

# *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

Vol. 39

June 1, 1952

No. 11



# The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of  
Wisconsin and Other States

Issued Bi-weekly

Vol. 39 June 1, 1952 No. 11

Entered as second class matter December 30, 1915, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

## COVER DESIGN

ST. JOHN'S  
Lannon, Wisconsin

# Siftings

We reported on this page some months ago an appeal to the courts to forbid the University of Minnesota to permit church groups to use the facilities or buildings of the university for worship or religious propaganda and also to prohibit the university to give the names of students according to their religious preferences they express when they enter. A Mr. Sholes brought the court action. Now the Minnesota Supreme Court handed down a ruling that "so long as the board stays within the powers conferred on it by its charter, as confirmed by our constitution, the courts may not interfere."

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The Lutheran Outlook reports that "two motion pictures on Martin Luther are being sponsored and financed this year by Lutheran Church Productions, Inc., a non-profit corporation formed by six Lutheran bodies.

"One of the films is a full-length dramatic portrayal of the 16th century reformer; the other is a documentary.

"The dramatic portrayal will be produced for the Lutheran group by Louis de Rochemont Associates, a leading U. S. film company. Dr. Paul C. Empie, chairman of the Lutheran Church Productions and executive director of the National Lutheran Council, said the film will be made on location in Germany to give it authenticity. He said it is hoped to complete the picture for showing in the U. S. next year.

"The documentary is being made by the German producing Company, Oertel Film Corporation. It tells the story of Martin Luther through moving pictures of statues, paintings, buildings, towns and documents. No actual persons appear in the film. Like 'The Titan', in which Oertel Films portrayed the life of Michelangelo, the Luther documentary relies mostly on camera technique, lighting, editing, and music for its effects."

BY THE EDITOR

Hope Church, Negro, and Westminster Church, white, have united to form one congregation. Both churches belong to the Presbyterian body in the city of San Francisco. It is reported that during and since the Second World War about 50,000 Negroes moved into San Francisco occupying the area that once was settled by the Japanese who were driven out during the last war. With the influx of the Negroes many whites moved to other localities; few remained. This caused a dwindling of church membership in the white churches. Finally, the few that remained, gave up their church and united with the Negro church. A Negro pastor and a white pastor are serving this mixed congregation. This is hailed as great forward step. We shall see.

\* \* \* \*

In Japan the Lutheran Church celebrated its 60th anniversary. In observing this event a meeting of the Evangelical Lutheran Church in Japan held a conference of the Lutheran Free Council. This Council is composed of some 225 missionaries from 11 Lutheran groups at work in Japan. They hail from Denmark, Finland, Norway and the United States. The Missouri Synod missionaries participated in the activity as observers. Franklin C. Fry of the U. S. Lutheran bodies as well as the World Council of Churches was present at the celebration. The large accessions to Lutheran missions are one of the most marked postwar developments in the Christian movements here. So reports the correspondent for the Christian Century in Japan.

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The Christian Century correspondent also reports that the Christian Schools in Japan are full to overflowing with many more applying for entrance than can be accommodated. For every new opening there are 15 applications. These schools teach the children the English language which is a special attraction for the people.



# The Conviction Which The Holy Spirit Gives

John 16, 6-11

THE Pentecost Festival again bids us to dwell on the precious gift of the Holy Spirit and His gracious work. We shall do so with reference to our last meditation in which we were reminded that a deep appreciation of the Gospel as our supreme treasure will constrain us to use every opportunity to bear witness of the Savior and His grace before men. To this mission Jesus had also once more enjoined His apostles on the evening before His death. Yet as He spoke of returning to the Father and of withdrawing His visible presence from them, sorrow filled their hearts. They felt utterly helpless at the entrusted task of being His witnesses to a hostile world. Jesus, however, comforted them with the assurance: *"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."*

It is still a hostile world lying in spiritual blindness and ignorance to which Christ's disciples are to proclaim His Gospel. Thus we, too, will feel utterly helpless unless we look to the promise of the Holy Spirit and of His gracious work. It is He who convicts the world in and through our testimony.

## Of Sin

Jesus, first of all, bids us to look to the Holy Spirit as the one who can bring the world to a true conviction concerning sin. For the Savior says of the Comforter: *"And when he is come, he will reprove the world of sin . . . of sin, because they believe not on me."* How are we to understand this saying of the Lord? Are we to think of it in this way that the Holy Spirit will convince the world that after all nothing else besides unbelief is to be reckoned as sin, that all the terrifying accusations of guilt and condemnation which men feel in their conscience through God's holy law, inscribed in their hearts and revealed

through His Word, are but an empty delusion? No, with such thoughts we would be misunderstanding the Lord completely.

What the Savior means is this: When I will have returned to the Father, that is, when I will have completed my redemptive work through suffering and death, when I will have risen again and victoriously ascended into heaven, then the Holy Spirit will face the world through your testimony with this understanding concerning sin: There is indeed no difference among you; you have all sinned and come short of the glory which you should have before God, the glory of being righteous and holy; everything that you think, desire, purpose, say, and do, as you are by nature, is indeed nothing but damning sin in God's holy eyes. Yet God's Son took on your flesh and blood, took the sins of all men upon Himself, and made a perfect atonement for them with His own suffering and death. Since this has taken place and God's full pardon and grace is now announced to every sinner as a free gift to be embraced in joyful faith it follows, however, that the one sin which gives all other sins their power to condemn, the sin of sins which again opens hell which the Savior has closed for you and again closes heaven which the Savior has opened for you, is the sin of unbelief which lies at the very heart of your inborn sinful nature.

The Holy Spirit testifies that though man's entire nature is corrupted with sin and that though all of his thoughts, words, and deeds are infested with sin there is nevertheless help for every sinner as he acknowledges his guilt and condemnation before God and embraces his Savior in faith. But if the sinner rejects this message of grace, if he refuses to humble himself before God as a guilty and condemned sinner, refuses to seek refuge in God who through Christ has justified the ungodly, then he is hopelessly lost, then the verdict of God's holy law which places all under sin and God's judgment will again stand in effect for him with all of its terrifying force for time and eternity. For

"he that believeth and is baptized shall be saved; but he that believeth not shall be damned." In this way the Holy Spirit through our Christian testimony convicts the world of this that the one sin that ultimately damns men is the sin of not believing in Jesus whom God has given to them as their all-sufficient Savior.

## Of Righteousness

The world's own idea of righteousness before God is a vain delusion. For in one way or another it is a righteousness which is envisioned on the basis of man's own works, his own life and character. Such a righteousness will, however, never avail before God.

Only the Holy Spirit can bring the world to a true conviction concerning righteousness. Jesus says of the Comforter, the Holy Spirit: *"And when he is come he will reprove the world . . . of righteousness, because I go to my father, and ye see me no more."* True righteousness, the only righteousness that avails before God for us sinners is to be found in Christ's return to the Father, in His suffering, death, resurrection, and glorious ascension into heaven. It was through His innocent suffering and death as our substitute that Christ, true God and true man, made satisfaction for our sins and procured a perfect righteousness for us. God "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." It is a righteousness which is not of the sinner's own making but which has come to him as a pure gift. In that Christ did not remain in death but rose again and returned to heavenly glory this righteousness has been confirmed for all men. Through Christ's resurrection God solemnly declared that He had accepted the sacrifices of His Son for the sins of the world, that in Christ every sinner is righteous in His sight. As we proclaim this message to men the Holy Spirit convicts the individual sinner of this righteousness, moves him to rejoice in it in blessed faith. Only the Holy Spirit can do this; but the Savior's promise that the Comforter whom He has sent will continue to do this gracious work gives us boldness and courage to function as Christ's witnesses.

(Continued on page 165)



# Editorials

**Why so Luke-warm?** Why do the Christians generally or shall we say, the Christian Church make so little of the Ascension of Christ into heaven? Jesus surely made much of it. On the very day of His resurrection He spoke about it. Mary had returned to the tomb after returning to the city and telling of the empty grave. Jesus met her as she was looking for His body which she supposed someone had stolen and convinced her that His body was not stolen but that He was arisen and alive. When Mary persisted to cling to Him He told her, "Stop clinging to me; for I am not yet ascended to my Father." This, on the very day of His glorious resurrection. In this great moment when He stood before Mary as the conqueror of sin and death itself he looks forward to this final great act of His visible ascension. His work on earth is not complete without it. Mary and all the disciples should know, must know. For their everlasting comfort and for the part they were to play in the kingdom of Christ, they must be convinced beyond the shadow of a doubt that Christ in His human body left this earth to sit at the right hand of God. There must never be any doubt in their minds concerning His human body. They must know that His humanity shares the glory and the majesty of His Divinity. And they never entertained any doubt about it. Peter says 1 Peter 3:22, "Who (Jesus) is gone into heaven and is on the right hand of God; angels and authorities and powers being subject unto Him." Peter understood: Christ, the glorified Savior, who visibly ascended into heaven with His Human body, is now as the Son of Man, Supreme Ruler, angels, authorities whatever they may be, and powers are subject unto Him. Paul speaks of the ascended Christ Ephesians 4:8-12. He speaks of Him in the way we like to think of Him as graciously ruling His Church. He says, "He that descended, what is it but that He also ascended up far above all heavens, *that He might fill all things. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*"

Those are glorious truths, comforting truths for the Christians of all ages. The Apostle John in his first epistle chapter 2, verses 1 and 2, applies this comfort saying: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins; and not for ours only, but for the sins of the world." And Paul writes Romans 8:34: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, *who also maketh intercession for us.*"

Why, with such wonderful comfort for us, is the festival of Christ's ascension treated like a step-child in many of our churches and by many Christians? Let us think on this.

W. J. S.

**Pastors and Members** Due to the Old Adam, which we all carry within us, we are inclined by nature to read with special interest those words of Scripture which apply to the other fellow in his station. So the pastor may read with great avidity what the Bible says about the duties of parishioners, and they, in turn, what Scripture says about the duties of pastors. The pastor's favorite reading may consist in such passages as: "Obey them that have the rule over you and submit yourselves," "Let the elders be counted worthy of double honor," while the member may like to dwell on such admonitions to the pastor as: "Feed the flock of God — not for filthy lucre but of a ready mind, neither as being lords over God's heritage." The pastor may put the stress on the honor, respect, and financial support which is due him, and the parishioner may emphasize the humility and unselfishness which is to characterize the pastor according to the Scriptures. Where that spirit prevails what is supposed to be a holy relationship degenerates into class warfare.

Wherein does the pastor's authority and influence consist? Is there something about his office which makes him an authority on every subject under the sun, such as building and financing? He may have superior views on such things, but they are not necessarily a part of his office. The only influence and authority he has is the Word of God which he proclaims, the fact that he can say: "Thus saith the Lord." In the final analysis it is not the pastor who is to be honored and obeyed but the Lord. But when the pastor teaches the Word, then the hearers are to submit themselves, not because this particular man says it but because the Lord is saying it through him. How often it happens in congregational life that members complain: "Our pastor is too strict and narrow, when the pastor is only made the scapegoat for their carnal attitudes and their reluctance to bow to the word and will of the Lord! They act as though their quarrel were with their pastor when actually their quarrel is with the Lord, whose Word the pastor is preaching faithfully and fearlessly. If he is doing that, then don't resent it and don't try to undermine his influence but thank God that He has given you such a faithful shepherd, who could save himself a lot of unpleasantness by closing an eye here and there. You don't want a pastor who is like a dumb dog which will not bark.

A pastor is called a minister, which literally means servant. The pastor is to serve, to feed the flock which God has entrusted to him. His ministry is not to be to him just a respected profession and a way of making a living. He is not in business for himself but is to function as the ambassador of Christ, realizing that he must some day give account.

On the other hand, what a comfort for the Christian to know that God has chosen just this man to be his pastor, to watch over his soul, to teach and instruct him. That is not just an accident, but it is so by divine design. The hearer who is aware of that will open wide his ears and heart to the message which God has for him through his divinely called pastor. I. P. F.



## The Holy Spirit Creator

### PRESERVATION

**T**HERE is probably no thought that troubles a serious Christian more than the fear that he might fall away from faith. What shall we do about it? We certainly have every reason to be on our guard, to watch and pray. We are surrounded by dangers on every side.

#### Dangers of Falling Away

*Examples.* — If we look into the Scriptures we find many examples of people who fell from faith, some for a time only, and were then brought back to faith, but some permanently.

To begin with the latter, there was, for instance, King Saul. What a fine man was he in the beginning of his career: modest, listening to the Word of God from the prophet Samuel, filled with the Holy Ghost and prophesying. He did whatsoever the Lord commanded him. But then a change came over him. He lost his trust in the Lord. He disobeyed the orders of God. An evil spirit took possession of his heart. He ended by committing suicide.

Or if we look into the New Testament, we find that even one of our Lord's chosen Twelve, Judas Iscariot, lost his faith and betrayed his Savior. He also who at first was prominent among the disciples, ended by taking his own life.

Besides these, we find many who fell away for a time. Think of David, the man after God's own heart, how he committed murder and adultery and lived in unbelief until the prophet Nathan called him to repentance. Or think of Peter in the New Testament. Think of his fine confession. When Jesus asked His disciples what they thought of Him, Peter was ready with the answer. While the people in general tried to identify Jesus with John the Baptist, or with Elias, or with Jeremias, and so on, Peter confidently confessed: "Thou art the Christ, the Son of the living God" (Matt. 16,16). It was God Himself who had worked this faith in the heart of Peter. And yet, how shamefully did not Peter deny his Savior, saying with an oath, "I know not the man."

*What these examples teach.* — The four men mentioned in the foregoing paragraph were all pious believers during a certain period of their lives, true children of God, yet they all fell away, two for a time, two definitely till their very end. How did this happen? Who tempted them, and they yielded to the temptation? We know who these enemies are, the same that still trouble us, the devil, the world, and our own flesh, our Old Adam.

We all readily grant that the devil and the world are our enemies, although we do not always recognize them as such in their doings. The devil, as St. Paul warns us, is in the habit of disguising himself as an "angel of light" (2 Cor. 11, 14), and the world, while seeking our spiritual destruction, often puts on a very friendly smile. Yet both the devil and the world are never more dangerous than when they pose as friends.

Our Old Adam, though he is a part of us, more closely intertwined with our person than any member of our body, is really an enemy attacking us from the outside. Though dwelling in the same heart, he is not a part of our spiritual man, of our faith. But being so closely connected with all the mental processes of ourselves, we often fail to recognize him for what he is, our most deadly enemy.

The four men mentioned above illustrate the fact that our enemies are never idle. They lie in ambush for us, they stalk us, they openly attack us. On this side of the grave we are never secure from danger.

*Warning.* — The stories of these men, and of similar cases, are recorded for us in the Scripture not as an interesting piece of information, but for the definite purpose of warning us to be on our guard.

Jesus once told the parable of a fourfold field. When some people hear the Word of God they receive it like seed in "stony places." They receive it with joy, but "when tribulation or persecution ariseth," they are offended. Others receive the Word like seed among thorns: the "care of the world and the deceitfulness of riches choke the word" (Matt. 13, 20-22; Luke 8, 13, 14).

When Jesus proclaimed Himself as the only "bread of life," as "the bread which came down from heaven," because He would give His flesh "for the life of the world," then many of those who had followed Him said, "This is an hard saying, who can hear it?" and many "went back and walked no more with Him." Then Jesus said to the Twelve, "Will ye also go away?" (John 6). He warned His disciples, "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark 14, 38; Matt. 26, 41). For only "he that shall endure unto the end, the same shall be saved" (Matt. 10, 22; 24, 13).

To these warnings of our Savior we add two from the pen of St. Paul. When some Gentile Christians were unconcerned about the unwillingness of the Jews to accept the Gospel — they, the Gentile Christians, had accepted it, and it did not seem to mean much to them that the Jews rejected it — then Paul warned them: "Because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. If God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11, 20, 21). The sad case of the Jews should be a warning example for us. — In 1 Cor. 10 Paul points to many examples of defection among the Israelites in the wilderness, and then makes this application: "All these things happened to them for examples, and they are written for our admonition. . . . Wherefore let him that thinketh he standeth take heed lest he fall" (v. 11, 12).

We see that the danger of falling from faith is very serious. All the more we owe thanks to God who stands ready to uphold and to preserve us.

(To be continued)

J. P. M.

## The Conviction Which The Holy Spirit Gives

(Continued from page 163)

### Of Judgment

The sinner's own conscience testifies to him that there is a day of divine judgment awaiting him, when God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."



Left to himself he can think of it only with fear and dismay, however. Hence he may make valiant efforts to discount its reality or strenuously avoid thinking about it. Even if he vainly strives to establish a righteousness of his own he will never come to certainty that it will pass muster in God's judgment.

Only the Holy Spirit can lead sinners to a blessed conviction concerning God's judgment and make it possible for them also to await the final day of judgment with confident joy. This, too, is a part of the gracious work which He performs through our testimony of the Gospel. Jesus says the Comforter: "*And when he is come, he will reprove the world . . . of judgment, because the prince of this world is judged.*"

Through the Gospel the Holy Spirit gives sinners the blessed conviction and assurance of faith that through Christ's perfect redemption Satan has been overcome and lost all of his power over them. Cleansed of all sin and clothed in Christ's righteousness through faith they also need not fear the final day of judgment. Satan will be unable to rise up as their accuser, will be unable to lay any claim upon them. Because of their Savior's victory over sin, Satan, and hell the final day of judgment will be a day of triumph, of complete victory, of deliverance from all evil for them. For he that believeth on Him is not condemned. He has forever passed out of judgment to life and salvation.

C. J. L.

## The Ancient Church Fathers

ON page 53 of our Lutheran Hymnal you will find a Confession of the Christian Church known as The Athanasian Creed.

It bears the name of a man whom we should learn to know more intimately. He did not write this creed; in fact, he never saw it, for he was gathered unto the saints in glory several hundred years before the confession was drafted. But it is named after him because, humanly speaking, we owe it to Athanasius that we can express our faith in the Holy Trinity so clearly and well. Luther exclaimed: "(The Athanasian Creed) has been composed in such a way that I do not know whether anything more important and glorious has been written since the time of the Apostles."

### Pastor of Alexandria

Strangely enough, there is another great confession which ought to bear the name of Athanasius, but instead is called The Nicene Creed, and, as our readers know, is found on page 22 of the Lutheran Hymnal. We ought to prepare to speak it with a prayer of thanksgiving for the man who was such a gift of God to the Church.

Personally he was little known in the Church before the meeting of the great Church Council held at Nicaea in 325 A. D. He was a pastor

at Alexandria in Egypt; and when his bishop, Alexander of Alexandria, traveled to Nicaea, he took Athanasius along. For grave and vital matters were at stake. The Church was entering a most decisive period of doctrinal controversy, and it became a long, bitter struggle in which Athanasius stood at the center for almost 50 years.

### The Jesus of Arius

A powerful errorist named Arius was undermining the faith of the Church with his doctrine that Jesus Christ was neither true God nor true man, but a sort of mythical figure — half God, half man; not equal with God, yet created by Him before the beginning of the world. Here was an attempt of the human mind to explain the Holy Trinity. It resulted in a denial of the deity of Jesus as so simply taught in Scripture and understood by faith. This rational doctrine of Arius spread rapidly. The Church was in conflict. The bishop of Alexandria had sought to deal with Arius and had finally deposed the false teacher at a Synod in 321. But Arius had many sympathizers, and so great became the uproar that the Emperor Constantine called a general convention at Nicaea.

Here, in the presence of 300 bishops and a multitude of pastors

and members, with the emperor himself in attendance, Athanasius stood for his bishop and defended the true deity of the Savior, as well as the true doctrine of the Trinity. Athanasius was not a man of great originality, nor was he gifted as a philosopher. He was no Tertullian and no Origen. But he was soundly Christian, firm, evangelical, a strong speaker, and he had God's Word on his side.

### The Compromisers

We would like to be able to say that he won a resounding victory over the heretics. But it was not so. True, the Council voted a confession which stated the truth about Jesus; but it was by majority only. There were three sides represented at Nicaea: 1) The Arians; 2) Athanasius with the faithful Christians; 3) the straddlers, the compromisers, who were not interested in the Truth so much as in establishing peace, and tried to formulate something to which both sides could agree.

Although Athanasius carried the majority, peace was far away. Three years after Nicaea, Alexander died and Athanasius became bishop. But his troubles were only beginning; for the compromisers were his enemies as well as the Arians. In 335 one of the straddlers brought charges against Athanasius before the emperor and succeeded in having the bishop deposed. Emperor Constantine was under pressure; his royal sister Constantia believed the heresy of Arius and not only forced the exile of Athanasius but had succeeded in having Arius reinstated in office as early as 328, the same year in which Athanasius was promoted to bishop.

### Nicene Creed Finally Adopted

The year 337 brought an abrupt change. Very suddenly and of a strange illness under embarrassing, unmentionable circumstances, Arius was found dead. For a time Athanasius was restored; but the supporters of the heresy never tired, and the compromisers were still working. By 350, under the new Emperor Constantius, Athanasius was again condemned, and in 357, at another meeting, the original creed of Nicaea was declared null and void. By the time Athanasius died in 373, the enemies of the truth seemed to have won. And the worst



enemies were the compromisers, as they usually are in the Church. Actual Arians were smaller in number.

It is one of the marvelous signs of God's power in history that Athanasius prevailed even after he was dead. Until now, the Arians and the middle-of-the-road unionists had worked hand in hand. But gradually

the heretics grew more radical in their denial of the truth, finally making it impossible for the "peace-makers" to hold to their efforts, so that they were at last forced to desert the Arians and come back to the Nicene Creed, which in 381 was finally adopted and ratified by the whole Church, at Constantinople.

E. S.

"Come over into Macedonia and help us." From the contents of this plea he could gather, from where the message had come. It may have been an angel who brought the message. The Suabian interpreter Brenz is of this opinion.

#### A Momentous Decision

For this Macedonia vision we have a striking parallel in the vision of Peter at Joppa. There too the Holy Spirit made it clear to Peter whither he should go, and he went. Here too there was no longer any room for doubt, whither Paul should go. He was sure, "the Lord had called us for to preach the Gospel unto them." Just as Peter made ready to journey to Caesarea, we can imagine Paul hurrying to the docks to find a ship, which would take him and his co-workers across the Aegean Sea to new ventures. Little did the men at the docks and the master of the ship know, how momentous this voyage was to become, and that the greatest human conqueror was making ready for the greatest conquest.

Macedonia and Greece seemingly had everything, power, wisdom and culture. Without Christ they had nothing. This Christ and His saving Gospel Paul would bring to them now. What a glorious turn of events! We of the Western world can only be grateful for this, for in the course of time the message of the saving Gospel also reached us. Ramsay calls the words of Luke, Acts 16:6-10, the most remarkable and instructive paragraph in the Book of Acts. It is a decisive turning point in the history of the world and the church.

#### He Who Calls

The plea: "Come over into Macedonia and help us" has been interpreted as a picture of the need of the Gospel for all people. Surely the whole world is in need of this saving Gospel and Christ Himself enjoins us to preach it unto every creature. Strictly speaking, however, the man from Macedonia and his plea tell us whither the Holy Spirit would send us. We are not to follow vague notions and personal wishes, but rather the providential indication of the Holy Spirit. In His way and time He will definitely let us know, into which field he would call us. It is He who opens the doors. We are not to attempt to

## In The Footsteps Of Saint Paul

### The Macedonian Vision

DR. HENRY KOCH, MORRISON, WISCONSIN

WE should like to look into the heart of Paul and to know his thoughts, when he beheld the plain of Troy and the Aegean Sea beyond it. Only heaven will reveal this. The inspired historian and biographer Luke, however, lets us catch a glimpse of this great heart of Paul. Up till now the Holy Spirit had permitted Paul to enter certain provinces and cities of Asia Minor, but had refused to let him go into others. Was he to cross the sea for the conquest of other lands for Christ? Soon he should know.

#### The Greatest Master

Paul's foot was now resting on historical ground. As a learned man and Roman citizen he surely was aware of this. Here another conqueror, Alexander, had jumped ashore to bring sacrifices to his adored hero Achilles and then had rushed on for the conquest of the East for Greek culture and civilization. Here in 48 B. C. Julius Caesar had set foot after his victory over Pompey in the battle of Pharsalia in Thessaly to become the master of Rome, but the greatest master ever to set foot on this storied soil was he who could write: "We are more than conquerors."

Paul had but one idea and hope: to win the world for Christ, if possible. He was ready to consume his life for this greatest cause of all. His life was not his own. Just as the Marathon runner hastened on to Athens and would be detained by no one and nothing in order to cry out the message of the victory to the citizens

of Athens, and then fell down exhausted and died, so Paul too wanted to hurry from city to city, from country to country and be detained in no way by man to proclaim the victory of the Gospel of Christ over the wisdom and self-righteousness of man. Of this Gospel he was not ashamed. For this Gospel he ultimately laid down his head on the block in Rome. Yet all this lay shrouded in darkness before him.

#### Help Us!

Soon should Paul know, whither he would travel. It would almost seem as though he could sense the further direction of his journey, when he viewed the blue waters of the Aegean Sea. The Holy Spirit did not leave him in doubt for any length of time. Luke writes (Acts 16:9-10): "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

It was not a dream such as Saint Patrick had, when he had regained his freedom through flight from the Irish after six years of slavery inflicted upon him at the hands of Irish pirates. In his dream a letter was handed to him urging him to go back to Ireland and to bring them the Gospel of Christ, which he did. Paul had a real vision in which a man appeared unto him pleading:



open doors for ourselves, but to go through the doors into the fields, into which He, the Holy Spirit, would lead us. On the other hand this cry from Macedonia is not to serve as an alibi for not doing any mission work at all, as some would have it. Let us rather interpret it correctly and go into the fields, into which we are directed by the Holy Spirit. He will lead us on from there as He did Paul.

The history of the Church offers us examples, of how the Macedonian cry for help was used. When Charles I of England granted Massachusetts a charter, he emphasized that the "preaching of the Gospel of Christ

was the principal end of the new plantation" The first seal of this State portrays an Indian saying: "Come over and help us."

In 1701 under William III the Society for the Propagation of the Gospel was founded. The seal of this society reveals a clergyman with an open Bible in his hands on a ship in full sail. On the shore negroes are pleading: "Come over and help us." May the Macedonian cry ever keep us mission minded, but also safeguard us against any misleading enthusiasm. Not human vision, but Scriptures, not human enthusiasm but the clear providential indication of the Spirit shall lead us!

## Guidance in Godliness

### The Church and Social Problems

**W**HAT should be the attitude of the Church toward the social, economic, and political problems of this country? This question needs to be propounded and answered in these days of hullabaloo, where the air and the printed page are filled with never-ending proposals and schemes for the erecting of a heaven on earth, to which purpose the Church is to be the main contributor.

### The Church and Secular Kingdoms Compared

It is in place to remind ourselves frequently of the difference between Church and Secular Government in order that we have a proper understanding of the question.

The Church is a spiritual kingdom; the state and all civic institutions are secular. The aim of the Church is to give eternal things, an eternal righteousness and eternal life. The aim of the secular kingdom is not to defend our souls, but our bodies and bodily possessions against outward molestations and maintain civic righteousness and peace. In spiritual things man's understanding and will power can accomplish nothing. A new birth and the work of the Holy Spirit are necessary. In secular things man has reason and judgment concerning them, and the liberty and power to render civic righteousness. The Church has no power other than that of the Word and Sacraments, while the state has

the power of the sword and bodily punishments. The Church knows no other authority than that of the Word, while the secular kingdom is under the rule and authority of human reason and natural law.

Therefore the power of the Church and that of the civil government must not be confounded; and the Church must not interfere with civil government nor prescribe laws to civil rulers concerning the form of government. As the agent of the Holy Spirit in preaching the Law of God, the Church has the duty of enjoining upon her members also these commandments that apply to the duties of rulers as well as the subjects.

We may well take to heart the truth that the main object, the sole object, of the Church is to bring eternal life to mortal men. That task will indeed tax our full strength and demand our entire energy. In creating citizens of the heavenly kingdom we shall develop good citizens for the secular kingdoms.

### The Peace of the City

Toward government and social conditions we have our duties. "Seek the peace of the city . . . and pray unto the Lord for it," Jeremiah 29, 7. The Church will accordingly testify against public as well as individual sins, against crime, venality of judges and magistrates, corruption in public life, vice, and oppression of the laborers and defenseless, and against disobedience and rebel-

lion against duly constituted authority.

Those who want the Church to broaden out her activities are always singing the song about the Church "losing her influence." Now, in the first place, the Church can hardly be said to be losing her influence; and if parts of the Church are losing it, it is rather because they have been preaching anything else but Law and Gospel for the salvation of souls, and because they have been engaging in purely secular affairs and activities.

Many voices are heard clamoring that the Church "must make an impact upon the world." The Church has the one and only thing that can make such impact on the world — the soul-saving Gospel of the crucified, risen, ascended, and reigning Savior — but the world DOES NOT WANT IT!  
K. F. K.

### THROUGH DEVIOUS PATHWAYS RIVEN

(Translated from the German: 421  
Durch Mancherlei Getummel)

Through devious pathways riven  
Our way leads onto heaven,  
To Zion's city blest;  
There is the place of gladness,  
And there, released from sadness,  
The pilgrim finds eternal rest.

Therefore the fight renewing!  
The Kingdom ever viewing,  
Where we from sin are free;  
Where, after here believing,  
We shall be there receiving  
The glorious palms of victory.

How wondrous there the union,  
How blest the sweet communion  
When our dear Lord we'll see.  
When He with heaven's treasures  
Will bring us lasting pleasures  
In yonder glorious majesty.

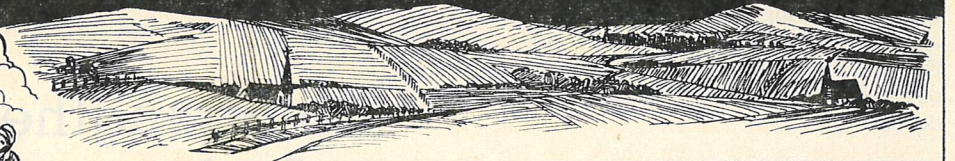
O, would my strife were ended;  
O, were I now commended  
To my true Fatherland!  
There, where in bliss eternal  
The Lord of light supernal  
All trouble, pain, and grief has  
banned.

Myself will I surrender  
To Thee, whose mercy tender  
My life I'd dedicate.  
Take me into Thy keeping,  
And when in death I'm sleeping,  
Wake me and open heaven's gate.  
DOLORES SCHUMANN.





## News from our Mission Fields



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

MATTHEW 28. 20

### IN AN OLD FIELD NEW MISSIONS

48,812 communicants, in 165 congregations, served by 112 pastors — these are the latest statistics from the Western Wisconsin District, the second largest in the Synod.

In the last few years our mission endeavor has increased. We have entered other states and have reached out into foreign fields. But this does not mean we have exhausted the mission opportunities in the fields we now serve. Our largest and oldest districts can all report new and flourishing mission congregations, built up chiefly through adult confirmation. This mission news is the story of such a new mission in an old field.

#### GOOD MISSION PROSPECTS

Pastor Mentor Kujath is our missionary in Janesville and Brodhead, Wisconsin. He has just declined the call to Northern Rhodesia, Africa, in favor of continuing his work in southern Wisconsin and carrying out plans to build a parochial school. He reports: "Mission prospects in southern Wisconsin are very good. From Janesville south to Moline, Illinois and west to Platteville, Wisconsin, Lutheranism is poorly represented. Within this large triangle in Wisconsin and Illinois there are only four Synodical Conference churches and we have two of them."

Janesville, located on the Rock river, is a city of 28,000. It boasts of such well known industries as Chevrolet Motors, Fisher Body Plant, Parker Pen, and the Ossit Church Furniture Company. This city in 1950 had one of the highest incomes per family of all the cities in our Country. It averaged \$5,600 per family.



*St. Matthew's Chapel — Parsonage, Janesville, Wisconsin*

Pastor Wm. Keturakat founded our Mission here in 1942. On Sunday August 17 of this year the Mission will observe its 10th Anniversary. Pastor R. Jungkuntz served the field until 1946 and Pastor E. H. Wendland until 1948. Since December 1948 St. Matthew's and St. Peter's of Brodhead are now served by Missionary Kujath. Today the Janesville congregation numbers 146 communicants and the Brodhead parish 52.

St. Matthew's as you see it pictured is a chapel-parsonage combination. It cost \$10,700.00. The chapel is on the first floor and seats 85. Most of the re-modelling, painting and landscaping was done by the members. One member, who formerly worked for Ossit Church Furniture, made the beautiful baptismal font and a

matching lecturn. A member of the Church Council paid for a subscription to the *Northwestern Lutheran* for every family of the congregation last year. Our missionary is very happy with such whole-hearted support and cooperation in the congregation.

#### MORE URGENT NEED

This Mission lists as its most urgent need a Christian Day School. Pastor Kujath had his school plans in his brief case when he met with members of the General Mission Board in Milwaukee this May. He came to see about a Church Extension loan for a new school. But the Mission will have to delay its plans. Our Synod's Church Extension Fund of one million and over is all loaned out. A priority list of \$175,000 in



loan applications has already been established. No new loans can be considered until these on the priority list have been granted. This will be possible only as repayments are made to this revolving fund, or an urgently needed increase be granted our Church Extension Fund, so vital to our Synod's expanding mission endeavor.



NORTHWESTERN PUBLISHING HOUSE ENTRANCE

Left to Right Rev. A. L. Mennicke, Chairman of West Wisconsin Mission Board. Pastor M. Kujath and Mr. J. W. Jung of Randolph, Wisconsin lay member on the board.

#### KEY TO CHURCH ATTENDANCE AND MISSION SUCCESS

In his Sunday bulletin under Church Attendance Pastor Kujath writes: "St. Matthew's attendance in the two morning Services was 45 and 91. St. Peter's attendance was 41. — Quasimodogeniti the Latin name for this Sunday after Easter is derived from the opening words of the 'Introit' which are: 'As newborn babes, desire the sincere milk of the Word!' Here is the key to our post-Easter attendance problem. If we are truly born again through faith in the Risen Savior, we shall desire to hear His Word at every opportunity. Then our churches will be filled to overflowing every Sunday instead of only at Christmas and Easter. 'Blessed are they that hear the Word of God and keep it!' Do YOU count YOURSELF blessed?

In a day when itching ears clamor for the enticing words of man's wisdom — thank God for our missionaries who like the Apostle Paul are determined to know nothing among you, save Jesus Christ, and

Him crucified. — Who preach the Gospel in demonstration of the Spirit and in power: That your faith should not stand in the wisdom of men,

but in the power of God. When you support such mission work you can be assured that you are labourers together with God. W. R. HOYER.

## On Strengthening The Lutheran Church

THE Lutheran Church has its weakness and needs strengthening.

Its weakness is not lack of organizations. Local congregations teem with organizations. There is no need to introduce more. It is difficult at times to find enough nights in a month to care for all. And these organizations are not always in line with Scriptural practice and principle, as for example, scouting in the Lutheran church. And numerous Lutheran organizations exist outside of the pale of the local church, from the field of music to the athletic field, not to forget The Lutheran Men of America with their political inclinations. If organizations would be its strength, if the Lutheran Church could be made strong through organizations and fellowship meetings, then it would be in robust health today.

Its weakness is not due either to the lack of organization or of love for organizations. Local congregations are highly organized in a business-like way. And we have our synods, conferences, councils, and world federations. There is much organization in the Lutheran church today. And there is too much love for it. This is evident. We hesitate at times to take steps we ought to, God-pleasing steps, lest we disrupt an organization. And steps are taken contrary to the Word Romans 16:17: "Avoid them," which should not be, for the sake of greater and more organization. Organization, not the church, is built at the expense of the Word, sound doctrine. A de-emphasis of doctrine is urged, doctrinal differences are not settled, and they are made to appear insignificant, to build an impressive organization which has captured the heart.

The weakness of the Lutheran Church today is due to the weakness of the individual member. Not when we become greater in number and name in the world outwardly will the

Lutheran church be truly strong, but when the smallest number, number one, the individual priest, grows stronger in faith, love, and knowledge through the strength of the Holy Spirit who works through the Word and Sacraments.

To strengthen the Lutheran church we should not be burning up our energy in an attempt to build up an organization whose formation is contrary to the Word, and try to whip such in line who are not following, by means of the press, the daily newspapers, to the shame of, not the attacked, but the attacker, and the confusion of minds. We should follow another program. We should burn up our energy in an effort to make the individual soul strong in Christ. Every pastor should work with himself as an individual, and strive prayerfully as an individual to gain a thorough knowledge of the Truth, the Bible, God's Word, as God in His grace returned it to us through His servant Luther. He should work to become a theologian who knows what the Scriptures say, and is able to judge movements correctly in the light of the Word, not merely by what he thinks. The Word is reliable. He should not be minded as a Lutheran pastor who expressed surprise at that his neighboring pastor spent much time growing in knowledge, and then said: "No doubt a pastor should know some theology for his pastoral work." And he should use his strength to build up the individual soul entrusted to his care, so that the soul is doctrinally sound and truly enlightened, and not carried away by every wind and wave and movement; and this through the only means with which the Lord builds His Church, the Gospel and Sacraments. He should have time for the individual soul and not merely for the masses. He should forget the big-number craze and spend his nights with a Nico-



demus. And when we say, we should follow another program, the "we" does not mean we pastors only. Here is a program in which every member should participate. Every individual member should busy himself with the study of the Word, so that the Lord can work in his heart, make his heart right and strong in Truth.

This is not a glamorous program. It will not make the headlines; but it will unite. It will unite men with their God, and unite sinners more and more at heart, so that they are one in faith and confession. It will lead to unity, that unity for which Jesus prayed when He said: Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

And to what else will such a program lead? To organization, outward organization, but not to an organization at the expense of Word and doctrine, or an organization brought together by a force from without, but to an organization which is truly a gathering together by the Holy Spirit, which forms because the people learn we are one in faith, hope, doctrine, and confession. We want to be together, because we teach and believe one and the same thing about conversion, justification, verbal inspiration, etc.

May such a program strengthen and unite Lutherans. Then we shall be truly strong in the Lord and united, not in name only, but in truth and reality in a God-pleasing manner to the glory of God, and not to self-glorification to let the world know that we are a might not to be ignored.

H. H. ECKERT.

#### DEDICATION

##### St. John's Church Libertyville, Illinois

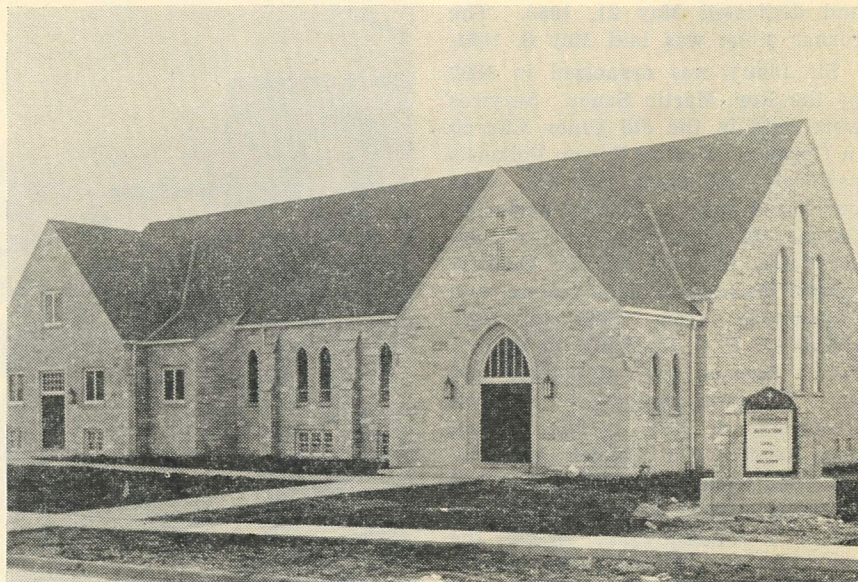
St. John's Congregation, Libertyville, Illinois, was privileged to dedicate its new house of worship to the glory of the Triune God on Sunday, April 20, 1952. After a brief farewell service in the local high school, where services were held since last May, the congregation proceeded in procession to the new church. After the usual door-opening service the members entered the church for the first dedicatory service. The Rev. Theo. Volkert was the guest preacher. The Rev. A. C. Bartz of Immanuel Congregation, Waukegan, preached in the afternoon service. St. John's

formed one parish with Immanuel for over twenty-five years. In the evening service the Rev. A. Halboth, Milwaukee, Wisconsin, President of our Southeastern Wisconsin District, was the guest preacher.

On successive Sunday afternoons additional dedicatory services were held at 4:00 p. m. April 27: Women's Service, the Rev. H. Wackerfuss preaching. May 4: Men's Service, the Rev. R. Otto, guest preacher. May 11: Christian Education and Youth Sunday, E. C. Kiessling, pastor at St. John's from 1923 to 1927, occupied the pulpit. May 18: Con-

Two stairways lead to a graduated balcony, where the center window contains the symbol of St. John, after whom the church is named. To the east is the sound chamber from which the church chimes ring out thru the louvered cross above the main entrance. To the west in the narthex is a mother's room.

The nave is separated from the narthex by oak paneling which contains cathedral glass windows. These may be opened to accomodate overflow audiences seated in the narthex. Forty matching pews of beautiful elm provide seating for 320 in the



firmation Reunion Service. The Rev. Wm. H. Lehmann, Jr., a son of the congregation, delivered the sermon, while Mr. Edwin Biebert, another son of the congregation and a student at the Theological Seminary at Thiensville, Wisconsin, served as liturgist.

The church is a handsome Lannon stone structure done in English Gothic architecture, measuring 111 feet in length and 53 feet overall in width. The Lannon stone exterior is trimmed with Bedford limestone, and the interior is of natural oak wood and Haydite block treatment.

At the main entrance, there are spacious stairs to the narthex and to the basement. To the right are facilities for the coats of older members, while additional cloak rooms are provided immediately below this entrance in the basement.

Stained glass windows in the narthex depict the means of grace.

The windows are diamond shaped cathedral glass, leaded, and in a variety of colors. The Haydite block walls are painted a silver gray. The roof is supported by laminated trusses, is insulated, and has celotex planking between the trusses and purlins. Ample lighting is provided by the ten hand-wrought, black iron lanterns.

The chancel has oak paneling. Above the Italian marble altar is a picture window of the Good Shepherd with appropriate symbols of the Holy Trinity and of the Lord's Supper. The sacristy is at the left of the chancel. To the right of the chancel is the organ room which can be used as a Sunday School class room and vestry room. A second entrance from the east admits to the sacristy, the nave, or the chancel.

The reinforced concrete basement under the entire structure is over eleven feet high and contains a 35 by 70 foot parish hall, a stage with



abundant lighting overhead, a conference room with fireproof vault, storage space, cloak rooms, toilet facilities, furnace room for the hot air system, and a fully equipped kitchen. Seating can be provided for 250 at tables and 400 on folding chairs.

Mr. Walter Kroeber of Arlington Heights, Illinois, was the architect and general contractor. Individual bids were used, and were opened September 1, 1950. Ground was broken October 15, 1950, and excavating began the next day. The old church was sold and vacated May 1, 1951. A new site had been bought and dedicated May 21, 1950. The corner stone was laid May 6, 1951.

St. John's was organized in 1897 by the Rev. Martin Sauer. Services were held in the old Union Church in German. During Pastor Volkert's pastorate, 1900-1908, two lots were purchased and a church dedicated October 29, 1905. Like his predecessors also the Rev. R. O. Buerger served Waukegan, Lake Forest, and Libertyville from 1908 to 1923. Under Dr. E. C. Kiessling the congregation became self supporting and built its own parsonage. He was succeeded in 1927 by the present incumbent. The church was remodelled from time to time. In 1939 the congregation was out of debt and started a building fund. In 1947 the congregation observed its golden anniversary.

May the Lord, who called St. John's into being, blessed the labors of its faithful pastors and devoted members, continue to bless and keep shepherd and fold in the new house of worship.

W. H. LEHMANN.

#### LAYING OF CORNERSTONE

##### Northwestern Lutheran Academy

"What great thing hath the Lord wrought." These were the opening words of the sermon which Pastor E. R. Gamm of Marshall, Minnesota delivered on April 17, 1952, at the laying of the cornerstone of the new administration-gymnasium building of Northwestern Lutheran Academy at Mobridge, South Dakota.

Using Isaiah 2, 2-5 as his text, the speaker, who had served as the first chairman of the Board of Regents of the Academy, developed the theme *The Glory of the Christian Church*. He appropriately

applied his text to the "great thing" which the Lord has wrought here at Northwestern Lutheran Academy.

The sermon pointed out how our Christian Church, which is exalted above all religions, offers an education based on the Gospel of Christ. This Gospel training caused pupils to flow to the Academy. And the erection of the building for which the cornerstone was laid in this service is an outward symbol of the victory of the Gospel.

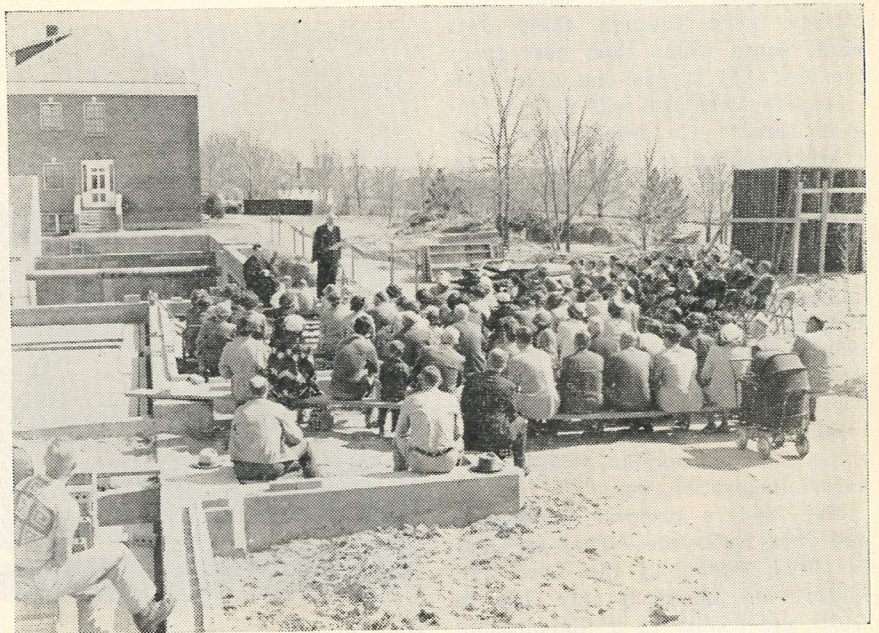
In the course of the sermon, Pastor Gamm recalled briefly the history of the founding of the Academy. It

#### The Northwestern Lutheran

the school with all facilities needed to carry on the work for which the Synod established it.

Pastor H. Birner, present chairman of the Board of Regents, laid the cornerstone in the name of the Triune God, after President R. Fenske had read a list of the contents which had been placed into the cornerstone. Among these the Bible was of course the chief book, witnessing to future generations that God's Word is the proper foundation of any true educational program.

The occasion for the laying of the cornerstone was the meeting of the



*Pastor Gamm preaching, Pastor Birney on platform with him*

was essentially a mission project. Conditions made, or seemed to make, parochial schools impossible, or most difficult to maintain. Therefore the Dakota-Montana District — from the first days of its existence — dreamt, talked, and planned an Academy. In this school at least some of the youth of its congregations would receive Christian training and apply it later on in their own congregations. In addition, the Academy was also to serve as a feeder for Northwestern College and Doctor Martin Luther College.

The speaker also briefly retraced the Academy's early struggle for existence, due to the disastrous depression of the thirties. Yet the Lord guided His Church so that the Academy is well established. And the completion of this building should, for the first time, provide

Pastoral Conference of the District. A group of pastors organized a chorus and sang fitting songs of praise for the occasion.

This service was an occasion for great joy for the entire district, for the faculty, and especially for those who have spent their entire ministry in this district and who helped to build the Academy.

Barring unforeseen developments, the contracting firm, the Kyburz Construction Co. of Aberdeen, South Dakota, hopes to have the building ready for occupancy by the time school opens in the fall. And the present rate of progress in the work fully warrants this hope. In anticipation of the completion of this building, the words of the Lord are certainly appropriate: "What great thing the Lord hath wrought."

K. G. S.



**GOLDEN WEDDING**

**Mr. and Mrs. Emil Magadanz**

On April 2, 1902, Emil Magadanz and Anna Warning entered Bethlehem Lutheran Church at Hortonville, Wisconsin, to receive the Lord's blessing upon their marriage. April 5, 1952, this same couple entered the same church to give thanks to their Lord for the blessings received during 50 years of married life. Children and grandchildren, other relatives, and friends, plus three of the original attendants, celebrated with them. The pastor addressed the couple with words based on 1 Sam. 7, 12. Lord, help them as Thou hast helped them! E. FROELICH.

**† PASTOR G. A. DETTMANN †**

Gustav Albert Dettmann was born in East Prussia, Germany, December 19, 1867, a son of Christoph Dettmann and his wife Regina, nee Raschat. On January 19, 1868 he was received into the kingdom of God by the washing of Holy Baptism. In 1881 he renewed his baptismal vow in the rite of confirmation. After completing his preparatory schooling in Rodebach he entered the theological seminary in Basel, from which he graduated in the early spring of 1892. He emigrated to America soon thereafter, passing a colloquy by our Wisconsin Seminary faculty in May 1892. In June of that year he was accepted into the Wisconsin Synod at Winona, Minnesota, receiving a call to the St. Paul Lutheran Church of Brookside, Oconto County, Wisconsin. There he remained till 1894, when he followed a call to the Town Maple Creek and Town Liberty parish in Outagamie County, Wisconsin, where he remained till 1899. In July of 1899 he became pastor of St. Peter's Lutheran Church of Town Freedom, Outagamie County, Wisconsin, which congregation he served till 1924. Because of ill health he resigned his pastorate and moved to Appleton, Wisconsin, where he became a faithful member of St. Paul Lutheran Congregation.

On October 27, 1892 he was united in holy matrimony with Lina Eisenloeffel at Brookside, Wisconsin. To this union were born 1 son Oscar, and 4 daughters: Emma (Mrs. Joe Naegele), Gertrude (Mrs. Fred Mann), Margaret (Mrs. Henry Bartsch), Irma (Mrs. Orme Stach).

He passed away after a long and painful illness May 8, 1952, at the

age of 84 years, 4 months, and 19 days. He was laid to rest in the Highland Memorial Cemetery of Appleton, Wisconsin, May 12, after funeral services at St. Paul Church, the undersigned preaching the sermon on Psalm 16, 6.

He is survived by his widow, 1 son, 4 daughters, 1 daughter-in-law, 4 sons-in-law, 4 grandchildren, 1 great grandchild. F. M. BRANDT.

**COMMENCEMENT AT NORTHWESTERN COLLEGE**

Commencement exercises at Northwestern College will be held on Thursday morning, June 12, at ten o'clock. Twenty-eight high-school graduates and 33 college graduates will receive their diplomas. Of the 33 college graduates, three do not intend to enter the ministry, two will continue their studies at Bethany Theological Seminary of the Norwegian Synod, and 28 will enroll at our Seminary in Thiensville.

The annual meeting of the Alumni Society is scheduled for 2:30 in the afternoon of Wednesday, June 11. The alumni luncheon will take place at 5:00, and the spring concert of the college and high-school musical organizations at eight o'clock, Wednesday evening. E. E. KOWALKE.

**ANNOUNCEMENT PASTORS' INSTITUTE**

Pastors planning to attend the Pastors' Institute to be held Monday through Friday, June 9 to 13, 1952 at our Theological Seminary at Thiensville, Wisconsin, and have not as yet registered for the series of lectures, are asked to send their registration to Prof. Reim at the Seminary at once.

Details concerning the topics to be treated, the lectures presenting them, the arrangement of the time schedule, and the cost of the course were published in the *Northwestern Lutheran* of April 6, 1952, which you are asked kindly to consult.

HEINRICH J. VOGEL,  
Secretary of the Board.

**CLOSING EXERCISES AT NORTHWESTERN LUTHERAN ACADEMY**

**Mobridge, South Dakota**

Northwestern Lutheran Academy will close its school year with appropriate exercises at 10:30 A. M., Friday, June 6. Rev. W. Schuetze of

Jamestown, North Dakota, will be the guest speaker. On the evening before, the students of the Academy will render the usual Commencement Concert under the direction of Prof. H. G. Meyer. A hearty welcome to attend both the concert and the closing exercises is extended to all. R. A. FENSKE

**DR. MARTIN LUTHER COLLEGE**

The commencement concert at Dr. Martin Luther College, New Ulm, Minnesota, will begin at 8:15 on Wednesday evening, June 4. The graduation exercises are set for 10 o'clock, Thursday, June 5. President S. E. Westendorf of the Michigan District will deliver the address. CARL L. SCHWEPPE

**SUMMER SCHOOL ANNOUNCEMENT**

Dr. Martin Luther College will conduct summer sessions beginning June 23, 1952, and continuing through until August 1. The sessions are open to teachers and pastors wishing to take refresher courses, emergency teachers in the field, students of the regular sessions, graduates of the former three-year course wishing to earn credits toward the degree of Bachelor of Education.

Costs are as follows: Board and Room, \$60.00; Registration Fee, \$2.00; Organ and Piano Lessons, \$1.00 per lesson; a small fee to cover expenses of materials used in art class.

The student will make his choice of courses according to the following time schedule. Note: Figure in brackets denotes credit hours.

- 7:05-9:05 A. M.
  - Introduction to the New Testament (3) .....V. Voecks
  - Plane Trigonometry (3).....J. Oldfield
  - Teaching the Social Studies (3) ..... E. Sievert
- 9:10-10:00 A. M.
  - Teaching the Language Arts (2) .....R. Albrecht
- 10:05-10:55 A. M.
  - Teaching Religion (2).....A. Stindt
- 9:10-10:55 A. M.
  - Elementary Dogmatics II (3) .....R. Hoenecke
  - Children's Literature (3)..... M. Schroeder
  - Advanced Composition (3)..... C. Trapp
- 11:00-11:50 A. M.
  - United States History to 1865 (2) .....H. Klatt



Lutheran School Music (2).....  
 ..... M. Albrecht  
 1:00-2:00 P. M.  
 Elementary School Art (2).....  
 ..... H. Sitz

Kindly file applications with Mr.  
 Erich Sievert, Director of Summer  
 Sessions, Dr. Martin Luther College,  
 New Ulm, Minnesota. Please indicate  
 choice of courses desired.

### An Appeal for an Increase in Synodical Funds

For many years endowment funds of institutions, schools and various other organizations have made strenuous efforts to increase their endowments. This is particularly true in recent times when the return on the invested funds has been meager, caused by government manipulation of the money market. To offset the loss in return, every effort was put forth to increase the size of the fund. Unfortunately with us this has not been the case. In fact we have depleted our funds by withdrawals sanctioned by official resolutions.

It is not too late to correct this tendency. Many of us surely are in a position to suggest gifts and bequests to our institutions owned and controlled by our Synod.

If you are in accord with the idea, and there are no good reasons why you should not be, you can help by suggesting the following inclusion in a will: I devise and bequeath to the Evangelical Lutheran Joint Synod of Wisconsin and Other States \$..... for the use and benefit of .....

**H. L. SCHUMANN,**  
 Custodian of Synodical Funds.

### CALENDAR OF CONFERENCES EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, for its 42nd convention August 12-15, 1952. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. G. Chr. Barth, D. D., 1301 Concordia Court, Springfield, Illinois, not later than June 30 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. Further details will be announced later.

GEORGE V. SCHICK, Secretary.

### SOUTHEASTERN WISCONSIN DISTRICT

The Eighteenth Biennial Convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. V., at the Theological Seminary at Thiensville, Wisconsin, June 23 through 26, 1952.

The opening service will be held at 10:00 a. m. Monday, June 23, in the Seminary chapel.

A closing service with the celebration of the Lord's Supper will be held in Calvary Ev. Lutheran Church, Thiensville, on Wednesday, June 25, at 7:30 p. m.

The essay for the convention, entitled "Trust in One's Self an Obstacle to Trust in Saving Grace" based on John 5, 39-47, will be delivered by the Rev. Raymond Huth.

Meals will be served in the dining hall of the Seminary. Those wishing to remain over night in the dormitory should make arrangements with Prof. E. Reim at the Seminary.

Credentials of all lay delegates and alternates should be filed with the district secretary on the mimeographed form provided by the District not later than June 16, 1952.

HEINRICH J. VOGEL, Secretary  
 3767 E. Cudahy Avenue  
 Cudahy, Wisconsin

### DAKOTA-MONTANA DISTRICT

This district will meet from June 17 to June 20, 1952 at Roscoe, South Dakota, G. Boldt, pastor. The opening service

will begin at 10:30 of June 17 and will be a communion service for all delegates to the convention. Professor A. Sitz of Northwestern College will deliver an essay on the theme Luther as Hymnologist. Pastor W. T. Meier will preach in the service. Please announce your delegates and yourself at your earliest convenience.  
 K. G. SIEVERT, Secretary.

### NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, June 16-19, 1952, in St. Peter's Ev. Lutheran Church, Sturgeon Bay, Wisconsin, the Rev. Theo. Baganz, pastor.

Opening services with Lord's Supper will be held at 10:30 A. M.

Opening sessions will be held at 2 P. M. Credentials of lay delegates, stating the place, name of congregation, and bearing the signature of the chairman and secretary of the respective congregation must be in the hands of the undersigned Secretary one week before the date of the convention.

Due to the housing shortage all delegates should make early announcement for lodging to the host pastor. Meals will be served at a nominal price.

F. A. REIER, Secretary.

### REDWOOD FALLS DELEGATE CONFERENCE

Date: June 9, 1952.

Time: 2 P. M.-9 P. M.

Place: Emanuel Lutheran Church, Pastor H. Kesting, Gibbon, Minnesota.

Work: Presentation of Synod's Work of Support, Pastor W. Kuehner. Study of the Program for the District Synod meeting.

Note: Each congregation should be represented by two or more delegates.

G. F. ZIMMERMANN, Secretary.

### RED WING DELEGATE CONFERENCE

The Red Wing Delegate conference will convene June 3, 1952, at St. John's Lutheran church, 2 miles east and 1 1/4 miles north of Goodhue, Minnesota, on County road No. 4, the Rev. Christian Albrecht, pastor.

## The Northwestern Lutheran

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Norman E. Sauer (alternate: Dr. Ernst K. Scharie-mann).

Please inform host pastor of number of delegates and of your intended presence or absence.

NORBERT A. REINKE, Secretary.

### NEW ULM DELEGATE CONFERENCE

Place: Courtland Lutheran Church, Courtland, Minnesota, E. Hallauer, pastor.  
 Time: June 10, 9 A. M.

E. C. SCHMELZER, Secretary.

### CONVENTION OF THE WESTERN WISCONSIN DISTRICT

The Eighteenth Biennial Convention of the Western Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at Zion Lutheran Church, Columbus, Wisconsin, the Rev. F. E. Blume, pastor, from June 16-19, 1952.

The first session of the convention will be held immediately following the opening service on Monday afternoon.

Two services of worship, one with the celebration of the Sacrament, will be held during the time of the convention. The opening service, with communion, will begin at 2:00 o'clock on Monday afternoon. President H. C. Nitz will deliver the sermon. The closing service will be held on Wednesday evening at 8:00 o'clock. The Professor E. E. Kowalke will preach the sermon.

The morning and noon devotional meditations will be led by Pastors Walter Wegner, C. R. Rosenow, Wm. Lange, Elmer Mahnke, and J. D. Krubsack.

The Rev. Professor Ralph D. Gehrke will read an essay on "The Church of the Firstborn."

All reports, overtures, and sundry matters of business to come before the convention will kindly be forwarded to the president, Pastor H. C. Nitz, Waterloo, Wisconsin, before June 10.

The lay-delegate credentials are to be sent to the secretary before June 10. Registration is also to be made by all pastors, teachers, and lay delegates to Pastor F. E. Blume, Columbus, Wisconsin, by the same date.

Other necessary information relative to the convention will be mailed to each parish.

G. C. MARQUARDT, Secretary.

### CROW RIVER DELEGATE CONFERENCE OF THE MINNESOTA DISTRICT

Place: Cross Lutheran Church, Rockford, Minnesota, T. E. Kock, pastor.

Date: June 10-11; sessions beginning at 10:00 A. M., June 10.

Essays: A Study of The Fort Wayne Stewardship Plan, H. C. Duchmeier; The Basis for Our Catechism's Definition of A Sacrament, P. R. Hanke; A Study and Discussion of The Prologue for District Synod Convention. Preacher: M. Kunde; Alternate, M. Lemke. Kindly send your requests for lodging to the host pastor.

F. R. HANKE, Secretary.

### WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Grace Church, Oshkosh, June 9, beginning at 7:30 P. M. Business at hand — election of conference officials, delegates to be proposed for the next synodical convention, discussion of the printed program for the North Wisconsin District convention.

OSCAR SIEGLER, Secretary.

### PACIFIC NORTHWEST DISTRICT CONVENTION

Place: Trinity Ev. Lutheran Church, Omak, Washington, E. Zimmermann, pastor.

Time: June 24-26, noon to noon. A Communion service will be held Tuesday evening.

Business: District reports, elections, Synodical reports.

A guest essayist is being sought from the midwest.

Lay delegates are to present credentials signed by the President and Secretary of their respective congregations.

Pastors and lay delegates please announce to the host pastor.

G. FREY, Secretary.



**MICHIGAN DISTRICT CONVENTION**

The seventy-sixth convention of the Michigan District will be held from June 16 to 20, 1952, at our Michigan Lutheran Seminary, Saginaw, Michigan.

The opening session will be held on Monday afternoon at 2:00 P. M. Registration will take place from 1:00 P. M. to 2:00 P. M.

The opening service with Holy Communion will be held in St. Paul's Church on Monday evening. Pastor Gerhard Press will deliver the sermon.

Two essays will be read to the convention: "What Is the Function of the Church in Promoting Civic Righteousness?" by Professor Carl J. Lawrenz; and "Our Synod's Missions, 1942-1952-1962" by Pastor Arthur Wacker.

The closing service will be held on Wednesday evening. Pastor Edward Zell, Jr., will preach the sermon.

The credentials of Lay delegates, stating the place and name of the congregation and bearing the signature of the President and of the Secretary of the congregation should be delivered to the District Secretary during the hour preceding the opening of the convention.

All memorials and other communications which are to come before the convention are to be in the hands of the District President, Pastor S. E. Westendorf, no later than June 7.

Requests for lodging and meals must be in the hands of Professor Conrad Frey, 2110 Court Street, Saginaw, Michigan, no later than June 5.

**LAKE SUPERIOR DELEGATE CONFERENCE**

The Lake Superior delegate conference will meet at Florence, Wisconsin on June 10, at 9:30 A. M. C. S. T. Kindly announce to the host pastor.

F. C. DOBRATZ, Secretary.

**MANKATO DELEGATE CONFERENCE**

The Mankato Delegate Conference shall meet on the Second Sunday in June, June 8, from 2:30 to 5:45 P. M. at St. John's Congregation, Alma City, E. E. Kolander, pastor. Church councils are urged to attend, communicants are invited.

G. RADTKE, Secretary.

**ST. CROIX DELEGATE CONFERENCE MINNESOTA DISTRICT**

Our Delegate Conference will meet Tuesday, June 3, at Mt. Zion Lutheran Church, corner of Burlington and Howard, Highwood, St. Paul 6, opening with communion services at 9:30 A. M.

G. J. EHLERT, acting Secretary.

**EASTERN DELEGATE CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT**

This conference will meet at St. Paul's Lutheran Church, Cudahy, Wisconsin, June 1, 1952, at 2 P. M.

L. HALLAUER, Secretary.

**BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT**

The eighteenth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and other States will be held at Dr. Martin Luther College, New Ulm, Minnesota, from June 16 to 20.

The convention will open at 2:00 P. M. on Monday, June 16. The pastoral communion service will be held at St. Paul's church in the evening of the opening day; Confessional address by Pastor Emil Peterson, pastoral sermon by Pastor Reuben Kettenacker.

Other convention services and speakers: Memorial sermon by Pastor Chr. Koch, report on African missions by a native of Nigeria, Mr. Asibong Okon, and Christian education sermon by Pastor Geo. Barthels.

The convention essays are: "Unanimity in the Doctrine of Inspiration, the Absolute Prerequisite for God-pleasing Unity in the Church," by Pastor C. H. Mischke; "What Divine Fulfillment do we Seek for our Synod as we Pray the First Petition of the Lord's Prayer?" by Pastor W. F. Dorn.

Applications for membership together with proper credentials from congregations, pastors, and teachers, also all overtures or other communications relative to the business of the convention should be addressed

to the District President and a copy sent to the Secretary in due time. Congregations which have translated or changed their constitution are asked to submit a copy to the Committee on Congregational Constitutions before this convention. All circuit secretaries are reminded to bring their conference minutes.

Detailed information about registration, meals, and lodging; and forms for the credentials of lay delegates will be sent to all pastors by the Housing Committee.

M. J. LENZ, Secretary.

**NEBRASKA DISTRICT PASTOR AND LAY DELEGATE CONVENTION**

Place: St. Paul's congregation at Plymouth, Nebraska. H. H. Schaller, pastor.

Time: June 17-20, 1952.

Opening service Tuesday, June 17, at 9:00 A. M.

Essays: Our Heritage, W. F. Sprengeler; An Historical Study of the Development and Effect of the Formula of Concord with Application to Current Controversies, H. H. Schaller; What Danger Does Communism Pose to Our Church, F. W. Eggers.

A nominal charge will be made for meals. By June 10 notify the host pastor of your presence or absence; have the lay-delegate's credentials in the hands of the Secretary.

R. H. ROTH, Secretary.

**ORDINATIONS AND INSTALLATION**

(Authorized by the Proper Officials) Installed

Pastor

Schaller, Hilbert, in St. Paul's Church, Plymouth, Nebraska, by L. Hahnke; assisted by W. Schaller, Sr., L. Gruendemann, D. Grummert, W. Herrmann; Misericordias Domini, April 27, 1952.

**REQUEST**

Pastor Wilhelm Wolff, Heiligenstein Alsace, a member of the Ev. Lutheran Free Church of France, has addressed an appeal to us for German Christian literature.

We feel that we are correct in assuming that German books of this type are to be found in very many of our Christian homes where they have lost their usefulness in that the present generation has ceased to read German. We are therefore making an appeal to our readers to send such German literature, sermon books, devotional books, and Christian fiction to our Publishing House, which has agreed to ship them abroad. Send your books to

Northwestern Publishing House  
3616-32 West North Avenue  
Milwaukee 8, Wisconsin

Our Synod's Committee on Relief for War-Sufferers is willing to defray the transportation charges to Alsace. We also take the opportunity to call attention to the report of this committee in the Synodical Proceedings of 1951, pages 62-64, that it may give encouragement to congregational offerings and personal gifts so that this committee may be provided with the means to carry out this work of Christian benevolence in our name.

M. LEHNINGER.  
P. PETERS.

**ACKNOWLEDGEMENT AND THANKS**

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our 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:

Bade, Im., \$5.00; Baganz, Theo., supplies; Bode, E., \$10.00 and supplies; Buenger, A., \$11.00 and supplies; Diehl, H. J., \$4.00 and supplies; Found, C., supplies; Fuhlbrigg, W., supplies; Gieschen, P., supplies and \$4.50; Gilbert, F., supplies; Goede, R., \$43.10; Habeck, J., \$20.00; Hallauer, L., \$13.00; Heckendorf, H., \$16.50 and supplies; Heier, O. W., \$8.00 and supplies; Hillmer, G., \$5.00; Koch, Dr. H., supplies; Koch, R. G., \$5.00 and supplies; Lau, H., supplies; Leerssen, A., supplies; Lehmann, L., sup-

plies; Lengling, A., supplies; Leyrer, C., supplies; Liesner, M., \$55.00; Marti, R., supplies; Miller, F. H., \$26.12; Otto, R. P., \$10.00 and supplies; Pankow, W., \$2.00 and supplies; Pieper, P., \$40.00 and supplies; Pope, R., \$10.00 and supplies; Press, P., supplies; Rohr, A. v., \$5.00 and supplies; Russow, H., \$5.00 and supplies; Salem Ev., Town Granville, \$26.00 and supplies; Sauer, W., supplies; Schroeder, E. C., \$11.00 and supplies; Siegler, V. J., \$3.00; Stern, Theo., supplies; Toepel, K., supplies; Vogel, H., \$22.00 and supplies; Wadzinski, A., supplies; Weyland, V., \$15.00 and supplies; Zarling, W. J., \$5.00 and supplies; Zink, W., supplies.

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

St. Paul's Ladies' Aid, Tess Corners, \$25.00; Ladies' Aid, New London, Wis., \$4.00; Luth. Ladies' Aid, Big Bend, Wis., \$17.42; St. John's Bible Class, Milwaukee, \$120.00; Ladies' Aid of Jordon, West Allis, \$25.00; Ladies' Aid of North Trinity, Milwaukee, \$35.00; Siloah Ladies' Aid, Milwaukee, \$10.00; Ladies' Mission Society, Grace Church, Milwaukee, \$40.00; St. Peter's Ev. Luth. Ladies' Aid, Milwaukee, \$25.00; St. Matthew Ladies' Aid, Milwaukee, \$25.00; Jerusalem Ladies' Aid, Milwaukee, \$12.00; Jerusalem Ladies' Guild, Milwaukee, \$34.00; Lutheran Girls' Club, Lake Mills, \$10.00; Ladies' Aid of First Ev., Green Bay, \$25.00; St. Paul's Ladies' Aid, Stephansville, quilt; Ladies' Missionary Society, Lake Mills, \$5.00; Gethsemane Ladies' Guild, Milwaukee, \$25.00; Ladies' Aid of St. Paul's, East Troy, \$10.00; St. Stephan's Mission Aid, Beaver Dam, \$10.00; Ladies' Aid Society of First Ev., La Crosse, \$25.00; Mrs. F. W. Schlicht, La Crosse, \$6.00; Mr. Chas. F. Geiger, Milwaukee, \$15.00; Miss Bernadine Berry, Seattle, Washington, \$5.75; N. N., \$50.00; N. N., \$2,500.00; Alvin H. Pipkorn and Son, Thiensville, Wis., \$50.00; Miss Mary Bischoff, Milwaukee, supplies; Mr. and Mrs. Hilbert Drews, Greendale, Wis., \$20.00; Anonymous, \$1.00; Anonymous, \$5.00.

The following Memorial Wreaths were added to the Seminary Gift Fund:

In memory of Chas. Wirede by David Rasmussen, \$5.00; in memory of Rudolf Kohls by Apostle's Lutheran Church, Milwaukee, \$10.00.

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

Lutheran Theological Seminary,  
E. REIM, Bursar.

**NOTICE**

Pulpit, altar, baptismal font and stained glass windows from our old Church building are available to any needy congregation in our circles. Contact the Rev. O. W. Koch, Lowell, Wisconsin, if you are interested.

Calvary Congregation at Abrams, Wisconsin, has a crucifix, electric candlesticks, altar, and pulpit which are available free to any congregation willing to take care of their transportation.

EGBERT' ALBRECHT.

**DONATIONS TO DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota**

February, March and April, 1952  
In memory of Fred Kappellmann of Francis Creek, Wisconsin by Mr. and Mrs. Louis Kappellmann, Susan, Marie and Donna, \$10.00; in memory of Prof. A. Schaller, Thiensville, Wisconsin by Mr. and Mrs. A. Pape, \$1.00; Mr. A. H. Rogotzke, Sanborn, Minnesota, 24 pounds butter; Trinity Lutheran Congregation, Austin, Minnesota, 6 cases of eggs; Mr. and Mrs. Harold Kramer, Gibbon, Minnesota, 7 quarts of jam; Emmanuel Lutheran Congregation, Hazel, South Dakota, 50 dozen eggs; Emmanuel Lutheran Congregation, Grover, South Dakota, 30 dozen eggs; Mr. Arthur Hirsch, Merna, Nebraska, 500 pounds beef; Dannheim Dairy, New Ulm, Minnesota, 3 boxes chocolate cake; Mr. Albert Vandrey, Vernon Center, Minnesota, one half gallon lard. Lutheran Congregation of Tyler and Island Lake, Minnesota. (This item was omitted by error on our last list published) 5 sacks potatoes, 1 box pumpkin and squash, 1 bag Onions, 2 bushels vegetables, 1 box cabbage, 1 box apples, 84 quarts canned goods, 4 gallons lard, 3 pounds crisco, 1 pound lard, 3 No. 10 cans canned goods, 25 pounds flour.

To all donors our hearty thanks!  
CARL L. SCHWEPPE.