

THE NORTHWESTERN LUTHERAN

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."

I KINGS 8:57



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As We See It

Houston: Number Nineteen

BY PROFESSOR E. REIM

RESOLUTION NO. 19

WHEREAS, The Norwegian Synod and the Wisconsin Synod have expressed their misgivings about Part I of the Common Confession (Book of Memorials, pages 320-322; 357-358; and

WHEREAS, The addition of Resolution No. 14, pages 585-586, of the Proceedings of the 1950 convention makes explicit provision for additional statements to clarify the Common Confession; and

WHEREAS, Part II of the Common Confession is intended as a supplement to Part I; and

WHEREAS, The Lutheran Church-Missouri Synod, at its 1953 Convention in Houston, Texas resolved that "for purposes of study, Parts I and II of the Common Confession hereafter be treated as one document with the understanding that Part II has not yet been adopted"; therefore be it

RESOLVED, That we respectfully request also our sister synods in the Synodical Conference, for purposes of study to treat Part I and Part II of the Common Confession as one document.

IN our last issue our general report on the Houston Convention of the Missouri Synod closed with a promise of further discussion of that resolution which particularly treats of our Wisconsin position on the Common Confession. Since Resolution No. 19 refers directly to our "misgivings" concerning the original Common Confession, since it is that resolution which will probably be quoted most frequently during the coming discussions, since it makes its request with such disarming simplicity, we offer the text in full (see box) and make it the basis of our comment.

On the face of it, this resolution asks so little, merely inviting us "for purposes of study to treat Part I and Part II as one document." That we of Wisconsin are not averse to careful study of confessional documents has been demonstrated repeatedly, particularly by the attention we gave the Common Confession when it was first submitted to us for our approval three years ago. Our subsequent action at New Ulm was certainly not based on snap judgment.

The matter becomes a little more complicated when we are asked to treat two documents, one of which has been adopted and the other not, as though they were one document. One is reminded of that lady whom Alice in Wonderland met in her famous Journey through The Looking Glass, who stated that when she

said three times that a thing is so — why, then it *was* so! But even here we need only deplore the method, and not necessarily the substance of the request.

But now come the implications — and that is a different story! Here one must carefully examine a number of other pertinent resolutions.

One of these implications is the fact that if our Synod complies with the request of Resolution No. 19, another three or four years may pass before this process can be brought to a conclusion. For Missouri itself has decided to "postpone action on Part II of the Common Confession" (Resolution No. 6). And that thereby it was consciously tying the hands of the sister synods is revealed by its Memorial to the Synodical Conference as it was adopted at the Houston Convention: "That we respectfully request the Evangelical Lutheran Synodical Conference of North America *again to postpone action* on the Common Confession until Part II has been acted upon by the Lutheran Church-Missouri Synod *at its convention in 1956.*" (The italics in the foregoing are, of course, our own.) But since our Synod will not meet in regular convention until a year after this date, in 1957, this could add up to a delay of four years — four years during which various offenses against which we have been protesting these many years would presumably continue unabated! Four years during which

the leaven against which St. Paul warns so earnestly (Galatians 5:9) would be working unchecked!

Another implication looms up when we note that during this time the Common Confession remains in full force as an official doctrinal declaration of our sister synod. For the resolutions of Houston do not mean that this document which is now spoken of as Part I is to be reconsidered. There is no admission that there might have been something wrong with the original agreement. The reason given for the addition of Part II is that it "may clarify possible misunderstandings encountered in Part I." (Resolution No. 8. Again the italics are our own.) The responsibility for the "misgivings" of the sister synods is placed entirely upon the critics, for their lack of understanding.

Note the resultant situation. At the request of our sister synod we have examined a document which it

presented to us as a settlement of certain specific controversies between the American Lutheran Church and the synods of the Synodical Conference. Failing to find that these controversies were settled in fact, we said so, supplying specific references to the articles in question, and giving definite reasons for our objections. This is met with the resolution "that this Convention take no action on overtures pertaining to Part I of the Common Confession" (Resolution No. 8) and an official statement that Part I stands as the settlement of the controversies treated therein. — This is certainly a desperate situation for two synods that are considered to be in doctrinal fellowship with each other. Yet that is the condition which will prevail if we comply with the request of Resolution Nineteen.

A final implication — or complication! If Part I stands so firmly entrenched and its validity as a settlement of the controversies dare

not be questioned, what difference will it make if eventually Part II should (improbable though this be) actually meet with rejection? Would not the original document then still stand, even though by itself? And if, as was stated at Houston, the American Lutheran Church might choose to unite with other Lutheran bodies, and the proposed alliance with Missouri might thus be postponed or perhaps even averted entirely, would not the Common Confession, with all its fatal deviations from the historical position of the Synodical Conference, then still be an indelible part of the doctrinal record of Missouri, unless there be outright and speedy repeal?

These are grave questions which confront our Synod as we go into our own convention. God grant us the courage to face them honestly, and the faith to act in accordance with His Word!

"How Amiable Are Thy Tabernacles, O Lord Of Hosts!"

Psalm 84: 1-4

ESPECIALLY in summertime many Christians are tempted to neglect their house of worship. This makes a meditation upon these words of the psalmist very much in place. The holy writer lets us hear how beloved and how worthy of love the tabernacles of the Lord were to him. These personal reflections were, however, recorded by divine inspiration as a part of Holy Scripture written for our learning. They are to help us realize how dear our house of worship, where God draws nigh to us with His blessings in Word and Sacrament, ought to be to us.

Where We Are Assured of Fellowship With the Living God
The Psalmist Longed For Such Assurance

The inspired writer had a special inducement for expressing his feelings concerning the tabernacles of the Lord. For some

unnamed reason he was at the time kept from visiting them. He seemingly lived in the day of King David. The magnificent temple of Solomon had not yet been built. The sanctuaries which the psalmist could have had in mind were the Mosaic Tabernacles at Gibeon, still served by priests and Levites, and the new tent on Mt. Zion, which David had erected upon God's direction and into which he had placed the Ark of the Covenant with its mercy seat. In the courts of these sanctuaries this psalmist had often worshiped with fellow Israelites. Parched with spiritual thirst and desirous to be there now, he wrote: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Therewith he indicated what, first of all, made the sanctuaries so beloved, so amiable for

him. Here he found renewed assurance of being in fellowship with the living God.

Man Needs This Assurance Man was created for fellowship with the living God. As a wasp's nest becomes brittle and decays when the wasps have left it, so the human soul is wretched and lost without God's fellowship. In his first bliss in Paradise man did enjoy fellowship with God. Yet he lost it as he fell into sin. Even now sinful man can still see something of the wisdom, of the power, even of the goodness of God in the wonderful creation about him. These truths are proclaimed to man by every flower, every tree, every creature, by his own body and mind, by sun, moon, and stars in their exact course and their marvelous functions. Yet of himself sinful man cannot come to the certainty that God's goodness is meant for him, or that all this divine wisdom and power is exercised in his behalf. His conscience accuses him of sin and guilt, so that he can only expect God in His wrath to use His power and wisdom to punish him. This testimony is confirmed by the presence of sickness and death, of poverty and need, of

strife and warfare. All of his own strife and warfare. All of his own efforts to regain God's favor are in vain. *God's Gracious Gift* The only thing that can give man the certainty that he is enjoying God's fellowship is the divinely revealed message of His Redeemer's grace. This message came to the psalmist at the tabernacles of the Lord. On its altars burned the sacrifices which God had graciously given to Israel as an atonement for sin. They were prophetic types of the perfect sacrifice of the promised Savior. At these altars the psalmist therefore experienced God's blessed encouragement to embrace His pardon as a free gift. This enabled him, though a sinner, to rejoice anew in the living God as his dear Father.

In our New Testament sanctuaries we are granted an even richer revelation of God's redeeming grace than the psalmist enjoyed in the courts of the Lord, though it is essentially the same message. We are privileged to hear how Jesus, God's Son, as the promised Savior actually fulfilled all righteousness for us, how in self-denying love He bore all the curses of our guilt, how He rose again from the dead to make our justification eternally sure, how clothed in divine majesty He now intercedes for us at the right hand of God with His vicarious merits. In His Holy Supper, which He gave us to celebrate, His atoning body and blood is given to us as a seal of our divine sonship. This Gospel message, which alone can assure us sinners of blessed fellowship with the living God, also gives us every reason to long and to faint for the courts of the Lord, so that nothing may needlessly keep us away from its services.

Where We Are Cheered by God's Fatherly Love

Blessed Fruits of Forgiveness The psalmist had further reason to long for the tabernacles of the Lord. The certainty of God's fellowship which he found

there brought him peace and contentment, security, and hope. He expresses this in a very quaint manner: "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God." In the past he had often taken note of small birds which were permitted to nest in the precincts of God's sanctuaries. He had noticed how they contentedly brooded their young there; how, after leaving for a short season, they ever returned thither as to their sheltered home. In all this he saw a fitting picture of what he himself ever found in the habitations of the Lord, namely, shelter, joy, and contentment. Here he learned to know God as his divine King, who stretched out His mighty protecting arm over His people, who avenged all their adversaries.

Imparted Also to Us We have just as much reason to long for our Christian house of worship because of the comfort and protection of God's fatherly love which His Word there holds out to us as His children in Christ Jesus. In every Sunday service we are reminded that our help is in the name of the Lord; and in acknowledgment of the weight and scope of this blessed truth we are moved to the joyful response: Who made heaven and earth. In the Christian hymns which we sing at divine services we are enjoined to roll every burden which surpasses our power to bear in confident prayer upon the Lord, trusting in His promise that He will hear us. If we have troubles, if dangers threaten us, Jesus through His Word proclaimed to us assures us that every cross and chastisement must ultimately serve for our good. If we are living at ease and seem to need nothing, the Lord through His Word holds out help against the temptations which bright days bring with them. The sparrows and the swallows building their nests near the altars of the Lord ought ever to

be a picture of our attitude toward our Christian house of worship.

Where We Gain Strength For a Life of Praise

Strength Which the Psalmist Cherished "Blessed are they that dwell in thy house: they will be still praising thee. Selah." The psalmist knew that worship at the sanctuaries of the Lord was different from the mechanical worship performed in heathen temples. Those who really found its gracious fellowship with God and its rich blessings in the courts of the Lord were bound to show it in their daily lives. They would come forth praising the Lord in word and deed, praising Him no matter what outward afflictions weighed upon them, praising Him still in spite of many temptations.

The Strength of Our Christian Thankful Love Our Christian house of worship, too, should be dear to us because of the strength which we gain there to praise God in our daily lives. When the warm winds of spring breathe over lakes and rivers, the ice cracks, breaks up and melts away; when in springtime the warm rains fall and the sun shines with new warmth, all the dead grass and all the dry leaves rot away, and fresh grass, green leaves, and beautiful flowers come forth to take their place. Even so the bright light and gracious warmth of God's Savior's grace falling upon our souls through His Word at divine services, coax, inspire, and constrain us to deny and forsake whatever is sinful and evil and to bring forth verdure of love. With regard to our own person we are induced to live soberly, to strive for mastery over our fleshly lusts, to be chaste and temperate. With regard to our neighbor we are inspired to live righteously, to be kind, humble, and forgiving, to refrain from harming others in word or deed. With regard to God we are moved to live godly, to fear, love and trust God above all things. With such a life God is continually praised.

C. J. L.

Editorials

The Importance of the Pure Word to the Church

The Lutheran Church from its very beginnings has staked success upon the Word. Luther's policy was set forth in the

words: "The Word they still shall let remain." When under threat of being made an outlaw, whom anyone might kill, he was ordered to recant his Biblical teachings, he refused, saying: "Here I stand. I can

not do otherwise. God help me. Amen." His attitude toward the inviolability of the Word was expressed in the saying that one little word of the Bible made the world too narrow for him. When Luther refused to enter into fellowship with the Reformer Zwingli and his followers because of the denial of the real presence of Christ's body and blood in the Lord's Supper, he prevented offering a united front against the common foe and, humanly speaking, weakened the cause of the Reformation, and yet he would not enter into such an outward union at the expense of the Truth, because he realized that it would not strengthen but weaken the cause. His cause was bound up with the purity of the Word. That, he knew, alone made for success in the sight of God.

That has ever been the real strength of the Lutheran Church since. It has pounded purity of doctrine. We are well aware that that can be, and often has been, a dead, mechanical thing, nothing but formalism, a mere profession of the lips in which the heart was absent. That has been the particular sin of the Lutheran Church. Dead orthodoxy has often replaced the living attitude of the heart. God has no pleasure in dead orthodoxy, mere outward purity of doctrine. It fills God with disgust and makes Him say: "I will spue thee out of my mouth."

But that does not mean that the pendulum should swing to the other extreme, as is largely the practice in our day. Recently a famous Lutheran speaker took a dig at "ultra-conservatives." Because of their continual emphasis on purity of Biblical doctrine and practice. Is that bad? Can we be too conservative where the Word of God is at stake? Is it proper at any time to make concessions there for reasons of expediency? Luther did not think so and the Bible does not think so, for Jesus says we are His disciples indeed if we continue in His Word.

No one who has observed the Lutheran Church in recent years can fail to notice that there has been an edging away from Biblical doctrine and practice, and those of whom that is true often sincerely want to promote the cause of the Lutheran Church. They want to make more people Lutheran, but by their concessions and desire to make it more attractive to outsiders they are weakening the Lutheran Church instead of strengthening it. On the congregational level there is a reluctance to apply the Truth as in the past because it threatens to result in the loss of members and scaring away others who might be won as members. On the synodical level it is thought that it will make our church more influential and make it more effective by the very force of numbers. There isn't the concern for the Word anymore as there was in the days of the fathers and especially in the days of Luther.

To the human eye that is the successful policy. People like it. They fall for it, while they resent the "ultra-conservatives" in the church. They feel that the sooner they are gotten rid of the more the church will prosper. But who decides what makes for success in the church? Certainly not majority opinion or popular opinion. If the Bible teaches anything, it is this that its real success is synonymous with loyalty to every Word that proceedeth out of the mouth of God. It is the verdict of God that counts.

I. P. F.

On the Fringes In practically every congregation there are those whom it is hard to classify. It is a question whether they deserve to be called members. They appear to be neither fish nor fowl. They come to church only once in a great while. If all the members were like that, there would be Sundays when no one would show up. It is not that they are hostile to the church but that they just aren't interested enough. We recall a nominal member, who, when he was urged to come to church every Sunday, replied in all good humor: "Pastor, that would be overdoing it." Hearing the Word is only spasmodic with them. Practically anything is considered sufficient excuse for not doing it. They are just on the fringes of the Word and seem to be entirely unaware that they are missing anything. They glibly learn and recite Luther's explanation of the Third Commandment: "We should fear and love God that we may not despise preaching and his Word, but hold it sacred and *gladly* hear and learn it," but it simply does not register. It is something to say but not to do. Aside from robbing God and themselves they give offence to others. It certainly is not the spirit of one who appreciates the value of the Word of God and the worship of God like the psalmist who said: "I was glad when they said unto me, Let us go into the house of the Lord."

And what parasites they are when it comes to supporting the work of the Church. They give little or nothing. If the other members gave no more than they do, most of the congregational bills would have to remain unpaid and no missionaries could be sent out. (It is true that some of the fringes do give sizeable contributions because they think that that will keep them members in good standing and that that will cover a multitude of sins. But they had better learn that the Lord wants no contributions from those who have not first given themselves to the Lord. You can't buy your way into heaven, as some foolishly believe.)

And because of their spiritual apathy they also take no active part in the work of the Lord. When there is work to do, they are not there. They do not witness for Christ. They take no part in defending the truth against those who are always trying to undermine it but rather take their part if they do anything about it at all. They don't invite and bring others under the influence of the Word. They just do nothing for the Lord. When God looks at them and sees what a drag they are on His Church, He must say: "I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

If you are one of those who have slipped to the fringes of the church, then be roused from your sleep of indifference, learn to appreciate the Word again, realize that that Lord has something to do for you in His vineyard and stop being a parasite. Woe unto them that are at ease in Zion! The King's business requireth haste. What is needed is the deeply appreciative spirit of St. Paul who could not remain on the fringes but waded into the thick of the battle because, as he said: "The love Christ constraineth us because we thus judge that if one died for all then were all dead and that he died for all that they which live should not henceforth live unto themselves but unto him which died for them and rose again.

I. P. F.

Guidance in Godliness

LITTLE FAITH

ON a number of occasions our Lord Jesus reproved His followers for their littleness of faith. Yes; Christ reproveth little faith. He reproveth it, because little faith is indicative of fear of circumstances more than of trust in God. There is something lacking in faith that is little, something wanting as to loving and trusting God above all things; it manifests doubt on the part of the disciple whether God is merciful, kind, powerful, and willing to help.

Such little faith is so unbecoming to followers of Christ as to merit the reproof of the Lord. Everything in Christ reproveth little faith — doubt, fear, wanting in love and trust of God.

Have we ever thought of the fact that our Lord reproveth little faith by the work He now does in the world through the agencies of His Church? We know what that work is; it is to save sinners through the preaching of the Gospel — the spreading and establishing of His Kingdom on earth. This, of course, comprises not only the work which is being done in the individual congregations by the ministration of the Word, but it comprises the whole field of missionary endeavors — our Christian schools, colleges, and institutions, our home and foreign missions.

But how does little faith often look upon such work of the Lord? If it looks upon it at all, it sees nothing great or of much consequence in such work. Indeed, faith that is weak and wanting as to its

knowledge and trust often is inclined to belittle missionary endeavors, and to doubt the ability of pursuing them. Its slogan is: "It can't be done!" It reveals the spirit of defeatism, and that is a deadly and deadening spirit. How often that spirit rears its ugly head among us!

But it has no place here. Don't we know the power of Christ? He is God. The world was made and is governed by Him. His mighty arm is upon all its movements; His presence is in every place; His power is always in action; from the heavens to the depths of the sea His mighty energy is spread. "Is any thing," then, "too hard for the Lord?" Oh, how presumptuous, how stupid, for little faith to question almighty power!

Our missionary endeavors are a fruit of our faith. Shall it be little, wrinkled, sickly fruit? No; faith is big, and bold, and brave, for it stands on the promises of Christ. In such faith let us start, support, and spread our missions. Let there be no room in our hearts, in our churches, in our synod for doubt and dismay. In Christ we have a power that can never be defeated, a wealth that can never be depleted, a hope that can never be disappointed, a promise that can never be depressed, a glory that can never be dimmed. When Christ says, "GO!" we know He is behind us. What more do we need?

* * * *

DIFFICULTIES

The church of today is encompassed by great difficulties, vexing

problems and situations which put the keenest intellects to shame. No sane person will deny that. And yet we ought to know that God is with us and that with His support we simply cannot go down in defeat. We must prosper and accomplish our desire to build the walls of Zion.

Those, who are unwilling and afraid to proceed with the extension of the Kingdom, invariably exaggerate and magnify the difficulties and dangers confronting us. Such persons are an actual menace to the church and to the synod.

The real trouble, as it always is, is not that we have difficulties and vexing problems, but that we forget we are doing the Lord's work and that the results of our efforts will be determined not so much by our wisdom, skill, and strength as by the will, the power, and the blessing of God. We are not trying to build up a business, a store, or sales department. We are telling the story of the redemptive work that God has done. If our faith were stronger, we should not lose heart, become discouraged and inactive the moment we are confronted with unusual difficulties and obstinate and hard-headed men.

The church which is strong in faith and love and hope, will at all times, out of grateful appreciation of the blessings of God which He has lavished upon her, dedicate all her resources without stint or limit to the achievement of the glorious purposes for which God has placed her into this world.

K. F. K.

The Church As Jesus Spoke Of It

(Second Continuation)

ON the first occasion on which Jesus mentioned His Church by name He compared it to a building. In a building the foundation is of the utmost importance. If the

foundation is not firm, then no matter how strong the material may be of which the superstructure is erected, it will not stand, it will soon begin to crumble and fall. So it is with Christ's building, His Church.

On whom is Christ's Church founded?

Jesus engaged His disciples in a serious discussion on this vital question. To be undisturbed He had led them away from His home town Capernaum, away from the

place where He was best known and where people would daily throng about Him. He led them on the way to Caesarea Philippi, a city which lay to the northeast, near one of the main springs of the Jordan river. There, undisturbed by the multitudes, He questioned them about their attitude toward Him and their faith in Him. It was not a chance discussion, in which snap judgments might be voiced. It was a very formal discussion, in which Jesus presented well considered questions and expected considered answers.

Jesus prepared the way by asking about the opinions which the people held concerning Him. The opinions of the people then served as a foil on which the faith of the disciples would stand off in sharper outline.

Jesus the Christ, the Son of the Living God

The opinions which the people held of Jesus were very unsatisfactory. They ranged from considering Him as a re-incarnation of John the Baptist to the very hazy thought that He might be one of the old prophets, perhaps Jeremiah.

If that were true, if Jesus were no more than at best a John the Baptist returned to earth, then the kingdom of God had not yet come, the time of waiting was not yet ended, the Man who was to be the Founder and the Foundation Stone of the Church was not yet here. And if the disciples shared the views of the common people, then Jesus could not use them as His apostles.

Over against the unacceptable answers of the people Jesus solemnly asked His disciples: But you, who do you say that I am? Peter was the one who spoke. The question was not addressed to him alone, but to all the disciples, and Peter gave his considered answer as expressing the conviction of all. He was sure that all agreed with him.

It was not a new answer. When the disciples were called by Jesus to follow Him they accepted the call because they considered Him to be

the promised Messiah. John and Andrew followed Jesus when they heard the Baptist testify: "Behold the Lamb of God." When Andrew a few moments later found his brother Simon he invited him with the words: "We have found the Messiah." So it continued. Now Peter voices it as their firm conviction: "Thou art the Christ, the Son of the living God." During those years they had heard the preaching of Jesus and had seen His miracles. This had deepened and broadened their first impression. They had witnessed the increasingly bitter opposition of the Pharisees; but this had not shaken their confidence.

The Meaning of This Confession

We shall soon see that the disciples did not fully understand the meaning of their own confession. But of one thing they were sure: that Jesus is the promised Messiah. They placed themselves in conscious opposition to the enemies of Jesus and also to the hazy ideas of those who called Him Elias or John the Baptist.

In order to grasp a little more fully the blessed significance of Peter's confession we take a brief look at a few of the Old Testament promises.

Peter's words meant that in Jesus He had come of whom God spoke in Paradise when after the fall of our first parents He announced: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Jesus is the "Seed of the woman," come to destroy the works of the devil. — Peter's words meant that Jesus is He of whom God spoke to Abraham: "I will make thy name great, and thou shalt be a blessing. . . . And in thee shall all the families of the earth be blessed." And again: "In thy seed shall all the nations of the earth be blessed" (Gen. 12, 2. 3; 22, 18). — Jesus was the great Son announced to David, of whom David sang: "Lift up your heads, O ye gates, . . . and the King of glory shall come in. . . . The Lord strong and mighty, the Lord

mighty in battle, . . . He is the King of glory" (Ps. 24).

We turn to the prophet Isaiah. Jesus is the one concerning whom Zion was to exult: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom" (chap. 40, 10. 11). And again: "Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord and thy redeemer, the Holy One of Israel. . . . Behold my servant, whom I uphold, mine elect, in whom my soul delighteth. . . . A bruised reed shall he not break, and the smoking flax shall he not quench. . . . Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine" (chap. 41, 14; 42, 1. 3; 43, 1). Yes: "I, even I, am the Lord, and beside me there is no savior. . . . I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee" (chap. 43, 11; 44, 22).

Jesus the True Foundation Stone

The above are only a few of the promises in the Old Testament which form the background of Peter's confession: "Thou art the Christ, the Son of the living God." The disciples did not fully realize what these promises implied, and the many others that might be listed. But if Jesus really is He of whom those promises speak, then He is indeed the One to whom the "name all other names above" belongs, the name "unto which must every knee bow in deep humility." This name was given Him by God.

Then Jesus certainly is the right man to found the Church. Yes, He in His work is the true Foundation Stone on which this structure will stand secure.

"Whom do men say that I the Son of man am? — But whom say ye that I am?"

J. P. M.

(To be continued)



News from our Mission Fields

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

MATTHEW 28. 20

WE ARRIVE IN NORTHERN RHODESIA

First Report from Missionary Habben

Blantyre, Nyasaland
June 24, 1953

Greetings:

Here is a brief sketch of what has happened since we left the good old U. S. A. We landed at Durban May 30, after a tedious, uneventful 36 DAYS ON SHIP. The custom officials at Durban at first insisted that we could not drive through the Union to Rhodesia. After a day of bickering they finally landed the truck. However, they would not let us carry any equipment. They confiscated our guns, food, medicine, radio, tape recorder, pots and pans and are shipping them in band to Lusaka at our expense.

From Durban we drove to the German *Bleckmar Mission* and spent a week among these people. We found them very staunch and faithful to the Word. Most of our conversation that week was in German. These people are operating on a pittance of a budget. Their work is suffering from lack of funds. All their work is done in German which is possibly hindering future growth. I encouraged them to follow their young people into the cities and open Lutheran missions there. I feel certain that they will in the near future ask us for more help and perhaps seek some closer bond and tie of fellowship with our Wisconsin Synod. They were happy to know and to hear of the position of our Synod amid the unionistic trends of our day. Before we continued our trip we also observed their work among the Iulu people.

From thence we journeyed on to *Johannesburg*. We spent a few days here — filthy place and the natives a mean bunch. We hired a

guard to watch the truck during the night. It was safer there than in a garage. We next spent a few days at BULAWAYO (the chief commercial center and principal town in Southern Rhodesia. Here we took in the Rhodes Centennial Exposition. We stopped for only a few hours at Victoria Falls (the scenic spectacle of this province on the Zambesi River, 350 feet high and a mile wide). We were both getting impatient to get to Lusaka and get our feet on the ground.

WE ARRIVED IN LUSAKA JUNE 15. Three hours after we had there, eight different Lutheran families came to the truck and pleaded for services. I consented to do so with the understanding that when it was no longer possible, they would be discontinued. The first service will be held June 28. It is estimated that there are 14 Lutheran families in this vicinity. It seems a shame we can not supply them with regular services.

After a few days were spent meeting with the big wheels of the British government we were encouraged by them to look into the LUNDAZI FIELD, in which the Church of Scotland had once been active, but now to all appearances has withdrawn. We left for Fort Jameson on June 18 and traveled a rough and dusty 400 miles over the Muchinga mountains and escarpment of the Luanga valley. This trail was hair-raising at times. At Fort Jameson we met Mr. Price, the Provincial Commissioner, who also encouraged us to go to Lundazi. Saturday morning we headed for Lundazi. Here we met the District commissioner who also encouraged us to explore his area.

From Lundazi we traveled 30 miles north on a bush trail to Chief

the chief to work among his people, of whom there are about 30,000. Magodi's village. He is the native chieftain of the TUMBUKA TRIBE. Here after the necessary tribal customs were duly observed, we in a laboring hour explained our purpose and objective. CHIEF MAGODI welcomed us in a rousing speech and asked us to work among his people and offered us a tract of land if necessary.

Thence we departed to the CHASEFU MISSION another ten miles north to the former headquarters of the Church of Scotland, but now to all effects deserted. The government has temporarily taken over the secondary school with an enrolment of 200 pupils, as well as the 33 other schools in this area. On the Chasefu location there are 6 native teachers' dwellings, a boys' boarding house and a girls'. A dwelling for a white person, six classrooms, office building, chapel, small hospital are built of red brick and in fair shape. The roofs and interior are in need of repair. There is a drilled well with a good supply of water. The entire location is well planned and laid out. There are citrus trees, bananas and pineapple. I am writing this letter from Blantyre, Nyasaland now where I have gone to find out whether this mission compound can be purchased. There are about 25,000 native Tumbukas in Rhodesia and a few more across the border in Nyasaland.

From the Chasefu Mission we headed north another 60-70 miles curving around tree, bush and hill. After four hours we ended up in Chief Kambomo's village. He is the native chieftain of the SENGA TRIBE. Here again the necessary tribal routine had to be followed

before we could get down to business. We were also encouraged by This tribe lies for the most part in the LUANGUA valley, which is very hot and unfit for a white man to stay any length of time. The mission location here would have to be Chasefu or some other location on the plateau. After our business was finished we returned to Lundazi exhausted, tired, dirty and a nervous wreck.

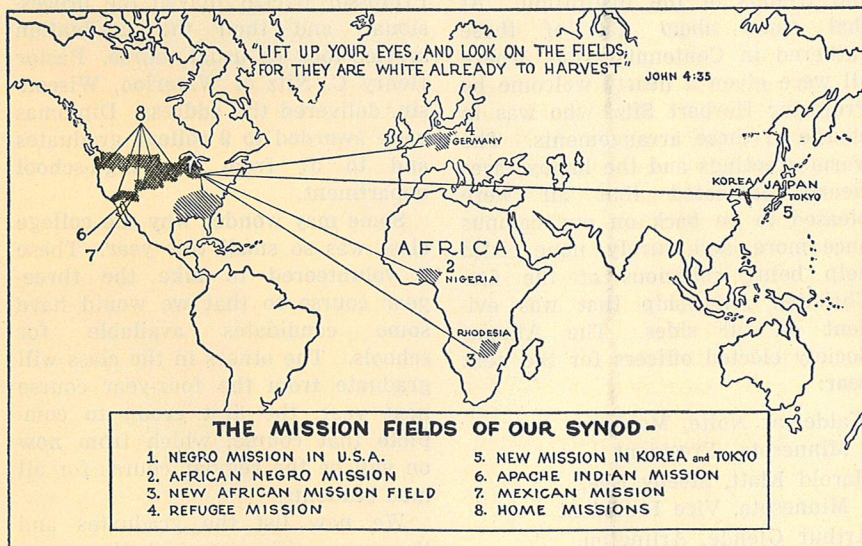
Our ambling through the bush had its EXCITING MOMENTS. I ran over a native's dog; it took some fast talking to explain that no harm was meant. The truck dropped through a so-called bridge, fortunate for us we could eventually crawl out with our four wheel drive. Was forced to buy a weather beaten old rooster to get the native to move out of our way and let us pass. Also constrained to buy 20 eggs of peanut size. All in all it was exciting, but above all reassuring that the Lord has shown unto us one of the OPEN DOORS FOR MISSION WORK.

Next week we plan to make a sortie into Sala land and into Chief Kaindu's district. Our spirits are still jubilant even though discouraged at times. Our headquarters will be POST RESTANTE, Lusaka, Northern Rhodesia for some time.

Your servant, in Christ,
A. B. Habben

Let us give thanks unto the Lord, that under the charter of His Great Commission ours is the privilege to preach the Gospel in this virgin mission field. Let us thank Him that our first missionary and his helper have arrived safely to begin this blessed work and remember them in your prayers also who are enroute to join them. And when your ANNUAL MISSION FESTIVAL comes YOU can help by your prayers and praises, and by your mission offerings, that the door of mission opportunity, which the Lord has opened unto us, shall not be closed.

W. R. H.



SPEED Thy servants, Savior, speed them;
Thou art Lord of winds and waves;
They were bound, but Thou hast freed them;
Now they go to free the slaves; Be Thou with them:
'Tis Thine arm alone that saves.

Friends and home and all forsaking,
Lord, they go at Thy command,
As their stay Thy promise taking,
While they traverse sea and land:
Oh, be with them! Lead them safely
by the hand.

When they reach the land of strangers,
And the prospects dark appears,
Nothing seen but toils and dangers,
Nothing felt but doubts and fears,
Be thou with them; Hear their sighs,
and count their tears.

Where no fruit appears to cheer them,
And they seem to toil in vain:
Then in mercy, Lord draw near them,
Then their sinking hopes sustain:
Thus supported, Let their zeal revive again.

In the midst of opposition,
Let them trust, O Lord, in Thee;
When success attends their mission,
Let Thy servants humbler be;
Never leave them, Till Thy face in heaven they see:

There to reap in joy forever
Fruit that grows from seed here sown;
There to be with Him, Who never
Ceases to preserve His own;
And with gladness Give the praise
to Him alone.

From A Wider Field

Distribution of Bibles by the Gideons

THE school board of York, Pa. turned down a proposal by the local Camp of Gideons to distribute copies of the New Testament to public school pupils.

Dr. A. W. Ferguson, city superintendent of schools, said that the Gideon proposal "may be illegal, and to distribute Protestant Testaments in public schools is against sound public policy" since the schools are attended by pupils of all faiths.

Dr. Ferguson revealed that at a national meeting of school superintendents in Atlantic City last February "some of the superintendents said that the laws of their states would not permit any manner of distribution of Gideon Testaments; one-half of the superintendents present reported that their boards would not permit such a distribution.

Even where the legal question was not raised, other superintendents reported their boards felt the separation of Church and State was clearly involved."

The York Camp of Gideons was conducting prayer meetings in some of the Churches on the last Saturday of each month in the hope of getting the schools to accept their plan. Dr. Ferguson labeled such prayer sessions a "pressure campaign against members of the school board."

We quite agree that the separation of church and state is involved, and hope that this principle ever remains firm in our country. As has become evident from a document submitted for discussion on the subject at a Seminar sponsored by the National Lutheran Council recently, the serious question of the nature of such separation is no longer clearly understood even in the Lutheran Church.

A Roman Catholic "Public" School?

Thus it comes to pass that in our day courageous individuals must occasionally fight for their freedom where confusion of the functions of church and state bring serious threats.

A law-suit charging that the Johnsburg elementary school, run by public funds, is in effect a Roman Catholic parochial school was filed in the McHenry County Circuit Court of Illinois by a Lutheran woman.

Mrs. Dorothy Larson, mother of two of the school's pupils, asked the court to halt the use of county and state funds for the operation of the school and to require that school district officials maintain a non-sectarian school in Johnsburg.

The charge is that at present the principal and all five teachers of the school are Catholic nuns who wear the garb of their order while teaching; that textbooks include specially prepared parochial books devoted to the promulgation of a sectarian religious faith"; that classrooms are adorned with Catholic religious objects and mottoes; that regular class hours are sometimes used to instruct pupils in Catholic prayers; that the starting time for morning sessions is determined by the time of completion of religious services led in the near-by church by the nuns.

Mrs. Larson's complaint states that at one time separate public and parochial schools were maintained

in Johnsburg. About fifteen years ago a fire destroyed the public school and the pupils were sent temporarily to St. John's parochial school. Then the parochial school was discontinued, its building rented to the school district and its teachers hired for the revamped public school.

In answer, the attorney for the school board says that the school was operated in accordance with all state school laws. He admitted that some church objects had been

placed on classroom walls two years ago but said that they had been removed again. He also claims that the Larsons had refused a school board offer to provide transportation and pay the tuition of the Larson children at a public school in a neighboring community.

That certainly was generous! The attorney falls a bit short of meeting all the charges raised by Mrs. Larson.

Commencement

Dr. Martin Luther College

BY 11 o'clock on Thursday, June 4, the last of the final examinations at Dr. Martin Luther College were laid away for later correction. Students and instructors wound up a few of their other projects, and the commencement activities, which by 5:30 every one was ready for, began with a luncheon for graduates and friends of the institution. At that time, about 250 of these gathered in Centennial Hall, where all were given a hearty welcome by Professor Herbert Sitz, who was in charge of these arrangements. The warm greetings and the happy faces clearly indicated that all were pleased to be back on our campus once more, and, surely, none could help being conscious of the fine Christian fellowship that was evident on all sides. The Alumni Society elected officers for the next year:

Waldemar Nolte, Mankato,
Minnesota, President
Harold Klatt, Sleepy Eye,
Minnesota, Vice President
Arthur Glende, Arlington,
Minnesota, Secretary
Henry Baumann, New Ulm,
Minnesota, Treasurer

By 7:30 our auditorium was completely filled for the concert, which began promptly at 8:15. We were sorry that we could not provide accommodations for all. We know that many also wished for an air-conditioned hall that evening, but even on that score we were helpless. The cool morning of June 5, however, must have served as some sort of compensation though it was a little late.

The first number on the concert program was the J. S. Bach Cantata: "God's Time is the Best." Two choirs and the band together with a piano number by Martin Busse filled out the program, which was directed by the Professors Backer and Martin Albrecht.

On Friday morning at 10 o'clock Professor Backer played the processional, and then the graduation service took its usual course. Pastor Henry C. Nitz of Waterloo, Wisconsin, delivered the address. Diplomas were awarded to 9 college graduates and to 57 from our high-school department.

Some may wonder why the college class was so small this year. These 9 volunteered to take the three-year course so that we would have some candidates available for schools. The others in the class will graduate from the four-year course next year, the first group to complete that course, which from now on will be the regular course for all men students.

We now list the graduates and the communities to which they were assigned by the committee.

Helen Groth, Montello, Wisconsin
Grace Hillemann, Milwaukee,
Wisconsin (Mt. Lebanon)
Beverly Miller, Wayne, Michigan
Harold Runke, Hoskins, Nebraska
Victoria Spaude, Hemlock, Michigan
Virginia Spaude, Akaska, South
Dakota
Frederick Toll, New London,
Wisconsin

Allen Treichel, Shirley, Wisconsin
Gene Hoyard, Reedsville, Wisconsin

In addition to these, calls were assigned to 40 undergraduates.

The new school year will begin September 8. We regret that we had to return so many applications, but lack of room left us no other choice. Applications for 1954 are

coming in almost daily, and we urge all who plan to come then to notify us of their intentions as soon as possible.

CARL L. SCHWEPPE.

Dr. Martin Luther Coll
1953

If God be for us, who can be against us?

		
Prof. R.M. Albrecht		Prof. C.L. Schweppe
		
Gene Hoyard	Allen Treichel	Harold Renke
		
Grace Hillenmann	Frederick Toft	Beverly Miller
		
Helen Groth	Virginia Spaude	Victoria Spaude

† REV. BRUNO GLADOSH †

God who promises life eternal to all who believe in His Son Jesus Christ graciously called one of His humble, faithful servants, Pastor Bruna Gladosh, unto heavenly joy on Saturday morning, June 6, 1953.

The departed was born on June 10, 1873, in Landsberg, Germany, the son of Robert Gladosh and Matilda, nee Zyryus. His father was the principal of the Landsberg School. It

was somewhat to be expected that, born in such an environment, he would as a youth seek higher education, also after coming to America. Bruno Gladosh did so as he prepared for the holy ministry at Northwestern College and at our theological seminary at Wauwatosa.

Pastor Gladosh was ordained and installed at Cambria, Wisconsin, on July 20, 1902. Also the churches at Doylestown and Pardeeville were

included in this first charge. After a year he accepted a call to Fox Point. The length of his service here was four years, and that of his subsequent pastorate at Dundas, Wisconsin, five years. His final charge was Zion Congregation, Tp. Morrison, Wisconsin, which he served for 33 years. Failing health induced him to seek retirement in July, 1945.

Ever at his side during the years of his faithful ministry was his wife Martha, nee Reuschel. With her he spent also the evening of his life at Watertown, Wisconsin. During the past year they were privileged to observe their golden wedding anniversary.

The undersigned, in officiating at the burial service of Pastor Gladosh, based words of comfort on Matt. 20, 1-8.

GERHARD REDLIN.

TWENTY-FIFTH ANNIVERSARY

A special anniversary service was conducted by the undersigned in St. John's Lutheran Church, Lewiston, Minnesota, Sunday evening, May 31 to commemorate the twenty-five years of service as Christian Day School teachers of Mr. E. A. Wilde and Miss Margot Schuetze. Both are graduates of Dr. Martin Luther College, New Ulm, Minnesota, class of 1928. Mr. Wilde has been principal of St. John's School since 1934, and Miss Schuetze has taught the primary grades since 1929.

Mr. Emanuel Arndt, principal of St. Martin's School, Winona, Minnesota, presided at the organ and directed the choir.

A reception, in honor of the jubilarians, was held in the school auditorium after the church service with a program arranged by the Board of Education. Mr. Ralph Muenkel, La Crosse, Wisconsin, served as master of ceremonies. Lunch was served by the ladies of the congregation. Mr. Wilde and Miss Schuetze were presented with a purse in recognition of their many years of service at St. John's.

May the Good Shepherd graciously grant our teachers many more years of faithful service, feeding His lambs!

RUD. P. KORN.

CALENDAR OF CONFERENCES

RED WING DELEGATE CONFERENCE

Date: August 18, 1953.

Place: St. John's Lutheran Church, Lake City, Minnesota, Theo. Albrecht, pastor. Time: 9 a. m. (Holy Communion).

Speaker: Theo. Albrecht (Geo. Barthels, alternate). Reports of the delegates to the Joint Synod Convention will be heard and discussed.

Please announce your intentions of being present, together with the number of delegates from your congregations.

NORMAN E. SAUER, Secretary.

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WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet Monday evening, July 27, at Martin Luther Church, Oshkosh, Wisconsin, starting at 7:30 o'clock. Members are asked to bring their book of "Reports and Memorials Thirty-second Convention."

O. SIEGLER, Secretary.

PASTORS' INSTITUTE

SECOND ANNUAL PASTORS' INSTITUTE

The second annual Pastors' Institute at our Theological Seminary at Thiensville will be held Monday through Friday, August 24 to 28, 1953.

The program of lectures to be presented will be:

A Practical-Exegetical Study of 2 Corinthians 8 and 9, Prof. John P. Meyer.

Lectures on Homiletics, Prof. Norman A. Madson, Bethany Lutheran Seminary, Mankato, Minnesota.

A Study in Hermeneutics, Prof. Fred E. Blume.

History of Catechism Teaching, Prof. Carl J. Lawrenz.

Two lectures will be presented each morning and two each afternoon. Lectures are to be of approximately 45 minute duration with a discussion period of about 30 minutes following. The first lecture begins at 9:00 a. m. each day; the last will end at 4:00 p. m.

A registration fee of \$5.00 will be required from every pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five day period will be charged \$12.50 in addition to the registration fee for such service.

Registration is to be made with Prof. E. Reim at the Seminary as soon as possible.

HEINRICH J. VOGEL,
Secretary of the Board.

NOTICE

The thirty-second biennial convention of the Ev. Luth. Joint Synod of Wisconsin and Other States will be held at Watertown, Wisconsin, using the facilities of Northwestern College. The dates for the convention are August 5-12, 1953.

Pastor and teacher delegates to the convention will be certified by the District Presidents to the District Secretaries. Lay delegates certifications must be signed by the pastor, president and secretary of the congregations from which they are chosen; this certification is also to be sent to the District Secretaries. The latter will send the complete list of delegates and alternates to the undersigned. The dead-line for these lists is June 1, as the same must be published in three successive issues of the Northwestern Lutheran.

All delegates will have their quarters in the college dormitory. The housing committee at the college will use the official printed list to make their arrangements. Delegates desiring to commute every day will please notify the housing committee to that effect. Delegates are to provide their own bedding; pillow, pillow case, sheets and blankets. These may be mailed to the college and will be available upon the arrival of the delegates.

The delegates register upon their arrival and will receive their room assignment, meal tickets and information on the convention program.

The first convention service will be held at St. Mark's church at 10 a. m. on August 5. The first session begins at 2 p. m. on the same date in the college gymnasium.

Note: Lodging and meals at the College for registered delegates only. Register in writing, addressing your registration to Prof. E. W. Tacke, Northwestern College, Watertown Wisconsin. Both voting and advisory delegates must register. A post card will do.

PROF. WINFRED SCHALLER, Secretary.

MISSION FESTIVALS

First Sunday after Trinity

Grace Church, Le Sueur, Minnesota. Offering: \$165.00. M. J. Wehausen, pastor. St. John's Church, Redwood Falls, Minnesota.

Offering: \$661.11. Edw. A. Birkholz, pastor.

Second Sunday after Trinity

St. Matthew's Church, Tp. Flora, Minnesota.

Offering: \$253.86. O. K. Netzke, pastor.

Third Sunday after Trinity

St. Matthew's Church, Tp. Emmet, Minnesota.

Offering: \$194.59. O. K. Netzke, pastor. St. Paul's Church, Seaforth, Minnesota. Offering: \$151.98. Geo. W. Scheitel, vacancy pastor.

St. John's Church, Rice Lake, Wisconsin.

Offering: \$170.15. L. Lambert, pastor.

Salem Church, Barrow, Wisconsin.

Offering: \$306.15. L. Lambert, pastor.

St. John's Church, Rib Falls, Wisconsin.

Offering: \$328.80. O. A. Lemke, pastor.

Jehovah Church, Altura, Minnesota.

Offering: \$377.79. F. G. Kosanke, pastor.

St. Peter's Church, Brodhead, Wisconsin.

Offering: \$66.50. Mentor Kujath, pastor.

Fourth Sunday after Trinity

Zion Church, Rib Falls, Tp., Wisconsin.

Offering: \$269.00. O. A. Lemke, pastor.

Trinity Lutheran, Kiel, Wisconsin.

Offering: \$425.80. E. G. Behm, pastor.

CHANGES OF ADDRESS

Pastors

Hartzell, H. Eugene, 217 S. First Street, Globe, Arizona.

Hoffmann, Donald H., 203 E. Second Street, Wabasha, Minnesota.

Gieschen, Paul J., R. 1, Jackson, Wisconsin.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Ordained and Installed

Pastors

Beyers, Burnell, in Goodview Trinity Church, Goodview, Winona, Minnesota, by A. L. Mennicke; assisted by R. W. Mueller; Fourth Sunday after Trinity, June 28, 1953.

Hartzell, H. Eugene, in St. Peter's Church, Globe, Arizona, by R. H. Zimmermann; assisted by I. G. Frey, H. Rosin, N. Berg, F. Uplegger, W. Diehl, G. P. Eckert; Fourth Sunday after Trinity, June 28, 1953.

Roever, Kenneth, as pastor of Mt. Olive Mission, Shakopee, Minnesota, in St. Paul's Church, Jordan, Minnesota, by W. J. Zarling; assisted by A. P. C. Kell, L. F. Brandes; A. Martens, M. J. Wehausen, G. P. Radtke; Fourth Sunday after Trinity, June 28, 1953.

Installed

Pastors

Beyers, Burnell, in First Evangelical Lutheran Church, Minnesota City, Minnesota, by Frederic G. Kosanke; assisted by A. L. Mennicke, Fourth Sunday after Trinity, June 28, 1953.

Hoffmann, Donald H., in the Ev. Lutheran Church of Our Redeemer, Wabasha, Minnesota, by O. E. Hoffmann; assisted by Theo. Albrecht and Luther Bauer; Fifth Sunday after Trinity, July 5, 1953.

CORRECTION

On page 35 of the new 1952 Statistical Report. The first line under "Wisconsin Theological Seminary, Thiensville, Wisconsin" should read (to be inserted): PROF. JOHN P. MEYER, PRESIDENT (ORD); DOGMATICS, NEW TESTAMENT ISAGOGICS.

EWALD W. TACKE.

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 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:

Baganz, Theo., supplies; Bode, E., \$3.00 and supplies; Diehl, H. J., \$4.00 and supplies; Eckert, H., \$30.00; Fuhlbrigge, Wm., supplies; Gieschen, Paul, \$4.50 and supplies; Gilbert, Fr., \$5.00; Habeck, Irwin, \$56.00; Hallauer, L., \$27.00 and supplies; Heier, O. W., \$12.00 and supplies; Hillmer, G., supplies; Koch, R. G., \$6.00 and supplies; Kugler, S., supplies; Leyrer, C., supplies; Nommensen, W. O., \$10.00; Pankow, Wm., \$13.00 and supplies; Toepel, K., supplies; Pieper, P., \$81.00 and supplies; von Rohr, A., supplies; Rutz, H. E., \$25.00; Schroeder, E. C., supplies; Stern, Theo., supplies; Tabbert, F., \$41.88; Wiechmann, Ray., \$30.00 and supplies; Zarling, W., \$5.00 and supplies; Zell, Wm., supplies; Zink, Waldemar, supplies.

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

First Lutheran Ladies' Aid, La Crosse, \$40.00; Gethsemane Ladies' Guild, Milwaukee, \$25.00; Grace Luth. Mission Society, Milwaukee, \$47.00; Lutheran Girls' Club, \$10.00; Mission Aid Society, Beaver Dam, \$10.00; St. James Luth. Ladies' Aid, Milwaukee, \$92.35; St. John's Bible Class, Milwaukee, \$114.00; St. Matthew Ladies' Aid, Milwaukee, \$25.00; St. Peter's Ladies' Aid, Milwaukee, \$15.00; Mr. and Mrs. Hilbert Drews, Greendale, \$20.00; Mr. Don Cherney, \$5.00; N. N. \$2,500.00.

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

In memory of Rev. Wm. Sauer by Grace Church Ladies' Mission Society, Milwaukee, \$10.00; in memory of Rev. Wm. Sauer by Anne Winter, \$4.00; Memorial Wreath by Mr. and Mrs. Wm. Backhaus, \$3.00; in memory of Albert P. Martin by Miss Ida Marie Martin, \$10.00.

Our sincere appreciation and thanks.

Lutheran Theological Seminary,

E. REIM, Bursar.

**LIST OF DELEGATES FOR THE AUGUST 1953 CONVENTION
of the
EV. LUTH. JOINT SYNOD OF WISCONSIN A. O. S.**

DAKOTA-MONTANA DISTRICT

Pastors and Professors	Congregations	Lay Delegates
H. Rutz	St. Paul's, Henry	Fred Lohmiller Alt. J. Boehnke
H. Hempel	Bethlehem, Hague Twp.	Albert Hinz Alt. C. Thiess
Alternates-at-large	Alternates-at-large	Ernest Kriesel W. F. Mehlberg Harold Ellwein Alt. M. Adam Will Bauer Alt. W. Schlaht H. Ellwein Alt. Louis Heinrich Fred Becker Alt. A. Gebhardt
E. Semenske	St. John's, Mazeppa Twp.	
W. Lindloff	Bethlehem, Raymond	
K. Bast	St. Paul's, Roscoe	
H. Ellwein	Redeemer, Mandan	
E. J. Otterstatter	Peace, Isabel	
	Salem, Circle	
Alternates-at-large	Alternates-at-large	Otto Weinkauff
H. G. Meyer	St. Paul's, Rapid City	
A. Schuetze	Bethlehem, Wautauga	
H. Wiedmann	St. Luke's, Lemmon	
	St. Paul's, Mound City	

MICHIGAN DISTRICT

Pastors and Professors	Congregations	Lay Delegates
W. W. Westendorf	Grace, Benton Harbor	Harvey Belter Alt. R. Fecho
Alt. C. Kipfmiller	Alt. Salem, Coloma	A. Kohlberg Alt. R. Reinhardt
W. Krueger	St. John's, Dowagiac	O. Freudenburg Alt. O. Garrett
Alt. E. Renz	Alt. St. John's, Clare	J. Robson Alt. C. Krell
W. Koelpin	St. Stephen's, Adrian	B. H. Ruffer Alt. F. Earl
Alt. W. Voss		E. Quandt O. Graham W. Scheel Alt. W. Geiger Alt. L. Steffe; F. Geiger
E. Zell, Jr.	Hope, Detroit	Edward Alber Alt. Edward Gross, Fred Mose H. Brueggemann,
Alt. E. Frey	Alt. St. Paul's, Livonia	W. Schoeder P. Mehnert
A. Bloom	Immanuel, So. Lyon	O. Rathje Alt. H. Nieschulz
Alt. L. Koeninger x	Alt. Trinity, Saline	A. Rieve Alt. A. M. Hintz
O. Frey	Christ, Brady Twp.	Earl Beeman Alt. O. Huttenlocher
Alt. H. Schultz	Alt. Zion, Chesaning	
M. Schroeder	Trinity, Lincoln	
Alt. J. Vogt	Alt. Trinity, Bay City	
J. Roekle	St. John's, Pigeon	
Alt. N. Mass		
L. Spaude	Memorial, Williamston	
Alt. M. Toepel		
Teachers	Alt. St. Jacob's, Waterloo	
G. Mueller		
Alt. W. Fuhrmann		
G. Cudworth		
Alt. D. Mey		
E. Humann		
Alt. M. Pydynkowski		

MINNESOTA DISTRICT

Pastors and Professors	Congregations	Lay Delegates
P. R. Kuske	Mt. Olive, Graceville	G. Andert
Alt. H. A. Mutterer	Alt. Calvary, Glenwood	A. Tietz
T. Bauer	Frieden's, New Prague	Alt. F. Gosswitz, E. Grassmann
Alt. M. Birkholtz	Alt. St. Paul's, Mankato	W. Retzlaff Alt. J. Ulrich, H. Raabe, H. Hellmann
W. P. Scheitel	St. Paul's, New Ulm	
Alt. R. A. Gurgel	Alt. Immanuel, Twp. Eden	
Dr. E. Scharlemann	Cross, Charles City, Iowa	Jack Towner
Alt. C. A. Hinz	Alt. Redeemer, Wabasha	A. Veglahn Alt. H. Cibrowski
H. H. Kesting	First Lutheran, La Crescent	J. Kieker Alt. P. Freyholtz
Alt. E. A. Birkholz	Alt. St. John's, Frontenac	A. Stelter Alt. A. J. Kuehn
C. P. Koek	Emanuel, Fairfax	C. Vollbrecht Alt. M. Mahler
Alt. C. F. Bolle	Alt. St. John's, Vesta	L. Mueller Alt. F. Selchow
P. R. Kurth	Peace, Echo,	
Alt. L. Ristow	Alt. Zion, Olivia	
Theo. Albrecht	Grace, So. St. Paul	
Alt. W. G. Voigt	Alt. Redeemer, Amery	
G. J. Ehlert	Emanuel, St. Paul	
Alt. H. A. Sauer	Alt. Christ, No. St. Paul	
P. R. Hanke	St. John's, St. Paul	
Alt. E. E. Kolander	Alt. St. John's, Hastings	

H. Birkholz
Alt. C. Trapp

Teachers

R. M. Albrecht
Alt. A. Bruesehoff

E. D. Backer
Alt. G. Bunkowski

G. C. Bauer
Alt. R. Duehlmeier

W. Bonitz
Alt. C. Footh

Christ, Zumbrot
Alt. St. Paul's, Austin

St. John's, Hancock
Alt. Zion, Twp. Lynn

Trinity, Nicollet

St. John's, Woodlake
Alt. St. Paul's, St. James

E. Borgschatz
Alt. H. A. Lohmann

A. Van Amstel

Martin Bode

Emil Just

Pastors and Professors

F. Werner
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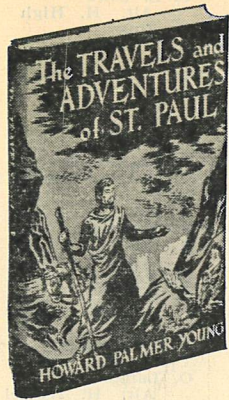
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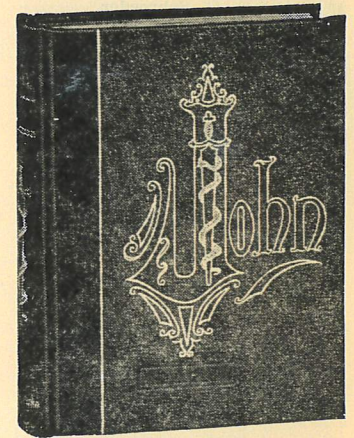


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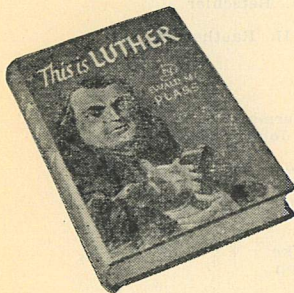
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