

# THE NORTHWESTERN Lutheran

Volume 41, Number 16  
AUGUST 8, 1954

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St. Matthew's School

Benton Harbor, Michigan

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# The Northwestern Lutheran

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## Siftings

BY THE EDITOR

Concordia Publishing House announces that a new edition of the well-known *Concordia Cyclopedia* will be released on November 1, 1954, under a new title, *Lutheran Cyclopedia*. It has been seven years in the making and will contain over 7500 subjects of religious significance. The new edition was edited by Dr. E. Lueker, associate professor of Humanities at St. Paul's College, Concordia, Missouri. A special pre-publication offer — at a substantial saving — is being made by the publishers.

\* \* \* \*

American churches will spend more than \$10 million a week on new construction in 1954, according to a forecast report by the Departments of Commerce and Labor. The report said that erection of new edifices by churches will amount to \$525 million this year, 11 per cent above the previous all-time mark established in 1953. At the same time, non-public schools, most of which are church-related, will spend an almost equal amount on new construction. By the end of 1954, these schools will have started work on \$520 million worth of new buildings, the departments said.

\* \* \* \*

*The World Council of Churches, a loose organization of most Protestant church bodies — none of the Synodical Conference synods belong to it — will meet in the last days of August at Evanston, Illinois. By decree of Cardinal Stritch no Roman Catholic will attend even as an "observer." The leaders of the World Council are enraged. The Cardinal explained his position, "There are men outside the Church . . ." who "talk about setting up and establishing a Christian unity . . . They gather in international organizations and assemblies. Wide publicity attends their meetings and assemblies . . . (The Roman Catholic Church) does not enter into any organization in which the delegates of many sects sit down in council or conference as equals to discuss the nature of the*

*Church of Christ or the nature of her unity . . . (The Roman Catholic Church) is now, as she has always been, the one and only Spouse of Christ, the one and only Mystical Body of Christ, the one and only Church of Christ." No comment!*

\* \* \* \*

The Roman Catholic Church has violently attacked the film "Martin Luther" as "unhistorical" and "unfair." This month an answer by a famous non-Lutheran church historian was published in a 22-page booklet. Dr. Roland Bainton, professor at Yale, is author of a bright, scholarly biography of Luther *Here I Stand* (soon to appear in paperback edition for newsstand sale). The makers of the Luther picture were successful in being "fair and accurate," Dr. Bainton testifies. "It is my belief that *Martin Luther* is true to the facts of history and fair to the Roman Catholic Church." The film's portrait of Pope Leo X is not flattering to the Roman Catholic Church, Dr. Bainton agrees, but the film does not center "on the worst that might have been told." There were other popes much worse than Leo X (Sixtus IV, Alexander VI, Julius II), "nor is the worst told about Leo" who "squandered the time due his high office in gambling and the chase." The film says nothing about "a plot among the cardinals to poison Leo," Dr. Bainton points out.

\* \* \* \*

A word of advice from an architect: "In general, the practice of visiting newly completed buildings is not very helpful to congregations planning their own. Judged in the light of the soundest principles of good planning, the typical visiting committee can be a hindrance. . . . The first step for any building committee is to decide exactly what is needed and to plan competently to meet that need. Then, if there's any time and energy left, visiting to see what others have done may be helpful, especially if it's done by well-informed people."

## Blessed Members of Christ's Family

Matthew 12: 46-50

**W**HEN Joseph had become lord over all the land of Egypt, the entire family of Jacob benefited by his position of power, wealth, and honor. Joseph forgave the former offense of his brothers, and dealt with them like a true brother. He took them out of the famine of their own country to enjoy the plenty of the land of Egypt. He presented them to Pharaoh and procured the lush meadows of Goshen as a dwelling place for them.

Since all the members of a family are still often benefited when one or the other has become prosperous and influential, many will continue to dream of having a son or brother in a high position of power and wealth. Yet we Christians are apt to forget that we have all this and that we have it in a much higher measure than we could possibly imagine in any wishful dreaming. Jesus, the Lord of the kingdom of heaven, says of us: "Behold my mother and my brethren."

### Note the Tie that Unites Us with Christ

St. Matthew tells us of an occasion during the Galilean ministry of Jesus on which He was again surrounded by a great multitude. So busy was Jesus teaching in their midst that, as St. Mark tells us, He could not so much as find time to eat. "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him." Who were these brethren of Jesus who together with His mother were standing outside of this throng of people, seeking to contact Him? Were they sons of Joseph and Mary born later than Jesus? Here and elsewhere when they are mentioned they seem to act as though they were older than Jesus. This has led to the suggestion that they may have been sons of Joseph by a former marriage. Ancient tradition speaks of them as sons of a deceased brother or brother-in-law, whom Joseph adopted and took into his home. "Brethren" in the language of the evangelists well allows for such wider meanings. Since Scripture has not seen fit to speak precisely on this matter, we shall also be content to leave it unsettled.

Likewise, the reason why these members of the immediate family of Jesus sought to speak to Him on this occasion, is not disclosed to us beyond the remark in St. Mark's parallel account that when His relatives heard of His intense activity, "they went out to lay hold on him: for they said, He is beside himself." In their still imperfect grasp of the Savior's work they seemingly felt a need of intervening, a need of urging Jesus to spare Himself, lest in His arduous labors He would overtax His strength.

Though the mother and brethren of Jesus had not succeeded in getting to Jesus in this crowd, someone came to their aid in their well-meant but ill-conceived concern and said to Jesus: "Behold, thy mother and thy brethren stand without, desiring to speak with thee." It is the Savior's response to this man's statement which is the heart of St. Matthew's account, and which also calls for our prime attention.

Jesus first of all said to this man: "Who is my mother? and who are my brethren?" Therewith He asked not only this individual but also all others who heard His words to consider who it is that stands closest to Him as the Savior. For it was in His Savior's activity that Jesus was being interrupted. Through preaching and teaching He had been revealing Himself to the people as their promised God-sent Redeemer. He had been confirming this testimony by works of healing, which gave evidence of His divine power. At the same time He had been rebuking and exposing the hostile Pharisees, who were at work undermining the faith which He sought to awaken and nourish in the hearts of His hearers. While the Lord with His questions did not yet supply the answer, He clearly implied that it was not a tie of blood relationship which united anyone in the most intimate manner with Him as the Savior of men. We know that during His humble earthly life as our substitute Jesus indeed rendered a perfect love to His mother. We know that He did this even on the cross. Yet here again Jesus made it very clear that before Him as the Savior even His mother enjoyed no special rights and prerogatives.

Jesus Himself supplied the full answer to His question: "Who is my mother? and who are my brethren?" For He "stretched forth his hands toward his disciples, and said, Behold my mother and my brethren," that is, behold those who are really united with me in the most intimate manner. Then He went on to say what the tie is that binds the disciples closely together with Him, saying: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." His own words on another occasion also make it very clear what He means with doing the will of the heavenly Father. For when the Jews asked Him: "What shall we do, that we might work the works of God?" He told them: "This is the work of God, that ye believe on him whom he hath sent." John 6:28, 29.

Doing the will of God means embracing in faith the Savior and the salvation given to us in Jesus. Such faith unites us with Christ, and through Him with one another, makes us blessed members of His spiritual family. It is, of course, not something that is brought about through our own power and strength. Through His Gospel the Lord Himself creates and sustains this tie of faith which unites us closely with Him. Bound up with the gracious saving will of God is also His will that we live holy and without blame before Him in love; for the God-given faith in which we embrace Jesus as our Savior is always a living faith, a faith which works by love.

### Prize Fully What This Tie Bestows

Why does Jesus call His disciples, all who truly believe in Him, His brothers, sisters, and mother? He does so that we may come to realize how intimately we are really united with Him in faith and what this blessed bond holds in store for us. What earthly comparison could possibly make our fellowship with the Lord and its rich implications more vivid to us? What it means to be someone's brother, sister, or mother, how they commonly feel toward one another and deal with one another, requires no elaborate explanation.

When as believers we turn to Jesus in prayer, He would have us know that He will ever deal with us as though a brother, sister, or mother were speaking to Him. Among sin-

(Continued on page 246)

# Editorials

**Synodical Conference 1954** As you read these lines, delegates from all parts of the United States will be gathering at the Church of St. Peter, East Detroit, Michigan, to attend the 1954 convention of the Synodical Conference, a federation of four synods including the Wisconsin Synod and the Lutheran Church-Missouri Synod. There was a time when this biennial convention was a matter of joy, a joy arising from a common confession with which we steadfastly faced the world.

With heavy, heavy hearts, however, our delegates will approach the Synodical Conference convention of 1954. In October of 1953, our Synod, meeting in a special convention at Milwaukee, said, "We declare that the Lutheran Church-Missouri Synod by affirming its acceptance of the *Common Confession* as a 'settlement of past differences which are in fact not settled', and by its persistent adherence to its unionistic practices . . . has brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister Synod (of Missouri)." The recommendation was adopted that "we prevail upon the president of the Synodical Conference to arrange a program for the convention of 1954 that would devote all its regular sessions to a thorough consideration of our declaration (as quoted above) and of the doctrinal issues involved." This request has been granted and all regular sessions of the Synodical Conference will be devoted to a discussion of the issues that stand between us.

And so our delegates go with heavy hearts, in no way eased by the events of the last year. During the past year there has been no indication that the Missouri Synod has heeded our protests, but the Missouri Synod has given every indication that it will persist in its present stand. In a gentlemanly but emphatic way it has said NO to us. So vigorously and unmistakable has it said NO to us that those who are looking for a "change of heart" — a "return to the old ways" are pursuing, we fear, a mirage.

The future, we confess, is the Lord's. The Lord is still the Lord of His Church and at this very point, too, we pray, not in resignation but in triumph, "Thy will, O Lord, be done!" With that prayer on our lips and wielding the Sword of His Spirit, the Word of God, we press on.

**And Another Synod Speaks** The Norwegian Synod, a somewhat smaller member synod of the Synodical Conference, in its recent meeting also discussed the gravity of the situation. An overture was adopted to be sent to the meeting of the Synodical Conference. Among other things the overture — summarized in the *Lutheran Sentinel* — recommended that "we ask the Synodical Conference to go on record as reaffirming its old Scripture true position on 'objective justification' . . . namely, that 'justification has been pronounced on all men, or that God by the resurrection of Christ proclaimed all men justified in Him.'" It further asked that the "Conference reaffirm that 'joint

ecclesiastical worship and mixed (promiscuous) prayer among those who confess the truth and those who deny any part of it, is sinful unionism.'" And finally, the overture stated "that henceforth, so long as the present situation does not improve, our Union Committee is to have no further dealings with the Unity Committee of the Lutheran Church-Missouri Synod, because everything that can be said by such a committee has been said repeatedly, and has not been heeded, and because, under such circumstances, further admonition is contrary to the Word of God, and exposes those who give it to the danger of compromise and hence of losing their souls."

The *Lutheran Sentinel* adds, "From the foregoing it is clear how critical the situation in our (Synodical) Conference is." It is hoped that such clear, firm testimony may bear fruit, for the promise of our God remains, "My word shall not return unto me void." May God so bless His Word.

J. P. SCHAEFER.

\* \* \* \*

**What Is the Concern of the Church?** The Lord has not left the Christian Church in doubt as to what it is to occupy itself with and not to occupy itself with. Jesus said: "My kingdom is not of this world." "Who made me a judge and divider over you?" "To this end was I born that I should bear witness unto the truth." Paul wrote: "I determined not to know anything among you save Jesus Christ and him crucified." How far the modern church, still parading under the Christian banner, has departed from this! By way of illustration, we append an editorial from "Christian Economics":

"The agenda for the meeting of the General Board of the National Council of Churches held in Evanston, Illinois, May 18-19, 1954, is before us. Apparently the Board was asked to consider labor problems, a variety of economic questions, the hydrogen bomb, the United Nations, possible action on the part of the National Council concerning some thirteen political issues being discussed in Washington, federal aid to education, interstate commerce, and liquor advertising. These are all political, economic, social, and industrial problems — very important, but are they the primary concern of the church?"

"We looked in vain on this agenda for something about the salvation of souls, the propagation of the Gospel of Jesus Christ, and how to make the Church a more effective voice in that respect. —

"Surely, brethren, the emphasis was misplaced. We do not believe the members of the Christian churches of America have authorized the General Board of the National Council of Churches to formulate policy and speak for them on this great variety of highly technical and controversial secular subjects.

"When will the Church learn that the way to change unsatisfactory social and economic conditions is to change unsatisfactory people? The Church of Christ falls low when it places its faith in political power rather than in the power of God."

That the sectarian churches wander into these secular bypaths, which have nothing to do with the real work of the Church, is not too surprising, for it is in the tradition of the reformer Calvin, who has given them their character. The pity of it is that so-called Lutheran churches which claim to follow in the footsteps of Luther, who always emphasized the spiritual nature of the work of the Church, are tending in the same direction. The United Lutheran Church took a prominent part in organizing the National Council of Churches.

The American Lutheran Church is also a member of it, as are some other Lutheran bodies.

The subjects listed above are "highly technical and controversial secular subjects." Honest people may and do disagree as to the best way to cope with such problems. There is no divinely inspired answer to them. The Church is in a bad way when it tries to speak on matters for which it has no "Thus saith the Lord," as it does have when it restricts itself to the sphere which God has assigned to it.

I. P. F.

## The Church As Jesus Spoke Of It

(Conclusion)

AS far as the records in the four Gospels show, Jesus used the word *Church* only twice, in Matth. 16:18 and 18:17. But a wealth of information He packed into those two discussions. In our concluding study we shall briefly review some of these truths and also note a few things that Jesus did not say.

The foundation of the Church is Jesus Himself as the Christ, the Son of the living God.

If Jesus had not come into the world to give His life as a ransom for a sin-lost world, there would be no Church. There would be a synagogue of Satan, led by Satan into eternal damnation, but no possibility of building a Church. Jesus by His death on the cross opened the prison doors of hell and set people free to become His Church.

If Jesus had not proclaimed the message of salvation in His day, and if He had not sent His disciples into all the world to preach the Gospel unto every creature, no one would be benefited by His work of redemption. His bloody sacrifice would have been brought in vain. No Church would have been built.

If Jesus had not ascended into heaven to sit on the right hand of God, to rule as King in the midst of His enemies, every effort to gather the redeemed sinners into His Church would have failed; and if a modest beginning was made somewhere, the Church would have been doomed to an early death under the terrific onsets of the forces of hell.

But Jesus is our Priest, our Prophet, and our King. He is the firm foundation on which the Church rests securely.

The members of the Church are all those, and only those, who like

Peter believe in Jesus as their Savior. Peter did not work out his faith by himself, nor did he prepare himself for it. It was revealed to him by the Father in heaven. His faith was a victory over his flesh and blood.

He was not rid of his flesh. It still troubled him. And he did some very foolish talking when he heeded his flesh. Jesus even called him a Satan for it.

That is characteristic of all members of the Church. They are believers, but they are still encumbered with the flesh. They must daily battle against their flesh, and they frequently stumble and fall into error and sin.

Such are the members of the Church: blessed in their faith in the forgiveness of their sins, and yet depressed by their daily struggles against sin.

To them Jesus has given the keys of the kingdom of heaven. They can open the gates of heaven and admit poor sinners. They can open the rich storehouses of heaven and supply starving souls with manna. And they can lock the gates of heaven and bar sinners from its rich stores.

It is only in deep humility and with trembling hands, yet also in cheerful assurance that members of Christ's Church will use the keys. They will do so calling on the name of the Lord for His help and blessing, gathering in His name and inviting Him to be in their midst.

These are, very briefly, the things which Jesus told His apostles about His Church. With these instructions they went out into the world to plant the Church. They realized that it was not really they who did the work, but Jesus who had promised to be with them even unto the end of the world.

How did they do it? They preached the Gospel. They did not impress the world with superior wisdom and learning. They did not form a powerful organization to back them up in their work with numbers and money. No, they simply trusted in the power of the Gospel which Jesus had given them.

According to God's promise the Word did not return void. In spite of the fierce opposition which they met everywhere, men were brought to faith in Jesus, they were united to Jesus by their faith, and they were united among themselves as brothers and sisters by the faith which they held in common. The apostles grounded them well in the word of the Gospel, they instructed them in the full counsels of God. They helped them to evaluate the special gifts which the exalted Christ gave them. They impressed upon them that they must let the Word of God dwell richly in their midst, and helped them to make arrangements that this would be done orderly and most effectively. It was always the Word: preach it in season, out of season.

They saw to it that the local groups kept in close touch with similar groups of believers in neighboring places. There were the churches of Galatia, of Macedonia, of Achaia, and so on. They taught them also to appreciate the unity of the Church. The fact that there were many needy brethren in Jerusalem, must be a matter of concern also to the Christians in far-away Corinth. If one member suffers they all suffer.

The grand truth which Jesus had revealed to the apostles, namely that He would entrust the keys of the kingdom of heaven to His Church, they passed on to the believers, impressing upon them that they are kings and priests, a royal priesthood, that they should show forth the praises of Him who called them out of darkness into His marvelous light. Yes, kings and priests! Slaves of sin,

victims of death and hell now elevated to the exalted position of kings and priests! It staggers the imagination. Show forth the praises of Him who made us so! Can we ever fully express our gratitude? Can we ever conduct ourselves worthy of so exalted a position? That is what the apostles impressed on their hearers.

How did Jesus instruct His apostles to organize the Church? He said nothing at all. Yes, when the apostles even hinted at organization, He rebuked them sharply. When He was about to ascend into heaven they asked Him, "Wilt thou at this time restore again the kingdom of Israel?" They thought of a well-organized, smoothly functioning kingdom. But He answered with an expression that we may render thus, "That is none of your business." And He went on to tell them, "Ye shall receive power, after the Holy Ghost is come upon you: and *ye shall be my witnesses.*" So they went out and witnessed of Him.

The Christians learned to act as kings and priests. They made arrangements that the Word might dwell richly among them. In love they performed their work and made the most of every opportunity. Being kings and priests, they were assured by the apostles: "All things are yours . . . And ye are Christ's."

Oh, that we would always remember that we were bought with a price to be kings and priests, so that we may do our work in the Church with a king's heart.

J. P. M.

#### BLESSED MEMBERS OF CHRIST'S FAMILY

(Continued from page 243)

ful men it happens, of course, that even the fervent plea of a brother, sister, and mother goes unheeded. Yet we immediately feel that this is most unnatural, that it ought not to be so, unless an even higher duty comes into consideration. Our Savior's perfect love, which He assures to us, is not thus stained by our human imperfections. When we find ourselves in danger, in trouble, in sorrow, in temptations and needs, we find comfort in the assurance that we are enjoying the full compassion of our Savior as one would expect the members of a family to have compassion with one another. We are to picture His promises of divine

help in every need of soul and body as something that He will ever carry out with the ardor and fervor in which we would expect true brothers to come to one another's aid.

In our earthly life it is only natural that we share our joys, our honors, our good fortunes with our brothers and sisters, our father and mother. By doing so we increase them. Jesus wants us to be mindful of the fact that He is dealing thus with His believers of whom He says: You are my brothers, sisters, and mother. He is having us enjoy with Him all that is His. Having finished His work of redemption He ascended to the glory of the Father. As the victorious Savior He now intercedes for us in the presence of His Father, ever effectively covering up all of our sins and weaknesses with the perfect righteousness which He has procured for us.

As the victorious Savior He is now vested with all power over heaven and earth. In this exalted position, in which He guides and directs all things with divine wisdom and power, He so directs every detail of our lives that nothing will befall us that will not serve for our ultimate good, our eternal welfare. He will not suffer us to be tempted beyond that which we are able to bear. Ultimately we, too, are to enter heaven's glory and ineffable bliss. For He has given us the brotherly assurance: "I will come again and receive you unto myself; that where I am, there ye may be also." Death and its dissolution need not appall us. Christ our exalted brother is mightier than death and the grave. He is able to raise the bodies of His own out of dust and decay, to translate us, body and soul, into heavenly glory on the last day. That He intends to do so likewise lies in His assurance: You are my brothers, sisters, and mother. Let us fully prize these implications.

C. J. L.

#### GOLDEN WEDDING ANNIVERSARY

On the evening of Feb. 24, 1954, Mr. and Mrs. Fred Potzler, members of Zion Lutheran Church at Morgan, Minn., observed their golden wedding anniversary in their home with their children and grandchildren. Their pastor based his address on Deut. 32:11-12. Pastor M. Wehausen, a former pastor of the jubilarians, also gave an address. Mr. Potzler, who

## The Northwestern Lutheran

had been in failing health at the time of the anniversary, was called to his eternal home two weeks later, on March 10. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14:8).

W. FRANK.

#### CORNERSTONE LAYING

St. John's Lutheran Church

West Bend, Wisconsin

Eleven years ago the congregation appointed a committee for planning its future building program. The church, which was erected in 1864 and enlarged in 1897, the school, and the houses of pastor and teachers were all to be taken into consideration. After much study and deliberation the congregation resolved upon a plan of relocation. For this purpose a parcel of seven acres of land, just six blocks south of the present church and school, was purchased.

This site lies right across the street from the beautiful West Bend high school campus which takes in almost six square blocks. The ground area at the congregation's disposal is one block wide and two and a half blocks long, unbroken by cross streets. The first step in development is the building of a new church.

On Sunday, June 27, the congregation gathered to lay the cornerstone of its new church, which is in an advanced stage of construction. The Rev. Waldemar Zarling of Newburg, the guest pastor, based his fine message on Joshua 22:24-27.

May the Lord grant His blessing that the progress of the work be as good as the weather was ideal.

REV. W. P. SAUER.

#### PARSONAGE DEDICATION

St. Paul's Ev. Lutheran Congregation, N. 73rd St. at W. Burleigh St., Milwaukee, has dedicated its new parsonage. On June 20, the pastor led the congregation in prayers of thanksgiving and spoke on the text Luke 10:5: "Peace be to this house." May God, who has permitted men to achieve external beauty and physical comfort through the use of wood and stone, ever rule there through His Word and make this house a source of blessing to those who dwell there and to all who enter its doors.

Parsonage address: 3279 N. 81 St.

J. A. DE GALLEY.



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

MATTHEW 28, 20

#### OF MEN AND MISSIONS

### TWENTY-FIFTH ANNIVERSARY WOODLAWN EV. LUTHERAN CHURCH WEST ALLIS, WISCONSIN

#### Dividends From Your Mission Dollars

**W**OODLAWN LUTHERAN CHURCH was, until last June, numbered among the 195 mission parishes of our Synod. The joy and thanksgiving expressed in its 25th anniversary services by the former pastors and the assembled congregation, ought to be shared by every member of the Synod. For the birth of this mission, its wonderful growth, its flourishing parochial school, these

#### A Vote of Thanks and Self Support

With their Church Extension loan on their church-school and parsonage fully paid, the voting members resolved last May to become a self-supporting congregation. This meant that out of their current funds they would pay the salaries of their pastor and two teachers and the running expenses of the church and school.



WOODLAWN EV. LUTHERAN CHURCH AND SCHOOL  
West Allis, Wisconsin

are all indeed dividends of your mission prayers and dollars, which supported the preaching and teaching of the Word in this mission these 25 years.

Another resolution was passed with you in mind.—"The members of Woodlawn are deeply grateful to their fellow members of the Wisconsin Synod for the financial support

given them in the past. They appreciate the prayers offered by their fellow Christians for the success of mission work in their midst. They are thankful that the Lord has permitted them to enjoy the blessings of a Christian Day School since the very beginning of the mission."

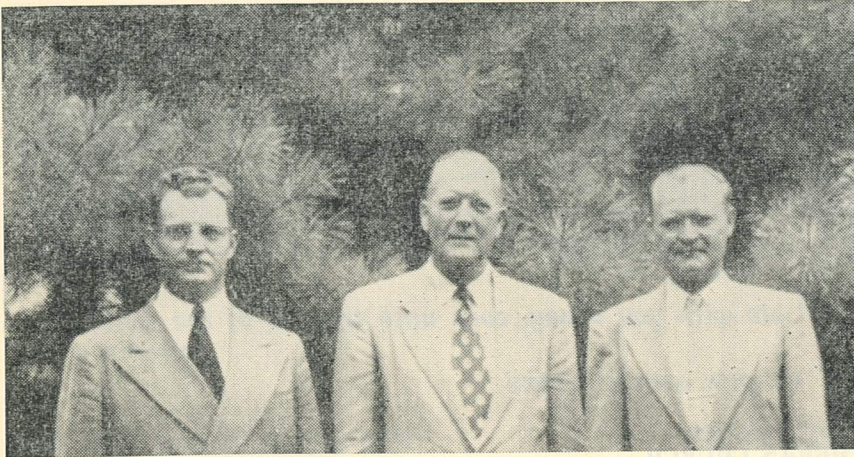
#### Hitherto Hath The Lord Helped

Pastor Harry Shiley, who had organized the mission and founded the school 25 years ago and served from 1928 to 1940, returned to the pulpit of Woodlawn on June 6. Likewise, Pastor Harold Schwertfeger, the second resident missionary, returned to his former flock on June 13 to see with joy how also his labor had not been in vain in the Lord.

The present pastor, Reinhard Schoeneck, who has served Woodlawn since January, 1949, introduced the silver anniversary booklet with these fitting words: "The precious Word of God has lived among us for twenty-five years, and has found a home in our Woodlawn Lutheran Church, and in the hearts of our people. When a Christian church rounds out a quarter century of congregational existence, it is fitting that its members remind themselves of the early beginnings, that they visualize to themselves the problems and difficulties of the early founders; that above all they recall the merciful hand of our everliving God, who blessed the little of former years so abundantly; that they learn to appreciate the rich inheritance handed down to them; and that they meet the future with prayerful resolve to continue to build the walls of OUR SAVIOR'S CHURCH."

#### The Living Harvest

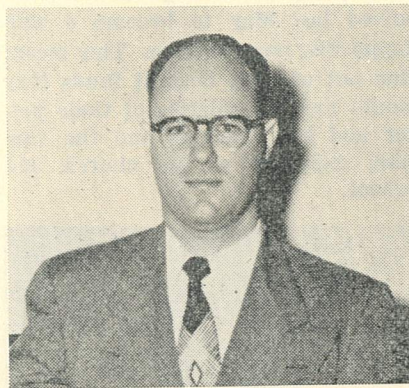
From the church records of Woodlawn we see how God's Word accomplished that which He pleased and prospered in the thing whereto He



PASTOR HAROLD SCHWERTFEGER PASTOR REINHARD SCHOENECK  
PASTOR HARRY SHILEY

sent it. Among the past ministerial acts there were 359 baptisms, 338 confirmations, 79 marriages, and 54 burials. The present membership roll lists 415 baptized members, 291 communicants, and 66 voters. 137 fortunate children were graduated from the Christian Day School during these years to become pillars of the church. Today, 61 children are taught daily in the Word by the pastor and two teachers.

hope for tomorrow. There is nothing that can ever take the place of the Word of God, as it resounds from



PRINCIPAL ROBERT KOLANDER

our church pulpit and our teachers' desks. May we continue to hold fast the priceless heritage which has been

handed down to us, that no one may take the crown of life from us.

"As time marches on, some of us may be inclined to lose heart, become fearful, possibly even to be discouraged. We may be sure of this, that as long as we continue faithfully to teach and preach the precious truths of God's inspired Word unto salvation, we will be doing God's bidding, and the Lord will be with us and bless our mission work."

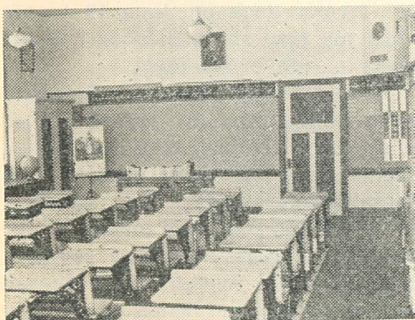


MISS MARCIA GUENTHER

**The Final Dividend**

It is encouraging to read these stories of mission success—these dividends from your mission dollars. But what finally counts and keeps us from growing weary in our well-doing is the final dividend to be declared by Jesus: "YE HAVE DONE IT UNTO ME."

W. R. HOYER.



THE UPPER GRADE CLASSROOM

**The Years Ahead**

Pastor Schoeneck concludes his anniversary booklet with encouraging words about the future for his congregation and all of us who believe the Gospel. "We are facing a future of which we know that it will bring many changes in this rapidly changing world. There is no reason to doubt the continued faithfulness of the Lord our God. We are, however, deeply concerned about the loyalty and faithfulness of our members.

"The future of Woodlawn, whether we are aware of it or not, hinges on one factor—a factor so vital that it constituted the strength of our past, and will prove to be our only

**In The Footsteps Of Saint Paul**

**The Decision Of Gallio**

LUKE reports the decision of Gallio in matters of religion in greater detail. It is to serve as a precedent. We see in it also an act of Providence. It is an enunciation of a great truth concerning the separation of religious and secular matters, of church and state, for which we Christians cannot be too grateful. The Lord used Gallio for the proclamation of this principle. Would that all states would act according to it! Would that all churches would abide by it! It was fortunate for Paul and

the course of the Gospel. Otherwise he would have had to appeal to Caesar much sooner.

In Thessalonica the Jews had succeeded in arousing the populace against Paul and his brethren. Before the court they accused Paul of proclaiming a new king, Jesus, insinuating that he would overthrow the Roman government. Here in Corinth the Jews preferred no political charge. Their technique varied, their goal remained the same, the destruction of the Christian Church.



They dealt with Paul in Corinth as the Jews did in Jerusalem with Jesus. They wanted to hand him over to the secular arm of justice for punishment. With Jesus they succeeded, because it was God's will. With Paul they failed, because the Lord also willed it. In Corinth the Jews banked on the political and religious inexperience of the new proconsul: "This fellow persuadeth men to worship God contrary to the law." They felt that Gallio would have to come to the defense of the Jewish religion. Even though Claudius had banished the Jews from Rome, their religion was still considered a legitimate one (*religio licita*). Most of the Romans viewed the Christian religion as merely another form of the Jewish religion such as Pharisaism or Sadduceeism. When they did discover that it was different, they viewed it as a prohibited religion (*religio prohibita*) and began to persecute the Christians. Gallio was of the opinion that Paul's seemingly different preaching was purely a Jewish concern. Without therefore giving either the Jews or Paul a chance for argument, he judged: "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters" (Acts 18:14-15). Then he drove them from the judgment seat. Great must have been the consternation and anger of the Jews. They had misjudged Gallio. The biters had been bitten themselves. Pilate had told the Jews at Jerusalem: "Take ye him and judge him according to your law" (John 18:31). Gallio said to the Jews at Corinth: "Look ye to it." In all this Paul was reminded of His heavenly Master and what he now also had to suffer for Him.

The decision of Gallio was a wise and correct one. No civil or moral wrong was involved. At the hearing of Jesus the Jews tried to accuse Him of being a revolutionary. Here the Jews got nowhere with their new technique. For Gallio it was a mere matter of words and names and involved an interpretation of Jewish law. It was no concern of his. Besides that, he wanted to teach the Jews at the very outset of his career in Achaia to mind their own business. He would have none of their unruly and hostile behavior that had forced them out of Rome. Paul surely remembered Gallio's decision, when he

stood before Felix and Festus and saw their vacillating stand. As executors of Roman law and order they nevertheless wanted to please and appease the Jews. Only in Rome could Paul expect a fairer verdict, if at all.

Luke, however, did not only report that which was favorable to Gallio, but also, where he failed. "Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things." We can understand why Gallio drove the Jews away. They had refused to leave, they were dissatisfied with his verdict. The spokesman for the Jews must have been Sosthenes, the ruler of the synagogue after Crispus had left them. Perhaps he tried to stay and keep on arguing. Wherein did Gallio fail? He was right in refusing to judge in religious matters, in passing judgment on Paul, but he was wrong when he permitted the Greeks to manhandle Sosthenes and pretended not to see it or care about it. As little as Sosthenes and the Jews had a right to bring a false accusation against Paul, as little had the Greeks a right to maltreat Sosthenes. As a righteous judge he could not afford to stand by and let the Greeks take the law into their own hands. Yet "Gallio cared for none of those things." These words have been interpreted as though Gallio was not interested in religious matters like Pilate. This deduction is fallible and therefore not permissible. Luke brings these words in connection with the manhandling of Sosthenes. Apparently he considered the case with the Jews and Sosthenes, their leader, ended. He showed no concern for Sosthenes. The case was not ended. Deeds, good or bad, cast their shadows. Luke's words have brought it about that Gallio's sin of neglect is not forgotten. He who refused to judge Jewish law and for this deserves praise, is himself judged by the law of God and stands condemned.

Some have expressed the thought that Sosthenes, the chief ruler of the synagogue, is identical with the one mentioned by Paul in his greetings to the congregation at Corinth (1 Cor. 1:1). It surely would be wonderful, if the leader of the synagogue following Crispus also would have been converted. Yet Paul speaks of him as "our brother" and

not as should then be expected "your brother." Does this not eliminate the identity?

For Gallio it would have been the most wonderful opportunity to hear the Gospel for his own salvation, if he had let Paul speak for himself and on the Gospel, the "Jewish Law." He had rescued Paul from his merciless countrymen. Gallio was not interested in names. What's in a name? The name of Jesus meant nothing to him. Paul told the proconsul Sergius Paulus of this name and he was converted. "There is no other name, whereby man can be saved." Pilate had Jesus before him in person and Gallio could have heard of Him. When Gallio stands before the judgment seat of Christ, he will sense the importance of the name of Jesus over all other names, his own included. Then he can ponder the importance of the name of Jesus in all eternity, his gravest mistake and wasted opportunity. How near to and yet how far from the kingdom of God was not Gallio!

H. A. Koch.

#### SOUTHEASTERN WISCONSIN DISTRICT

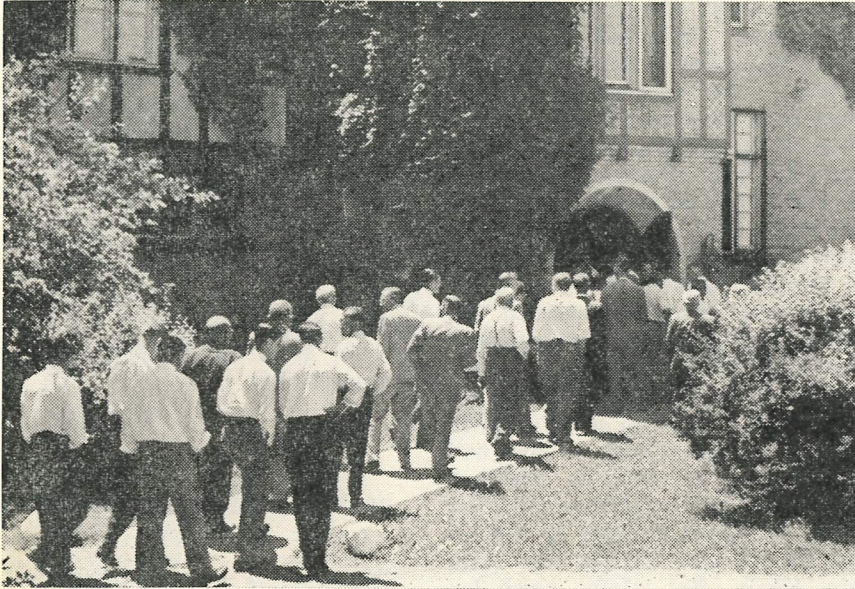
The miracles of grace performed by God on the jailor in Philippi formed the basis for President Arthur Halboth's opening sermon at our convention held on the beautiful seminary grounds. The weather was humid, warm. The pastors and delegates from far and near were diligent in attendance and attention. Routine business was conducted in an orderly manner.

#### Essays

Lutheranism is insistent on indoctrination. Accordingly, two essays were read. Pastor H. J. Vogel of Cudahy, Wis., exhorted our convention to consider the establishment of Christian secondary schools. The need and the wholesome results of such higher Christian education brought forth fruitful discussion. Pastor G. Schmeling of Milwaukee also read to the convention concerning proportionate giving, using both the Old and New Testament teachings to encourage us to giving more systematically, diligently and regularly. Remember — how we failed to do that which we promised. It was that which our delegates voted to do.

### Missions

Chairman J. Mahnke presented a fine printed report. Our District has fifteen missions. Each Sunday some 1400 souls are helped to hear His Word. About 1000 pupils receive the Word through our Sunday Schools. We have 377 children enrolled in our mission day-schools. Praise God for the open door opportunity to help do this work. Truly all present realized — we have been remiss. We need about \$500,000 more to meet



the present requests for chapels — schools — parsonages, Brethren — Ponder these things!

#### The Union Committee

This important committee reported at length. Synod's Vice-President Rev. I. Habeck gave information concerning the last two meetings with the officials, meetings of extreme soberness but a ray of hope. Brethren, let us pray more earnestly. Remember —

"The Word of the Lord,"

"The faith of our Fathers,"

"Did not our heart burn within us?"

#### PACIFIC NORTHWEST DISTRICT CONVENTION June 30 to July 1

The 19th biennial convention of the Pacific Northwest was held at Ellensburg, Washington. The ladies of the congregation prepared good meals for us, and members of the congregation opened their homes to us for sleep. One is always thankful for such acts of love.

"Let us not be weary in well doing,"  
"Now is the day of salvation."

The district elected its delegates for the meeting of the Synodical Conference at Detroit in August. The District officers are Rev. A. Halboth: President; H. Cares: First Vice-President; H. J. Diehl: Second Vice-President; H. J. Vogel: Secretary; Mr. G. W. Sampe: Treasurer.

#### What Are We Doing?

We are brethren—chosen people of God's grace. We have called people

to work for us in the kingdom — pastors, teachers, laymen. We owe one another the constant exhortation to share these obligations. Or shall we brand ourselves as people who voted for something we expected others to do (alone) for us? Each one among us knows his own measurements. Some much? Some little? Some nothing? "Be steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58). "That we should bring forth fruit unto God" (Romans 7:4).

H. J. SCHAAR.

The guest essayist at our convention was Prof. C. Schweppe of D.M.L.C., New Ulm, Minnesota. He presented a timely and thorough essay on the Millennium. A summary of the essay is being prepared and will be made available to our congregations. Prof. Schweppe also preached the sermon at a special evening service. Basing his words on Job 6:10: "For I have not con-

### The Northwestern Lutheran

cealed the words of the Holy One," he exhorted Synod, congregations, pastors and laymen, fathers and mothers, not to conceal but to faithfully proclaim God's Word in word and deed to the world, as did Job.

After a communion service Tuesday morning, at which Pastor G. Franzman preached the sermon, President M. J. Witt opened the convention. His words of encouragement and guidance were based on Rev. 3:11: "Hold that fast which thou hast, that no man take thy crown." We are to hold fast that which we have, namely, the Gospel. We hold fast to it by being true and faithful to it, keeping it in its truth and purity, guarding it against all errors and heresies. Not to do so, we lose the crown — all the blessings Jesus won for us and all sinners through His suffering and death.

With such motivation the convention reviewed that which transpired within our Synod and District during the past biennium, and undertook the work that lies before us in preserving pure doctrine and proclaiming the Gospel to others who are yet in darkness.

Of particular concern was our relation with the Lutheran Church-Missouri Synod. And necessarily so. Only if we have God's Word in its truth and purity will that which we proclaim and do be a blessing to others. For what good can come from it if we delude our fellowmen, as though we proclaim the truths of God, yet do nothing but proclaim the doctrines of the devil and thereby confirm the sinner in his unbelief? God has given us the treasure of having His Word in purity out of greatest love and mercy — given it for the sole purpose of the sinner's salvation from the miseries of sin, the terrible torments of death. Surely a Christian can only desire to keep this treasure and avoid that which robs him of it. Having proclaimed to the Lutheran Church — Missouri Synod the errors that have separated them from us, they nevertheless persisted in their stand. Though we have pleaded and admonished, yet they have refused to return. The meetings between the Conference of Presidents of our Synod and their Synod at Milwaukee this year, which came to the direct attention of our convention, did nothing more than underscore the position the Lutheran Church—Missouri Synod has taken.

Having reviewed the Conference of Presidents report (Northwestern Lutheran—June 13, 1954) and the minutes and essays of the meetings, our convention unanimously adopted the following report:

I. We concur with the Standing Committee on Church Union that the report of the Conference of Presidents on the meeting of Presidents May 11 to 14, 1954, speaks for itself.

II. We wish to affirm: in view of the fact that at the meetings offered by the Lutheran Church—Missouri Synod to discuss the issues separating the Lutheran Church—Missouri Synod from us, the Conference of Presidents stated, "At adjournment it was not evident that the representatives . . . had made clearly discernible progress toward understanding and agreement, not to mention unanimity", and that, ". . . there was lacking the indication that the Lutheran Church—Missouri Synod will not persist in its present stand as set forth in Point 1", and that, "A difference of spirit is apparently the chief divider," we declare, that, to be true and faithful to Scripture and to keep our heritage of having God's Word in its truth and purity with us and out of love for the soul's salvation of our fellowman, we cannot but heed the direction of Scripture to avoid them. Rom. 16:17. It will always be our prayer that men turn from lies to the truth.

It was a joyful note for our District that a loan is being granted to Faith, Tacoma, for a new chapel at another site. They are now worshipping in a church which is run-down and at a poor location. It was our sincere hope that other missions in great need may soon realize their prayers.

Two new congregations of the District were admitted into the Wisconsin Synod: Peace Lutheran, Orofino, Idaho; and Gethsemane Lutheran, Opportunity, Washington.

The officers elected to serve the District for the next biennium are the following: President, Pastor M. J. Witt; First Vice-President, Pastor G. Sydow; Second Vice-President, Pastor G. Franzman; Secretary, Pastor G. Frey; Doctrinal Recorder, Pastor L. G. Bernthal; Mission Board, Pastor L. Sabrowsky and Mr. F. Matthews; District Cashier, Mr. F. Peter-

son; School Committee, Pastor E. Zimmermann and Mr. R. Solberg; Board of Support, Pastor E. Kirst and Mr. G. Winckler; Student Support, Pastor W. Amacher; Historian, Pastor L. C. Krug.

L. G. BERNTHAL,  
*Reporter.*

#### † REV. EUGENE HINDERER †

The Reverend Eugene Hinderer, pastor of Zion Evangelical Lutheran Church, Hartland, Wisconsin, passed away suddenly on May 24 from a heart attack.

Eugene Hinderer, the son of Pastor Paul Hinderer and his wife Klara, née Schneider, was born at Goodhue, Minnesota, on September 1, 1899. To prepare for the holy ministry he attended Dr. Martin Luther College at New Ulm, Minnesota, and then Concordia College at St. Paul, Minnesota. He completed his course of study at our Theological Seminary, then at Wauwatosa, in 1923.

He entered the service of the Lord at Tappen, North Dakota. From this station he founded other missions and also served other congregations. After 15 years of faithful labor in the Dakotas he accepted a call to Zion Congregation of Bristol, Wisconsin and served there for 9 years. He took up his duties here in Hartland at Zion Congregation in August, 1947. This congregation he served faithfully and successfully until the time of his sudden death.

Pastor Eugene Hinderer was vitally interested in the spreading of the Lord's kingdom and hence was very active in the mission work of our Synod. Since June 1948 he served on the Mission Board of our South-eastern Wisconsin District. Willingly and gladly he gave of his time and efforts to the building of the Lord's Church at large, in addition to ministering to his congregation at Hartland.

Pastor Eugene Hinderer entered the estate of holy matrimony with Melva Woodwick of Tappen, North Dakota on June 17, 1925. This marriage was blessed with two children.

Funeral Services were conducted in the afternoon of May 28 at Zion Ev. Lutheran Church. President Arthur Halboth preached on Matthew 28:20. Pastor Jonathan Mahnke conducted the altar service and read the obituary; Pastor Elton Huebner committed the mortal remains to the grave.

He leaves to mourn his sudden departure, his widow, Melva; one son, Daryle; one daughter, Kathryn; one daughter-in-law, Rayola; one grandchild, Dana; five brothers, Emmanuel, Paul, Theophil, Christian, and Winfred; four sisters, Mrs. Clara Baur, Mrs. Julia Lemon, Mrs. Elsa Eberly, and Mrs. Marie Harris, and other relatives.

May the God of all grace comfort the bereaved and strengthen their faith in our Lord and Savior, Jesus Christ. May they be reminded of the fact that "The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies."

May also the sudden departure of our brother inspire us co-workers to even greater consecration and deeper devotion to the Lord's cause, so that we work zealously while it is day, before the night cometh, when no man can work.

JONATHAN MAHNKE.

#### † REV. JOHN F. ZINK †

Pastor John Frederick Zink, the son of Peter Zink and his wife Anna, née Graff, was born in Monroe, Michigan, on the 28th day of July, 1871. In early infancy he was received into Christ's kingdom of grace by the washing of Holy Baptism in the Trinity Lutheran Church at Monroe, where he also spoke his confirmation vow on March 29, 1885.

Shortly after his confirmation his parents took up residence in Chesaning, Michigan. While residing there, he decided to enter the work of the Church as a pastor, and in 1893 enrolled at the Michigan Lutheran Seminary in Saginaw to prepare for the holy ministry.

Pastor Zink was ordained to the ministry in St. John's Lutheran Church at Frankenmuth, Michigan, his first charge, on December 19, 1897. During his 21 years of service at this congregation he also served parishes at Blackmore, Mayville, Greenwood, and Silverwood. In the fall of the year 1918 he accepted a call to Trinity Lutheran Church at Bay City, Michigan, and served this congregation 20 years. Early in the year 1938, he followed a call to St. John's Lutheran Church at Sterling, Michigan, where he labored until his retirement in 1949. While serving at Sterling, he was privileged to celebrate his

50th anniversary in the ministry in 1947.

In addition to his regular pastoral duties, Pastor Zink served for many years on the Board of the Lutheran Children's Friend Society in Bay City and also on the Board of Regents of Michigan Lutheran Seminary in Saginaw, Michigan.

On April 27, 1898, he entered holy wedlock with Hattie Kuehn of Saginaw, Michigan. This marriage was blessed with six children, of which a daughter, Vera, preceded her parents in death. This union was broken when his faithful wife was called from his side by death in 1932. Three years later he was united in marriage with Emilie Pagels of Detroit, Michigan, who preceded him in death in 1948.

Pastor Zink enjoyed comparatively good health until a week before his death, when he suffered a slight stroke. On Thursday noon, June 17, 1954, he departed this life peacefully at the home of his daughter, trusting firmly in the Savior whom he was privileged to proclaim to many for over half a century, having reached the age of 82 years, 10 months, and 20 days.

He is survived by three sons: the Rev. Waldemar Zink of Kewaunee, Wisconsin, the Rev. Harold Zink of Stevensville, Michigan, and Mr. Adalbert Zink of Midland; two daughters, Mrs. Thusnelda Schutt, with whom he made his home after his retirement, and Mrs. Esther Ulrich, both of Bay City, Michigan; one brother, Mr. Seymour Zink of Toledo, Ohio; one sister, Mrs. Emanuel Mayer of Kalamazoo, Michigan; fifteen grandchildren and six great-grandchildren; also two step-daughters: Mrs. Arthur Weitschat of Detroit, Michigan, and Mrs. Addis Zachary of Walled Lake, Michigan; and six step-grandchildren.

Funeral services were held on June 21 at Trinity Lutheran Church in Bay City, Michigan, of which the deceased was a member. The undersigned served as liturgist, delivered the sermon based on 1 Cor. 15:10, and conducted the committal service in Green Ridge Cemetery in Bay City.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7-8).

EMIL E. KASISCHKE.

#### ORGAN DEDICATION

Trinity Ev. Lutheran Church of Town Wilson, Minn., dedicated its new two-manual Hammond organ to the service of the Triune God on May 23, 1954. Pastor Max Herrmann of Kendall, Wis., was the guest speaker. An organ recital was given in the afternoon by Mr. Wilton Klawitter of Rushford, Minn.

Rev. N. LINDLOFF.

#### FIFTIETH ANNIVERSARY OF ORGANIZATION

##### Friedens Ev. Lutheran Congregation Hague Twp., North Dakota

On the Second Sunday after Trinity, June 27, 1954, the members of Friedens Ev. Lutheran Church, Hague Twp. North Dakota, gathered in their house of worship for two special services of praise and thanksgiving. For fifty years the Lord has blessed them with His grace and mercy, permitting the members of this congregation to continue in His Word, hearing and learning it in its truth and purity. Many members of the sister congregation, Zion, of Zealand, N. D., also attended the anniversary services, and the parish choir sang an appropriate hymn of praise.

The guest speaker at the English service in the morning was Prof. Richard Janke of our Dr. Martin Luther College at New Ulm, Minnesota. He based his sermon on the words of the Epistle to the Hebrews, chapter 13, verse 8: "Jesus Christ, the same yesterday, and today, and forever." He showed the worshippers how great and wonderful are the reasons for their thankfulness to God, because the unchanging Christ has been preached in their midst for half a century, and because the Gospel which their fathers heard fifty years ago is no different today, for Jesus is still our Way, Truth, and Life.

The speaker in the afternoon German service was Pastor George Boldt of Roscoe, S. D., who used as his text John 8:31-32: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Also pointing out the fact that the Lord has blessed them for fifty years with the purity of the Gospel message in their midst, the speaker urged the members of Friedens Congregation to pray for

#### The Northwestern Lutheran

God's continuing guidance in future years.

Realizing the great need for more new churches and schools in our Synod's mission fields, the congregation voted that the offerings on their anniversary festival should be designated for the Church Extension Fund.

"Bless the Lord, O my soul, and forget not all his benefits."

P. JANKE.

#### FIFTIETH WEDDING ANNIVERSARY

On the evening of June 12, 1954, relatives and friends gathered in St. Andrew's Ev. Lutheran Church, Milwaukee, Wisconsin, to honor Mr. and Mrs. August Paul on their golden wedding anniversary. The undersigned addressed the honored couple on the basis of Luke 24:29.

May the Lord bless them and keep them in their faith in the Lord Jesus during their remaining earthly pilgrimage.

L. F. KARRER.

#### ORGAN DEDICATION

St. Paul's Lutheran Church, T. Prairie Farm, Wisconsin, dedicated its new Baldwin electronic organ and Deagan chimes to the glory of God at a special service Sunday, May 23, 1954. Pastor Carl Rosenow of Bruce preached the sermon. The local pastor officiated at the dedicatory rites. A concert of sacred music was presented on June 4. Pastor Kurt Eggert of Johnson Creek was the organist; the ladies' choir sang a number of hymns.

JOHN SCHAADT.

#### FIFTIETH WEDDING ANNIVERSARY

On the evening of July 2, 1954, the family, relatives, and friends of Mr. and Mrs. Julius Tesch gathered in Trinity Ev. Lutheran Church, Friesland, Wisconsin, to join them in prayer and praise to our gracious God, thanking Him for His manifold blessings upon them during fifty years of marriage, and to pray for His continued loving protection and care in the future. The undersigned addressed the couple on the basis of Psalm 121:8: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." The congregation sang two hymns: "Oh, Blest the House,

Whate'er Befall" and "Christ Is Our Cornerstone." The choir of Trinity, of which Mr. Tesch was a charter member when the choir was organized in 1917, and with which he sang until recent years, sang "Blest Be the Tie that Binds." A grand-daughter, Mrs. Jerome Heiseorf, of Sheboygan, Wis., sang "What a Friend We Have In Jesus." At a reception which followed the service, the choir and Mrs. Heiseorf sang several appropriate hymns.

WARREN R. STEFFENHAGEN.

**50TH WEDDING ANNIVERSARY**

On June 29, relatives and friends gathered to honor Mr. and Mrs. Herman Krueger on the fiftieth anniversary of their wedding day. A dinner was served in their honor at a local hotel, after which their pastor addressed them on the basis of Psalm 118:1. Later in the evening relatives and friends gathered in the municipal hall. Teacher Harold Klatt served as teastmaster. May God's richest blessing abide with this couple.

PAUL F. NOLTING.

**CORNERSTONE LAYING**

On Sunday, July 11, St. John's Church of Redwood Falls, Minn., was privileged by God's grace to lay the cornerstone for a new church. The building measures 105x40 and when completed will have a seating capacity of 600. It is being constructed of Kasota stone.

**GOLDEN WEDDING ANNIVERSARIES**

Mr. and Mrs. Wm. Reinke were privileged to observe the 50th anniversary of their wedding on April 25. All attendants present 50 years ago are still alive and were able to be present for the anniversary. At a gathering in their home their pastor spoke to them briefly on the basis of Psalm 105:1.

Mr. and Mrs. Fred Dahlke, Sr. observed the 50th anniversary of their wedding on May 23. Their pastor addressed them at a special services on the basis of the words found in Luke 24:29. Pastor John Dahlke of Tomah, a nephew of the celebrating couple, also spoke at the service.

ROLAND A. GURGEL.

**WEDDING ANNIVERSARIES**

The following members of St. Matthew Church, Milwaukee, Wis., celebrated their wedding Anniversaries by the grace of God in an appropriate manner:

65th Wedding Anniversary, Mr. and Mrs. Anton Huwatecheck.

50th Wedding Anniversary, Mr. and Mrs. Theo. Trepte, Mr. and Mrs. John Kroeger.

May the Lord bless and keep them in their faith in the Lord Jesus Christ during their remaining earthly pilgrimage.

ARTHUR F. HALBOTH.

**CALENDAR OF CONFERENCES**

**PASTORS' INSTITUTE**

The third annual pastors' institute will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, August 23-27, 1954.

Two lectures will be presented each morning and two each afternoon, each followed by a discussion period.

The first lecture begins at 9:00 a. m. each day; the last will end at 4:00 p. m.

The tentative program for this year's institute includes:

1. A study in the Psalms by Prof. E. E. Kowalke, Northwestern College, Watertown.
2. A Practical-Exegetical Study of Colossians by Prof. John P. Meyer.
3. Homiletics by Prof. Gerald Hoenecke.
4. Modern European Theology by Dr. Oesch of Germany (if he is available).  
(As substitute for the last Prof. E. Reim will lecture on Liturgics.)

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.

**SYNODICAL CONFERENCE ANNOUNCEMENT**

The Forty-third Convention of the Evangelical Lutheran Synodical Conference of North America will be held at Detroit, Michigan, August 10-13, 1954.

Place of Meeting  
St. Peter's Church  
25000 Gratiot  
East Detroit, Michigan  
The Rev. E. C. Peterson, pastor

Opening Service with Holy Communion, August 9, at 8:00 p. m. at St. Peter's Church.

Sessions begin at 9:00 a. m., August 10.

MARTIN H. FRANZMANN, Secretary.

**RED WING DELEGATE CONFERENCE**

Place: St. John's Lutheran Church, Mazepa (5 mi. N. E.), Minnesota. Theo. Haar, host pastor.

Date: August 31, 1954.

Time: 9:00 a. m. Holy Communion.

Reports will be heard from our delegates to the Synodical Conference Convention in Detroit.

Please announce early to the host pastor whether you intend to be present or absent. Please include the number of delegates.  
NORMAN E. SAUER, Secretary.

**BOOK REVIEW**

**The Religious Bodies of America.** By F. E. Mayer. Concordia Publishing House, St. Louis, Missouri. 587 pp. 7x10. \$8.50.

Dr. Mayer is professor of systematic theology at Concordia Seminary, St. Louis, Missouri. Although this analysis is primarily intended for the theological student and parish pastor, the author kept in mind that "many laymen are vitally interested in the doctrines and practices of the several church bodies and seek information which enables them to discuss intelligently and sympathetically the differences between the various denominations." The author groups all the American churches under eleven heads. He first discusses, in more or less detail, the general characteristics of the group and then analyzes each church body separately. The individual study is bristling with quotations from primary sources and pinpoints the errors. An excellent bibliography is added to the study of each church body. Looking over the scope of Dr. Mayer's book and his thorough treatment of the subject we can only say, "There's gold in these hills! We do have regrets. We regret that the treatment of Lutheranism in America, p. 178ff, is so skeletal. There is little indication, and that mostly implied, that the various Lutheran bodies occupy different ground, for instance, the extremely liberal position of the Augustana Synod is not touched upon. The space assigned to our brethren in the Norwegian Synod cannot be confined to this: "This synod came into being when a substantial minority separated from the Norwegian Lutheran Church of America in 1917", p. 183. That is hardly doing the brave Lutheran spirits of 1917 justice. We regret to add that in our opinion the time has not come when all there is to say about Lutheranism in America—or even a small part of what there is to say—has been said by Dr. Maayer.

JAMES P. SCHAEFER.

**Autobiographical Writings of Hans Nielsen Hauge.** Translated by Joel M. Njus. Augsburg Publishing House, Minneapolis, Minnesota. Paper, 5x8. 159pp. \$1.50.

Hans Nielsen Hauge, lay preacher in Norway, exerted great influence upon the Norwegian Lutheran Church in America during its formative years. In fact, by name he fathered a branch of Norwegian Lutheranism called the Hauge Synod. These autobiographical writings, published for the first time in English, reflect the warmth and personal piety of Hauge. They were written against the background of rationalism which at that time was rampant in the state church—a tendency we fear which has not yet burned itself out. There are three sketches: The Story of My Life, Religious Experiences, and My Travels. We are sure the reader will enjoy these simple little sketches.

JAMES P. SCHAEFER.

**ANNOUNCEMENT NORTHWESTERN COLLEGE**

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

Announcements and requests for information may be addressed to:

Prof. E. Kowalke  
617 12 Street  
Watertown, Wisconsin

**MISSION FESTIVAL**

**Trinity Sunday**

St. John's Church, Redwood Falls, Minn. Offering: \$667.41. E. A. Birkholz, Pastor.

**Fourth Sunday After Trinity**

Calvary Church, Valentine, Nebraska. Offering: \$129.15. Karl Molkentin, pastor.

**NOTICE**

Ten choir gowns are available for a small church or mission. Contact Robert Adickes, Rt. 1, Belmont, Wis. \* \* \*

Guests or delegates to the Synodical Conference in need of directions when entering metropolitan Detroit, may phone Rev. W. Valleskey, TUXedo 1.1213 for routes through the city.

REV. W. VALLESKEY.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

**Pastors**

**Karnitz, Waldemar**, as pastor of St. James Lutheran Church, Spokane, Washington, by M. J. Witt, assisted by R. Dommer; Fourth Sunday after Trinity, July 11, 1954.

Installed

**Smith, Melvin C.**, in Zion Ev. Lutheran Congregation of Cambria, Wisconsin, by E. A. Breiling, assisted by R. A. Siegler, on the Fourth Sunday after Trinity, July 11, 1954.

**Medenwald, O. P.**, in Viroqua English Lutheran Church, Viroqua, Wisconsin, by E. A. Mahnke, assisted by G. Redlin, G. Horn, and G. Kionka; June 27, 1954.

**Berg, Norman**, in Grace Church, Benton Harbor, Michigan, by W. W. Westendorf, ten pastors of the Synodical Conference assisted; June 6, 1954.

**Janke, Philip**, in Trinity Lutheran Church, Johnson, Minnesota, by H. A. Mutterer; assisted by Prof. R. Janke, F. Stern, and H. Duehlmeier; Fifth Sunday after Trinity.

**Teachers**

**Jenswold, John**, as teacher and principal, St. Peter's Ev. Lutheran School, Collins, Chilton, Wisconsin, by V. J. Weyland; Fifth Sunday after Trinity, July 18, 1954.

**The Northwestern Lutheran**

**Behmer, R.**, in St. John's-St. James Lutheran Church, Reedsville, Wisconsin, by Rev. J. J. Wendland; July 4, 1954.

**Warnke, Harold E.**, as principal of the Fox Valley Lutheran High School, Appleton, Wisconsin, by H. W. Bergholz, assisted by W. E. Pankow and R. E. Ziesemer.

**Schultz, Loran R.**, in St. John's Congregation, Pigeon (Berne), Michigan by Rev. Fred A. Schroeder; July 18, 1954.

**CHANGE OF ADDRESS**

**Pastors**

**Karnitz, Waldemar**, E. 2920 15th Ave., Spokane 53, Washington.

**Nommensen, Walter O.**, Box 157, Vesta, Minnesota.

**Smith, Melvin C.**, Cambria, Wisconsin.

**Teachers**

**Jenswold, John**, R. 4, Chilton, Wisconsin.

**Warnke, Harold E.**, 2542 E. Wisconsin Avenue, Appleton, Wisconsin.

**TREASURER'S STATEMENT**

July 1, 1953 to June 30, 1954

**Receipts**

Cash Balance July 1, 1953.....		\$ 141,940.16
Budgetary Collections .....	\$ 1,585,039.60	
Revenues .....	267,302.26	
<b>Total Collections and Revenues .....</b>	<b>\$ 1,852,341.86</b>	
<b>Non-Budgetary Receipts:</b>		
Luth. S.W.C.-Prayer Book .....	1,265.83	
Bequests .....	2,500.00	
U. S. Bonds matured.....	149,672.91	
Miscellaneous .....	1,280.30	
<b>Total Receipts .....</b>	<b>\$ 2,007,060.90</b>	
		<b>\$ 2,149,001.06</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration.....	\$ 151,338.77
Theological Seminary.....	74,179.61
Northwestern College.....	157,033.81
Dr. Martin Luther College..	221,497.34
Home for the Aged .....	43,436.07
Michigan Luth. Seminary..	109,384.19
Northwest. Luth. Academy	88,788.01
Home for the Aged.....	43,436.07
Missions-Gen. Admin.....	166.94
Indian Missions .....	194,014.13
Colored Missions .....	59,917.26

Home Missions .....	511,472.82
Refugee Mission .....	68,853.04
Spanish Mission—Lots.....	2,061.09
Madison Student Mission....	4,060.98
Rhodesia Mission .....	27,056.98
Luth. S. W. C. ....	12,936.46
Japan Mission .....	23,260.13
Payment to Ch. Ex. Fund....	21,000.00
Winnebago Luth. Academy	3,000.00
General Support .....	82,972.46
Indigent Students .....	2,000.00
Board of Education.....	12,604.71

**Total Budgetary Disburs.....** \$ 1,871,034.80

**Non-Budgetary Disbursements:**

Institutional Parsonage—	
major repair .....	\$ 998.00
Depreciation charges—	
Educational Institutions..	34,393.24
U.S. Gov. Bonds purchased	149,672.91

**Total Disbursements.....** \$ 2,056,098.95  
**Cash Bal., June 30, 1954.....** 92,902.11

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For Period of July 1, - June 30

	1952-53	1953-54	Increase
Collections .....	\$ 1,490,518.38	\$ 1,585,039.60	\$ 94,521.22
Disbursements..	1,707,925.23	1,871,034.80	163,109.57
<b>Operat'g Deficit..</b>	<b>\$ 217,406.85</b>	<b>\$ 285,995.20</b>	<b>\$ 68,588.35</b>

**ALLOTMENT STATEMENT**

July 1, 1953 to June 30, 1954

District	Comm.	Receipts	Allotment	Deficit	Percent
Pacific N. W. ....	1,340	\$ 10,356.90	\$ 13,400.00	\$ 3,043.10	77.29
Nebraska .....	6,622	53,644.17	66,220.00	12,575.83	81.00
Michigan .....	22,062	188,927.38	220,620.00	31,692.62	85.63
Daakota-Montana .....	7,080	58,768.91	70,800.00	12,031.09	83.00
Minnesota .....	37,806	276,794.83	378,060.00	101,265.17	73.21
Northern Wisconsin .....	45,462	321,142.18	454,620.00	133,477.82	70.63
Western Wisconsin .....	48,534	309,484.33	485,340.00	175,855.67	63.77
Southeastern Wisconsin (9) .....	49,614	249,106.92	372,105.00	122,998.08	66.94
Southeastern Wisconsin (3) .....	47,098	106,733.65	117,744.99	11,011.34	90.64
Arizona-California (3) .....	2,516	4,255.83	6,290.01	2,034.18	67.66
<b>Totals .....</b>	<b>218,520</b>	<b>\$ 1,579,215.10</b>	<b>\$ 2,185,200.00</b>	<b>\$605,984.90</b>	<b>72.27</b>

C. J. NIEDFELT, Treasurer.

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

June 1954

For Missions

N. N. Lincoln, Nebraska .....	\$ 55.00
N. N. Minnesota .....	100.00

\$155.00

**For Rhodesia Mission**

In memory of Rev. E. C. Fredrich.....	\$ 1.00
In memory of Mrs. A. Trapp.....	1.00
In memory of Mrs. Theodore Hill.....	1.00
Given by Ida J. Ingebriksen, New Ulm, Minn.....	

\$ 3.00

For Home for the Aged

Memorial Wreath in memory of Mrs. Anna Rubbert by Mrs. Robert Zilske, Mr. and Mrs. Ben Rubbert, Mrs. Frank Rubbert, Sr., Mr. and Mrs. Chas. Gehl .....	\$ 5.00
Memorial Wreath in memory of Rev. John F. Zink, given by Mrs. Lillian Davis .....	2.00
	<b>\$ 7.00</b>

For Lutheran Spiritual Welfare Commission

Darwin Wendland (ex-serviceman), Balaton, Minn. ....	\$ 10.00
Memorial Wreath in memory of a friend from Mr. O. M. Anderson, Milwaukee, Wis. ....	6.00
Memorial Wreath in memory of Mrs. David Peet, given by Mr. and Mrs. Oliver Knoblock and Eugene, Hopkins, Michigan .....	2.00
	<b>\$ 18.00</b>

For Special Building Collection

Miss L. Schulze .....	\$ 5.00
Memorial Wreath in memory of Mrs. Theo. D. Hill, given by DMLC Faculty .....	13.00
Rev. and Mrs. W. J. Schmidt .....	2.00
Dr. and Mrs. H. Vogel and Miss M. Backer .....	5.00
	<b>\$ 20.00</b>

George Hernig, Chicago, Ill. ....	\$ 2.00
N. N. So. Dak. ....	100.00
	<b>\$122.00</b>

DAKOTA-MONTANA  
Fiscal Year 1953-1954  
Western Conference

Congregation — Pastor	Budgetary	Bldg. Fund
Aberdeen, J. Fricke .....	\$ 1,102.18	\$ 50.70
Akaska, L. Huebner .....		456.77
Athboy, J. Balash .....		59.85
Billings, H. Wiedmann .....		102.03
Bison, J. Balash .....	2,388.05	1,003.10
Bowdle, P. Albrecht .....		153.00
Burt, H. Ellwein .....		432.13
Carson, H. Johnne .....		149.20
Circle, J. Spaude .....		282.00
Date, J. Balash .....		570.00
Dupree, W. Hein .....	180.68	
Ekalaka, L. Wurster .....		11.00
Elgin, H. Ellwein .....	293.47	
Faith, W. Hein .....	262.32	50.00
Faulkton, L. Grams .....	292.32	
Flasher, H. Johnne .....	205.99	29.00
Glenham, K. Bast .....	1,972.99	508.67
Hague, P. Janke .....	698.24	230.27
Hazelton, G. Baer .....	2,326.98	922.60
Hettinger, P. Kock .....	122.91	82.38
Ipswich, L. Grams .....	302.68	

Isabel, S. Holt .....	503.25	41.50
Jamestown, W. Schuetze .....	1,445.47	637.20
Leith, H. Ellwein .....	70.00	
Lemmon, R. Pope .....	958.00	512.15
Livingston, N. Barenz .....	264.84	117.00
Mandan, P. Kuehl .....	1,762.21	798.95
McIntosh, G. Birkholz .....	441.89	177.59
Mobridge, K. Bast .....	3,080.00	588.36
Morristown, G. Birkholz .....	822.43	429.22
Mound City, D. Lindloff .....	1,121.85	390.25
Paradise, H. Johnne .....	394.14	187.94
Presserville, J. Spaude .....	299.22	200.80
Rapid City, D. Sellnow .....	481.34	168.45
Reeder, P. Koch .....	350.77	184.13
Roscoe, G. Boldt .....	3,433.04	662.10
Sturgis, D. Sellnow .....	33.45	
Tappen, E. Otterstatter .....	1,854.00	1,050.97
Terry, L. Wurster .....	910.62	293.11
Timber Lake, S. Holt .....	166.39	28.21
Tolstoy, L. Huebner .....	361.64	161.51
Trail City, S. Holt .....	285.36	60.50
Valley City, D. Kolander .....	537.53	
Watauge, G. Birkholz .....	466.56	240.45
White Sulphur Springs, N. Barenz .....		
Zeeland, P. Janke .....	870.84	510.71
Winnett, W. Leege .....	268.60	
Western Pastoral Conference .....		43.60
	<b>\$ 32,453.24</b>	<b>\$ 11,536.51</b>

Eastern Conference

Altamont, R. Reimers .....	1,327.77	292.00
Arco, F. Nitz .....	66.32	72.00
Argo, H. Witte .....	633.59	211.55
Clark, M. Schroeder .....	504.57	211.70
Clear Lake, D. Gieschen .....	1,247.88	372.00
Dempster, H. Witte .....	577.97	251.50
Elkton, W. Lindloff .....	1,451.55	617.00
Estelline, H. Witte .....	880.00	269.00
Florence, W. Ten Broek .....	258.01	257.00
Gary, R. Reede .....	1,065.70	234.00
Germantown, H. Winkel .....	656.15	423.00
Goodwin, R. Reimers .....	640.19	301.50
Grover, H. Rutz .....	2,401.26	1,033.00
Hague, A. Wood .....	554.05	262.65
Havana .....	415.54	387.00
Hendricks, F. Nitz .....	1,050.92	788.30
Henry, W. Ten Broek .....	840.97	443.00
Hidewood .....	714.58	331.31
Mazeppa, M. Eibs .....	1,023.02	392.80
Rauville, B. Borgschatz .....	1,400.16	673.14
Raymond, M. Schroeder .....	396.92	
Sioux Falls, H. Birner .....	21.00	50.00
South Shore, H. Winkel .....	660.32	499.00
Ward, W. Lindloff .....	1,125.35	481.00
Watertown, W. Meier .....	5,261.00	5,054.50
West Badger, H. Rutz .....	225.37	75.00
Willow Lake, A. Wood .....	643.56	270.57
	<b>\$ 26,313.72</b>	<b>\$ 14,253.52</b>

District Total .....	\$ 58,766.96	\$ 25,790.03
	JAKE G. LEIDLE, District Treasurer.	

PACIFIC NORTHWEST DISTRICT

Quarterly Report, April, May, June, 1954 — Annual Report, 1953-1954

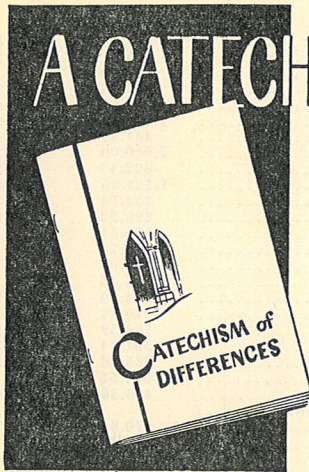
	Quarter		Year		Spec. Coll.		Other Special		Non-Synod Year
	Quarter	Budgetary	Year	Quarter	Year	Quarter	Year		
Clarkston, Bernthal .....	\$ 73.15	\$ 380.80		\$ 287.50				\$ 20.50	
Edmonds, Schulz .....	182.17	405.94		183.54	2.00			7.00	
Ellensburg, G. Sydow .....	98.70	469.85		450.08					
Eugene, Malchow .....	10.00	10.00	44.50	78.00					
Omak, Zimmermann .....	125.00	744.00	110.00	510.00					
Orofino, Bernthal .....	31.76	184.23		91.95					
Palouse, Witt .....	10.00	10.00	6.00	30.00					
Portland, Grace, Sabrowsky .....	324.71	1,291.03	335.35	1,048.75		2.00	22.00		
Portland, Woodland Park, Eckert .....	30.00	30.00	31.22	31.22					
Rainier, Kirst .....	36.50	311.76		227.50			5.00		
Seattle, Franzmann .....	120.00	378.91	10.00	195.00					
Snoqualmie, Lueckel .....	61.11	341.38	40.00	241.75					
So. Cle Elum, G. Sydow .....		65.51		68.00					
Spokane, Gethsemane, Dommer .....	37.11	75.76		177.51					
Spokane, St. James, Grams .....		126.47		75.00					
Spokane, Shadle Park, Menke .....	60.00	217.71	32.50	113.52					
Spokane, Trinity, Witt .....	100.00	300.00		425.50					
Tacoma, Faith, Nitz .....	17.00	433.05		270.00					
Tacoma, St. Paul, Amacher .....	532.84	1,338.15	11.00	823.00					
Twisp, Zimmermann .....		80.00		80.00					
Withrow, Greve .....	70.00	379.05		294.00					
Yakima, Grace, Adascheck .....	719.00	1,969.77	533.19	1,117.69		7.00	15.50	56.00	
Yakima, Redeemer, Frey .....	67.10	473.83		378.56				20.00	
Zillah, A. Sydow .....	63.00	419.70		288.30					
Totals .....	\$ 2,769.15	\$ 10,356.90	\$ 1,447.92	\$ 7,486.37		\$ 9.00	\$ 42.50	\$ 103.50	

Memorial Wreaths — 4th Quarter

In Memory of — Sent in by	Amount
John Fluegge — Grace, Yakima .....	\$ 3.00
Mrs. G. Fuerst — Grace, Yakima .....	5.00
H. Glasow — Grace, Yakima .....	2.00
Rev. E. Hinderer — Grace, Yakima .....	29.00
Conrad Manda — Grace, Yakima .....	2.00
G. S. Peterson — Salem, Edmonds .....	7.00
Mrs. W. Schaller, Sr. — Salem, Edmonds .....	2.00
Theo. Zimmermann — St. Paul, Tacoma .....	11.00
	<b>\$ 61.00</b>

F. E. PETERSON, District Cashier.

# A CATECHISM of DIFFERENCES



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A POPULAR STUDY OF THE  
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This little booklet offers a wealth of information on the subject of differences in doctrine and practice between the United Lutheran Church, the bodies comprising the American Lutheran Conference, and the Synods comprising the Synodical Conference. For ten years these Lutheran church bodies have discussed the question of Union, but certain definite differences in doctrine still remain to prevent the realization of this Union of Lutheran Churches. This booklet points out the differences which exist, and what the various Lutheran bodies teach concerning these doctrines.

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

Oct 25  
1955

## CONTINUING IN HIS WORD

for a better understanding

of the origin and growth of our Synod  
of the men who contributed to that growth  
of the Christ-centered concepts which form the core of its developments as a  
conservative Lutheran church

for a proper perspective

in the matter of our relation to other synods  
in the evaluation of current developments within the Lutheran church today

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