resurrection with the words, "Peace be unto you." And with that same greeting He sent them into all the world, to preach that Gospel to every creature.

That Gospel has reached us also. Shall it not have the same effect on us that it had on Isaiah?

Isaiah tells us that the Lord called out: "Whom shall I send, and who will go for us?" And Isaiah answered: "Here am I, send me." Isaiah was a changed man. Can we understand it? A few moments ago he was afraid to sing praises to the Lord because his unclean lips would change his song into blasphemy,

and now he is ready to take the very words of that awfully glorious and holy King — words which are burning with holiness — into his mouth and carry them out to the people! Is he not afraid of being more than undone now? The forgiveness of sin had made a changed man out of him.

We hear the same Gospel of the forgiveness of our sins every Sunday. Do we appreciate it? By that Gospel God prepares us for mission work. He wants men who have experienced the cleansing power of the Gospel to go and tell others about it, yes, to bring them this healing Word itself.

Are we ready to answer with Isaiah: "Here am I, send me"?

J. P. M.

Editorials

Mission Number This issue of the *Northwestern Lutheran* is our mission number. We are attempting in this issue to bring you news from our mission field and our missionaries. This ought to be of great interest to our readers. Time and again one hears the remark that our people are not informed in regard to the work of our synod. Be that as it may. But information alone will not build the kingdom of God. There must be a lively interest and a will to do the work that our Savior has given us to do. This He sums up in the words which He spoke to His disciples on the eve of His resurrection and at the occasion of His ascension: "All power is given to me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19-20). And the last words the Savior spoke to His disciples before He ascended into heaven were these: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." (Acts 1:8). This really is information enough for the Christian, that the Lord tells him that the whole world needs the preaching of the saving Gospel and that He depends on them to do it. With that assurance from Him the Christian is ready and willing to do all in his power, spend time and energy and money, to see that it is done. If the Savior assures us that the world needs the Gospel and that He wants His Church to supply it, the Christian, His redeemed, is ready to obey. We are not going to be able to see the need and understand the necessity fully, no matter how much

information we may have. It is enough for the disciple to know that the Lord hath need of us. Not that the Lord could not get along without us. He can. But it pleased Him to use us to do this great work in His name. This knowledge alone will make us willing when we have given our heart to the Lord. Yet it is well and encouraging to our faith to hear and read from various parts of our field of labor the great things that the Lord has permitted us to do by the preaching of His great Gospel. That is the purpose of this issue of the *Northwestern Lutheran*. W. J. S.

* * * *

Summer and the Christian A great majority of people prefer summer to winter. So do we. The trees are green. The birds have returned. The fields are again bringing forth bread for the eater and seed for the sower. Overcoats and overshoes are unnecessary. The furnace needs little attention. Fresh vegetables from the garden are in the offing. The routine of the classroom is over for a few months. There is some leisure for reading and recreation. Not every evening is scheduled. Summer passes all too fast.

There is one thing we do not like about summer, and that is the decrease in church attendance. What especially troubles us is the decrease in attendance of the young people of school age. If people are on vacation and attend services at some sister congregation, or if they are on a trip or at a lake and attend the services of a sister congregation, no serious objection can be raised. However, if the young people of school age, sometimes, perhaps, even prompted by their parents, feel that vacation time is also vacation from Sunday

services, will not these young people also feel that with confirmation they have graduated from church services? Let there be no vacation from hearing the Word of God, even as the Lord our God cannot take a vacation from supplying us with the bread for the body and bread for the soul.

Church attendance ought to be a serious business with the Christian at all times. He who redeemed and justified us before God by His bloody work on the cross says to His children, great and small: *"Blessed are they that hear the word of God and keep it."* That ought to be all the admonition and assurance that a Christian needs to make the hearing of the Word his uninterrupted joy and delight. Jesus also tells us: *"Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."* If we are concerned for the body and feed it regularly, vacation or no vacation, ought we then not also be concerned for the soul and feed it with the same regularity? The Christian will do this.

L. KOENINGER.

* * * *

Accommodating Ourselves There is a strong movement on foot, and has been for some time, to accommodate people who are too lazy to get out of their automobiles and enter the church to attend a service or they are in too great a hurry or they are not interested enough to take out time for such a minor matter. The movement was started some years ago by one individual and in no time it caught

fire everywhere. Drive-in-churches are now dotting the country everywhere. Drive-in theaters are being used for this purpose. People enroute to a lake or a vacation week-end trip to anywhere drive in as they are and participate in a service that lasts but one-half hour. Very little of their time is thus required and they feel they have given the Lord His just dues. They feel satisfied with themselves. They attend to give and not to receive. That is turning the purpose of a divine service around. The Christian does not come to church to give but to receive from the Lord. It is the Lord that sets the table for us to feed our souls with the heavenly manna of His Word and the Sacraments. Here the Christian, as He hears the Word of reconciliation preached in prayer, hymns and preaching, eats of the Bread of Life and drinks of the Water of Life. Who comes for any other purpose — who comes believing he is giving to the Lord — has not learned what divine service means. Surely the Christian has time and will take out time for this. He is not willing that it made as easy as possible for him to hear the Word of God of a Sunday morning, even to the extent of bringing it to him while seated in his automobile. Then, too, he will want to be among those who with him confess the Lord Jesus Christ. Certainly this may mean a battle with himself, the old Adam within him; but he who is not willing to fight him all the way may be a pitiable loser at the end. Such accommodations as drive-in churches, we believe, will only hasten the day of increased spineless Christianity.

W. J. S.



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

MATTHEW 28. 20

TEMPE, ARIZONA

Tempe, Arizona

ANOTHER city in Arizona has a Lutheran church. It is small but practical. Emmanuel Ev. Lutheran Church, begun December 2, 1951, formerly known as Tempe Lutheran Mission, dedicated its chapel on Sunday, May 3, 1953. Pastor R. Zimmermann of Glendale, chairman of the Arizona District Mission Board, preached the festival sermon. He stressed the blessing of God in giving a "House of God" to His Christians in this city also.

Famous Winter Resort and College Town

The congregation purchased a lot and three-car garage for \$8,000.00. It is located one block from the main street, near several other churches, and one block from the Arizona State College campus. The members raised about \$3,250.00 to cover the cost of remodeling and purchase and did all the work themselves. The students of the Martin Luther Society helped faithfully in the work for their church home away from home. The building is

30x30 with a simple platform 9x12 for the sanctuary. Many donations from members and a neighboring church assured the little chapel of all its appointments. Winter visitors who had come to the 'Valley of the sun' helped with the work and happily contributed gifts. 125 were seated in the church at dedication quite comfortably. Average attendance has been 70 for the first quarter of 1953, with a high of 95 on Easter. The Martin Luther Society regularly provides devotional and social fellowship for the students — Mr. Clyde Smith, head

football coach is the faculty sponsor. Many winter visitors find the church convenient, for it is near a resort area, about 8 miles east of Phoenix, and avoids city traffic.

Served by Our Missionary

Formerly services were held in an old school building, and no permanent address could be published. However, our new home should be very easily found. It is served as a second charge by Pastor Walter Diehl our missionary at Redeemer

Ev. Lutheran of Phoenix. The Tempe services are held at 11:00 a. m. after a 9:30 service at Phoenix.

The mission congregation expresses thanks to the Arizona Mission Board and you the members of the Synod for sponsoring and supporting this mission. May the Lord bless this youngest Arizona Mission through its new house of worship, making it, by the Gospel of God's grace proclaimed there, a true "gate of heaven."

desia assisted in the commissioning.

Missionary Drevlow was born at Long Prairie, Minnesota, November 20, 1928. During his youth he lived on a farm. He attended the Christian Day School at Trinity Church, Concordia College at St. Paul for three years and Bethany College for another three years. He spent one year at Concordia Seminary at St. Louis and three years at the seminary of the Norwegian Synod in Mankato. He has two brothers in the ministry. He has one sister whose husband teaches in the Detroit Lutheran High School and another sister who teaches in the Lutheran School at Redford. Several of his brothers are farmers. His father died in 1949, but his mother is in good health and lives on the farm with one of her sons.

On June 14 Otto Drevlow was united in holy matrimony to Miss Elaine Schmidt of Long Prairie. Bookings have been made for the Drevlows, Mrs. Habben, Mrs. Ziegler, and son David on the Farrel Lines for July 20.

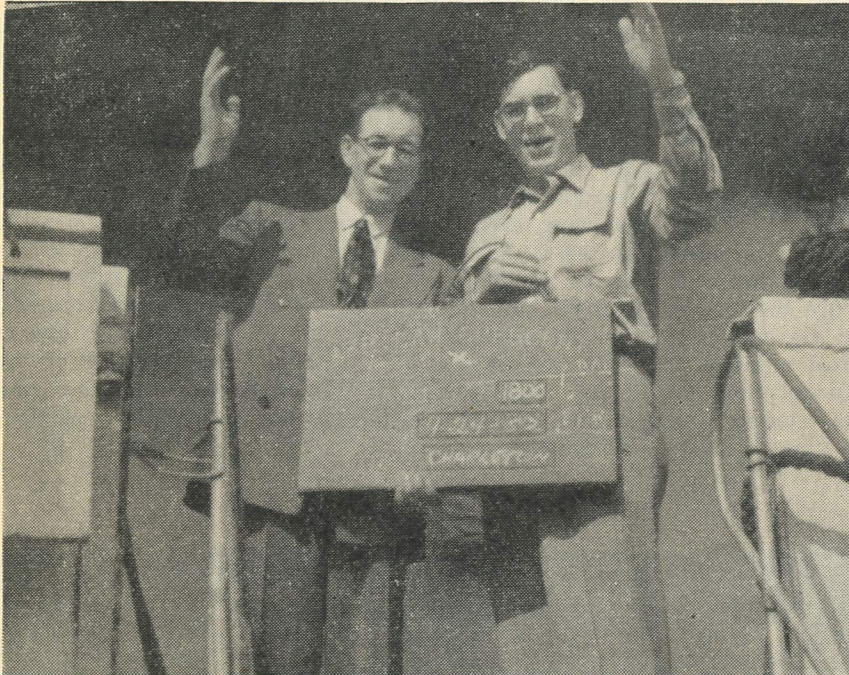
Lord of the harvest, hear Thy needy servants' cry;
Answer our faith's effectual prayer
And all our wants supply.

On Thee we humbly wait, Our wants are in Thy view.
The harvest, truly, Lord is great,
The laborers are few.

Anoint and send forth more Into Thy Church abroad
And let them speak Thy Word of Pow'r as workers with their God.

Oh, let them spread Thy name,
Their mission fully prove,
Thy universal grace proclaim, Thine all redeeming love!

W. R. HOVER.



PAUL ZIEGLER AND MISSIONARY HABBEN
EMBARKING FOR NORTHERN RHODESIA

Second Missionary Commissioned

On Sunday, May 24 the commissioning of Otto H. Drevlow, candidate of theology, Bethany College took place at Immanuel Lutheran Church, Mankato, Minnesota. Pastor G. Fischer was liturgist, Dr. Norman Madson preached the sermon on the

text 2 Cor. 5, 20. The Rev. Karl Gurgel read the ordination and commissioning service. The well known Bethany College choir sang for the service. President Oscar Naumann of the Minnesota District and Pastor A. Mennicke secretary of the Executive Committee for Northern Rho-

Ye Shall Be Witnesses

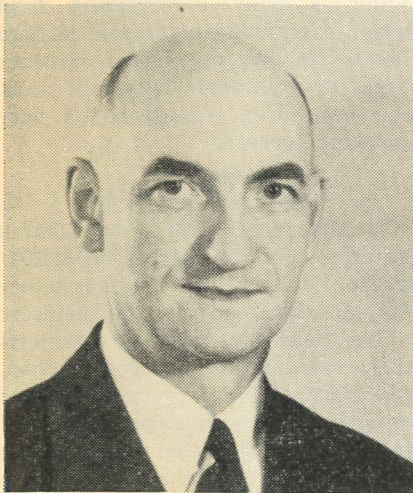
PERSECUTIONS in Jerusalem scattered the first Christians, and they "went everywhere preaching the Word." Persecutions have often been the pressure which moved Christian people from one area to another, even from one continent to another, resulting in

the extension of Christ's Kingdom, because where Christians go they take their faith with them, and they give witness of their faith wherever they go. Persecution of Christian conscience in Europe over a century ago certainly had a great deal to do with the migration of many evangel-

ical Lutherans to America and the development of confessional Lutheranism in this country.

However, not only persecution or reasons of conscience cause Christian people to seek new homes in distant places. Conditions apart from religious matters will bring

about mass movements of people from one locality to another, and among them will be professing Christians. Climate, health, employment, industry, business opportunities, are just a few of the factors which induce people to relocate. When a new area under development seems to afford such inducements in abundance, an influx of people is inevitable. But what happens when people of definite religious convictions have made such a move and then find themselves in a community where their church is not represented? Do they join the ranks of the unchurched, or are they eventually absorbed by churches which teach "contrary to the doctrines which they have learned? Or



PASTOR LEE SABROWSKY
Portland, Oregon
Secretary, Pacific Northwest District
Mission Board

do they witness a good confession like the early Christians who went everywhere preaching the Word, and like the staunch Lutherans who brought the true Church of the Reformation to America?

Not the Popular Brand

We see at least partial answers to these questions in the population shift within our own country in recent years. During and since the Second World War a great many thousands of families have moved to the West Coast, attracted by its favorable climate and occupational advantages. The majority of people coming to our Pacific Northwest territory are from the Midwestern states, accounting for the fact that many Lutherans are among them, including Synodical Conference Lutherans. The phenomenal growth of the Lutheran Church in this area is traceable to this influx from the Midwest. It goes without saying that the nominal Lutheran groups, lax in doctrine and unscrupulous in practise, are experiencing the greatest numerical growth. The orthodoxy of our Wisconsin Synod, which other Lutherans brand as "separatism," does not make it the popular choice of newcomers "shopping" for a church home. Also the sparsity of Wisconsin Synod churches in this vast area often means prohibitive distances for those who do appreciate our position but now settle in communities where our church is not at work. Consequently, there are no "leaps and bounds" in our reports of progress.

But the Marks of Christ

Yet there is progress, and of a God-pleasing kind. It is not in vain that we build the Church on this frontier as our fathers built it on the Midwestern frontier of a century ago, solely for Him who came into this world to bear witness unto the TRUTH. And although we suffer reproach for it, we have His assurance that "Every one that is of the truth heareth My voice." And it is so. To worship with those who confess Christ's truth and avoid fellowship with all who compromise

any part of God's Word, is still more important to some than to just "go to church — it's Lutheran." By no means all of our people have left their faith on the other side of the Rocky Mountains, not a few having become the pillars of congregations or the nucleus of missions of their Synod in the far West. And what about those "prohibitive distances" referred to above? We can tell you about people who drive round trips of four hundred miles on a Sunday to attend services in the nearest Wisconsin Synod church. In the files of our District Mission Board are letters like this from which we quote: "It is true there are other Lutheran churches here, and we are welcome in them, but unfortunately they are very liberal in their practise. We have not felt free to commune with them because of this." At this writing we have petitions for Wisconsin Synod services from families in fairly populous cities of several states. And why are they so insistent on being served by the Wisconsin Synod? Typical of the several requests is the reason given by one of the petitioners, "Since I have seen the Common Confession I know where my family and I belong."

Missionary Program

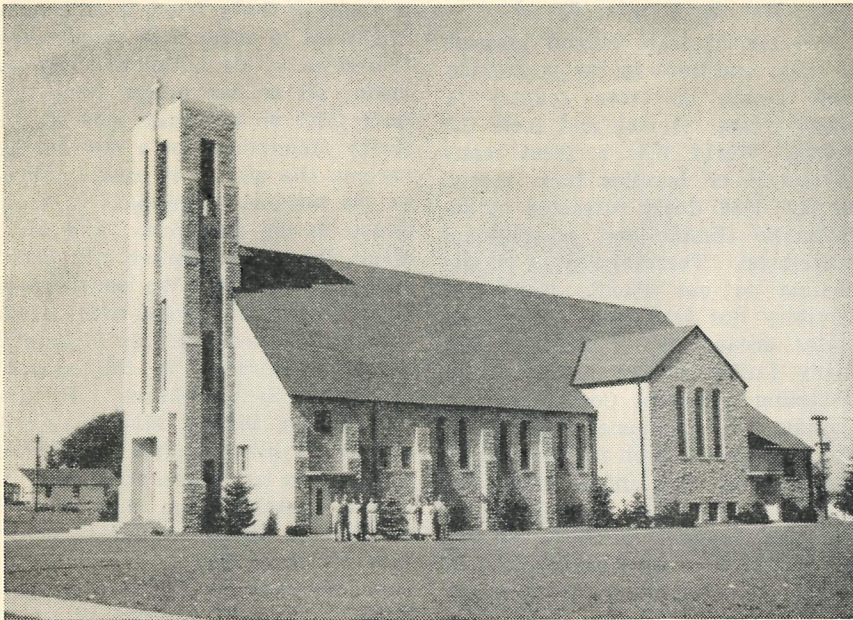
We have often heard it said that a church which is severely orthodox will not grow. But it is our experience that the Lord of the Church is giving us a mission field of ever lengthening dimensions in the great Northwest, not in spite of, but because of our unyielding confessional position. And surely, the Lord made it plain enough that witnessing for Him is to be more than a defensive maneuver; it is to be a missionary program; for He said, "Ye shall be witnesses unto Me — unto the uttermost part of the earth." L. SABROWSKY.

That Great Mission-Expansion Blessing Our Church Extension Fund

ALL the members of our Synod must be very happy and thankful unto God that He has heard our prayers and blessed us with more

and more divinity students. It goes without saying that all of us will deem it a privilege to expand our divinity schools so that we can

welcome all the young men and all the young women who desire to feed the lambs and the sheep of the Savior. We are quite sure that our members will rejoice to hear that many altogether new cities and states are calling unto our Word-blessed Synod to come over and help them with the means of grace.



ST. JOHN'S LUTHERAN CHURCH — CALEDONIA, MINNESOTA
Nine Divinity Students of the Congregation with their Pastor Karl A. Gurgel

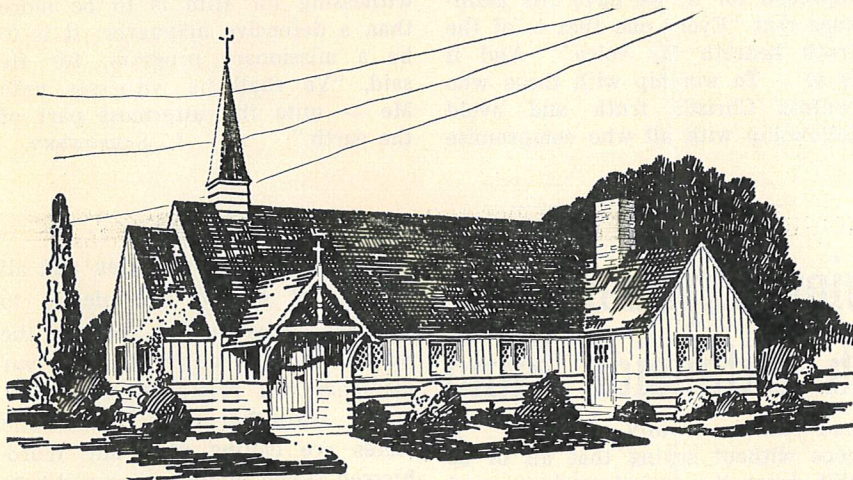
Problem in New Fields

As we go forth into new fields in our home mission work, we repeatedly meet the disturbing problem, "Where shall the hearers meet to worship the Lord and where shall their new shepherd live?" The Church Extension Fund, which the members of our Synod established some years ago, is a great help in this particular phase of our work.

How the Fund Works

The Church Extension Fund is a revolving fund. The monies which you have placed into this treasury are only loaned to young, struggling

missions for chapels, schools, and parsonages. Your Board of Trustees and your General Mission Board have adopted regulations which assure you that the extension funds will be used for humble, yet serviceable mission buildings so that the funds may be stretched out for the benefit of many fields at the same time. In line with this policy, the Architectural Committee of our Synod has drawn up blue prints and specifications for a very neat and serviceable chapel, parochial school and mission parsonage. The district boards urgently request missions to use these plans and to save many dollars of architectural fees.



WISCONSIN SYNOD MISSION CHAPEL

Repayments

Every cent loaned to a new mission field is returned to the expansion treasury. The first year of a loan we do not ask the infant congregation to make any monthly payments. During the next five years we ask them to pay monthly installments amounting to one-half of one per cent of the principal. Beginning with the sixth year, the monthly payments are increased and a small amount of interest (2%) is charged on the balance of the principal. The district boards are to see to it that mission congregations continue to raise their fair share of the local and the synodical budgets while they are paying off their extension loans. These regulations already indicate that the Church Extension Fund is truly a revolving fund which continually helps new mission fields. In fact, since the missions begin to pay interest after six years, the fund even experiences a very welcome increase.

Value of Fund Today

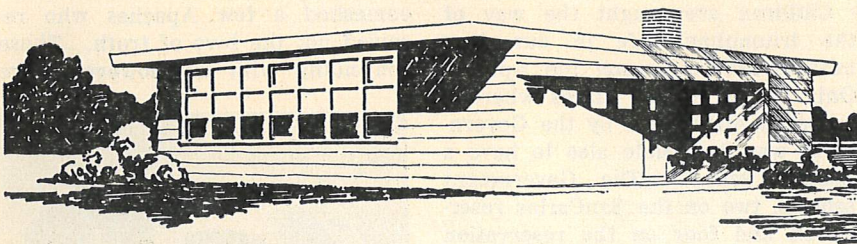
At the end of April, our Church Extension Fund amounted to \$1,294,356.35. This entire amount is either out working in our mission fields or it has been spoken for by projects that are now under construction. Over \$300,000 of very necessary mission projects must patiently wait for the day when Church Extension funds will grant them the green light for construction.

Monthly Returns

Every month the return payments from mission congregations amount to a sum between nine and ten thousand dollars. Since we have eight regular and two mission districts in our Synod, and since an average chapel and building lots costs about \$25,000, we can only take care of about five building projects per year throughout the entire Synod via the monthly repayments.

Increase Needed

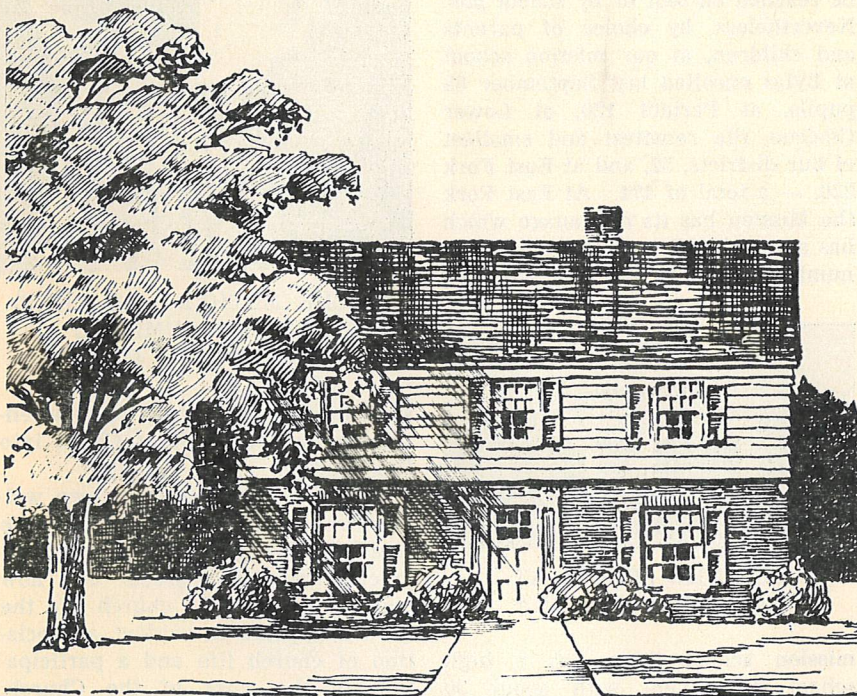
Two years ago the New Ulm Synod instructed the Board of Trustees to grant our expansion fund \$100,000 per year from the regular treasury if the condition of the regular treasury permitted such a most necessary grant. Sorry to say, in the past two years, the Board of Trustees could only grant the



SYNOD PAROCHIAL SCHOOL PLANS

Church Extension Fund a sum of \$50,000. Since an additional sum of \$100,000 means less than fifty cents per communicant per year, we sincerely hope that all of our congre-

gations will encourage the 1953 Synodical convention at Watertown to support some plan which will guarantee our expansion fund a sizeable increase.



PROPOSED MISSION PARSONAGE

How You Can Help

There are other ways in which we can increase the number of new home mission stations, in which you can increase the fund which helps to build the first chapel and the first parsonage. When the Lord calls us into the glories of our heavenly rest, we could remember the Church Extension Fund in our wills. When the Lord calls mem-

bers of our family to their home above, we can honor their memory with a Church Extension memorial wreath. These funds will continue to found God-blessing missions as long as our Synod by the grace of God continues to exist and to proclaim God's Word in all its truth and purity.

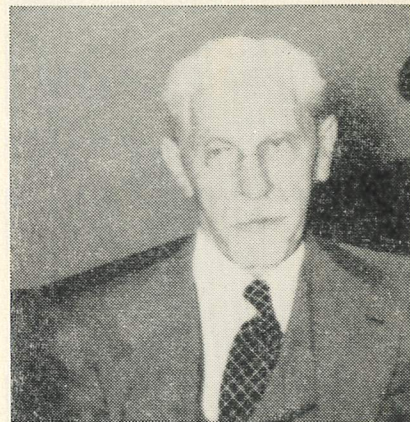
KARL A. GURGEL, *Chairman*
General Mission Board.

**Apostolic Word And Experiences
Among The Apache Indians**

“THANKS be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place,” wrote Paul unto the

Corinthians (2 Cor. 2). The original of “Who causeth us to triumph” was by Greek readers understood as literally saying, “who leads us along in triumph.” It is Christ's triumph,

and we are led along in it, we in Apacheland also. It is a spiritual triumph, a triumph through the word of the knowledge of the gra-



PASTOR UPLEGGER

cious God in Christ. It is “to the one the savour of death unto death, and to the other the savour of life unto life.” Every time a human soul is raised from spiritual death into the life of faith in Christ an addition is made to the glad triumphal procession which began when He sent out his first witnesses.

The church records of the eight districts of our Apache Indian Mission contain many names of men, women and children, naturally belonging to the tribe once known as the fiercest of all the Indians of our country, but now recorded as belonging to our Church, baptized, perhaps communed, married, or given a Christian burial: all having bowed in the name of Jesus, all having confessed that Jesus Christ is Lord, to the glory of God the Father.

The Lord knows His own, those to whom the word of His grace has truly become the savour of life unto life. His messengers believe that of these there are present at all places where people gather again and again to hear the word of God's grace. At one place in this mission field there may on one day be gathered together for this purpose 150 Apache hearers, at another place 100, at another — 80, at another — 50, or there may be smaller groups in a chapel or at camp sites here and there in the wide and multiform territory of 5,500 square miles, according to mountain and river lines divided into two reservations for administration purposes, that of

the San Carlos Apache and that of the White Mountain Apache (on the Fort Apache reservation.)

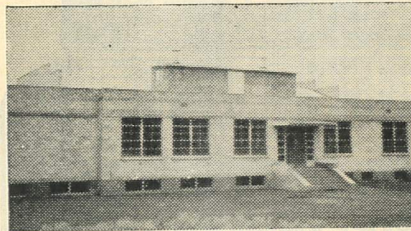


Pastor H. Engel, Executive Secretary of Apache Mission Board preaching to Indian Congregation at San Carlos

Thirty years ago the total population, listed on these two reservations of almost equal size, numbered about 5,000, now the number has grown to about 8,000. The people live in settlements and scattered camp sites far apart. From our mission station at Bylas, in the southeasternmost settlement, to our northwesternmost station, at Upper Cibecue, the connecting line over a much winding mountain road crawls up to a distance of 120 miles. To East Fork it is about 150 miles. From Upper Cibecue our missionary makes preaching and pastoral visits to places 25 and 45 miles from his home. Some of the people to whom he must bring the Word live in a canyon wherein he can get over rocky road and river fords only with a jeep or a pickup truck with greater power than that of the common passenger car. From White-river your missionary goes to the chapel at Maverick, away up on a forest-clad mountain height, 50 miles from his home, over a road a nice city car might go over once but perhaps never again.

Among the Indians living farthest from the larger settlements there appears the greatest eagerness to hear the visiting missionary and to receive some Christian literature, particularly *The Apache Lutheran*.

Children are taught the way of the triumphant life in our four mission schools among the Apache. Only at one of the places where a school is maintained by the Government was it feasible also to have a mission school. The Government schools, two on the San Carlos reservation and four on the reservation in the higher and more mountainous altitude, with a total enrollment of 1,250 pupils, offer greater natural facilities, equipment and conveniences than our mission schools can afford, and these schools can easily be reached on foot or by school bus. Nevertheless, by choice of parents and children, at our mission school at Bylas enrolled last September 82 pupils, at Peridot 120, at Lower Cibecue, the remotest and smallest of our districts, 52, and at East Fork 220, — a total of 474. At East Fork the Mission has its orphanage which has saved the lives of a considerable number of little Indians, and the



OUR NEW SCHOOL AT EAST FORK ARIZONA

mission school there has a high school department with about 30 young people of the tribe that not so very, very long ago kept up a warfare against the whites for forty years. Two East Fork high school graduates of this year have been announced and accepted as students at the Dr. Martin Luther College in New Ulm, Minnesota, to become teachers among their people.

The Word of Life produces life. It appears in our church attendance. At Indian dances and other performances of the traditional, colorful heathen cults, and at motion picture shows, the attendance is larger than in our churches, — as in white civilization, so in Apacheland. Our attendances, however, are larger than those of the churches which teaching contrary to ours, the Roman Catholic, the Pentecostalist, the Independent Tribal Church and the hall of the Mormon delusion. The confusing proselyting of the errorists has

The Northwestern Lutheran

enmeshed a few Apaches who received not the love of truth. Those continuing with us, however, have



APACHE MOTHER AND CHILD IN THE TRIUMPHAL PROCESSION OF CHRIST

so much the more paid close attention to the clear call of Christ into His triumph.

Proper activity for their own welfare was much retarded among the Apache through a governmental paternalism. Its effects are now being outgrown. In church life the growth appears in evident appreciation of church life and a participation in the work of the Church, under truly evangelical guidance, avoiding legalistic urging, which among the Apache would be a still greater mistake than among other men. Our church collections are growing. In the past year they amounted to \$3,471.60. We do not know how often the "two mites" of the widow at Jerusalem were followed by their likes. While the cattle roundup in the mountains every spring and every fall brings a good income to some Apache — mostly without requisite wisdom for application — there are on the San Carlos reservation 175 families and on the Fort Apache reservation 179, together 354 families, that receive total or partial welfare support.

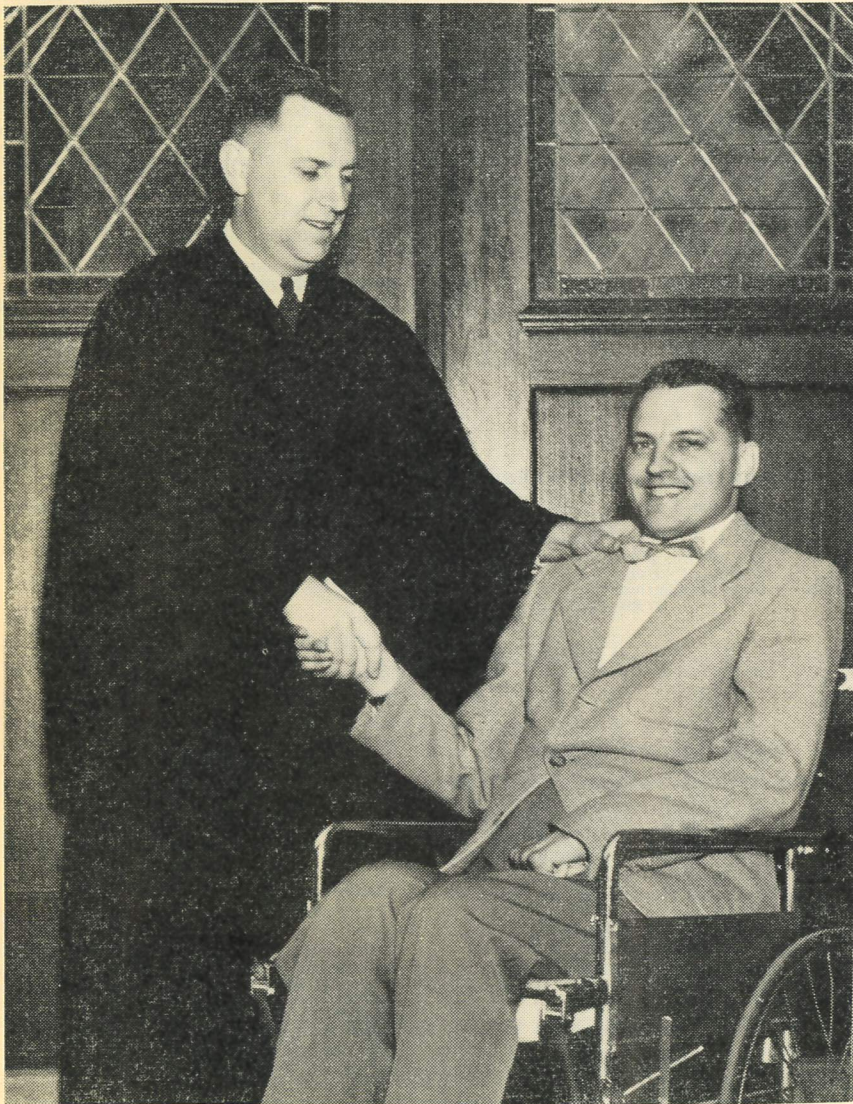
How long will the triumphal procession of Christ's militant Church continue? We are to wait and to work and not to forget to pray. Time may be left for the number of

the Apache to keep on growing as it has been. Should not our Church among them be growing in number and inner strength as it has been growing? Our vision must include children and children's children, with the glad anticipation of receiv-

ing them into the ranks of our humble procession, militant, and meant to triumph by the grace of Christ.

Apache Indian Mission.
F. UPLEGGER, *Superintendent*

A Layman Looks At Mission Work



The Writer, Ted Hoyer, in Wheel Chair
Beside him is the pastor, Ernst Lehninger

A layman's viewpoint in the Lutheran Church is not (or should not be, at any rate) appreciably different from a clergyman's viewpoint. We accede to, we love, the same authority: God's Word as revealed in Scriptures. We are all priests — pastors and laymen alike. We all possess the divine privilege of knowing God first hand.

But as a practical matter of every day life, we know that even though the viewpoints be identical, past experience and training and present inclinations often make the pastor see one thing and the layman another thing. This certainly is not regrettable. In fact, it is salutary. In our own Gospels, one Evangelist saw this and another saw that; but

they all saw Christ. He is the focal point of all viewpoints when Christians are doing the looking. Our eyes meet on Him.

We live in a world of specialization. There are experts on every subject under the sun: Organic Gardening; contract bridge; chicken eggs; Dante; the Ming Dynasty; tonsils; modern art; beetles. Many of these experts are highly respected scientists or scholars. Some are quacks. But we go to them to learn about their subjects. As laymen, we are conscious of our ignorance. We let them lead us. So, you see, we have established the habit: we follow the experts.

Too many of us laymen think of clergymen as merely religious experts. (A true servant of God disclaims such a title, incidentally.) Religion is their field. It's their business. And it's natural (we think) for them to be ready to talk business at the drop of a hat, in or out of the pulpit. And if they speak to us about the Savior or about social justice we listen and we follow, because we have established the habit of following the experts. Or, perhaps the more sophisticated among us listen and purposely do not follow because we believe this particular expert is insincere and motivated by self-interest. In either case, we do wrong. Because the expertness of the religious expert will not save us, nor will his supposed selfish motive harm us. For in the Christian religion there are no experts, no disciples of experts, only sinners — sinners who cannot so much as lift a finger to save themselves. Hence, in Christian life, the devout pastor and the consecrated layman kneel together to ask God's pardon for our sins, to receive His forgiveness. And we arise together to proclaim the glad tidings to the world. It is a job too vast, too important to be left to one group or the other. It is not the special province of experts, who, preaching their own wisdom instead of God's lead men astray.

The original disciples of Jesus were not learned men. They didn't have to be, because the Gospel of Jesus Christ is so simple. "God so loved the world . . ." "Come unto me . . ." "He that believeth and is baptized . . ." "Let not your heart be troubled . . ." "Take eat, this is my body . . ." We learned

and understood these Bible passages when we were children. And whenever we, in word or action, communicate these truths to unbelievers we are doing mission work.

Mission work, then, is simply this: to tell our neighbor by our behavior and in so many words that Christ is Lord God, the Savior of all mankind, and to support with prayers and financial gifts those who are able and willing to carry this message farther afield.

TED HOYER.

AS WE SEE IT

(Continued from page 211)

Letter of 1949 with its Six Questions, but referred the issues to its Praesidium, the very group which is involved, and with which we had been dealing fruitlessly long before this Letter was written.

Common Confession Still the Problem

But the main problem is still the Common Confession. Here the issue is complicated by the fact that a second part has been added to "supplement and expand" the document of 1950. In the hope that "future study of Part II of the Common Confession may clarify possible misunderstandings encountered in Part I," the convention postponed action on Part II until 1956. Because of this decision no action was taken on overtures pertaining to Part I of the Common Confession, which includes the Memorials of the sister synods. We are specifically asked, however, "for purposes of study to treat Part I and Part II of the Common Confession as one document." Since this is "with the understanding that Part II has not yet been adopted," and since this raises the question about the present status of Part I, whether this is perhaps being reconsidered by this action, your representatives asked for an official explanation of this point. Is the Common Confession still to be considered a *settlement* of the controversies that were before the Church at the time of the adoption of the Common Confession in 1950? The answer was given by Dr.

Baepler, chairman of the Committee on Doctrinal Unity, and approved by President Behnken. It stated that the Common Confession is indeed still to be considered such a settlement.

In our next issue we intend to discuss this resolution and its implications for our Synod.

CALENDAR OF CONFERENCES

CENTRAL DELEGATE CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Central Delegate Conference of the Western Wisconsin District will be held on Tuesday, July 21, beginning at 9 a. m., at St. John's Lutheran Church, Juneau, Wisconsin.

Kindly announce early to the host pastor, the Rev. Martin Nommensen.

Synodical business will make up the major part of the program. Please bring your copies of "Reports and Memorials for Thirty-Second Convention."

OTTO PAGELS, Secretary.

* * * *

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet Monday evening, July 27, at Martin Luther Church, Oshkosh, Wisconsin, starting at 7:30 o'clock. Members are asked to bring their book of "Reports and Memorials Thirty-second Convention."

O. SIEGLER, Secretary.

PASTORS' INSTITUTE

SECOND ANNUAL PASTORS' INSTITUTE

The second annual Pastors' Institute at our Theological Seminary at Thiensville will be held Monday through Friday, August 24 to 28, 1953.

The program of lectures to be presented will be:

A Practical-Exegetical Study of 2 Corinthians 8 and 9, Prof. John P. Meyer.

Lectures on Homiletics, Prof. Norman A. Madson, Bethany Lutheran Seminary, Mankato, Minnesota.

A Study in Hermeneutics, Prof. Fred E. Blume.

History of Catechism Teaching, Prof. Carl J. Lawrenz.

Two lectures will be presented each morning and two each afternoon. Lectures are to be of approximately 45 minute duration with a discussion period of about 30 minutes following. The first lecture begins at 9:00 a. m. each day; the last will end at 4:00 p. m.

A registration fee of \$5.00 will be required from every pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five day period will be charged \$12.50 in addition to the registration fee for such service.

Registration is to be made with Prof. E. Reim at the Seminary as soon as possible.

HEINRICH J. VOGEL,
Secretary of the Board.

NOTICE

The thirty-second biennial convention of the Ev. Luth. Joint Synod of Wisconsin and Other States will be held at Watertown, Wisconsin, using the facilities of Northwestern College. The dates for the convention are August 5-12, 1953.

Pastor and teacher delegates to the convention will be certified by the District Presidents to the District Secretaries. Lay delegates certifications must be signed by the pastor, president and secretary of the congregations from which they are chosen; this certification is also to be sent to the District Secretaries. The latter will send the complete list of delegates and alternates to the undersigned. The dead-line for these lists is June 1, as the same must be published in three successive issues of the Northwestern Lutheran.

All delegates will have their quarters in the college dormitory. The housing committee at the college will use the official printed list to make their arrangements. Delegates desiring to commute every day will please notify the housing committee to that effect. Delegates are to provide their own bedding; pillows, pillow case, sheets and blankets. These may be mailed to the college and will be available upon the arrival of the delegates.

The delegates register upon their arrival and will receive their room assignment, meal tickets and information on the convention program.

The first convention service will be held at St. Mark's church at 10 a. m. on August 5. The first session begins at 2 p. m. on the same date in the college gymnasium.

Note: Lodging and meals at the College for registered delegates only. Register in writing, addressing your registration to Prof. E. W. Tacke, Northwestern College, Watertown Wisconsin. Both voting and advisory delegates must register. A post card will do.

PROF. WINFRED SCHALLER, Secretary.

CHANGE OF ADDRESSES

Pastor
Seim, Kenneth G., Amery, Wisconsin.

Teacher
Kirschke, Erich 1260 South 37th Street,
Milwaukee 15, Wisconsin.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Ordained and Installed

Pastor
Seim, Kenneth, in Grace Church, Clear Lake, Wisconsin, by P. R. Kurth, assisted by Loren Schaller; in Redeemer Church, Amery, Wisconsin, by P. R. Kurth, assisted by G. J. Albrecht, O. W. C. Boettcher, R. W. Goetsch, F. Kempfert, L. W. Meyer, E. W. Penk; Second Sunday after Trinity, June 14, 1953.

Installation

Pastor
Weiss, Irvin in Zion English Lutheran Church, Centerline, Michigan, by A. H. Baer, assisted by O. Schlenner, W. Valleskey, and E. Frey, on the First Sunday after Trinity, June 7, 1953.

CORRECTION

Memorial Wreath for Lura Braa (Rev. F. W. Loeper, Whitewater) \$120.00. Report of the Western Wisconsin District, January, February, March, 1953.

H. J. KOCH, Treasurer.

**LIST OF DELEGATES FOR THE AUGUST 1953 CONVENTION
of the
EV. LUTH. JOINT SYNOD OF WISCONSIN A. O. S.**

DAKOTA-MONTANA DISTRICT

Pastors and Professors

H. Rutz
H. Hempel

Alternates-at-large

E. Semenske
W. Lindloff
K. Bast
H. Ellwein
E. J. Otterstatter

Alternates-at-large

H. G. Meyer
A. Schuetze
H. Wiedmann

Congregations

St. Paul's, Henry
Bethlehem, Hague Twp.

Alternates-at-large

St. John's, Mazeppa Twp.
Bethlehem, Raymond
St. Paul's, Roscoe
Redeemer, Mandan
Peace, Isabel
Salem, Circle

Alternates-at-large

St. Paul's, Rapid City
Bethlehem, Wautauga
St. Luke's, Lemmon
St. Paul's, Mound City

Lay Delegates

Fred Lohmiller
Alt. J. Boehnke
Albert Hinz
Alt. C. Thiess

Ernest Kriesel
W. F. Mehlberg
Harold Ellwein
Alt. M. Adam
Will Bauer
Alt. W. Schlaht
H. Ellwein
Alt. Louis Heinrich
Fred Becker
Alt. A. Gebhardt

Otto Weinkauf

MICHIGAN DISTRICT

Pastors and Professors

W. W. Westendorf
Alt. C. Kipfmiller

W. Krueger
Alt. E. Renz

W. Koelpin
Alt. W. Voss

E. Zell, Jr.
Alt. E. Frey

A. Bloom
Alt. L. Koeninger x

O. Frey
Alt. H. Schultz

M. Schroeder
Alt. J. Vogt

J. Roekle
Alt. N. Mass

L. Spaude
Alt. M. Toepel

Teachers

G. Mueller
Alt. W. Fuhrmann
G. Cudworth
Alt. D. Mey
E. Humann
Alt. M. Pydynkowski

Congregations

Grace, Eau Claire
Alt. Salem, Coloma

St. John's, Dowagiac
Alt. St. John's, Clare

St. Stephen's, Adrian

Hope, Detroit
Alt. St. Paul's, Livonia

Immanuel, So. Lyon
Alt. Trinity, Saline

Christ, Brady Twp.
Alt. Zion, Chesaning

Trinity, Lincoln
Alt. Trinity, Bay City

St. John's, Pigeon

Memorial, Williamston

Alt. St. Jacob's, Waterloo

Lay Delegates

Harvey Belter
Alt. R. Fecho
A. Kohlberg
Alt. R. Reinhardt
O. Freudenburg
Alt. O. Garrett
J. Robson
Alt. C. Krell
B. H. Ruffer
Alt. F. Earl

E. Quandt
O. Graham
W. Scheel
Alt. W. Geiger
Alt. L. Steffe; F. Geiger
Edward Alber
Alt. Edward Gross,
Fred Mose
H. Brueggemann,

W. Schoeder
P. Mehnert

O. Rathje
Alt. H. Nieschulz

A. Rieve
Alt. A. M. Hintz

Earl Beeman
Alt. O. Huttenlocher

MINNESOTA DISTRICT

Pastors and Professors

P. R. Kuske
Alt. H. A. Mutterer
T. Bauer
Alt. M. Birkholtz

W. P. Scheitel
Alt. R. A. Gurgel

Dr. E. Scharlemann
Alt. C. A. Hinz
H. H. Kesting
Alt. E. A. Birkholz

C. P. Kock
Alt. C. F. Bolle

P. R. Kurth
Alt. L. Ristow

Theo. Albrecht
Alt. W. G. Voigt

G. J. Ehlert
Alt. H. A. Sauer
P. R. Hanke
Alt. E. E. Kolander

Congregations

Mt. Olive, Graceville
Alt. Calvary, Glenwood
Frieden's, New Prague
Alt. St. Paul's, Mankato

St. Paul's, New Ulm
Alt. Immanuel, Twp. Eden

Cross, Charles City, Iowa
Alt. Redeemer, Wabasha
First Lutheran, La Crescent
Alt. St. John's, Frontenac

Emanuel, Fairfax
Alt. St. John's, Vesta

Peace, Echo,
Alt. Zion, Olivia

Grace, So. St. Paul
Alt. Redeemer, Amery

Emanuel, St. Paul
Alt. Christ, No. St. Paul
St. John's, St. Paul
Alt. St. John's, Hastings

Lay Delegates

G. Andert
A. Tietz
Alt. F. Gosswitz, E. Grassmann

W. Retzlaff
Alt. J. Ulrich, H. Raabe, H. Hellmann

Jack Towner

A. Veglahn
Alt. H. Cibrowski

J. Kieker
Alt. P. Freyholtz

A. Stelter
Alt. A. J. Kuehn

C. Vollbrecht
Alt. M. Mahler

L. Mueller
Alt. F. Selchow

H. Birkholz
Alt. C. Trapp

Teachers

R. M. Albrecht
Alt. A. Bruesehoff

E. D. Backer
Alt. G. Bunkowski

G. C. Bauer
Alt. R. Duehlmeier

W. Bonitz
Alt. C. Footh

Christ, Zumbrota
Alt. St. Paul's, Austin

St. John's, Hancock
Alt. Zion, Twp. Lynn

St. Matthew's, Butterfield
Alt. Courtland, Courtland

St. John's, Woodlake
Alt. St. Paul's, St. James

E. Borgschatz
Alt. H. A. Lohmann

H. A. Rose

Pastors and Professors

F. Werner
Alt. J. H. Martin

E. C. Kuehl
Alt. R. H. Roth

A. K. Hertler
Alt. K. Molkentien

W. Herrman
Alt. A. B. Habben

H. Witt
Alt. V. Tiefel

Teachers

Raymond Brei

Pastors and Professors

O. Henning
Alt. E. Froehlich

D. Hallemeyer
Alt. H. Warnke

H. Bergholz
Alt. E. Zehms

W. W. Gieschen
Alt. L. Koeninger

Ed. Zell
Alt. F. Knuettel

E. Lochner
Alt. O. Sommer

G. Kobs
Alt. G. Pieper

G. Kaniess
Alt. W. Pless

W. Wichmann
Alt. M. Drews

G. Schaller
Alt. L. Pingel

Theo. Zaremba
Alt. F. Dobratz

W. Schumann
Alt. H. Bauer

Teachers

H. Schnitker
Alt. W. Kuether

F. Hagedorn
Alt. H. Rupprecht

E. Leitzke
Alt. Louis Keup

R. Behmer
Alt. Q. Albrecht

B. Boese
Alt. J. Bushman

Pastors

Wm. Lueckel
Lee Sabrowsky
Alt. R. Dommer

NEBRASKA DISTRICT**Congregations**

Lincoln Hts., Des Moines, Iowa
Alt. Trinity, Hoskins

St. Jame's, Golden, Colorado

Calvary, Valentine
Alt. Zion, Valentine

Emmaus, Beatrice, Nebraska

Delegates-at-large

St. Paul, Colome
Alt. Immanuel, Merna

Lay Delegates

Karl Horton

R. Buss
Ed. Kollath
R. A. Robbins

G. Boje
Harold Dittmer

John Ehman

Melvin Cahoy
Alt. F. Bertram
Ed. Einspahr
Alt. Julius Martin

NORTH WISCONSIN DISTRICT**Congregations**

St. Paul's, Stephenville
Alt. Immanuel, Greenville

Bethlehem, Hortonville
Alt. St. Peter's, Sturgeon Bay

Zion, W. Jacksonport
Alt. St. Paul's, Algoma

Trinity, Kiel
Alt. Zion, Louis Corners

St. Paul, Pine Grove
Alt. St. John and St. Peter, Reedsville

St. Paul, Marquette
Alt. Dr. M. Luther, Oshkosh

St. Paul, Winneconne
Alt. Zion, Ripon

Bethel, Menasha
Alt. Trinity, Dundee

Trinity, Red Granite
Alt. St. Peter, Weyauwega

Emanuel, Mecan
Alt. St. Paul Town Forest

St. Matthew, Beaver
Alt. Trinity, Coleman

St. Paul, Tipler
Alt. Holy Cross, Daggett

Christ, Hiles
Alt. St. Paul's, Hurley

Lay Delegates

Victor Voight
Alt. Ed. Ross

L. Huebner
E. Steinberg
Alt. J. Dobberstein

H. Voight

R. Meiselwitz
Alt. S. W. Zielanis

Theo. Meyer
L. Gutzmann
Alt. O. Barth

J. Anderson
Alt. R. A. Diestler

Harry Retzlaff
Wm. Albers

G. Regel
Alt. E. Jorgensen

H. Buchholtz

A. Tobison

C. Schlenvogt

G. Procek, Jr.

PACIFIC NORTHWEST DISTRICT**Congregations**

Trinity, Omak, Washington
Salem, Seattle
Alt. Good Hope, Ellensburg

Lay Delegates

Wayne Sack

SOUTHEASTERN WISCONSIN DISTRICT

Pastors and Professors	Congregations	Lay Delegates
A. Keibel Alt. F. G. Knoll	St. Paul's, Douglas, Arizona	O. L. Utke Alt. H. High H. Fink
A. A. Guenther Alt. A. M. Uplegger	Alt. Grace, Glendale, Arizona	
Wm. F. Schink Alt. E. Weiss	Zum Kripplein Christi, Twn. Herman Alt. St. Peter, Kekoskee	F. Schroeder Edwin Matke
W. Nommensen Alt. W. Reinemann	St. Paul Slinger Alt. St. John, West Bend	O. Roeker, Sr. Alt. Herman Berenwald, Sr.
C. A. Otto Alt. M. Schwenzen	St. Paul, East Troy Alt. No. Trinity, Milwaukee	A. Hagedorn A. Kneser Alt. W. Nitz
H. J. Vogel Alt. P. A. Behn	St. Paul, Twn. Franklin Alt. Trinity, So. Mequon	E. Bruss G. Muehl Alt. W. Kapke
M. F. Liesener Alt. H. Wojahn	St. Paul, Tress Corners Alt. Trinity, Waukesha	M. Nommensen
R. Huth Alt. G. Schmeling	Bethel, Milwaukee Alt. Divinity, Milwaukee	O. Langbecker Alt. H. Wessel
P. Pieper Alt. R. Stiemke	Jerusalem, Milwaukee Alt. Atonement, Milwaukee	O. Ewert
E. R. Blakewell Alt. E. C. Schroeder	Messiah, Milwaukee Alt. Ephrata, Milwaukee	A. Gelhausen
A. Koelpin Alt. A. Buenger	Friedens, Kenosha	H. Schmidt Alt. R. Hebard
A. C. Bartz Alt. I. W. Weiss	Mt. Zion, Kenosha	
Teachers		
K. Petermann Alt. C. T. Metz		
M. W. Leitzke Alt. C. Zimbrick		
A. J. Schulz Theo. Boettcher Alt. Ray Mueller		
M. Dommer Alt. A. Woldt		
R. E. Schultz Alt. R. Hoefler		

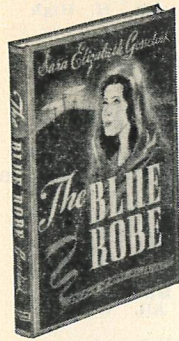
WESTERN WISCONSIN DISTRICT

Pastors and Professors	Congregations	Lay Delegates
G. W. Zunker Alt. G. Redlin	Zion, Cambria	E. E. Krueger
W. Baumann Alt. R. C. Hillemann	St. Paul's, Ft. Atkinson	H. Kutz Alt. H. P. Wisch
R. W. Mueller Alt. A. Degner	St. Peter's, Helenville, Wisconsin	G. Reul Alt. W. Betschler
J. H. Kohl Alt. R. F. Bittdorf	St. Paul's, Lake Mills.	C. Lenz Alt. H. Raether
A. H. Mackdanz Alt. K. Eggert		
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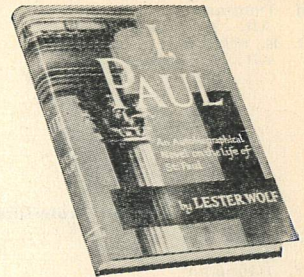
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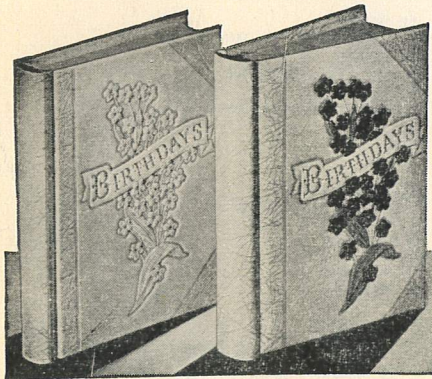
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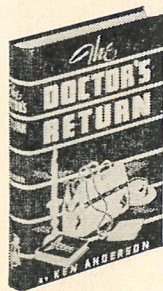
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