

THE NORTHWESTERN
Lutheran

Volume 44, Number 14
July 7, 1957



BRIEFS by the Editor

Perhaps you looked twice when you received this issue of *The Northwestern Lutheran*. Perhaps you wondered whether some new magazine was coming into your home. But then you realized that our publication has merely put on a new "dress." We feel that the lay-out man, Prof. Siegfried Fenske, and the artist, Mr. Harold Schmitz, of our Northwestern Publishing House, have given us a cover and column-heads that are at once attractive and dignified. We sincerely hope that you agree with us.

* * * *

The publication, in this issue, of official list of delegates reminds us that we are approaching the time of the Synodical Convention of 1957. A great deal of work is being done in preparation for this biannual meeting. (Last year's session at Watertown, Wis., you will remember, was a special meeting, the regular 1955 Convention at Saginaw, Mich., having merely recessed until the 1956 date.) The May meeting of the General Synodical Committee was largely in preparation for the Convention. At that time the "Prospectus," or booklet of reports and memorials which will be the basis of the business transacted at New

Ulm, was set up. Pastoral and delegate conferences are being held, with the Prospectus serving as a guide for the discussions which are to acquaint people with the matters that will be before the Convention.

* * * *

The question is often asked: Must a delegate to the Synod Convention vote strictly according to the sentiment expressed, or in line with the resolutions passed, by their home conferences or Districts? The answer is No. A delegate naturally will be guided somewhat by such sentiment and resolutions. But let us remember that in many issues it is a matter of God's Word. As various speakers bring the Word to bear upon the question under discussion, the delegate may come to the conviction that he should vote otherwise than what the sentiment "back home" suggested. Then his conscience cannot be bound to act in opposition to his Scripture-bound convictions. Even where it is a matter of judgment, of choosing the best and wisest course, our delegates have a certain freedom of action. At the convention itself certain facts and considerations will be presented that may change the picture considerably for a delegate. He must be free to act accordingly.

"Lord, do not make me too prosperous!" Wise Solomon actually spoke a prayer like that: "Give me neither poverty nor riches" (Prov. 30:8). What did he have in mind with the second half of that prayer? He tells us in verse 9: "Lest I be full, and deny thee and say, Who is the Lord?" Let us not close our eyes to our danger in the prosperity we have been enjoying for some years. Are our hearts becoming "full," full with the "good" things of prosperity and preoccupation with them and fretful worrying about them? Is the serene trust that the God who gave us His Son will surely give us all the material gifts that are good for us — is that being displaced by the anxious concern: "Am I going to get my share of prosperity?" The graces that should fill our hearts, if all is well with us, are a love for our Savior that knows no rest but in further activity for Him, and a consuming interest in His work of rescuing lost sinners. Are these being crowded out? We make no cocksure assertions. But we hear of quite a few instances of congregational deficits; we note such a severe shortage of funds in Synod's treasury that it is necessary to think about retrenching and to forget about expanding our work for some time to come. And that shortage means a failure to contribute an average of only \$10.00 per communicant! With that we compare the prosperity the Lord has poured into our laps. So we humbly ask: Are there symptoms that we are becoming "full"?

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THE COVER — Baptismal Font, Mt. Olive Lutheran Church
Appleton, Wis., R. E. Ziesemer, pastor.

"Impact Projects" The Development Board of oil-rich Middle Eastern Iraq is responsible for raising the standard of living in that backward nation. Its business is to plan irrigation projects, to construct dams for flood control, to erect homes, schools, hospitals, and factories.

At the same time that this Development Board busies itself with these fundamental projects, it also considers what are termed "impact projects," works that can be completed in the near future and are visible and striking evidence of progress in their country. Among the "impact projects" scheduled for Bagdad are a splendid sports stadium and a unique Frank Lloyd Wright opera house.

Congregations, too, have "impact projects" (not for entertainment, of course). They, too, carry on projects that require comparatively little time to complete and are remarkable visible evidence of expansion and outward progress. There is the new organ that adds strength and beauty to the church service. A basement is modernized; the interior of a church is re-decorated.

A synod likewise has its "impact projects." A mission church is dedicated in a new state or in a new foreign mission field. A chapel is built on a campus; a synodical school is equipped with a new gymnasium. Such progress catches the eye.

The Development Board of Iraq is prudent enough to know that its first responsibility is building the distant dams that will revive Iraq's agriculture, the factories that will vitalize its backward industry. Its real concern is with the bread-and-butter needs of the nation.

Congregations and synods, directed by a higher wisdom than that of a national planning board, will also look beyond the "impact projects" of the here-and-now. Their steady purpose, from which they dare not permit themselves to be diverted, will always be to do the long-term work of the Church — preaching the age-old Gospel more intensively, building up a faith capable of good works, educating for wiser stewardship, recruiting future workers for the Church, developing mission-mindedness.

These may not be attention-getting "impact projects," but the impact of this basic activity on a synod's and a congregation's life is vital.

C. TOPPE.

* * * *

Christian Travel During these summer months millions of Americans are going a-wandering up and down the length and breadth of our land. They range through America's abundant fields and over its broad sunlit uplands, across the gentle ranges of the East and the majestic peaks of the West until they reach the "shining sea" of song and story.

Such vacation travel has become an accepted feature of American life. We ought to be concerned about relating it to Christian living. Our Christian way of life and our Christian attitudes should not be left behind us when our summer travels leave the workaday world at home.

Editorials

There are no Calvarys on nature's hillsides. There are no crucifixes hanging from pine boughs or on mountain walls, nor are they reflected in our lakes and streams. There is no saving revelation of Christ in natural scenery, no matter how beautiful or inspiring it may be.

But the Christian traveler takes his Lord with him as he goes. He goes to hear Him in the Sunday service away from home. He does not neglect the daily devotional moments with his Lord in varied places, in strange surroundings, that make those moments the more memorable.

Moreover, he truly appreciates the handiwork of the Creator of nature's wonders and beauties because he knows that he has an all-pardoning Savior. Only he who knows the Creator is his heavenly Father for Jesus' sake can respond with real understanding and gratitude to His bountiful care that with beauty "streams from the hills [and] descends to the plain."

The traveler will have only a pagan's return on his vacation investment if he does not see with spiritual eyes the glories of God's creating power and the bounties of His providing hand. He will be able to tell only half of what he has seen, unless he has had the eyes of the writer of the hymn, "Oh, Worship the King," and has had the vision of the author of Psalm 104.

C. TOPPE.

* * * *

Lesson Number One When parents receive disappointing reports about the work of their son or daughter in school, they look for the cause of their child's difficulty. Various explanations may suggest themselves. The Lord may have given their child stronger abilities in another direction; there may be problems of health or personality; an instructor may not be teaching the child effectively; the child may be lazy; he may have unwholesome companions. And let us not forget — their son or daughter may not have learned obedience at home.

The pupil who does not care to follow the directions his teacher gives him to help him do acceptable work in the classroom will be working against his own best interests in his schoolwork. The boy who does not bring himself to do what his instructor tells him to do has little reason to look for a favorable report at the end of the term.

Achievement in the classroom is to a large extent dependent upon observing a very simple rule of conduct: Do what you are told to do. It is as simple as that; it is also as basic as that. The boys and girls who have learned simple, direct obedience to an assignment have learned a fundamental lesson. It is not necessary to bribe them or to strike a bargain with them, to argue them into accepting an assignment or to coax them to carry it out. As Christian children

(Continued on page 216)

Studies in God's Word:

The Book of Malachi

AS a variation from the familiar type of meditation which you have been accustomed to find under the heading of *Studies in God's Word*, we shall attempt a study of an entire book of the Bible. We have chosen the Book of Malachi for this purpose. It is one of the shorter books of the Old Testament, comprising only fifty-five verses, which are divided into four chapters in our Authorized Version. While we may be very conscious of the fact that it is the final book of the Old Testament, many of our readers are probably not very familiar with its contents.

There is certainly great value in re-examining and re-studying familiar portions of Holy Writ, as we have done in a great many of our past meditations. This lets us realize what an inexhaustible supply of comfort and guidance God offers in His Word, how its messages of sin and grace are always timely, always continue to fill a need for us, always leave further facets of truth to uncover, and always lend themselves to further and richer applications for our faith and life. Yet there is also a special joy in store for us when we study and ponder new and less familiar portions of Scripture and come to see how much the Lord also there has to offer to us "for doctrine, for reproof, for correction, for instruction in righteousness." Such joy we shall seek in the study of the Book of Malachi.

As we read the brief Book of Malachi we are forcefully reminded that it, too, is given to us by divine inspiration. For we are told no less than twenty-seven times in this prophetic message that it is the Lord who is saying these things. Twenty-one times this is done by means of the statement, "thus saith the Lord of hosts." As in the case of many other portions of Holy Writ, we will be aided in grasping what the Lord has to say to us in the Book of Malachi if we carefully note the historical situation and setting

in which this message was first spoken by God.

The Prophetic Writer

We are not told anything concerning Malachi beyond that which we are able to glean from the prophetic message itself which God proclaimed through him. His name merely occurs in the title of the book and in the superscription: "The burden of the word of the Lord to Israel by Malachi." Not even as much as his parents or the place of his birth and activity are mentioned.

The Historical Background

God's message through Malachi was addressed to His Old Testament people after they had returned to Jerusalem and Judea from the judgment of the Babylonian Captivity, which had fallen upon them for their past unfaithfulness. A little more than a century had elapsed since the return of the first exiles from Babylon. It will be profitable to review the events of this century insofar as they are disclosed to us in the books of Ezra and Nehemiah.

Cyrus the Persian had conquered Babylon in 539 B.C. This led to the decree recorded in the opening verses of Ezra: ". . . that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of

God that is in Jerusalem." This decree did not really express Cyrus' own personal interest in the Lord and the faith of Israel but rather represented a general benevolent policy toward the religions of the conquered nations of his empire. We have secular records of a similar decree to the Babylonians in which Cyrus speaks in the same way of Marduk, the Babylonian idol, and his worship. Yet it pleased God to have Cyrus with his own plans and purposes render service to His chosen people in the unfolding of His counsel of salvation.

In 537 the actual return of the Jews was under way. There was no rush, however, on the part of the Jews who were comfortably settled in prosperous professions and trades in Babylon. The majority was not over-eager to face the rigors, physical and economical, of rebuilding the desolated homeland. Though Cyrus endowed the Jews willing to return with substantial subsidies, only a band of less than fifty thousand set out on the trek (Ezra 2: 64, 65). The leaders were Sheshbazzar and Zerubbabel. When this company of pious Jews arrived at the Temple site in Jerusalem, lying in ruins, the prominent heads of the families immediately gave large sums for the restoration of the sanctuary. Already in the seventh month of the first year the altar of burnt-offering and part of the God-prescribed worship were restored, even before the work of the rebuilding of the Temple began. Further funds were now raised, masons and carpenters were hired, and cedars were floated down from Lebanon. In the second year the foundation of the temple was laid (Ezra 3:8-10), and the prospects were fair for a rapid completion of the Temple. But difficulties arose which led to a postponement and left their lasting mark upon the faith and zeal of God's people whom He had brought back to their homeland. We shall hear more of this next time.

C. J. L.

Dear Editor:

OF late the *Christian Century*, leading periodical and spokesman for what we among us are wont to refer to as "liberal Christianity," has been showing signs of inner disturbance. Waspish editorials have been appearing which launched thinly veiled attacks upon the Billy Graham crusade currently going on in New York City. The rumbling and buzzing exploded into a roar in the issue of June 19; and now that the lid is off, the true heart of liberalism lies exposed, beating angrily. It is an instructive and fascinating spectacle. Let me describe it for you.

What troubles the *Christian Century*? The method and the message of Billy Graham, and the support both are finding. In earlier editorials his methods were severely criticized. A smoothly operating, carefully rigged system, it was said, makes Graham's mass revival meetings an apparent success. But now it becomes clear that the real issue, the thing that haunts and horrifies the Liberals, is Graham's message. I shall quote the *Century*.

It sees an "attempted revival of fundamentalism as a major factor in Protestant life. The narrow and divisive creed which the churches rejected a generation ago is staging a comeback." And worst of all, this is happening in New York. If the "effort succeeds it will make mincemeat of the ecumenical movement, will divide congregations and denominations, will set back Protestant Christianity a half-century."

"New York is the center of power in American life. . . . New York is the center of financial power, and the prominence of insurance and other kinds of financiers on the sponsoring committee points to future access to almost unlimited funds. New York controls the web of communications in the United States, and the Graham advent on television points to future access to almost unlimited audiences. In these and other ways the New York campaign represents a major breakthrough."

A breakthrough of exactly what? you ask. Of fundamentalism, of course. "This eccentric and comparatively modern creed uses five articles as hooks with which to fasten itself to the churches. It

From a Wider Field

presents them as a whole. To call any one of them in question, or even to interpret them in other than the language of Scripture, was to shatter the entire structure of the Christian faith as fundamentalism saw it. By its emphasis on these points and only on these points, fundamentalism twisted the whole gospel out of its historic proportions and context. . . ."

The whole Gospel has been twisted . . . by emphasis on which articles, points or doctrines? The *Century* lists them. "(1) The virgin birth of Jesus; (2) the infallible inerrancy of the Bible in every detail; (3) the resurrection of the physical body of Jesus and of the saints at the end of history; (4) the substitutionary blood atonement; (5) the imminent return of Christ in person to establish his kingdom." "Fundamentalism makes these points the test of orthodoxy, the essence of the Christian faith."

The thinking that goes on in the large circle represented by the *Century* must amaze many serious people who will suffer from the delusion that Holy Scripture and the historic ecumenical Confessions of the Church are the generally accepted standards of faith in most churches professing the name of Christ. The editorial in the *Century* ought to clear up that misapprehension once and for all and demonstrate that the only point at which the message of liberal "Christianity" touches the Christian faith is the point of the tongue. It is essentially a heathen, pagan religion that dominates the World Council of Churches.

No doubt it will be real news to many of us that, as the *Century* affirms, fundamentalism "was able to force the resignation of Harry Emerson Fosdick from the pulpit of a New York Presbyterian Church" (in the 1920's); or that, in that era, "local churches were divided, the denominations were kept in a turmoil, new denominations were formed, the churches unable with full vigor to grapple with the com-

manding tasks of service and evangelism — all because of the insistence by a fundamentalist minority upon the inclusion of the fundamentalist creed in the terms of church membership, or as a qualification for the minister, or as a *sine qua non* [an indispensable thing or condition — Ed.] for cooperation with other churches or denominations." Even more astonishing is the revelation — certainly somewhat contradictory to the above — that "fundamentalism suffered an ignominious defeat a generation ago, when it failed to capture a single major denomination."

It cannot be our purpose to defend Billy Graham. His fundamentalism is not Lutheranism. It does not understand the truth about Conversion, nor of half a dozen vital doctrines of the Christian faith. It is not the evangelism of the Apostles who obeyed Christ in "teaching them all things, whatsoever I have commanded you." In its way Grahamism is just as unionistic as Liberalism.

But the liberalism attacks on Graham represent a degree of subversion of historical, not to speak of Scriptural, truth that would have been indefensible even in the Middle Ages. When men fulminate against the Virgin Birth, the inerrancy of the Bible, the physical resurrection, the vicarious atonement and the return of Christ when these are held to constitute the essence of the Christian faith, and claim that this "twists the whole gospel out of its historic proportions and context," they are pulling up by its very roots the Reformation from which they claim to have sprung. They saw off the limb on which they sit. Any pretensions to Christianity where those doctrines have been dogmatized out of existence are ludicrous. They have only themselves to thank if a resurgence of "fundamentalism" brings their ecclesiastical house of cards down upon their heads.

I feel the need of closing this letter on a lighter note. You may have

read what Dr. Ganse Little, who is president of the Board of Christian Education of the Presbyterian Church in the U.S.A., felt obliged to say about parochial schools. He called parochial education "a kind of brain-washing," and stated that he

was opposed to Protestant parochial schools because "they result in a withdrawal of the sources of Christian influence from the public school."

How hard it is for me to resist the urge to say that on this subject,

it seems to me, Dr. Ganse Little knows "ganz little!"

Hastening to apologize for that observation,

I hope still to be sincerely yours,

E. S.

Smalcald Articles

VI Justification by Grace Received through Faith

BY quoting four brief Bible passages, Luther pointed to the solid foundation on which rests the article that we are justified by God's grace alone because of the all-sufficient sacrifices with which Christ made atonement for our sins. We briefly repeat them here.

1) *That Jesus Christ, our God and Lord, died for our sins, and was raised again for our justification, Rom. 4:25.*

2) *And He alone is the Lamb of God which taketh away the sins of the world, John 1:29; and God has laid upon Him the iniquities of us all, Isa. 53:6.*

3) *Likewise: All have sinned and are justified without merit by His grace through the redemption that is in Christ Jesus, in His blood, Rom. 3:23f.*

Part Two, Art. 1b. Through Faith

How does this justification become ours? How do we come to enjoy it?

From the Bible passages quoted above it is clear that there is nothing left for us to do in order to produce our justification. It is complete. Any attempt to supplement it, be it by some good work that we do, or by some suffering to which we submit, would only heap shame on the glorious name of our Savior Jesus Christ, as though He had failed. The question is: How does this ready blessing of justification become ours? This is the question which Luther answers in the fourth paragraph.

4) *Now since it is necessary to believe this, and it cannot be otherwise acquired or apprehended by any work, law, or merit, it is clear and certain that this faith alone justifies us, as St. Paul says, Rom. 3:28: For we conclude that a man is justified by faith, without the deeds of the Law. Likewise, v. 26: That He might be just, and the Justifier of him which believeth in Christ.*

Notes

When someone offers us a gift, we usually stretch out our open hand in order to take it. When we clasp it in our hands, then we begin to realize that it is ours. But the forgiveness of our sins, our justification, is not something to hold in our hands. It is something spiritual. It is handed to us in the form of a promise, or in an announcement. It is something on which we lay hold with our heart and mind. It becomes ours only when we believe the announcement or the promise. If we refuse to believe, or if we doubt, then God may have the most wonderful blessing ready for us, and He may hold it out to us in His most solemn assurance, yet it will do us not one bit of good. The blessing is rich and glorious; it is all paid for by the precious blood of our Savior; it actually belongs to us, because God's Word, which cannot lie, tells us so. And God even sends His Spirit into our hearts to kindle the spark of faith in us and to teach us to believe, because by our own reason or strength we cannot do it. And yet, if we resist, if we refuse to believe, we continue without

justification, burdened with the whole load of our sin.

For that reason Luther begins this paragraph with the statement: "It is necessary to believe this."

No Other Way

We are familiar with a number of other ways for acquiring things. Wages are acquired by doing the prescribed work. Prizes may be acquired by making a successful guess, or by winning a contest, or doing similar things. In every case there are certain conditions to be met, and some rules to be observed. But nothing of the kind applies to justification. Here it is a matter of simply accepting a gift. — Luther adds: "And it cannot be otherwise acquired or apprehended by any work, law, or merit." It is faith alone which gets us the great treasure of justification.

All Glory to God

The two passages which Luther adduces in support of his statement are clear in themselves. The first one, Rom. 3:28, mentions two possibilities which are mutually exclusive, between which there is no compromise possible, it is a matter of either — or: A man may be justified on the basis of his works, by the deeds of the Law — or a man may be justified as a free gift which he accepts by faith. To the first, Paul says emphatically NO: *without the deeds of the Law*; to the second, he says just as emphatically YES: *a man is justified by faith*.

The second passage, Rom. 3:26, emphatically states that in the article of justification God simply is all in all. He alone is just. There is no righteousness outside of Him,

or separate from Him. And He alone can produce righteousness and dispense justification. He made Christ to be our righteousness, and in Christ He proclaims to us our justification. Any attempt on our part to produce our own righteousness, or to contribute toward it, would rob God of His glory that He is both *Just* and the *Justifier* of him which believeth in Christ.

Brazen Denial of Justification by Grace Through Faith

This article on the justification of a sinner before God by grace on the basis of Christ's merits alone and appropriated by the sinner through faith alone, is the real battleground in the struggle between Christ and His forces, on the one hand, and the Antichrist, on the other. Here Christ's words apply to their fullest extent: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). — Luther had been asked to mention some articles in which it might be possible to yield a little; but he declares em-

phatically that the article on justification is not one of them. We dare not yield an inch — and the Pope will not yield.

Here is the text.

5)

Of this article nothing can be yielded or surrendered, even though heaven and earth, and whatever will not abide, should sink to ruin. "For there is none other name under heaven given among men whereby we must be saved," says Peter, Acts 4:12. And with His stripes we are healed" Isa. 53:5.

And upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the world. Therefore we must be sure concerning this doctrine, and not doubt; for otherwise all is lost, and the Pope and devil and all things gain the victory and suit over us.

For lack of space we must defer a fuller discussion of this paragraph to a future study. We take note of just one expression toward the end

of the paragraph: "We must be sure concerning this doctrine, and not doubt." If that is true — and it is — then the battle against the Pope is one of faith. If anyone battles against the Pope on any other ground, the Pope is sure to win in the end. Some countries tried it with force of arms; others, by withholding contributions to the papal treasury; others, by political maneuverings; others, by ridicule. They all lost. When Luther used the Gospel of justification by faith, he, though standing alone, set consciences free, and the papal crown became very shaky. But when people drifted away from the Gospel again and became indifferent in their faith, the wound which Luther had inflicted soon began to heal. Let us mark Luther's word in our paragraph, let us ever try to overcome doubt more and more, and to grow stronger and stronger in faith.

We must be sure concerning this doctrine, and not doubt.

J. P. M.

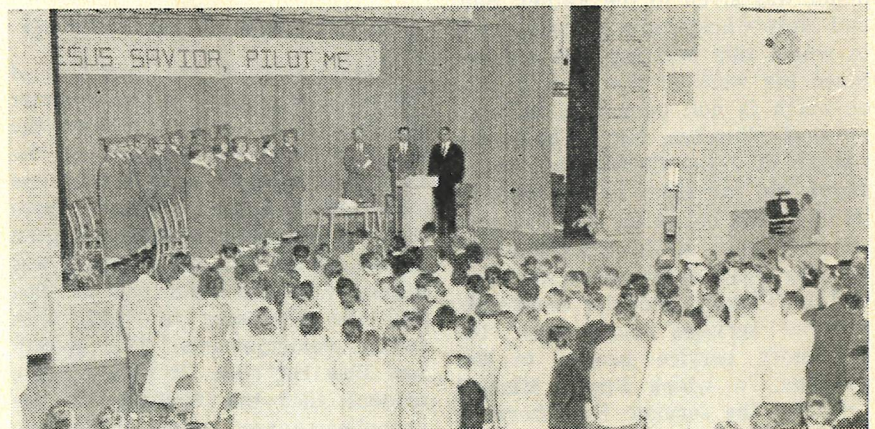
(To be continued)

**ZION OF CRETE
BREAKS GROUND
FOR A NEW SCHOOL**

Zion Ev. Lutheran Church of Crete, Ill., broke ground for its new Christian day school building on Pentecost Sunday, June 9. In the past school year, 69 children were crowded into two rooms of a small frame structure which has served Zion as its school for some forty years. Increasing enrollment from year to year has made the need for a new building felt for some time. The collection of funds for a new building was started in earnest in December of 1956, when \$11,000 in cash was collected on one Sunday. The new brick building (112'x60'), containing four classrooms and a parish hall, will be completed in about six months at a cost of \$80,466.

Zion numbers 440 communicants. Miss Linda Winter and Mr. A. D. Klemp served as teachers for the past two years. Our call for a third teacher had to be declined by the Assignment Committee of Synod because of the shortage of candidates. The enrollment will be 80 in September.

O. W. HEIER.



Commencement at Northwestern Lutheran Academy

**CLOSING EXERCISES AT
NORTHWESTERN LUTHERAN
ACADEMY**

The commencement service at Northwestern Lutheran Academy saw 16 graduates receive their diplomas. The exercises were held on a dreary, rainy day. This cut into the attendance considerably. The guest speaker was the Rev. H. Rutz, the father of one of the graduates. His text was Jeremiah 9:23, 24.

There were nine boys and seven girls in the graduating class. Of the boys, one is continuing his studies at Northwestern College, while another is enrolled at Doctor Martin

Luther College. Two of the boys are undecided about further study for work in the Church. We are happy to report that all of the seven girls will continue their studies for teaching in our Christian day schools. Some will go to New Ulm, while others will take the emergency training course at Winnebago Lutheran Academy.

The prospects for the next school year are about the same as they were a year ago at this time. A season of good crops will probably add to the number of enrollments during the next two months.

R. A. FENSKE.

News FROM OUR Missions



tions were begun with the University of Wisconsin to buy property on a University Farm area that was being sold. The property was finally purchased in the fall of 1956. Meanwhile the congregation began looking at various church plans. A plan that featured precut material and easy, quick erecting, was selected. Work was begun in December of 1956. The building was dedicated in May, 1957.

DEDICATION SERVICE AT OUR REDEEMER LUTHERAN CHURCH MADISON, WISCONSIN

GOD forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). This note prevailed among the members and friends of Our Redeemer Lutheran Church, as they dedicated their new church on May 26, 1957. Since the entire construction of the church was done by the members (except for heating, plumbing, and electrical work), there might have been a tendency to rejoice in their own accomplishments. In dedicating this new building, however, all praise and honor was given to the Father, Son, and Holy Ghost, through whom and to whom this building was erected. Since the work of the Church here on earth is not, primarily, to build physical churches, but to build the Church of Jesus Christ, the congregation did not glory in the work of its members, but in the fact that now the real work of the Church would be done, that of preaching the cross of Jesus Christ, the Savior of all men.

Three services were held: the dedicatory service proper in the morning, in which Pastor Michael preached the sermon; the afternoon festival service, with the Rev. Richard W. Mueller, president of the Western Wisconsin District, as the speaker; the vesper service in the evening, in which the Rev. Alvin Berg proclaimed the Word.



Our Redeemer Lutheran Church, Madison, Wisconsin
James J. Michael, pastor

The Beginnings of Our Redeemer

Mission work on the west side of Madison was begun in the summer of 1953. Two families besides the pastor formed the nucleus of the group. It was not until almost one year later that regular services were held in a chapel-parsonage erected by the Synod. The congregation was organized in the latter part of 1954 and the beginning of 1955, with twelve communicants. The growth was slow but sure. It soon became evident that the facilities of the chapel-parsonage were inadequate and that the real growth of the mission was being hindered. It was also evident that the new church would have to be relocated for better accessibility. Late in 1955 negotia-

Some painting and the landscaping remains to be done.

The main part of the building measures 30 by 70 feet. It will seat about 250. One wing contains the entrance, and the other wing the office and study of the pastor. There is a full basement. The entire cost of the building is \$35,000.00. This money was borrowed from the Church Extension Fund. The congregation has not had to borrow any more to finish and furnish the building.

May the Lord bless the work of this congregation to the saving of many souls. May God forbid that they preach and glory in anything else than the cross of our Lord Jesus Christ.

JAMES J. MICHAEL.

EDITORIAL

(Continued from page 211)

they have learned to do what God's representatives have the right to tell them to do.

Poor work or even failure in school is not always a consequence of real inability to master arithmetic or spelling, algebra or science. It is also a consequence

of not having learned the Fourth Commandment at home. Many students fail, not because they lack intelligence, but because they lack obedience.

The Fourth Commandment is essential preschool teaching. Parents should realize that they may be responsible for their child's difficulty in school before he ever sets foot in a classroom.

C. TOPPE.

CLOSING EXERCISES AND OTHER NEWS
NORTHWESTERN COLLEGE

On June 6 a class of 19 college seniors was graduated from Northwestern College. All of these men are preparing for the ministry. One graduate will continue his work at the seminary of the Norwegian Synod in Mankato, and two others intend to spend one year of study at the State University before continuing their theological studies at the Seminary.

This is a small class today, and it always was a rather small class. The class was also unfortunate in that it received so very few recruits from our feeder schools in New Ulm, Saginaw, and Mobridge, only three students coming from these schools to Northwestern College to join the freshman college class. So this class will not fill a very large gap in the shortage of pastors. Next year's class is considerably larger.

TWENTY-FIFTH ANNIVERSARY
Twenty-fifth anniversary of
ordination:

Pastor Fritz Miller
June 23, 1957
First Ev. Luth. Congregation
La Crosse, Wis.
Pastor Erhard Pankow
June 23, 1957
Garden Homes Lutheran Church
Milwaukee, Wis.

Twenty-fifth anniversary of
teaching:

Mr. Lester A. Raabe
June 23, 1957
First Ev. Luth. Congregation
La Crosse, Wis.
Mr. R. H. Sievert
June 16, 1957
St. Paul's Ev. Luth. Congregation
Fort Atkinson, Wis.

NOTICE

Kindly forward names of Wisconsin Synod families living in the eastern Los Angeles area around Pomona, who have not joined Synodical Conference churches, to the undersigned. This will include such cities as Covina, West Covina, Monrovia, Azusa, Glendora, San Dimas, Claremont, Chino, Ontario, Upland, Cucamonga, Fontana, and Colton.

PASTOR PAUL HEYN
1968 N. Garey
Pomona, Calif.

The class that graduated from the high school department numbered 38. Of these, it is expected that 15 will continue the preparation for the ministry. Eight want to transfer to New Ulm to prepare for teaching in our parochial schools. Fifteen have been taking a general high school course or a commercial course and had no intention of preparing for the ministry.

Since the Synod maintains our school primarily for the purpose of preparing men for the study of theology at our Seminary and eventually for the ministry, we are forced to give preference to those applicants for admission who express the intention of entering the ministry. So long as there is room for other students in the dormitory and the classrooms, the school gladly welcomes them. But the time seems

to be approaching again when we shall not have sufficient teaching force nor sufficient room in the dormitory and the classroom to accommodate all applicants. The entering class in the first year of the high school department last fall numbered 101; but more than one-third of these had no intention of entering the ministry. So it may become necessary to reject some applications this summer unless the applicant clearly has the intention of preparing for the ministry.

At this date, June 9, there are already 66 applications for admission to all classes, from ninth grade to freshman college; so it is advisable for those who intend to enter in fall to send in their application at once, because applications are still being accepted, although on a conditional basis in the case of those who do not wish to enter the ministry.

The opening date of the new school year is the Monday after Labor Day.

E. E. KOWALKE.



Know Your Synod

1. When and where was the Ev. Lutheran Joint Synod of Wisconsin and Other States founded?
A. At Granville (near Milwaukee), Wis., on May 27, 1850.
2. Who were the founding fathers?
A. The Pastors John M. Muehlhaeuser, John Weinmann, and W. Wrede.
3. How many congregations and how many communicants were in the Synod at the time of the founding?
A. There were three congregations. The number of communicants is not known.
4. And what did you say was the number of congregations and communicants in our Synod today?
A. 858 congregations and 228,129 communicants.
5. This growth, I suppose, was due largely to the fact that right from the start our Synod was determined and zealous to defend the pure Gospel and to bring it to others?
A. No, the grace of God is written in large letters over our whole history.
6. What do you mean?
A. The fact is that at the beginning our doctrinal position was not at all clear and sound. By and large, there was a lack of zeal for the Lord's work carried on through the Synod.

Next time: More about our beginnings.

"BE THOU FAITHFUL UNTO DEATH"



LOIS BUSS



HOWARD MAERTZ



WAYNE ZULEGER

DOCTOR MARTIN LUTHER COLLEGE 1957



JOHN SCHIBBECHT



ARNOLD MEYER



GLORIA BECKMANN



ARVON PETER



FRTZ MAINKE



AUDREY BURWITZ



JOHN SCHULTZ



BARBARA WINTER



HARLAN HAGEN



LORNA EHLKE



HERBERT PEDERSON



JOHN MEYER



JEANETTE BACKER



RICHARD SCHLAVENSKY



CONNIE STANFIELD



PAUL ZIMMERMANN



ORVILLE HANDE



DONALD DOBBERSTEIN



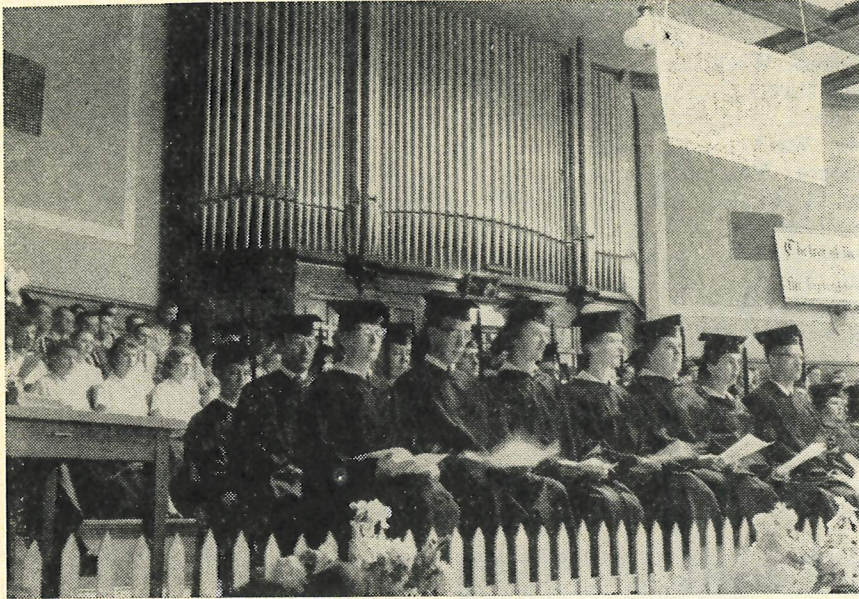
ELLSWORTH STEINBACH



ELROY BARTSCH

MEYER STUDIO-NEW ULM

Commencement at D. M. L. C.



The Graduates at D. M. L. C.

The closing exercises at Dr. Martin Luther College began at 4:30 on Tuesday, June 4, with a luncheon for the alumni and other friends. About 275 of these assembled in the gymnasium of Centennial Hall at that time. Several former classes had also appeared for a reunion. We had not seen some of these people for many years, and we and many others were pleased to meet them again and to hear how graciously the Lord had dealt with them in the meantime.

Special note was taken of Professor Albert Stindt's retirement after 52 years of teaching in the Church. During 34 of these he was active in the Education Department of our college and as such was also one of the supervisors of our practice school. In grateful appreciation of his long and conscientious service he was presented with a check made

up chiefly of contributions from his former students. He was a faithful servant, one in whom there was no guile.

Mention was also made of Professor Harry Palmbach's 40 years as instructor at this school and of Professor Erich Sievert's 25 years in the teaching ministry. His class was among those who had come for a reunion, and in that group, too, there were some who could look upon the same length of service.

The concert began promptly at 8:15. As always, our hall was too small to accommodate all who wanted to hear the several choirs and the band. Besides, it was uncomfortably warm.

Commencement day, June 5, was bright and clear. The service began with a processional, during which 22 college seniors, 5 three-year graduates, and 67 from our high school



President C. Schweppe — Pastor Im. F. Lenz, President, Minnesota District

department took their places on the stage. President M. J. Lenz of Delano, Minn., delivered the address. After the close, each of the graduates received the call extended to him in May.

In addition to these, 3 four-year and 13 two-year students, together with 21 from the emergency course, will receive their calls, the places already determined, at the close of this summer session, July 26.



Mr. Arthur Glende — Mrs. A. Stindt — Retiring Professor Albert Stindt

The Lord gave us a good year. We are now planning for the next one, which we hope to begin on September 4.

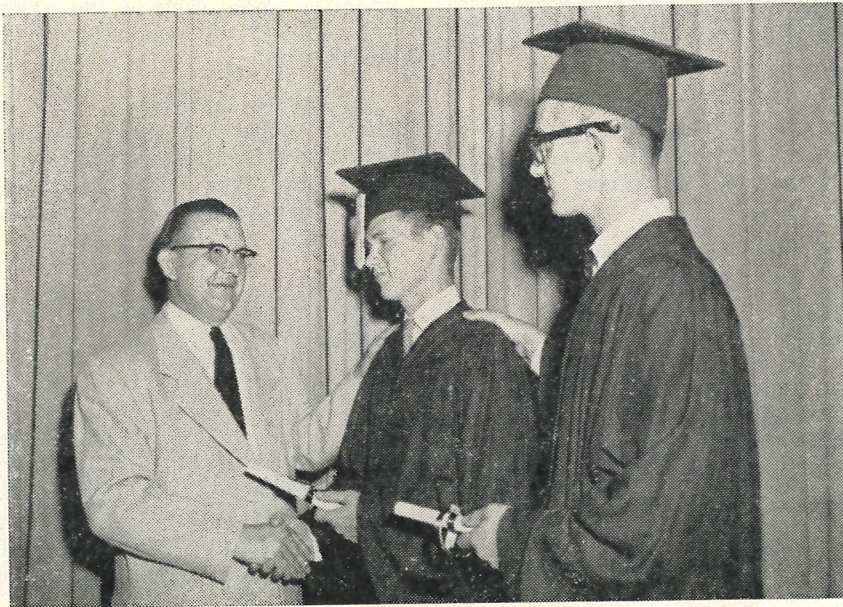
C. L. S.

Graduates of Dr. Martin Luther College and Their Assignments

Bartsch, Elroy (Johnson, Minn.).....	E. Bloomfield, Wis.
Hagan, Harlan (Lake Mills, Iowa).....	St. Paul, Minn. (Emmanuel)
Hando, Orville (Oshkosh, Wis.).....	Milwaukee, Wis. (Jerusalem)
Heyer, Arnold (Wayne, Mich.).....	Two Rivers, Wis.
Maertz, Howard (Reedsville, Wis.).....	Watertown, S. Dak.
Mahnke, Frederick (Reedsville, Wis.).....	Glencoe, Minn. (T. Helen)
Meyer, John (Thiensville, Wis.).....	Glendale, Ariz.
Peter, Arvon (Norfolk, Nebr.).....	St. Paul Minn. (St. John)
Schibbelhut, John (Lamar, Colo.).....	Golden, Colo.
Schlavensky, Richard (Milwaukee, Wis.).....	Milwaukee, Wis. (N. Trinity)

Schultz, John (Milwaukee, Wis.).....	Medford, Wis.
Steinbach, Ellsworth (Austin, Minn.).....	Jamestown, N. Dak.
Zimmermann, Paul (Fairfax, Minn.).....	Ann Arbor, Mich. (Redeemer)
Zuleger, Wayne (Medford, Wis.).....	Shirley, Wis.
Backer, Jeanette (New Ulm, Minn.).....	Norfolk, Nebr.
Beckmann, Gloria (La Crosse, Wis.).....	Bylas, Ariz.
Burwitz, Audrey (Monroe, Mich.).....	Hemlock, Mich.
Buss, Lois (Manitowoc, Wis.).....	Gresham, Nebr.
Ehlke, Lorna (Milwaukee, Wis.).....	Granville, Wis.
Stanfield, Connie (Ellensburg, Wash.).....	Seattle, Wash.
Winter, Barbara (Tucson, Ariz.).....	Tucson, Ariz.
Bender, Betty (Bay City, Mich.).....	Manitowoc, Wis.
Jahn, Johanna (Milwaukee, Wis.).....	Bay City, Mich. (Bethel)
Oelhafen, Julia (Montello, Wis.).....	Mobridge, S. Dak.
Paulmann, Joanne (Manitowoc, Wis.).....	Akaska, S. Dak.
Rupprecht, Charlotte (Kewaunee, Wis.).....	Des Moines, Iowa

Graduation At Michigan Lutheran Seminary



Left to right: Conrad Frey, President; Edward D. Pinchoff, Valedictorian; Eugene M. Weber, Salutatorian.

Sixty-nine students, the largest class ever to graduate from Michigan Lutheran Seminary, were awarded diplomas on the evening of June 6 in a service in the school auditorium.

An audience that completely filled the auditorium and spilled out into the hallway saw students from parishes in Michigan, Ohio, Wisconsin, and New York, officially end their preparatory training.

The year-old Michigan Lutheran Seminary Booster Club presented scholarship awards to three of the graduates: a \$100 award to Edward D. Pinchoff, class valedictorian from Monroe, and \$50 awards to both

Barbara E. Barckholtz, Chesaning, and Clara A. See, Brown City. Pinchoff plans to continue his studies at Northwestern College, the two girls at Dr. Martin Luther College.

The class of 69 graduates tops last year's record 62 students. Of these, 10 have submitted applications to Northwestern College, 17 to Dr. Martin Luther College, eight to River Forest, four to Concordia-Milwaukee, and one to Seward. Thus a total of 40 students out of this class wishes to continue preparations for work in the Church.

The Rev. Mr. Gerhard M. Cares of Monroe admonished the graduates

to "walk in the way of the Lord" no matter what life's occupation they enter. Warning them to avoid worldly evils, he cautioned, "there is no excuse for not traveling in the right path."

In their studies at Michigan Lutheran Seminary, he said, the students have been prepared "for life here and life hereafter."

Edward Pinchoff, in his valedictory address, urged his classmates, "Turn to Christ in times of trouble. He is always with us, ready and willing to extend a helping hand."

Eugene M. Weber, salutatorian from Vassar, spoke on the 17th century German Composer Paul Gerhardt, whom he described as "the prince of Lutheran hymn writers."

Edwin C. Friedel of Bay City, president of the MLS Booster Club, announced the scholarship award winners, stating that each year the organization wishes to increase the number of its scholarships for students preparing for work in the church. The Rev. Emil E. Kasischke, chairman of the Board of Regents, opened the service with a Scripture reading and prayer and closed it with the benediction.

Hymns included "Oh, That the Lord Would Guide My Ways," the class hymn; "The Lord Is My Strength and My Song," "Children of the Heavenly Father," both by the Seminary Choir; and "God's Word Is Our Great Heritage."

John F. Voss, a graduate from Jenera, Ohio, played the piano, and Prof. Meilahn P. Zahn the organ in the duet, "Sheep May Safely Graze."

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

The Thirty-fourth Convention of the Joint Synod will be held at New Ulm, Minn., in the auditorium of Dr. Martin Luther College, August 7 to 14, 1957. The opening service with Holy Communion will be held Wednesday, August 7, at 10:00 A.M., at St. Paul's Lutheran Church, Second North and State Streets, New Ulm. Pastor Karl F. Krauss 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 Tuesday, August 13, 7:15 P.M., in the D.M.L.C. auditorium. Pastor Walter Wegner will preach the sermon.

All certified delegates, advisory delegates, and any who serve in an official capacity at the convention will be housed in the dormitories of Dr. Martin Luther College. Meals will be provided in the dining hall. Delegates are to bring their own blankets, sheets, pillows,

and towels. These may be sent to the college by parcel post before the convention. Simply address the parcels to Dr. Martin Luther College, New Ulm, Minn.

All requests for housing and meals at Dr. Martin Luther College must be addressed to Professor Delmar C. Brick no later than July 20. Such requests should include information as to the age and occupation of the delegate and preference of room partner.

There will be limited space available for lodging and dining for visitors. Hotel and motel accommodations may be made by visitors at the following: Decotah Hotel, Grand Hotel, Sunset Motel, and Esser's Holiday Motel.

All delegates are asked to register immediately upon arrival in the main corridor of the Administration Building so that they may receive their assigned quarters, meal tickets, and convention folders.

THEODORE SAUER, Secretary.

ARIZONA - CALIFORNIA DISTRICT

Pastors Immanuel G. Frey Venus H. Winter Ernst H. Sprengeler	Teachers Reuben Stock	Congregations Good Shepherd, Phoenix Grace, Casa Grande	Lay Delegates Howard T. Chapman George Ziegler
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DAKOTA - MONTANA DISTRICT

Conference Represented Eastern Western	Pastors M. Schroeder H. Witte N. Barenz K. G. Sievert W. Ten Broek	Congregations Trinity, Clear Lake, S. Dak. Trinity, Elkton, S. Dak. St. Jacobi, Glenham, S. Dak. Zion, Moberidge, S. Dak. St. John, Paradise, N. Dak. Trinity, Carson, N. Dak.	Lay Delegates A. Schmahl N. Willert J. Rabenberg J. Wessel H. Fuchs A. Ketterling
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MICHIGAN DISTRICT

Circuit Represented No. 1 No. 2 No. 3 No. 4 No. 5 No. 6 No. 7 No. 8 No. 9 No. 10	Pastors Harold Zink Leonard Koeninger Roland Scheele Adolf Jeschke Jack deRuiter John Westendorf Theodore Horneber John Brenner Raymond Frey Edward Fredrich	Teachers Harold Fuhrmann Lester Ring Lester Found	Congregations St. Matthew, Benton Harbor Emanuel, Custer Zion, Toledo, Ohio Redeemer, Ann Arbor Redeemer, Yale St. Paul, Livonia Bethany, Saginaw * Mt. Olive, Bay City Emanuel, Flint Hope, Swartz Creek	Lay Delegates Ruben Newman Fred Schoenherr Alfred Westendorf Richard P. Miller Russel Lorf Carl H. Ash Kenneth Maxson Henry Gutgesell William O. Berth
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MINNESOTA DISTRICT

Conference Represented Crow River Mankato Red Wing New Ulm Redwood Falls St. Croix	Pastors Norval Kock L. F. Brandes W. Geiger H. C. Duehlmeier G. Zimmermann W. Vatthauer R. Palmer A. Eberhart	Congregations Mt. Olive, Delano St. John, St. Clair Trinity, Bremen Immanuel, South Ridge Zion, Sanborn Zion, Morton St. John, Redwood Falls Mt. Olive, St. Paul Redeemer, Amery, Wis. Bloomington Luth., Minneapolis	Lay Delegates William Stahlke Louis Timmerman Fred Giese Alvin Fabian Henry Loeck Charles Neitzel Frank Dornfeld D. Smith Peter Kolles Donald A. Wales
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Delegate-at-Large
W. P. Haar
O. K. Netzke
Professor
Martin Albrecht
Teachers
E. A. Nolte
H. Klatt
R. Kock

Conference Represented
Central
Colorado
Rosebud
Southern
Pastor Delegate-at-Large
G. Frank
W. Schaller
Lay Delegate-at-Large
Milton Retzlaff, Hadar, Nebr.
William Packard, Firth, Nebr.
Teacher
M. Ingebritson

NEBRASKA DISTRICT

Pastors L. Groth A. Sippert E. C. Kitzerow W. Hoyer	Congregations Stanton, Nebr. Platteville, Colo. Batesland, S. Dak. Grand Island, Nebr.	Lay Delegates August Goetsch Edwin Schmidt William Deckert Sgt. George Burright
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PACIFIC NORTHWEST DISTRICT

Pastors Arthur Sydow Jerome Albrecht	Congregations St. John, Clarkston, Wash. Withrow Luth., Withrow, Wash.	Lay Delegates Howard Ceske Carl Mathieson
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NORTHERN WISCONSIN DISTRICT

Conference Represented	Pastors	Congregations	Lay Delegates
Fox River Valley	H. Warnke S. Johnson A. Schabow	Immanuel, T. Clayton St. Paul, Appleton Mt. Olive, Appleton Trinity, Kaukauna	Chas. Winter Herman L. Schneider Rudolph H. Gehrke Oscar Jahns
Lake Superior	L. Pingel K. Geyer	Our Saviour, Cedarville * Mt. Olive, Iron Mountain *	John Kuehne Fred W. Behnke
Manitowoc	W. Haase A. Roekle	St. John & St. James, Reedsville Trinity, Brillion	Rudy Spiess Wilbur Vetter
Rhineland	C. Schlei R. Reim	Christ, Eagle River St. Paul, T. Forest	William Hein William G. Kraemer
Winnebago	W. Strohschein B. Kuschel Paul C. Eggert	St. John, T. Manchester Trinity, Neenah St. Peter, Fond du Lac	Norman Gurath
Teachers			
G. Mueller C. Kiecker W. Sievert J. Bushmann P. Kock			

SOUTHEASTERN WISCONSIN DISTRICT

Conference Represented	Pastors	Teachers	Congregations	Lay Delegates
Dodge-Washington	Edward Weiss Carl J. Henning Henry Woyahn	Henry Gruenhagen George Denninger Edward Kionka	Peace, Hartford Kripplein Christi, T. Herman Zion, Hartland Divine Savior, Wauwatosa	Edward Yoeckel Ewald Justmann Hugo Koehn Fred Jackson
Eastern	Paul Gieschen Frederic Tabbert		Calvary, Thiensville Christ, Big Bend	Carroll Dummann Charles Henrich, Sr. Raymond Heise
Milwaukee City	Ewald Blumenthal James Schaefer Erich Schroeder	Walter Vater Kenneth Kolander	St. Andrew Christ St. James	Edward Kanter Charles Kirst Walfrid Wirtala
Southern	Herbert Wackerfuss Friedel Schulz	Fred Biedenbender	St. John, Libertyville, Ill. St. Matthew, Des Plaines, Ill.	Hans Poehls

WESTERN WISCONSIN DISTRICT

Conference Represented	Pastors	Congregations	Lay Delegates
Central	Eldor Toepel Warren Steffenhagen Adalbert Gelger James Michael Arthur Dobberstein Walter Schumann		Harlow Kutz G. A. Pape Fred Suck C. P. Behle Theo. Gamm
Chippewa River Valley	Carleton Toppe Elmer Prenzlow, Jr. W. Hoffmann		Fred Achtenberg Frank Italiano Wayne Borgwardt
Mississippi Valley	M. Hanke Max Herrmann		August Pralle Walter Daehn
Southwestern	J. C. Dahlke John Lau	St. John, Cornell, Wis. Grace, La Crosse, Wis. Zion, Cream, Wis. St. Paul, Onalaska, Wis. St. John, Sparta, Wis.	
Wisconsin River Valley	Carl Kuske Alfred Pautsch	Grace, T. Maine, R. 1, Wausau Grace, Ringle, Wis.	Theodore Hackbarth Walter Hedtke
Teachers			
E. Arndt E. Wilde R. Scherzer R. H. Sievert G. Pankow			

* Name of lay delegate was not received by June 20, 1957. 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.

† CARL A. OTTO †

Pastor Carl A. Otto was born in Chicago, Ill., on September 17, 1883, as the son of Carl Otto and his wife Henrietta, nee Mueller. Very soon after his birth, his parents returned with their family to their homeland, Germany. He was received into membership in Christ's kingdom as an infant by the Sacrament of Holy Baptism, and later he was confirmed in the Lutheran Church at Regenswalde, Germany. At the age of 16 he chose to return to the country of his birth. Here he made his home with his uncle, Mr. Carl Garmatz, at Lake Benton, Minn. While in Germany he had studied in a "Gymnasium," and upon returning to the United States he enrolled at Dr. Martin Luther College at New Ulm, Minn., to begin his preparation for the holy ministry. Later he entered Northwestern College in Water-

town, Wis., and the Theological Seminary of the Wisconsin Synod, then located in Wauwatosa, Wis.

In 1909 he was ordained into the holy ministry and took up his first pastorate in Meadow, S. Dak. In the same year Pastor Otto was united in marriage with Miss Edna Knoop of Milwaukee, Wis. This union was blessed with three sons and one daughter.

After serving in Meadow, Minn., for about a year, he came to serve St. John's Congregation in Arcadia, Wis., In 1916 he answered a call to St. Paul's Congregation at Brownville, Wis. It was during his pastorate there that a Christian day school was opened. In 1917 Pastor Otto became the shepherd of St. John's Lutheran Church in Wauwatosa, Wis., and served it for 27 years. On July 11, 1954, he retired after 45 years in the active ministry.

On April 20, 1944, Mrs. Otto was called to her eternal rest, and in 1948 he also mourned the death of his daughter Hildegard Ruth.

At Washington, Iowa, Pastor Otto was married to Miss Viola Oetjen on August 23, 1945. This union was blessed with one son.

Following his retirement, he moved onto a farm near Wautoma, Wis. Besides laboring on the farm, he served as substitute pastor on various occasions for his neighboring brethren. During the past winter failing health became evident. On March 27 he suffered a severe heart attack. Though he seemed to be regaining his strength, the Lord saw fit to call him to Himself on Sunday, April 7, at the age of 73 years 6 months 21 days.

A funeral service was held on Tuesday, April 9, in Peace Lutheran Church, of which Pastor Otto was

a member. The pastor, Arden Laper, preached the sermon based on John 10. Another funeral service was conducted on Wednesday, April 10, in his former church, St. John's of Wauwatosa. Pastor Harry Shiley delivered the sermon, using as his text I John 4:16. The undersigned served as liturgist. Interment took place in Graceland Cemetery, Milwaukee, Wis.

His death is mourned by his widow, Viola, and his four sons: Robert of Wautoma, Wis., Pastor Rudolf of Wilmot, Wis., Dr. Thoephil and Pastor Karl, both of Wauwatosa, Wis. Also left to mourn are his brother John and his sister, Mrs. Bertha Besmehn, both of Minneapolis, Minn. Also among the bereaved are Pastor and Mrs. F. Oetjen, his father and mother-in-law, and many other relatives.

ARTHUR B. TACKE.

† FRANK A. REIER †

Forty-three years of faithful service to His Lord came to an end Tuesday, June 4, when Pastor Frank A. Reier of Waupaca, Wis., suddenly departed this life at the age of 68 years 7 months 29 days, shortly after having taught his Vacation Bible School.

Pastor Reier was born in Withrow, T. Grant, Minn., on October 6, 1888. After his confirmation, he began his studies for the ministry, attending our institutions at New Ulm, Watertown, and Wauwatosa. After his graduation from the Seminary, he was ordained into the holy ministry on July 5, 1913. The first six months of his ministry were

spent in Minneapolis and St. Paul as Twin-City missionary. He then accepted a call to Immanuel Congregation at Shirley, Wis., transferring to St. Paul's at Dale in February of 1918. From Dale he also served the congregation at Waupaca, becoming the first resident pastor there in



Pastor F. A. Reier

1931. During his pastorate Peace Lutheran and Salem Lutheran Congregations in Waupaca united to form Immanuel Ev. Lutheran Church. For some years he also served a group of Lutherans in Lanark. Under Pastor Reier's guidance the Waupaca congregation

grew from a group of 17 families to a congregation of more than 300 souls. During his ministry the congregation also erected a parsonage and enlarged and remodeled their church.

On June 16, 1915, Pastor Reier was united in marriage with Miss Rosa Grabow. Their marriage was blessed with four children, one of whom, a daughter Verna, preceded her father in death. Surviving are the widow; one son, Gerold of Mukwonago, Wis.; two daughters, Corintha (Mrs. Darold Kramer of Waupaca) and Delores (Mrs. Peter Ceasrine of Brewster, N. Y.); one daughter-in-law; two sons-in-law; also seven grandchildren; and one brother, Louis.

Funeral services were conducted in Immanuel's, Waupaca, on Friday afternoon, June 7. Pastor H. Kirchner of Baraboo, Wis., conducted the liturgical service; Pastor H. Wicke of Weyauwega preached the sermon; and Pastor W. Pankow of New London conducted the service at the grave in Union Cemetery, Dale, Wis.

Pastor Reier was well known in our Wisconsin Synod circles and served his Conference and the Church-at-large in many capacities. At the time of his death he was secretary of the Northern Wisconsin District, an office in which he had served for sixteen years. His faithful labors will ever be remembered by his brethren in the ministry and the members of his congregations. The words of the Apostle Paul in Phil. 1:21 were fulfilled in Pastor Reier's life and death, "For me to live is Christ, and to die is gain."

HAROLD E. C. WICKE.

CALENDAR OF CONFERENCES

DODGE-WASHINGTON DELEGATE CONFERENCE

Date: July 21, 1957.
Time: 2:00 p.m.
Place: St. Paul's Church, Brownsville, Wis.
H. J. Schaar, host pastor.
M. VOLKMANN, Secretary.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference will meet on July 22, at 8:00 p.m., in Christ Church at Denmark, Wis., A. Wadzinski, pastor.

S. KUGLER, Secretary.

CENTRAL DELEGATE CONFERENCE OF THE

WESTERN WISCONSIN DISTRICT

Place: Zion Ev. Lutheran Church, T. Leeds. Take Hy. 51 to Leeds, then K one mile west.

Date: July 23, 9:00 a.m.
Business: Reports on the Prospectus for the Joint Synod Convention.

Kindly announce as early as possible to our host, Pastor Henry Geiger, Arlington, Wis.

O. PAGELS, Secretary.

FOX RIVER VALLEY DELEGATE CONFERENCE

Date: July 16, 1957.
Time: 9:00 a.m.
Place: Immanuel Lutheran Church, Greenville, Wis., O. Sommer, host pastor.
Preacher: H. Pussehl; alternate: E. Schewe.
F. W. HEIDEMANN, Secretary.

RHINELANDER DELEGATE CONFERENCE

The Rhinelander Delegate Conference will be held at Trinity Ev. Lutheran Church in Minocqua at 3:00 p.m. Sunday, July 28. The Ladies Aid will serve supper.
N. STELLICK, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Ordained and Installed

Pastors

Barry, Kenneth G., in St. Bartholomew's Church, Kasson, Wis., by Dr. H. A. Koch; assisted by H. E. Pussehl and

V. J. Siegler; and in St. Paul's Church, Greenleaf, Wis., by H. E. Pussehl; assisted by Dr. H. A. Koch and V. J. Siegler; Pentecost Sunday, June 9, 1957.

Borchardt, Paul V., in St. John's Ev. Lutheran Church, Hastings, Minn., by G. J. Ehler; assisted by P. R. Kurth, W. Kehrberg, C. F. Bolle, and F. Mutterer; June 9, 1957.

Johne, Harold R., in St. Stephen's Church, Beaver Dam, Wis., as associate pastor, by L. C. Kirst, senior pastor; Pentecost Sunday, June 9, 1957.

CHANGE OF ADDRESS

Pastors

Borchardt, Paul V., 209 W. 7th Street, Hastings, Minn.

Johne, Harold R., 414 W. Maple Ave., Beaver Dam, Wis.

Koepsell, Markus, R.F.D. 2, Menomonie, Wis.

THE LUTHERAN HYMNAL

Price Change Effective June 1, 1957



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