

# *The Northwestern Lutheran*

*"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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## COVER DESIGN

Lutheran Theological Seminary Building, Thiensville, Wisconsin, taken from South East direction, showing tower and section containing spiral stair case.

**DO YOU KNOW** that our Synod's work of preaching the Gospel extends into more than 15 states, and into Ontario, Canada, Germany, and Africa!

## God's High Regard For Our Children

Read Matthew 18, 1-14

IN a certain way people of our day show a high regard for the child. Much thought is devoted to the care of infants and little children. Children's diseases have been thoroughly investigated and studied. Clinics have been established where children can be brought for examination so that their ailments can be corrected in early life. Municipalities establish supervised playgrounds, parks, swimming pools, gymnasiums to give children both healthful exercise and delightful diversion. Child labor laws have been put into effect to hinder the exploitation of children for profit. Our country supports a system of free public schools which cuts deeply



into the tax monies of its citizens so that every child may begin adult life with an extensive schooling. In such blessings of health, joy, and knowledge we may indeed see earthly blessings which the provident Lord holds out to children. Yet the Lord is above all intent upon the spiritual welfare of our children; He desires to have and keep them in eternal fellowship with Him. It is above all in this point, which the world necessarily neglects, that Christians will therefore want to reflect God's high regard for our children.

### He Rejoices In Their Faith

*They Need It* The child is commonly spoken of as  
*As A Gift* being innocent; and

in a certain way we may indeed call children innocent. Generally they have not yet walked through all the sordid paths and bypaths of sin. Nor have they tasted all the woe and trouble, all the hardships and sorrows of life. Much of the guile and deceit of men still lies beyond their experience. Children are not innocent, however, in the sense that they are sinless and pure. A little honest observation makes this quite evident. There is much in the conduct of even the smallest child which cannot be explained by simply saying that the

child does not know better as yet. Lack of knowledge will not explain their manifest outbursts of selfishness, jealousy, self-will and disobedience. God's word fully explains what we observe in children when it tells us that "the imagination of man's heart is evil from his youth." "That which is born of the flesh is flesh." All men are conceived and born in sin and thus little children are no less than others by nature under the wrath of God and subject to eternal punishment. By nature dead in sins they, too, have no power of themselves to come to faith and to spiritual life before God.

*God Is Pleased* *The Savior*  
*To Bestow It* states: "Even so

it is not the will of your Father which is in heaven, that one of these little ones should perish." Sharing this will of the Father and intent upon its fulfillment Jesus, who came to save that which was lost, also redeemed little children from sin, death, and hell. This full salvation in Christ God is pleased to bestow also upon them in faith. Having given His church the Sacrament of Holy Baptism the Lord would have it become also for little infants a gracious water of life and a washing of regeneration in the Holy Ghost. With the Gospel of His pardon and grace He has bidden His church to feed also His lambs. With tender and solicitous love Jesus speaks of "one of these little ones which believe in me." Far from giving us any reason to doubt that also little children can and do believe in Him, the Savior holds up their humble and implicit trust as the very model of all true faith: "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

### He Exhorts Us Not To Despise Them

*Bidding Us To* "For I say unto  
*Learn From The* you, That in  
*Holy Angels* heaven their  
angels do al-

ways behold the face of my Father which is in heaven." Those little ones who believe in Jesus may seem quite insignificant to human eyes, but they are so very precious to God that He has given His holy angels charge over them to guard and keep them. Mark how the Savior describes their angelic guardians: they "do always behold

(Continued on page 265)

# Editorials

**Fads** "It looks as though you had a very religious country! A few weeks ago during the month of May you observed a day in which you especially honored the mothers and about a month later you carried the fathers around on a silver platter. I cannot help but admire you people for this Christian spirit. In the country where I came from it wasn't that way." Thus spoke a recently admitted D.P. to a pastor in our church. On the surface this observation was quite right; but only on the surface. About the same time when these special days were observed in our country an international magazine carried a big head-line "Dogs and Children not Permitted." We have no argument with landlords who prohibit dogs; however, when they place dogs and children on the same level we do have an argument with them. The true picture of the situation then is this: mothers and fathers are "honored"—children outlawed!

There's some thing wrong somewhere! Is it perhaps with the words "mothers" and "fathers"? Can there be a mother without a child? Can there be a father without a child?

When in the beginning God had created Adam the Lord God said, "it is not good that man should be alone; I will make him an help meet for him." . . . "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." . . . "And Adam called his wife's name Eve; because she was the mother of all living." Motherhood was what God specifically had restricted for Eve. This was to be her greatest and most cherished prerogative, her greatest earthly blessing.

When sin came into the world God turned man's greatest blessing into sadness of the worst kind. In the Garden of Eden God had given Adam a "job", he was "to dress it and to keep it." He was to work in the garden; but what a pleasure this must have been for Adam! After the fall into sin God cursed the ground "in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee;" What about Eve? Her most cherished prerogative was to be happy motherhood. After sin came into the world God said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." Indeed, Eve was to continue as the mother of all living, but her greatest earthly joy had been turned into sorrow! God did not remove motherhood from Eve after sin, He did not change the original intention of Eve or any of the daughters of Eve. Through the institution of matrimony He wishes to carry out His original intention to "be fruitful, and multiply, and replenish the earth."

Mother's Day, Father's Day? Indeed, let us observe them, but not as the world, that does not know God nor His sacred Word, rather in the light of God's Word, "Thou shalt honor thy father and thy mother," not just on Mother's Day and on Father's Day but on all the days of your life! Then will we rejoice over such beautiful words of the inspired writer as we find e.g. in Proverbs 31, 10ff. Then will we know that God has given wives not only to be called mothers but in reality to become mothers. Then will we know that all the advocates of birth-control are at loggerheads with God and with His sacred institution of marriage. Then pious Hanna will loom before our eyes as an ideal mother: she prayed for a child, she realized

that her child was a gift of God and that many children are not a curse but rather blessings of God multiplied, "happy is the man that hath his quiver full of them: they shall not be ashamed." Thus observed, Mother's and Father's Day will not be hollow and empty words with us.

T. H.

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## "Thy Word Is Truth"

We believe that the Bible is the Word of God. Its spiritual power has manifested itself in our own heart. From it we have learned the way of life and have been made wise unto salvation. Through the Bible we have found Jesus Christ, the Son of God, our Lord and Savior. But even in some relatively unimportant things the wisdom which the Bible expresses or the understanding it manifests causes us to say: "The writer must have been inspired." Contemplating 1 Cor. 16:2 this was again impressed on us.

We quote the passage: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, etc." This covers the whole field of Christian giving in one brief statement, for the Apostle is here speaking of a collection being raised for the poor at Jerusalem.

The inspired Apostle advises first of all *regularity*: "upon the first day of the week." Experience has shown that spurts and spasmodic efforts have but temporary results. We usually have regular hours for eating, sleeping, working, church services, and know that such regularity is the best. Think it over, meditate upon the advice of Paul applied to Christian giving and you will admit, this is the ideal way, regularly, "upon the first day of the week."

Then the Apostle advises simplicity, "lay by him in store." In other words Paul says, let everyone once a week put aside for himself, lay it aside, store it up, a certain amount and wait until the Apostle came. Here was no complicated machinery, but still a complete method.

Next the Apostle suggests that ALL take part: "let every one of you." We all know that this is the key to the problem. If in any project ALL take part it becomes easy. If some hold back, the rest become discouraged, critical, and unwilling.

Finally, "as God hath prospered him." What could be more just, more equitable, more brotherly. The impossible is not demanded. There can be no excuse because of hard times, of low incomes. There is no pressing of the poor, no demands upon the rich which cannot be met. Whatever the conditions may be, all that is asked of any one and every one is, "as God hath prospered him." No one can complain at that request, no one can say that too much is asked of him under this ideal of ability.

L. K.

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## Judge Not, And Ye Shall Not Be Judged

These words of Jesus in today's Gospel are very frequently misunderstood.—God alone is man's judge. His judgment upon sin and error, upon sinner and errorist stands clearly revealed in His Word. When the believers condemn all unrighteousness, they are not setting themselves up as judges, but are applying God's judgment in a given case.—It is God's love for the sinner and His gracious will to save the sinner that causes God to condemn all sin and false doctrine. For it is by means of sin and false teachings that Satan draws man into hell.—So when a Christian con-

gregation declares the impenitent a "heathen man and a publican", it is not setting itself up as a judge, but is pronouncing God's judgment upon those who will not repent. Obedience to God and His Word demands this of a Christian congregation. Read Matthew 18.—So also when churches or individuals adhere to false doctrines or condone false doctrines or practices, we refuse to judge them. We do not know whether such errorists, who have the Gospel in part, lack knowledge of the true Word of God, or whether they are resisting the Truth. For that reason God in His Word tells us to "avoid them". (Rom. 16, 17) We cannot worship with them, nor join them in any religious undertaking until they have declared themselves separate from such errors and false churches and

with us confess the Truth. We cannot condone what God in His Word condemns; we dare not permit the "blind to fall into the ditch" by letting them think that their false teachings are indifferent matters and harmless (Matth. 7, 15). It is therefore love, both to man and God, that causes us to oppose all error and sin, also by refusing to be affiliated with errorists and cooperating with them in church matters. Our love to God and His Word demands that we not only preach the Gospel, but also preserve the true Word of God. Upon it alone rests our faith and salvation. (Ezek. 3, 17ff; Eph. 4; 2 Tim. 4) When then as a congregation, as pastors, as believers we oppose and condemn sin and error we are God's true children.

G. W. F.

## Chrysostom On Education

**I**N our church papers announcements of school opening in our various synodical institutions are appearing at this time of the year: of our Theological Seminary at Thiensville, our College at Watertown, our Normal College at New Ulm, and our Highschools at Saginaw and Moberge. Soon also in our parochial schools bells will be ringing again, calling children and teachers to their task.

Christian schools are not an innovation in the Church. In His mission command Jesus said: "teaching them to observe" (Matth. 28, 20). Paul instructed Timothy that the men whom he ordained as leaders in the Church must be "apt to teach" (1 Tim. 3, 2). The Church at an early date established schools for the training of its pastors and teachers, the most famous one being the school for catechists in Alexandria of Egypt.

### John Chrysostom

One of the outstanding men in the early Church was the Metropolitan of Constantinople, John by name. He had received a very careful Christian training by his pious mother Anthusa, and had later attended the school of rhetoric conducted by the famous Libanius, whose favorite pupil he was. Libanius was a heathen, and John, forsaking the prospects of a successful political career, went for further instruction to the bishop of Antioch, Meletius by name.

After some time, at the age of 34, he became a deacon in the church at Antioch, and five years later was made a presbyter. He was a very eloquent man, and made use of his oratory in his sermons, in which he in a winning, powerful way proclaimed the truths of the Gospel and exhorted the people to lead a life becoming to the Gospel. In recognition

of his heart-moving sermons the people surnamed their bishop Chrysostom, that is, the golden-mouthed. From 398 to 404 he was the Patriarch of Constantinople.

The last three years of his life he spent in exile. He had been exiled already in 403, but after only three days had been recalled. An earthquake and the indignation of the people at his unjustified banishment had caused the queen, Eudoxia, to change her mind and to write him a letter of recall with her own hand. But when not long after his return the queen dedicated a statute of herself with wild, un-Christian festivities, he rebuked her—and was exiled again. During the three years he continued to shepherd his flock by correspondence; more than 200 letters which he wrote to them testify to this. In 407 he died with the words on his lips: "God be praised for everything."

### Chrysostom On Christian Education

It will be instructive to us to consider what a representative of the early Church, like Chrysostom, had to say on Christian education. He expressed his views in many sermons and in a book on monasticism. We here present a few of his statements.

*The glory of the teacher's office.*—What grander occupation is there, he exclaims, than to lead souls and to shape the habits of growing youth! Higher than any painter, higher than any sculptor, yes, than all artists taken together, I esteem him who knows to mold the souls of children. For painters and sculptors create only lifeless forms, but a wise pedagogue produces living masterpieces, rejoicing both God and man.

*The art of pedagogy.*—Chrysostom directed teachers to learn their method from God Himself, who first con-

descends to our level and then draws us up to Himself. The right way for a teacher to proceed, then, would be that he first condescend and accommodate himself to the level of his pupils, in other words, that he face all problems from the standpoint of the pupils, and that in this way he lift them upward.

*The aim of Christian education.*—Parents in Chrysostom's day, like many parents in our day, made the mistake of being anxious about the earthly career of their children and their success in this life, while neglecting the care of their immortal souls. Chrysostom spoke very severely about such an attitude. He himself had given up the prospect of a career of honor and fame to devote himself to the study of the Scriptures. He could talk from experience on this point. He scored the prevailing attitude in words like these: All that we hear fathers telling their sons is about becoming proficient in rhetoric. They point out to them the examples of men who rose from low estate to the highest positions of honor, gaining for themselves great riches, etc. About heavenly things no one will speak; and if anyone will dare to open his mouth about them, he will be dismissed as a disturber of the peace and as an enemy of progress. Now, so he charged his hearers, if from their early years you constantly hold up such things to your sons, what else do you do than to lead them to the fountain of all evil? You inject into their hearts the twin lust for riches and for vain glory. Both fade away; but if both occupy the tender soul of youth, all good will be nipped in the bud.

*Responsibility.*—Are parents responsible to God? Will He hold them accountable? We shall hear how Chrysostom impressed this matter on the consciences of parents in his church. The greatest treasure of children, he said is that they are

masters of their own desires.—By the way, we here see that Chrysostom did not believe in the modern theory that children must not be repressed, that they must be permitted to have their own way, must be given the opportunity of unbridled self-expression. He believed that children should be trained to contain themselves and to control their desires.—He told his people that we must give careful attention to the children's going out and to their coming home, note with whom they associate and whom they choose for friends. If we neglect these things the Judge will ask us: Did I not entrust this child to your care? I gave it to you when it was still tender and pliable, that you should form it and set its heart in order.—What have you to answer? Will you say that is wild and hard to tame? You should have foreseen that, and should have tamed it while it was still young and tractable; you should have trained it to do its duty, should have instructed it to get control over the passions of its own soul.—While the field was still easy to work you should have weeded out the thorns.

*Temptations.*—Let us be as careful about our children as we are about a candle light. We constantly remind our maids, who light the candles for us that they should not carry them to a place where there is much straw and other inflammable material scattered about, lest a spark drop in and set the whole house on fire. Let us not permit the eyes of our children to wander to places where unchaste persons are apt to kindle a fire in them. Let us guard the eyes and ears of our children that they learn no corrupt songs, which poison the soul.

*Early religious instruction.*—Here again we can learn from Chrysostom that some ideas which today are hailed as modern discoveries are not so very modern after all. They are old errors just dressed up a little differently. Chrysostom says: The child must be introduced to the Holy Scriptures at an early date. In the Scriptures your son will hear, for instance, Thou shalt honor thy father and thy mother. You see that religious instruction of your child is to your own advantage. You are to train your child to be a Christian, for that reason it must learn to know the Scriptures.

When a child is born to you, follow the example of Hannah (1 Sam. 1, 24) who brought her young son into the temple. Who among the mothers would not prefer a thousand times to see her son develop into a Samuel,

than to be lord of the whole Roman Empire!

It is foolish to imagine that religious instruction is not yet in place for young children. Rather, this age has special need to hear such things. This plastic age easily receives and retains what it hears; and these things are impressed upon the young mind as a seal is on wax. If from the very beginning of their lives they are guarded against the evil and are directed to the best, the good will become a permanent characteristic of them, a second nature; and they will not deliberately turn to evil, since through constant exercises they are drawn toward the good by the force of habit.

*Conclusion.*—When these lines reach our readers the Synod's centennial convention will be a thing of the past. The Synod will have considered the weal and woe of our educational institutions for the training of pastors and teachers. It will have adopted resolutions regarding the future conduct of these schools. And every member of our Synod will get ready to do his part that these resolutions can be carried out promptly.

At the same time, our congregations will prepare to have their parochial schools ready for opening another school year. May the testimony of Chrysostom help to stimulate and encourage us in our work.

J. P. M.

## In The Footsteps Of Saint Paul

### Wandering Through Cyprus

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IN Salamis on the eastern coast of Cyprus Paul and Barnabas had begun their mission work in the synagogues of the city. We do not know how long they stayed and how successful they were. Luke reveals nothing. We also do not know the length of their stay on the island. In four short Greek words Luke reports the crossing of the island. This crossing is rendered in the English Version as follows: "And when they had gone through the isle unto Paphos" (Acts 13: 6). In the original Greek text one little word perhaps sheds some light. It is the word 'whole'. "And having gone through the whole island." From this one word 'whole' the English scholar Ramsay concludes that the stay on the island must have been a longer one. A Cyprian legend has it that Paul merely spent about 10 days on the island. This tradition is evidently based on the laconic report of Luke. We are inclined to accept the interpretation of Ramsay. A short-stay on the island of only ten days seems almost incredible even if one only takes the trip of about 125 miles on foot from Salamis to Paphos into consideration and allows a few days for both Salamis and Paphos. Paul surely wanted to bring the Gospel of Christ Jesus to as many of his kinsmen as possible. Since the Jews were rather plentiful on the island at the time and the cities were studded with synagogues, it can be assumed that the apostle made an intense effort to spread the saving Gospel among his brethren according to the flesh.

It was no easy task for Paul and his companions to cross the island even though they enjoyed the benefit of a Roman highway through the mountainous territory. Cyprus is no large island. It is the third in size on the Mediterranean Sea after Sardinia and Sicily. At its narrowest point it is only about ten miles wide, at its widest point about sixty. The State of Wisconsin is about ten times as large as Cyprus. The ancients compared the island with a pegged out deer skin.

#### Memories

Upon what a varied history of the little island could not Paul and Barnabas muse while they were crossing the island looking for opportunities to preach the Gospel and deeming the whole world to be their harvest-field. Paul, so well versed in the Old Testament, having sat at the feet of Gamaliel himself, could not but remember that the Phoenicians, the northern coastal neighbors of the Israelites, had colonized the island at a very early date, about 1200 B. C. He could recall that a son of Javan by name of Kittim is mentioned in the catalogue of nations after the Flood (Gen. 10). Being a trading nation the Philistines founded a city on the southeastern coast of Cyprus calling it Kition, the Romans changing it into Citium. In later times the city could boast of a renowned citizen having been born here, Zeno, the founder of the Stoic School of philosophy. While at Tar-

sus Paul had encountered representatives of this school. The university of Tarsus was a stronghold of the Stoics. When he passed through Athens during his second missionary journey he preached to them on Mars Hill. (Acts 17).

After the Phoenicians the Assyrians, the Egyptians, the Persians, the Ptolemies and the Romans in turn held sway over the little, yet so stra-

cretly remained Christians. Some of their descendants exist to this very day on the island. They are known by the name of *Lino b a m b a k o i*. Strange things are done in the name of religion.

#### Cyprus Still Christian

No one less than Richard the Lion-hearted led the Crusaders to Cyprus.



tegically and centrally located island. In the days of Saint Paul the Roman government had its headquarters in the city of Paphos on the western coast and not in the present capital of Nicosia. The powerful arm of Rome was felt everywhere. Wherever Paul went he was under the rule of Rome his Roman citizenship standing him in good stead.

#### The Moslems Take Cyprus

Paul never returned to Cyprus on his later journeys even though he passed within sight of the island at various times. Barnabas and Mark returned to Cyprus to continue the work that had been begun. Barnabas, a citizen of Cyprus was intent on bringing his native Cyprus the Gospel. Many congregations arose on Cyprus in later centuries, the Eastern Orthodox Church exerting a greater influence over them than Rome. When the Moslems wanted to win the world for Allah, they overran Cyprus (1571) and shed much Christian blood. Some outwardly accepted the Moslem religion and se-

cretly remained Christians. Many a citadel of the crusaders arose in the mountainous regions and coastal cities after the Turk had been overcome and for the purpose of keeping him subdued. The king of Jerusalem, chosen and crowned by the Crusaders, even ruled on Cyprus, the soil of Jerusalem being a little too hot and too dangerous because of the Moslems. Storied ruins tell of the varied past history of the island, of the rise and fall of rulers and kingdoms. Yet the kingdom of Christ is still to be found on the island. 80% of the population of the island today belongs to the Greek Orthodox Church, which still has the marks of the Church in its midst, even though the lore and legends of the saints have obscured the pure Gospel. Only 20% of the population adhere to the Mohammedan religion. Today Cyprus is under British rule because of the seeming maladministration of the of the Turks. Secular kingdoms come and go, but the kingdom of Christ goes on in victorious strides over time and space.

#### A Legend

It does not lie within the scope of our study of Saint Paul to recall the many interesting phases of subsequent church history. We, however, should like to call attention to the fate of one man, the friend and companion of Paul, Barnabas, who labored on Cyprus with Mark in later years. Near Famagusta the Greek Orthodox Church maintains the Monastery of St. Barnabas, which boasts to have the relics of Barnabas in a tomb. Legend has it, that Barnabas fell foul of the Jewish sorcerer Bar Jesus or Elymas, whom Paul blinded as we shall soon see. Elymas is said to have taken vengeance on Barnabas for Paul's deed, to have aroused the Jews in Salamis against him and his preaching, so that they stoned him. Marcus then is said to have stolen his body and to have buried it secretly in a grave. Later on Emperor Zeno discovered the bones of the saint and granted the Cypriotes the right to have their own archbishop because the relics of Barnabas, of which they could now boast. This is not the only time, when a legend helped to support an ecclesiastical claim. The whole claim of the Church of Rome is based on their legend of Peter and his bishopric in Rome. Where the true faith wanes, legend and tradition take over and obscure the facts and also the true religion of Christ.

#### Another Legend

We should like to call attention to another legend of Cyprus more remotely connected with Paul. The Cypriotes also proudly claim to have the relics of another man coming from Cyprus mentioned in Acts 21: 16. There we read: "There went with us also (on the way to Jerusalem) certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge (in Jerusalem)." It is claimed that Mnason returned to his native Cyprus in order to preach the Gospel to his countrymen. They are sure to have his bones in the tomb! We have mentioned the legends concerning Barnabas and Mnason because of the connection of these two men with Paul during his lifetime. We shall now follow Paul and his fellow travelers to Paphos.

# Siftings

BY THE EDITOR

"Religious freedom is the condition and guardian of all true freedom." Thus spoke the Central Committee of the World Council of Churches as it adjourned at a recent meeting in England. These representatives of 155 denominations (some Lutheran) from 44 countries called upon all Christians and all churches to resist totalitarianism. They declared that "the liberty which they received from their Lord cannot be taken away by the violence or threat of any world power or destroyed by suffering." The World Council of Churches will make it a matter of religious conviction not only to resist the establishment of a totalitarian state but also be opposed to it once it has been established. And that is not Lutheran—or Scriptural. Scripture does not call upon us to be political theorists but it tells us Let every soul be subject unto the higher powers . . . Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive damnation to themselves. Rom. 13. That is absolute and applies to all Christians at all times, modified only by the words of Peter: We ought to obey God rather men. Acts 5, 29. That may not be popular, but it is Scriptural.

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The Roman Catholic Church unleashed its fury against the Communists when the pope excommunicated every one who is a member of the Communist party. That means that a member of the Communist party cannot receive communion, cannot be married by a priest, cannot bring children to the church for baptism, cannot receive the last rites of the church when in danger of death. It is unlawful for Roman Catholics "to publish, read, or disseminate books, newspapers, periodicals or leaflets in support of Communist doctrine and practice or write in them any articles," said the Vatican. The Lutheran comments: "The Roman Catholic Church had taken just about the biggest risk in its long history . . . If Communists stay in power in eastern Europe and Asia for another ten years, and if they move against oppo-

sition with their usual blunt effectiveness, Roman Catholicism will be destroyed in lands where 50 million of its adherents live."

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The press recently carried a report about mixed marriages in the new Jewish state. The Israeli District Court in Jerusalem has annulled a marriage between a non-Jew and a Jewish woman on the ground that mixed marriages are invalid under Jewish law. The marriage took place in Paris. It was the first time an Israeli civil court has ruled that Jewish religious law is supreme in matters affecting the personal status of Israeli citizens. The court decision means that even if the non-Jewish partner to a marriage becomes a Jew, the marriage is still void and the couple must remarry with Jewish religious rites. Observers say the implication is that all civil marriages contracted, even among Jews outside Israel, are invalid in that country.

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Dr. Albert Schweitzer is generally considered the world's greatest living missionary. He also lays claim to fame by being perhaps the greatest authority on the German poet and author Goethe and certainly the foremost authority on J. S. Bach. Dr. Schweitzer gave up a brilliant career in music and theology 36 years ago to devote the rest of his life serving as a medical missionary to the Negroes of Africa. He recently came to the United States for the first time to deliver the principal address at the Goethe festival held at Aspen, Colorado. His lecture fee he will use to combat leprosy in French Equatorial Africa. In Africa his work day begins at 5 a.m. and ends after midnight—about the only time left for his private study and writing. He is, beyond question, one of the most outstanding personalities in the world today although it took a post-war world thirsting for a hero to find him. It is to be regretted that Dr. Schweitzer rejects the Christ who died for sin and sees Christ only as a great and outstanding teacher.

In a recent issue of *Look* (August 2) the Protestant churches in which they include the Lutheran Church are told what to do or rather what they must do: 1. Forget their theological squabbles and subordinate their differences to broad concepts of service to all their fellow-citizens. 2. Clean out the bureaucracy in the Protestant national organizations. 3. Undertake interdenominational programs for youth activities on a community-wide basis. 4. Work together throughout the community to strengthen family life. 5. Overhaul the system of religious education. 6. Revive the indomitable spirit once characteristic of the Protestant movement. What qualifies the author to speak about these problems is not disclosed—it is certainly not her knowledge of Scripture, the bedrock upon which all must build or perish. What are we to do with the words of Christ: Beware of false prophets? Are we to brush over the words of Paul or cast aside their evident meaning when he simply writes: Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them? There is a way to union, a God-pleasing way, but it is slow and stubborn because of the weakness and self-conceit of man: bow with all humility before the Word.

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To add to the welter of recent opinions on the school bus issue add this one by the Washington State Supreme Court. The court in its ruling said: "To extend these facilities to children attending as many religious or sectarian schools as may exist within the district . . . would involve a burden on public funds which is not contemplated by, and which is in conflict with, the principles of uniformity and consolidation . . . The state may not and does not obstruct or discourage the existence of schools established for religious purposes. By the same reasoning, it cannot and does not encourage their existence or formation by direct public subsidy." Many of the churches which support public schools feel that they are being short-changed by the government; it would be more to the point to thank God who has given us a state which does "not obstruct or discourage the existence of schools established for religious purposes. It will be a blessing if we retain only that right!

## "Ten Favorite Hymn Poll"

BY W. G. POLACK, ST. LOUIS, MISSOURI

### III

IN the previous articles of this series the writer mentioned that of the total of 1,016 hymns selected as favorites by those who responded to our Hymn Poll, 520 hymns were from the *Lutheran Hymnal* and 496 were from sources outside that volume. Among these the vote ranged from 290 for "The Old Rugged Cross" and 130 for "In the Garden" to several hundred that received only one vote.

As the poll asked for "favorite" hymns, it was to be expected that our respondents would name those which were their favorites. Now, a favorite hymn is usually one which for one reason or another has a very personal appeal to the individual. Such favorite hymns are not always great hymns. At some important point in our life a certain hymn may have impressed itself upon us. It may have comforted us in sorrow, strengthened us in weakness, helped us through a trial, supported us under the cross, or it may have in some other way meant much to us in our everyday life and work.

#### Hymns Not in Our Hymnal

That so large a number of hymns was chosen from sources other than our official hymnal is an indication that many of our people have a wide acquaintance with the hymns and spiritual songs of the English and American churches. A number in this group are hymns generally found in the hymnals of other Protestant denominations. Some of these may be classed as great hymns, even though they are not in our *Hymnal*. Among them are these: Faith of Our Fathers; Have Thine Own Way, Lord; Beneath the Cross of Jesus; Break Thou the Bread of Life; O Love That Will Not Let Me Go; O Master, Let Me Walk with Thee; Eternal Father, Strong to Save; There's a Wideness in God's Mercy; There Is a Green Hill Far Away; It Came Upon the Midnight Clear; More Love to Thee, O Christ; and Lead, Kindly Light.

The great majority of the others in this group, however, definitely belongs to the "Gospel hymn" type. These range over the entire field of this vast area of Christian song which

had its origin largely in the revivals of the past century of our country's history. Here we find such familiar ones as: Work, for the Night is Coming; Take Time to Be Holy; In the Sweet Bye and Bye; Leaning on the Everlasting Arms; Shall We Gather at the River; Jesus, Keep Me Near the Cross; There's a Land That Is Fairer Than Day; Throw Out the Life Line; There's No Disappointment in Heaven; Bless This House, O Lord, We Pray; Fling Out the Banner; Rescue the Perishing; There Were Ninety and Nine; O Where Is My Wandering Boy Tonight; Were You There When They Crucified My Lord; Ivory Palaces; etc.

#### Not Generally Usable

Without wishing to disparage in any way the relative value of these "Gospel songs," it is today generally agreed in the American churches that few of them are fitting for congregational worship in the best sense of the term. For that reason the present hymnals of the larger Protestant groups no longer contain many of them, even though at one time some of these songs had been included in their collections. Usually the text of these songs is of so personal and subjective a nature as to make it unsuitable for corporate worship. In most instances the music is also too light, sentimental, and subjective for this purpose. Certain songs may be very usable for personal, family, or even group singing under certain circumstances, and yet be very much out of place when the congregation has gathered for corporate worship.

#### The Chorale Is Our Heritage

We have observed over a period of years that many people who are received into our Church by adult confirmation find great difficulty in adjusting themselves to the hymns of our *Hymnal*. They often come to us out of a background in which the fine line of demarcation between what is and is not fitting for corporate worship is not drawn. They complain that the hymns are too heavy, too difficult, too slow. One letter which we received in the poll referred to our best chorales as "funeral" hymns. It is therefore a part of the congrega-

## The Northwestern Lutheran

tion's task of indoctrination to lift these converts to its own level of appreciation of what is fitting when we come together for worship. It is a job that cannot be done overnight. It requires painstaking and consistent application and practice. We have innumerable instances to prove that it can be done. It is a task which the pastor cannot do alone, but pastor and people must co-operate. It is not something that an isolated church here and there can do, but an obligation that rests upon all our churches everywhere. And it is imperative that the effort that is made in this direction be sustained and consistently carried on. Otherwise, as time goes on, we shall lose one of our most valuable heritages — a loss that would eventually change the worship and character of our churches.

#### The Choice of Hymns

The Lutheran emphasis in worship, both liturgically and hymnologically, is on congregational participation. It is church worship in the best sense of the term. It is singing or chanting which the members share in common by experience: their common faith, their common love, their common hope, their common trust, their common praise. It means de-emphasizing that which is individualistic and stressing that which is corporate.

The Lutheran ideal toward which we all ought to strive has been well stated by a man who was not a Lutheran, by Dr. Jowett, in his book *The Preacher, His Life and Work*:

Many hymns are characterized by an extreme individualism which may make them unsuitable for common use in public worship. I know how singularly sweet and intimate may be the communion of the soul with our Lord. I know that no language can express the delicacy of the ties between the Lamb and His bride. And it is well that the soul, laden with the glorious burden of redeeming grace, should be able to sing its secret confidence and pour out the strains of its personal troth to the Lord. . . . But still I think that these hymns of intense individualism should be chosen with prayerful and scrupulous care. Public worship is not a means of grace wherein each may assert his own individuality and help himself from the common feast: it is a communion where each may help his brother to "the things which the Lord



hath prepared for them that love Him." A congregation is not supposed to be a crowd of isolated units, each one intent upon a personal and private quest. The ideal is not that each individual should hustle and bustle for himself, stretching out his hand to touch the hem of Christ's garment, but that each should be tenderly solicitous of every other, and particularly mindful of those with "lame hands" who are timid and despondent even in the very presence of the Great Physician. And so the ideal hymn in public worship is one in which we move together as a fellowship, bearing one another's sins, sharing one another's conquests, "weeping with them that weep, and rejoicing with them that do rejoice."

### God's High Regard For Our Children

(Continued from page 258)

the face of my Father which is in heaven." Sinless and pure and confirmed in their bliss they are continually tasting the glories of heaven and enjoying God's fellowship. Yet they fully share God's high regard for our children and delight to serve them. How then can we ever think of despising them?

*Christian Parents* Sharing God's high regard for our children Christian parents will want to bring their own children very early to the new birth of Holy Baptism and make every effort to bring them up in the nurture and admonition of the Lord. A believing prayer in the Savior's name will be the very first thing that they will want to teach their growing children. They will want to impress upon them that heaven, God's home, is their wonderful goal, that Jesus alone has won it for them, that He is therefore worthy of being loved above all things, and that to do what pleases Him is the greatest joy. Also when they send their children to a Christian school, to Sunday school, and confirmation instruction they will want to utilize every opportunity of impressing upon them the importance of the spiritual fare which they are receiving.

*Every Christian* If you are a sponsor for some child, cease not to pray for its spiritual welfare. If you notice that its Christian training is being neglected, do what you can by way of tactful encouragement and solicitous admoni-

tion. If you have been given a share in the Christian teaching and training of children let your work in every way reflect God's saving love for the children entrusted to your care. In our high regard for the spiritual welfare of children we should be vitally interested in fostering, maintaining, and supporting Christian day schools where children may daily walk with the Savior and in the light of His blessed word. Here the sacred truths that train for Christian faith and life can be brought to them in a thorough way through Bible history, catechism, Christian hymns, and the history and work of the church. Here there can be a unified training for Christian faith and life in that the children are given to see all things in the light of God's saving word. Here their obedience and their diligence in their studies is ever led back to the fear and love of God. Here heaven continues to be set before them as their final goal in life, here Jesus remains the gracious and exalted Lord through whom come all blessings for soul and body, here trustful and loving service to Him continues to be the great objective of life.

*Avoiding Offenses* As the Lord exhorts us not to despise the little ones who believe in Him He bids us earnestly to avoid everything that might bring spiritual harm upon them. Jesus foresaw how people would often run roughshod over them with offenses and work havoc. "Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!" To give offense means to do something which causes another to be fatally entrapped, to lose his faith. How easy is it not to give such offense to chil-

dren? The child is still very plastic and open to impressions, still leans heavily upon those who are placed over it.

Parents often think that they are providing for the soul's welfare of their children when they have seen to it that they attend a Christian school, a Sunday school, and church services, even though they themselves neglect public worship and fail to let the word of God richly dwell in their homes. Will it not cause them to doubt the great value of that which their own parents deem unnecessary for themselves? What if a child hears its elders use the name of God lightly? Will it not readily lose its own reverence for God and all that His blessed name embraces? If children see their elders given to anxious cares and lamenting, the loving care of a heavenly Father may soon cease to be a real and vivid matter to them. Thus we might bring endless examples of serious offenses which may be given to children by un-Christian conduct, which may speak so loudly that they fail to hear what we profess. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Causing spiritual harm to a little child is something so serious that it were preferable for a person to be removed by even such a violent death, if it could prevent him from incurring this guilt.

May the fear of this judgment curb our sinful flesh which is ever prone to give offense, and may the love of the Lord for our children, the same saving love which embraces us all, move us to reflect it in a rich measure.

C. J. L.

## The History of God's Grace at Big Bend

THE history of Christ Ev. Lutheran Church of Big Bend, Wisconsin, is very short. Yet, as in all of our mission fields, it is noteworthy because it is a history of God's grace.

Big Bend, as a possible location for a Lutheran mission, had long been under consideration by the Mission Board of our Southeastern Wisconsin District. Twice attempts had been made to found a mission there, but unfortunately the work was in each instance soon discontinued. In the

spring of 1945, when an appeal came from a Lutheran family that had moved to the community, another effort was made, however. At that time the District Mission Board authorized Pastor Carl S. Leyrer, missionary at large in Milwaukee and vicinity, to investigate conditions and to determine whether or not it would be advisable to hold services.

Consequently a house to house canvass of Big Bend and surrounding territory was made in June of 1945. The results indicated that further

effort should be expended. Follow-up calls were then made upon the prospects, bulletins were distributed announcing the fact that Lutheran services would be held, and arrangements were made to rent the village hall, an old and decrepit but nevertheless adequate building, for the sum of three dollars per service.

Thus, with the town hall as a temple, the first service was held on July 8, 1945. An organist was imported, a borrowed portable lectern was set up for a pulpit, a table served as an altar, and the worshipers sang from borrowed hymnals. Twenty-seven souls, including a fair proportion of children, attended the first service.

The immediate growth was not at all spectacular. There were times, in fact, when the attendance fell far below the number present at the first service. Yet God's blessing, sufficient to overcome any adverse physical conditions, was evident from the beginning. A steady, though somewhat slow increase resulted, and confirmation classes for both children and adults were organized.

During the following Lenten season, however, the grace of God became especially apparent. The little mission group doubled both in size and church attendance. At that time the first adult class, a group of nine, was confirmed. In addition a number of former Lutherans who had gradually drifted away from their church once more returned to the fold.

The congregation now appeared ripe for formal organization. This step was taken on May 12, 1946. At that time a constitution was adopted, the first church council was elected, and the name of the congregation was chosen. Up to this time it had simply been known as "Big Bend Lutheran Mission." In numbers the congregation totaled 46 communicants, 18 voting members, and approximately 90 souls.

Since organization the growth of Christ Congregation has been both steady and rapid. A vital contributing factor under God's grace has been the fine cooperation of the members of the congregation in doing personal mission work and in bringing prospects to the attention of the pastor for follow-up calls. Thus, together with regular children's classes, work has also continued among unchurched adults, classes being confirmed each

year. At the time of this writing another class, this time composed of ten adults, is being prepared for confirmation. A number of Lutherans who moved into the territory have also helped to swell the numbers. As a result Christ Congregation at present numbers 135 communicants, 40 voting members, and approximately 215 souls.

Physical improvements, church attendance, and financial contributions have kept pace with the growth in membership. A new chapel, begun in the spring of 1947, was dedicated in the fall of 1948. The dedication will receive attention in a later issue of the *Northwestern Lutheran* as soon as pictures of the completed building are available. During recent weeks church attendance has ranged from 140 to 150 people present in a Sunday service, and God has filled the hearts of these people with zeal and love to

contribute an average of over \$100.00 per communicant during the past year.

The outlook for the future is equally bright. Though Christ Congregation is located in a semi-rural community, the opportunity for growth is excellent. The increasing number of people moving from cities into localities of this kind make the prospects for mission work unlimited. Within a span of four years, despite a relatively large debt, God in His grace has made it possible for the mission congregation at Big Bend to look forward to self-support in the near future. For this we give Him most heartfelt thanks. May the rich blessing which He has bestowed upon this congregation encourage us to carry out, with ever increasing fervor, His command to preach the Gospel to all nations.

J. MAHNKE.

## Fox River Valley Lutheran Institutional Mission

WITHOUT a question the blessings of our Lord are resting upon the work that is being done in the various institutions served by pastors of our Wisconsin Synod. It should be of particular interest to our people to know that this work is being carried on with regularity from week to week. Divine services are being conducted at regularly assigned hours and patients are being contacted by regular bed-side visits.

### A Trip With The Missionary

Although we do find outright rejection of the blessed Gospel of salvation at times, we find many instances of eager acceptance of our services which are very gratifying. Go with your missionary in this Upper Fox River Valley on his usual Sunday trip and you will agree that this work must be continued as long as these institutions will be maintained.

We leave our home here at Neenah about eight o'clock in the morning. The first stop is Riverview Sanatorium, near Kaukauna. About a year ago your missionary was conducting divine services at this institution every second and fourth Monday night. With about eight persons in attendance, we thought we were doing well. For various reasons many patients were, however, not at-

tending. We decided it was the wrong day and forthwith asked permission to come on Sunday morning during rest hour. This permission was granted and we have, since last Easter Sunday, begun our day's preaching services at this institution. It is not unusual to have as many as 28 in attendance. This is a sixty-bed hospital.

### The Gospel For The Aged

Our next stop is the Appleton Home for the Aged. It is not a very large institution, having a capacity for about 30 patients. Due to a special plea on the part of the patients in the hospital section, we are permitted to have services in the corridor, thus making it possible for those who are bed-ridden to hear the sermon. We had a very gratifying experience at this place last Sunday. One of the women, who usually came and sat in her wheelchair in the corridor, thus making it possible for When your missionary entered her room he found her reading her prayer book and, with tears in her eyes, she said: "This is a very happy day for me. My pastor is coming this afternoon to give me communion. I have not had it since I am here, but I want you to know that your sermons have brought me back to my church."

This woman had been very hard and bitter on account of her affliction when we first met her about two years ago.

Our services being concluded at this place, we must rush on in order to be ready to begin promptly at 11 o'clock at Sunnyview Sanatorium at Winnebago. At this institution we have a public address system which carries our services from the chapel in the basement to every bed. Whoever desires may plug in a hearing device and attend worship with us. This is an 84-bed hospital. Permission to attend in the chapel is granted only to negative patients. Attendance runs around fifteen. In addition to these an average of some thirty listen in.

#### 65 Eager Listeners

After this service your missionary stops in at his home in Neenah for dinner and soon afterwards is again on the way to the Outagamie County Mental Hospital near Appleton, where services are conducted every Sunday at 1:30. About sixty-five patients attend regularly. That the Holy Spirit is also active among these poorest of all people is plainly evident. Although there is considerable commotion as they file in and find their places, all settle down to complete silence as soon as services are begun. They love to sing our Lutheran hymns; many join loudly in the confession of the Apostles' Creed and still more in the Lord's Prayer at the close of the service. After this service it is not unusual that the missionary finds it necessary to call at various bed-sides.

At the present time regular services are also conducted every Monday night at six o'clock at Hickory Grove Sanatorium near West DePere. This institution has a capacity for 96 beds when crowded. We called on as many as 46 patients here during this past winter.

At all these institutions we are using the old black Wisconsin Synod Book of Hymns. If there are any of these books no longer in use, we would be very happy to have them for use in this work.

#### No Explanation Is Necessary

In a recent issue of *Coronet* magazine we read the statement in connection with the story of the Creation: "For the believer, no explana-

tion is necessary; for the unbeliever, no explanation is possible." How true this is was brought out in a conversation we recently had after a service at a sanatorium. A worldly-wise, unbelieving woman addressed the missionary: "Pastor Boettcher, do you really believe everything you said in your sermon?" We had been preaching about the inspiration of the Scriptures.

"Yes, every word of it."

"Don't you honestly believe that the Bible contains much mythology?"

"What, for instance, would you call mythology?"

"Well, you know, the evangelists were most likely men with a vivid imagination, who wanted to put their writings across, and so they colored their description of events with such unbelievable stories as that of the heavenly chorus at the birth of Jesus."

Needless to say, your missionary was shocked to hear such open-mouthed blasphemy. But he thought

of another attack of this problem and said: "Say, what are you going to do with all the Old Testament prophecies regarding Christ?"

"Oh well," said the woman, "that's the same thing. The New Testament writers knew about them, and so they just worked in some kind of fulfillment to make it seem that they all came true."

"You believe, then, of course, that the Romans at the time of Christ were generally faithful believers of the Old Testament religion and consequently all well versed in the Scriptures?"

"Why no, they despised the Jews and their religion."

"Then how are you going to explain the fact that the Roman soldiers under the Cross decided to cast lots for Jesus' coat?"

Nothing is more pitiful than an unbeliever who clings to his prejudices even after hearing the Gospel revealing God's love in Christ.

IMM. P. BOETTCHER.

#### DEDICATION—DIAMOND JUBILEE

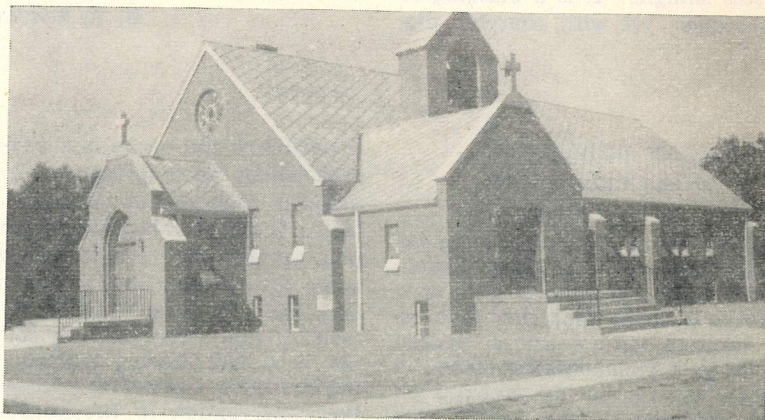
##### Zion Ev. Lutheran Church

##### Chesaning, Michigan

The Sunday Rogate, May 22, was a day of double joy for the members of Zion Lutheran Church, Chesaning, Michigan. On that day they were privileged by the grace of God to dedicate their new church building to the glory of the Triune God, as

to the Triune God during the morning service by the local pastor. A former pastor, the Rev. H. Engel of Saline, Michigan, addressed a gathering of five hundred people. It was during his pastorate here that plans for a new church building was first recognized and discussed.

In the afternoon service the diamond jubilee of Zion Congregation



well as to review with gratitude seventy-five years of divine mercy.

Although it was a day of rain, the assembled congregation was privileged to wend its way from the old to the new church and to hold the dedicatory service at the door of the new church during a break in the rain. The new church was dedicated

was observed. The Rev. K. Vertz of Owosso, Michigan, addressed an assembly of over five hundred people.

The history of Zion Lutheran goes back a number of years prior to its organization. As early as 1867 services were held by the sainted Pastor Eberhard of St. Paul's, Saginaw, for Lutherans in the vicinity of Chesan-

ing. This group organized Zion Ev. Lutheran Church in 1873 and until 1899 was served by pastors from Salem's, Owosso. Zion's first church building was dedicated in 1877. In 1888 a group of Zion's members organized Christ Lutheran Church, six miles west of Chesaning. A year



later Christ and Zion Congregations formed a parish for themselves, and arrangement which still prevails today. Since the time of this new arrangement Zion Lutheran has been served by the following pastors: F. M. Krauss, 1890-93; H. Gangnuss, 1894-1900; H. Richter, 1900-06; G. Schmelzer, 1906-14; J. Roekle, 1914-26; H. Engel, 1926-39; R. Hoenecke, 1939-46; H. A. Schultz, since 1947.

The new church building is of cinder block, brick veneer construction, and has been given a roof of asbestos shingle. It is a building of simple lines, yet with churchly dig-

#### ORGAN DEDICATION

Trinity Congregation  
Wilson, Minn.

May 22 was a day of rejoicing for the members of Trinity congregation, Wilson, Minn., when they were privileged to dedicate their new pipe organ together with a set of Deagan Chimes as a Thankoffering Memorial to the Lord for having returned all men safely and in good health after the war. With this joyous occasion was combined the 35th anniversary of the Church Building.

The weather was ideal and an audience of 450 — members as well as friends from the neighboring congregations — gathered to hear their former shepherd, Pastor Richard Mueller of Jefferson, Wisconsin. He based his sermon on Ps. 150, 4b, and

nity and reverent beauty. The main floor of the church includes two entrances, narthex, mother's room and office, nave, chancel, sacristy, and choir loft. The nave seats slightly over 200, the choir loft seats thirty-five, the narthex is so arranged that it provides seating for overflow

crowds. Indirect lighting has been provided in the part of church which is used for worship. Through donations of members new chancel furniture, art-glass windows, and a new organ have been provided. The congregation installed new pews. The basement of the church houses an auditorium, kitchen, a class room, furnace room, toilet facilities, and storage room.

Zion Lutheran Congregation gives unto God all glory and honor and petitions Him to abide with us in the future as He has in the past.

H. A. SCHULTZ.

showed how the organ is a powerful preacher in the congregation. As the organ is composed of many and varied parts and each has a definite function to perform, so a congregation made up of many and varied members has a definite function to perform, if the congregation is to prosper in a God-pleasing manner. The organ is also a powerful preacher to the congregation in the music that it brings to their ears, hence, it is to be only such music that is edifying to the soul and serves the Glory of God.

In the afternoon an organ concert was given by Mr. E. Arndt who was guest organist for the day. Pastor Korn of Lewiston addressed the congregation during the intermission on "The Place of Music in the Church",

#### The Northwestern Lutheran

participation in the congregational singing.

May the Lord grant that this new instrument will always serve the glory of God.

Oh, give thanks unto the Lord, for He is good; because His mercy endureth forever. Ps. 118.

GERH. H. GEIGER

#### FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Ferdinand Graese  
Kirchhain, Wisconsin

By the grace of God Mr. Ferdinand Graese and his beloved wife of Kirchhain, Wisconsin, were permitted to celebrate their Golden Wedding Anniversary on Sunday, May 29, 1949. The undersigned conducted a brief devotion, basing his remarks on Mt. 28,20.

MARTIN F. RISCHE.

#### † MRS. CARL ABBETMEYER †

On July 16, 1949, the Lord called to her eternal rest Mrs. Carl Abbetmeyer, nee Mathilda Meckelburg, at the St. John's Lutheran parsonage, Loganville, Wisconsin at the age of 81 years, five months and ten days after a brief illness. She survived her husband, Dr. Carl Abbetmeyer exactly twenty years. He died July 16, 1929 and was buried July 19, 1929 at Watertown, Wis.

Mathilda Dorothea Abbetmeyer, daughter of Christian and Henrietta (Huebner) Meckelburg, was born at Lowell, Wisconsin on February 6, 1868. She was baptized by the Rev. Hass and was confirmed by the Rev. Bading at Lowell, Wisconsin.

On June 14, 1888, Mathilda Meckelburg was joined in marriage to Dr. Abbetmeyer at Lowell, Wis. There were five children, four daughters and one son, born to them. The son, Carl, died in infancy at East Farmington, Wis., Dr. Abbetmeyer's first pastoral charge. Mrs. Abbetmeyer is survived by four daughters: Mrs. Elmer W. Weck, (Thusnelda) of Chicago, Ill., Mrs. Karl H. Hauser (Frances), of Loganville, Wis., Mrs. Arthur C. Selke (Esther), of Dickinson, N. D. and Mrs. H. Clay Newman (Mildred) of Stillwater, Minn., four sons-in-law, four grandsons, four granddaughters, and three great grand children.

The funeral was held on July 19, 1949 at St. John's Lutheran church at Loganville, Wisconsin with the

basing his remarks on Ps. 96 and encouraging the members to an active Rev. Karl H. Hauser officiating. Rev. Hauser's text was Philippians 1:22.

After the sermon at the church, there were graveside services at Watertown, Wis., where she was laid to rest beside her husband at Oak Hill cemetery.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

M. A. N.

**CALENDAR OF CONFERENCES**

**LAKE SUPERIOR DELEGATE CONFERENCE**

The Lake Superior Delegate Conference will meet at Escanaba, Mich., on the 23rd of August at 8:30 CST, or 9:30 A.M., EST. Host pastor, Rev. Wm. Lutz. Kindly announce to the host pastor in advance.

F. C. DOBRATZ, Secretary.

**COLORADO DISTRICT CONFERENCE**

Place: Platteville, Colo. Time: Monday, Sept. 12, 1:00 P.M.-Wednesday, Sept. 14, 3:00 P.M.

Announce to local pastor Rev. L. Hahnke soon!

Work: Pastor E. C. Kuehl, Exegesis of Phil. 3; N. Luetke, Exegesis of Gal. 3, 16 and 19; I. P. Frey, The Church and The Ministry; L. Hahnke, Effective Factors Involved in Pastoral and Missional Work.

Speaker: R. Unke (W. Siffring).

N. LUETKE, Secretary.

**SOUTHERN CONFERENCE OF THE NEBRASKA DISTRICT**

The Southern Conference of the Nebraska District will meet in delegate session at Aurora, Nebraska, Pastor M. Weishan, on September 26 and 27, 1949. Opening session at 10:00 A.M.

Papers: Conclusion of 10 Commandments, A. Degner; Jonah, Its Message and Application, D. Grummert; Scriptural Position with Reference to Church and Welfare Work, N. Mielke; Augsburg Confession, Article VI, M. Koepsell; Christian Questions, 13-20, J. Ruege; Dangers Threatening the Christian Child in the Public School, A. Habben.

Speaker: M. Koepsell (N. Mielke)

Kindly Announce to the Host Pastor.

W. Schaller, Jr., Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

Ordained and Installed

**Pastors**

**Kleist, Robert**, in St. Paul's Church Batesland, and in Redemer Church, Martin, South Dakota, by Karl Molkentin; Fifth Sunday after Trinity, July 17, 1949.

**Radtke, Marvin**, in St. Paul's Church, McIntosh, in Christ Church, Morrilstown, and in Bethlehem Church, Watauga, South Dakota, by H. G. Meyer; assisted by Gordon Radtke; Fifth Sunday after Trinity, July 17, 1949.

**Jeske, John C.**, as assistant pastor of St. Marcus Church, Milwaukee, Wisconsin, by John G. Jeske; assisted by J. P. Meyer and E. Ph. Dornfeld; Sixth Sunday after Trinity, July 24, 1949.

**Installed**

**Pastor**

**Senger, Frank H.**, in Zion Church, Tp. Theresa, and in Emanuel Church, Tp. Herman, Dodge Co., Wisconsin, by W. Reinemann; Sixth Sunday after Trinity, July 24, 1949.

**Brenner, John**, in St. John's Church, Battle Creek, Michigan, by L. Meyer; assisted by H. Hoenecke, E. Lochner, E. J. Berg, W. Westendorf; Fifth Sunday after Trinity, July 17, 1949.

**Teacher**

**Warner, Francis**, in St. John's School, Caledonia, Minnesota, by K. A. Gurgel; Thursday evening, June 30, 1949.

**CHANGE OF ADDRESS**

**Pastors**

**Radtke, Marvin**, Morrilstown, S. Dak.

**Senger, Frank H.**, Hartford, Wis., R. 3.

**Kleist, Robert**, Batesland, S. Dak.

**Jeske, John C.**, 1623 North 29th Street, Milwaukee 8, Wis.

**Zink, John F.**, 1422 Stanton St., Bay City, Mich.

**ANNOUNCEMENTS**

The Missionary Board of the Synodical Conference has resolved to offer gratis to the congregations of the constituent Synods the remaining copies of a booklet containing a brief history of the origin, development and work of the Synodical Conference as prepared for its Diamond Jubilee.

When ordering use a plain post card. Indicate the amount of booklets desired and to whom shipment should be made. A refund of packing and shipping charges would be appreciated. Mail your request to

THE MISSIONARY BOARD OF THE LUTHERAN SYNODICAL CONFERENCE  
3553 S. Jefferson Avenue  
St. Louis 18, Missouri

THEO. F. WALTHER, Chairman.

\* \* \* \*

**THEOLOGICAL SEMINARY**

Thiensville, Wisconsin

On Tuesday, September 13, the new school year of the Theological Seminary will be opened with a special service to be held in the Seminary Chapel, beginning at 10:00 A.M.

All friends of our institution are herewith cordially invited to attend.

JOHN P. MEYER, President.

\* \* \* \*

**DR. MARTIN LUTHER COLLEGE**

New Ulm, Minnesota

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin on Wednesday morning, September 7, at 8:50. All students residing in dormitories should, if possible, arrive on the day before.

CARL L. SCHWEPPE.

**MICHIGAN LUTHERAN SEMINARY  
Saginaw, Michigan**

The 40th school year at Michigan Lutheran Seminary, Saginaw, Michigan, is to begin on Wednesday, September 7. Dormitory students, both girls and boys, are to arrive on Tuesday, Sept. 8.

OTTO J. R. HOENECKE,  
2204 Court Street

\* \* \* \*

**NORTHWESTERN LUTHERAN ACADEMY  
Mobridge, South Dakota**

Our new school year will begin with an opening service at 2 P.M., Tuesday, Sept. 6.

R. A. FENSKE.

**ACKNOWLEDGMENT**

Dr. Martin Luther College acknowledges receipt of ten thousand dollars, which sum has been designated for pipe organs for practice puposes. We thank the donor, who desires to remain unidentified.

CARL L. SCHWEPPE.

**MEMORIAL WREATHS**

The Methods Department of Dr. Martin Luther College wishes to acknowledge the receipt of the following memorial wreaths:

Eleven dollars and fifty cents given in memory of Mrs. Godfred Friese of Goodhue, Minnesota through Pastor Carl Mischke.

Nine dollars and ninety cents in memory of F. W. Meyer given by the St. Paul's Lutheran Day School and Sunday School of Bangor through Mr. Norman Welke, teacher.

Thirty-two dollars and fifty cents given in memory of Professor Burke of Dr. Martin Luther College by the Western Teachers Conference of Wisconsin through Mr. W. Pape of Medford.

Five dollars in memory of Mr. Walter Jeske of Milwaukee through Pastor J. G. Jeske of Milwaukee.

May God bless the donors and their gifts.  
E. H. SIEVERT.

**MISSION FESTIVALS**

**Trinity Sunday**

Zion Church, Essig, Minnesota.  
Offering: \$102.51. N. E. Sauer, pastor.

**First Sunday after Trinity**

St. John's Church, Caledonia, Minnesota.  
Offering: \$890.00. Karl A. Gurgel, pastor.

St. John's Church, Omro Twp., Minnesota.  
Offering: \$596.59. A. W. Fuerstenau, pastor.

**Second Sunday after Trinity**

Trinity Lutheran Church, Kiel, Wisconsin.  
Offering: \$218.63. E. G. Behm, pastor.

**Third Sunday after Trinity**

Trinity Church, Tp. Norton, Winona Co., Minnesota.

Offering: \$418.00. A. Hanke, pastor.

**Fourth Sunday after Trinity**

St. John's Church, Tp. Ridgely, Minnesota.  
Offering: \$152.50. N. E. Sauer, pastor.

**BELL WANTED**

St. Peter's Congregation, Globe, Arizona, is building a small mission chapel and needs a bell. If any of our congregations has a bell, not over two feet in diameter, which it wishes to sell or donate to our mission congregation, please contact:

REV. NORMAN BERG  
Box 472,  
Globe, Arizona.

**TREASURER'S STATEMENT**

July 1, 1948 to June 30, 1949

**Receipts**

Cash Balance July 1, 1948..... \$ 53,441.20

**Budgetary Collections:**

General Administration .....\$ 326,741.16  
Educational Institutions..... 75,726.38  
Home for the Aged..... 3,992.59

**Spiritual Welfare Commis-  
sion .....**

3,944.79  
For other Missions..... 504,733.16  
Indigent Students ..... 3,081.99  
General Support ..... 18,634.33  
School Supervision ..... 1,160.41  
Revenues ..... 146,356.04

**Total Budgetary Collections  
and Revenues .....\$ 1,084,370.85**

**Non-Budgetary Receipts:**

Proceeds from Bonds Reserved for Northwestern Luth. Academy Dormitory	65,000.00
U. S. Govn. Bonds Sold	300,000.00
Payments on Mortgage Receivable	4,500.00
Miscellaneous	760.00

Total Receipts ..... \$ 1,454,630.85

\$ 1,508,072.05

**Disbursements**

**Budgetary Disbursements:**

General Administration	\$ 50,360.27
Theological Seminary	52,824.20
Northwestern College	141,889.66
Dr. Martin Luther College	141,222.58
Michigan Luth. Seminary	74,470.91
Northw. Luth. Academy	32,458.52
Home for the Aged	18,494.52
Missions — General Administration	355.82
Indian Mission	93,694.12
Negro Missions	44,077.54
Home Missions	370,676.63
Poland Mission	18,288.99
Madison Student Mission	2,325.87
Spiritual Welfare Commission	4,214.26
Winnebago Luth. Academy	250.00
General Support	60,323.54
Indigent Students	743.50
School Supervision	7,216.33

Total Budg. Disbursements... \$ 1,113,887.26

**Non-Budgetary Disbursements:**

Payments on Northwestern Luth. Academy Dorm.	111,551.82
On W. North Ave. Bldg.	242,672.62
Fixtures and Equipment for N. W. Pub. House	17,574.82

Total Disbursements ..... \$ 1,485,686.52

Cash Balance June 30, 1949... \$ 22,385.53

C. J. NIEDFELDT, Treasurer.

**ALLOTMENT STATEMENT FOR 12 MONTHS**

July 1, 1948 to June 30, 1949

	Comm.	Receipts	Allotments
Pacific Northwest..	1,166	\$ 6,030.98	\$ 5,830.00
Nebraska .....	5,313	28,231.20	26,565.00
Michigan .....	19,211	103,035.72	96,055.00
Dakota-Montana .....	6,682	38,890.13	33,410.00
Minnesota .....	37,110	155,252.84	185,550.00
North Wisconsin....	46,525	208,874.56	232,625.00
West Wisconsin....	245,901	184,639.70	229,505.00
Southeast Wis. ....	47,086	210,664.88	235,430.00
	208,994	\$ 935,620.01	\$ 1,044,970.00

	Deficit	Surplus	Per. of Allot.
Pacific Northwest.....	\$	\$ 200.89	103.44%
Nebraska .....		1,666.20	106.27%
Michigan .....		6,980.72	107.26%
Dakota-Montana .....		5,480.13	116.40%
Minnesota .....	30,297.16		83.67%
North Wisconsin.....	23,750.44		89.79%

West Wisconsin .....	44,865.30	80.45%
Southeast Wisconsin .....	24,765.12	89.48%

\$123,678.02 \$ 14,328.03 89.53%

C. J. NIEDFELDT, Treasurer.

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

For June, 1949

For Missions

Memorial Wreath in memory of Carol Schmeling given by Rev. and Mrs. W. F. Sprengeler	\$ 1.00
Collections from Appleton Congregations on Good Friday	129.53
Memorial Wreath in memory of Raymond Schultz by Ed. Zell, Mishicot, Wis.	8.00
	\$ 138.53

For Church Extension

Memorial Wreath in memory of Christian C. Hedegard given by friends	\$ 10.00
---	----------

C. J. NIEDFELDT, Treasurer.

**MICHIGAN DISTRICT**

January 1, 1949 to March 31, 1949

**Southwestern Conference**

Reverend	Budgetary	Bldg. Fund	Non-Budgetary
L. Meyer, Allegan.....	\$ 121.94	\$	\$
E. Berg, Benton Harbor.....	200.00		
E. Wendland, Benton Harbor, including 5.00 from Ladies Aid	1,270.25		10.00
R. Gensmer, Coloma.....	376.50	476.75	
C. Kionka, Dowagiac.....	295.15	50.00	
A. Hoenecke, Muskegon.....	129.00		
A. Fischer, Sodus.....	188.80	450.00	
W. Westendorf, South Haven...	356.19	627.85	
H. Zink, Stevensville.....	358.28	559.00	
H. Hoenecke, Sturgis.....	97.13	70.00	

**Southeastern Conference**

A. Baer, Adrian.....	\$ 377.15	\$	\$
C. Kipfmiller, Belleville.....	99.56		
E. Frey, Detroit.....	160.63		
W. Valleskey, Detroit.....	400.00		
E. Zell, Detroit.....	40.00		
N. Engdel, Detroit.....	176.01	164.98	
E. Fredrich, Detroit.....	248.45		
C. Frey, Detroit.....	541.27	379.50	
F. Schroeder, Findlay.....	139.76		
A. Tiefel, Greenwood.....	240.65		
K. Krauss, Lansing.....	856.02		
F. Zimmerman, Lansing.....	112.40		
T. Sauer, Livonia.....	215.56		
S. Westendorf, Monroe.....	442.32		
S. Westendorf, Monroetown....	85.20		
A. Maas, Northfield.....	220.89		
E. Hoenecke, Plymouth.....	215.19		
C. Schmelzer, Riga.....	421.09	425.60	
H. Engel, Saline.....	129.55		19.00
A. Wacker, Scio, including 8.50 from A. Schneider Baptism.	14.00	320.60	8.00
J. deRuiter, Tecumseh.....	149.40		
R. Timmel, Toledo.....	100.00		
W. Koelpin, Toledo.....	159.00		
J. Martin, Toledo, including 50.00 from Sunday School.....	1,050.00		
P. Heyn, VanDyke.....	145.52	29.00	
P. Heyn, Warren.....		10.00	
G. Press, Wayne.....	444.88	20.00	
A. Tiefel, Yale.....	95.27		
A. Bloom, Waterloo.....		54.80	

**Northern Conference**

M. Schroeder, Bay City.....	596.40		14.00
J. Vogt, Bay City, including 35.20 from School Children...	82.27		
A. Westendorf, Bay City.....	1,800.00		
E. Kasischke, Bay City.....	413.05		
H. Schultz, Brady.....	23.50	40.50	
D. Metzger, Broomfield.....	23.15		
H. Schultz, Chesaning.....	178.23		
E. Leyrer, Clare.....	113.48		

N. Maas, Durand	22.55		
E. Rupp, Elkton	111.65		
R. Holtz, Flint	512.67	598.00	
A. Kehrberg, Frankenmuth	429.75	11.00	40.50
A. Schwerig, Freeland	221.09		
G. Schmelzer, Hale	40.00		
R. Frey, Hemlock	387.50		
W. Steih, Kawkawlin	537.95		
R. Schaller, Mayville	172.62		
K. Vertz, Owosso	1,407.17		
A. Hueschen, Pigeon	183.73		
D. Metzger, Remus	27.47		
O. Frey, Saginaw	226.75	148.70	
H. Eckert, Saginaw	253.89		
O. & O. J. Eckert, Saginaw	1,701.78	24.00	
E. Renz, Scottville	22.40		
C. Miller, Sebawaing	500.00		
E. Renz, Sheridan	32.01		
R. Scheele, Manistee	166.56	59.29	
J. Zink, Sterling	59.75	200.00	
C. Leyrer, St. Louis	150.87	150.00	
J. Roekle, Tawas	204.49		
W. Kehrberg, Vassar	186.30		
R. Koch, Zilwaukee	350.41	254.00	

Total .....\$ 21,310.45 \$ 4,923.57 \$ 91.50

Note: Of the non-budgetary money there was \$37.00 for Church Extension Fund and \$54.50 for non-synodical activities.

**Memorial Wreaths**

(Included in above monies)

In memory of — Sent in by	Amount
Dorothy Felske, Bay City, Bethel	2.00
Mrs. Agatha Lemberger, Bay City, Bethel	4.00
Magdalena Thurow, Bay City, Bethel	2.00
Edward G. Klopp, Bay City, Bethel	6.00
Bertha Ziemke, Benton Harbor, St. Matthews	10.00
Mrs. Dorothy Zissler, Frankenmuth	3.00
Mrs. Henry Hetzner, Frankenmuth	2.00
Mrs. Henry Hetzner and Mrs. Ernst Geyer, Frankenmuth	7.00
Mrs. Ernest Geyer and Ernest Strieter, Frankenmuth	4.00
George Schmitzer, Mrs. Ernest Geyer and Mrs. Sophia Matzke, Frankenmuth	6.00
No name given, Frankenmuth	6.00
No name given, Frankenmuth (Sent direct)	18.00
Mrs. Mary Bernecker, Flint, Grace	2.00
Harvey Schrum, Northfield	25.00
William Paul, Saline	5.00
William Paul, Saline (Sent direct)	14.00
Mrs. Steinbach, Scio	2.00

ALWIN R. BURKHARDT, Treasurer.

**NEBRASKA DISTRICT**

July 1, 1948 to June 30, 1949

**Central Conference**

Congregation	Budgetary	Wis. Synod Bldg. Fund	Non-Budgetary
Brewster	\$ 177.74	\$	\$
Broken Bow	194.52	70.00	
Council Bluffs	81.01	45.25	
Des Moines	253.91	165.00	5.25
Grand Island	325.00	106.00	
Hadar	1,499.04	122.56	44.26
Hamburg		10.00	
Hoskins	1,449.90	967.75	
Merna	430.15	303.91	
Newton	40.49	55.90	
Norfolk	2,741.58		67.13
Omaha (Geth)	366.94		6.95
Omaha (G.S.)	47.22	52.87	
Omaha (G.H.)	6.00		
Sioux City	550.37	605.00	
Stanton	2,400.91	1,629.89	103.00
Total	\$ 10,564.58	\$ 4,134.13	\$ 226.59

**Colorado Conference**

Byers	28.00	15.00	
Cheyenne			
Colorado Springs	207.61	175.50	
Cowans	15.65	10.00	
Denver (Mt. Olive)	294.51	91.00	
Denver (P. Hill)	15.00		
Denver (St. Luke)	141.31	103.37	
Fort Morgan	451.56	355.00	
Greeley			
Golden	193.03	142.15	
Hillrose	534.10	465.00	
Ignacio			
Lamar	416.01		
Las Animas	59.91	57.26	
Litteton (Frank)			
Mancos	15.25		
Montrose	168.25	117.50	
Ordway			
Platteville	197.13	110.00	
Pueblo (Grace)	217.68	168.45	5.00
Pueblo (O. Savior)	86.90	84.97	
Rocky Ford	173.16		
Sugar City			
Total	\$ 3,213.06	\$ 1,875.20	\$ 5.00

**Rosebud Conference**

Batesland	245.00	215.00	
Bonesteel	315.68		
Burke	396.78	106.24	
Carlock	210.73	100.00	
Colome	373.28	130.50	
Herrick	502.89		
Long Valley	10.25		
Martin	30.00	25.00	
McNeeley	104.48		
Mission	729.39	592.00	
Naper	493.93	232.50	
Platte	122.05		
Valentine (Cal.)	165.04		
Valentine (Zion)	584.94	51.25	14.75
White River	23.50		
Winner	760.05	443.62	
Witten	233.25	150.69	
Wood	35.15		
Total	\$ 5,536.39	\$ 2,046.80	\$ 14.75

**Southern Conference**

Aurora	399.61	269.14	
Beatrice (Christ)	70.31	55.00	22.47
Beatrice (Emmaus)	190.49	210.00	82.80
Clatonia	2,014.71	955.46	241.01
David City	38.39	291.13	
Firth	575.22	351.00	
Garrison	418.54	8.00	
Geneva	809.00	151.55	21.25
Grafton	1,082.17	301.74	160.25
Gresham	1,077.24		4.00
Hastings	294.76	82.00	40.00
Lincoln	379.48	309.00	
Plymouth	1,285.00	632.95	175.00
Rising City	599.45	347.81	
Total	\$ 9,234.35	\$ 3,964.76	\$ 746.78

**Miscellaneous**

Pastors & Teachers Nebr. Dist... 102.00

**Recapitulation**

Receipts	
Budgetary	\$ 28,348.38
W. S. Building Fund	12,122.89
Total Budgetary	\$ 40,471.27
Non-Budgetary	993.12
Total Receipts	\$ 41,464.39

**Disbursements**

**Budgetary**

W. S. Building Fund	\$ 12,122.89
General Administration	2,220.51
Supervision P and P	285.90
Finance	23.14
Education Institutions, General	822.15
Theological Seminary	94.73
N. W. College	139.12
Dr. Martin Luther College	182.91
Mich. Lutheran Seminary	60.97
P. S. Lutheran Academy	3.45
P. S. Commission	15.60
Home For The Aged	623.12
Spiritual Welfare Commission	191.65
Missions	
General	21,062.86
Indian	161.50
Negro	86.16
Home	1,652.71
Poland	354.85
Student Support	10.00
General Support	254.07
Church Extension	102.98
Total Disbursements, Budgetary	\$ 40,471.27

**Disbursements**

**Non-Budgetary**

Old People's Home, Omaha	67.25
Bethesda Lutheran Home	165.13
Apache Indian Mission	90.00
Luth. Home For The Aged, Belle Plaine	3.00
Children's Memorial Hospital	3.00
Lutheran Hour, Norfolk	1.00
Luth. Children's Home Society, Fremont	177.96
Relief War Sufferers	311.43
Lutheran Sanatorium Wheatridge	66.00
Luth. Children's Home, Omaha	11.95
Institute For The Deaf	15.40
Lutheran Hour, St. Louis	43.00
K.F.U.O. Radio Station	5.00
Arizona Xmas Comm.	55.00
Total Disbursements, Non-Budgetary	\$ 993.12
Total Disbursements, Budgetary	\$ 40,471.27
Total Disbursements	\$ 41,464.39

DAVID J. MOLL, District Cashier.



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C. I. Medfeldt

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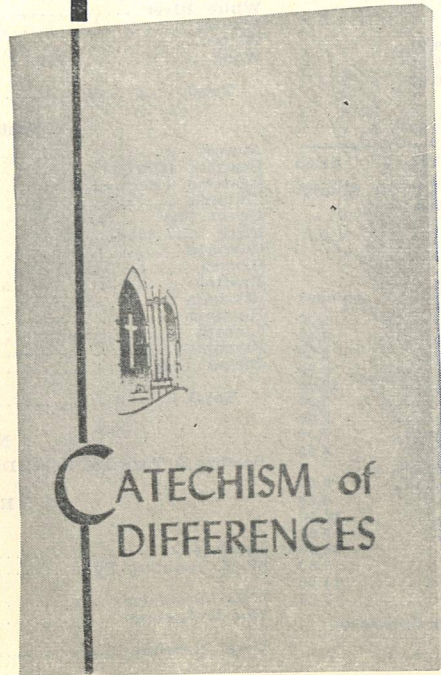
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