

THE NORTHWESTERN
Lutheran

March 27, 1960
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BRIEFS by the Editor

"Have you been given something during Lent?" We much prefer this question to the one commonly asked: "Have you given up something for Lent?" The first question directs one to the real purpose and blessing of Lent, while the second can easily put a wrong slant on the meaning and blessing of this season. Lent tells of the supreme act of giving. "God so loved the world, that he gave his only-begotten Son." "God spared not his own Son, but delivered him up for us all." Thus the Father gave His Son, gave Him not only into the world, but gave Him into the death under the curse which should have been the world's, also yours and mine. And the Son gave Himself — without murmur or complaint, but willingly, in love for you and me, to redeem us, to bring us to God for time and for eternity. To contemplate this incomparable act of giving is to be blessed. We can never dip out this ocean of divine love. No matter how often we come to it, the "fountain filled with blood" cleanses us, refreshes and restores our souls, and gives us new strength in our pilgrimage toward the heaven our Christ has won and holds in store for us.

As we thus move through this season of our Lord's Passion, we will not need a lot of coaxing and urging to give a generous portion of God's goods, so that many of our fellow men may know and believe that they have been redeemed by the shed blood of Christ. We will, we will bring Him our offerings, but with them we will give ourselves, for "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Four bodies of the National Lutheran Council are engaged in merger negotiations. They are the Augustana Lutheran, the United Lutheran, the Finnish Evangelical Lutheran, and the American Evangelical Lutheran Churches. In December the negotiators had decided to call the new body the "Lutheran Evangelical Church in America." But the name received little favorable response. In fact, the committee reported, there was much "vocal and literary opposition." At a recent meeting the joint union committee reconsidered the matter of the name. After four ballots they agreed on

the name "Lutheran Church in America."

Under a timetable adopted at this same meeting, the new church body is to begin its official life on January 1, 1963.

We promised to continue the discussion of the recent Youth Survey Report in this issue. That plan could not be carried out. The article will appear in the April 10 issue.

You will recall that many Protestant leaders thought that Protestants would be invited to participate when Pope John XXIII first announced an ecumenical council. But a later announcement from Rome stated that the council was intended only for Roman Catholics. Last month the Pope made a pronouncement which not only confirmed this fact, but also made it quite clear that Rome still thinks that there is only one way by which outward Christendom could ever be reunited, the way of return to Rome as the only true Church of Christ.

The Pope made this statement after once more declaring that discussion of differences between Protestants and Roman Catholics at a council would not solve anything:

"If the separated brothers wish to do something concrete about the desire for unity, which is something we all share, we can say to them with keen affection, 'This is your house; this is the house of those who bear the sign of Christ.'"

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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THE COVER — Salem Ev. Lutheran Church, Wausau, Wisconsin;
John Henning, pastor.

Editorials

The Power of the Gospel

In introducing the Gospel which he proposed to preach in Rome, Paul said of it:

"It is the power of God unto salvation." You will notice that Paul did not say that he made it powerful but that God did. He did not say: "When a man of my caliber preaches the Gospel, when I put all my great eloquence, oratory and persuasive powers behind it, it cannot fail." He called it the power of God. He said that God put the power there, that God had built it into the Gospel. He claimed no personal credit for the success of the Gospel which he preached but gave all the credit to God who had so equipped it. It was to him like a hammer which "breaketh the rocks in pieces." The Gospel saves people, not the preacher who delivers its message.

The Gospel produces salvation because the almighty God stands behind it, but also in the sense that it offers the only way of salvation which is able to supply all the desperate needs of lost sinners, by proclaiming that God laid on Jesus the iniquity of us all, by making Him to be sin for us who knew no sin that we might be made the righteousness of God in Him, thus no longer imputing our trespasses unto us. In the Gospel God offers us a finished product, a complete salvation, to which we need not add a thing, a salvation which could save even such an abominable sinner as Paul had been, as the thief of the cross had been, and such as we all are. It offers it as ready and completely adequate even for the worst of sinners.

This Gospel makes no demands on us as the Law does. It does not require anything of us. It just gives. "Redemption is purchased, salvation is free." That sounds almost too good to be true but, thank God, it is true. This full and free salvation in Christ is the great theme of the Lenten season and to receive it in grateful hearts is the great blessing of this season.

IM. P. FREY

* * * *

The Traditional Pericopes Pericopes are those fixed portions of Scripture that are regularly read from the lectern in our churches, one from the Epistles, one from the Gospels. So long as German was still the language heard from our pulpits, the Sunday sermon was usually based on the pericope for the day. Today the sermon is much more commonly based on a free text or one of another series of texts chosen by the pastor. There are many series of texts available arranged for the whole church year; but only the traditional pericopes have generally become fixed parts of our liturgical service.

Pericopes are of very ancient origin. The Jews divided the first five books of the Bible into 54 portions, one portion for each week of the year. The other books of the Old Testament were also divided into fixed portions for reading in the synagogues. The custom of reading such "pericopes" in the synagogues dates back at least to the time of Ezra, 458 before Christ.

It is possible that St. Paul refers to such a custom in the Christian Church when he admonishes Timothy in the fourth chapter of the first Epistle to "give atten-

tion to reading, to exhortation, to doctrine." It is certain that the Christian Church had fixed portions of Scripture for reading in the church service as early as 450 after Christ.

The pericopes that we are accustomed to hear read in our services date back to Charlemagne, about 800 after Christ. Luther retained the old pericopes with changes and improvements that he felt free to make. Zwingli and Calvin and the theologians of the Reformed Church would have nothing to do with them. They disapproved of them as they also disapproved of colored church windows, organ music, and statues in the church. Much can be said against the use of the same texts year after year in preaching, and Calvin left nothing unsaid that could possibly be said in criticism of the practice.

It may be that preaching only on the pericopes, year after year, was an abuse of the system, and that when the change came from German into English in our pulpit language, our pastors were glad to use a little more freedom in the choice of sermon texts.

Still, for one who was brought up on German sermons on the regular Sunday Scripture lesson, it seems good to hear a sermon again on the old familiar texts. The pericopes had their good points. The pastor was relieved of what can be an agonizing search for a suitable text in time of trouble in the congregation. He can be preserved from riding a hobby and choosing only texts that fit his hobby. Having to preach on assigned texts can also be an excellent discipline for a young preacher in that it forces him to dig and study.

In the German Bible there was not only a list of the pericopes in the back of the book, but in the Bible itself the texts were clearly set off by brackets, and at the beginning of the text the Sunday was named for which this portion had been assigned. The texts were also printed out in the German hymnal. So the members could, if they wished, prepare ahead for the Sunday sermon by reading the text in the Bible or in the hymnal. That is one of the good things that can be said for the system of Sunday pericopes.

E. E. KOWALKE

* * * *

Safeguarded Morals Alarmed by the liberties young people are taking with sex, even in junior high-school years, parents have been looking to schools to give their children sex education. And many parents feel reassured when they know that professionally trained teachers are instructing their children regarding the meaning, the purpose, and the pitfalls of sex. If their children know its biological, hygienic, legal, and social aspects, many parents are satisfied. Now the youngsters know how to take care of themselves.

Law enforcement agencies and disillusioned parents know better. A juvenile court judge who has dealt

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Studies in God's Word: More Than A Bread King

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone (John 6:14, 15).

Jesus had just finished the miraculous feeding of the 5,000 with five barley loaves and two small fishes. He had performed this and every other miracle of His earthly ministry that men might learn to know who He was. He wanted them to confess Him as the Christ, the Son of the living God, the Savior of the world. If they were not led to this conviction, then they had missed the main point of His miracles.

At least some of the people drew the wrong conclusion from this miracle. After Jesus had fed the 5,000, they wanted to take Him by force and make Him their king. A man who could supply their needs so easily would be worth having around. They felt that this was the prophet they had been looking for. They were certain that he would usher in an era of earthly peace and prosperity, and all their troubles would be over.

Jesus, however, frustrated their scheme by retiring to a secluded spot where they would not be able to find Him. He did not want to be honored as a mere bread king. He had come to do greater things than these. By His withdrawal He demonstrates that He is more than a bread king and clears up a popular misconception that still exists concerning Christ today.

CHRISTIANITY DOES NOT OFFER FREEDOM FROM WANT

What pastor, visiting the sick in his congregation, has not come upon one who said, "I certainly didn't expect that this would ever happen to me, after the way I've always lived!" These and similar remarks often show a wrong conception of Christ and what it means to be a follower of Christ. The feeling is there that a loyal disciple of Christ ought to be spared such things.

But it has never been thus in the history of God's people. The Children of Israel, God's chosen people, also lacked food in the wilderness. God-fearing Job lost all his possessions and was afflicted with painful boils. The Apostle Paul had his "thorn in the flesh." Lazarus was a poor beggar. Even the Son of Man "had not where to lay his head."

Should it be different with the followers of Christ today? Let us never forget that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). When there is a depression, the Christian is also affected. A tornado also levels the barns and houses of the Christian. Drought does not bypass the pious farmer. Painful, lingering illness also strikes the righteous child of God.

If Christ were nothing more than a bread king, there would be no explanation for these things. Then we would have every right to expect that being a follower of Christ would guarantee us freedom from want. Then we would have every reason to complain whenever we suffered some misfortune. If Christ were a bread king we might have a very pleasant existence on earth, but it would not solve our basic problem of sin. Our needs would be well supplied for the few years that we spend on earth, but what about eternity? How grateful we are, therefore, that Christ is more than a bread king!

CHRISTIANITY OFFERS US ONE WHO CAN SUPPLY EVERY WANT

Christ is willing and able to supply greater needs than the one experienced by the 5,000 in Galilee. Recall again the purpose of His miracles — that men might acknowledge Him as the Son of God, their Savior. That must also be the starting point for us. When we are in want, when we are sick, when we have suffered a great loss, we will say, "Jesus is my Savior. He loves me. He demonstrated that love by giving Him his life for me. In Him I have forgiveness for all my sins and the sure hope of eternal life. Thus Jesus has supplied my greatest need. Now I know that my Lord, who has done all this for me, is also concerned about my bodily wants and is capable of relieving them."

When we have understood the miracles of our Lord aright and have accepted Him as our Savior from sin, then we will also trust Him to supply our physical needs. It may not always be at a time or in the measure and manner that we may foolishly desire, but certainly there will always be enough and more than enough to meet our need. Those needs and troubles which seem to continue, for which there seems to be no solution, are not really troubles at all. They are blessings of a loving God through which He furthers His good and gracious purposes in our lives.

We will daily thank God for giving us "clothing and shoes, meat and drink, house and home, wife and children, land, cattle, and all my goods, and all that I need to keep my body and life." But we can truly enjoy these temporal blessings and make the proper use of them only when we keep in mind that Christ has given us greater things than these, that Christ is more than a bread king.

C. MISCHKE

V

We may imagine that the "Enthusiasm" which confronted Luther in his day in the movement of the Anabaptists, and against which he warned so seriously, no longer endangers the Church today. We may think that outside of Quakerism this form of mysticism is no longer practiced. Is that true?

The "silent" meetings of the Quakers are well known. "With covered heads they sit in bare assembly rooms, where their meetings are conducted in silence unless some one feels compelled to deliver a message." — George Barclay, the most prominent and authoritative writer of the Quakers, has this to say in his *Apology*: "Yea, though there be not a word spoken, yet it is the true spiritual worship performed and the body of Christ edified; yea, it may, and hath often fallen out among us, that divers meetings have passed without one word, and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and spirit, which *without words* hath been ministered from one vessel to another." Yes, Quakers expect an "immediate divine revelation" or an "inward light" or a "direct illumination" or "direct manifestation of the Holy Spirit." They reject divine services in "steeple-houses" with preaching of the Word of God. Barclay continues a little after the above quotation: "When I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart" (Prop. XI).

The Quakers deny that the Holy Spirit comes to us through the Word of God in the Bible; so, naturally, they also reject the Sacraments as means of grace. They consider them as mere symbols, which "tend to call attention away from the essential and create a reliance upon the outward and nonessential."

We are not Quakers. We still have our preaching services. But do we prize them as we should? Do we take part regularly and attentively? We have our Baptism. Most of us were baptized as little children. Do we make daily use of it for comfort and for strength? We have the Lord's Supper. Do we regularly seek nourishment in it for our faith and life?

We are not Enthusiasts in name. Yet Luther is right when he warns us,

- 9) *In a word, enthusiasm inheres in Adam and his children from the beginning (from the fall) to the end of the world, (its poison) having been implanted and infused into them by the old dragon, and is the origin, power (life), and strength of all heresy, especially of that of the Papacy and Mahomet.*

NOTES

Look at the last two words in the above paragraph: "Papacy" and "Mahomet." People may be horrified

by the thought of ever being subjected to Mohammedanism and its religion, and they may be vehemently opposing the aggressions of the Roman hierarchy; yet, if they do not draw their strength from the Word and Sacraments as the God-appointed vehicles and means of the Holy Spirit, then with all their efforts they will be but doing yeoman service to these opponents of Christ.

- 10) *Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments.*

It is the devil himself whatsoever is extolled as Spirit without the Word and Sacrament.

EXAMPLES

Did not God deal directly, through some "inward light," with His prophets when speaking to them in visions, or dreams, or revelations? Luther takes up a few cases and points out how God even here used some outward means of reaching the hearts and minds of these men. The first case is that of Moses.

- 11) *For God wished to appear even to Moses through the burning bush and spoken Word.*

Moses was closer to God than any other of the prophets. He was the mediator of the Law, and God spoke to him as to a friend, face to face. Yet even in the case of Moses he did not grant an "inward light," He used the outward means of the burning bush when He called him, and He "spoke" to him and used His Word in communicating His message and His Spirit to him. — Similarly He treated the other prophets.

- 11) . . . *And no prophet, neither Elijah nor Elisha, received the Spirit without the Ten Commandments (or spoken Word).*

A very special case was that of John the Baptist, the forerunner of our Savior, both in his birth and in his endowment with the Spirit. He was born of a "barren" mother "well stricken in years" (Luke 1:7); and he was filled with joy in his Savior while still in his mother's womb (Luke 1:41, 44). Luther calls attention to this case.

- 12) *Neither was John the Baptist conceived without the preceding word of Gabriel, nor did he leap in his mother's womb without the voice of Mary.*

St. Luke remarks twice that the babe leaped in his mother's womb: when "Elizabeth heard the salutation of Mary" (chap. 1:41), and again: Elizabeth said to Mary, "As soon as the voice of thy salutation sounded in mine ears" (v. 44).

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A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Can we make use of the Boy Scout Organization?

It is quite generally known that the Wisconsin Evangelical Lutheran Synod is against the Boy Scouts. Some may have the impression that it is primarily the pastors who have decided that there is something wrong with the Scouts, and the lay people follow their pastors, often somewhat hesitantly. We were happy to receive a letter from a layman that showed a deep concern in the matter of Scouting. He suggested that we take up this subject in our column.

In November 1959 the Boy Scouts of America issued a completely revised *Boy Scout Handbook*. The question might then arise whether the organization has changed so that we no longer find it objectionable. We shall quote from this most recent *Handbook* as we take up the question: Can we make use of the Boy Scout organization?

THE AIM OF SCOUTING

First, let us see what the aim of the organization is. It, of course, is not merely to teach boys how to tie knots, build fires, go camping, administer first aid, etc. No one would object to having children learn these skills. The true aim of the organization appears from the Scout Oath (or Promise): "On my honor I will do my best to do my duty to God and my country and to obey the Scout Law: to keep myself physically strong, mentally awake, and morally straight." This is explained in part as follows: "You owe it to yourself, to your country, and your God to develop your body, to train your mind, to strive to be a boy and man of high character. In all these things Scouting helps you" (p. 380). It is clear that the aim of Scouting is to build character. But isn't that also our desire as Christians? We, too, surely want to build character, but we are interested in building *Christian* character, that means, we are interested in training children to lead Christian lives, lives that will be pleasing to our God and Savior. That is the kind of character-training we desire for our children.

A CODE OF ACTION TO BUILD ONE'S OWN CHARACTER

Can Scouting help in this *Christian* character-training? Let us see how Scouting aims to build character. We read: "By living up to the ideals of Scouting, you will become the man you want to be" (p. 380). And what are these ideals? "The Scout Law is the foundation on which the whole Scout movement is built. . . . In the world of today, when you are a Scout, the Scout Law becomes *your* code of action by which you try to live" (p. 84). Regarding this Law it is said: "Most other laws start with a 'Do' or a 'Don't.' Not the Scout

Law. The Scout Law is a statement of facts: 'A Scout is trustworthy,' etc. (p. 84).

MAKING ONESELF STRONG

What gives a boy the ability to live up to the Scout Law? That ability is within him; it is simply a matter of promising to do his best and living up to the promise. "Think yourself strong, do something about it — and you are on your way to being strong" (p. 425). The Scout slogan "Do a Good Turn Daily" is designed to help. "When once the Good Turn habit has become part of your life you can't help yourself. Your eyes see where help is needed; your mind tells you to go into action; your training as a Scout gives you the ability to help" (p. 348). Even the badge and uniform play their part. "The main part of the Scout badge signifies that a Scout is able to point the right way in life as truly as the compass points it in the field" (p. 48). "The uniform is a steady reminder that you have pledged yourself to the same high ideals of living as have your brother Scouts and that dressed as a Scout, you must act as a Scout. . . . It keeps reminding you that you have promised to do your best" (p. 53). All of this is referred to as the Scout spirit, and much is made of it in the *Handbook*. To be a true Scout, a boy must develop this spirit. "As you live a happy Scout life with the fellows in your patrol and troop you slowly develop the spirit of Scouting. . . . Every day brings you closer to an understanding of your duties as a Scout and as a man" (p. 347).

THE BASIC SPIRIT

These quotations should suffice to make us realize what the basic spirit of Scouting is. It is a spirit that aims to build character by holding the Scout Law as an ideal before the boy, telling him that he has within himself the power to live up to it. Basically, the spirit is one of *self-righteousness*. Scouting encourages it, develops it.

STRONG THROUGH CHRIST ALONE

Can we use that in true Christian character-training? The spirit of Christianity is the direct opposite of self-righteousness; in fact, the Christian must wage a constant battle against self-righteousness. And concerning our Christian life our Savior tells us: "Without me ye can do nothing" (John 15:5). Looking at his flesh, the Apostle Paul had to say: "The good that I would I do not; but the evil which I would not, that I do" (Rom. 7:19). And what gives the Christian the ability

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By the Way

By H. C. Nitz

Is Dr. Albert Schweitzer a Christian?

Dr. Albert Schweitzer has attained worldwide fame as medical missionary in Africa. He is equally famous for his interpretation of Johann Sebastian Bach on the organ. He has also written a number of books on religion, among them his "Quest for the Historical Jesus." His self-sacrificing labors in his hospital in Lambarene are so monumental that a liberal religious weekly once called him "the modern Messiah."

Several years ago a Lutheran college conferred an honorary degree on Dr. Schweitzer. The president of the college delivered the diploma in person and reported at length on an interview he had with the doctor-missionary. The interview labored to show that Schweitzer was at heart an evangelical Christian. But the doctor's statements were not convincing, even when the interviewer tried to put the best construction on them. Having read some of Schweitzer's writings, we were a bit apprehensive about the propriety of a Lutheran college conferring a degree on a Reformed missionary whose theology was anything but Lutheran. But strange things are being done these days in academic circles under the banner of academic freedom.

Dr. Wilbur M. Smith asks in *The Sunday School Times* (March 5, 1960), "Where Does Dr. Schweitzer Stand?" And he answers, in part: "Those who have been following his writings since the appearance of that notable but erroneous work [the one referred to above] have observed that his references to Jesus have become fewer and fewer, and that in his recent utterances, especially in regard to universal peace, there is not even a reference to God.

"Those who have watched Dr. Schweitzer in his medical work in Africa have come away with the idea that he is more or less a pantheist, that is, he believes God is the world and the world is God; of course, this denies that God is a person. A recent issue of the *Los Angeles Times* carries an account of a new book by Dr. Gabriel Langfeldt of the University of Oslo, published

in the Norwegian language and soon to be issued in an English translation, in which he frankly admits that Schweitzer's position must be regarded as that of an agnostic. He declares that he cannot accept the idea of God as a person. Dr. Langfeldt says that although Dr. Schweitzer uses Jesus as his model for living, he does not believe He is the Son of God. 'His substitute for a personal God is the universal will to live, and prayer to him is a way to attain peace and power through meditation.'

"No further comment is necessary on the belief, or, rather unbelief, of this great man, now eighty-five years old and in the last years of his life."

Geronimo

Geronimo, the Apache warrior, is likely the most widely known man of his tribe. His deeds are rated as treachery or courage, depending on the manner in which one evaluates his motives and methods. If ever a complete and true history of his life is written, it may well turn out that he was more sinned against than he sinned against others. He became a desperado because he was desperate, made so by faith-breaking white men.

When we recently visited Fort Pickens on Santa Rosa Island in Pensacola Bay, off the coast of Florida, we visited the dungeon in which Geronimo was imprisoned for several years in the eighties of the last century. The dark cell is a dark room with but one barred window affording a view of the courtyard of the huge pentagonal fortress. We mused how the prisoner's spirit, used to the freedom of Arizona's mountains and deserts, must have chafed and suffered during his incarceration. (His wife died during this time and is buried in the cemetery at Pensacola Air Base.) We imagined hearing him cry out in bitter agony: "Dohasht-idda!" It was a depressing experience.

The *Alabama-Journal* of Feb. 28, 1960, brings an interesting footnote to our musings. Dr. James M. Glenn, a 90-year-old retired Methodist minister of Union Springs, Alabama, referring to Apache Chief Geronimo as

"one of the most fierce of Western tribesmen," calls him "the friendliest Indian" he knew.

The newspaper continues: "Geronimo was living with other Apache Indians at the Mount Vernon Military post in 1889 where Glenn began his ministerial career. . . . He remembers the chief as a strong disciplinarian. Two white women teachers instructing the Indian children never had any trouble with the students when the old chief was around.

"Geronimo was a strong believer in education and religion, Glenn said, and frequently rang the cowbell for Sunday school services. Very few Indians refused to attend church, the clergyman said, with this signal."

In this connection Dr. Glenn also reminisces about Dr. Walter Reed, fort physician at Mount Vernon at the time. This doctor was also post surgeon at Fort Apache, Arizona, once upon a time. Dr. Glenn's estimate of Dr. Reed, famous for his research in stamping out malaria, likely agrees with the estimate men had of him while he was in Arizona: "a very kind and gentle man who constantly worked to aid the local residents and Indians, as well as the federal soldiers."

"To the Beauty of Christ" — Through Reading

Of the many books on missions we have read, none has given us a greater thrill than *Thirty Years with the Silent Billion* by Frank C. Laubach. (Fleming H. Revell Co., 1960, \$3.95.) The dust jacket says, "As a result of Dr. Laubach's teaching methods, more than sixty million people speaking 200 different languages and dialects have learned to read in their own language or dialect."

In his latest book he reports on his visit to Port Moresby in New Guinea: "We found 400 natives in attendance at the Sunday morning service, and a choir of fifty men and women sang 'God so loved the world that He gave His only begotten Son.'

"They sang it better than I had ever heard it sung anywhere else. I told them they should send that choir to sing all over America, only we

would probably demand that the women wear more clothing because they were wearing nothing but grass skirts. We forgot all about that when they began to sing, for their faces were saintly. It was a very moving thing to realize that their grandfathers had been cannibals, and that we were witnessing the lifting up of a race of the dark Stone Age up to the beauty of Christ.

"The next day, as I was teaching a group of young men to teach their own people to read, these young men told me that their tribe had eaten James Chalmers, the famous missionary of New Guinea, in the year 1901, and that the last man who participated in that feast had died the year before we arrived [1949]. "

Theological Quarterly Appreciated

P.O. Pomeroy, Natal
23/12/59

The Rev. Paul Peters, Ph.D.
P.O. Box 952
Thiensville, Wisconsin

Dear Rev. Peters

I am writing this letter wishing to express our thanks for your regularly sending us the "Quartalschrift" Theological Quarterly. It is a great help to our Ev. Lutheran Bantu Seminary, where besides the vernacular languages, Tulu and Towana, also the official languages of this country, English and Afrikaans, are being taught. The theological articles with their sound Lutheran doctrine is just what we need to give our Bantu students a good fundamental beginning for their work and life. We are very grateful for your sending us this Quarterly and hope you will continue to do so in (the) future. There are now nineteen students at our seminary here, seven in the Higher Course, which is due to finish next year, and twelve in the Lower Course, which started two years ago.

Wish you also a blessed Christmas and happy New Year,

I am yours sincerely,
Dr. J. Schroeder, Principal

(This letter came from the mission conducted by the Breklum Mission Society, which is supported by the free churches of Germany. The complete name of our publication now is the *Wisconsin Lutheran Quarterly*.)

Are We Afraid to Soil Our Hands?

The malicious word of a critic, even if it is an overstatement, can serve to stab us wide awake in our apathy and complacency. According to *The Sunday School Times*, an outstanding Communist leader tauntingly said: "How can anyone believe in the supreme value of the Gospel if you do not practice it, if you do not spread it, if you do not sacrifice time and money for it? Believe me, it is we who will win, for we believe in our Communist message, and we are ready to sacrifice everything, even our life, in order that social justice may prevail. But you people are afraid to soil your hands!" Rather a sobering sneer.

A Clean Heart, Lord, Create In Me

*A clean heart, Lord, create in me;
The door to sin let bolted be.
Drive sin away, nor give it space,
To make my heart its lodging-place.*

*Jesus, to Thee I open wide;
Oh, enter here, and here abide.
Uncleanness from my heart remove,
This house and temple Thou dost love.*

*Thou Fount whence grace unwearied
streams,
Let Thy good Spirit send the beams
Which show Thy face in radiance
bright,
fill my heart and mind with light.*

*At once enrich my heart, supply
All wealth and blessing from on high;
Grant wisdom, strength, and counsel,
Lord;*

Thy gracious hand let all afford.

*Since Thou hast put on me Thy name,
I now will spread abroad Thy fame
And count it highest gain to be
Loyal and true, O Lord, to Thee.*

— Wisconsin Gesangbuch,
Number 410
Melody: "Herr Jesu Christ, Dich
zu Uns Wend"
W. H. F.

D.M.L.C. Memorial Organ Fund

Almost a year has elapsed since we, through the medium of our church periodicals, have offered a report on the progress of our D.M.L.C. Memorial Organ Fund. It will be recalled that this fund was established to purchase a suitable memorial organ at the time when the proposed building program at Dr.

A somewhat similar stab at our conscience is contained in the words of one of "the leading men in an India village immediately after hearing for the first time of the Christ." According to the same issue of the paper just quoted, he said: "I never knew that God had a Son! I never knew that Jesus Christ died for me! I never before heard of Christ! I never knew! I never knew!"

The cry from India should give new meaning to a word we so often hear read at mission festivals: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:13f). That needed preacher could be YOUR son.

Martin Luther College would be undertaken.

Since the inception of this project lies in the immediate future, friends of D.M.L.C. will be interested in hearing how the fund to purchase the memorial organ has fared.

By means of memorial wreaths, gifts of individuals, societies, school children, and congregations, and collections at concerts, the fund has increased considerably since the last report in this publication. As of March 1, 1960, the fund totaled \$13,500. That approximates one-half of the purchase price anticipated.

Memorial wreath cards for this fund are available and may be requested from the treasurer of the Memorial Organ Fund, Prof. Roland H. Hoenecke.

Golden Wedding Anniversary

On Sunday afternoon, February 14, 1960, a reception was held in honor of Mr. and Mrs. Theodore Koepsell in the basement of Trinity Ev. Lutheran Church of Coleman, Wisconsin. Mr. and Mrs. Koepsell were married 50 years ago in Calvary Lutheran Church at Brookside, Wisconsin. Many of their relatives and friends attended this memorable occasion. The undersigned addressed them on the basis of the words of the Emmaus disciples: "Abide with us: for it is toward evening, and the day is far spent" (Luke 24:29). To show their gratitude to their Lord and Savior who has blessed them so bountifully during the last 50 years, they gave \$50 to our Church Extension Fund. May the Lord continue to bless these faithful Christians!

DONALD LAUDE

Direct from the Districts

Dakota-Montana

BIBLE CAMPS

Arrangements are being made for conducting three separate Bible Camps in the District for children of the upper elementary grades. In the Montana area, camp will be held the week of August 7 to 13 in the Bear-tooth Mountain Range near Big Timber, Montana. The camp for the western Dakotas will again be held at the Academy in Mobridge sometime during July. In the eastern Dakotas, the children of the two upper grades will meet at the YMCA Camp at Lake Kampeska near Watertown from June 26 to July 2. The pastors in charge of the separate committees that are making the preparations are N. Meier, R. Buss, and R. Zimmermann, respectively.

PASTORAL CHANGES

Pastor G. F. Cares, who has served the Elgin-Burt-Leith parish in North Dakota since the summer of 1955, has accepted a call to a new charge: St. John and St. Peter Congregation of Cleveland, Wisconsin. He will be moving after Easter.

Pastor Marvin Putz has been installed as the new pastor of our Valley City, North Dakota, mission. His former charges were located in the Casa Grande area of Arizona.

ITEMS OF INTEREST

St. Martin's Christian Day School will be moving into its new quarters about the time that this appears in print.

February was a busy month for the members of St. Paul's at Henry, South Dakota. They washed and painted the entire interior of the church and made benches for use in the basement.

Pastor G. Rothe and his family have moved into their new parsonage (the former chapel, remodeled) in Sturgis, South Dakota.

On the afternoon of February 7 the golden wedding anniversary of Mr. and Mrs. Fred Lohmiller was celebrated in the church parlors at

Henry, South Dakota. Pastor Schlieser based his exhortation on the couple's wedding text: "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12). A host of relatives and friends from near and far, including one of the original wedding party, joined the couple in giving thanks to God. Shortly after their marriage in Iowa, the Lohmillers moved to South Dakota by immigrant train, and have lived in the Henry community ever since.

V. W. THIERFELDER

Michigan

VACANCIES

From the desk of President Press comes the information that our District has nine vacancies. They are Grace, Benton Harbor, Michigan; St. Paul's, Mayville, Michigan; Our Shepherd, Warren, Michigan; Apostles', Toledo, Ohio; Trinity, Jenera, Ohio; Faith, Dexter, Michigan; Good Shepherd, Flint, Michigan; Grace, Kenton, Ohio; and St. Andrew's, Point Place, Ohio. The last four mentioned places are technically the concern of the District Mission Board. But to these congregations and the officers involved, the vacancies are more than technicalities and statistics. They are a deep concern.

MISSION NEWS

The secretar of the District Mission Board the Rev. Kenneth Vertz, informs us that two preaching stations are being organized into congregations. They are Mio, Michigan, Robert Sawall, pastor, and Hartford, Michigan, Paul Hoenecke, pastor. Building activities are anticipated in the near future at Trinity, Bangor, Michigan, Paul Hoenecke, pastor, and at Peace, Bradenton, Florida, James Vogt, pastor. Both places will be erecting chapels. At Bay Pines, St. Petersburg, Florida, Howard Kaiser, pastor, property is being purchased. Darlington, East Ann Arbor, Robert Baer, pastor, is planning a relocation program.

COMING JUBILEE EVENTS AT M.L.S.

President Conrad Frey of Michigan Lutheran Seminary points to two coming events connected with the fiftieth anniversary year of the school's existence as one of Synod's preparatory schools. On the evening of May 22, 1960, at 7:00 P.M., Professor Otto J. R. Hoenecke's fifty years of service to Michigan Lutheran Seminary will be observed in an anniversary service. Pastor Carl Schmelzer of Riga, Michigan, a member of the first class, will deliver the address.

The fiftieth anniversary of Michigan Lutheran Seminary as a preparatory school will be observed on Sunday, September 18, 1960. President Oscar Naumann will be the anniversary preacher.

For the 1960-61 school year 110 applications have already been received at MLS. This is more than double the number on hand last year at this time.

AN ANNIVERSARY — NEW PARSONAGE — A DEATH

Zion, Chesaning, Michigan, observed the twenty-fifth anniversary of the ordination of its pastor, Hans A. Schultz, on February 14.

New parsonages were dedicated recently in Bay City, Michigan: on February 21, at Trinity, Emil Kasischke, pastor; on February 28, at Mount Olive, Gerhard Struck, pastor.

The Rev. John Reuschel entered eternal life on March 1. He had spent his retirement years in Michigan. He was buried at South Haven, Michigan. A detailed obituary will appear.

HANS A. SCHULTZ

Call to Northwestern College Accepted

Mr. Edgar Pieper of Ripon, Wis., has accepted the call to Northwestern as professor of mathematics and assistant to the Director of Physical Education. He will begin his duties at the College in September.

K. TIMMEL

Hymnal Survey to Continue Throughout 1960

First returns of the current hymnal survey were discussed when Synod's Commission on Worship, Liturgics, and Hymnology met with representatives of other Synodical Conference affiliates in River Forest, Illinois, January 15 and 16.

The commission noted with satisfaction the interest shown by pastors, teachers, organists, choirmasters, and laymen alike.

Impressed by numerous requests that more time be given for thorough study and complete replies to the hymnal questionnaires, the commission extended the time of the survey's close to the end of this year. This extension will enable individuals and groups to work critically through the hymnal as they use it throughout the church year.

Shortly before Christmas the hymnal survey questionnaire was mailed to every pastor and teacher; it was also published in *The Northwestern Lutheran* for organists, choirmasters, and laymen. By January 20, 1960, nearly 1000 returns (including about 150 from the Wisconsin Synod), expressing both appreciation and enthusiasm, had been received. A number of conferences, circuits, and liturgical study groups expressed the desire to discuss the hymnal questionnaire in joint meetings and to prepare joint critiques.

Representatives of all classes have replied. The laymen, too, have shown a lively interest. Many good suggestions have been received.

All pastors received additional questionnaires concerning the revision of the *Agenda*, the church's official book of service forms (Baptism, Confirmation, Marriage, Burial, etc.). Their replies, nearly 1000, indicate an overwhelming demand for simplification and modernization of worship language. The *Agenda Survey* is to continue through 1960, as well as the Hymnal Survey.

WIDE RANGE OF PREFERENCE

Requests regarding the hymnal cover a wide range of preferences from Gospel hymns and favorite tunes, on the one hand, to a more truly Lutheran hymnody and a concern for the preservation of our Lutheran heritage, hymnological and liturgical, on the other hand.

It was noted by many that some basic hymns of Luther and other Lutheran hymn writers are in need of better translations. The same applies to the church's ancient hymns of Greek and Latin origin.

Also indicated was a need for contemporary hymns and tunes. For this reason the commission is asking for the names of good poets and translators to whom specific assignments may be given. A number of names have already been submitted. All will have an opportunity to compete in an eventual screening.

Greater variety in services of worship, liturgical and musical, is requested and will be duly considered. A special book of hymn accompaniments (*Choralbuch*), with varied and improved harmonizations in lower pitch, is wanted and will be prepared. While a text-tune edition of the present hymnal is not favored, such an edition is desired by many when the new hymnal appears.

The commission envisages a long-range revision program, with many experts drawn into the work, culminating in the publication of the new church hymnal in approximately ten years. Thirty years is about the life of a hymnal in the experience of our Synod.

SUGGESTIONS WANTED

An urgent appeal therefore goes out to all pastors, teachers, organists, choirmasters, and laymen to submit their suggestions through the year 1960.

Magnificent as was the immediate response during the busy Christmas holiday season, it represented but 10 or 15 per cent of the potential. For a more complete picture and a more balanced survey, it is important that others become vocal in the weeks and months ahead.

Pastors and teachers who made quick replies to the questionnaire are requested to follow up as they now work through the hymnal more carefully. Organists and choirmasters and laymen are urged to do likewise, using the form appearing on this page as their guide.

The eyes and minds of many thousands of pastors and teachers, organists and choirmasters, and worshiping laymen, who use the hymnal every week, year for year, as they have for the past 20 years, are bound to see and sense some things not always so readily discernible to the eyes and minds of a dozen committee members.

ARTHUR F. KATT, File Clerk
Commission on Worship,
Liturgics, and Hymnology

Orlando, Florida

HYMNAL QUESTIONNAIRE

1. What in your opinion are the weaknesses, if any, of our present hymnal?
2. What improvements, if any, would you suggest?
3. Which hymns, not now included, would you include?
4. Which tunes, not now included, would you include?
5. Which hymns, now included, would you omit?
6. Which tunes, now included, would you omit?
7. Can you point to any faults in texts, translations, tunes, harmonizations, that should be corrected?
8. Can you point to any hymn categories or classifications in need of expansion or reduction?
9. What changes, if any, would you suggest on pages 1 to 170? 837 to 852?
10. What specifically liturgical improvements would you suggest?
11. Can you give us the names and addresses of just a few true poets who might be of service to the commission, especially in translating well from the German? Also in writing original English hymns on assignment?
12. Would you be interested in a TEXT-TUNE edition of our present hymnal now (that is, a pocket edition containing only the words and melodies of the hymns, omitting the four-part harmonies)?

Please mail your answers (giving your name, address, congregation, position) by December 31, 1960, to

Committee on Hymnology
Wisconsin Evangelical Lutheran Synod
c/o Prof. Martin Albrecht
43 Waldheim Drive
New Ulm, Minnesota

† Rev. Carl William Siegler †

Carl William Siegler, son of Pastor Albert Siegler and his wife, Bertha nee Hoge, was born October 21, 1872, at Ridgeville, Wisconsin. He received his Christian education in elementary parochial schools at Columbus, Wisconsin, and Lewiston, Minnesota. Having been instructed and confirmed in the faith which was bestowed upon him in baptism, he personally made a confession of the Christian faith before the altar of the Lord on Palm Sunday in the year 1886. His desire was to become a minister of the Word. In preparation for the holy ministry, he attended Northwestern College at Watertown, Wisconsin. After his graduation in 1893, he attended the Lutheran Theological Seminary at Wauwatosa, Wisconsin, graduating in June 1896.

Pastor Siegler served as shepherd and spiritual leader at Zion Lutheran Church, Shickley, Nebraska, 1896-1900; St. John's Lutheran Church, Stanton, Nebraska, 1900-1907; Poynette, Wisconsin, 1908-1909; and St. Paul's Lutheran Church, Bangor, Wisconsin, 1909-1946. He retired from the active ministry in 1946. He, however, continued to do pastoral work at St. Paul's of Bangor and supply preaching in various congregations until the year 1956. By the grace of God he was permitted to serve the Lord in the capacity of an ordained minister of the Word for a period of 60 years.

In addition to his work in his respective congregations, he also held several synodical offices.

He was united in marriage to Emma Hansen of Nodine, Minnesota, on May 14, 1908. This union was blessed with three sons. He and his wife celebrated their golden wedding anniversary in May of 1958.

Pastor Siegler was called to his eternal rest on Friday evening, February 5, 1960, after a very brief illness, at a La Crosse hospital, at the age of 87.

He leaves to mourn: his wife of Bangor, Wisconsin; three sons, Hilbert of Concord, New Hampshire, Pastor Reginald Siegler, Rock Springs, Wisconsin, and Pastor Oscar Siegler, Calvary, Wisconsin; two sisters, Mrs. John Mittelstaedt, Wonevoc, Wisconsin, and Mrs. John Paustian, West Salem, Wisconsin.

Funeral services were held at St. Paul's Lutheran Church, Bangor, Wisconsin, Pastor W. Schulz, visitor of the conference, acted as liturgist, and the undersigned preached the sermon based on Matthew 25:23.

A. STUEBS

List of Candidates

Michigan Lutheran Seminary

The following have been nominated to the eleventh professorship as dean of students at Michigan Lutheran Seminary, Saginaw, Michigan:

Pastor George Boldt, Morton Grove, Illinois

Pastor Daniel Habeck, Muskegon Heights, Michigan

Pastor Paul Kuske, Maumee, Ohio

Pastor Paul Nitz, Tacoma,

Washington
Pastor Elmer Prenzlou, Bloomer,
Wisconsin

Pastor Delton Tills, Tess Corners,
Wisconsin

Pastor Robert Voss, Milwaukee,
Wisconsin

Pastor Edward Zell, Detroit,
Michigan

Pastor Fred P. Zimmermann,
Lansing, Michigan

Correspondence regarding these candidates should be in the hands of the undersigned by April 5, 1960. After this date the Board of Regents at Michigan Lutheran Seminary will meet to call a man from the above list.

LESTER RING, Secretary
206 S. Alp Street
Bay City, Michigan

A Request

From the Board of Control of Dr. Martin Luther College

We appeal to the members of Synod for names of women qualified to serve as supervisors in our teacher-training school and also for names of such as can take charge of physical education for women.

In order to assist the Board in the selection of people for these positions, pertinent information concerning the people suggested should be included with the letter.

All correspondence concerning this request should be in the hands of the secretary within ten days of the publication of this announcement.

Kindly address all communications to:

ARTHUR GLENDE, Secretary
17 South Jefferson Street
New Ulm, Minnesota

Editorials

(Continued from page 99)

with hundreds of well-informed sex offender seriously questions the adequacy of such sex education: "There is more sex education available today. But is it a question of too much sex education unaccompanied by moral education?" He represents the conviction of those who feel that it is at least as important to know the Ten Commandments as it is to be familiar with "What Every Boy or Girl Should Know."

Yet, knowing what is right and what is wrong is no real assurance that young people will keep themselves pure. Certainly most of those who transgress the Sixth Commandment are not ignorant of the difference between right and wrong. They have a reason for keeping their affairs hidden from the eyes of parents and pastor. They know right and wrong; and yet temptation has its way with them.

A greater security against the flesh is needed. Parents need a stronger assurance that their children will keep to the path of honor and purity than that they know what is right, or even that they have been "brought up right."

The honor of young people rests on a securer foundation if it rests on the conviction that misconduct is displeasing to their Savior. If they do not want to grieve the Lord who loves them, and if they are anxious to stand well in His eyes who gave His life to bind their hearts to Him — then there is assurance that morals are being safeguarded by more than knowledge and training. They are being upheld by the faith that looks to Jesus for strength "when temptations come alluring."

Grateful indeed ought those parents to be whose children's honor is safeguarded, not by public classroom lectures, nor even by moral instruction, but by the love of Christ.

C. TOPPE

Michigan Lutheran Seminary Choir Makes Jubilee Tour

Michigan Lutheran Seminary is in its fiftieth year of service to the Church as a preparatory school. Prior to its reopening in 1910 it had served as the theological seminary of the Michigan Synod. Since 1910 under the blessing of God it has been fulfilling in increasing measure its purpose of providing secondary training for future pastors and teachers. By June 1960 it will have graduated 994 students. Of these, 454 have entered the work of the Church or are preparing for such service.

As part of the Golden Jubilee observance, the Michigan Lutheran Seminary Choir under the direction of Prof. Meilahn Zahn will present concerts in three of the states in which the Wisconsin Ev. Lutheran Synod carries on its Gospel-preaching mission. We invite you to participate in this jubilee when the choir is in your area. The itinerary is given below.



Michigan Lutheran Seminary Choir

ITINERARY

Wednesday, March 23	— 7:30 P.M.	St. John's, Amelith, Michigan	Thursday, March 31	— 8:00 P.M.	First German, Manitowoc, Wisconsin
Friday, March 25	— 7:30 P.M.	St. Matthew's, Benton Harbor, Michigan	Friday, April 1	— 7:45 P.M.	Zion, Crete, Illinois
Saturday, March 26	— 7:30 P.M.	Jerusalem, Morton Grove, Illinois	Sunday, April 24	— 8:30 A.M.	St. John's, Zilwaukee, Michigan
Sunday, March 27	— 3:30 P.M.	Friedens, Kenosha, Wisconsin	Sunday, April 24	— 7:30 P.M.	St. John's, Saginaw, Michigan
Sunday, March 27	— 7:45 P.M.	Siloah, Milwaukee, Wisconsin	Sunday, May 1	— 9:30 A.M.	Redeemer, Yale, Michigan
Monday, March 28	— 8:00 P.M.	Trinity, Watertown, Wisconsin		11:00 A.M.	Emanuel, Greenwood, Michigan
Tuesday, March 29	— 8:00 P.M.	Fox Valley Lutheran High School, Appleton, Wisconsin		3:00 P.M.	St. James, North Branch, Michigan
Wednesday, March 30	— 6:15 P.M.	Grace, Oshkosh, Wisconsin	Sunday, May 8	— 8:00 P.M.	Seminary Auditorium, Saginaw, Michigan
			Thursday, May 26	— 7:30 P.M.	St. Paul's, Saginaw, Michigan

Smalcald Articles

(Continued from page 101)

Lastly Luther discusses a word of St. Peter about the Old Testament prophets.

13) *And Peter says, II Ep. 1:21: "The prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Without the outward Word, however, they were not holy, much less would the Holy Ghost have moved them to speak when they still were unholy (or profane); for they were holy, says he, since the Holy Ghost spake through them.*

We conclude the study of this Art. VIII with a word from Luther's Preface to his Large Catechism.

"Therefore I again implore all Christians, especially pastors and preachers, not to be doctors too soon, and imagine that they know everything (for imagination and cloth unshrunk fall far short of the measure), but that they daily exercise themselves well in these studies and constantly treat them; moreover, that they guard with all care and diligence against the poisonous infection of such security and vain imagination, but steadily keep on reading, teaching, learning, pondering, and meditating, and do not cease until they have made a test and are sure that they have taught the devil to death, and have become more learned than God Himself and all His saints."

(To be continued)

J. P. MEYER

**Voting Membership of the Synodical Council
Adopted by the Conference of Presidents
January 14, 1960**

- The General President
- The Vice-Presidents
- The Secretary
- The District Presidents
- The Board of Trustees
- The Commission On Doctrinal Matters
- The Chairman of the Advisory Commission On Doctrinal Matters
- The Board for Home Missions
- The Chairman of the Board for World Missions and the Chairman of Each Department of that Board
- A Representative of Our Synod on the Synodical Conference Missionary Board
- The Presidents of the Institutions
- The Chairmen of the Boards of the Institutions
- The Chairman of the Board of Education, its Executive Secretaries, and a Designated Layman
- The Chairman of the Spiritual Welfare Commission
- The Chairman of the Board for Information and Stewardship
- The Chairman of the Audio-Visual Aids Committee
- The Chairman of the Committee on Constitution
- The Chairman of the General Relief Committee
- The Chairman of the Planning Committee
- The Chairman of the Evangelism Committee
- The Chairman of the General Board of Support
- The Chairman of the Board for Student Support
- The Chairman of the Committee on Manpower
- The Chairman of the Publishing House Board
- The Chairman of the Board for Publications
- The Chairman of the Board of the Home for the Aged
- The Chairman of the Editorial Board of *The Northwestern Lutheran*
- The Chairman of the Editorial Board of the *Gemeinde-Blatt*
- The Chairman of the Editorial Board of the *Wisconsin Lutheran Quarterly*
- The Chairman of the Editorial Board of the *Junior Northwestern*

Resolution Adopted by the Conference of Presidents

Boards and Standing Committees or Commissions of the Synod shall have the right to send, in addition to

those listed in the official roster of voting members, as many of their members to the meeting of the Synodical Council as they deem necessary. The expenses of these additional representatives shall be covered by the budgets of the respective Boards and Committees or Commissions. Only those listed in the official roster shall have the right to vote.

A Lantern to Our Footsteps

(Continued from page 102)

to do good? St. Paul writes: "I can do all things *through Christ* which strengtheneth me" (Phil. 4:13). As Christians we shall aim to train our children so that their lives may be a fruit of their faith in Christ, may show the influence of the Gospel. This is accomplished alone through the Holy Spirit working in their hearts by means of the Word of God. In this kind of Christian character-training there is no room for a spirit that centers around self-righteousness, but that is the spirit against which we must constantly struggle.

A DANGEROUS PROCEDURE

However, someone may say: But cannot the Church use the Scout program and by its religious teaching provide the proper motivation, counteract the Scout spirit of self-righteousness? He may even point to the fact that the Scout organization states that it is the Church that shall teach the boy what his duty toward God is. But what a dangerous procedure is this to expose a child to evil in the hope of again overcoming it!

WHICH BROTHERHOOD?

In the *Handbook* on page 25 we read: "The day you become a Scout, you join in a world brotherhood. . . . All these Scouts have pledged themselves to the Scout Oath and Law. All of them consider you their brother." That is not the brotherhood we want for our children, a brotherhood based on the Scout spirit. We desire for them that brotherhood which we have in the Holy Christian Church through faith in Christ Jesus. We desire that our children learn to "live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness." In this Christian brotherhood there is no room for the Scout spirit, the spirit of self-righteousness.

A. SCHUETZE

APPOINTMENTS

Pastor Gerhard Horn of Red Wing, Minn., has been appointed member of the Synod's Board of Support for the Minnesota-Dakota-Montana Districts to replace Pastor G. L. Ehlert, who resigned after accepting a call into another District.

* * * *

Teacher Martin Rauschke of Waukesha, Wis., has been appointed to the Board of Control of the Milwaukee Lutheran Teachers College to replace Teacher Paul Jungkuntz, who resigned from this office because of poor health.

* * * *

In accordance with the resolution of the Synod, 1959 Proceedings, page 307, District Vice-President Adolph Buenger and the four visitors of the Southeastern Wisconsin District, Pastors Wm. Schink, F. Tabbert,

John C. Jeske, and F. C. Schulz, have been appointed to study the duties and functions of the visitor.

* * * *

In accordance with Resolution 2, 1959 Proceedings, page 25, Pastors Otto Heier, Herman Winkel, and Henry Paustian, Mr. Eugene Toepel, and Teacher Lester Raabe have been appointed to study the Lutheran Girl Pioneers organization.

* * * *

In accordance with Resolution 8, 1959 Proceedings, page 54, Pastors John F. Brenner, Arthur Wacker, and Gerhard Struck, Professor Wm. Arras, and Mr. Carl Mueller have been appointed to study the question of Synod-supported schools in mission congregations.

OSCAR J. NAUMANN, President

APPOINTMENTS

Pastor W. F. Dorn of 2229 Brookview Dr., Minneapolis 21, and Pastor John Raabe of Litchfield, Minn., have been appointed to the Minnesota District Mission Board to complete the unexpired terms of Pastors H. C. Duehlmeier and L. W. Schierenbeck, who recently resigned for conscience reasons. Pastor Dorn has been chosen to serve as chairman, and Pastor Raabe as secretary, by the remaining members of the Board.

Pastor Frederick Nitz has been appointed Visiting Elder of the New Ulm Conference, succeeding Pastor W. Frank, who accepted a call into another District.

Pastor N. E. Sauer has been chosen to serve as Visiting Elder of the Crow River Conference, succeeding Pastor J. Raabe, who resigned when he was appointed to the District Mission Board.

M. J. LENZ, President
Minnesota District

**MORE ROOM FOR COLLEGE FRESHMEN
AT D.M.L.C.**

Because of the small number of graduates from our own high-school department, we are still able to accept more applications for our college freshmen class. Anyone knowing of some who might be interested in becoming teachers in our schools is urged to write to

Carl L. Schweppe
Dr. Martin Luther College
New Ulm, Minn.

NOTICE OF WITHDRAWAL

Pastor Paul F. Nolting has declared his withdrawal from the Wisconsin Evangelical Lutheran Synod because of its position in union matters.

M. J. LENZ, President
Minnesota District

A REQUEST FOR LUTHER'S WORKS

A German student who has been attending our Seminary, Joachim Pledler, is looking for a second-hand set of the St. Louis Edition of Luther's Works. If you have a set that is available, please write to him, sending the letter in care of Siegfried Schwertner, Wisconsin Lutheran Seminary, Thiensville, Wisconsin.

NOTICE OF SEVERANCE

During the past two years the following have withdrawn their membership from the Wisconsin Ev Lutheran Synod because of that Synod's continued fellowship with The Lutheran Church—Missouri Synod, namely: Pastors R. Mackensen, P. Prueter, O. Falk, J. Lau, and Jonathan Schaller.

The Western Wisconsin
District Praesidium
E. G. Toepel, Secretary

**CALENDAR OF CONFERENCES
SYNODICAL COUNCIL MEETING**

God willing, the Synodical Council, formerly called the General Synodical Committee, will meet the week of May 8 in the Synod Office Buildings, 3612-32 West North Ave., Milwaukee 8, Wis.

The chairmen of the boards and committees are kindly requested to notify the undersigned at their earliest convenience as to the time and place for their preliminary meetings.

OSCAR J. NAUMANN, President

**CONVENTION NOTICE
SYNODICAL CONFERENCE**

The forty-sixth convention of the Lutheran Synodical Conference will be held, God willing, in the Wisconsin Lutheran High School (Wisconsin Synod), 330 N. Glenview Ave., Milwaukee 13, Wis., from Aug. 2-5, 1960. The opening service will be conducted in St. John's Lutheran Church (Wisconsin Synod), Harwood and Dewey, Wauwatosa, Rev. K. Otto, pastor, 10:00 a.m., Central Daylight Time.

All Synods and Districts are herewith reminded to choose their full complement of regular and advisory delegates at the earliest possible date (the newly suggested constitution recommends "six months prior to the convention") and send the delegate lists in duplicate to the undersigned.

To make possible the distribution of the Book of Reports and Memorials in sufficient time before the convention, so that the delegates may be properly informed on the convention's business, all boards and standing committees are requested to send their reports to the undersigned, and all overtures and memorials must be in his hands, no later than April 15, 1960.

Information on housing and registration will be forwarded to all delegates in ample time.

(Prof.) Herbert J. A. Bouman,
Secretary Luth. Synodical Conference
\$01 De Mun Ave.
St. Louis 5, Mo.

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 19-21, 1960.

Place: Northwestern Lutheran Academy,
Mobridge, S. Dak.

Essays:

1. The Examination of Confirmands, G. Eckert.
2. The Effectiveness of "Ex Corde" Prayer in Pastoral Work, J. Brandt.
3. Does the Conclusion to The Commandments Require of Christians a Servile Fear of God? G. Enderle.
4. Exegetical-Homiletical Treatment of the Standard Gospel for Misericordias, John 10:11-16, Outlines and Sermon, V. Weyland.
5. A Critique of Sasse's Book "This Is My Body," W. Ten Broek.

Preacher: J. Brandt (alternate: R. Buss).

Please provide your own bedding.

D. C. SELLOW, Secretary

* * * *

**SCHEDULE OF TEACHER'S
CONFERENCE**

Watertown, South Dakota
April 25, 1960

- 9:00- 9:25 Opening Devotion by Pastor W. A. Schumann
- 9:25- 9:30 Reading of minutes of previous conference
- 9:30-10:30 Building Children's Vocabulary (Practical Lesson) by Miss Rhoda Arndt
- 10:30-10:50 Recess
- 10:50-11:50 Demonstration Lesson in Arithmetic (6th grade) by Mr. Howard Maertz
- 11:50-12:00 Closing
- 12:00- 1:15 Noon Recess
- 1:15- 1:20 Devotion
- 1:20- 2:30 Making History His (Christ's) Story by Prof. Theodore Hartwig
- 2:30- 2:50 Recess
- 2:50- 3:20 Business Meeting
- 3:20- 3:50 Your Problems and Mine (Round Table Discussion) by Miss Betty Haas
- 3:50- 4:00 Closing Devotion

BETTY HAAS, Secretary

MICHIGAN

**SOUTHEASTERN MICHIGAN DISTRICT
TEACHER'S CONFERENCE**

Peace Lutheran School
Livonia, Michigan

April 29, 1960

- 9:00- 9:15 Opening Devotion, Pastor J. Westendorf.
- 9:15-10:00 Hymn Study — Grades 4 and 5, Demonstration Lesson, Miss Katherine E. Scheele.
- 10:00-10:45 Teaching Percentages — Grade 6, Demonstration Lesson, Mr. Ronald Kaiser.

- 10:45-11:00 Recess.
- 11:00-11:45 Discussion of Lessons.
- 11:45- 1:00 Noon Recess.
- 1:00- 2:00 Stimulating Interest in Books, Monroe Faculty.
- 2:00- 2:30 Open Discussion of Monroe Faculty's Presentation.
- 2:30- 2:45 Recess.
- 2:45- 3:45 Business and Elections.
- 3:45- 4:00 Closing Devotion.

CAROLYN SMART, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Hastings, Minn., in St. John's Ev. Lutheran Church, 202 W. 8th; P. W. Borchardt, pastor.

Time: May 3 and 4, 1960: Tuesday, 10:00 a.m. to Wednesday afternoon. Service with Holy Communion Tuesday at 7:30 p.m.; E. Knief, speaker (Wm. Zell, alternate).

Essays: Augsburg Confession — Article VII, Pastor R. A. Haase; "The Testimony of Our Conscience," Pastor W. Kehrberg; "The Pastor in His Pulpit," Pastor R. J. Palmer; "Sanctified Christian Judgment," Pastor Wm. Zell.

Meals and Lodging: There will be a charge of \$5.00 for meals and registration. Requests for meals and lodging, or excuse for absence should be addressed to the host pastor, P. V. Borchardt, in due time — if possible by April 25.

E. R. BERWALD, Secretary

NORTHERN WISCONSIN

**FOX RIVER VALLEY PASTORAL
CONFERENCE**

Place: Emanuel Ev. Lutheran Church, R. 1, Forestville, Wis.

Date: April 26, 1960; 9:00 a.m.

Preacher: T. Baganz
(alternate: I. Boettcher).

Agenda: Exegesis, Eph. 1:15f, H. Pussehl; Eph. 5, I Boettcher; Exegetical-Homiletical Study of John 12:15-19, R. Werner; Adult Instruction Part II, L. Koenig; The Resurrection of the Body, T. Baganz; A Pastor's Avocations — Benefits and Dangers, C. Schlei.

C. SCHLEI, Secretary

* * * *

DISTRICT CONVENTION

Time: June 20-23, 1960.

Place: Winnebago Lutheran Academy, Fond du Lac, Wis.

Delegates: Certification of lay delegates to be returned to District Secretary by June 5.

S. KUGLER, Secretary

SOUTHEASTERN WISCONSIN

**METROPOLITAN NORTH PASTORAL
CONFERENCE**

The Metropolitan North Pastoral Conference of the Southeastern Wisconsin District will meet on Monday, March 28, 1960, at Zion Ev. Lutheran Church, 415 W. Capitol Dr., Hartland, Wis., Frederic H. Zarling, pastor.

Proposed Agenda

- 9:00-10:00 Communion Service. Speaker: James DeGalley (Siegfried Fenske, alternate).
- 10:15-10:30 Preliminaries: Roll Call, Minutes, Announcements.
- 10:30-11:45 Continuation of Exegesis of II Cor. 11, Prof. J. P. Meyer.
- 11:45-11:55 Financial Report, L. Hallauer.
- 11:55- 1:00 Noon Recess.

THE NORTHWESTERN LUTHERAN

- 1:00- 2:00 Continuation of paper by Prof. F. Blume: What Do We Mean When We Say: So Says the Word of God?
- 2:00- 2:30 Family Code, J. Schaefer.
- 2:30- 2:40 Recess.
- 2:40- 3:30 Pastoral Care of the Mentally Ill, A. Schroeder.
- 3:30- 4:30 Reports, Questions of Casuistry, Business, Closing.

In the event that you will not be able to attend, please excuse to the host pastor, Frederic H. Zarling.

HERBERT KRUSCHEL, Secretary

WESTERN WISCONSIN

WISCONSIN-CHIPPEWA PASTORAL CONFERENCE

The combined pastoral conference of the Wisconsin River Valley and Chippewa River Valley is scheduled to meet April 26 and

27, 1960, at St. Paul's Ev. Lutheran Church, Bloomer, Wis. Holy Communion service at 10:00 a.m., April 26, Pastor John Schaadt, speaker; Pastor Herbert Schaller, alternate. Reservations for accommodations should be addressed to Pastor Elmer J. C. Prenzlow, 1315 Larson St., Bloomer, Wis.

ORDINATIONS AND INSTALLATIONS

Pastors

Gieschen, Norbert A., in St. John's Lutheran Church, Genoa, Wis., by M. H. Hanke; assisted by L. Albrecht and H. Gieschen; and in St. Matthew's, Stoddard, Wis., by G. F. Albrecht; assisted by H. Gieschen, M. H. Hanke, L. Albrecht; Feb. 14, 1960.

Hoyer, Waldemar R., in St. John's Ev. Lutheran Church, Sleepy Eye, Minn., by Prof. Albrecht; assisted by Prof. R. Hoenecke and Prof. T. Hartwig; March 6, 1960.

Laude, Donald, in Trinity Ev. Lutheran Church, Coleman, Wis., by A. Hellmann; assisted by R. Biesmann and A. Schmelting; Feb. 7, 1960.

Schaar, Harry J., in St. Peter's Ev. Lutheran Church, Brodhead, Wis., by Prof. E. Scharf; March 6, 1960.

Schaible, H. John, in Divine Savior Ev. Lutheran Church, Wauwatosa, Wis., by K. Otto; assisted by N. Menke, R. Wiechmann, and Prof. M. Lutz; Feb. 7, 1960.

CHANGE OF ADDRESS

Pastors

Diehl, Walter A., 904 Roosevelt St., Tempe, Ariz.

Gieschen, Norbert A., Stoddard, Wis.

Hoyer, Waldemar R., 217 E. Walnut St., Sleepy Eye, Minn.

Schaar, Harry J., 1406 W. Sixth Ave., Brodhead, Wis.

ACKNOWLEDGMENT AND THANKS

Northwestern College acknowledges with sincere appreciation the following gifts received since June 1959:

For the Chapel Organ: \$6.00 from Prof. C. Trapp; \$5.00 in memory of Mrs. C. Klug from Rev. and Mrs. F. Loeper; \$5.00 in memory of Mrs. Caroline Klug from Mr. and Mrs. Ben Jaeger; \$10.00 in memory of Mrs. Caroline Klug from Mr. and Mrs. Ernst Jahn, Mr. and Mrs. Arthur Ledebur, Mr. and Mrs. Herbert Marks, Mrs. Della Jahn, and Mr. and Mrs. Ray Tiegs; \$2.00 in memory of Mr. Henry Kuester from Mr. and Mrs. E. Bilse; \$5.00 in memory of Karl A. Jungkuntz from Alma Nommensen; \$4.00 in memory of Mrs. Alvina Wachholz from Rev. Herbert Jaster and Mrs. Martha Jaster; \$5.00 in memory of Mrs. C. Klug from Rev. Herbert Jaster and Mrs. Martha Jaster; \$25.00 from St. Paul Ladies Aid, Algoma; \$25.00 from Rev. and Mrs. Karl Toepel; \$4.00 in memory of Henry Kuester from Rev. Otto Pagels; \$3.00 in memory of Mrs. Emma Hemker from Mrs. Althea Kuhl; \$2.00 in memory of Mrs. Ray Frosch and \$2.00 in memory of Mrs. Walter Huchthausen, Sr., from Rev. and Mrs. R. Horlamus; \$10.00 from NN; \$20.00 in memory of Rev. Wm. Nommensen from the Central Conference of the Western Wis. District; \$30.00 in memory of Mrs. A. F. Mayer from Pastor and Mrs. W. J. Schmidt; \$5.00 from Rev. and Mrs. H. Wickes; \$5.00 in memory of Mrs. Erich Nuernberg from W. Lehmann; \$40.00 from Mt. Olive Ladies Aid, Appleton; \$5.00 in memory of Mrs. Caroline Voss from Rev. and Mrs. Marcus Nitz; \$25.00 in memory of Norman Semro from Mrs. Norman Semro, Ronald and Lorna; \$10.00 from Immanuel Ladies Aid, Medford; \$25.00 in memory of Edwin Seifert from Mrs. Emma Seifert; \$5.00 in memory of Mrs. Harry Meschke from Mr. and Mrs. Wm. Luckow, and Mrs. Walter Schultz; \$10.00 from St. John-St. James Ladies Aid, Reedsville; \$5.00 from Chas. Geiger; \$25.00 from St. Paul Ladies Aid, Tess Corners; \$50.00 from Harry A. Nehring; \$25.00 from NN; \$100.00 from Harvey Zarwell; \$100.00 from Mr. and Mrs. Rene Claudon; \$20.00 from St. Peter Saturday School, Chaseburg; \$50.00 from Rev. A. Lorenz; \$50.00 from C. Nehring; \$5.00 from St. Paul Ladies Missionary Society, Lakemills; \$46.00 in memory of Mrs. Emma Kieck from Mr. and Mrs. R. Dobbratz, Mr. and Mrs. L. Reich, Mr. and Mrs. E. Podolske, Mr. and Mrs. P. David, Miss E. Guetlaff, Mr. and Mrs. M. Hinzmann, Mr. and Mrs. H. Kieck, Mrs. Jane Burdick, Mr. and Mrs. H. Grant, Mrs. Anita Schmidt, Mr. and Mrs. T. Reynolds, Mr. and Mrs. J. Clifford, Mrs. Margaret Sanderson, Mr. and Mrs. W. Lindemann, Mrs. J. Lindemann, Mr. and Mrs. Wm. Wockenfuss, Mr. and Mrs. W. Duddeck, and Mr. and Mrs. E. Bernard; \$40.00 from the First Ev. Luth. Ladies Aid Society, La Crosse; \$15.00 from St. Jacobi Ladies Aid, Milwaukee.

For the Library: \$5.00 from Mr. and Mrs. Carl Degner and Mrs. Bertha Schroeder in memory of Leslie C. Diersen; from William F. Luebke, Denver, 37 cartons of books, including some rarities; \$75.00 in memory of Wm. F. Fischer from Miss Mabel Fischer and Mrs. Wm. Fischer.

For Scholarships and Grants in Aid: \$2,000 from the Aid Association for Lutherans.

Miscellaneous: \$10.00 for students from Chas. Geiger; Mrs. Troeller, two pillows; St. Peter Ladies Aid, Theresa, dish towels, dish cloths, wash cloths, bath towels, pot holders, sheets, and pillowcases.

Canned Goods, Vegetables, and Groceries: St. Paul, Platteville; Friedens, Randolph (400 qts. tomato juice); Mr. Clarence Zwieg, Watertown; Mr. B. H. Hahn, Theresa; St. John, Pardeeville; St. John, East Bloomfield; St. Paul, Mauston (also apples, jams, and jellies); St. Luke, New Lisbon (also apples, jams, and jellies); St. Paul, Stevensville, and Trinity, Town Ellington (also apples); Trinity, Watertown (jams and jellies); St. Matthew, Janesville (also \$11.00 cash); Mr. Douglas Martin, Theresa; St. Paul, Moline, Ill.; St. Mark Ladies Aid, Watertown (cookies); St. Paul Ladies Aid, Hales Corners (cookies); Salem, Sturgeon Bay (cookies); R. Goeglein, Thiensville (jam).

C. TOPPE

MARCH 27, 1960

ACKNOWLEDGMENT AND THANKS

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Wisconsin Lutheran Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

R. Bittorf, \$5.00 and supplies; A. Degner, supplies; J. Denninger, supplies; E. Dornfeld, \$7.00 and supplies; K. Eggert, \$25.00; W. Fuhlbrigg, \$14.00 and supplies; P. Gieschen, \$2.00 and supplies; I. Habeck, \$14.00 and supplies; B. Hahn, supplies; L. Hallauer, \$15.50 and supplies; R. Huth, \$1.00 and supplies; J. G. Jeske, \$25.00; J. C. Jeske, \$22.00 and supplies; G. Kionka, supplies; P. Kuehl, \$26.00 and supplies; H. Koch, supplies; S. Kugler, supplies; H. Lau, \$19.00 and supplies; L. Lehmann, \$14.00 and supplies; J. Mahnke, supplies; H. Meyer, \$29.00 and supplies; A. Mittelstaedt, supplies; K. Molkentin, supplies; L. Nolte, supplies; W. Nommensen, \$5.00 and supplies; R. Otto, \$15.00 and supplies; J. Ruege, \$27.00 and supplies; A. Schewe, \$93.80; V. Siegler, \$4.00 and supplies; A. Tacke, supplies; D. Tetzlaff, supplies; A. von Rohr, \$7.00 and supplies; C. Weigel, supplies; J. Wendland, \$2.00 and supplies; R. Wiechmann, supplies; H. Wiedmann, \$45.00.

The following gifts have been received from societies and individual donors:

Bethel Ladies Aid, Milwaukee, \$25.00; Bethel Ladies Guild, Milwaukee, \$25.00; Calvary Ladies Aid, Thiensville, supplies; Centennial Ladies Guild, Milwaukee, supplies; Christ Church, Menominee, Mich., \$30.00; Christ Church Ladies Aid, Pewaukee, \$10.00; Christ Church, Milwaukee, \$20.00; Walter Clemens, Thiensville, supplies; Mrs. Stanley DeTroye, Thiensville, supplies; Mr. and Mrs. Hilbert Drows, Hales Corners, \$25.00; Fairview Ladies Aid, Milwaukee, \$10.00; Carl Felter, Milwaukee, supplies; First Ev. Luth. Ladies Aid, Williams Bay, Wis., \$25.00; First Lutheran Church Ladies Aid, La Crosse, \$40.00; Friedens Ladies Aid, Kenosha, \$25.00; Mr. and Mrs. Philip Gaertner, Neenah, \$25.00; Charles Geiger, Milwaukee, \$40.00; Mrs. Donald Gerard, Germantown, supplies; Good Shepherd Ladies League, West Bend, \$16.00 and supplies; Grace Ladies Mission Society, Milwaukee, \$10.00; Grace Mission Society, Milwaukee, \$13.50; August H. Henning and Sons, Milwaukee, supplies; Immanuel Lutheran Church Junior Ladies Aid, Kewaunee, \$25.00; Jerusalem Ladies Guild, Milwaukee, \$20.00; Mr. and Mrs. Herbert Kelm, Winona, \$2.00; Prof. Carl Lawrenz, Thiensville, \$1.00; Mrs. George Martens, Jefferson, equipment; Mr. and Mrs. Roy McFarlane, Beaver Dam, supplies; Elroy and Willard Meier, Bristol, \$2.00; Mrs. Fred Moersfelder, Milwaukee, supplies; Mt. Zion Ladies Aid, Kenosha, \$10.00; Nain Ladies Aid, Milwaukee, \$10.00; William Nitz, Hales Corners, \$10.00; North Trinity Ladies Aid, Milwaukee, \$50.00; Stuart Read, Thiensville, supplies; Resurrection Ladies Aid, Milwaukee, \$50.00; Salem Ladies Aid, Sturgeon Bay, \$5.00; Mr. and Mrs. George Schroeder, Milwaukee, supplies; Siloah Ladies Aid, Milwaukee, \$10.00; Siloah Ruth Mission Club, Milwaukee, \$30.00; Melvin Sperber, Grafton, supplies; St. James Ladies Aid, Milwaukee, \$63.50; St. John's Ladies Aid, Burlington, \$10.00; St. John's Ladies Aid, Cold Springs, Wis., supplies; St. John's Mission Society, Burlington, \$5.00; St. Lucas Ladies Aid, Milwaukee, \$10.00; St. Matthew's Ladies Aid, Milwaukee, \$25.00; St. Paul's Ladies Aid, Algoma, \$25.00; St. Paul's Ladies Aid, Hales Corners, \$50.00; St. Paul's Ladies Aid, Lomira, \$5.00; St. Paul's Ladies Missionary Society, Lake Mills, \$5.00; St. Paul's Mary & Martha Society, Milwaukee, \$21.00; St. Peter's Ladies Aid, Milwaukee, \$15.00; St. Peter's Luther Verein, Theresa, \$10.00; Trinity Ladies Aid, Caledonia, \$25.00; Mr. and Mrs. Leonard Vogel, Jefferson, \$10.00; Mrs. Heinrich Vogel, Thiensville, equipment; Mr. and Mrs. Nic Wilger, West Bend, \$2.00; Louis Zahn, Janesville, equipment; Raymond Zahn, Thiensville, equipment; Zebaoth Ladies Auxiliary, Milwaukee, \$60.00; Zion Ladies Aid, Bristol, \$30.00.

The following bequests were added to the Seminary Trust Fund:

The Fred Rossman Estate, Lannon, Wis., \$2003.72; The Julius Sommerfeld Estate, Green Bay, Wis., \$7560.31; and the St. Martin's Lutheran Church, Winona, Minn., \$200.00.

To all these donors we wish to express our sincerest appreciation and thanks.

WISCONSIN LUTHERAN SEMINARY
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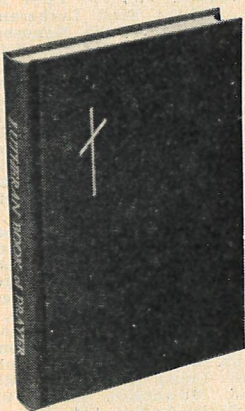
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