

the Northwestern

# LUTHERAN

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*"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*

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### CHURCH WINDOW

St. Paul Ev. Lutheran Church  
Saginaw, Michigan  
O. J. Eckert, pastor

## Siftings

BY THE EDITOR

We want to plead once more for pictures of stained glass church windows. Why don't you pastors make an effort to have pictures taken and have a gloss print made for the *Northwestern Lutheran* cover? Why is it that we must beg and beg for such small favors? We know of many churches throughout our Synod that have beautiful stained glass windows. Please help us.

\* \* \* \*

With his death on June 1, the beautiful career of Dr. F. Melius Christiansen, composer, arranger and founder of the St. Olaf Choir, came to an end. He had attained the age of 84 years. Says the St. Olaf College News Bureau, "Born April 1, 1871, in Eidvold, Norway, Christiansen came to the United States in 1888 and became one of the nation's musical giants. His St. Olaf Choir brought him international fame and set a new high standard for American choral art. His choirs have sung in churches, cathedrals and concert halls throughout America and Europe. His work as a composer and arranger has left a permanent imprint upon the American repertoire of choral music. There is scarcely a church, high school or college choir in the nation that has not sung one or more of his compositions."

\* \* \* \*

*Five million alcoholics — and their number is growing by leaps and bounds every day — that is the boast of our country. "Neither the Protestant churches nor psychiatry," says Karl Menninger, director of the Menninger School of Psychiatry, "are showing enough concern for the nation's greatest mental health problem—its five million alcoholics." This was said at a meeting of the clergymen and laymen at the annual meeting of the National Council of Churches' department of pastoral services. He castigated the clergy for their apathy toward this dreaded*

*disease. He said the churches must carry some of the responsibility.*

\* \* \* \*

There are still 30 million homeless people in the world today as a result of World War II. These figures were given in a report issued recently by the World Council of Churches. This in spite of the fact that the combined agencies of the various church bodies resettled a great number during the last few years. Let us, however, stop and ponder this almost unbelievable number — 30 million homeless. That number, of course, takes in all people of all lands who are homeless. Pondering this fact, we wonder how many in this fair and blessed land of ours think deeply and thankfully on their enviable good fortune in America. We wonder how many break forth in the words of the 103rd Psalm: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Thirty million homeless, and we are living in luxury!

\* \* \* \*

"Oregon Methodists are planning to build a \$3 million hospital on a seven-acre tract adjoining Willamette View Manor, their new eight-story \$2.6 million retirement home on the outskirts of Portland. The unique feature of the 300-bed hospital is that it will not offer general services such as surgery and medical care, but rather will specialize in nursing home care, treatment and rehabilitation of the chronically ill for whom there is hope of improvement, treatment and care for victims of spastic paralysis, polio, rheumatic fever and other chronic diseases, and care for tubercular patients who desire private hospitalization. Both the hospital and the retirement home, which occupies a 20-acre site, are enterprises of Oregon Methodist Homes, Inc." So reports the Oregon correspondent for the *Christian Century*.

# A Devotion . . . "Jesus Sinners Doth Receive"

Luke 15: 1-10

**T**HIS refrain of Erdmann Neumeister's well-known Christian hymn takes up the statement of the Pharisees and scribes: "This man receiveth sinners, and eateth with them." Yet the hymn writer does not say it with the scorn and disdain with which these self-righteous people said it of Jesus as they saw how publicans and sinners drew near to hear Him. He says it with rejoicing, even as Jesus with two parables sought to lead these Pharisees and scribes to rejoice in the truth that He is a Savior who receives sinners. The message of these parables is also addressed to us.

## Let Us Find Comfort in His Love

To melt the stony hearts of the Pharisees and scribes that they might see what a blessed thing it was for Him to receive sinners, Jesus reminded them that they themselves were wont to do something similar in a purely earthly sphere. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost."

*How Ardently  
Jesus Loved Us!* Others might regard the loss of one sheep among a hundred insignificant, but not a true shepherd. Shepherds were known for their deep attachment to the sheep in whose midst they spent their lives. If but one of their sheep went astray they could not bear to miss it or think of permitting it to perish helplessly. Just such a shepherd's heart Jesus has toward us sinners. Scripture makes it clear that by nature we have all like sheep gone astray. Lost in sin and guilt we were not worthy of the Lord's love; He was fully rich and blessed without us. Yet in free compassion His love went out to us. Since He could not bear to see us perish and lost to Him, God's eternal Son took on our flesh and blood and in lowliness shed His blood for the atonement of every

sinner. Every redeemed soul is precious in His sight.

*How Earnestly  
He Sought Us!* As soon as a shepherd discovered

the absence of one of his sheep, he focused all of his attention upon the lost one. Without delay he would set out to recover it, would search for it with unabated fervor until he had found it. Even so the Savior seeks out every soul that is still lost in sin. That we might appreciate the full ardor of His searching love Jesus employs even a second parable which stresses this truth with special emphasis. "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" Such coins may in themselves be worth only a few cents; but for a Jewish woman who has stored them up as her treasure they are precious, so that she cannot think of losing one of them. With a lighted candle she examines every nook and corner of her Jewish house, carefully sweeps the entire dwelling, does not lose courage or give up until she has found the object of her tireless search. Jesus was engaged in such tireless searching when He invited publicans and sinners to hear Him. To these outcasts of society, who felt the curse of their life of sin and shame, He proclaimed the Gospel of His free grace which held out to them pardon for their guilt and strength to throw off the pernicious fetters of sin. Just as earnestly was He also seeking the Pharisees amidst the dust and rubbish of their vain and loveless self-righteousness.

As the exalted Savior, to whom the Father has given all power in heaven and on earth, Jesus is still engaged in seeking and finding the lost. He does so through His Church, to whom He has committed His Word and to whom He also gives pastors and teachers as precious gifts to preach and teach His Word publicly in season and out of season. He so rules and directs the life and activity of individuals and of entire nations that His Word may be brought to each lost sinner whom He is seeking. The finding, too, is His; it is nothing else

than this that He leads sinners to repentance, causing them to despair in their own righteousness through the Law, and letting them find peace, eternal hope, and strength for a new life through His Gospel. Most of us have already experienced His blessed seeking and finding when He made us His own in faith through Holy Baptism.

*How Gently  
He Bears Us  
Homeward!* The love of Jesus lets us experience fully what the

parable portrays in the shepherd who placed the lost sheep which he had found upon his shoulders and carried it home with rejoicing. It is a fitting picture of our entire life since we have been brought in faith. As believers we fear and love our Lord and Savior, we strive to serve Him according to His holy will. Yet it is our Good Shepherd who through His Word and Spirit works in us both to will and to do of His good pleasure. Through His mighty arm we rest securely in His grace and love. He gave us our Christian parents who instructed and guided us with His Word. It is He who still lets us hear this Word in our churches and in our homes, to give us abiding peace against our sins, to raise us up when we falter, to comfort and strengthen us in our trials and sorrows. That He gently bears us upon His shoulders includes also this that with His grace He upholds us in true faith against all fears and apprehensions when we finally pass through the valley of death. Borne by His grace we will enter upon the joy of eternal life. Finding our comfort in this redeeming and saving love, let us continue to say and sing, "Jesus sinners doth receive."

## Let Us Share in His Joy

*Heaven Rejoices  
Over the Sinner  
Who Repents* Both parables stress the joy in heaven over the repentant sinner.

It is this joy which Jesus Himself sets forth as the actual point of comparison in both parables. Jesus closes the Parable of the Lost Sheep with the words: "I say unto you, that likewise joy shall be in heaven over one

(Continued on page 200)

# Editorials

**Leaks for the Church** There are many ways in which the church suffers losses. We wish today to call attention to losses among those who leave their former community and make their homes in new sections. In recent years the population has largely been in a state of flux. Some are transferred by their business superiors to positions in other cities. Some move because there are better opportunities to obtain profitable employment. Others move in search of a more healthful climate for an ailing member of the family, while still others do it more or less in a spirit of adventure. Whatever the motives may be, the fact is that many of our members are on the move.

That results in large losses to our Church. With the restraints of the home church removed and finding themselves in unfamiliar church surroundings, many drift away from the Church altogether. They may intend to affiliate with a sister congregation in the new community, but for one reason or another they put it off and before they realize it become entirely unchurched. A recent survey in Washington, D. C., revealed that those who do not transfer their membership within six months are usually lost to the Church. Surveys in other communities would undoubtedly verify that that holds good generally.

Who is to blame for that? Largely those who have changed their place of residence. Fortunately, there are those who seek out a sister congregation the very first Sunday they are in the new community, showing thereby that their Christianity and their loyalty to the church of their own faith is not just a matter of old home surroundings. But experience has shown that these are the exceptions rather than the rule. It is important that the home church feel its responsibility with respect to such members. It is easy to lose interest in them when they are no longer in a position to support the home church financially and to swell the local attendance. That is a plain shirking of God-given responsibility. The souls of these people are involved. How many losses would be prevented if pastors in the new communities were notified to look them up and if they were directed to a church of their own faith. If that policy were generally followed, many of these holes would be plugged up and they would be kept with the Church at large. If we are interested not only in the outward organization of our local congregations but in the souls of men, there will be real shepherding also in that respect.

I. P. F.

\* \* \* \*

**An Easy Yoke  
And A Light Burden** In our daily speech we always associate something mighty unpleasant and disagreeable with a yoke and a burden, but it is different with the yoke which Jesus wants to place upon our necks and the burden which He wants to lay upon us, for He says: "My yoke is easy, and my burden is light." Surrender yourself to the guidance of Jesus and you will find it to be true.

It actually amounts to His bearing our burden for us, for He says just before: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He offers to give us relief from our burdens. From what burdens? First of all, from the burden of our sins, than which there is none heavier, as we realize when our consciences are awakened. Jesus calls out to us: Here, let me carry the burden of your sins for you. Hand your sins over to me, I died for them. I shed my blood for them. I will bury them from sight in the depths of the sea. The thief on the cross found complete relief from the heavy burden of his sins by turning it over to the outstretched hands of Jesus, and so can we. How foolish we are if after such an offer we stagger under the burden of our sins. How much more comfortable to say: "Nothing in my hands I bring, simply to Thy cross I cling."

Jesus makes the same offer to us with respect to the burden of our earthly troubles. There is pain and sickness, business reverses and worries about daily bread, sorrow and bereavement, family troubles, trouble between husband and wife, a child may go wrong, worries not only about the physical welfare but also the spiritual welfare of loved ones who in spite of all pleas and corrections continue in their evil ways and endanger their souls. How much moaning and groaning there has been and how many hot tears have been shed in secret on account of such things. But there is a way to get rid of such worries and troubles. All we need to do is to hand them over to Jesus who reaches out for them and says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We don't have to labor, for Jesus will labor for us. We don't have to be heavy laden, for Jesus is willing to carry the load for us. How foolish we are if we pass up His offer.

It is true what Jesus says: "My yoke is easy, and my burden is light." The heavy burden of our sins is replaced by the blessed assurance that in Jesus we have redemption through His blood, even the forgiveness of sins. And in the midst of all our trials and tribulations our hearts are lifted up by the knowledge that our loving and almighty Savior is in full charge and that without His knowledge and consent not even a hair can fall from our heads. Let us ever keep before us the comforting vision of Jesus standing before us with outstretched arms and offering to relieve us of all our burdens. I. P. F.

# ETERNITY

## Resurrection Of The Dead

(Second continuation)

**T**HERE are many references in the New Testament to the coming resurrection. Most of them will be mentioned when we discuss special questions in connection with the resurrection. In the congregation at Corinth false teachers had led several, perhaps many, members to doubt this doctrine. Paul says, "How say *some* among you that there is no resurrection of the dead?" (1 Cor. 15:12). The congregation was greatly troubled, and their leaders were not able to settle the question for them and thus to restore peace. Paul, then, devoted one entire chapter to this doctrine, 1 Cor. 15. We can do no better than to devote some time to its study. It cannot be done in a single issue of the *Northwestern Lutheran*, but will have to run through several issues.

### The Hope of Resurrection

#### A Part of the Gospel Message

It might at first strike us as peculiar that Paul should begin the chapter on resurrection in the way he does. Verses 1 and 2 of this chapter read as follows: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Paul is making his appeal as strong as possible. He repeats the address in calling them "brethren." In this way he assures them once more of his love for them and of his interest in their welfare. At the same time he arouses their attention on account of the importance of the matter.

But he does not at once introduce the new point on which he intends to speak. He says, "I declare," I make known, meaning that he intends to speak about a point which they perhaps have overlooked. It thus is not something altogether new, but something of which they have so far failed to grasp the full import. It is, indeed, the old Gospel which he brought to them some years ago, the same Gospel which they accepted from him as he preached it to them,

the same Gospel which they still confess up to this very moment. In a fourth relative clause Paul points to the importance of this old Gospel: "By which also ye are saved." That is the matter with which the Gospel deals, that is the sole purpose, but a most important, exalted purpose, which it serves. Do they always bear in mind what salvation means? how much it includes, must include, if it is to be real salvation? In order to do so they must also pay close attention to the form, to the statements with which Paul proclaimed the Gospel to them. Our English Bible is not as clear on this point as is the Greek original. It simply says, "what I preached unto you." The Greek says, *with what word I preached.* (Luther's translation is much better. He says, "in what form I preached.") In the following verses Paul will then briefly repeat the statements in which he preached the Gospel to the Corinthians. He now expresses the conviction that they will remember and cherish the Gospel, and will not have believed it in vain, will not have come to faith only to discard it again.

With what statements did Paul bring the Gospel to the Corinthians? He sums them up in verses 3 and 4: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

He points to the importance of the matter in several ways. We note the phrase "first of all." The statements which he is now going to present are basic. On them the whole Gospel rests. Without them the whole Gospel would be nothing. Take them away, and you have taken the Gospel itself away. Misunderstand them, and you have warped the whole Gospel. Hence these statements will have to be observed with the greatest diligence and care.

Paul then points emphatically to the fact that they are God's truths. He delivered unto the Corinthians something which he also had received, and in the form in which he had received it. God did not hand to Paul some simple and undeveloped

ideas, about which Paul was to think, from which he should draw conclusions, and out of which he should develop some system. That would have opened the way to miscalculations. And even if Paul had made no mistakes, he would have nothing but his own reasoning to back up his proclamation. No, Paul is merely God's messenger boy, delivering what he himself received. His message is divine truth.

Another point which corroborates this claim is the fact that his message is in agreement with the Scriptures. Twice he uses the phrase "according to the scriptures." God announced beforehand that He was going to do certain things, and He had His prophecies recorded in the Scriptures. Now He delivered something to Paul to proclaim. And this message is in exact agreement with what He had recorded by the Prophets in the Scripture of the Old Testament. This shows both the importance and the divine trustworthiness of Paul's message.

The basic facts of Paul's message are three: the death, the burial, and the resurrection of Jesus.

"Christ died for our sins according to the Scriptures." That is the first basic fact. Christ's death is really ours, our sins caused it. The Lord had laid our sins on Christ, and He laid down His life as a sacrifice for our sins. The purpose of His death is to remove our guilt. The wages of sin is death. Thus Christ died for our sins in order to rescue us out of the clutches of death. Christ's death, according to the Scriptures, meant that we should live. Paul wants to say: Study the Scriptures of the Old Testament, what meaning the death of Christ should have, and see it all fulfilled in the death of Jesus of Nazareth.

Paul continues, "And that he was buried."

As a rule we do not make very much of the burial of Jesus. We mention it in the Creed, Jesus "was crucified, dead, and buried," but otherwise we usually jump from His death immediately to His resurrection. On Good Friday we commemorate His death in special services,

and on Easter we rejoice in His resurrection. But special burial services we ordinarily have not.

Since Paul here stresses the burial, let us take a look at it. We shall find two things of special importance. — When Joseph of Arimathea asked Pilate for the body of Jesus to bury it, Pilate inquired very carefully if Jesus had died already; and only after he had received the official report from the captain who supervised the crucifixion did he grant Joseph's request. And the soldiers had made sure that Jesus was dead. They did

not break His legs, but they pierced His side with a spear. If His heart had not stopped beating before this, the spear would have stopped it. — The burial of Jesus testifies that His death was real.

His body was laid in a new sepulcher. No other body had ever been laid there before. His was the first and only one. His body was wrapped in linens, and the women carefully marked the place where He was laid. The stone door of the grave was sealed, and a Roman guard was put in charge of the place. When on

Easter morning the grave was found empty, there could be no doubt as to whose body was missing. Only one had ever been buried here. And the condition of the tomb chamber and shape of the linens made it clear that a miracle had taken place. The body had not been removed by robbers. It had arisen as a glorified body.

Thus the burial of Jesus furnishes the human evidence of the reality of His death and of the miracle of His resurrection.

(To be continued)

J. P. M.

## Guidance In Godliness

### When Conscience Comes To Life

IT was Job of old who declared: "My heart shall not reproach me so long as I live." What he means becomes sure beyond a doubt when he in the same breath asserts: "My righteousness I hold fast and will not let it go." He is speaking of the relation between his outward bearing as it takes form in thought, and word, and deed over against the inner conviction which dictates what this outward bearing should be.

This intimate relation is generally described by the word conscience. Man cannot acquire it, though he may develop it, and can by persistent practice deaden it; God plants it in the human breast. We might describe conscience as the reasoning creature's acknowledgment of his responsibility under God (Romans 2:15). A conscience which to all appearances seemed dead, may suddenly come to life again under the Creator's wise ruling and His thoughts are ever toward salvation rather than judgment. The Scriptures give many examples of a conscience awakening. We point to a few when we mention the names of Cain, David, Judas.

The power of an awakened conscience is still strong today. We have before us an item in a daily paper which offers the proof. A man of comparatively youthful age walked into the police station of one of the

larger cities of our land to tell his story to the officer in charge. The story was sordid enough, but even its details may point a warning. Five years ago and therefore at the promising age of nineteen years, this man had gone on a drinking spree with a companion. In the course of their repeated visits to the various drinking places the thought suggested itself to him to rob his associate. At a deserted spot he struck him and carried out his plan even to the point of stripping him of his clothes and leaving him lying by the roadside clad only in his underclothes. Exposure finished the task which the blow and drink had begun. Death from exposure was the verdict of the examining jury.

With the knowledge of his guilt locked in his breast and remorse gnawing at his heart, the modern Cain traversed the length and breadth of our wide land seeking rest. It could not be found. If in his waking thoughts he managed to banish the feeling of his guilt from his mind, it came back to him in his sleep and troubled him with frightful dreams.

In one of the great cities which he visited in his restless wanderings, the thought came to him to end this form of his agony. He went out on a viaduct which spanned deep waters, with the intention of plunging into

the depths and seeking rest from the memory of a man lying dead in the street stripped to his underwear. When he was poised for the final leap, a dread thought deterred him: "Can I take this dreadful secret with me?"

He went on in his hopeless quest for rest. Instead of growing less with time, his agony of mind seemed to grow greater. Finally his arrival at another large city led to the final act of his wanderings. He went to the police headquarters and told the chief his story. When he had finished, he added: "Now I can get a night's sleep without dreaming."

St. Paul says: "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). That is the endeavor of all true children of God. It is hardly necessary to add that the quickening and strengthening of conscience should keep step with the mental and physical development of a child of God. "Train up a child in the way he should go: and when he is old, he will not depart from it." For this we must rely solely on God's Word — Law and Gospel. You cannot replace these with any human philosophy.

K. F. K.

# The Importance Of Our Christian Schools

BY MARIETTA M. MEYER

(EDITOR'S NOTE: This is the address of the salutatory speaker of Michigan Lutheran Seminary's 1955 graduating class.)

AS we of the graduating class look back over the years, we find that we have much for which to be thankful. One of the greatest blessings we recall is our Christian education. This, of course, began in our homes, when our parents read the Bible stories to us. Then most of us had the opportunity to attend Christian Day Schools for many years. Just now we have completed four years of parochial high school, and many of us plan to continue our education in Lutheran colleges and seminaries. Therefore, we are in a most opportune position to realize the benefits of Christian schools, and their importance in the growth of God's kingdom. The public schools at our disposal train youth for this world only, leaving the education incomplete. For when the soul is not considered, there is no preparation to meet the many spiritual problems which confront both youth and age in today's chaotic world.

It follows, that if our congregations are to grow, our Synod is to flourish, and our souls are to be nourished, it is vitally necessary that our school system on the elementary, secondary, and college levels be expanded.

To illustrate just how important schools are, let us turn back the calendar to the years following 1638. The place is Ft. Christina, a newly founded Swedish Lutheran Colony where Wilmington, Delaware, now stands. The people were very devout, and held church services in their homes until a chapel was erected in 1642. Under such faithful pastors as Torkillus and Lockinius, the little colony thrived spiritually. However, they built no Lutheran schools.

Finally, when these first pastors died or were recalled to their homeland, the colony entered a spiritual decline. For a time the situation was remedied, when the mother country sent a few more faithful pastors. But they, too, departed this life, again leaving the flock without leaders. Since they had started no Christian Day School, their children were not

well-acquainted with Scriptures. They had no colleges or seminaries. So they could train no young teachers or servants of the Word. Since they could conduct no church services, the younger generation attended the Anglican or Episcopal Church, or else neglected religion completely. The once-Lutheran church buildings are now Episcopal. The Lutheran colony disappeared. Why? The cause can be traced largely to the absence of church schools. Truly, this is a sad situation, but it stands as a lesson for us.

But how much different, and how inspiring is the attitude taken by our own forefathers, the German Lutherans in America, who arrived here at a later date. They remembered the wisdom of the Book of Proverbs, chapter 22, verse 6: "Train up a child in the way that he should go, and when he is old, he will not depart from it." The "Gemeindeschule" was often the first piece of property owned by a congregation. These people realized that the future of their church depends upon the young people, and that they should be provided for. Remember, too, that our fathers were helping to build a new nation, and suffered many hardships. Nevertheless, they bore their crosses patiently. Do we hear that they complained of not having the means to support schools? By no means! In fact, they considered such support their privilege. And today we can look about us and see how abundantly the Holy Spirit blessed their labors. This is certainly a striking example from early American Lutheranism that is good for us to follow.

At the present time, many problems confront us. For example, in a recent *Northwestern Lutheran*, the president of the Board of Education, Michigan District, calls to our attention the fact that our religious freedom is being seriously endangered. Our school system is being attacked as undemocratic. In some states, zoning laws and nuisance laws have been passed to block erection of parochial schools. This should make us alert and cause us to take a better interest in our schools. Too often we don't realize how fortunate we are

to have a gift, until after it has been snatched from our fingers. Then it is too late to act.

Now is the time we must be doing something. We hear the cry of souls in need — in need of pastors and teachers. "But how shall they hear without a preacher?" From our Christian Day Schools flow ninety per cent of the students who continue work in the Church. Our Savior says, "Suffer the little children to come unto me." Yet, many little ones don't have the opportunity of being taught of Jesus, because their congregations do not support schools.

To remedy this, where facilities permit, some children attend schools of neighboring congregations, paying tuition to help defray the extra cost involved. Still other congregations support a teacher in the school of a sister congregation, so that their children may attend there.

So you see, it is no secret that we need more schools. And for the schools, we will need teachers. "And how shall they preach except they be sent?" Here let us ask ourselves how they can be sent, when there is no place to train them. We are in need of preparatory schools like Michigan Lutheran Seminary, where students may prepare for college courses. Our Normal Department at Dr. Martin Luther College must turn down applicants each year because of inadequate facilities. The outdated and condemned buildings at Northwestern College are in the process of being replaced, so that more students may be accepted there. We must also think of establishing seminaries and colleges in our mission fields, so that these new Christians may become independent, educating church workers from their midst.

On the surface this may appear to be a task impossible to accomplish. But is it? Let us remember, "With God nothing is impossible." We will begin by offering our prayers for aid. Secondly, let us give to Christ the first fruits which He has bestowed upon us. The rest God will do. He will cause our prayers and gifts to materialize into schools, churches, pastors, and teachers. The final result will, of course, be the glorious harvest of souls!

## As We See It . . . A Serviceman Speaks

BY E. REIM (Secretary, Standing Committee on Church Union)

OUR readers will probably guess that not all our mail is complimentary. Much, in fact, is quite the opposite. But occasionally there comes a letter which is not only good for our own morale, but which has so definite a bearing on our general problem that it seems worth passing on to our readers.

One such letter comes from a serviceman in the Armed Forces, a man who gratefully acknowledges that his recent confirmation was due to the assistance rendered by a Missouri Synod pastor at one of the Service Centers, but who now writes as a member of our Wisconsin Synod. His name is withheld, as well as any indication of the place where the incidents referred to in his letter took place. All necessary information will be supplied to the proper authorities, however, if the purpose of the inquiry is to remedy the situation which is there described. We quote the pertinent part of the letter.

"At present I am stationed at X X and you probably know that the Lutheran Armed Service Commission operates a Service Center there. Here is where my observations come in.

"I have three points I wish to point out which I find prevalent there.

"1. —A general atmosphere of confessional indifference. I find that

a great number of our Lutheran brethren feel that the Lutheran Churches in America are just one big 'happy' family. And, that there are only a few *minor* differences existing between Synods.

"2. —Criticism of Synodical Conference on their attitude of closed communion. I personally heard a woman of the ULCA voice her severe criticism of the Missouri Synod's position on closed communion and lamented the fact that Missouri didn't invite Baptists and Presbyterians to their altars. She said, 'Certainly, her pastor was more reasonable about this!' All this was said in the presence of a Missouri pastor who was forced to stand by and listen to this without defending Synod's position. (Because he was the Service pastor and must maintain 'harmony' at the Center!) Also, next door to the X X Center is a ULCA church which to some extent is prominent in the activities of the Center and *does not* practice closed communion. Further, *all* of the people who visit the center are extended an invitation to this communion service. I personally know of Synodical Conference members who receive communion

and also of non-Lutherans.

"3. —Compromises tending toward unionistic practices. Many times I have seen Walther League members attend Luther League without any apparent disloyalty to their confessional position. Also — I have heard the Wisconsin Synod violently denounced because they do not co-operate in this venture.

"There are many more things I could add to these points and also concerning chaplains. I have read several of your articles in the *Northwestern Lutheran* and I fully agree with your position."

So far the letter of this serviceman. It will be remembered that we have included Missouri's co-operation with the National Lutheran Council in jointly conducting Lutheran Service Centers for the Armed Forces among the list of incidents of unionistic practice. We have been told that our criticism was unfounded, since nothing more was involved in these undertaking than the common use of the physical plant, building, furniture, etc., and that the point was simply to avoid unnecessary duplication of these purely external facilities.

We believe that the foregoing letter shows that our criticism was not unfounded.

### "JESUS SINNERS DOTHT RECEIVE"

(Continued from page 195)

sinner that repenteth, more than over ninety and nine just persons, which need no repentance." With us human beings it is thus that something lost which we have just regained affords us the greatest joy. For the time being we find greater joy in it than in something that has been and remained in our possession for a long time. God's Word, however, assures us that there is no change in God, as we know and experience increase and decrease. God's joy over us does not actually diminish. Yet Jesus here expresses Himself in human terms which we are able to grasp in order to emphasize how fervently His divine heart of love yearns for every sinner who is still lost, who has not yet been found. He would have us realize deeply that He will find the same boundless joy over the repentance of every further sinner which He has

found in ours. Thus this word is to incite us to a fervent concern for every sinner who is still lost in the fetters of sin; it is to move us to offer ourselves to the Lord as willing instruments in His zeal of seeking and finding him through His Gospel. For we will never do justice to the Lord's joy over every sinner that repents, as long as we continue to be lax in our missionary endeavors.

*We Are Encouraged  
To Share This Joy*

how the happy finders called their friends and neighbors together that they might rejoice with them. Both the shepherd who found his lost sheep and the woman who found her lost coin were intent upon having those near and dear to them share their joy. Now in making the application Jesus does not say: Thus I will rejoice over every sinner that repenteth. No, He says: "Likewise joy

shall be in heaven . . ."; and again: "Likewise, I say unto you, there is joy in the presence of the angels of God . . ." In heaven God's mind and sentiment prevails in a perfect way. The joy of the holy angels, who stand in perfect fellowship with God, merely echo the joy which fills God's heart. That ought to be true also on earth among those who are God's dear children by His grace. Yet our sinful flesh still mars our perfect harmony with the heart and will of our God and Savior. We need strength through His Word to mortify our flesh and to renew the new life of faith in us. Yet these very parables of the Lord, in unfolding His love toward the sinner and His boundless joy over the sinner's repentance, are full of power to awaken and strengthen a like mind in us; they encourage us to share the Lord's joy and in such joy to labor in the Gospel that many sinners may be led to repentance.

C. J. L.



## Has Every Christian Given?

**A**BOUT one and one-half years have passed since our Synod launched its more than a million dollar building fund drive. The "Gift for Jesus" collection was begun on December 13, 1953. Since that time the gifts have been flowing into the treasury, not profusely, but steadily. As of today we have collected roughly 75% of the funds needed to complete the buildings at Saginaw, Watertown and New Ulm. Comparing our drive with the efforts of a football team we might say that we have reached the 25 yard line. The going usually gets rough at this point and it keeps on getting rougher until the goal is finally crossed. The quarterback begins to reach for his bag of tricks. But rather than to resort to trickery, let us ask the simple question: Has every Christian given?

### Every Christian Should Give

The Scriptures give such a directive. Does not the Apostle Paul say to the Christians at Corinth, "Upon the first day of the week *let every one of you* lay by him in store, as as God hath prospered him"? The Apostle was urging the Christians at Corinth to complete a special collection for the relief of the brethren at Jerusalem. It was a special collection and that collection had not yet been completed. Paul calls on *every* Christian in the congregation to put his shoulder to the wheel and bring the collection to a speedy conclusion. "*Let every one of you* lay by him in store." *Everyone means every one.* That would include the men of the churches and also the women. In Luke 8:1-3, we read: "The twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many

others, which ministered unto him of their substance." The Lord Jesus was pleased to accept the gifts of these women also. *Everyone* would include also the young people of the Synod, the teen-agers. They may not be able to give as much as their parents, but many of them are in a position to give something. Many a young unmarried person is drawing good wages in our day and age. Such are often in a better position to contribute towards the Lord's kingdom than those who have families to support. *Everyone* would even include the children. The Savior by no means despises the pennies, nickels and dimes given by Sunday, Saturday or Day School children. *Everyone* would include also the poor. We may at times be inclined to excuse the poor entirely from giving. Yet the Lord does not exclude them. Did he not accept the offering of the poor widow in the temple, though she had only a mite to her name? He did not say: "Now, good lady, I know that you are poor, that you have only a mite in your purse. Keep it and buy bread." No, he took her offering as well as the offerings of the rich. And we can be certain that He did not let her starve to death even though she gave all that she had. Indeed the Lord does not expect as great an amount from the poor as he does from the rich, but he does expect *everyone* to give as he has prospered, the rich much, the poor less. *Everyone* would include also the pastors and teachers in the Synod. While we stand and remind others of their Christian duty we are apt to forget to place our own envelope into the plate. In short, all those should give who have something to give. How many are there who can honestly say: "The Lord has given me nothing"?

### Let Every One Examine Himself

Have you done all you can? Have you given in proportion to the gifts which you have received from the hand of the Lord? The temporal gifts which we have received may vary. The Lord has not blessed us all alike with money and goods. But spiritually we have received the same gifts from the Lord and these in abundance. Unto everyone of us a Child is born, unto everyone of us a Son is given — Jesus Christ! He died for everyone, shed his blood for everyone, securing for everyone of us the forgiveness of our sins, also our sins of careless giving. Unto everyone of us the Gospel and the Sacraments have been given and in them the gift of the Holy Ghost. From the hand of the Lord we have received everything that we need for life everlasting. The Lord has overlooked not a single one of us whether young or old. Can any one of us with a good conscience withhold his gifts from the Lord? Everyone of us has received, but has every one given? Examine your giving to the Synod building fund. Should we find that we have given, but not as generously as we could have, what should hinder us from giving again? Should we find that we have not yet given anything, let us hasten to fill the void. "Let every one of you lay by him in store, as God hath prospered him." Let every Christian give and the goal will soon be reached and even exceeded. What a pleasant surprise it would be if for once we would bring more than enough for the building as the Children of Israel did in olden days. If every one of us will lift together, the burden will be light. Let every Christian be concerned now about the needs of the Synod building fund.

G. HORN

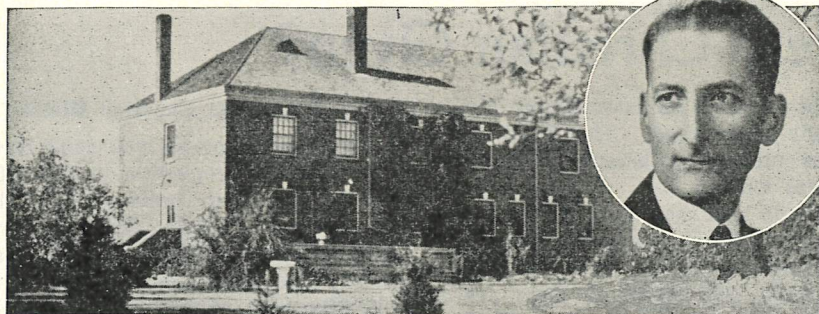
### CLOSING EXERCISES AT NORTHWESTERN LUTHERAN ACADEMY

To those who have been in the classroom for two decades or more, the closing exercises of an institution tend toward the routine, but for parents who have a son or daughter in the graduating class, they hold a position of importance, and rightly so. Christian parents, who could conceive of no school but a Christian

school as the proper one for their children, find in the day of graduation another completed step in their bringing up their child in the nurture and admonition of the Lord. Therefore, commencement day is invariably a day of joy and rejoicing, a day on which the atmosphere on the campus is one of felicitation and good will.

Already on the evening before commencement, this spirit revealed itself at our commencement concert,

for which an audience of five hundred to six hundred had gathered together to hear a program of sacred and secular choral singing and a variety of instrumental music under the able direction of Professor W. Nolte. That same spirit was again in evidence on Friday morning, June 3, when a class of sixteen were awarded their diplomas after they and the congregation had heard a pointed message on Deut. 4: 9-10 delivered by our guest



speaker, the Rev. Reginald Pope of Lemmon, South Dakota.

We speak of a certain spirit and atmosphere of Christian fellowship in order to supply in a measure what the casual reader in the East may not get from the brief, statistical report that could have been made; for our brethren in the East do not always understand that our church life in the West is essentially the same as theirs. East may be East and West may be West, but the Christian

faith will always be the common denominator for the two.

Because the founders of the Academy incorporated also a general high school course in its curriculum, it would be as unusual as it is desirable that an entire class continue at our colleges to complete their preparation for the preaching or teaching ministry. Nevertheless, some will always be gleaned for that work. Out of this year's class, four will continue at Dr. Martin Luther College and

## The Northwestern Lutheran

two at Northwestern College.

Though this is one of the largest classes in the history of the Academy, it will not be the largest, for the larger classes are now coming up. Next year, for example, the graduating class should number about twenty. The fact of our constantly increasing enrollment might bring us face to face with a serious problem this coming fall. If our freshmen are limited to forty, and if there are not too many girls in proportion to boys, we shall be able to accommodate about 115 without dividing classes. When registration shows an increase beyond that number, we shall need more dormitory and dining room space and an increase in our faculty personnel.

May the Lord grant us wisdom and the courage of faith to find the ways and means to reap while the harvest is waiting.

R. A. FENSKE.

## Medical Missionaries for Nigeria



Medical Missionaries  
Dr. and Mrs. Eric P. Lofgren and Miss Ethel Giziewski

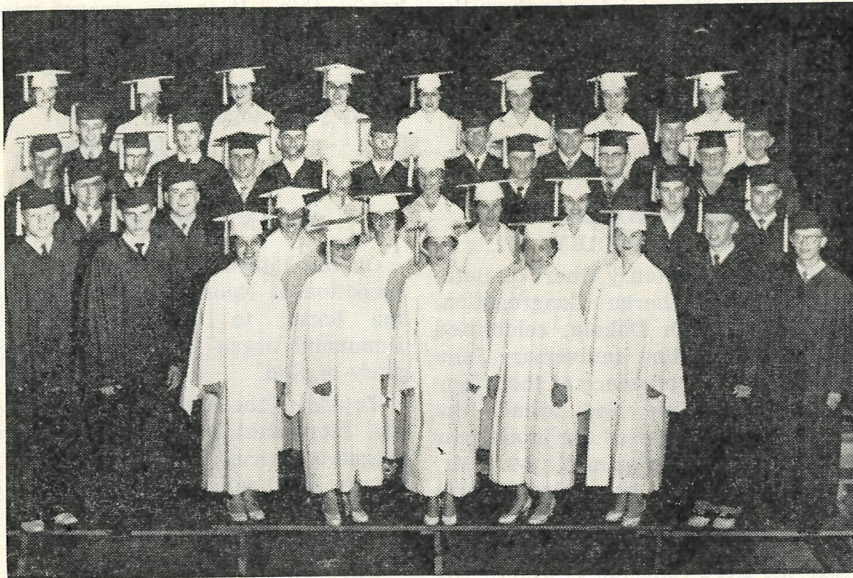
THREE Synodical Conference medical missionaries left New York's Idlewild Airport, by airliner on May 26 for Nigeria, West Africa. The group consisted of Miss Ethel M. Giziewski, R. N., and Dr. and Mrs. Eric P. Lofgren. Miss Giziewski served as matron at Dr. Martin Luther College, New Ulm, Minn., in 1950. In 1949 she served as matron at Northwestern Lutheran Academy, Mobridge, S. Dak.

For twelve years Miss Giziewski taught in Christian Day Schools at Cedar Mills, Minn., Iron Ridge and Manitowoc, Wis., and Lynnwood, Calif. She served in nursing capacities in hospitals at Watertown, S. Dak.; Columbus and Cleveland, Ohio; Los Angeles, Calif.; Minneapolis, Minn.; and Milwaukee, Wis.

After being graduated from Dr. Martin Luther College, New Ulm, Minn., in 1924 and Lutheran Hospital Nurses School, St. Louis, Mo., she went on to receive a B. S. degree in nursing at Western Reserve University, Cleveland, Ohio, in 1944.

Miss Giziewski was commissioned at the Lutheran Women's Missionary Rally at Zion Lutheran Church, Hopkins, Minn., in May.

Department of Public Relations  
— Missouri Synod.



Graduating Class — Michigan Lutheran Seminary

**GRADUATION — MICHIGAN LUTHERAN SEMINARY**

A class of 41 students was graduated during the forty-second commencement service at Michigan Lutheran Seminary. A little better than half of the class will continue its studies to prepare for work in the Church.

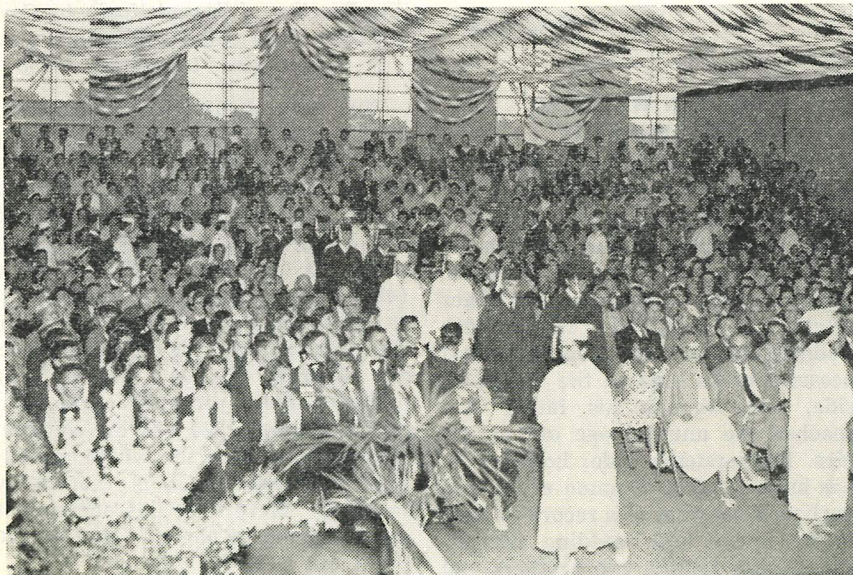
Pastor Harold Zink of Stevensville, Michigan, addressed the graduates before a crowd of nearly 1,100 parents, relatives and friends. He based his remarks on the class motto: "I am not ashamed of the Gospel of Christ."

Marietta M. Meyer of Bay City and Mary Jo Thompson of Davison delivered the salutatory and valedic-

tory addresses. Both of these young ladies will continue their studies at Dr. Martin Luther College.

On the evening before, the annual commencement concert was held, featuring the various musical organizations which play an important part in the life of all the students here. Again a capacity crowd was present to share this evening with us.

To date, 80 new applications have been accepted for the coming school year. This indicates that we will probably have a student body of 300 for the 1955-1956 school year. It is our hope that the enrollment can be kept within that figure since we are already nearing the point where the personal contact, so necessary to a



Commencement — Michigan Lutheran Seminary

school of this kind, is in grave danger of being lost.

With the past school year now but a memory we are awaiting the days in August when Michigan Lutheran Seminary will have the privilege of being host to the Convention of the Wisconsin Synod.

CONRAD FREY.

**CLOSING SERVICE AT THIENSVILLE SEMINARY**

In an open air service conducted in the Inner Court of our campus, the current school year of our Theological Seminary came to an impressive conclusion on Thursday morning, June 2. Even the very birds of heaven lent their voices to the praises of their Creator. In addition we were able to welcome a greater number of friends and guests than had ever attended a similar occasion. This was in keeping with the fact that this time we were able to present to the Church the largest class of Candidates for the Holy Ministry that has ever been graduated from our school. Our gracious God had given us 31 young men who now stand ready to enter upon their life's work in the Ministry of the Word. This is undoubtedly the explanation for the unusually large attendance.

God has been very good to us during the year that is now closed. For all of us, teachers as well as students, were able to carry on our work without any serious interruption. The greatest blessing of our Lord, however, is that He keeps us true to this Word. This is a blessing that we want to ask of our God without ceasing. Just in these last days we find more and more how great the dangers of error and apostasy really are. Let us not become weary to pray our Lord ever again to keep us all, faithful to the end.

On May 13, the Committee on Calls had its meeting. This is the group to which falls the responsibility of assigning the available candidates to their respective fields of work, whether this be in their first congregations or perhaps a tutor's appointment to one of our synodical schools. The following list brings the names of the various candidates, together with the field to which they have been assigned. Included are also a number of previous graduates who have already served a year or two as tutors. A graduate of Concordia Seminary, Springfield, Illinois, has asked to be

received into the ministry of our Synod and is also listed.

Baer, Robert, Adrian, Mich.  
 Bartelt, Wayne, Batesland—Martin, S. Dak.  
 Beckenforf, Wilbur, Southshore—  
 Germantown, S. Dak.  
 Bein, William, Cibecue, Ariz.  
 Biedenbender, Kermit, Akaska—Tolstoy,  
 S. Dak.  
 Bitter, Donald, Fond du Lac, Wis. (Good  
 Shepherd)  
 Boerneke, LeRoy, St. Louis Park, Minn.  
 Brassow, Roy, Richwood—Hubbleton, Wis.  
 Buege, Richard, Whitehall—Arcadia, Wis.  
 Cares, Gerhardt, Elgin—Burt—Leith, N. Dak.  
 Carter, Robert, Northwestern Lutheran  
 Academy (Tutor)  
 Eickmann, Paul, Geneva, Nebr.  
 Free, Gerald, Bonesteel—Herrick, S. Dak.  
 Gieschen, Norbert, Hillrose, Colo.  
 Janke, Martin, St. Paul, Minn. (St. John,  
 Assistant)  
 Jaster, Herbert, Winnebago Lutheran  
 Academy (Tutor, Emergency Teachers'  
 Training Program)  
 Kell, Myron, Durant—Swartz Creek, Mich.  
 Klaszus, Ernst, Zealand—Haig, N. Dak.  
 Koek, David, Dr. Martin Luther College  
 (Tutor)  
 Krueger, Wilbert, Florence—Tippler, Wis.  
 Kuske, Theodore, Michigan Lutheran  
 Seminary (Tutor)  
 Manteufel, Julius, Powers, Mich.  
 Neumann, Wilbert, Washington, Iowa  
 Otterstatter, Marvin, Northwestern College  
 (Tutor)  
 Prueter, Paul, Viroqua, Wis.  
 Reiter, Clare, Hendricks—Argo, Minn.  
 Schmidt, Wayne, Lena—Oconto Falls, Wis.  
 Shekner, Richard, Garrison, Nebr.  
 Unke, Glenn, Wabeno, Wis.  
 Voss, Carl, Beatrice, Nebr.  
 Biebert, Edwin, Courtland—Brighton, Minn.  
 Kuske, Paul, Maumee, Ohio  
 Lutz, Martin, Valley City, N. Dak.  
 Nommensen, Carl, Hillsboro, Wis.  
 Schubring, Alfred, Woodville, Wis.

One graduate, Mr. Henry Koch of Morrison, Wisconsin, is planning to continue his studies in Germany.

E. REIM.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Fritz Lewerenz of St. Paul Ev. Lutheran Church, Litchfield, Minnesota, observed their golden wedding anniversary, May 24. Their pastor summed up their thoughts, and the well-wishes of their relatives and friends who attended, on the basis of Eph. 4:32.

JOHN RAABE.

#### GOLDEN WEDDING ANNIVERSARY

On May 8, 1955, Mr. and Mrs. Henry Luetkins, members of St. Paul Lutheran Church, North Freedom, Wisconsin, were by the grace of God privileged to celebrate their golden wedding anniversary and offer thanks to the Lord for His many blessings. Their children, relatives, and many friends came to congratulate and wish them the Lord's gracious guidance and blessings during their remaining days. After enjoying a wedding dinner given in the basement of the church, a golden wedding anniversary service was held in the sanctuary at which the undersigned addressed the

honored couple, applying to them the Words of the Lord in Psalm 71:12-18. May the Lord bless them and keep them in His grace unto life everlasting.

P. R. KUSKE.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Henry Obert of Bethlehem Ev. Lutheran Congregation, Raymond, South Dakota, celebrated their 50th wedding anniversary June 5, 1955. In the presence of their four children, relatives, and friends the undersigned addressed the jubilarians on the basis of Psalm 71:7-9. Mr. and Mrs. H. Obert have been faithful members of our congregation since 1912, when they moved to Raymond. May the Lord continue to bestow His blessings upon them during the remainder of their sojourn here on earth.

M. SCHROEDER.

#### GOLDEN WEDDING ANNIVERSARY

On May 22, 1955, Mr. and Mrs. William Pruess, members of St. John Ev. Lutheran Congregation, Lannon, Wisconsin, celebrated their golden wedding anniversary in the company of their children, relatives and friends in a church service, giving thanks to God for His grace and mercy and beseeching His gracious guidance for their remaining years. Contributions amounting to \$25.00 each were made to the Church Extension Fund and to the Wisconsin Lutheran High School of Milwaukee.

L. HALLAUER.

#### GOLDEN WEDDING ANNIVERSARY

The great benefits of godliness in married life were pointed out to Mr. and Mrs. John Dobberstein of Hortonville, Wisconsin, as they on May 24, 1955, in the company of children, grandchildren, and numerous other relatives, celebrated their 50th wedding anniversary. This is the first occasion of its kind on the husband's side, even though his father had reached the unusual age of 101. On Mrs. Dobberstein's side, however, it has been a rather common event, and perhaps somewhat of a record — hers is the fourth 50th wedding anniversary in her family, two brothers and a sister having celebrated theirs

before this. It is our sincere wish that our generous Lord will continue to grant this couple more special favors and many more good and happy years together.

E. FROELICH.

#### ORGAN DEDICATION

On the 15th of May, St. Paul Congregation at Neosho, Wisconsin, had the honor to dedicate its new Hammond organ to the praise and glory of God.

To add to the beauty of our praise, the Northwestern College Quartet graced our service with several appropriate song selections. Our mixed and junior choirs added their voices of praise to the glory of God.

The new organ was played by the masterful hand of Joel Kuznik, who led the overflowing house of worshippers in a melody of songs.

The sermon text, taken from the 118th Psalm, verse 24, and delivered by Pastor H. Schaar of Brownsville, focused our joy and thanks upon God, who on this day has given us this wonderful gift to be used in our midst for the praise of His goodness.

It truly was a day in which we rejoiced and were glad. May the Lord be pleased with our praises as we rejoice in His gift.

E. WEISS.



#### BOOK REVIEW

*The Practice of Sacred Music*, by Carl Halter. Concordia Publishing House, St. Louis, Mo. 96 pages. \$2.50

This is the book which the pastor, teacher, organist, and choirmaster have been looking for. From organ registration and design through the music and function of the choir to the liturgy the practice of sacred music is surveyed. The author (chairman of the music department at Concordia, River Forest) lays down the principles for the Lutheran practice of music and in a general way indicates their practical application in the church. We like his common sense approach to the whole matter. The text throughout is thoroughly readable. More than this one cannot demand from 96 pages — and all too often one gets far less.

W. J. S.

*Faith Active in Love*, by George Wolfgang Forell. The American Press, New York. 198 pages. \$3.75.

The sub-title reads: An Investigation of the Principles Underlying Luther's Social Ethics. This book is the first one published by the American Press, and the company has gotten off to a flying start. The author places "faith active in love" in the center of Luther's ethics and indicates how this principle radiates into all areas of thought and action. The book is less a critical study than it is a collection of Luther's own words on various topics. Dr. Forell has made a commendable effort to let Luther "speak for himself." We do not feel that this is a criticism of the work — there have been enough good and not-so-good critical studies of Luther. What is needed is more Luther. The wealth of quotations and references make this an extremely valuable addition to the growing literature in English on Luther.

W. J. S.

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*Like a Mighty Army*, by Halford E. Luccock. Oxford University Press, New York. 182 pages. \$2.50.

The pages of the *Christian Century* for some years past have contained a gold mine: the column written by H. E. Luccock alias Simeon Stylites. Now a collection of these columns has been published by an editor alert to the highly readable. It is futile to attempt a description of Simeon's salt and pepper. His observations on current religious topics are always penetrating — there is no superficial wit in Simeon's columns. Pages like "The Blood of the Martyrs," "You Must Relax," and "The Pulpit Committee" are a keen commentary on the religious scene today. Luccock is unfortunately far from Lutheran at times, but he always has something stimulating to say. That, by itself, is refreshing.

W. J. S.

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*The Catholicity of Protestantism*, R. Newton Flew and Rupert E. Davies, editors. Muhlenberg Press, Philadelphia. 159 pages. \$1.75.

This book opens the door to an episode in the Anglican Church. It is an answer by the "evangelical" party in the Anglican Church to the Anglo-Catholic party. Among the contributors are found such Luther scholars as Rupp and Watson. The book is fascinating because it is almost, page

for page, an explanation and defense of Luther. This is especially true in the chapter "Justification and Sanctification." On occasion one will thrill to hear the words of Luther so boldly attested to. The authors are not conscious of any difficulty in harmonizing Luther and Calvin who is likewise copiously quoted. Pastors, we are sure, will find this book most interesting.

W. J. S.

All books reviewed may be ordered from the Northwestern Publishing House.

### THE THIRTY-THIRD CONVENTION

#### of the Ev. Lutheran Joint Synod of Wisconsin and Other States

The Thirty-third Convention of the Joint Synod will be held at Saginaw, Michigan, in the Auditorium of the Michigan Lutheran Seminary, August 10-17, 1955. All credentials of delegates will be cleared through the offices of the District Secretaries, and the names of the lay-delegates chosen by the congregations should be sent directly to their respective District Secretaries.

Further details concerning the Convention will follow.  
PROF. WINFRED SCHALLER, Secretary.

### CALENDAR OF CONFERENCES

#### PACIFIC NORTHWEST DELEGATE CONFERENCE

Date: June 28-30, noon to noon.  
Place: Grace Lutheran, Yakima, Washington.  
Host Pastor: T. R. Adascheck.  
Essayist: Prof. W. Schumann, Northwestern College.

The conference will open with a confessional service at 10:30 a. m. on June 28. There will be a special conference service at 8:00 p. m., June 28.

Please inform the host pastor of your intended presence or absence.

NORMAN E. MENKE, Secretary.

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#### WESTERN WISCONSIN DISTRICT PASTORAL CONFERENCE

The Western Wisconsin District Pastoral Conference will meet in Waterloo, Wisconsin, June 14 and 15. Details will be sent to the members later.

H. C. NITZ, President.

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#### CROW RIVER DELEGATE CONFERENCE MINNESOTA DISTRICT

Place: St. Peter Lutheran Church, Tp. Ellsworth, Darwin, M. C. Kunde, pastor.

Date: June 28 and 29. Sessions begin at 10:00 a. m. on June 28.

Essays: "Does Broken Engagement Constitute Infidelity?" by Martin Lemke; "The Need for Stressing Sanctification in Our Christian Training," by M. Lenz; "Music for Church Weddings," by G. Geiger.

Preacher: E. R. Berwald; alternate, H. C. Duehlmeier.

Announce intended presence or absence to host pastor.

M. H. HANKE, Secretary.

\* \* \* \*

#### NEW ULM DELEGATE CONFERENCE

Date: June 28, 1955.

Place: St. Matthew Ev. Lutheran Church, Butterfield, Minnesota.

Time: 9:30 a. m.

Kindly announce to host pastor. Details will be sent to members.

RALPH UNKE, Secretary.

### EASTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

Date: June 28, 1955.

Place: St. John Lutheran Church, Rauville Twp., B. A. Borgschatz, pastor.

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

Each congregation is expected to send a delegate. Reports on our Synodical work will be heard and discussed.

H. E. RUTZ, Chairman.

### PASTORS' INSTITUTE

The fourth annual pastors' institute will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, August 1-5 1955.

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

The program for this year's institute includes:

1. Foreign Missions by Prof. O. Lillegard, Bethany Lutheran College, Mankato, Minnesota
2. Luther and the Reformation by Pastor O. J. Eckert, Saginaw, Michigan
3. The Prophet Zechariah by Dr. Paul Peters
4. Hermeneutics by Prof. F. E. Blume

The first lecture begins at 9:00 a. m. each morning, the last lecture ends at 4:00 p. m. each day.

A registration fee of \$5.00 will be required from each 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 for room and board in addition to the registration fee. Registration should be made with Prof. E. Reim at the Seminary as soon as possible.

HEINRICH J. VOGEL  
Secretary of the Board.

### APPOINTMENTS

The following have been appointed as finance men of the Nebraska District: Pastor K. Molkentin of the Rosebud Conference, and Pastor G. P. Eckert of the Southern Conference.

IM. P. FREY, President.

### SCHOOL BUS AVAILABLE

This bus will seat 12 to 15 pupils and driver. Body and motor very clean — two tires new, other two in good condition, spare O.K. Tell us your needs. We will consider the mission angle, where no funds in sight for purchase. Our pupils hauled by contract carrier at present. Write to:

J. M. Adams  
320 W. 6th Street  
Red Wing, Minnesota

### CORRECTION

\$178.51 for dormitory equipment should have been credited to Joint Parish Lenten Service, Denmark, and not to St. John Church of Maribel alone.

### MISSION FESTIVAL

Exaudi Sunday

Trinity Church, Dexter Tp., Minnesota.  
Offering: \$370.45. Norman E. Sauer, pastor.

### WANTED

A reed organ with two manuals and pedal-board. Please contact:

Leon Quimby  
910 Bayview Ave. Road  
Neenah, Wisconsin

## The Thirty-Third Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States

The Thirty-third Convention of the Joint Synod will be held at Saginaw, Michigan, in the auditorium of the Michigan Lutheran Seminary, August 10 to 17, 1955. The opening service will be held Wednesday, August 10, 10:00 a. m., at St. Paul Church, corner of Court and Bond Streets. Professor C. J. Schweppe will preach the sermon.

Daily sessions will be held as follows: morning, 9:00 to 11:45 a. m.; afternoon, 2:00 to 5:00 p. m.; evening, 7:00 to 9:00 p. m.

The closing service will be held on Tuesday evening, August 16, 7:30 p. m. District President Oscar Siegler will preach the sermon.

Requests for housing at Michigan Lutheran Seminary on the part of delegates, advisory delegates, and those having official business at the Convention must be made by July 20. Those using Seminary housing facilities must furnish their own blankets, pillows, and sheets. These may sent ahead by mail or parcel post, addressed to the sender, in care of Michigan Lutheran Seminary, 2128 Court Street, Saginaw, Michigan.

Meals will be served ONLY for bona-fide delegates, advisory delegates, and those having official business at the Convention.

Reservations will be made in local hotels or motels for visitors wishing to attend the Convention. Those desiring such accommodations must send a deposit in care of the Convention Committee at Michigan Lutheran Seminary together with information as to the number in the party, the names of those in the party, the type of lodging desired, the expected time of arrival, and the length of stay. Such requests will be honored in the order received and as such accommodations are available.

THEODORE SAUER,  
*Secretary, pro tem.*

### LIST OF DELEGATES TO THE 33rd CONVENTION OF THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

Saginaw, Michigan  
August 10 to 17, 1955

#### ARIZONA-CALIFORNIA DISTRICT Congregations

Mt. Calvary, Flagstaff, Arizona  
Redeemer, Tucson, Arizona

Lay Delegates  
Lloyd Heimer  
Roy Gibson

#### DAKOTA-MONTANA DISTRICT Eastern Conference Congregations

Bethlehem, Raymond  
Immanuel, Ward

Lay Delegates  
W. Danekas  
John Greenfield

#### Western Conference Congregations

St. Paul, Timber Lake  
St. Paul, Rapid City  
St. Luke, Lemmon  
Zion, Zealand

Lay Delegates  
W. Kellogg  
R. Lewis  
C. Reister  
A. Ottenbacher

#### MICHIGAN DISTRICT Congregations

Circuit No. 1 Salem, Coloma  
Circuit No. 2 Grace, Eau Claire  
Circuit No. 3 Grace, Tecumseh  
Circuit No. 4 Ascension, Detroit  
Circuit No. 5 Trinity, Saline  
Circuit No. 6 St. Paul, Saginaw  
Circuit No. 7 St. John, Sterling  
Circuit No. 8 Trinity, Elkton  
Circuit No. 9 St. Jacob, Waterloo Twp.

Lay Delegates  
Robert G. Wendzel  
Eugene Schlegel  
Albert Tonnenberger  
Harold Guerne  
Alwin Burkhardt  
Conrad Fischer  
Tom Bowen  
Edward Bumhoffer  
Ezra Hannewald

#### MINNESOTA DISTRICT Crow River Conference Congregation

Zion, Tn. Lynn

Lay Delegate  
John Duesterhoeft

#### Mankato Conference Congregation

St. Paul, North Mankato  
New Ulm Conference  
Congregation  
Immanuel, Tn. Eden \*

Lay Delegate  
Emil G. Steinberg

#### Red Wing Conference Congregations

Our Redeemer, Wabasha \*  
Immanuel, Tn. West Florence  
Redwood Falls Conference  
Congregations

Lay Delegates  
Edw. W. Wimmer

St. John, Vesta  
Zion, Olivia

Lay Delegates  
Dick Gertjeansen  
John Suess

#### St. Croix Conference Congregations

Redeemer, Amery, Wisconsin \*  
Christ, North St. Paul  
St. John, Hastings

Lay Delegates  
Gordon Oliver  
August Pinke

#### Pastors

Wm. H. Wiedenmeyer  
Walter A. Diehl  
Alfred M. Upleger

#### Teacher

Rupert W. Rosin

#### Pastors

W. Lindloff  
B. Borgschatz

#### Pastors

A. Schuetze  
H. Wiedmann  
L. Wurster

#### Pastors

Circuit No. 1 Clifford Kipfmiller  
Circuit No. 2 E. C. Renz  
Circuit No. 3 Walter Voss  
Circuit No. 4 Edwin Frey  
Circuit No. 5 A. W. Hueschen  
Circuit No. 6 Hans Schultz  
Circuit No. 7 James Vogt  
Circuit No. 8 Edwin Schmelzer  
Circuit No. 9 Kenneth Vertz

#### Teachers

Circuit No. 1 Wayne Wieckmann  
Circuit No. 2 Delbert Mey  
Circuit No. 3 A. Schleaf

#### Pastor

Herman Mutterer

#### Pastor

Theo. Bauer

#### Pastor

Paul F. Nolting

#### Teachers

A. E. Gerlach  
Prof. H. R. Klatt

#### Pastor

E. G. Hertler

#### Pastors

Edw. Birkholz  
G. F. Zimmermann

#### Teachers

A. Glende  
H. Grams

#### Pastors

C. F. Bolle  
LeRoy Ristow

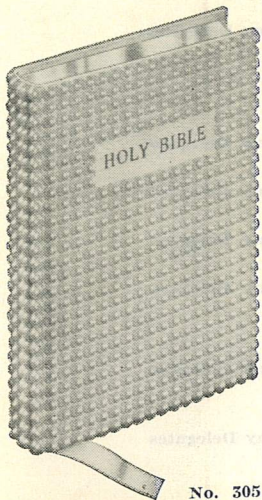
	<b>Pastors</b>	<b>Delegates at Large Congregations</b>	<b>Lay Delegates</b>
G. W. Fischer A. H. Birner Prof. V. Voecks		St. Paul, Morris * Trinity, Smith's Mill	Alvin Krause
	<b>Pastor</b>	<b>NEBRASKA DISTRICT Central Conference Congregation</b>	<b>Lay Delegate</b>
J. Martin		Hoskins, Nebraska	Lyle Marotz
	<b>Pastor</b>	<b>Colorado Conference Congregation</b>	<b>Lay Delegate</b>
R. H. Roth		Ft. Morgan, Colorado	Kenneth Karrow
	<b>Pastor</b>	<b>Rosebud Conference Congregation</b>	<b>Lay Delegate</b>
L. Wenzel		Winner, South Dakota	Fred Schwant
	<b>Pastor</b>	<b>Southern Conference Congregation</b>	<b>Lay Delegate</b>
G. Eckert Theo. Schmidt	<b>Teacher</b>	Sutton, Nebraska	Wm. Gratotp
	<b>Pastor</b>	<b>Delegates at Large Congregation</b>	<b>Lay Delegate</b>
R. Baur		Clatonia, Nebraska	Henry Riechers
	<b>Pastors</b>	<b>PACIFIC NORTHWEST DISTRICT Congregations</b>	<b>Lay Delegates</b>
Robert Dommer George Frey		Ellensburg, Washington Zillah, Washington	Omar R. Doble Dugan Drath
	<b>Pastors</b>	<b>NORTHERN WISCONSIN Fox River Valley Conference Congregations</b>	<b>Lay Delegates</b>
H. Pussehl O. Sommers E. Zehms		Immanuel, Forestville St. Peter, Sturgeon Bay Immanuel, Greenville	Frank Pavlik John Weber Armond Fiested
	<b>Pastors</b>	<b>Lake Superior Conference Congregations</b>	<b>Lay Delegates</b>
E. Albrecht F. C. Dobratz		Beaver * Abrams	Fred Eichmann
	<b>Pastors</b>	<b>Manitowoc Conference Congregations</b>	<b>Lay Delegates</b>
L. H. Koeninger F. C. Knueppel		St. John and St. Peter., Cleveland Zion, Louis Corners	Edgar Jacobi Herbert Pieper
	<b>Pastor</b>	<b>Rhineland Conference Congregation</b>	<b>Lay Delegate</b>
H. Bauer		Hurley	George Prosek
	<b>Pastors</b>	<b>Winnebago Conference Congregations</b>	<b>Lay Delegates</b>
G. Pieper C. Krug M. Drews H. Wicke		Grace, Pickett * Martin Luther, Oshkosh Zion, Ripon * Trinity, Dundee St. John, Montello	Arthur Brandt William Albers Theodore Zabel
	<b>Winnebago Teacher's Conference</b>		
William Kuether, Jr. H. Rupprecht Q. Albrecht J. Bushman H. Krenz			
	<b>Pastors</b>	<b>SOUTHEASTERN WISCONSIN DISTRICT Congregations</b>	<b>Lay Delegates</b>
Waldemar P. Sauer W. Reinemann Melvin Schwenzen Paul Behn H. Woyahn Gerhard Schmeling Erich Schroeder Richard Stiemke Adolph Buenger Charles Found		St. John, Lomira Trinity, Huilsburg Woodlawn, West Allis Trinity, Waukesha Trinity, West Mequon Divinity, Milwaukee St. Lucas, Milwaukee Ephrata, Milwaukee St. Luke, Kenosha First, Lake Geneva	Franklin Woldt Edwin Lentz Harold Magadanz Alhard F. Leisten Clarence Strack William Hoppenrath John Pekrul George Brandt Paul Vigansky O. L. Bakkom
Clarence Zimbrick M. Dommer Roland Hoefler Harold Goede E. Kirschke	<b>Teachers</b>		
	<b>Pastors</b>	<b>WESTERN WISCONSIN DISTRICT Central Conference Congregations</b>	<b>Lay Delegates</b>
Gerhard Redlin A. T. Degner R. F. Bittorf Victor Schultz		St. Matthew, Janesville St. John, Jefferson Peace, Sun Prairie Zion, Columbus	Theo. Eickemeier Clarence Frohmader Eugene Johnson Walter E. Bock
Erwin Schroeder	<b>Professor</b>		
	<b>Pastor</b>	<b>Chippewa Valley Conference Congregations</b>	<b>Lay Delegates</b>
John Schaadt		Trinity, Keystone St. Paul, Menomonie *	Carl Gerber
	<b>Pastors</b>	<b>Southwestern Conference Congregations</b>	<b>Lay Delegates</b>
R. C. Biesmann Robert Beckmann		St. Luke, New Lisbon St. Paul, North Freedom St. Jacob, Norwalk	Hugo Martin Ewald Kleinschmidt Norman Kowitz
	<b>Pastors</b>	<b>Mississippi Valley Conference Congregations</b>	<b>Lay Delegates</b>
Walter Gutzke J. B. Erhart		Jehovah, Altura, Minnesota St. Peter, Chaseburg	Ed. Brown Carl Brinkman
	<b>Pastors</b>	<b>Wisconsin Valley Conference Congregations</b>	<b>Lay Delegates</b>
Alfred Schewe Carl Kionka		Christ, Marshfield Zion, Stetsonville	Elmer Thuss Herman Vircks
	<b>Teachers' Conference</b>		
Robert Moldenhauer Gordon Follendorf Carl Finup Arnold Lober Leslie Kehl			

\* Name of lay delegate was not received by June 3, 1955.  
Certification of lay delegates is in the files of the respective District secretary.  
Lists of alternates are in the files of the Synod secretary.

THEODORE SAUER, Secretary, pro tem.

# WHITE BIBLES

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CHAPTER 2  
Adam and Eve in the Garden of Eden.  
THUS the heavens and the earth were finished, and all the host of them.  
2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.  
3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.



No. 1212 W

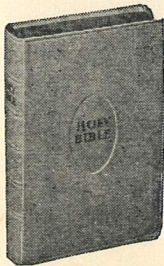
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### Specimen of Agate Type

AND the Lord said unto Nô'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this gener-

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- Marriage Certificate
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No. W 1301 MC

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### Specimen of Type

the country of Galatia and Phrygia in order, strengthening all the disciples.  
24 And a certain Jew named Apollôs, born at Alexandria, an

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### Specimen of Type in This Bible

311

#### CHAPTER 20.

1 Ben-hadad besiegeth Samaria. 13 The Syrs are slain. 31 Ahab dismisseth Ben-hadad 42 A prophet reproveth him.

AND Bën-hâ'dâd the king Sÿr'i-â gathered all his h together: and there were thirty a two kings with him, and hors

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