



**Christ Died For Us . . .
For Us He Rose Again**



THE NORTHWESTERN Lutheran

March 30, 1958
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BRIEFS

by the Editor

In a way it is too bad that our publication dates fall as they do this year. This issue is dated March 30—just a little too early to lay the stress on the Easter message. The next issue will be that of April 13—a week after we have again heard the great fact and comfort of the Resurrection of our Lord Jesus Christ. So there will be no issue devoted expressly to the Easter theme.

But your deep joy at Eastertime is not affected by the demands of the calendar. Is there a Christian who does not carry with him throughout the year the memory of our Lord's Resurrection and some realization how important and essential it is for his faith? If there is such a Christian, his failure to remember and to realize spells a distinct loss for him.

We regularly hear it said: "Christ's death in my stead is my only comfort." Or: "I trust only in Christ and the atoning blood shed for me." Or again: "In the cross of Christ I glory." Blessed are all who thus speak and believe. With such words of faith the lips make a confession to salvation.

Yet all the confidence and assurance which the Christian man has because of the death of Christ is impossible without the Resurrection of Christ. We do not mean that he will, in every instance, be able to trace exactly the connection between Good Friday and Easter, even in his own mind. Often he would be at a loss to make this point clear to others. Still he knows that the Resurrection of Christ is something precious that dare not be subtracted from his faith. If someone suggests to him that he can get along without this particular article of faith, the very idea strikes him as one at odds with the whole truth to which he clings.

Why is this so? Because the Resurrection of His Son is God's great, solemn, once-for-all sign to us that Christ on the cross has actually made good for all our sins. It has been expressed like this many, many times: By the Resurrection God spoke His mighty, all-decisive "Amen" to the Savior's triumphant: "It is finished." We do not hesitate to repeat it because it states the meaning of the Resurrection in such a concise way as will likely "stick with" us.

Even if a Christian is not very far advanced in grasping the connection between one truth and another, he hears Paul's words: "If Christ be not raised, your faith is vain; ye are yet in your sins," and at once he recognizes and affirms this as the truth. On the positive side, he rejoices to hear Paul say: "He was delivered for our offenses, and raised again for our justification."

Therefore he knows, too, that the Old Testament promises of the Messiah had to include those that forecast His Resurrection; that it was but natural that the Savior Himself, in predicting His sufferings and death, included the Resurrection as that which must follow His death; that the Apostles in their preaching and in their Letters could not be true and faithful witnesses if they had not constantly coupled the teaching of Christ's Resurrection with that of His death; that Paul, for instance, had to write: "Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures."

The Christian finds his thoughts summed up in the words:

*All our hopes were ended
Had Jesus not ascended
From the grave triumphantly.
For this, Lord, we worship Thee.
Lord have mercy. Hallelujah!*

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

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Editorials

The Post-Mission Stage "We are now in the post-Mission Stage," says the Rt. Rev. D. Chellapa, Bishop of Madras, in a report on church conditions in

India. The bishop explains, "It is generally recognized that British rule has gone, but it is less generally recognized that the Foreign Missionary Era has gone, too."

It seems that politics, civil and ecclesiastical, has created a situation in India which makes all but impossible evangelization in the full apostolic, orthodox manner. You may preach, teach, build schools and hospitals, but do not try to convert any "heathen." The false ecumenical outlook of the bishop indicates that the situation is not alarming if the "older missionaries," who "were wedded to a particular outlook," will not be averse to any "re-orientation."

We cannot go along with the bishop and his social, paganized gospel. But we thank him for coining the shocking phrase "post-mission stage." It prods us to do some sober thinking.

We have reached the post-mission stage in many areas where we could likely have flourishing congregations, but the field is now occupied by others, perhaps heretics and sectarians.

Some metropolitan areas are growing at a tremendous rate. Los Angeles reportedly is getting one thousand new residents a day! Dare we delay entering such fields until it is too late?

Our African fields may soon reach a kind of post-mission stage when the provinces become independent and restrict the number and activities of white workers. A sound mission policy always stresses the building of an indigenous church: self-supporting, self-governing, with a well-trained native ministry. Then, by the grace of God, a church can survive a post-mission era. If we use well our God-given time and sacrificially invest our God-given means, post-mission need not mean post mortem.

There is a post-mission stage coming for the Church. The day is coming when the world will no longer need evangelization, when the elect will all be saved and the others hopelessly damned. The night is coming when no man can work. That time is not yet. Therefore this is not the time to slash budgets or postpone expansion. While it is day, let us be fruitful witnesses for Christ, lest we be such who just "cumber the ground."

H. C. NITZ.

* * * * *

The First Person Singular

A man's religion has been described as a personal encounter with his God. We wish to stress here that it is to be a *personal* encounter. Much of the organized religion of our day, especially the liberal brand, is of the mass variety. Much of its endeavor is slanted toward making this world a better place to live in by promoting social, political, and economic reforms. To attain that, the emphasis is on mass movements by marshaling community thought or by legislation.

The Church can not do its God-assigned work on a mass scale. Its work is to be with the individual. It is to bring the individual to a recognition of his sinfulness, lead him to faith in Christ as his Savior, and

move him to live according to the will of God. Without individual repentance and conversion no real spiritual results can be obtained, and it must be borne in mind that the Church is a spiritual institution.

Religion revolves around the first person singular. It is not enough to say that Christ died for all. The most important thing is to know that He is my personal Savior and that He died for *me*. It must be a personal encounter. It is important that I know that God is speaking to me personally when He says: "Thy sins are forgiven thee."

And when it comes to exhortations to sanctification, it must also be personalized. A Negro preacher once told his members that they were in danger of being lost because they were too generous, because they gave too much away, that when they heard a sermon in which sins were being condemned they applied it to the other fellow instead of themselves. That is a dangerous but common practice. After hearing a sermon, many are inclined to say: "The preacher certainly gave it to so-and-so today." Such a sermon goes to waste on them. They lose the benefit of it. The person who hears a sermon as applying only to others and not to himself is cheating himself. As St. Paul writes: "Wherein thou judgest another, thou condemnest thyself."

Let us keep in mind that our religion is a personal matter between us and our God. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Im. P. FREY.

* * * * *

Einsegnung To one who has a German heritage, the word *Einsegnung* is as familiar as the confirmation it used to identify when children were still being confirmed in the German language.

In English we call it confirmation—a good solid word. The word "confirmation" has the quality of firmness and strength in it. During the months of steady instruction the faith of the confirmands has been undergirded with increased knowledge and understanding. Rock-founded, confident of what they believe, the confirmands ratify their baptismal vow. For a congregation there is security in the word "confirmed"; it is a word to lean on and rest on.

Yet our language lacks a word like *Einsegnung* to enhance for us the meaning of what takes place on Confirmation Sunday. *Einsegnung* means endowing with God's blessing. Upon the head of each kneeling confirmand the pastor speaks words of divine blessing, the peculiar blessing of a memorable Scripture passage, the age-old words of the closing benediction, the all-sufficient blessing of Christ's own prayer.

The blessing that the Church invokes from God upon its youthful confessors of the faith sets these children apart for a particular purpose. It consecrates them for their calling as communicant members of a Christian congregation. *Einsegnung* is not only a blessing upon

(Continued on page 104)

Studies in God's Word: Holy Week

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Galatians 2:20

In the early centuries of Christian history it was customary to read the entire story of Christ's suffering and death during Holy Week, which began with Palm Sunday. Already in fourth-century Jerusalem the events of the week were reenacted near the sites of their actual occurrence. In later years the readings were intoned and elaborately dramatized. These efforts no doubt culminated in the musical "Passions" of Bach, as well as the dramatic Passion plays which have reached into our own times.

It is but natural that the climactic events in the life of Jesus Christ, centered in this one week, should have captured the imagination of many and have been presented in this historically dramatic way. Our own church year finds its center in Holy Week. In the arrangement of our services from Palm Sunday to Easter, the Church accompanies its Lord on the way to the cross and grave and celebrates His victory over death. Even its most indifferent members are aroused sufficiently to follow this sequence of all-important events in the life of Christ which have been brought so close together.

To follow the way of Holy Week, however, should be more than the observance of a time-honored tradition. It should mean more than receiving historic information, no matter how important and dramatic the events may seem to be. The real content of our personal Christian faith in this life, as well as our foundation of hope for all eternity, lies in this way which Jesus traveled. And as we follow our Savior on this way, we should also pray that the Holy Spirit would make His way OUR way, so that we can with re-

newed faith speak with St. Paul the glorious words of our text.

Palm Sunday

"I am crucified with Christ: nevertheless I live," Paul begins.

On the first day of Holy Week we recall Christ's entry into Jerusalem. He entered as the King of Israel and was enthusiastically hailed as such. The long awaited Savior had come!

Since earliest times the Church has on this Day of Victory received its candidates for baptism and confirmation. The words of our text very fittingly remind us of the significance of our lives as baptized Christians. In baptism our Savior-King's death has become *our* death. His life has become *our* life. "We are," as Paul declares, "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

And so we begin our Holy Week journey with the strong reminder that in baptism we began our new life with our Lord.

Maundy Thursday

"Yet not I, but Christ liveth in me," Paul continues.

On Maundy Thursday we remember how our Lord, the same night in which He was betrayed, gave the disciples His true body and blood under the earthly elements of bread and wine. It is His personalized assurance of His real presence in us. As we, according to His own command, receive the bread and wine we say, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?" We become, as Luther so boldly ex-

pressed it, "ein Kuchen" ("one loaf") with Christ. "Therein," Luther explains, "that we have this common food in the Sacrament, we receive everything that Christ has and is. When I believe that His body and blood are mine, I have the Lord Christ entirely and everything that He is capable of, so that my heart is joyful, since I do not depend upon my own righteousness, but upon the innocent blood and pure body which I there receive."

"The living Christ lives in us, His Christians," we say to ourselves as we leave the Lord's Table and continue our journey with Him.

Good Friday

". . . and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me," Paul concludes.

On Good Friday we again travel to the foot of the cross and behold Him who gave Himself for us. We tremble as we view a struggle between our Substitute and all the forces of sin, death, and hell. We stand in awe as we hear Him speak. These words, however, are not the words of one who is suffering defeat, but the words of our victorious Prophet, Priest, and King who has brought full satisfaction for the sins of the world and declares, "It is finished." It is not with sentimental pity that we see a great tragedy of history, but with renewed faith that we view our Victor's death and say, "He gave Himself for me."

We know that our life is still lived "in the flesh." But because Jesus Christ is our Life, our way with Him has become a way of salvation. And if we die with Him, we know that we shall also live with Him eternally. With joyous anticipation we await the Easter Alleluia.

Someone has beautifully said, "Whoever wishes to experience the pulse-beat of Christian faith and experience the mystery of the Holy Christian Church must celebrate with

her these days of Holy Week." As we see so many come, we sincerely hope and pray that it is not merely a traditional observance but a

personal celebration. God's Word and Sacraments do make it so real and personal for us that we can say with the same writer of our text,

"Now if we be dead with Christ, we believe that we shall also live with him."

E. WENDLAND.

Smalcald Articles

Part II. Art. III. Of the Chapters and Cloisters

After having pointed out the antichristian character of the Roman Mass Luther in the next article takes up colleges of canons and monasteries, and shows that they also serve the antichristian error of work-righteousness. In the English heading of the article they are called *Chapters and Cloisters*.

Text

- 1) *That Chapters and Cloisters (that is, colleges of canons and communistic dwellings), which were formerly founded with the good intention by our forefathers to educate learned men and chaste and modest women, ought again to be turned to such use in order that pastors, preachers, and other ministers of the churches may be had, and likewise other necessary persons fitted for the political administration of the secular government (or for the commonwealth) in cities and countries, and well-educated maidens for mothers and housekeepers, etc.*

History

Luther mentions the fact that "Chapters and Cloisters" originally were founded for good purposes, especially for the training of future servants of the Church and of the State. Thus they were similar to our Synod's preparatory schools, the colleges and the theological seminary. The so-called Chapters were connected with larger churches, which were being served by a number of persons with different functions in the administration of the affairs of a single congregation or of a group of congregations.

The details of the history of such chapters with its ups and downs need not be reviewed here at length. Nor need we say much about the organization of monasteries. We merely note the high ideals which motivated the original founders, and the degeneration of these institutions under the influence of the Papacy. In our circles a book by F. V. N. Painter is well known. Its title is: "A History of Education." We quote a few paragraphs from this book.

On the cloisters Painter has this to say, that they "for long ages continued to be in many respects sources of blessing to the world. They became asylums for the oppressed; fortresses against violence; missionary stations for the conversion of heathen communities; repositories of learning; homes for the arts and sciences. They preserved and transmitted to later ages much of the learning of antiquity."

About the chapters Painter says: "The cathedral schools, though previously existing to some extent, received their perfected organization through Bishop Chrodegang (of Metz, 742-766) in the eighth century.

The priests connected with each cathedral church were organized into a monastic brotherhood, one of whose foremost duties was to establish and conduct schools. These were designed chiefly for the instruction of candidates for the priesthood, but were, at the same time, accessible to others. The instruction in these schools was very much the same as in the convent schools, embracing the seven liberal arts, but laying a little more stress on religious subjects."

Degeneration

Luther remarks that Chapters and Cloisters ought in his day "again to be turned to such use," because they were no more what they had been at first. They had degenerated under the influence of the error of work-righteousness.

Melanchthon wrote in the Apology of the Augsburg Confession: "While they once were schools for Christian instruction, now they have degenerated, as though from a golden to an iron age. . . . All the most wealthy monasteries support only an idle crowd, which gluttonizes upon the public alms of the Church."

How deeply the error of work-righteousness pervaded the life within the chapters and cloisters, Luther confesses in sad memory of his own past: "Men hoped by their own works to overcome and blot out sins before God. And with this intention we became priests and monks, that we might array ourselves against sin." But "there was here no mention of Christ nor faith." — At times monks and others deceived themselves, but were soon rudely shaken out of their pleasant dreams. Luther confesses: "There were some who did not believe themselves guilty of such actual sins in thoughts, words, and works — as I and such as I in monasteries and chapters wished to be monks and priests, and by fasting, watching, praying, saying Mass, coarse garments, and hard beds, etc., fought against evil thoughts, and in full earnest and with force wanted to be holy, and yet the hereditary, inborn evil sometimes did in sleep what it was wont to do — still each one held the other in esteem."

Yet most generally those monkish endeavors at a holy life became mere sham. Melanchthon says that the idea that remission of sin is granted "on account of the works" led to this result that "by this godless and fanatical imagination they bury the benefit of Christ. Then they feign that among those who observe this law of Christ the monks observe it more closely than others on account of their hypocritical poverty, obedience, and chastity, since indeed all these things are full of sham." He pictures this sham thus: "In the greatest abundance of all things they boast of poverty. Although

no class of men has greater license than the monks, they boast of obedience. Of celibacy we do not like to speak."

About chapters, Melancthon says that priests and monks shockingly abuse the Mass. "Unwilling celebrants, and those hired for pay, and very frequently only for pay, celebrate the Masses. They sing psalms, not that they may learn or pray, but for the sake of the service, or, at least, for the sake of reward." — In passing we note that, in spite of all this, Christ preserved His Church, and there always remained upright and sincere Christians also among priests and monks.

Suggested Action

We print the second paragraph of this article without further comment.

2) *If they will not serve this purpose, it is better that they be abandoned or razed, rather than, with their blasphemous services invented by men, regarded as something better than the ordinary Christian life and the offices and callings by God.*

For all this also is contrary to the first chief article concerning the redemption made through Jesus Christ.

Add to this that (like all other human inventions) these have neither been commanded; they are needless and useless, and, besides, afford occasion for dangerous and vain labor, such services as the prophets call AVEN, that is, pain and labor.

(To be continued)

J. P. MEYER.

From a Wider Field

Dear Editor:

If you get the credit as well as the blame for what appears in your church paper, do you ever receive letters from your readers that say: "Why don't you write so people can understand, and stop using words that only editors and professors can pronounce?" If so, do you suppose that newspapers receive such friendly warnings too? After all, by and large the same folks that read *The Northwestern Lutheran* also subscribe to a newspaper or two. And newspapers do not limit themselves to two-syllable words. Here, for instance, is an editorial from the *Minneapolis Tribune* entitled: "We have apathy in abundance." A kindly soul with a sense of responsibility clipped and sent it. He thought you might like to hear about it.

Much as I would like to write about "apathy," I must always reckon with the fact that what is written to you often gets sent out far and wide. Let it be said then that I trust you will not get letters about being unintelligible to the average reader. Even if the word "apathy" is not in everyone's vocabulary, it is a subject timely for discussion; so timely indeed that a newspaper takes note of it. If we have an understanding membership in our church — and I am sure we do — let them ponder the word that stands for a thing

which is becoming a public calamity as well as a bane to the Church.

The *Tribune* editor describes it this way:

"There may come a day when people will get steamed up over something besides war, depression, earthquake, tidal wave, taxes, and the latest creations by Dior. Some day the common man may go to bat for causes he believes in. He may become a good-government, good-health and good-neighbor enthusiast, but the day seems remote. Too few are now bearing the torch. Too many are ready to yawn and let George do it."

Let us see apathy in action. Do we find the scene familiar in congregational life as the *Tribune* paints it in the social order?

"Go to a committee meeting and you usually wondered why you bothered. If you're on time there isn't a quorum present. And there won't be for another half an hour — if at all. Important business may be on the agenda, such as building a clubhouse addition or buying a couple of ping-pong tables or determining the menu for the spring feed. But a meeting's importance has small bearing on the turnout. The other members will take care of things. You'll stay home and watch the fights or work on your income tax return. A hundred years from now nobody will know the difference."

Or translate the following into terms of church life and see whether it touches a sore spot anywhere:

"Most everyone has opinions. . . . In private conversation they will argue forcefully and forthrightly in support of convictions. But few are willing to stand up and be counted. . . . It might hurt business or impair a job or make an enemy. Besides that, it means work."

The article gets into our field of interest when it says:

"I have participated in church finance campaigns for the last half dozen years without noting any swelling zeal on the part of the parishioners to put more on the line in behalf of the cause than the price of one or two movies a week."

The price of movies in Minneapolis being what it is, the writer is perhaps not being unnecessarily sharp in his estimate. A dollar will not buy a ticket in the downtown theaters. Two movies a week would thus come to \$104 a year. Some parish reports would look quite good if they were filled with individual financial listings on that scale.

But quantity is not really the issue here. One thinks about the spiritual pain sometimes suffered by hymn No. 479 in the Lutheran Hymnal which so often seems to call in vain to Christians: "Zion, rise! Zion, rise!" when the inclinations of the flesh strongly move God's children to retain a sitting position in spiritual affairs.

Never is apathy more disastrous than when the Church is undergoing a confessional crisis and some Christian cannot be bothered to make a personal effort in defense of the Truth, an effort that requires giving attention to the issues involved and

taking a firm position to which one has been guided by the Word of Truth. This will never be done effectively by anyone who sits languidly on the sidelines and refuses to become concerned. Sad indeed would be the state of a Christian whose entire personal contribution to the struggle against error and wrong could be summed up in a revised version of Longfellow's battle report: "I shot an arrow into the air; It fell to earth, I don't care where!"

There is no apathy among those who have enlisted on the side of error and sin. Satan does not allow that. Behold the early morning multitude gathered before Pilate's

judgment-seat; listen to them forgetting their breakfast and devoting their throats to the chant: Crucify, crucify Him! Or witness the assembly of silversmiths in Ephesus being persuaded that the Apostle Paul was ruining their thriving business in the sale of idol images. They were quite able to shout "with one voice" and "for the space of about two hours": "Great is Diana of the Ephesians." Not that it proved anything, of course; but there was no apathy there!

Why should a summons from the Lord for the urgent causes of His kingdom, then, ever be greeted with the spirit of the midnight friend in the Gospel: "Trouble me not: the

door is now shut, and my children are with me in bed; I cannot rise and give thee?" (Luke 11:7).

Look where we will in Scripture, the needs of the kingdom have always been met by those who stood up to be counted at every cost to themselves: Joshua and Caleb at Canaan's border, the widow at Sarephath, the Apostle Paul in Jerusalem, Daniel in Babylon, and the people of Israel shouting against a wicked king at Carmel: "The Lord, he is God." Not to mention, of course, the Man of Sorrows at Calvary. How can those who love Him be apathetic in guarding the estate won by His suffering? The love of Christ constraineth us: that is the opposite of apathy.

E. SCHALLER.

News FROM OUR Missions



RHODESIAN LUTHERAN CHURCH

November 24, 1957
Matero Suburb, Lusaka
Northern Rhodesia, Africa

These are the particulars which we sincerely hope will remain fixed in the mind of every member of the Wisconsin Synod. By the grace of God it was on that day and at that place that the Wisconsin Synod was privileged to dedicate its first permanent church building on foreign soil.

A History

Nine years ago Pastor A. G. Wacker of Ann Arbor, Michigan, and Pastor Edgar Hoenecke of Plymouth, Michigan, toured the greater part of southern Africa seeking the best possible place to begin our mission work on this huge continent. After long consideration it was decided that, by human standards, Northern Rhodesia was the most promising field.

Four years later Pastor A. B. Habben accepted the call as our first missionary to Northern Rhodesia. Together with Mr. Paul Siegler he toured a territory which is five times



Matero Lutheran Church,
Northern Rhodesia, Africa

as big as the state of Wisconsin. Finally, Lusaka, the capital of Northern Rhodesia, was chosen as the locality in which to begin our mission endeavor. This was done for two very good reasons. First of all, Lusaka is on the line of rail, and consequently, every year thousands upon thousands of Africans find their way here to seek out a livelihood for themselves and for their families. Secondly, just thirty-five miles to the west there was a large area in which very little mission work was being done.

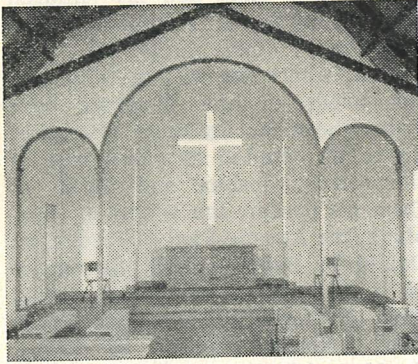
After completing their tour, the first few months were spent in can-

vassing the many African suburbs of Lusaka. On December 5, 1953, the first service was held in the Welfare Building in Matero, the largest of the African suburbs, with a population of about 15,000. Fifty people attended that service.

Through continued concentrated efforts of Pastor John Kohl, since called to his eternal rest, those people reached the status at which they were able to organize a congregation under the name "Matero Lutheran Church." Even then the dream of a permanent church building was forming in the minds of all. In March of 1957, during the service of Pastor Harold Essmann, Manager of Schools, who served the vacancy until the arrival of the undersigned, ground was broken and the first stage of that dream realized. On June 2 of the same year the cornerstone was laid. (Our beautiful cornerstone was donated by the Delano Granite Works of Minnesota.)

The Dedication

At long last the day of completion and dedication arrived. The Lord



Interior of Matero Lutheran Church

provided a bright and sunny day. Early that morning pleasure cars, trucks, jeeps, bicycles, tractors and trailers were on the way. Services had been dropped at all of our preaching stations. This was a service which no one wanted to miss. This was a day to be remembered by all the Lutherans in Northern Rhodesia. Two hundred came from our main mission station at Mwembeshi. Another three hundred and forty from the suburbs swelled the attendance to an overflowing crowd of 540.

"When thou makest a feast, call the poor, the maimed, the lame, the blind." How fittingly that Bible passage describes the sight which met our eyes. People in every nook and corner — lepers, convalescent patients in casts, clutching their crutches, sitting on the very altar steps, leaving only a four-foot space for the speakers and their interpreters.

We were especially privileged to have in our midst Pastor and Mrs. A. L. Mennicke of Winona, Minnesota. Pastor Mennicke, Chairman of the Rhodesian Mission Board, had come to learn all he could about the problems we face.

Four sermons were preached by the following pastors: A. B. Habben, Superintendent of the Rhodesian Lutheran Church, A. L. Mennicke, Chairman of the Rhodesian Mission Board,

H. A. Essmann, Manager of Schools, and the undersigned, resident pastor. These sermons were translated into an African language by our interpreters, Mr. Muyangana and Mr. Banda. Four choirs favored us with a wide selection of hymns.

The Church

It is located in the center of Matero on a lot 100 ft. wide and 700 ft. long. This provides ample space for the future erection of a school and staff houses. The building is of brick and plaster construction set upon a concrete slab 72 feet long and 24 feet wide. Such design gives complete protection against the troublesome white ants. At the sanctuary end of the church there are two wings, one for the sacristy and the other for the lavatories. This gives the building a cross effect. Normal seating capacity is 250.

The church proper is painted a light buff with a darker buff skirting. The bottom pane of the three-pane windows in this section is amber, with the remaining two clear glass. The sanctuary is decorated a light blue with a dark blue skirting. Here the windows are completely blue glass. Separating the church proper from the sanctuary are three arches. The altar is of natural stone construction backed by a huge glass-block cross set into the outer wall.

Church Furniture

Thirty-two backless benches seven feet long have been purchased with a \$300 gift from Mr. and Mrs. John Dreier of Green Bay, Wisconsin. With a \$500 gift from Mrs. John Kohl, in memory of her husband who served the congregation for two years, we shall be able to equip our altar with the necessary appointments. A resilvered communion set has been supplied by the Fairview Lutheran Church of Milwaukee, Wisconsin. Mr. and Mrs. Ed. Luedtke of Jefferson, Wisconsin, have given

the new desk which graces the sacristy of the church.

Because of lack of funds, such is the extent of our church furniture. Many fixtures can still be added to make our house of worship the kind that we know in the States, such as a pulpit, lectern, baptismal font, communion rail, altar cloths, and a bell. We pray that the Lord will move more of our people to remember their missions on foreign soil.

The members of the Matero Lutheran Church as well as all of the Lutherans in Northern Rhodesia thank their Lord and Savior for the gift



Pastors and Interpreters

Back row, left to right: Pastor A. L. Mennicke, Mr. Banda, Pastor H. A. Essmann

Front row, left to right: Pastor A. B. Habben, Mr. Muyangana, Pastor R. W. Mueller

which the people in America have given to them. Already they are looking forward to the time when they will be able to support their own African pastor. From their meager earnings they are setting aside a sum of money toward this purpose. With the Psalmist they say, "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

R. W. MUELLER.

EDITORIALS

(Continued from page 99)

the confirmed child, but also a blessing of the child for a high calling.

In that blessing of the confirmands a Christian congregation takes prayerful part. The hearts of God's people implore the Triune God to keep each one of these young people true and devout. Anxiously, yet con-

fidently, the congregation commits them to the mercy and to the security of a blessing from on high.

It is well that they do so; else, except the Lord bless on the day the Church's youth is confirmed, there will be only a brave display; there will be no more than a human pledge. Our language does not have the word *Einsegnung*, but on Palm Sunday we cannot afford to be without the blessing it once identified for our people.

C. TOPPE.

What shall I say?

Objection: "I don't want to start attending church until my husband (wife) goes with me."

What is to be gained by waiting?

Usually, two arguments are advanced in an attempt to justify the delay: (1) "If my husband (wife) does not start attending church when I do, he (she) never will." (2) "We do everything together. I would feel funny going to church alone, especially when everyone else is there in couples." Though these arguments appear very shallow to the consecrated Christian, they seem quite logical to the unchurched. We should recognize this fact and not avoid trying to give a pointed answer.

Example Could Help

If the first argument were true, it could only mean that neither party would ever worship. Obviously, if a person will not attend church after having the constant example of a churchgoing spouse, he will not supply the initiative for starting the whole family. Both husband and wife would find themselves playing a waiting game indefinitely. In his own mind, each would excuse himself by the inaction of the other. On the other hand, if that excuse were removed, if one started attending church, and, as a result, showed the power of God's Word in his life, this Christian testimony could well lead the reluctant spouse to follow his example. At least, it could lead him to investigate God's Word and worship. Is there a better way to show our love? From there we leave the matter to the Holy Spirit. How many people have been gained for Christ and His church in exactly that way!

Salvation is a Personal Matter

Ideally, of course, the family should worship together. God intended the members of a family to be closely united. "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). This unity is best expressed in united faith and united worship, both in the home and in the church.

However, this does not change the fact that salvation is a personal matter. God will judge each of us as individuals and not as family units. Just as the faith of another can not save us, neither will the unfaithfulness of another excuse us. Christ died for all, atoned for the sins of all, and wants all to be saved. Yet, only those who cling to Christ as their personal Savior shall live with Him forever. The rest reject His salvation. "Whosoever *believeth* in Him should not perish but have everlasting life" (John 3:16). This faith can not be worked in the heart of man by staying away from the Gospel. Nor can we work faith in someone else's heart by waiting for him. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). The person who waits for another, then, may well

lose his own soul in the waiting. Surely, he will not help the soul of his spouse.

God does not guarantee the length of our period of grace here upon earth. For that reason, whenever the Bible speaks of seeking the Lord, it always emphasizes "now." "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (II Cor. 6:2). Procrastination is always dangerous. In spiritual matters, it is the road to hell. A time acceptable to both husband and wife could be too late for both.

Argument Two is Idolatrous

The second argument also contains a basic falsehood. There are many consecrated Christians whose spouses, unfortunately, do not share their faith. Yet, the fact that they must go to church alone does not keep them away. They attend regularly. Because they go to hear Christ, they do not feel self-conscious, either. Actually, in their worship, they are united with the most closely knit family in existence, the family of God.

But more than this, the thought behind the second argument is idolatrous. It is placing husband, wife, or personal feelings above God and His worship. Christ once said: "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37). This applies to husbands and wives also. It includes ourselves and our personal feelings ("feeling funny") as well. Surely, if many Christians have been willing to sacrifice their lives for the sake of Christ and His teachings, His worship should be worth any so-called embarrassment caused by a husband or wife not joining us in this worship. That is an extremely small price to pay for the privilege.

Finally, it should be recognized that the person who advances either argument mentioned above, is betraying an unwillingness to worship on his own part. It may be subconscious. He may not recognize it himself. But it remains true nevertheless. This makes it very important, in dealing with such people, that we include a very positive presentation of the Gospel of Christ in our discussion. Briefly review God's plan of salvation for them. Point out how Christ has earned this salvation at the cost of His own suffering and death. Show how desperately we need Him — that without Him, we, and all men, are lost forever — that no man can save himself — that Christ is the one, the only Way to heaven. Point out the urgency of turning to Christ now, while there is still time. If, under God, a person is led to see his great need for Christ, and the eternal value of His Gospel, all arguments will melt away. A starving man will not refuse to eat simply because another will not eat with him. We might well use this as an illustration to show the folly of waiting for another in our worship.

C. S. LEYER.

I. Why Have A Vacation Bible School ?

IN many congregations plans have long been underway for the annual Vacation Bible School. Perhaps others are just now beginning to make their plans. The month of June, when most Vacation Bible Schools are held, is much closer than most of us would like to think. If you have not begun your plans for Vacation Bible School, now is the time to start.

We realize, however, that many congregations have not conducted a Vacation Bible School. Perhaps some of our readers are, therefore, wondering just what a Vacation Bible School is. It should be distinguished from the summer school and confirmation instruction, for its specific goal is not to prepare the child for confirmation, but rather to fill out his Christian knowledge or, in the case of unchurched children, to bring them to the Lord Jesus as their Savior from sin. To accomplish this, the Vacation Bible School has specially prepared materials which are very attractive and interesting for the children. (We may also add, which are also easily managed by the teachers.) We like to refer to Vacation Bible School as being a very serious, but yet pleasure-filled, course in Christian doctrine, for in addition to study, the children learn to know their Savior through joyful singing and handicraft, correlated with their lessons.

But why have a Vacation Bible School? The above purpose can certainly be accomplished in the Christian day school, the confirmation class or the Sunday school. Quite true! It is not our intention to place the Vacation Bible School in competition with any of the existing agencies of your church. Yet we feel that V.B.S. can accomplish much which these other agencies cannot accomplish and in the end the V.B.S. can become a "feeder" for the Christian day school, the confirmation class, and the Sunday school. It is doubtful that there is any other agency in the church which has such a high potential for seeking out and attracting the unchurched in the community. Many unchurched adults, feeling no need for religion for themselves, see the

need for religion for their children and jump at the chance of sending them to V.B.S. Possibly many of these parents could never be induced to send their children to the Christian day school, confirmation classes, or the Sunday school. Given the opportunity to teach Jesus to these children in V.B.S., we may eventually be able to bring the Gospel to their parents. Even those parents who are not concerned about religion for their children may send their children to V.B.S. just "to give the kids something to do." Whatever the motive, we have a chance to teach them the Gospel.

Certainly, the mission opportunities which are opened through V.B.S. ought to stimulate interest in this agency for proclaiming Christ. Perhaps you say that there are no particular mission opportunities in your community. Maybe yours is just a country congregation. Well, first of all, let's not underestimate our mission possibilities even in the country. There may be more than you think. V.B.S. will be one way of helping you find out.

On the other hand, let's remember that V.B.S. gives a wonderful opportunity for further indoctrinating the children of the congregation. It is attractive for our own children and parents. One experience will help to illustrate. When we started our V.B.S., one of the fathers, who is a good church member, said, "I'll send my child, but I doubt if it will be every day." We told him, "See to it that the child is there the first day, and we are sure that he'll be there every day after that." Only a few days of Bible School had passed when the father said, "Pastor, you sure were right!" Under such conditions we are able to meet our children with an intensive, though brief, course of Christian doctrine.

One more reason that we would cite for having V.B.S. is that it gives Christian people opportunity for more extensive service for their Savior and for their church. It is a good plan to have at least two people in charge of each class, one teacher and one helper. This way many people are involved in this project of Christian training and are giving their time and talents to the

Savior. Of course, it's work, but it's work that is very rewarding. We have found that teachers and helpers are eager to help again the next year.

What are some of the advantages of V.B.S. over other teaching agencies? Please bear in mind that we are not talking against the Christian day school, the confirmation class, or the Sunday school. These are very essential agencies of the church! The V.B.S., however, can be a valuable supplement. We merely want to show that V.B.S. has some advantages in fulfilling the particular goal we have stated in our definition of a V.B.S. One big point in favor of the V.B.S. is that it gives instruction in a rather informal atmosphere. The children do not think of V.B.S. as "school." Even the children (churched and unchurched) who "hate" school like to come to V.B.S. This attitude is very helpful in the teaching experience.

An advantage which the V.B.S. has over the Sunday school is that we have a full morning of two and a half to three hours for instruction compared to the hour or less on Sunday morning. Furthermore, the V.B.S. meets five days a week, and so the child does not have such a long time in which to forget in between lessons what he has learned. It also follows that we can build upon the previous day's lesson in a much more effective way. One more point which is certainly worthy of consideration is that the V.B.S. meets during the week when the congregation is not present for worship, and so the facilities of the entire church plant are available for the V.B.S. In most cases this means that the classes are not nearly so cramped and crowded — a welcome relief to teachers and pupils.

One decided advantage of the V.B.S. that should not be overlooked is that it gives the pastor opportunity to be present for the entire morning to teach personally. We believe that the pastor should make every effort possible to take part in Sunday school work whenever he can, but for some it is a physical impossibility to be present every Sunday. In V.B.S. he can be present every day and can be active in teaching age levels with which he otherwise would have no teaching contact.

Still one more V.B.S. advantage. Should it be that the children of your congregation attend many different schools (this holds true even in some congregations where there is a Christian day school) they have little opportunity for fellowship except on Sunday morning. Oh, how short that time is! They hardly get to know one another. What a wonderful experience for them to

be together at V.B.S. all morning working and playing together! But even more, think of the opportunity for the pastor and the teachers to be with the children, not only in the classroom, but also at play. How proud most boys and girls are to say, "Oh, the pastor played ball or tag with us today." When do pastors have time for such activity outside of V.B.S.? How valuable as a teach-

ing aid it is to know the children in many different situations in life!

A. PAUTSCH.

(A number of pastors who have Vacation Bible Schools pooled their thoughts and ideas and then selected one of their number to write this article. This is the first installment. The second, "Practical Suggestions for Your Vacation Bible School," will follow in the next issue. — Ed.)

GOOD SHEPHERD OF WEST ALLIS, WISCONSIN DEDICATES

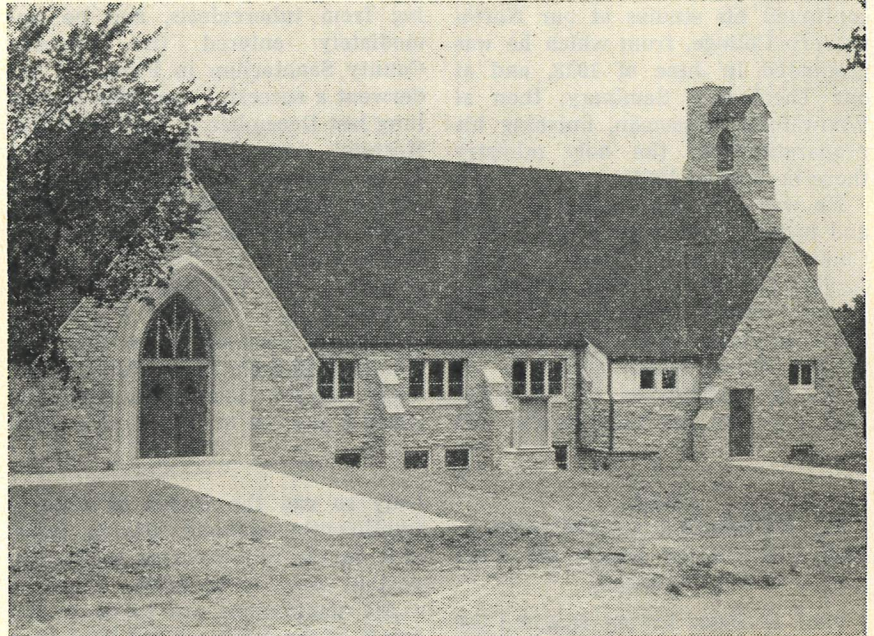
Sunday, September 8, 1957, marked another milestone in the history of Good Shepherd Ev. Lutheran Church of West Allis, Wisconsin. On that day the congregation moved into its third house of worship since its founding in 1925. The festival speakers for the occasion were: Pastor Luther Voss, who organized Good Shepherd; Pastor Jonathan Mahnke in the afternoon service; and Pastor Ray Wiechmann in the evening service. Over 1000 worshippers were in attendance.

Good Shepherd's new church, designed by the architectural firm of Steffen and Kemp, is a modified style of English Gothic architecture. The exterior is known as weather-edge Lannon, quarried a few miles west of Milwaukee.

The interior is of an open timber ceiling construction. All the chancel and nave furnishings are of red oak with natural oak stain. The nave floor is of cork tile. The center aisle and the chancel are carpeted in rich gold, blending beautifully with the green chancel walls and the canopied gold dossal curtain. A free-standing cross on a massive wood beam spans the chancel opening above the twin pulpit and lectern.

A choir transept is at the left of the nave and the baptistry is at the right. An eight-rank Verlinden organ has also been provided. The building contains a large mother's room and lavatory, a church office, and a working sacristy. A covered drive offers an additional entrance and exit.

The spacious basement contains a council room, as well as the usual facilities found there.



Good Shepherd Lutheran Church, West Allis, Wisconsin

The total seating capacity is approximately 350. The cost of the building, including all furnishings and equipment, was \$170,000.

On the following Sunday, September 16, two confirmation reunion services were conducted. Donald Johnson, a son of the congregation who will graduate from our Seminary this June, was the speaker. On September 23, two special communion services were held. Pastor Robert Waldschmidt of Palos Heights, Illinois, also a son of the congregation, was the guest speaker.

With truly humble and grateful hearts the members of Good Shepherd dedicated their new house of worship. Great were the obstacles that had to be overcome. May God continue to bless Good Shepherd. May His Word always be preached

and taught here in its truth and purity. May God grant the increase.

It may be of interest to know that three years ago Good Shepherd had complete plans and specifications for a new church, when the congregation was informed that the proposed new church would be in the pathway of the Milwaukee County Expressway system. This necessitated finding new property and beginning anew. Fortunately, a new site of two acres was obtained on the opposite side of the street, three blocks south of the old location. The old parsonage, school and chapel building, and the additional land have been sold to the Expressway Commission. This spring the school will be moved and enlarged, and a new parsonage will be built. The old property must be vacated by December 31, 1958.

M. C. SCHWENZEN.

† PASTOR
BERNHARD J. WESTENDORF †

After an illness of about sixteen months, it pleased the Lord of life and death to call one of His faithful servants, Pastor Bernhard J. Westendorf, to his eternal rest and reward.

Pastor Westendorf was born March 2, 1898, in Saginaw, Michigan, where he was baptized, instructed, and confirmed by his sainted father, Pastor John Westendorf, in St. Paul's Church.

He entered our Michigan Lutheran Seminary in the fall of 1911 and was graduated in June of 1915. He continued his studies at our Northwestern College, from which he was graduated in June of 1918, and at our Theological Seminary, then at Wauwatosa, Wisconsin, finishing his preparation for the holy ministry there in June of 1921.

He was ordained August, 5, 1921, and installed as pastor of St. Peter's Church, Florence, South Dakota, August 28, 1921. In May of 1922 he became pastor of Emanuel Church, Flint, Michigan, where he served until the illness which ended in his death. He established the Christian day school in his congregation and

for five years was its only teacher.

On August 9, 1928, he was united in marriage with Miss Ilma Baumann of Milwaukee, Wisconsin, who preceded him in death April 9, 1935. He entered holy wedlock with Miss Marie Kreutzfeldt of Saginaw, Michigan, November 6, 1943. The union was blessed with three children.

September 14, 1952, the deceased could observe the joyful occasion of the dedication of a new house of worship, toward the planning of which he gave much time and effort.

A physical examination on October 4, 1956, disclosed that he was suffering from tuberculosis, and he immediately entered the Genesee County Sanatorium in Flint. He underwent a successful operation on one lung last December at the University Hospital, Ann Arbor. On February 18 of this year he submitted to a similar operation on the other lung, which also appeared to be successful; but he succumbed to a cardiac condition and fell asleep in peace February 20.

Funeral services were held in Emanuel Church, Flint, February 24. Vicar Merlin Rehm conducted the service, and the undersigned, a class-

mate, preached the sermon. Pastor Otto J. Eckert officiated at the committal service in Oakwood Cemetery, Saginaw, where the deceased awaits the day of joy when death shall be silenced forever.

Pastor Westendorf was a faithful and conscientious shepherd of his flock; his love and loyalty to the truth and purity of God's Word were unquestioned and uncompromising. He also served for several years as chairman of the Board of Education of the Michigan District and as chairman of the Board of Regents of Michigan Lutheran Seminary.

He leaves to mourn his unexpected departure his widow, Marie; three children: Susan, Thomas, and Phyllis; one brother, Pastor Wynfred Westendorf, South Haven, Michigan; three sisters: Mrs. Wilhelmina Sauer, and the Misses Margaret and Elenore Westendorf, all of Saginaw.

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

KARL F. KRAUSS.

**CALL
 TO NOMINATE CANDIDATES
 FOR OFFICE OF DEAN OF MEN
 AT D.M.L.C.**

Prof. D. Brick having accepted the call to the new professorship at Dr. Martin Luther College, the office of Dean of Men in which he has been serving has become vacant. The Board of Control is therefore asking the members of Synod to enter in nomination the names of qualified men for consideration in filling the vacancy.

The Dean of Men is to serve as supervisor of the Men's Dormitory and will be expected to coordinate and regulate the order and discipline of the entire campus. He must be of evangelical spirit, mature, and able to command both the respect and the confidence of the student body.

In addition to his supervisory duties, the call shall require him to give classroom instruction in Religion for ninth and tenth grades.

It is of utmost importance that nominations be accompanied by inclusive information regarding the person, the record in office, and the proven qualifications of the nominee.

Only so can the Board of Control intelligently evaluate him in reference to the requirements of the important office to be filled.

All nominations are to be in the hands of the secretary not later than Wednesday, April 9.

Arthur Glende, Secretary
 Board of Control,
 Dr. Martin Luther College
 17 South Jefferson Street
 New Ulm, Minnesota

**LIST OF CANDIDATES
 FOR PROFESSOR AT
 DR. MARTIN LUTHER COLLEGE
 NEW ULM, MINNESOTA**

The following names have been placed in nomination as candidates for the position in the department of music at Dr. Martin Luther College, New Ulm, Minnesota:

Mr. James H. Albrecht, Milwaukee, Wis.
 Rev. Bruce Backer, New Ulm, Minn.
 Mr. Edward Bradtke, Wayne Mich.
 Rev. Kurt Eggert, Milwaukee, Wis.
 Mr. Henry Engelhardt, Milwaukee, Wis.
 Prof. Alfred Fremder, Phoenix, Ariz.
 Prof. Arnold O. Lehmann, Lakewood, Ohio

Prof. Wayne Schmidt, Onalaska, Wis.
 Prof. Meilahn Zahn, Saginaw, Mich.
 Prof. T. W. Zuberbier, Fond du Lac, Wis.

Correspondence regarding these nominations must reach the secretary not later than April 18, 1958.

Arthur Glende, Secretary
 D.M.L.C. Board of Control
 17 South Jefferson Street
 New Ulm, Minnesota

**NOMINATIONS FOR THE VACANT
 PROFESSORSHIP AT MICHIGAN
 LUTHERAN SEMINARY**

Following are the names of the candidates who have been nominated for this vacant professorship:

Candidate John Denninger,
 Saginaw, Michigan
 Rev. Paul Eickmann
 Geneva, Nebraska
 Carl A. Heyer,
 Ann Arbor, Michigan
 Mr. Walter Klann,
 Neillsville, Wisconsin
 2nd Lt. Richard Schneider,
 Fort Huachuca, Arizona
 Mr. Martin D. Schroeder,
 Bay City, Michigan
 Mr. Walter Sebald,
 Bay City, Michigan

Rev. Milton Spaude,
Bay City, Michigan
Prof. Philip Strom
Racine, Wisconsin
Mr. Robert White,
Anaheim, California

The Board of Regents of Michigan Lutheran Seminary will meet April 9 at the institution for the purpose of calling one of these candidates. Any correspondence pertaining to these nominations must be in the hands of the secretary prior to the date of calling.

OSCAR FREY, *Secretary*
1441 Bliss St.,
Saginaw, Mich.

APPEAL FOR NOMINATIONS

The Jefferson County Lutheran High School Association has resolved to open a Christian high school this fall. Beginning tentatively with only the freshman class, the school will temporarily be housed in the vacated building of St. Paul's Lutheran School in Fort Atkinson, Wisconsin.

The Board of Regents herewith appeals for nominations for the principalship of this new school. All responses to this request should be in the hands of the undersigned by April 18, 1958.

HERBERT F. WISCH, *Secretary*
R. 1
Jefferson, Wis.

PASTORS' INSTITUTE

The pastors' institute for this year will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, June 30 to July 4, 1958.

Further information concerning the program for this year's institute will be published in the very near future.

A registration fee of \$5.00 will be required from each 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 for room and board in addition to the registration fee.

Registration should be made with Professor C. J. Lawrenz at the Seminary as soon as possible.

Secretary of the Board
Adolph C. Buenger

CANDIDATES FOR THE SEVENTH VACANT PROFESSORSHIP LUTHERAN THEOLOGICAL SEMINARY

Thiensville, Wisconsin

The following men have been nominated as candidates for the seventh vacant professorship at our Theological Seminary at Thiensville, Wisconsin:

Pastor Herbert Buch, Yale, Mich.
Pastor Adolph C. Buenger, Kenosha, Wis.

Pastor Kurt Eggert, Milwaukee, Wis.
Prof. Martin Franzmann, St. Louis, Mo.

Pastor Werner Franzmann, Milwaukee, Wis.

Pastor Karl Gurgel, Caledonia, Minn.
Pastor Roland Gurgel, Belle Plaine, Minn.

Pastor Irvin Habeck, Milwaukee, Wis.
Pastor C. P. Kock, St. Paul, Minn.
Pastor A. T. Kretzmann, Crete, Ill.
Pastor Theodore Mittelstaedt, Oshkosh, Wis.

Pastor Oscar Naumann, St. Paul, Minn.

Pastor H. C. Nitz, Waterloo, Wis.
Prof. Hilton Oswald, Watertown, Wis.

Pastor W. O. Pless, Milwaukee, Wis.
Dr. J. A. O. Preuss, Mankato, Minn.
Pastor James P. Schaefer, Milwaukee, Wis.

Prof. Dudley H. Rohda, Watertown, Wis.

Pastor E. Schaller, Nicollet, Minn.
Pastor William Schink, Woodland, Wis.

Pastor Armin Schuetze, Milwaukee, Wis.

Pastor William H. Schweppe, Nigeria, Africa

Pastor Oscar Siegler, Town Forest, Wis.

Prof. Carleton Toppe, Watertown, Wis.

Pastor Walter E. Wegner, Columbus, Wis.

Pastor E. H. Wendland, Benton Harbor, Mich.

The Board of Control of the Seminary is scheduled to meet Tuesday, April 15, 1958, to call one of these men. Any correspondence relative to any of these candidates must be in the hands of the secretary of the Board by April 14, 1958.

Adolph C. Buenger, *Secretary*
5026 19th Avenue
Kenosha, Wisconsin

ANNOUNCEMENT

I regret to announce that Pastors Robert Dommer, Ivan Zarling, Leonard Bernthal, and Waldemar Karnitz and the congregations served by these pastors have severed membership with the Wisconsin Synod and are, therefore, no longer in fellowship with us.

E. H. ZIMMERMANN, *President*
of the Pacific Northwest District.

FOR SALE MIMEOGRAPH

Free, to any mission in need. A. B. Dick No. 90 in A-1 condition.

Pastor Arthur B. Tacke,
615 W. Melvina St.,
Milwaukee 12, Wis.

A beautifully carved and ornamented, 5-panel oak altar, in good condition.

Mensa: 5'5" long, 3' high, 2'9" wide.
Panel: 5'5" wide, 9' high (from floor).

For further details, please contact:

Pastor Robert Mueller
5070 N. Stony Creek Rd.
Monroe, Mich.

A BEQUEST

Our Home for the Aged at Belle Plaine, Minn., gratefully acknowledges the receipt of \$4,461.85. This amount was bequeathed to our Home under the terms of the will of the late Gustav W. Krueger of Hutchinson, Minn.

L. F. BRANDES.

CALENDAR OF CONFERENCES

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on May 21 and 22 in the Synod Office Building, 3616-32 W. North Avenue, Milwaukee 8, Wis., beginning at 9:00 a.m. on May 21. Preliminary meetings of Committees and Boards will be held at the usual time and place on Monday and Tuesday, May 19 and 20. The chairmen of the various boards, who wish their meetings listed as to time and place, will kindly send that information to the undersigned before April 1, 1958.

All reports and memorials to be included in the Book of Reports to the Nine Districts should be in my hands by May 1, 1958.

OSCAR J. NAUMANN, *President*.

NEBRASKA DISTRICT PASTORAL CONFERENCE

Place: Grace Ev. Lutheran Church, 1101 S. Cornelia St., Sioux City, Iowa.

Date: April 15 to April 17, 1958 (Tuesday 9:30 a.m. to Thursday noon).

Assignments: Exegesis of Rom. 9:22-33, W. Wietzke; Unionism in O. T. Times, P. Eickmann; Exegesis of One of the Books of Minor Prophets, H. Schulz; Exegetical Paper on a Psalm, G. Free; Marriage in the Light of Eph. 5:21-33, D. Grummert.

Reports: Board of Support, Finance, Academy Board, Mission Boards, School Board, Board of Trustees.

Speaker: H. Schnitker (alternate, W. Dorn). Please announce to the host pastor, D. Grummert, 1105 S. Cornelia, Sioux City 6, Iowa.

HERBERT KRUSCHEL, *Secretary*.

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: Redwood Falls, Minn., in St. John's Ev. Lutheran Church, 119 W. Broadway St.; E. A. Birkholz, pastor.

Time: April 15 to 17, 1958 (Tuesday, 10:00 a.m. to Thursday noon). Service with Holy Communion Tuesday at 8:00 p.m.; Lloyd Huebner, speaker (E. G. Hertler, alternate).

Essays: Exegesis on Malachi, P. Nolting; "The Status Controversiae in the Synodical Conference," E. Schaller; "Adiaphora," P. Kurth; Report of the Stewardship Committee, by H. Hempel and D. Brick. Meals and Lodging: Meals will be served for a nominal charge by St. John's Congregation. Requests for meals and lodging or excuse for absence should be addressed to the host pastor, E. Birkholz, in due time — if possible, by April 10.

E. R. BERWALD, *Secretary*.

GADSDEN DELEGATE CONFERENCE

Date: April 21 and 22, 1958. Opening Devotion at 10:00 a.m.

Place: Grace Church, Tucson, Ariz.

Papers: Critique of the Pastor's Sermon, M. Nelson; John 6, J. Gerlach; Reading of E. Schaller's Treatise on the Office of the Visiting Elder, R. Hochmuth; Educational Subject, K. Moeller; Israel and Zionism, W. Wagner; I Peter, V. Winter.

Confessional speaker: G. Hinz.

V. H. WINTER, Secretary

LAKE SUPERIOR CONFERENCE

The Lake Superior Conference will meet at Lena, Wis., April 22 and 23, beginning at 9:30 C.S.T.

Program: Exegesis of II Cor. 8, Schmelzer; Holiness Bodies, Especially the Assembly of God, Hoffmann; Genesis 24, Geyer; Antichrist, Hanson; II Cor. 9, Stelzer; Genesis 25, Eckert; Why Are Lodge Oaths Objectionable? Geyer; The Open Forum, its Functions and Possibilities, Nauermann; plus regular order of business.

Preacher: Hanson.

Please announce to host pastor.

W. T. KRUEGER, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: Monday, April 14, 1958; 9:00 a.m. Place: Trinity, T. Liberty, Wis., S. Kugler, pastor.

Preacher: A. Degner (alternate: W. W. Gieschen).

J. J. WENDLAND, Secretary.

NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District Convention will be held June 23-26, 1958. Place: Fox Valley Lutheran High School, Appleton, Wis.

Opening: Communion service, June 23 at 10:00 a.m.

Credentials must be signed by president and secretary of congregation and be in hands of District secretary not later than June 6.

S. KUGLER, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Grace Lutheran Church, Pickett, Wis., Robert Kleist, pastor, on June 14, 1958. The conference will begin with a communion service at 9:00 a.m. Pastor John Mattek will be the preacher, and Prof. Jackson Petrie will be the alternate.

R. REIM, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Bethany Lutheran Church, Hustisford, Wis.; Erwin B. Froehlich, host pastor.

Date: April 15 and 16, 1958. Conference will begin with a Holy Communion service on Tuesday, April 15 at 9:30 a.m. Speaker: H. Schaar (alternate: Wm. Schink).

Essay Assignments: Exegesis, Genesis 3, Wm. Schink; Exegesis, I Corinthians 3, M. Westerhaus; Four-H's and Home-makers' Clubs, H. Schaar; Commercialism in the Church, M. Bradtke; What is Divisive of Church Fellowship? B. Hahm. CARL J. HENNING, Secretary.

NORTHERN CONFERENCE MICHIGAN DISTRICT

The Pastor-Teacher Conference meets Friday, April 25, 1958, 9:00 a.m., at Redeemer Church, Scottville; Pastor R. Freler.

Preacher: E. Hillmer (alternate: O. Hoenecke). Please excuse to the host pastor, if you are unable to attend.

M. R. KELL, Secretary.

DAKOTA-MONTANA DISTRICT PASTORAL CONFERENCE

Place: Northwestern Lutheran Academy, Moberly, S. Dak. Time: April 8 (9:00 a.m.) to April 10 (12 noon).

Essays:

1. Exegesis of II Cor. 6:14-18, M. Eibs.
 2. Is The Separation Of Church And State a Doctrine Clearly Established by the Scriptures Or Is It Only A Matter Established For Us By Our Constitution? M. Lutz.
 3. A Discussion Of Pastor E. Schaller's Essay On The Office Of The Visitor, C. Albrecht.
 4. Exegesis of Romans 5:8-21, W. Schumann.
 5. The Extent Of Satan's Defeat And The Limit Of His Power, G. Cares.
- Preacher: K. Biedenbender (alternate: G. Birkholz). Please provide your own bedding. D. C. Sellnow, Secretary.

SOUTHEASTERN MICHIGAN DISTRICT PASTORAL CONFERENCE

Place: Zion Lutheran Church, Lansing, Mich. Date: Monday and Tuesday, April 14 and 15, 1958.

Opening service, 10:00 a.m. F. P. ZIMMERMANN, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: St. Paul's Ev. Lutheran Church, Green Bay, Wis.; A. Voigt, host pastor. Date: April 15, 1958.

Time: 9:00 a.m. Preacher: F. Thierfelder (alternate: K. Toepel).

R. R. WERNER, Secretary.

PACIFIC NORTHWEST DISTRICT PASTORAL CONFERENCE

Time: April 15-17, 1958. Place: Grace Ev. Lutheran Church, Seattle, Wash., A. Zimmermann, pastor.

Chairman: R. N. Baur. Sermon: John 11:18-27; W. Lueckel, preacher.

Program

- Tuesday**
2:00 P.M. Opening devotion and minutes
2:15 Report of District President
3:15 Recess
3:30 Isagogical study of Habakkuk, J. Albrecht
4:25 Announcement of pastoral problems
4:30 Adjournment

Wednesday

- 9:00 A.M. Devotion and minutes
9:15 Criticism of sermon and service, G. Haag
9:45 Pastoral problems
10:30 Recess
10:45 "Gaining adults through our teaching of their children," E. Zimmermann
11:45 Adjournment
2:00 P.M. Devotion and minutes
2:15 Homiletical study of Isa. 52:7-10, A. Sydow
3:15 Recess
3:30 "Canonicity of the Book of Esther," P. Nitz
4:30 Adjournment

Thursday

- 9:00 A.M. Devotion and minutes
9:15 Report of District Mission Board
10:00 Announcement of Fall conference program
10:15 Recess
10:30 Unfinished business
11:30 Adjournment

Please announce your intended presence or absence to the host pastor.

T. HENNING, Secretary.

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The Wisconsin-Chippewa River Valley Pastoral Conference will meet at St. Peter's Lutheran Church, Schofield, Wis., on April 8 and 9. A communion service will be held at 10:00 a.m. on the first day. Alfred Pautsch will be the speaker; Elmer Prenzlow, Sr., is the alternate speaker. The program and registration cards will be mailed to Conference members. ALFRED PAUTSCH, Secretary.

WESTERN WISCONSIN TEACHERS CONFERENCE

St. John's Lutheran School, Neillsville, Wis.

Thursday, April 24

- 9:00 Opening Devotion
9:15 Faith Healing — How to Counteract its Inroads on our People, Rev. F. Miller (Alternate) Practical Suggestions for Correcting Commonplace Transgressions of the Second Commandment, Rev. W. E. Schulz
10:15 Recess
10:30 Open Forum on the Testing Program, Mr. W. O. Johnson (Alternate) How I Do It, Mr. A. Huhn
11:30 Business Meeting
12:00 Noon Recess
1:15 Devotion
1:25 Map Study Skills, Representative from Nystrom Map Co. (Alternate) Phonics, Grades 1, 2, 3, Miss M. Hamisch
2:25 Recess
2:40 Improving Arithmetic Instruction and Learning, Mr. Raabe (Alternate) How to Make Teaching of Current Events Interesting, Mr. F. Redeker
4:00 Adjournment

Friday, April 25

- 9:00 Devotion
9:15 Panel Discussion of Christmas Eve Service, Miss G. Boelter
10:15 Recess
10:30 Suggestions for School Music in our Schools, Miss R. Lau
11:00 Report by Mr. E. Trettin, followed by Business Meeting
12:00 Noon Recess
1:15 Devotion
1:25 Sectional Discussions
7 & 8 Mr. A. Moldenhauer
Alternate Mr. R. Moldenhauer
5 & 6 Mr. E. Jirtle
Alternate Mr. P. Schwartz
3 & 4 Mr. V. Meyer
Alternate Mr. G. Synhorst
Kdgt., 1 & 2 Mrs. L. Krueger
Alternate Miss O. Bailey
2:30 Business Meeting
2:45 Inspirational Address, Rev. Wm. Lange (Alternate) Rev. R. Reede

SOUTHEASTERN MICHIGAN DISTRICT TEACHERS CONFERENCE

April 25, 1958

Zion Lutheran School
Toledo, Ohio

- 9:00-9:15 Opening Devotions
9:15-10:15 Bible Story Demonstration Lesson (Grades 1 and 2), Mrs. E. Bradtke. Discussion following lesson.
10:15-10:30 Recess
10:30-11:30 Social Studies Demonstration Lesson (Upper Grades), Mr. W. Arras. Discussion following lesson.
11:30-11:45 Business meeting
11:45-1:00 Noon Recess
1:00-1:30 Educational Film
1:30-2:30 Practical Suggestions for the Christian Kindergarten, Mrs. R. Schultz.
2:30-2:45 Business and Elections
2:45-3:00 Recess
3:00-4:00 Swap Shop
4:00 Closing Devotion
THELMA STORM, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Lange, Henry A. W., as assistant pastor of Friedens Ev. Lutheran Church, Kenosha, Wis., by Adolph C. Buenger; assisted by C. P. Kock; Septuagesima Sunday, February 2, 1958.

Toepel, Eldor A., in Jerusalem Ev. Lutheran Church, Milwaukee, Wis., by Arthur B. Tacke; assisted by Arthur F. Halboth, John G. Jeske, Mentor Kujath, Clarence Koepsell; Nov. 24, 1957.

TREASURER'S STATEMENT

July 1, 1957, to February 28, 1958

Receipts

Cash Balance July 1, 1957..... \$ 19,212.23
Budgetary Collections\$ 1,313,273.12

Revenues 235,858.70

Total Collections & Revenues...\$ 1,549,131.82

Non-Budgetary Receipts:

Luth. S. W. C.—Prayer Book 153.58

Bequests	500.00
Miscellaneous	1,627.01
Proceeds from land appropriated for public hwy.	13,590.00
Total Receipts	1,565,002.41
	\$ 1,584,214.64

Disbursements

Budgetary Disbursements:	
General Administration	79,427.15
Board of Information & Stewardship	29,341.21
Theological Seminary	46,390.06
Northwestern College	137,399.92
Dr. Martin Luther College....	180,480.41
Michigan Lutheran Seminary	97,003.27
Northwestern Luth. Academy	41,288.67
Academy Subsidies	3,200.00
Winnebago Teacher Program	12,823.64
Home for the Aged	27,210.64
Missions —	
General Administration	
Home Board	396.01

Foreign Board	802.95
Indian Mission	112,836.39
Colored Mission	45,029.75
Home Missions	460,608.70
Refugee Mission	31,072.45
Madison Student Mission	4,988.19
Rhodesia Mission	42,313.77
Lutheran S. W. C.	5,644.53
Japan Mission	3,506.80
Winnebago Luth. Academy....	2,000.00
General Support	62,313.37
Board of Education	12,359.62
Depreciation on Inst. Bldgs.	47,528.16
Institutional Parsonage	
Repair	3,216.00
Revenues designated for Special Building Fund	51,451.39
Total Budgetary Disbursements	\$1,559,633.05
Non-Budgetary Disbursement:	
Notes Payable paid	70,000.00
Total Disbursements	\$ 1,629,633.05
Deficit Balance Feb. 28, 1958	\$ 45,418.41

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS
For period of July 1 to February 28

	1956-57	1957-58	Increase	Decrease
Collections	\$ 1,204,850.81	\$ 1,313,273.12	\$108,422.31	
Disbursements	1,508,810.74	1,559,633.05	50,822.31	
Operating Deficit	\$ 303,959.93	\$ 246,359.93		\$ 57,600.00

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 7,402.25	\$ 12,552.00	\$ 5,149.75	58.97
Nebraska.....	6,979	43,358.15	55,792.00	12,433.85	77.71
Michigan.....	24,585	170,379.92	196,680.00	26,300.08	86.62
Dakota-Montana.....	7,776	49,998.56	62,208.00	12,209.44	80.37
Minnesota.....	38,736	223,010.63	309,888.00	86,877.37	71.96
Northern Wisconsin.....	46,580	269,334.71	372,640.00	103,305.29	72.27
Western Wisconsin.....	49,513	266,558.42	396,104.00	129,545.58	67.29
Southeastern Wisconsin.....	49,184	263,542.86	393,472.00	129,929.14	66.97
Arizona-California.....	3,212	17,272.96	25,696.00	8,423.04	67.22
	228,129	\$ 1,310,858.46	\$ 1,825,032.00	\$514,173.54	71.82

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For February 1958		For Lutheran Spiritual Welfare Commission	
For Missions		Memorial wreath in memory of Edward Liberda, given by YPS of Our Savior's Lutheran Church, Jamestown, N. Dak.	
Ernest L. Krieger, Saginaw, Mich.	\$ 20.00	Ronald G. Berger, Whitewater, Wis.	\$ 5.00
Memorial wreath in memory of Otto Imm, given by Mrs. Alma Imm, Marshfield, Wis.	20.00	Mrs. Claude Olson, Colorado Springs, Colo.	1.00
	\$ 40.00		\$ 11.00
Japan Mission		For Refugee Mission	
Tri-Parish Sunday school children, Pastor Martin B. Petermann	\$ 15.85	St. Matthew's School, Winona, Minn.	\$ 19.75
Rhodesia Mission		For Church Extension	
St. Paul's Ev. Luth. Ladies Aid, Colome, S. Dak.	\$ 5.00	Memorial wreath in memory of Miss Alma Hebbe, given by relatives and friends	\$ 36.00
		St. Paul's Lutheran School, Ixonia, Wis.	25.00
		Memorial wreath in memory of Mrs. H. Clasen, given by Pastor and Mrs. H. W. Herwig.....	2.00
		Glen Danielson, Milton Wis.....	5.10
For Home for Aged			\$ 68.10
Trinity Ev. Lutheran Church, Crete, Ill.	\$ 5.00		

C. J. NIEDFELDT, Treasurer.



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March 30 1955