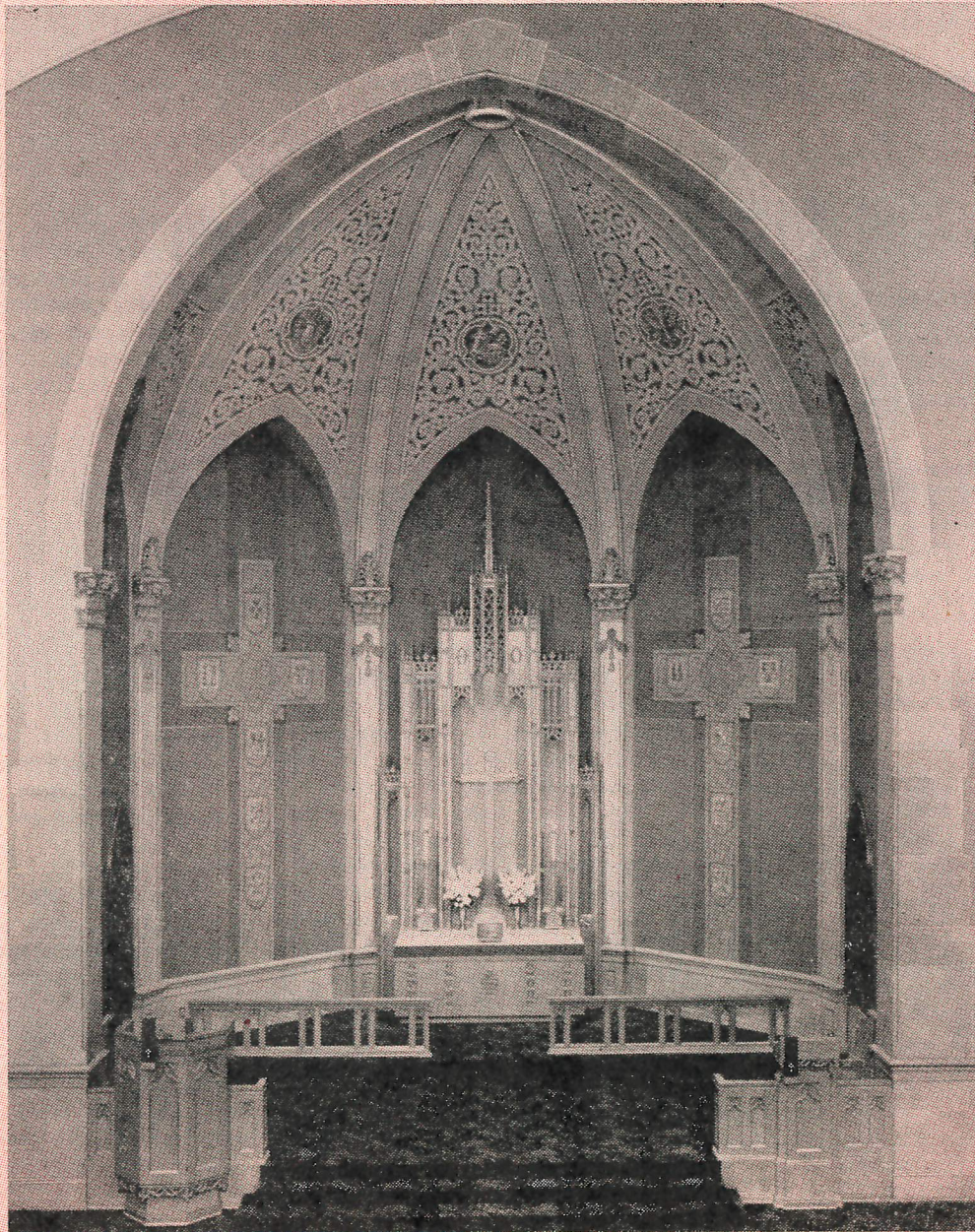


THE NORTHWESTERN LUTHERAN

Volume 44, Number 12 • June 9, 1957



"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

BRIEFS by the Editor

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COVER DESIGN
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Milwaukee, Wisconsin
Herman Cares, pastor

Ascension and Pentecost Blessings Briefly Told

From His deep humiliation God's Son went up to heaven with a shout of triumph; now all the sons of God in Christ shout for joy over their coming ascension to heaven's glories.

* * * *

The risen Lord delayed His ascension for forty days, in order to give His disciples the sure knowledge of His resurrection and thus to equip them for a confident witness of His completed redemption. Through their witness, recorded in Scriptures, He gives to us the saving knowledge of His Easter victory and so equips us to disciple all nations.

* * * *

The ascended Christ sent, and still sends, the Holy Spirit to men groping in darkness. As a result millions have walked, and now walk, in the radiance of the cross, the empty tomb, and the hill of ascension — ever upward to the greater radiance with their ascended Savior.

* * * *

Christ at Pentecost shed abroad His Spirit; soon after the Spirit sent abroad His witnesses for Christ.

* * * *

Synod's budgetary treasury showed a deficit of \$112,689.00 on April 30! If the contributions continue at the rate prevailing in the last months, the deficit will be at least \$100,000.00 by June 30, the end of our fiscal year.

The Church Extension Fund is depleted! \$200,000.00 has been borrowed to meet the most desperate needs! But other pleas to relieve situations almost as desperate must be denied, with very few exceptions. In short, the buildings needed for expansion in our mission fields cannot be built.

These are not scare headlines, but statements of distressing, alarming facts. What is to be done? The Board of Trustees estimates that as little as \$1.65 from each communicant would erase the deficit. We have just come through the festival half of the church year. There we have seen the love of God in action for us; we have heard "in our tongue... the wonderful works of God" (Acts 2:11) for our salvation. Let us remember, too, that we are talking about the work dearest to the Savior's heart and the greatest privilege of His disciples, to proclaim His salvation to others. Surely, recollections such as these are sufficient for all who love their Lord.

* * * *

The above item about the very unfavorable financial picture was only one of many facts and problems that were before the General Syn-

odical Committee. The officers of Synod, the District presidents, and members of the various boards and committees constituting the General Committee met May 20 to May 24. But that brought us too close to our deadline to include any more reports in this issue. That one item had to be brought to your attention now. The next issue (June 23) would have come too late.

* * * *

We did not mean it that way, yet we know we have embarrassed at least one writer, and we have, perhaps, puzzled some of you readers. You will have noticed that two new names appeared on the editorial page in the last two issues. Who they are, and how they came to write, you will learn from our word of introduction found on page 190.

* * * *

"Where Are They?" By the time you read this, most of you will have seen the bulletin published by our Board for Information and Stewardship. The title "Where are They?" refers to the students who should be coming out of our congregations to be trained as pastors and teachers, but are not coming in adequate numbers for our needs. It serves to reinforce the point and the plea addressed to us in "The Laborers Are Few," written by First Vice-President Habeck for our last issue.

Editorials

Is the Bible Insufficient? That it is has always been the contention of the Roman Catholic Church. It has insisted that God has assigned to that Church, particularly its qualified spokesman, the Pope, the authority to expand the Scriptures and to add new doctrines not explicitly taught in the Bible, and also to settle for everybody what the Scripture passages teach. The Knights of Columbus are at present engaged in a campaign to put across that idea. The reader will have noticed their advertisements in magazines enclosed with Sunday papers and elsewhere. In these they claim to demonstrate that the Bible by itself is not enough but that it is necessary to accept the infallible decisions of the Roman Catholic Church as to what the Bible means.

That Church points with glee to the statement of Jesus, John 16:12: "I have yet many things to say unto you, but ye cannot bear them now," as authorizing the Church to make later additions and clarifications beyond Scripture. It substitutes itself for the Holy Spirit who, Jesus said, would guide the disciples into all truth. Luther in his writings already showed what a specious and unfounded deception that is.

Many unwary people are taken in by the declaration that the Bible itself is not enough but must be clarified and supplemented by the authoritative voice of the Papal Church. The fact is that we need nothing more than the Bible to know the saving truth. It is all set down there, and we are to expect no further revelation. Anything beyond the Bible leads the soul astray. Jesus said: "The Scriptures cannot be broken," "Heaven and earth shall pass away, but my words shall not pass away." Luther said in effect: Here is the Bible. Read and study it for yourself earnestly and prayerfully, and you will know what God's truth is. That is why he was so anxious to translate the Bible into the language of the common people. The Catholic Church says in effect: You are not qualified to understand the Bible. Don't search it for yourself but read it in the light of the doctrine which the Mother Church teaches. Luther's policy treats you as a king and priest unto God, while the Catholic Church calls the Bible a closed book for the common people. We prefer the "Search the Scriptures" of Jesus.

I. P. F.

* * * *

Walter Rauschenbusch After Fifty Years

It was just 50 years ago that Walter Rauschenbusch published his "Christianity and the Social Crisis," which has had a terrific impact upon much of the present-day religion. It is chiefly responsible for the popularity of the social gospel. As a commentator said: "A half century later this volume is still being read." In the years that followed it was distributed free of charge among seminary students in the attempt to influence their theology in that direction. It has helped to shape much of the modernistic preaching of our day. It has come to the forefront as the old Gospel receded into the background. It is a paradox that he had a partial Lutheran background, for if anything is un-Lutheran, and therefore un-Scriptural, it is the religious movement that he fathered.

He was a pietist, that is, a man who put more stress on life than on doctrine. A writer states: "He was in agony over the fact that individual Christians could make peace with God, yet New York still be the raw, vicious city he knew." He was an exponent of the catchy idea that Christianity must make this world a better place to live in, or it is a failure. His spirit caught on and still permeates wide circles of the Protestant Church today in its liberal sections. We who live comparatively cloistered lives seem to be unaware to what extent this movement has taken over and replaced Gospel preaching.

Social reforms, the outward betterment of mankind without any real inward change, have come to be regarded as the mission of the Christian Church. Remove social and economic inequalities, eliminate poverty and the slums, improve living conditions, and Christianity has achieved its God-given goal. That is the heart of the movement. Christianity has had some benevolent social by-products. The first hospitals were established by Christians. Political freedom had often followed where countries and communities have been overwhelmed by the free salvation in Christ. But these are and remain by-products and not the goal of true Christianity. It dare not bypass Jesus as the Savior from sin and damnation. Its purpose is to get the individual souls right with God by pointing them to the redeeming blood of Christ, not to create a kingdom of God in visible form here on earth. This latter endeavor has been the error of Rauschenbusch and his modern imitators. They have taken a detour around the salvation of Christ to achieve a sanctification which is a worldly caricature of the real thing.

I. P. F.

* * * *

An Evaluation of TV

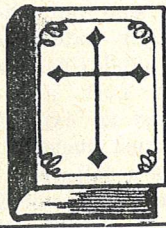
An Anglican clergyman, writing in "British Weekly" of April 11, 1957, issues the following timely warning:

"I have recently been asked whether church life is suffering as a result of television. Personally, I have not noticed any decline in church attendance as a result of it. . . . There seem to be signs that the first novelty of TV is wearing off, and that many people are beginning to exercise their critical faculties in regard to it, and to recognize the dangers of intemperate use of this new luxury. There is danger that it will — if it has not already done so — produce a new race of second-rate prophets whose views on things they know little about, will influence vast numbers of people.

"One thing is incontestable. TV has come to stay, and the Church must come to terms with it. . . . Certain programs have started people thinking and talking about religious problems who would never otherwise have given them a thought. In our pastoral work that provides a lead-in to constructive conversation.

"There can be no substitute for live worship, and a service on TV must never, at least for the able-bodied, be allowed to take the place of worship in church. The Christian must resolve never to allow this new form of entertainment to come between him and his religious duties. TV is just one of those things claiming people's loyalty, and in the face of it, they must determine to put the Church first."

H. C. NITZ.



Studies in God's Word

The Holy Spirit Makes Us Certain Of Our Salvation

Eph. 1:13,14

WE appreciate certainty even in our earthly affairs. If someone sells you a home, a farm, or a business establishment, he knows that you will want to feel certain of having a valid deed. To give you that assurance, he will arrange to have the vital signatures certified by the seal of a notary public. If someone buys your property, he knows that you will want to feel certain that the full sale price will eventually be paid out to you. To give you that certainty he will therefore make a sizable downpayment.

Yet it is infinitely more vital for us to be certain of our salvation, of the priceless treasures which God extends to us sinners through Christ our Savior. God wants us to be certain of our salvation. Through His Apostle Paul He points us to the gift of the Holy Spirit by which He is pleased to grant us this certainty. In figurative language the Apostle speaks of this gift of the Holy Spirit, and he speaks in terms of those very devices by which we gain certainty in earthly affairs.

He Is The Seal Of Our Divine Sonship

He Was That "In whom ye also
For The trusted, after that
Ephesians ye heard the word
of truth, the gospel
of your salvation: in whom also after
that ye believed, *ye were sealed with
that holy Spirit of promise. . . .*"

The Apostle Paul addressed these words to the Gentile Christians at Ephesus who had come to faith through his Gospel preaching. He had thanked God for having blessed them with all spiritual blessings in Christ. He had reminded them how the saving faith in which they stood and the full salvation in which they rejoiced was but the result of God's eternal election of grace. From all eternity God's gracious heart had already been set upon them as individuals for Jesus' sake, and He had purposed and determined that in the course of time they should be

brought to faith in His dear Son and be kept in such faith through His Word and Spirit. Having wrought a perfect redemption for all sinners through the blood of His dear Son, God in accordance with His eternal election of grace had now let these Gentiles at Ephesus hear the glorious message of the forgiveness of their sins. Paul calls this blessed message "the word of truth, the gospel of your salvation." It was the word of truth not merely in the sense that it was true but in that it proclaimed to them the vital and all important truth of God's saving grace in Christ. It was the Gospel of their salvation, the good news which both extended and imparted Christ's pardon and full salvation to them. It was the good news which actually saved them, which revealed itself as God's power unto salvation to them. God's Spirit was active in this Gospel message which they heard and wrought the faith in their hearts whereby they joyfully embraced all of God's saving gifts.

Having brought them to faith in Christ through the Gospel, the Holy Spirit now dwelt in their hearts and through the same Gospel daily cheered them with the certainty of their salvation. That is what Paul is telling these Ephesian Christians when he says: "After that ye believed, ye were sealed with that holy Spirit of promise." A seal confirms something as genuine and true, marks it as one's property, renders it secure. In the Holy Spirit dwelling in their hearts they had God's gracious seal through which He assured them that they were His very own and that they were to remain His own, that they were dear children in His sight cleansed through Christ's blood, dear children enjoying all the rights and privileges of children before Him.

According To God's The Apostle
Promise calls God's
Spirit dwell-
ing in their hearts and making them
certain of their salvation "the holy

Spirit of promise." He was given by virtue of God's promise. God's prophets had foretold that upon the great day of salvation God would pour out His Spirit on all flesh. Christ our Savior frequently repeated this promise. He assured His disciples that when, upon the completion of His Savior's work, He would return to the Father, He would send them the Comforter, even the Spirit of Truth, to abide with them forever. After His resurrection He commanded the Apostles to stay in Jerusalem until they had received "the promise of the Father." This promise was fulfilled at Pentecost when with miraculous manifestations the Holy Spirit was poured out in full measure upon Christ's believers. This gift of His Spirit God has not withdrawn from His Church.

He Is That What St. Paul told
For Us these Ephesian Chris-
tians is spoken also to

us as believers. The Holy Spirit who has brought us to faith through the Gospel now dwells in our hearts as a blessed seal of our sonship. God's Spirit bears witness to our spirit that we are the children of God. It is the Holy Spirit who lets us realize that God does not deal with us according to our sins, but that He has forgiven them all for the sake of His dear Son. He lets us realize that for Christ's sake we have been adopted as God's dear children, and He encourages us daily to commit all our needs and requests to our heavenly Father with childlike boldness and confidence. The Holy Spirit gives us strength and willingness to mortify the deeds of the body, granting us daily victories over our sinful flesh. He keeps us in the firm and blessed assurance of faith that nothing can separate us from the love of God, which is in Christ Jesus our Lord.

Through The We need to be care-
Gospel ful, however, that we
do not separate the
Holy Spirit's gracious work and

testimony in our hearts from the Gospel message. There are many enthusiasts who have much to say about the voice of the Holy Spirit within them, though their convictions and deeds are not in keeping with God's Word of Truth. They labor under the delusion of considering their own feelings, imaginations, and ideas as the voice of the Holy Ghost. Yet it is through Word and Sacrament that the Holy Spirit continues to dwell in our hearts, that He continues to make and keep us certain of our salvation. In no other way does He bear witness to our spirit that we are God's dear children. Speaking of the Holy Spirit's work, Jesus stressed: He will "bring all things to your remembrance, whatsoever I have said unto you." "He shall take of mine, and shall show it unto you." Thus we

are sealed by the Holy Spirit of promise.

He Is The Earnest Of Our Inheritance

"... which is the *earnest of our inheritance* until the redemption of the purchased possession, unto the praise of his glory." An earnest is a pledge, a downpayment, the part of the price of anything purchased which is paid as a security for the full payment. The Holy Spirit who has brought us to faith and who now dwells in our hearts is God's downpayment, assuring us that He will eventually also bestow upon us the enjoyment of eternal life in heaven. The very fact that the Holy Spirit has been given to us to make us certain that we are God's children, and if children then heirs, heirs of

God and joint heirs with Christ, is a pledge that God will finally also reveal us as His heirs. The fact that the Holy Spirit helps us even now in our struggle against Satan, the world, and our flesh that we may serve Christ who died for us and rose again, is a pledge that we shall finally serve our God and Savior in perfect and everlasting righteousness, innocence, and blessedness. We are sealed by the Holy Spirit unto that great day of our complete redemption, when all evil within us and around us will forever be taken away and God will openly acknowledge us as His very own and receive us into His heavenly joy. Having sanctified us now through His Word and Spirit as His own, God will surely also glorify us as His own, as His treasured possession.

C.J.L.

From A Wider Field

SUBJECT: A letter column?

Dear Editor:

AFTER the usual column of letters from readers had failed to appear in the April 20 issue of the *Lutheran Standard*, weekly periodical of the American Lutheran Church, a pastor-reader wrote in and expressed his relief as well as his hope that the letter feature would be permanently omitted. His comment was: "In my opinion, this column has greatly harmed and cheapened the magazine." No doubt the writer was disappointed when he found his own letter printed in the objectionable column two weeks or so later. It was not abolished. The editors, after reporting that it had been started "because of the expressed desire of readers for a regular open-forum column," offered this argument:

"It is the opinion of the editors that almost everyone in this land of the free realizes that a letter column represents the individual opinions of the writers and not necessarily the editorial stand of the periodical, to say nothing of the official position of the church body.

"The right of freedom of speech is a very precious right, and we would rather be accused of publishing a letter that some readers might find objectionable than of exercising a censorship that permits publication only of letters with which we personally agree."

There is no doubt that letters from readers can become a very popular feature in a church paper, and one may suppose that occasional requests have been received for such a department in *The Northwestern Lutheran*. People like to have their say, and what they say can be entertaining, even edifying. I ought to be the last man to object to the appearance in print of letters reaching your desk, don't you think, dear Editor?

It is necessary, however, to point out that there are bigger questions involved in this than the right of people to express themselves. Although it was agreed that the letter column in the *Standard* was very well received by most subscribers, the correspondent who wanted to see it discontinued made this observation: "People read

(these letters) and talked about them and neglected to read the good spiritual articles which the magazine contained. So many things were printed there which I felt should not appear in a church paper."

The letter page in the *Standard* is entitled: "Reaction and Rebuttal"; and the promise contained in the title is being richly fulfilled. There has been plenty of reaction and rebuttal in the letters, and I feel justified in saying that the interest shown in the column was inspired chiefly by those letters which started arguments, which expressed views in opposition to those of the editors, which sometimes contradicted articles that were Scriptural or advocated ideas that were definitely un-Scriptural.

Newspapers allot space to reader-opinion too. Yet few would be attracted to that page if the only letters published were dull and dry expressions of agreement with the editor. The spice of letter columns lies in the opinions of those who have some strong objection to raise, some sharp criticism to make of the way things are being handled in the city, state, or nation.

This is the hazard confronting the Church which would open the pages of its periodicals to free expressions of opinion. The editors of the *Standard* reveal a rather strange attitude toward the responsibilities that rest upon men who are called to teach in the Church. They appeal to "the right of freedom of speech" and the evils of "exercising censorship" as a reason for printing what readers send in, no matter how much they may disagree with the views expressed in the letters and despite the fact that some readers may be offended by them. I am sure, Mr. Editor, that you have a different conception of the obligations of your call, just as I have of mine.

A church paper is, in effect, a pulpit. Though more informal than the preaching in our churches, a church periodical exists as an instrument for the proclamation of the Truth. Its duty is to "contend for the faith which was once delivered unto the saints," and to supply its readers with Scripturally reliable information and views on matters current in the Church and outside of it. This is a solemn and serious obligation. This trumpet, surely, must not be allowed to give an uncertain sound.

Freedom of speech applies as little to church papers as it does to the pulpits in our churches where no Christian with understanding will argue that freedom of speech requires us to yield preaching time

to anybody who may have something to say. To accept such a policy for a church paper would be equally irresponsible. The opinions of people can only be influenced; they cannot be controlled by us. We know that Christians, though they be sincere, are sometimes uninformed in some matters, misinformed in other matters and not yet built up in their most holy faith as they should be. Even assuming that all who would write letters to the editor are indeed Christians — which is something that we cannot control either — it can and does occur that in their letters some will advance opinions not in harmony with God's Word. Printing such expressions without added words of correction, in mistaken devotion to the cause of "free speech," would not only make a church paper the vehicle of error or, at best, an instrument of confusion, but may actually give occasion to the grievous sin of offense against which our Savior so earnestly warned His disciples.

It is certainly to be expected that a column of letters from readers would bring receipt of messages of value, some fine expressions of faith and wisdom from some of our Christians. To print them would often be an undertaking profitable to all the Church. But it is doubtful whether the volume of such epistles would be large enough to sustain a regular column. Sometimes readers who have the urge to see some

subject treated or some needed comment made avoid the task of doing so themselves. Instead they mail their material to some editor big or small and say: Now you take it from there, and get the point across.

Unfortunately, human nature being what it is, experience would seem to indicate that people write letters to the editor more often when they are dissatisfied, angry, wrong, or all three, than when they have something profitable to contribute. It is partly because of this inclination that the Apostle must admonish us, saying: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. . . . Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." Eph. 4: 29, 31.

In any case, editors must exercise the most rigorous censorship in readying the materials to be presented to the reading Church. The directive of the Apostle applies to them, also: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith . . ."

Our church papers can be open forums for nobody save Jesus Christ our Lord and His Holy Spirit.

I hope you checked this letter in that respect.

E. S.

Smalcald Articles

IV. Luther's Arrangements of the Material

THE articles which Luther was instructed by his Elector to draw up as a basis for discussion in the event that the Lutherans would be invited to present their position before an ecumenical church council were to be such upon which a Christian could stand "before the judgment of Almighty God." In this spirit Luther composed the document. He lived in constant expectation of his own death. He wrote his articles as a sort of testament to the Church. He had

little hope that the council would be held because, as he saw it, "the Pope would rather see all Christendom perish and all souls damned than permit either himself or his adherents to be reformed even a little." Yes, he wrote, "I have determined meanwhile to publish these articles in plain print, so that, should I die before there would be a council — as I fully expect and hope, because the knaves who flee the light and shun the day take such wretched pains to delay and hinder the

council — those who live and remain after me may have my testimony and confession to produce in addition to the Confession which I have issued previously, whereby up to this time I have abided, and by God's grace will abide."

Three Parts

Luther divided all articles which he incorporated in the document into three groups. *The First Part* "treats of the sublime articles con-

cerning the divine majesty." He concludes this group with the remark: "Concerning these articles there is no contention or dispute, since we on both sides confess them. Therefore it is not necessary now to treat further of them."

The Second Part "treats of the articles which refer to the office and work of Jesus Christ, or our redemption." — He divided this part into four articles, and concluded: "In these four articles they will have enough to condemn in the council. For they cannot and will not concede us even the least point in one of these articles. Of this we should be forewarned and made firm in the hope that Christ our Lord has attacked His adversaries, and He will press the attack home both by His Spirit and coming. Amen."

The Third Part of the Articles. Luther prefaces this part with the remark: "Concerning the following articles we may treat with learned and reasonable men, or among ourselves. The Pope and his government do not care much about these. For with them conscience is nothing, but money, honor, power are everything."

Conclusion. The entire document Luther concluded with the remark: "These are the articles on which I must stand, and, God willing, shall stand even to my death; and I do not know how to change or to yield anything in them. If any one wishes to yield anything, let him do it at the peril of his conscience."

Ecclesiastical Tomfoolery

Since Luther well knew the Pope's inclination for pomp and show, he added an appendix to his articles: "Lastly, there still remains the Pope's magician's bag of foolish and childish articles, as, the dedication of churches, the baptism of bells, the baptism of the altarstone, and the inviting of sponsors to make donations. Such baptizing is a reproach and a mockery of Holy Baptism, which should not be tolerated. Furthermore, the consecration of wax tapers, palm-branches, cakes, oats, spices, etc., which are not, and cannot be called consecration, but are simply mockery and fraud. And such deceptions there are without number, which we leave to their god and to themselves

to worship, until they weary of it. We will have nothing to do with them."

This was Luther's arrangement of the material which he discussed in the Smalcald Articles.

We shall now reprint these articles with some explanatory remarks where necessary.

The First Part

1. *That Father, Son, and Holy Ghost, three distinct persons in one divine essence and nature, are one God, who has created heaven and earth.*

This is the doctrine of the Holy Trinity, which is confessed by all denominations in the Christian Church. If any group does not teach the Trinity (as is the case, for instance, with the Unitarians, Universalists, Christian Scientists) that group thereby places itself outside the bounds of the Christian Church. By stating that the Roman Catholic Church teaches the Trinity, Luther is happy to know that this church body is still Christian, though the Pope who tyrannizes it is the very Antichrist.

2. *That the Father is begotten of no one; the Son of the Father; the Holy Ghost proceeds from Father and Son.*
3. *That not the Father nor the Holy Ghost, but the Son became man.*
4. *That the Son became man in this manner, that He was conceived, without the cooperation of a man, by the Holy Ghost, and was born of the pure, holy Virgin Mary. Afterward He suffered, died, was buried, descended to hell, rose from the dead, ascended to heaven, sits at the right hand of God, will come to judge the quick and the dead, etc. — as the Creed of the Apostles, as well as that of St. Athanasius, and the Catechism in common use for children, teach.*

Notes

When Luther here calls the Virgin Mary "pure" and "holy" he does not mean to say that she was without sin. The dogma of the Immaculate Conception of Mary had then not yet been proclaimed. That happened more than three hundred years after

Luther's death (Dec. 8, 1854). The terms "pure" and "holy" pertain merely to the fact that her virginity never was violated. The words proclaim the virgin birth of Jesus.

Today there are many who question this doctrine. They hold that Jesus was conceived and born in the common way by which all human beings are brought into existence. But the Scriptures are very clear and emphatic on this point. Hence our confession must also be unequivocal. The Immaculate Conception of Mary had been argued by Catholic teachers, but since it had not yet been decreed as a doctrine, and since the opposite view had not yet been condemned, Luther was happy to register agreement on this point.

Luther wrote his articles in German. After a few years they were translated into Latin by a Dane; but when the Book of Concord was to be published, they were translated anew by N. Selnecker (who did not know about the earlier translation). At this point it is interesting to note how he re-enforced the term "virgin" by translating it with *semper virgo*, which literally means "always virgin." This can be misunderstood. Mary was a virgin till the birth of our Savior. Then she was the wife of Joseph; and the brothers and sisters of Jesus, which are mentioned on several occasions in the New Testament, may well have been her children.

The Confession of St. Athanasius, which Luther mentions, is the third of the three so-called Ecumenical Creeds. It bears the name of the famous church father, but was not written by him. The real composer is not known.

Luther did not found a new church. He was happy that he was a member of the Church which Jesus had founded by His suffering and death, and by sending the Holy Spirit into the world. And he was anxious to emphasize the continuity of the Church on earth of which he was a member, and which he endeavored to restore to its pristine purity.

(To be continued)

J. P. M.

In the Footsteps of St. Paul

Paul Leaves Ephesus for Troas and Macedonia

AFTER the uproar in Ephesus Paul left for Troas. Just when and whether by land or sea we are not told. Luke does not even mention Troas (Acts 20:1): "After the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." It is Paul who gives us the more detailed report (II Cor. 2:12,13): "When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia." Paul lets us look deep into the recesses of his heart. With his own pen he draws this picture for us. It reveals both joy and dejection, strength and weakness, as well as great anxiety and worry over all the churches he had founded.

Even though Paul's heart was filled with anxiety, he nevertheless was not idle in Troas. He thanked the Lord that he could preach the Gospel and that the cause of Christ triumphed everywhere in spite of the many machinations of Satan, the archenemy of the Church. He enlarges on the open door in Troas (II Cor. 2:14): "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. . . . To the one we are the savor (odor) of death unto death; and to the other the savor of life unto life."

Paul had been in Troas once before. He had desired to preach the Gospel also in Asia, but had been forbidden to do so by the Holy Ghost (Acts 16:6-11). This time the Lord opened a door for him just as he had done it in Ephesus (I Cor. 16:9). This is a favorite expression of Paul to describe the success of the Gospel. Paul had also expected to find Titus at Troas to give him a report on the situation in Corinth. We can imagine his feelings when he failed to find his brother in Christ there and heard that no report had been sent by him either. What had happened in Corinth? Was he perhaps detained in that city,

because he had been unable to establish peace and order as it had been expected of him? In spite of the great success the Lord had granted Paul in Troas, he found no rest in that city. He could wait no longer, he must meet and hear from Titus to end this terrible uncertainty. Here we can see how Paul's very soul was in all of his work, whether he preached the Gospel in a certain place or had to worry about conditions in distant churches or about the future of the Church at large. Many have found fault with Paul for his sudden leave from Troas, but Paul was no Stoic who would try to hide his innermost feelings. His heart was torn asunder by many anxieties and worries over the state and future of the Christian Church. Never was he concerned about his own person and future, but when the welfare of the Church at large or of individual persons was involved, he did not try to hide his tears and his prayerful concern. Could we ask for a better insight into the heart of Paul and his care for the cause of Christ everywhere?

Titus was to come to Paul to Troas by way of Macedonia. He would hasten his own steps to meet him sooner and thus be relieved of his own anxiety. Speedily he crossed the Aegean Sea to hear so much sooner from Titus, perhaps in Philippi. Later on he did return to Troas on his way to Jerusalem to preach a farewell sermon to the thriving congregation (Acts 20:5-12).

What caused all this unrest in the heart of Paul? Was it only the desire to hear from Titus concerning Corinth? Surely not. He lets us look into his troubled and yet so joyful heart (II Cor. 7:5-7): "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning,

your fervent mind toward me; so that I rejoiced the more."

Already in Ephesus faithful friends in Corinth had pleaded with the Apostle to visit them in person, subdue the troublemakers, and restore peace and order. At that time Paul did not deem it wise to accede to their urgent plea. He rather decided to send Titus, who was very successful indeed. The power of the Gospel prevailed in restoring the former peace and order. Paul's Second Epistle to the Corinthians re-echoes the report of Titus and the joy of Paul over the triumph of the Gospel in the hearts of the Corinthians.

Paul, however, was not only worried about happenings in Corinth. He writes of fightings without and fears within, of troubles on every side. His archenemies, the Judaizers, never rested. The Church at large as well as individual congregations were passing through a very critical period of their existence. Ever and anew the question arose: Is the Church to remain a Church universal for Jew and Gentile alike or will it deteriorate into a Jewish sect? Will the Gospel of Christian liberty be upheld or will it be fettered by the letter of the Law? For this liberty of the Gospel Paul had contended in Galatia, Corinth, and Ephesus. For the success and the final victory of the pure Gospel he wrote his Epistles and his prayers ascended to his divine Lord. The bitter attacks of the Judaizers had also left their mark on the Apostle. They caused him much affliction and tribulation.

To these afflictions concerning the future of the Gospel were added the attacks of the Judaizers upon his own Apostleship, jibes and thrusts against his personal integrity and authority as an Apostle. From his Epistle we can cull the fiendish nature of their assault. He had not been one of the Twelve who had been with Jesus from the beginning. He had refused support. Was that not an admission that he himself felt insecure in his own position and message? These were but some of the innuendoes and insinuations hurled against Paul also at Corinth.

After he had heard the report of Titus, he could write to the Corinthians (II Cor. 12:9-12): "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake . . . Ye have compelled me: for I ought to have been commended by you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."

To this unrest in spirit Paul added

that he was given a thorn in the flesh, lest he be exalted beyond due measure through the abundance of revelations granted to him. Paul was buffeted by Satan. Thrice he prayed to the Lord that this stake in the flesh be taken away, but the Lord refused to relieve him of it. Instead he received the comforting assurance: "My grace is sufficient for thee: for my strength is made perfect in weakness (II Cor. 12:7-9). Paul mentions this thorn in the flesh in connection with the diabolical thrusts of the Judaizers. What this thorn in the flesh was, we do not know. We have already dealt with this question in our discussion

of Paul's first missionary journey, when he left the lowlands of Pamphylia for the highlands of Pisidia. We supported the contention of Ramsay that Paul was afflicted with malaria.

All these reasons put together surely let us understand the unrest of the Apostle. They shed light on his resolve to terminate his preaching in Troas abruptly and leave the further work to his coworkers. Who would be justified in condemning him for it? Some critics have done it and some still do it.

H. A. Koch.



News from our Mission Fields

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

MATTHEW 28. 20

FRUITS IN THE MISSION FIELDS

WORK in the mission fields is often marked with much disappointment for the missionaries and the mission congregations, if they look for large, visible results in their work. Although they realize that the Word is never preached in vain, yet so often the visible fruits are missing. This fact causes the joy to be just so much greater when there are visible fruits of their work among the unchurched. This joy of bringing souls into the kingdom of God through the Word and Sacrament was present in Grace Ev. Lutheran Church of Casa Grande, Ariz., on Palm Sunday, April 14, 1957. As is often the case in small mission churches, there were no children for confirmation in 1957. Instead, a group of seven adults confessed their faith in their Savior before the altar of the Lord on that day. Of these seven, two were received into the Church by the Sacrament of Baptism, and five by the rite of confirmation. In addition to these seven adults, 10 children were also made children of God by means of the Sacrament of Baptism, thus adding 17 members to the church that day. Included in

this group, and this makes us especially joyful, were three complete families, who accounted for 15 of the 17 who were received.



**Seventeen New Members for
Grace Ev. Lutheran Church
Casa Grande, Arizona**

Grace Lutheran numbered only 45 communicants before this service, so it was truly a day of rejoicing and thanksgiving that the Lord of all mercy worked faith in these hearts by means of the Gospel and the Sacrament of Baptism.

The undersigned missionary based his sermon on John 6:67-69, en-

couraging the members to continue in their God-given faith, because it is based on the Word of eternal life, and because they "believe and are sure that Jesus is the Christ, the Son of the living God." These truths they had learned during the months of instruction in the Word of God preceding their confirmation.

May God keep them in this Christ-founded faith and make them zealous in bringing this same Gospel to others who as yet are living in spiritual darkness, even as they themselves were brought into His kingdom.

MARVIN PUTZ.

NOTICE

On February 6, 1957, Pastor Fred G. Tiefel tendered his resignation to the Japan Mission Board as missionary serving the Wisconsin Synod in Japan.

The Board tried to get Pastor Tiefel to reconsider his action, but to no avail.

The Japan Mission Board therefore has accepted the resignation of Fred G. Tiefel as our missionary to Japan.

HARRY SHILEY, *Chairman*
The Japan Mission Board



PROF. EDMUND REIM



PROF. FREDERIC BLUME



PROF. CARL LAWRENZ



PROF. JOHN MEYER



PROF. GERALD HOENECKE



PROF. PAUL PETERS



PROF. ARTHUR P. VOSS

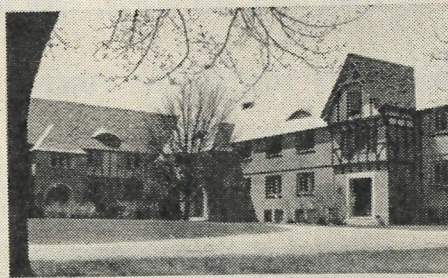
Thiensville Ev. Lutheran Theological Seminary CLASS OF 1957



PROF. H. J. VOGEL



ROBERT MUELLER



JOHN BRANDT



JOHN GWORDZKY



KENNETH HALLAUER



VICTOR THIERFELDER



BERTRAM NAUMANN



JOHN HASECK



DANIEL HASECK



RICHARD BUSS



RONALD FREIER



DAVID SCHMIEL



PAUL ECKERT



JOHN RUEGE



CARLTON PALENSEK



NATHAN RETZLAFF



CYRIL SPAUDE



ARNOLD ZIMMERMANN



THOMAS HENNING



ROBERT OSWALO



PHILIP HUEBNER



ALVIN KIENZETZ



JOHN DENNINGER



HAROLD GAWRISCH



GEORGE ENDERLE



NORBERT MEIER



ROBERT SCHLICHT



EDWARD STELTER



ARMIN PANNING



MARCUS NITZ



JOHN JOHANNES

Toward A New Wisconsin Lutheran High School - A Report

THIRTY-SEVEN congregations in the Milwaukee area, with an aggregate membership of 21,518 communicants, recently conducted a fund campaign for the erection of a new plant for the Wisconsin Lutheran High School. The results of the campaign, in cash contributions and subscriptions payable over a three-year period, disclose the gratifying sum of \$1,257,903.00 to date—an average of about \$125.00 per subscription. Since several congregations have been unable to complete their work at this writing and others, because of pressing local needs, have been compelled to postpone their solicitation to a later date, it is expected that the final total may well exceed the million and a quarter figure.

An outstanding feature of the campaign was the remarkable cooperation and singleness of purpose shown by the participating congregations—

the determination to get the job done and to get it done as quickly and effectively as possible. Constrained by the love of Christ, about 3,000 consecrated men and women volunteered their time and talents for the project. All labored with great diligence and faithfulness.

Noteworthy, too, was the very generous response to the plea for gifts. No per communicant assessment or quota was set. Each congregation was urged to set its own goal, with the result that the composite goal was exceeded by \$39,000.00.

The school is operated by an association of 34 member congregations, organized five years ago under the name of the Wisconsin Lutheran High School Conference. Increased interest in the cause of Christian secondary education, resulting in greatly overcrowded conditions, together with the undesirable location of the old plant, forced the Confer-

ence to act. It decided to erect a new building on a spacious thirteen-acre site on the far west side of the city. It is hoped that construction may be begun in the fall.

The school will be built to accommodate 750 students, but the gymnasium, cafeteria and other facilities will be designed for ultimate expansion to 1,000 enrollment. Preliminary plans call for the inclusion of a chapel-auditorium, manual arts center, home economics and office practice areas, and physics, biology, and chemistry laboratories. The cost of the project has been estimated at \$2,000,000, including \$1,650,000 for the building and fixed equipment. The rest will be for landscaping, athletic field and stands, parking lots, and other exterior work.

May the Lord prosper this and every other effort in behalf of the Christian training of our youth!

ERHARD C. PANKOW

Know Your Synod

1. Your questions and answers have brought us something about the membership of Synod and of the nine Districts. How would you describe the relationship of the Districts to the Joint Synod?

A. *It is much like that of the States to the Federal Government of our United States.*

2. Then each District does have some authority and freedom of action?

A. *Yes, it has its own organization, with officers and various boards, to direct the work of the District. It meets in convention every two years.*

3. But how does the "central government" of the Synod fit into the picture?

A. *All decisions, actions, and policies of the Districts must be in agreement with the constitution, doctrines, and policies of the Joint Synod.*

4. Doesn't this give the Synod totalitarian power over the Districts and, finally, over all of us?

A. *No, for we in the Districts are the Synod; all of us together make the decisions and set the policies of Synod.*

5. What do you mean? I never had a hand in it.

A. *Oh yes, you did. You did it partly through your delegates to the District conventions, and partly through your delegates to the Synod conventions.*

Next time: The method of representation in District and Synod.

CORRECTION

Our second instalment of *Know Your Synod*, concerning the number of pastors, contained serious errors.

The number of active pastors is 674, instead of 710. If we count men serving in a special capacity, we get 687.

The number of pastors serving as professors should be 61, not 74. (No doubt our figures included some professors not ordained.)

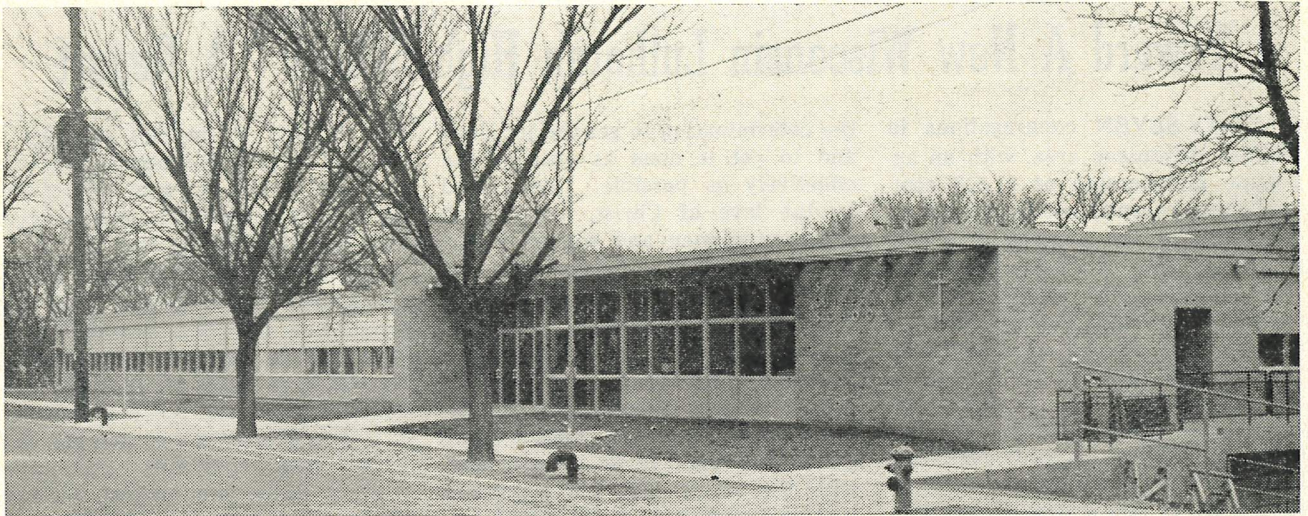
The figures of the Statistician were not yet available when we wrote. We used figures from another source. To put it mildly, that seems to have been ill-advised.

W. H. F.

ORGAN DEDICATION

In the regular service on Cantate Sunday, May 19, 1957, Resurrection Congregation, Phoenix, Ariz., dedicated a new Wurlitzer electronic organ, Model 4602, to the glory of God and the service of the Church. "I will praise the name of God with a song, and will magnify him with thanksgiving."

WM. H. WIEDENMEYER.



St. Paul's Lutheran School, Fort Atkinson, Wisconsin

DEDICATION

St. Paul's Lutheran School Fort Atkinson, Wisconsin

On the second Sunday after Easter, May 5, St. Paul's Congregation of Fort Atkinson, Wis., solemnly dedicated its new \$390,000 school to the glory of God and the promotion of His kingdom in this locality. Sunny weather in no small measure heightened the joy of this big day in the history of the congregation.

The guest speakers for the day were Prof. Joh. P. Meyer of our Theological Seminary at Thiensville, Wis., in the morning service at 10:00 o'clock, basing his words on Ezek. 34:23-25, and Prof. C. L. Schweppe, president of Dr. Martin Luther College, New Ulm, Minn., in the afternoon service at 2:30 o'clock, using as his text John 4:13, 14. The attendance at the morning service was 717; at the afternoon service, 1,181. In recognition of the support, financial and otherwise, given the school by Bethany Congregation of Fort Atkinson, Pastor Eldor Toepel of Bethany Congregation was asked to serve as guest liturgist in the afternoon service. The Rev. Richard W. Mueller of Jefferson, Wis., gave a brief address as president of the Western Wisconsin District. The dedication ceremony in connection with the afternoon service was conducted by the pastor of St. Paul's Congregation, H. Gieschen. The mixed choir of the congregation and pupils of grades six, seven and eight, under the direction of Mr. R. H. Sievert, principal of the school, rendered appropriate selections in the services. The procession from

the church to the location of the new school was headed by the pastor, the guest speakers, Prof. E. E. Kowalke, president of Northwestern College, who had preached the sermon at the cornerstone laying, the Rev. R. W. Mueller, and the Rev. Eldor Toepel. The entire dedication ceremony was conducted before the wide open doors of the new school.

The day was concluded with a social gathering in the school-gymnasium in the evening. Colored slides of the school during the period of construction were shown. The Rev. Walter Wegner of Columbus, Wis., gave a brief address as secretary of the Board of Education-Wisconsin Synod. The Octet of Northwestern College rendered several selections.

The new school building is the third school structure in the history of the congregation. The history of the school dates back to 1868, when the Rev. J. H. Brockmann was called to the pastorate of the congregation with the stipulation that in connection with his pastoral work he was to teach school at least four days a week for not less than six months.

The new school is located directly across the street from the old school on a site of land comprising three and one-half acres with a large two-story dwelling on it. The terrain of the building site, having a twenty-foot fall within a short distance from the sidewalk, determined the design of the new structure. The view from the street gives the school the appearance of a one-story building. The true massiveness of the structure as a

two-, respectively three-story building comes into view only when seen from the large playground area towards the east of the school. The building is of L-shaped design, the two-story classroom wing (153 ft. long, 59 ft. wide) extending towards the north, the other wing, comprising the gymnasium and, above it, a spacious dining hall or auditorium, extending 98 feet from the west to the east. All entrances to the building are at grade level.

Construction of the building is of structural steel, reinforced concrete, Waylight block and brick veneer on outer walls. The roof is of Perlite concrete, covered with asphalt. All corridor floors are of terrazzo construction. Walls are finished with Ceramatrix in bright, pleasing colors. Open wardrobes are along one wall the length of each corridor. The corridors are well lighted by natural light through plexiglass sky domes and by borrowed light through a three-foot high continuous glass panel at the top of the corridor walls.

The classroom wing comprises nine classrooms, each accommodating desks for 35 pupils. Along two walls of each classroom are cabinets with countertop, sink with hot and cold running water and a drinking fountain, and the teacher's wardrobe. All concrete floors, with the exception of the corridor floors, are covered with asphalt tile. A Stromberg-Carlson intercommunication system connects all rooms in the building with the office.

The classroom wing has the following auxiliary rooms: principal's office, a workroom, first aid room,

visual aids rooms, supply store, storage rooms, and a large boiler room. The street-level of the east-west wing comprises the spacious main entrance lobby, the faculty room, the dining room, and the kitchen with its many modern facilities. The dining room, measuring 73 by 52 feet, with a seating capacity of 400, is designed to meet the needs of the school lunch program and will also serve as a meeting hall. The lower level of the east-west wing contains, besides the gymnasium, dressing rooms, shower rooms, and a cloakroom.

Bethany Congregation offered to shoulder the cost of the classroom equipment, consisting of the following: children's seat-desk units, reading tables with ample number of matching chairs, high-grade office desks and chairs for all classrooms, sink and drinking fountains in all classrooms, office desk and chair for the principal's office, also a type-

writer and adding machine for the office. The total cost of the classroom equipment amounted to \$13,000. The furniture in the teachers' lounge was furnished by the Women's Missionary League of Bethany Congregation. The Stromberg-Carlson intercommunication system was donated in memory of little Patty Schloesser of Bethany Congregation, whom the Lord took to her eternal rest on July 1, 1956. The tables and chairs in the kindergarten room were donated in honor of Mr. and Mrs. Henry Schloesser of Jefferson and of Mr. and Mrs. Leo Fandrei of Fort Atkinson. As its regular contribution towards the support of the school, Bethany Congregation supplies one of the male teachers. The Men's Fellowship of Bethany has purchased two school buses and plans to buy a third bus during the summer. Individual members of Pastor Toepel's congregation at Cold Spring (several having

children attending the school) contributed a total of \$2,160.00 towards the new school. In addition, the Ladies' Aid of St. John's at Cold Spring purchased the vertical aluminum blinds for the principal's office and the first aid room.

The dedication offering for the Church Extension Fund amounted to \$1,069.65; the offering for the local School Building Fund to \$3,553.38. — The present enrollment in the school is 282. The faculty consists of Mr. R. H. Sievert, principal, Mr. Robert Otterstatter, Mr. Edgar Wehausen, Mr. Donald Hartwig (Bethany), Miss Ione Strege, Mrs. Robert Otterstatter, Miss Marjorie Mumm, Miss Lillian Quandt, and Mrs. Harold Hanson (kindergarten).

May God richly bless the work in the new school to the glory of His name and the promotion of His kingdom.

H. GIESCHEN, Pastor
R. H. SIEVERT, Principal.

An Addition and Remodeling at The Home For Aged Lutherans Milwaukee, Wisconsin

THE \$100,000 addition and remodeled portions of the Home for Aged Lutherans, 7500 West North Avenue, Wauwatosa 13, Wis., were dedicated in a special service on Sunday, May 19, at 2:30 P.M.

The addresses in this service were given by the Rev. Irwin Habeck, Bethesda Lutheran Church, Milwaukee, first vice-president of the Wisconsin Synod, and by the Rev. Arnold Grumm, D.D., St. Louis, first vice-president of the Missouri Synod. Special music was furnished by octets of the Lutheran Theological Seminary, Thiensville, Wis., and of Concordia College, Milwaukee. Mr. Thomas Gieschen of Emmaus Lutheran School served as organist.

In a special ceremony at the beginning of the service, Mr. A. H. Koepke, president of the Home, turned its keys over to the Rev. William T. Eggers, its Administrator. Liturgists for the service were the two clergy members of the Board, the Rev. Elton Huebner, Grace Lutheran Church, Milwaukee, and the Rev. Reynold J. Lillie, Ashburn Lutheran Church, Chicago.

A service held at the Home on the following Sunday at 2:30 P.M. concluded the activities of dedication week. The guest speaker at this service was the Rev. Dr. Henry J. Wind, St. Louis, Executive Secretary of the Department of Social Welfare, The Lutheran Church—Missouri Synod. Mr. Paul Jungkuntz, Sr., of Jordan Lutheran School, West Allis, served as organist, and a special choir under the direction of the Rev. Kurt Eggert, Gethsemane Lutheran Church, Milwaukee, sang.

Open house, giving an opportunity for those interested in seeing this new facility for the aging, took place at the conclusion of these services.

From 2:00-4:00 P.M. on Tuesday, Thursday, and Friday of dedication week groups and individuals were also given an opportunity to inspect the expanded Home. Tuesday was reserved for out-of-town guests of the Home. Light refreshments were available during all open-house hours.

The Ladies Auxiliary of the Home assisted in various ways during the dedication week. It was helped by the newly-organized Volunteer Group,

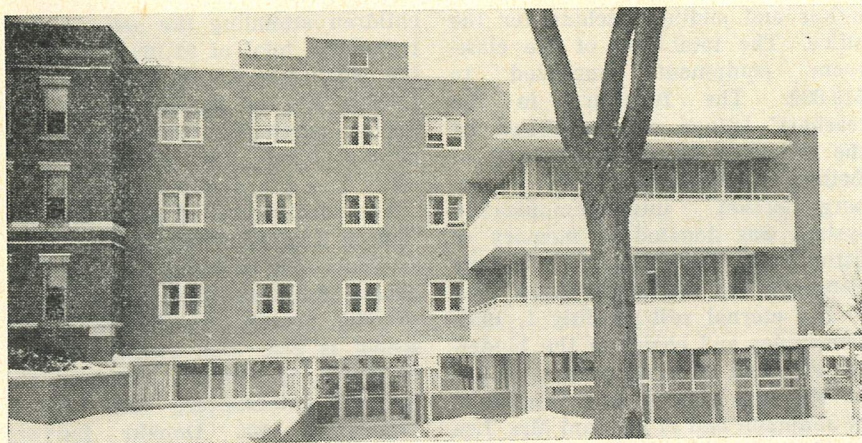
which is organizing to undertake a number of volunteer projects, especially in the patient area.

"This is a great hour in the history of the Altenheim, as it is affectionately known by many Milwaukeeans," said Pastor Eggers, the Administrator. "We thank God that He has blessed us and permitted us to see this day, and we humbly pray that by His grace this building will serve many aging people.

"We want to take this occasion also to express our appreciation for the thousands of contributions made to our building fund, many of them in sizable amounts."

Mr. A. H. Koepke said, "We have looked forward to this day for some years. We believe our enlarged Home helps meet a critical need in the Milwaukee community. We are happy that we have been able to put the chapel and the dining room on the lower level."

The expansion is the fourth increase in the size of the Home since its founding in 1906. The original Home, a frame building, was enlarged shortly after it opened its



Lutheran Home for Aged, Addition

doors, and was replaced in 1910 by the red brick building which became a familiar sight to several generations of Milwaukeeans. A west wing was added in 1926.

The formal dedication of the completed facility marks the culmination of more than three years' planning and work. The initial steps toward expansion were taken in the beginning of 1954 when the Board of Directors of the Home passed the first resolution which set in motion expansion planning.

In the summer of 1954, Grasshold and Johnson of Milwaukee were selected as architects of the Home, and shortly thereafter a fund campaign was launched in Synodical Conference circles under the direction of Mr. Lawrence Rosenthal, now Business Manager of the Home.

Together with the funds the Board had held in reserve for building purposes, a total of \$380,227.00 was available for building purposes.

Careful studies indicated the need for increased nursing facilities for older people, and the plans adopted by the Board a year later in the summer of 1955 raised the capacity of the Home from 120 to 200 residents and patients. Half of the bed capacity was designed to serve patients; the other half, as a residential area.

Contracts were let on October 2, 1955, and the ground-breaking ceremony took place on October 9, 1955. Rapid construction during the winter months permitted the formal cornerstone-laying ceremony to take place on April 15, 1956.

The new unit was completed at the end of 1956 and has since been occupied by residents and patients from the old building while remodeling took place.

Progress in remodeling has permitted the Home to take additional residents and patients so that its daily census now averages 135.

Additional aging people will be accepted into the Home after June 1.

The 100 patient beds are served from three nurses' stations, two of which are located on the first, and the other on the second floor. The stations and utility rooms incorporate the most advanced designs, and the large beautiful patient rooms contain the first hospital furniture.

A medical suite with doctor's offices, examining and treatment rooms, a physio-therapy facility and a small laboratory are located in the center wing of the first floor.

During the past year the nursing staff has been slowly increased to handle the larger patient load. The Home has affiliated with the Milwaukee Vocational School's program for the training of licensed practical nurses and now has four student nurses receiving training in geriatrics in its nursing department. An extern from the Marquette School of Medicine has been added to the staff and is available daily to the patients of the Home under the supervision of the Home's medical staff.

A beautiful chapel, seating 100 worshippers, is found on the ground floor. The chapel facility has been so arranged that it can be expanded to a seating capacity of 200. Office space has been provided for the Rev. Karl Wedel, the chaplain of the Home.

A suite of offices has also been provided on the ground floor for the social work staff of the Home. The Social Work Department, opened in September, 1955, when the Director of Social Work joined the staff, is now giving field work experience to

The Northwestern Lutheran

two students from the School of Social Work of the University of Wisconsin, Milwaukee. The department interviews all applicants and carries on a program of activities within the Home.

The Home also features on its ground floor an occupational therapy suite, which includes a large meeting and recreation room. In use since last January, the occupational therapy rooms for men and women already display some of their permanent equipment. The registered occupational therapist on the staff helps keep aging hands and minds usefully employed.

The new dining room facility, a large room with a northern exposure, has a potential seating capacity of 165.

A local artist, Mr. Helmut Summ, is at present engaged in creating a large mural which will be placed on one of the walls of the main lounge. This mural will depict the history as well as the activities of the Home and will attract the attention of everyone using the main entrance of the Home.

The expansion of the Home made necessary an enlarged heating unit, and two new oil burners have been installed.

In recent years the Home has become affiliated with Associated Lutheran Charities, an organization of the charitable agencies within the Synodical Conference, and has joined the National Association of Nursing Home Operators as well as the Wisconsin Welfare Council. The Home is licensed by the Wisconsin State Board of Health and is operated under its supervision.

INTRODUCING TWO NEW WRITERS

Your Editorial Board invited two men to join the Reverend Im. P. Frey in supplying editorials for *The Northwestern Lutheran*. We are happy to say that both have agreed to serve. No doubt you feel the same way after reading their editorials in the two preceding issues. Our regular readers know that Pastor Frey is our very able veteran writer of editorials; perhaps they know, too, that he has been president of the Nebraska District for some years. We feel that our new men need more of an introduction.

Pastor H. C. Nitz, at 64, writes with a background of varied experience. He began his ministry in our Apache Indian Mission. After ten

years' service there, he was the Lord's ambassador in Rockford, Minn., for eight years. Since 1937 he has been pastor of St. John's Lutheran Church of Waterloo, Wis. He served on the Northwestern College Board for two terms. For ten years he was president of the Western Wisconsin District, relinquishing this post in 1956. At present he is a member of the Missionary Board of the Synodical Conference, as well as a member on the Board of Control of our Lutheran Theological Seminary.

Professor Carleton Toppe, 43, had his pre-ministerial training at Northwestern College. Graduating from our Seminary at Thiensville in 1937, he served as assistant pastor in the First Lutheran Church of Manitowoc for two years. Then he was pastor of the Auburn-Brush Prairie Parish (Bloomer, Wis.) from 1939 to 1943; he was a steward of God's mysteries at Elmwood, Wis., from 1943 to 1948. Called to Northwestern College in 1948, he has been active there ever since. Professor Toppe teaches English and Latin.

NOTICE

Notice is herewith given that Pastor Arthur Gentz, Marinette, Wis., has consented to serve as Visitor of the Lake Superior Conference—until the next regular meeting of Lake Superior Delegate Conference. Pastor Gentz will replace Pastor Egbert Albrecht, who has accepted a call into another Conference.

OSCAR SIEGLER, Pres.
Northern Wisconsin District

**YOUTH CAMP AT CAMP LUTHER
August 4 to 11, 1957**

The Wisconsin River Councilmen's Conference will sponsor a Youth Camp for young people of the Wisconsin Synod at Camp Luther near Three Lakes, Wis., from August 4 to 11.

Young people between the ages of 9 and 16 are invited. There is room for 100 young people. Rates are very reasonable—only \$16.00 for the entire week; this includes room and board and recreational facilities. Wisconsin Synod pastors will offer daily devotions and guided study. A registered nurse will be in constant attendance.

For further information, or to place reservations, write to: Youth Camp—Camp Luther, 110 Eau Claire Street, Schofield, Wis.

WANTED

Used church pews 9, 10, 11, or 12 feet long. Contact Mr. Harold Helterhoff, Trinity Ev. Lutheran Church, Minocqua, Wis.

CALENDAR OF CONFERENCES

ST. CROIX DELEGATE CONFERENCE
Date: June 18, 1957 (Tuesday at 9:00 a.m.)
Place: Zion Lutheran Church, East Farmington, Wis. (Osceola), L. W. Meyer, host pastor.
Speaker: H. Ellwein (alternate: D. Kolander).
Assigned Topic: "A Sermonic Lecture on the Book of Job," by R. Schroeder.
JOHN G. HOENECKE, Secretary.

**MICHIGAN DISTRICT
PASTOR-TEACHER CONFERENCE**
Date: June 18 (2:00 p.m.) to June 20 (12 noon).
Place: Michigan Lutheran Seminary, Saginaw, Mich.
Assignments: Synod's Policies regarding Its Educational Institutions, Prof. A. Schultz; Stewardship, N. Berg; Review of the Reports and Memorials for the Synod Convention (lay delegates to the Synod Convention are asked to attend on Wednesday when these reports will be considered).
Preacher: W. Krueger.
Remarks: Provide your own linens and bedding.
N. BERG, Secretary.

**SOUTHEASTERN WISCONSIN DISTRICT
PASTORS AND TEACHERS CONFERENCE**
Date: June 17 and 18, 1957.
Place: St. John's Lutheran Church, Decorah at Sixth Street, West Bend, Wis.
Opening service with Holy Communion at 10:00 a.m.
Essays: "The Scriptural Doctrine of the Antichrist," William F. Schink; "Making the Musical Parts of Our Church Service a Living Gospel-Centered Experience," Kurt J. Eggert.
Overnight lodging will be available on prior request.
A registration fee of \$1.00 will be collected from all in attendance.
All pastors, professors, and male teachers of the District are expected to attend.
Please announce to the host congregation to facilitate the provision of meals and lodgings.
HEINRICH J. VOGEL, Secretary.

**WESTERN WISCONSIN PASTORAL
CONFERENCE**
Place: Jefferson, Wis., in St. John's Ev. Lutheran Church.
Time: June 11 and 12. Holy Communion service Tuesday at 10:30 a.m.
Essayists: Pastor Carl Mischke and Prof. Carl Lawrenz.
Meals and lodging will be provided by the congregation. Kindly announce no later than June 7, and state whether you desire lodging, and whether you are driving your own car.
E. TOEPEL, Secretary.

RED WING DELEGATE CONFERENCE
Place: Christ Lutheran Church, Zumbrota, Minn., H. F. Muenkel, host pastor.
Time: June 11, 1957, 9:00 a.m.
Speaker for the Communion service: G. A. Fuerstenau (alternate: H. W. Schwertfeger).
Business: Essays: "Our Church and Its Youth," by L. W. Schierenbeck; "The Doctrine Of The Atonement In the Old Testament," by E. G. Hertler; The Agenda for the Synod Convention; Election of a Conference Secretary.
Please announce the number of your delegates to the host pastor at least one week in advance.
H. F. MUENKEL, Visiting Elder.

**PACIFIC NORTHWEST DISTRICT
DELEGATE CONFERENCE
AND SPECIAL DISTRICT CONVENTION**
Time: June 25-27, 1957.
Place: St. Paul's Lutheran Church, Tacoma, Wash., Paul Madson, pastor.
Chairman: Gilbert Sydow.
Opening Devotion at 2:00 p.m.
Communion Service June 25, 7:30 p.m., T. R. Adascheck, preacher.
Essay: The Doctrine of the Church, Pastor H. Eckert.
Other business: Prospectus for the Joint Synod Convention.
The session on Thursday morning, June 27, will be a special convention of the Pacific Northwest District. Purpose: that the District may have an opportunity to evaluate the District Pastoral Conference protest as well as the resolutions of our Synod at its last convention and to review Missionary Tiefel's essay on doctrine.

Pastors will please inform the host pastor of their own and their delegates' intended presence or absence.
G. Jerome Albrecht,
Secretary of Delegate Conference
George Frey,
Secretary of Pacific Northwest District

**EASTERN DELEGATE CONFERENCE
DAKOTA-MONTANA DISTRICT**
God willing, the Eastern Delegate Conference of the Dakota-Montana District will meet June 27, 1957, at St. Martin's Lutheran Church in Watertown, S. Dak. The meeting will open at 9:00 a.m. with a Communion service.
The business before the conference will be reports on the prospectus of the Synod convention and election of Conference officers.
H. A. BIRNER, Secretary.

**WESTERN DELEGATE CONFERENCE
DAKOTA-MONTANA DISTRICT**
Date: June 25-26, 1957.
Place: Northwestern Lutheran Academy, Mobridge, S. Dak.
Time: 10:00 a.m. Communion service; Jerome Spaude, preacher (Martin Lutz, alternate).
Essay: "Verbal Inspiration: A Pillar of True Lutheranism" by Edmund Schultz.
Reports of our synodical work will be heard and discussed. Each congregation is expected to send a delegate. Lodging will be provided in the dormitories; guests are to bring their own bedding.
REGINALD POPE,
Visitor

**CROW RIVER VALLEY
DELEGATE CONFERENCE**
Date: June 25 and 26, beginning at 10 a.m.
Place: Immanuel Lutheran, T. Acoma, N. Sauer, pastor.
Preacher: G. Geiger; alternate: W. P. Haar.
Program: Duties of Church and State—P. Janke. A stewardship report with filmstrip.
Note: Kindly announce to the host pastor the names of delegates and lodging needed.
LOREN SCHALLER, Secretary

WINNEBAGO DELEGATE CONFERENCE
The Winnebago Delegate Conference will meet in Grace Lutheran Church, Nebraska and Ninth, Oshkosh, Wis., on Monday evening, June 24, 1957, at 7:30 p.m. The Book of Reports and Memorials for the August Convention will be presented for discussion.
R. REIM, Secretary

**REDWOOD FALLS
DELEGATE CONFERENCE**
Date: June 10, 1957.
Place: St. John's Lutheran Church, Wood Lake, Minn., Pastor L. Huebner.
Work: The work of our Synod on the basis of the Book of Reports and Memorials to Synod.
Sessions are scheduled for the afternoon beginning at 2:30 and for the evening.
G. F. ZIMMERMANN, Secretary

**FOX RIVER VALLEY
PASTORAL CONFERENCE**
Date: June 18, 1957.
Place: Immanuel Lutheran Church, T. Maple Creek, W. Nommensen, host pastor.
Opening service with Holy Communion at 9:00 a.m.
Preacher: E. Ploetz; alternate: H. Pussehl.
F. W. HEIDEMANN, Secretary

NEW ULM DELEGATE CONFERENCE
Date: June 26, 1957, 9:30 a.m.
Place: St. John's Lutheran Church, Lake Benton, Minn., A. H. Birner, host pastor.
Work: Reports on business to be presented at Joint Synod Convention.
Please announce yourself and delegates to the host pastor.
E. BIEBERT, Secretary

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