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BRIEFS

by the Editor

SCHOOL DAYS WILL BE HERE AGAIN in just a few weeks. So we thought this an appropriate time to present the feature which you will find on pages 265-268 of this issue. Many of you are sending your children to Lutheran schools; some of you are planning to do so when your children reach school age.

A GREAT PROBLEM CONFRONTS US in our Christian day schools. We have tried to visualize this problem. We have also tried to bring out that it will do no good simply to view with alarm a teacher shortage which is harrasing us even now and which threatens to become worse. We have reminded you of certain things each one of us can do.

THE PICTURES WE HAVE ASSEMBLED do not tell the whole story, of course. They merely suggest what has been going on during the last years. The growth of the Christian day school cause among us is eloquently told by these figures supplied by the Synod's Board of Education:

42 new school buildings
22 additions to schools
have been built in the last five years.
In a number of cases the additions

consisted of two-, three-, and four-room expansions. One school made two additions of two rooms each during this five-year period.

A CHANGE OF NAME was voted by the Norwegian Synod of the American Evangelical Lutheran Church at its annual convention. The new name is The Evangelical Lutheran Synod.

ROMAN CATHOLICS ARE ALARMED OVER PROTESTANT ADVANCES in South America, according to a report in The Lutheran.

"They (Roman Catholics) will have to be more active to meet the competition, they were warned in a special broadcast from Rome.

"Protestant publications now boast that within 10 years Brazil will have a Protestant majority," it was stated on the broadcast. There has been rapid Protestant growth, so that membership in Latin American countries is now 5 million.

"This year 18 Latin American bishops will go to Rome for their annual conference, instead of meeting at home. They will plan strategy to combat the Protestant advance.

Chief need is more priests. 'We have only around 9,000 priests in Brazil,' said Archbishop Ramos. 'We need at least five times that number.'

NOT TWO MERGERS, BUT ONE BIG ONE — that thought will not leave some Lutherans.

From time to time voices have been raised to urge that present mergers of eight bodies into two new bodies be postponed or given up in favor of uniting all eight Lutheran bodies in one new church. At the recent convention of the Augustana Lutheran Church an effort was made to postpone the merger talks. This proposal was voted down, but then the convention put on record "its considered opinion that all Lutheran church bodies in North America should as soon as feasible form one Lutheran Church in the United States and one in Canada."

The name "The American Lutheran Church" came under fire by one of the merging bodies recently. This is the name that had been settled on for the church resulting from the merger of the American Lutheran, the Evangelical Lutheran Church, and the United Ev. Lutheran Churches. At its recent biennial convention The Evangelical Lutheran Church asked that the name be dropped, particularly because the "American" made it sound too nationalistic, and proposed in its stead the name "The United Evangelical Lutheran Church."

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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THE COVER — Bethany Ev. Lutheran Church, Hustisford, Wisconsin; Erwin B. Froehlich, pastor.

Editorials

Our Schools Searching for Truth?

The General Assembly of the Presbyterian Church, after years of study as to

what type of education is best for children, decided that parochial schools are not the answer and favored the public school in preference to them. It denied the charge that our public schools are "godless." It pointed out that many dedicated Christians are teachers and that some of their Christian influence is bound to rub off on the children. It also described the commitment of the public school to the unfettered search for truth as one of its great virtues.

There is no question that the religious views of the teacher, whether intentional or not, are bound to rub off on the pupils. That is why we establish, wherever possible, our own parochial schools. We see a great advantage in having a teacher for our children who is a thoroughgoing believer, one who has really been with Jesus. That, even aside from the positive Christian teaching, will help to mold Christian characters. There is no such thing as a complete religious vacuum in any schoolroom. If one devil is driven out, he will soon return with seven other devils worse than himself.

Our parochial schools do not exist to provide an unfettered search for the truth but for the teaching of the truth already established in the Bible. "The scripture can not be broken." The belief that religious truth has not yet been fixed but must still be searched for is one of the great fallacies of many modern educators. Prof. Dewey, who has profoundly influenced modern educational methods, has said: "Mind is a verb." Changeless truth and fixed moral standards have largely been thrown out of the window as outmoded. Whether promiscuous divorce, for instance, is a good thing is not decided according to fixed moral standards but according to what may be the aggregate judgment of society at the time. That is the philosophy of some of the leading educators of our day.

Thank God if your child has a teacher who teaches fixed standards, the standards of the Word of God, who speaks with the authority: "Thus saith the Lord."

IM. P. FREY.

* * * *

Scholarship Has Limits

In a recent address Indiana University's Wm. R. Parker, himself a leader among scholars, had these critical words to say about scholars: "Many of the finest scholars I have . . . met in the fields of English and the foreign languages have shown that they read critically only on familiar ground, are careless in their weighing of unliterary evidence, apply their carefully learned scholarly techniques and attitudes only to their own subject. Outside the classroom and the study they are often hasty of inference, rash of statement."

Professor Parker is charging that as long as the French scholar, for example, restricts himself to his field of French literature, he reserves his judgment until all the facts are in and until they have been sifted and weighed and balanced. But when this scholar talks about Sputniks, or the Sherman Adams case, or teenage morals, for example, he is often anything but scholarly.

Professor Parker has the right to be incensed when men who know how to be careful scholars in their limited fields are unscholarly in others. The scholar is sailing under false colors when he poses as an authority in other fields of human thought without making plain that he is not informed in such fields.

It is worse than an inconsistency or a lamentable failing in scholars when they do not think carefully in matters of religion. There the lack of clear and careful thinking is tragic; it is a thing of evil. Shoddy thinking and rash prejudices do untold harm when publicly acclaimed thinkers deliver their careless and reckless opinions on Christianity — frequently without even having given the source books of Christianity (the Bible, especially) a fair and scholarly reading. When scholarly prestige lends its weight to distortion of Christian truth, to falsification of true religion, it is nothing less than a damnable deception, misleading those who are easily impressed by reputations for scholarship.

The fact that a recognized scholar in a certain field has passed judgment on the Christian religion does not yet make that judgment sound or correct. Scholarship in one field is no guarantee of intellectual honesty in another. Where pride and prestige are involved, scholarship often forgets its principles.

C. TOPPE.

* * * *

Whose Is the Child?

In some areas, the public high school has such a full schedule of extra-curricular activities, social and athletic, that the pupil can have but few evenings with his family. These activities furthermore make it well nigh impossible for a pastor to find an evening for Bible study with the teen-agers. And choirmasters are distressed at trying to find time for choir rehearsal.

But a more ominous angle of this situation recently showed up when a school board in New Jersey refused to grant excused absences to attend a religious retreat at a Roman Catholic church.

According to *The Lutheran*, a priest wrote to the parents that they have "the duty and the right" to educate their children, and that this right takes precedence "over any right of civil society or the state."

To this the president of the board of education replied that he was amazed "that any group dedicated to the teaching of religious principles and a moral code would instruct its members to defy the regulations of a legally constituted body."

The superintendent of one of the schools regretted to "see the day when the clergy would urge boys and girls to defy authority, particularly when it has a definite legal basis."

A parents' committee issued a statement in which they declared, "Moral training is the special domain of parents and church. We as parents have incontestable priority and responsibility over any public-school authority for the development, training, and education

(Continued on page 264)

Studies in God's Word: The Reborn Pharisee

“And last of all he was seen
of me also, as of one born out
of due time.”

I Corinthians 15:8.

St. Paul never seemed to forget the fact that he had been a Pharisee. When in the Epistle for the Eleventh Sunday after Trinity he refers to himself as “one born out of due time,” he means, of course, that his spiritual rebirth took place only after much of his earthly life had passed. He recalls in this connection with deep regret that prior to his conversion he, as a Pharisee, had “persecuted the church of God.”

We find a striking connection between Paul's words in this Epistle and Christ's words in the Gospel for the same Sunday. The Gospel happens to be the familiar story of the Pharisee and the Publican (Luke 18:9-14). In these two lections there is a marked contrast to be found in the language of a Pharisee *before* and *after* conversion.

Before Christ

Christ's characterization of a Pharisee is masterfully concise. In two respects Pharisees were notoriously consistent. On the one hand they “trusted in themselves that they were righteous.” On the other hand they “despised others.” The Pharisee's prayer reflects this two-sided selfishness. His self-trust is shown in a vain recital of deeds which presumably went beyond the demands of Mosaic law. His despising of others is demonstrated by a smug comparison of himself with law-breakers and dregs of society.

His self-righteous life, of course, was nothing but a great delusion. To him the keeping of God's Law was of paramount importance. But he failed to live up to a single one of God's commands. An all-consuming self-trust nullified any thought of obeying even the slightest part of the First Table. Despising others vitiated any attempt to fulfill the Second.

The Publican, by way of contrast, despised himself rather than others.

He trusted in God's mercy rather than in his own accomplishments. He prayed, “God be merciful to me a sinner.”

The fact that the Apostle Paul at one time pursued the course of a typical Pharisee was something he later referred to quite often, no doubt with a certain amount of reluctance. “After the most straitest sect of our religion I lived a Pharisee,” he says to Agrippa (Acts 26: 5). His life, in other words, was also dominated by a trust in himself and a despising of those who did not fit his particular pattern.

After Christ

Because of this background Paul's humble manner of expression in the Epistle is all the more remarkable. His whole approach is more like the Publican in Christ's parable than that of a Pharisee.

We note how every shred of conceit is gone as he refers to himself as “the least of the apostles.” Because of his former acts of persecuting the Church, he does not consider himself “meet to be called an apostle.” His self-trust has been changed to a trust in the Gospel of a crucified and risen Savior, as we see in the words of the Epistle, “Moreover, brethren, I declare unto you the *gospel* which I preached unto you, which also ye have received, and wherein ye stand; *by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.* For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.” As if this simple confession of faith were not enough to emphasize where his only strength was to be found, Paul uses himself as further evidence of God's mercy. He, “born out of due time,” “the least of the apostles,” “not meet to be called an apostle,” could labor so abundantly alone through the grace of God that was with him. “By the grace of God I am what I am,” is the converted Pharisee's answer to any success in his work.

As Paul's attitude toward God changed completely, so also his attitude toward others experienced a rebirth. No longer did he despise others. Particularly those who had fallen into the clutches of sin — and for him that included all without Christ — became his all-consuming interest in life. An intense love for the souls of men now drove this erstwhile Pharisee to use himself up in the cause of the Gospel.

Born Out of Due Time

Quite often today there are those who later in life come to Christ. Theirs has not been the normal pattern. They have not been brought up under the influence of the Gospel. As adults they are instructed and confirmed. If they were to use the expression of the Apostle, they would call their late conversion being “born out of due time.”

It is often difficult for us to appreciate the complete change that has taken place within them. Outwardly, perhaps, they follow the same occupation and live in the same home. Inwardly, however, the dominating spirit of their lives has been changed from trust in self to trust in God. They appreciate this change, however. Theirs is a “first love.” They show this by the interest they take in those who are still without Christ. In this respect they often put to shame those who have experienced the blessings of the Gospel throughout their lives.

We find it significant that one who considered himself “the least of the apostles” became the greatest missionary of them all. No doubt the fact that much of his energy had been used in the wrong direction *before* his conversion played no small part in the untiring zeal shown in the interest of others *after* his conversion. As “one born out of due time” he wanted to make up for lost time. Our converts of today often have much to give the church in this respect. It is a tragedy if the church pharisaically despises this zeal.

E. WENDLAND.

Smalcald Articles

Part III. Art. I. Of Sin

III.

In the first part of paragraph 2, Luther spoke about sins against the First Commandment as the foremost evil fruits of original sin. They are not the only such fruits. Since man incurred the loss of the divine image, he is constantly transgressing every commandment of the Decalog. Luther continues.

2) . . . furthermore to lie, to swear by God's name (falsely), not to pray, not to call upon God, not to regard (to despise or neglect) God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc.

God's Name

God's name is that He is love, that He is the Truth, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17).

If that is God's name which He has revealed and given to us, ought we then not call upon Him in every need, confident that He is able and willing to hear us. What greater disgrace can we then heap on God than if, instead, we start to worry as though there were no loving almighty God in heaven? — Ought we not recognize everything that we have, our body and soul, eyes, ears, and all our limbs, our reason and all our senses, as magnificent gifts of His? And what about clothing and shoes, meat and drink, house and homestead, fields, cattle, and all similar goods? We received them all from our Father in heaven, who also guards and protects us from all harm and danger, and preserves us from all evil.

How shall we use His name except to pray, to praise and give thanks, as do the seraphim, ever singing, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3)?

Then, if we consider that this God with His glorious name is the One against whom we sin with our idolatry and other transgressions of the First Commandment, whose righteous wrath we incurred by our sin, and who in spite of all this so loved us that He gave His only-begotten Son to die for us, in order that we should not perish in our sins, but that everyone who believes in Him should have everlasting life — how shall we ever be able to thank Him properly? Eternity will be too short to pay our debt of gratitude.

We by ourselves cannot even begin to thank God properly. We cannot by our own reason or strength believe in Jesus Christ or come to Him. Our faith is a work of the Holy Ghost, who called us by the Gospel, enlightened us with His gifts, sanctified and keeps us in the true faith, who also teaches us to cry, Abba, Father, and to stammer praise to His name.

What a terrible sin if we use this glorious name of God to spread falsehoods, or if we call upon it to cover our lies!

Yet original sin has so completely corrupted our nature and blinded our hearts that men not only do such things, but consider themselves wise in doing it, and ridicule those who glorify God's holy name.

God's Word

God speaks about His Word, and the use He wants us to make of it, in the Third Commandment. "We should fear and love God, that we may not despise preaching and His Word, but hold it sacred, and gladly hear and learn it."

What a precious, blessed gift the Word of God is! In it God assures us sinners, who are conscious of our guilt and of our inability to escape our doom, who tremble at the righteous wrath of God against our sin — assures us that He pities us, that He loves us, that He spared not His only-begotten Son, but sacrificed Him on the altar of the cross to make atonement for our sins. In His Word God invites us to come to Him, and promises us rest for our troubled souls.

Should we not regard such a message as our greatest treasure? Should we not be eager to hear it again and again?

But look what corruption original sin has worked in us, that we do not thus regard, but despise and neglect God's Word. There seems to be nothing of which we grow tired more easily than of the Word of God. When we have heard it once or twice we pride ourselves that we know it all. We disregard its sweet promises and neglect its solemn warnings. While the Word of God should be sweeter to our heart than honey or the honeycomb, we often loathe it as if it were stale bread.

That is sin indeed.

Do We Recognize Our Sin?

Luther spoke at some length about the sins against the three commandments of the First Table. They are the most serious offenses, but are treated frequently as though they were minor lapses and quite negligible. We may consider drunkenness, adultery, fornication as nauseating vices; we may consider murder and robbery as heinous crimes: but do we feel so keenly about unbelief, about misusing God's holy name, about neglecting church services? Yet, such are the things that show the total corruption of our nature, and the fact that we do not realize this, is the most serious symptom of all.

Other Sins

The fact that the transgressions against the first three commandments are the gravest sins dare not blind us to the other fact that also the transgressions

of the commandments of the Second Table are sins, the evil fruits of original sin.

When Jesus spoke of the commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," as the "first and great commandment," He added immediately, "The second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

Luther does not forget the sins against the Second Table. He enumerates as examples, "to be disobedient unto parents, to murder, to be unchaste, to steal, to deceive, etc."

About each one of these sins much might be said. What has become of the obedience of children, and their due respect to parents, teachers, superiors, elders? What about the "cheapness" of human life and the general callousness toward fatal accidents on the highways? What about lewdness and suggestiveness in literature and amusement? What about honesty in business transactions, in labor, etc.?

The ravages of sin are in evidence wherever we turn.

(To be continued)

J. P. MEYER.

What shall I say?

Topic: "How can I be sure the Bible is God's Word?"

The thought implied in the above question is that the Bible might be of human origin — just another great book written by man.

Either God's Word or a Fraud

If the Bible is not the Word of God, it is the greatest hoax that has ever been perpetrated upon the human race. It claims to be God's Word. It has been accepted by men as God's Word for centuries. Since this is true, it can not be just another good book. It is either the inspired Word of God or a fraud. There is no third possibility. Let this be brought out plainly, that the air might be cleared. Those who refuse to accept the divine origin of the Bible, should not deceive us with an assumed pious attitude toward what they call a "great book." They are labeling it as a book of deceit.

Proof from Within

The most convincing proof that the Bible is God's Word lies within itself. Unbelievers often claim that Christians are biased in regard to the Bible. They accept its own testimony that it is God's revelation (e.g., "All scripture is given by inspiration of God" — II Tim. 3:16), and proceed from that assumption, using the Bible as an infallible source for all doctrine. They claim that this is illogical; that the Bible first must be proved to be God's Word.

As Christians, we admit we are biased in regard to the Bible. We thank God for that. But it is a bias resulting from our Christian faith. It is a bias worked within us by God Himself, through the use of His Word. We have felt the impact of the Bible upon our hearts and lives. We have experienced its saving power. This makes us certain that it comes from God. Thus Paul wrote: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). And Christ said: "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17).

Unfortunately, unbelievers are also biased regarding the Bible. Theirs is a bias that it is *not* God's Word. This is a natural bias, proceeding from the flesh of

man and his natural enmity toward God. What else, for example, could explain the thoroughly fantastic and unreasonable theory of evolution (as an explanation for this world's existence), if it is not a positive attempt on the part of unbelieving man to overthrow the Word of God with its account of God's creation. Let such unbelievers try the Bible. Let them use it with an open mind, reading it, digesting it, applying it to their lives, absorbing its message of salvation, and they, too, will know that it is God's inspired Word. The Holy Spirit will work that conviction within them.

Other Internal Proofs

The way of salvation taught by the Bible is another proof of its divine origin. It is a way totally foreign to man's nature. While all manmade religions, based upon human "sacred books," teach that man must save himself by his own works, the Bible teaches the exact opposite. It clearly states that man is a damnable sinner, that he can not even help to save himself, and that our salvation is 100% the gift of God's grace, given not because of our worthiness, but in spite of our unworthiness, through the merits of Jesus Christ, our Substitute and Redeemer. This is not the word of proud and self-righteous man. It is the Word of God.

Consider, too, how the principles taught by the Bible differ from human ideas: "more blessed to give than to receive" (Acts 20:35); "pray for them which despitefully use you, and persecute you" (Matt. 5:44); "love thy neighbor as thyself" (Matt. 22:39). These are not the words of sinful and self-centered man. They are the words of the holy, loving, and righteous God.

Consider the many prophecies of the Bible. For example, there are 333 prophecies concerning Christ alone. His birth, life, crucifixion, death, and resurrection, all are foretold with remarkable clarity. And all were fulfilled perfectly in Jesus of Nazareth. Add to these the many other fulfilled prophecies of the Bible (e.g., destruction of Jerusalem, Antichrist, signs of last days, etc.). Surely, no man could foretell these things of himself. This is the Word of God.

Consider the marvelous unity of the Bible. It was written over a period of 1600 years by approximately 40 authors. How times changed during that period! How the temperaments and human ideas of these authors must have varied! Yet, the unity of the Bible is such that "the scripture cannot be broken" (John 10:35), and one theme — the blood of Jesus Christ shed for our redemption — runs like a red line through the entire Bible from Genesis to Revelation. This can only be the Word of God, who "changeth not."

External Proofs

There are also external proofs that the Bible is God's Word. Though they are of secondary importance and unnecessary for the Christian, still they have a certain value. We may mention a few very briefly: There is the support of many ancient historians who wrote of incidents and places mentioned in the Bible

(Tacitus, Lucian, Josephus, Pliny the Younger, etc.). There is the wealth of information, discovered by archaeologists and geologists, which support Biblical statements. There is the pronounced effect which the Bible has had upon peoples and nations (the United States was founded on Biblical principles). And there is the marvelous preservation of the Bible down through the ages. Though opposed more bitterly than any other book in the history of the world, today it is still the best seller, and has the widest distribution, being translated in over 1100 languages and dialects.

Yes, the Bible is truly God's Word, verbally inspired by God. God gave the holy authors both the words and the thoughts which they were to set down. What an incentive to make the utmost use of the Bible!

[Next article: "The Bible is not Practical."]

C. S. LEYERER.

Nebraska District Convention

THE twenty-first biennial convention of the Nebraska District was held July 15-18, 1958, at Clatonia, Nebraska. The delegates who came from five states began arriving early Monday evening to be present at a pre-convention session at which the committees were appointed that were to serve during the sessions. The convention proper began on Tuesday morning with a communion service. Prof. C. Scheppe of Dr. Martin Luther College preached the sermon which emphasized the future and what it holds for the Church: false prophets and evil times. It is not a pleasant picture, nor is it in accord with our expectations. But the future with its labors and endurances will end in the salvation and life promised by Christ.

This was only the first part of the convention arranged for the encouragement and edification in the Lord of the delegates. Another service was held on Thursday evening in which Prof. M. Albrecht of Dr. Martin Luther College preached the sermon based on the parable of the two sons. He encouraged all present to examine themselves to see which of the sons they resembled: the one who said he would go and work and went not, or the other who said he would not go but repented and went.

The same two professors presented papers for the convention. Prof. Scheppe spoke on "The Great and Chief Objective in Education." We have always believed, he said, that education must build character, and that every educator is doing it,

whether for good or evil. There is only one way to build character, by the Word of God's Grace. And the best way to set it to work in the churches is by means of the parochial school. Prof. Albrecht's paper dealt with "The Lutheran Chorale." He spoke of its origin, tracing it from Biblical times through the Reformation. Luther restored the congregation to its rightful place in the churches by giving it chorales and liturgy to sing. The Lutheran chorale, which is objective in character, holding forth the doctrines of sin and grace, was compared with the sectarian hymn which is subjective, stressing man's emotions and reactions. The Lutheran chorale came out the better and was recommended highly for constant use in our churches.

The work of the convention was varied and, at times, difficult, causing the convention to remain in session until 3 P.M. on Friday.

The following District officers were elected: president, Pastor H. Fritze of Norfolk, Nebraska; first vice-president, Pastor L. Gruendeman of Lincoln, Nebraska; second vice-president, Pastor D. Grummert of Sioux City, Iowa; and secretary, Pastor M. Weishan of Des Moines, Iowa. The convention set aside time to express its appreciation for the fifteen years of faithful service rendered by Pastor Im. P. Frey as president of the District and to commemorate by word and deed his forty-five years of service to the Lord in the holy ministry.

The reports of the two mission boards received much attention. A new mission has been opened in Lincoln, Nebraska. Land has been purchased and a chapel-parsonage is under construction. Places for worship were dedicated at Irving, Texas; North Platte, Nebraska; Cedar Rapids, Iowa; and Platte, South Dakota. The opening of new fields could not be given consideration because of the shortage of men and money. The Nebraska District, which includes two whole states and parts of three others, has received up to this time \$359,678 from the Church Extension Fund. In order to remove one of the bottlenecks in further expansion, all missions were urged to repay their loans as fast as possible and all congregations and mission churches were asked to participate wholeheartedly in the offerings for missions and the Church Extension Fund.

The report of the convention's committee on union matters was also given lengthy and serious attention. It brought before the convention a resolution urging that the District petition Synod to call a special convention for the purpose of reconsidering the recommendation brought before the Synod at New Ulm in 1957 by its own floor committee on union matters to suspend fellowship with The Lutheran Church — Missouri Synod until the matters in controversy have been, by study and discussion, resolved in a Scriptural manner. The District accepted its committee's report.

V. C. SCHULTZ.

**GOD'S GRACE
THROUGH A CENTURY**

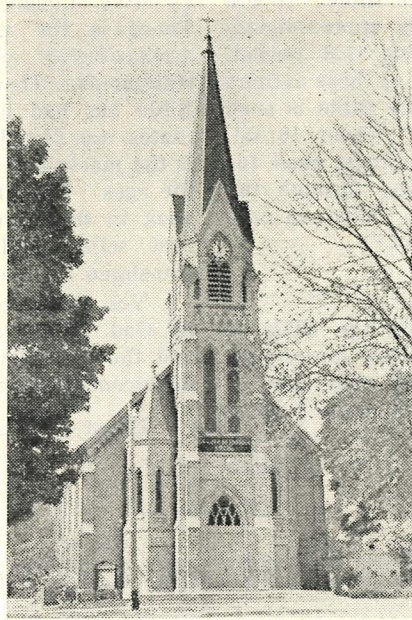
**Bethany Lutheran Church
Hustisford, Wisconsin**

When the four guest preachers had finished their messages, every member present at Bethany Lutheran, Hustisford, Wisconsin, knew that this congregation could have but one resolve — to thank the Lord for His unlimited grace extended through the past century and to show it by a more consecrated life, living to Him who died for them and rose again.

On the first Sunday of this jubilee, May 4, 1958, Prof. J. P. Meyer of our Seminary used Jesus' words at the feast of dedication (John 10:22-30) to stress Bethany's rededication to the Lord and His Word. Pastor Carl H. Mischke, Juneau, Wisconsin, on May 11 dwelt upon the rich blessings from Christian education and the wisdom of continuing such education (I Cor. 3:6-8). Then came the big centennial day, May 18. Erdman P. Pankow, Eitzen, Minnesota, pastor here from 1944 to 1957, chose Psalm 115:1 to offer ample reasons for renouncing all selfish claims to personal glory and reserving all honor to the Lord of the Church.

The highlight of the celebration took place on the afternoon of May 18, when a reunion service was held for the confirmation classes of the years 1882-1958. Of the 950 living confirmed invited, almost 700 attended. With about 400 others in the school and on the grounds, the group heard a former Bethany assistant pastor, Martin J. Nommensen, Hillsboro, Wisconsin, address them on Mark 16:15. Every confirmed member present had reason to heed the admonition to review and renew his confirmation pledge to remain faithful to his Savior that he might be a more faithful witness.

It was a memorable day for happy reminiscing for many of the old-timers; some of them hadn't seen each other for fifty years. Old acquaintances and pupils had the



**Bethany Lutheran Church
Hustisford, Wisconsin**

pleasure of reviewing memories with former teachers, especially with one distinguished guest — 85-year-old Louis Pingel, teacher here from 1893-1899 and long-time noted instructor at Bethesda Lutheran Home, Watertown, Wisconsin.

The following pastors have served Bethany: G. Schwanz (1858); Fred W. Hass (1858-1862); Phil. Wetzel (1862-1867); Phil. C. Koehler, dean of Bethany's pastors (1867-1895; assisted by J. P. Koehler, 1880-1881, and Chr. Koehler, a part of 1884); Wm. Huth (1895-1911); Aug. Kirchner (1911-1916; assisted by M. J. Nommensen 1915-1916); Wm. Nommensen (1916-1918); Herman Fleischer (1919-1925); Fred Marohn (1926-1943); Harry Schaar (vacancy pastor); Erdman P. Pankow (1944-1957); Wm. F. Schink (vacancy pastor); Erwin B. Froehlich since May 1957.

It was especially during Phil. C. Koehler's pastorate of 28 years that Bethany was well grounded in true Scripture doctrine and practice, a pattern which every successor could conscientiously copy.

During the century Bethany has inhabited three church buildings — the humble, unpretentious, small, log church-parsonage combination of 1858-1866 in the country; next the 30 by 50 ft. frame structure in the village to 1893; and now the spacious Gothic edifice of brick, built in 1893 for \$11,637.22.

As to education, Bethany's founders from the very start recognized the necessity and the spiritual advantages of bringing up their children in the fear of the Lord. For them there could be no equal to the Christian day school system. The pastors taught until 1870, whereupon Bethany's first regular teacher, Candidate Karl F. G. Brenner (father of John Brenner, Synod's president emeritus), was called.

A faculty of three instructed our 104 pupils of 1957-1958: Orville W. Kempfert (principal, 6-8); Waldemar Bartsch (3-5); Miss Kathryn Borgschatz (1-2); Mrs. Wilfred Lehmann, kindergarten (19 attending), not included in the 104. Kindergarten is held the last six weeks of the school year.

The first school was built in 1868, remodeled in 1896. The present building of 1910 was built large enough to house the fourth class when that time arrives. That time seems not too far distant.

The teacherage (second) was built in 1900, and remodeled in 1948. The parsonage (third), built in 1899, was remodeled in 1956.

The communicant membership of Bethany numbers 648, with 896 baptized members.

For all the gains, recoveries, spiritual and physical successes, all joys, for everything good that Bethany has experienced in this century, and for all the good that is still on the way — all these we credit to the undeserved favor of our Lord and say, "Hitherto the Lord hath helped us," and ". . . for all of which it is my duty to thank and praise, to serve and obey Him. . . ."

ERWIN B. FROELICH.

EDITORIALS

(Continued from page 259)

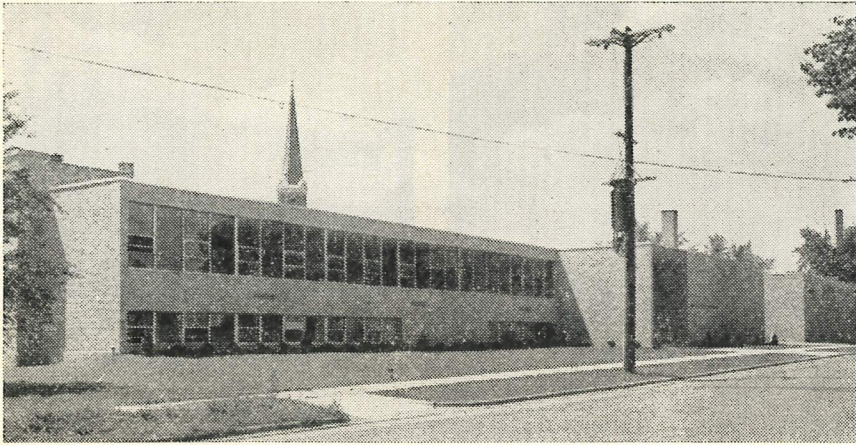
of our children." That is concise, constitutional, and Christian.

But the ministerial association of that area did not think so, for they "affirmed support for the educational board's policies."

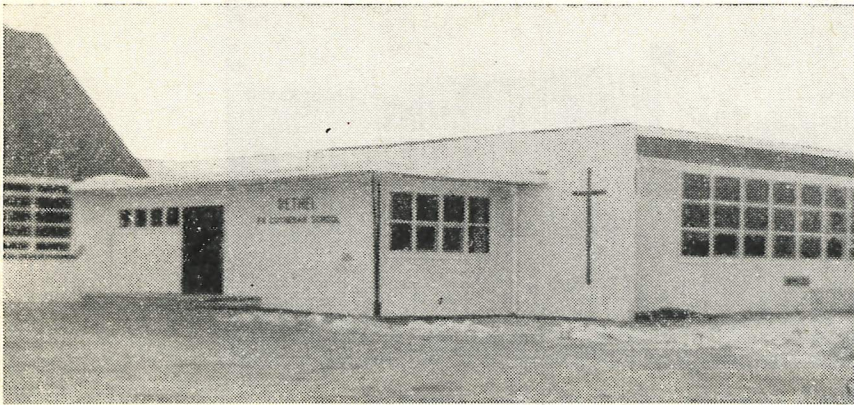
Not the State, but parents, have "the duty and the right" to rear their children in the nurture and admonition of the Lord. When their "incontestable priority and responsibility" is threatened, there comes a time when one must obey God rather than man, despite any so-called "definite legal basis."

H. C. NITZ.

What Do These New School Buildings Say ?



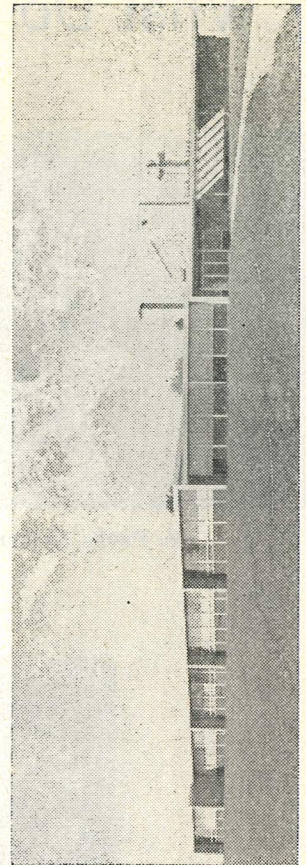
St. Mark's Lutheran School, Watertown, Wisconsin



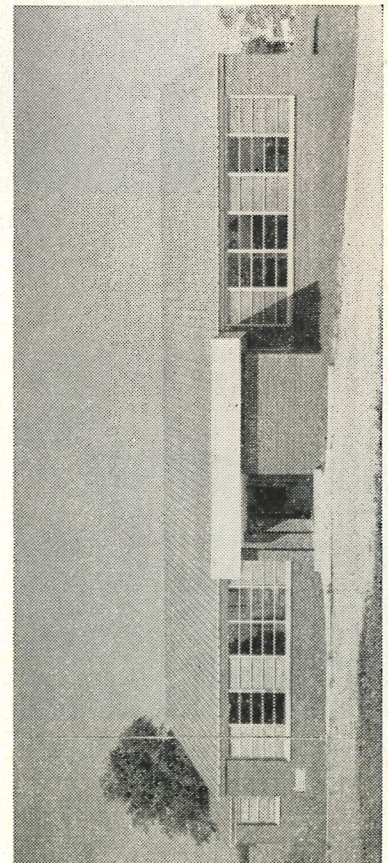
Bethel Lutheran School, Menasha, Wisconsin



Zion Lutheran School, Crete, Illinois

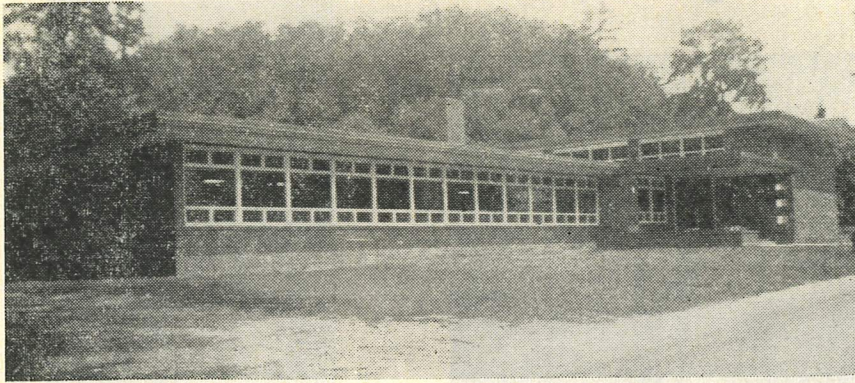


Zion Lutheran School, Columbus, Wisconsin

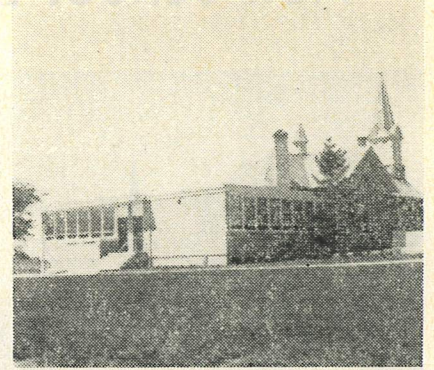


St. Stephen's Lutheran School, Adrian, Michigan

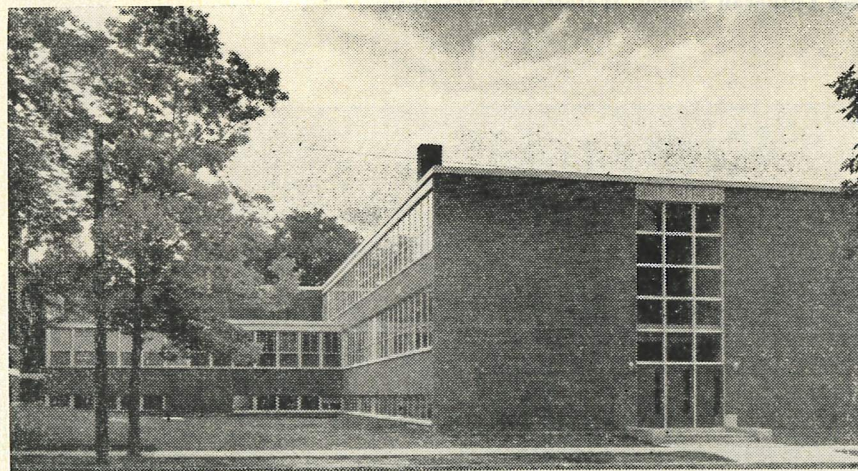
What Do These New School Buildings Say ?



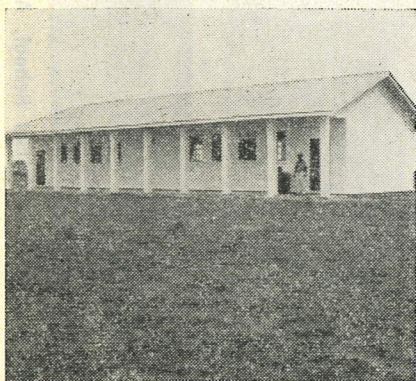
St. Paul's Lutheran School, Wonewoc, Wisconsin



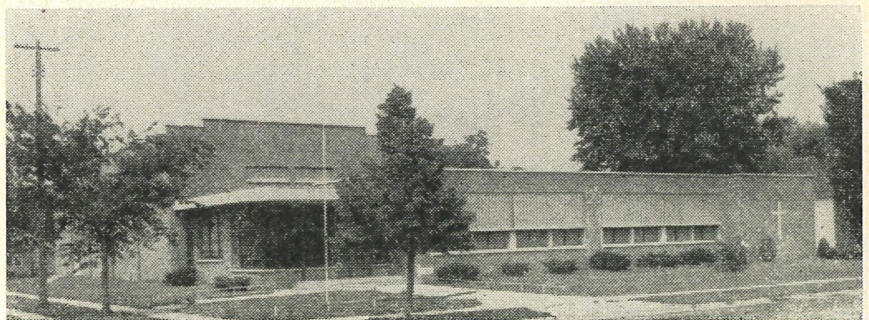
**St. Peter's Lutheran School
Collins, Wisconsin**



St. Matthew's Lutheran School, Winona, Minnesota



**Lutheran School at Sala Mission
Northern Rhodesia**



St. Paul's Lutheran School, Norfolk, Nebraska

THESE PICTURES SAY:

- More Christian day schools are being established.
- More children need to be educated in each Christian day school.
- The Christian day school movement has deep roots and will continue to grow.

AND ALL THIS MEANS:

- Growing schools need additional teachers.
- New schools must be supplied with teachers.

THIS AGAIN MEANS:

- All pray to the Lord to give us more teachers.
- Increase our facilities for training teachers, planning wisely, and giving well.
- Parents, give your sons and daughters to the great task of training Christ's little ones.
- Teen-agers, train for this glorious work. Enroll at:

Dr. Martin Luther College
New Ulm, Minnesota

Northwestern Lutheran Academy
Mobridge, South Dakota

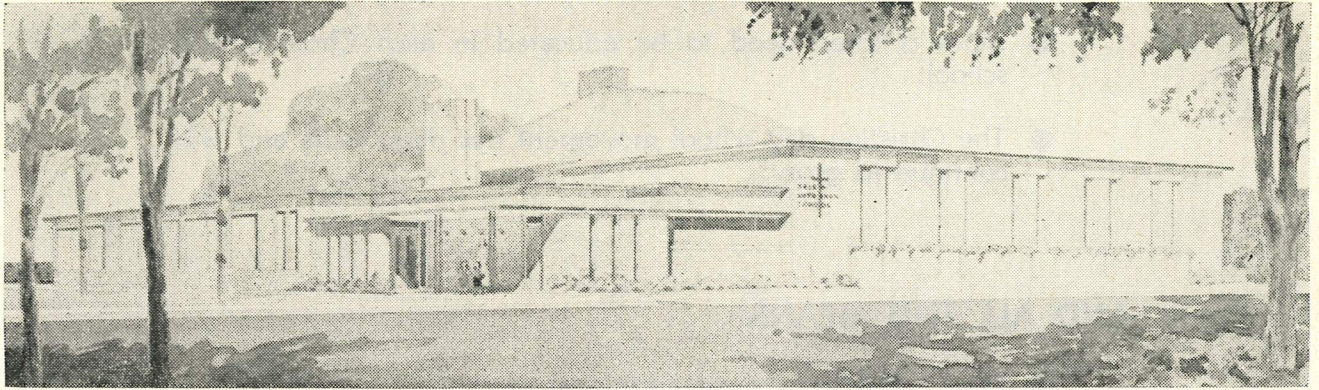
Northwestern College (Preparatory Department)
Watertown, Wisconsin

Michigan Lutheran Seminary
Saginaw, Wisconsin

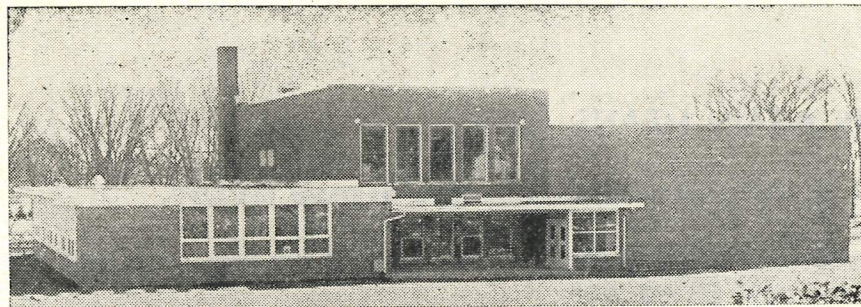
Or: Go on to Dr. Martin Luther College from your area Lutheran high school.

Or: If you have been graduated from high school, enroll in the Emergency Teacher-Training Program at Winnebago Lutheran Academy, Fond du Lac, Wisconsin

What Do These School Additions Say ?



Salem Lutheran School, Owosso, Michigan



St. John's Lutheran School, Juneau, Wisconsin



The New School Unit of First German Ev. Lutheran Congregation, Manitowoc, Wisconsin

DEDICATION

First German Ev. Lutheran School Manitowoc, Wisconsin

The First German Ev. Lutheran Church in Manitowoc, Wisconsin, dedicated a new school unit on April 13, 1958. The Lord blessed the congregation with a perfect day for its dedication. Members and friends in goodly number participated in the festivities. The speakers showed the value and blessings of Christian education and extolled the grace of God. Three services were held in the morning and another in the late afternoon. The evening was set aside as "family night," with an informal program. Pastor W. J. Schaefer of Milwaukee, Pastor Alvin Degner of Newtonburg, and Pastor Leonard J. Koeninger of Lansing, Michigan, were the speakers. Pastors A. Roekle and W. W. Gieschen spoke briefly at the evening gathering. On Monday a demonstration was given in the all-purpose room to show how it could be used for various athletic activities. The pupils of the school entertained with playlets and an operetta on Tuesday and Wednesday.

For the time being the new school will be used in conjunction with the "old school." Plans, however, are such that new classrooms may be added in units of two. The new addition as completed contains all the basic facilities — toilets, stairways, boiler, and service rooms — for the entire school when finished.

The style and shape of the building was dictated by the limited land available to the congregation in its downtown location. Its overall size is 70 by 140 feet, L-shaped with the church, so that there is a direct connection with the school from the church, with kitchen facilities in between. The new building has a full basement, an office, a first-aid room, workroom, three classrooms, a library, a choir room, an all-purpose room, locker room, and shower bath. The classrooms are oversized and fully equipped with blackboards, tackboards, fluorescent lighting and storage cabinets with a sink. The all-purpose room is designed with a high ceiling and a 70- by 56-foot floor with stage to the side and has side bleachers.

The total cost of the building, without equipment, was \$227,000.00.

First German has had a school since its very beginning in 1855. The "old school" was erected in 1891 and

is still very usable and well kept, except that more room was needed. Three male teachers, four women teachers, and a part-time kindergarten teacher compose the faculty. The school of First German also serves Bethany and Grace congregations of Manitowoc.

Our prayer is that the Lord use the new building for the education of His youth, that He continue to bless us with teachers zealous in the cause of Christian education, that in work and play His name may be glorified.

L. H. KOENINGER.

(See opposite page for picture of this school. — Ed.)

DEDICATION

Zion Lutheran School Crete, Illinois

Sunday, June 15, 1958, was a beautiful day south of Chicago, and the good weather was truly received with thanksgiving by the members and friends of Zion Evangelical Lutheran Congregation of Crete, Illinois. It was the day chosen for the dedication of Zion's new Christian day school building to the service of the Triune God.

In the morning service the District president, Pastor A. F. Halboth, based his sermon on Proverbs 22:6. Four hundred and twenty worshipers crowded our little church. In an afternoon service Pastor A. T. Kretzmann of Trinity Lutheran Congregation, Crete, Illinois, reminded the three hundred and fifty worshipers that the building and maintaining of a Christian day school involves a confession of loyalty to our Lord Jesus and His principles on education. His text was Matthew 10:32, 33.

The worshipers enjoyed a meal together at noon as well as after the afternoon service in the all-purpose room of our new building. In the evening an informal gathering was held at which former teachers and former pastors related experiences in connection with the old school building. Pictures in color-film of various stages of construction of the new building were also shown.

Zion conducted its own Christian day school since its organization in 1909. Due to financial difficulties the school was closed in 1936 but reopened in 1941. The same building served from the beginning up to 1958. It was a one-room school up to 1945 when the second teacher was

added. The steadily growing enrollment made it impractical to continue in the old building.

A new building had been seriously considered by the congregation for a number of years. Early in 1956 an offer to buy an eight-acre plot of ground adjacent to the present property for only \$6,000 was gladly accepted. Then definite building plans were made. Ground was broken on June 9, 1957, and the school moved into its new quarters on February 24, 1958.

Our new brick building is 112 feet long and 60 feet wide. It contains three classrooms, an office, an all-purpose assembly room, a kitchen, a storage room, a room for the heating plant, and modern restrooms. The total cost of the building was about \$85,000. Much labor was donated by members of the congregation.

In September our school will open with three teachers for the first time in its history. There will be an enrollment of about 80 children.

May the Triune God of our salvation graciously continue to give Zion of Crete that great blessing of true Christian love and zeal to do the commanded work of teaching also the children diligently to observe all things that our Lord and Savior, Jesus Christ, has commanded us.

O. W. HEIER.

(See picture of this school on page 265. — Ed.)

SEVENTY-FIFTH ANNIVERSARY St. Paul's Lutheran Church Argo Township, South Dakota

One of the oldest congregations in the Dakota-Montana District, St. Paul's Ev. Lutheran Church of Argo Township, Brookings County, South Dakota, was privileged to celebrate its diamond jubilee on Sunday, July 6, 1958 with special morning and afternoon services. This little country congregation, which has been abundantly blessed with the pure Gospel of grace in Christ Jesus for three-quarters of a century, joined with many guests, including former members and pastors, in rendering thanks to the Triune God for His never-failing mercies. A former pastor, R. A. Kettenacker, of Dakota, Minnesota, addressed the congregation in the morning on the basis of Revelation 3:11; and another former pastor, Roy Reede, of Wausau, Wisconsin, was the guest speaker for the afternoon service,

addressing the congregation on the basis of Psalm 119:106. Pastor emeritus M. C. Sprenger of Tracy, Minnesota, also a former pastor of St. Paul's, who was not able to preach for the occasion because of failing health, spoke briefly to the congregation following the afternoon service.

St. Paul's Congregation was organized in 1883 by 16 faithful Lutherans. Its present membership numbers 103 souls, 71 communicants, and 29 voting members. The original church building, erected in 1890, is in good repair to this day, and the original pipe-organ, installed in 1907, is still sounding forth praises of the one true God. Since the congregation is presently served from Hendricks, Minnesota, the parsonage, which served as a residence for all the pastors from 1896 to 1953, is now being rented out.

Fourteen pastors have served this congregation in its 75-year history: C. Boettcher, R. Polzin, E. L. Luebert, H. Hupfer, A. Sauer, W. C. Albrecht, H. Atrops, H. C. Sprenger, F. Reuter, R. A. Kettenacker, R. W. Steffenhagen, R. Reede, H. Witte, and C. L. Reiter.

As this little flock looks to the future, it not only thanks our gracious Lord for His blessings of the past, but remembers well those warning words of the Lord, "Hold that fast which thou hast, that no man take thy crown."

C. L. REITER.

† PASTOR G. BRADTKE †

Gotthilf Bradtke was born on November 25, 1875, at Neuenburg, Province of Brandenburg, Germany, the son of Gotthilf Bradtke and his wife Elizabeth, nee Burdack. On December 5 of the same year he received the Sacrament of Holy Baptism from Pastor W. Hoffmann and was given the name of Johann Friederich Gotthilf. Upon completion of confirmation instructions he was confirmed by Pastor W. Brauer on March 30, 1890, in the Lutheran Church at Neuendorf.

It was some years later that he decided to enter the holy ministry. In 1897 he entered the Deacon House, Nazareth, at Bethel near Bielefeld. Upon completion of the seven-year course of study and work, he was ordained as a deacon by

Pastor Friederich von Bodelschwingh. That same year he came to America and began a five-year period of serving as a teacher in the Lutheran Orphanage at Philadelphia, Pennsylvania.

In October, 1909, he entered the Ev. Lutheran Seminary at Wauwatosa, Wisconsin. He graduated with the class of 1912, receiving a call to the Cochrane, Wisconsin, parish. On June 30, 1912, he was ordained by Pastor August Volbrecht and installed as pastor of the congregations at Alma, Nelson, Cochrane, and Buffalo City.

On July 19, 1912, he was united in holy wedlock with Miss Elizabeth Bartolain of Germany. This union was blessed with two sons and two daughters.

From 1920 to 1925 Pastor Bradtke served St. John's Congregation at Alma City, Minnesota. Then in 1925 he received and accepted a call to "Zum Kripplein Christi" Ev. Luth. Congregation of Town Herman, Dodge County, Wisconsin. He was installed on May 13, 1925, by Pastor C. Lescow. Pastor Bradtke served this congregation for a period of over 31 years, served it in all faithfulness until on July 1, 1956, he retired from the active ministry because of advancing age and failing health. Since his retirement he made his home with a daughter and son-in-law, the Clarence Brummonds of Town Herman.

Last fall his beloved wife, Elizabeth, was taken from his side by death. On March 17, the departed developed a slight case of pneumonia, which grew worse during the week. On March 22, although his case was not as yet considered critical, he was taken to the Lutheran Hospital at Beaver Dam, to make possible better treatment. There he quietly and somewhat unexpectedly fell asleep in his Savior on March 24. His earthly sojourn numbered 82 years 3 months 29 days.

Left to mourn his passing are his children: Pastor John Bradtke, Arlington, Minnesota; Elizabeth, Mrs. Charles Randels, Tolleson, Arizona; Charlotte, Mrs. Clarence Brummond, Town Herman; and Pastor Traugott Bradtke of Marshfield, Wisconsin; two sons-in-law; two daughters-in-law; and four grandchildren.

Funeral services were held on March 27 at the "Zum Kripplein Christi" Church, from whose pulpit

the departed had for so many years proclaimed the saving message of the Crucified Christ. Dr. H. A. Koch addressed the mourning family, congregation, and friends on the basis of I Corinthians 2:2. Dr. Paul Peters, Thiensville, Wisconsin, conducted the altar service. Pastor William Schink, of Woodland, Wisconsin, the conference visitor, officiated at burial services on the church cemetery.

There the departed now rests with the bodies of departed members of his flock, awaiting with them the joyful summons of the Savior on the Last Day; awaiting also with those who remain the glorious revelation of Him to whom Pastor Bradtke led his flock through the Word and the Sacraments; whom he ever sought to serve with an earnest, selfless, sincere, and Christ-filled life.

M. WESTERHAUS.

CENTENNIAL OBSERVANCE ANNOUNCED

St. Bartholomew's Ev. Lutheran Church in Kasson of the Town of Brillion, Wisconsin, will celebrate its one hundredth year on Sunday, August 24, 1958. The festive day will be observed by three worship services: 9:00 a.m., 10:30 a.m., and 2:30 p.m. All three services will be conducted in the English language. The Rev. Melvin Croll of Mayville, Wisconsin, will be guest speaker at the first service; and the Rev. Wilmer Valleskey of Detroit, Michigan, will deliver the sermon at the afternoon worship. Both men are former pastors of the congregation.

St. Bartholomew's Congregation was organized in 1858 and first served by the Rev. Karl Gausewitz, Sr. During its century of existence the church has been served by pastors from Reedsville, Morrison, Brillion, and Greenleaf, Wisconsin, but it has never had a resident clergyman. At the present time the Rev. Kenneth G. Barry, Greenleaf, serves the congregation, which numbers 110 communicants.

Through this announcement St. Bartholomew's Church extends a cordial invitation to all persons who have been affiliated with it to attend its centennial celebration on August 24. A noon meal will be available at the church.

The Northwestern Lutheran

THEOLOGICAL SEMINARY

The new school year of our Theological Seminary at Thiensville will open with a special service on Tuesday morning, September 9, 1958, at 10:00 o'clock. On this occasion the installation of the newly called member of our faculty, Prof. Armin Schuetze, is likewise to take place.

C. LAWRENZ.

ANNOUNCEMENT

Northwestern Lutheran Academy will hold the opening service for the new school year at 2:00 P.M., Wednesday, September 3. New students are to present themselves at 9:00 A.M., Tuesday, September 2. We wish herewith to invite all parents and friends to our opening service.

R. A. Fenske.

CALL FOR CANDIDATES

Northwestern Lutheran Academy
The Board of Control of Northwestern Lutheran Academy at

APPOINTMENTS

Mr. Waldemar Retzlaff of New Ulm, Minnesota, has been appointed to fill the vacancy on the Board of Control of Dr. Martin Luther College caused by the death of Mr. William Steljes.

The following men have been appointed to serve on the Synodical "Planning Committee, technically competent to evaluate replacement and long range expansion at our educational institutions:"

Mr. Karl W. Fuge, Fort Atkinson, Wisconsin

Mr. Karl Krauss, Jr., Lansing, Michigan
Mr. Harold C. Molzahn, Onalaska, Wisconsin

OSCAR J. NAUMANN President.

CALENDAR OF CONFERENCES

TONTO RIM CONFERENCE

Time: Friday, August 22, 1958, 9:00 a.m.

Place: Lutheran Mission, Cibecue, Ariz.

DONALD PETERSON, Secretary.

COLORADO PASTORAL CONFERENCE

Time: Monday, September 15, at 1:30 p.m.

to Wednesday, September 17, at 3:00 a.m.

Place: Messiah Congregation, Ordway, Colo.;

A. C. Bauman, pastor, 610 Sherman.

CARL M. THURLOW, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Peace Lutheran Church, Green Lake, Wis., D. Hallemeyer, pastor, on Monday, September 15, 1958. The conference will begin with a communion service at 9:00 a.m. Prof. J. Petrie will be the preacher, with Pastor D. Hallemeyer the alternate.

R. REIM, Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Date: September 23 and 24 (Tuesday and Wednesday instead of Monday and Tuesday).

Time: 10:00 a.m.

Place: St. John's Lutheran Church, Firth,

Mobridge, South Dakota, has recently invited the members of the Synod to nominate candidates for the sixth professorship at the Academy. There were few members of the Synod who chose to do so. Once again, therefore, we must ask for your cooperation so that we may call from an adequate list.

Because of the needs at the Academy and the nature of the District, we request the names of candidates who preferably are Seminary graduates and qualified to serve as athletic director and teach the subjects of mathematics and science.

To aid the Board of Control in making a selection, pertinent information should accompany each recommendation. All nominations must be in the hands of the undersigned not later than September 3, 1958.

WALTER A. SCHUMANN, Secretary
Board of Control, N.W.L.A.
115 2nd Ave. S.E.
Watertown, South Dakota.

Nebr. All excuses and requests for lodgings to: Pastor Erhardt Schulz, host. Speaker: Voss; alternate: Eickmann. Papers:

Article XV of the Augsburg Confession, Pastor Herrmann; The Doctrine of the Antichrist, Pastor Lichtenberg; Popular Exegesis of I Peter 3:15-22, Pastor Stieve; Why a need for consistency in practice in our Wisconsin Synod congregations? Pastor Kruschel; Isagogical treatise of the O.T. Book of Daniel, Pastor Capek.

A. CLEMENT, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Ordained and Installed

Pastors

Berger, James C., in Grace Ev. Lutheran Church, Neenah, Wis., by Paul G. Hartwig; July 13, 1958.

Brandle, Karl, in Trinity Ev. Lutheran Church, R. 1, Lake City, Minn., by Hilmar Eckert; assisted by Th. Albrecht, R. Goede, N. Luedtke, H. Muenkel; July 20, 1958.

Buss, Richard E., in Redeemer Ev. Lutheran Church, Hettinger, N. Dak., by L. H. Koeninger; assisted by V. Weyland, V. Greve; and in Zion Ev. Lutheran Church, Reeder, N. Dak., by V. Weyland; assisted by L. H. Koeninger; July 6, 1958.

Chworowsky, John, in Gethsemane Lutheran Church, Mason City, Iowa, by L. W. Schierenbeck; assisted by D. Brick, H. Bauer, D. Koek; July 20, 1958.

Denninger, John M., in Trinity Ev. Lutheran Church, T. Raymond, Racine Co., Wis., by K. Molkenin; assisted by A. Koelplin; July 6, 1958.

Hoenecke, Roy G., in Zion Ev. Lutheran Church, Fort Morgan, Colo., by G. Hoenecke; assisted by Im. P. Frey, W. Siffing, V. Tiefel; July 20, 1958.

Krause, Harmon G., in St. Paul's Ev. Lutheran Church, Hustler, Wis., by A. Werner; assisted by R. Beckmann; and in St. Peter's Ev. Lutheran Church, T. Clifton, Wis., by R. Beckmann; assisted by A. Werner; July 27, 1958.

Strack, Kenneth, in St. Paul's Ev. Lutheran Church, Naper, Nebr., by G.

NOTICE!

The Lutheran Spiritual Welfare Commission is preparing to serve students of our Synod who are attending non-Synodical schools away from home. Students whose names are listed with us will receive the same devotional material that is sent to the servicemen, namely, MEDICATIONS and sermons.

Form cards for listing students will be sent to all pastors. List only one name to a card, and send in the names as soon as you possibly can. Additional listing cards, as well as communion cards for students, may be obtained by writing for them.

Still available: "GOD OUR REFUGE" Pocket Companion, in black or brown cover. Price is 25 cents each; per dozen, \$2.50.

Order from:

Lutheran Spiritual Welfare
Commission
3624 West North Avenue
Room 208
Milwaukee 8, Wisconsin

Free; assisted by E. Birkholz, D. Laude; July 27, 1958.

Teske, Melvin, in Grace Ev. Lutheran Church, Zillah, Wash., by G. Frey; assisted by T. Adascheck, W. Steffenhagen; July 27, 1958.

Wendland, Robert P., in Christ Ev. Lutheran Church, Bison, S. Dak., by J. Wendland; assisted by V. Greve; July 20, 1958.

Zietlow, David D., in First Lutheran Church, Winnett, Mont., by H. Rutz; assisted by N. Meier; July 20, 1958.

Ordained

Werre, Alvin G., for the Nigerian Mission, Africa; in Tappen, N. Dak., by F. Mutterer; July 20, 1958.

Installed

Gieschen, Norbert, in Our Savior's Lutheran Church, Pueblo, Colo., by E. Kuehl; assisted by H. Gieschen, W. Krenke; July 13, 1958.

Hartzell, Eugene, in Immanuel Lutheran Church, McNary, Ariz., by Arthur A. Guenther.

Huebner, Lloyd O., as principal of the new Jefferson County Lutheran High School, Fort Atkinson, Wis., by E. Huebner; assisted by R. Brassow, D. Brick, F. Dobratz, H. Nitz, E. Schroeder; June 29, 1958.

Mutterer, Frederick A., in St. John's Ev. Lutheran Church, Tappen, N. Dak., by H. Rutz; June 29, 1958.

Teacher

Schultz, Loran, as teacher of St. Paul's Ev. Lutheran School, Town of Forest, Wis., by Oscar Siegler; July 13, 1958.

CHANGE OF ADDRESS

Pastors

Chworowsky, John, 658 12th St. N.E., Mason City, Iowa.

Denninger, John M., R. 2, Box 427, Franksville, Wis.

Gieschen, Norbert A., 601 Euclid Ave., Pueblo, Colo.

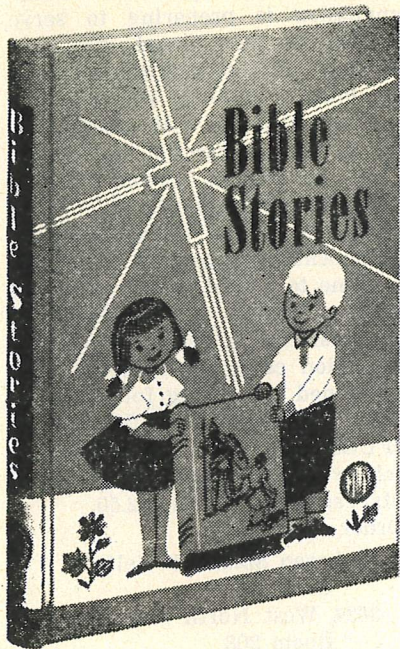
Hartzell, Eugene, East Fork Mission, Whiteriver, Ariz.

Krause, Harmon G., R. 3, Tomah, Wis.

Wendland, Robert P., Box 377, Bison, S. Dak.

Teacher

Schultz, Loran, R. 1, Mt. Calvary, Wis.



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