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# Lutheran

THE NORTHWESTERN

September 28, 1958  
Volume 45, Number 20



# BRIEFS

## by the Editor

HERE IS A RATHER FORCEFUL FOOTNOTE to the feature in the August 17 issue which portrayed the constant growth of the Christian day school movement among us and the great need for teaching manpower arising out of this growth. Yesterday (Sunday, September 14), we attended the dedication of the new parish school erected by St. John's of Wauwatosa, Wisconsin. After the service we were touring the fine new building when we encountered our District president. He told us that *three more new schools (one, a large addition) were being dedicated the same day — and all of these in the Southeastern Wisconsin District.* These three were St. Matthew's, Iron Ridge; St. Luke's, Kenosha; and David's Star, Kirchhayn.

YES, THIS IS A THING OF BEAUTY! That is our reaction each time we visit our campus at Northwestern College. It was so again when we attended the school opening on September 8. We know that it is not mere fondness for the old Alma Mater that calls forth this burst of admiration. We met acquaintances who we knew had never

seen the Northwestern campus before, and they commented freely on the beauty of the individual buildings and of their arrangement, the well-groomed lawns, the trees, and the landscaping in general. They were happy that their sons and daughters could go to school amid such surroundings, and that's the way it should be!

BUT OUR OTHER CAMPUSES ARE ALSO BEAUTIFUL! We hasten to add that lest we get a flood of letters expressing hurt feelings — from friends of Dr. Martin Luther College, Michigan Lutheran Seminary, Northwestern Lutheran Academy, and the Theological Seminary.

THE STUDENT AT OUR SEMINARY MUST CERTAINLY BE IMPRESSED BY THE BEAUTY AND CHARM of his surroundings as he studies and works and prays to become one of the fortunate men of whom Isaiah exclaims: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

NATURALLY, THIS SPIRITUAL BEAUTY of the Gospel ministry and of the schools preparing men for it impressed us much more deeply than did the evident physical beauty. Only the spiritually dull could have missed this beauty as President Kowalke spoke to the students on the words: "If a man desire the office of a bishop, he desireth a good work." The same observation holds regarding the opening address we heard at Thiensville. Pastor H. C. Nitz addressed the words of II Timothy 4:1,2 especially to Professor Armin Schuetze, installed in this service, and to the theological students, but we all were edified.

DID YOU KNOW THAT TWO NEW LUTHERAN HIGH SCHOOLS in our Synod opened this month? They are the Jefferson County Lutheran High School at Fort Atkinson, Wisconsin, and the St. Croix Lutheran High School at St. Paul, Minnesota. In an early issue we hope to bring reports of the school opening at all the Lutheran high schools in our midst.

WISCONSIN LUTHERAN HIGH SCHOOL of Milwaukee will have passed a big milestone in its history by the time that you read this. As this is written, thousands of us in the Milwaukee area are in a state of high expectancy for the cornerstone laying on September 21. Construction of the fine new building is progressing very favorably.

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

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# Editorials

Fifty Years  
Of the  
Christian Century

The Christian  
Century has  
now been published for fifty

years. It has served as the voice of liberal Protestantism, the extreme liberal wing of it. It has been said that where God builds a church, there the devil builds a chapel beside it. Likewise it can be said that where a church paper is published in the interest of Biblical truth, another one is published to tear down Biblical truth. *The Christian Century* falls into the latter category. It espouses a liberal theology. The Bible is not the absolute authority in religion for it. It derides the verbal inspiration of the Bible. It has thrown overboard all the fundamental Christian doctrines. It may speak of the Word of God but means something altogether different than we mean. It may speak of Jesus as the Lord, but that is only a weasel word which has sucked all the comforting meaning out of it. Ever since the unionistic National Council of Churches was born, it has set itself up as the champion of its vague theology. About the only time it has taken issue with the authorities in the National Council of Churches is over the location of its national headquarters.

A recent writer has described it as being characterized by a "spirited assault on what *the Bible says* and stubborn confidence instead in what *The Century says*." Another quotation from the same writer: "The Christian faith apparently is to gain its intellectual content not from divine revelation but from human speculation."

When you read *The Christian Century*, you are confronted with a mass of political news and comments. Its policy is understood from such statements as these by one of its leading editors: "Christianity is primarily a corporate religion"; "there is no support in New Testament Christianity for an individualistic conception of salvation. Christianity is not primarily an individualistic experience." The aim is to make this world a better place to live in by means of social, political, and economic reforms without first bothering to make of the individual a believer in Christ and His atoning work. The only Gospel which it knows is the social gospel.

It is a pity that this widely read religious weekly has served to keep many, particularly preachers, in the chains of the devil.

IM. P. FREY.

## The Place of Preaching

The preaching of the Word produces saving faith in the hearts of the hearers.

The sermon holds the mirror of the Law before the eyes of the sinner and shows him up for what he is — a damnable sinner. The sermon demands, "Repent!" but it also invites, "Believe!" To the sinner it shows the Savior from sin and damnation. As it relates His great miracles of power and mercy, as it repeats His consoling words of pardon, as it directs the sinner to the cross and pictures the open tomb, the Holy Spirit creates saving faith in the sinner's heart and produces the new life in Christ. (This is not to say that the Sacraments do not do the same thing.)

The new life resulting from the preaching of the Gospel expresses itself also in the liturgy. Where

hearts are filled with the living faith wrought by the preaching of the Word, there will be joint worship in spirit and truth. In the hymns and prayers and chants of praise, in the confession of sins, in the selection of the lessons, in the confession of faith the new life in Christ manifests itself. But the preaching of the Word (the Sacraments are not being disregarded) is fundamental to this expression of faith and life in the liturgy.

If the sermon fails to come up to what God expects of it, the liturgy, under certain circumstances, can take the place of the sermon in sustaining the faith of the believer. This is not as it should be, not in the Lutheran Church, which has rightly declared: "No liturgy without a sermon." We know what kind of sermon Luther meant — a vital, Christ-centered proclamation of Law and Gospel, not only a comment and explanation. The Gospel of the Son of God, the Savior of the world, should not have to be proclaimed mainly through the Church's liturgy and hymns.

Swedish Lutheran Bishop Bo Giertz (to whose remarks on the relationship of sermon to liturgy this editorial is also indebted) writes: "If we find in Sweden today a strong trend toward liturgy, hourly prayers, and frequent communion, we must accept this as a serious sign of our homiletical [sermonizing] weakness." He is concerned about what had happened to the sermon, if the liturgy must shoulder the responsibility for bringing the Word of God to expression; hence his remark, "We preachers should seriously ask ourselves what we have made of the living Word, if it has so little to say to our people."

God's power and God's wisdom are in the preaching of the Gospel. The Church can hardly make too much of such preaching.

C. TOPPE.

## Estate Stewardship

"Estate Stewardship and the Christian" is the title of an article in the quarterly bulletin of Fuller Theological Seminary, Pasadena, California. The author highlights a phase of stewardship that is too often overlooked. We thankfully quote the writer:

"Most Christians are wise stewards of their incomes and their property during their natural life. Some, however, overlook the necessity of being equally wise in the planning of their estates. I am confident that these Christians would like to have the assurance that after God has called them home, Christian organizations will be able to continue to grow and function for the cause of Jesus Christ. *The prospect of an investment for eternity should cause all Christians to review their future stewardship with great care.*

"Every legal-age American may be considered as having an estate. The estate is made up of cash, real estate, savings accounts, stocks and bonds, jewelry, your automobile, insurance policies, and many other items.

(Continued on page 316)

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September 28, 1958

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# Studies in God's Word: In Every Thing Enriched by Him

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him."

I Corinthians 1:4, 5.

A convert once related his impressions of the first congregational meeting he attended. Toward the beginning a report was presented which gave a dismal picture of the congregation's financial situation. The meeting continued with a lively debate on why more people weren't doing their "fair share." Eventually all recommended improvements on church property were voted down, and all suggestions for an expanded program were squelched. The new member left the meeting feeling that he had just joined "the poorest organization on earth."

Unfortunately the meeting concerned itself chiefly with material problems. In these matters perhaps most congregations experience certain difficulties in balancing income with expenses. This should not cause us to forget, however, our true riches as members of the spiritual Body of Christ, or as St. Paul expresses it in the Epistle for the Eighteenth Sunday after Trinity, that by God's grace we are as Christians "in every thing . . . enriched by him."

## Here in Time

Our riches in Christ are bestowed already in this life. Paul emphasizes this first of all in writing to the Corinthians.

Practical problems were to be found in Corinth. The Apostle was not writing to a group of perfect Christians. Before he comes to these problems, however, he wishes the Corinthians to remember what they have received. Our Epistle follows immediately upon the greeting of the letter itself. We note, in other words, his positive reminder of their true riches as Christians before discussing with them problems which needed to be settled. "I thank my God always on your behalf, for the grace of God which is given you by

Jesus Christ," are the very first words of the body of this letter. The fact that they were Christians by the grace of God meant, of course, that they did not seek or earn this calling in any way, but that God bestowed this privilege upon them as a free gift.

But what did this riches in Christ mean to them here in this life? "That in every thing ye are enriched by him," Paul continues, "in all utterance, and in all knowledge." In every single truth necessary for their eternal salvation they knew what to say and what to think. Graciously God's Holy Spirit had imparted this to them through His Prophets and Apostles. "Even as the testimony of Christ was confirmed in you," Paul goes on to say. Here in wicked, heathen Corinth was a group of people that feared and loved the true God. Jews believed on One crucified by their own race. Greeks, who prided themselves in human wisdom, accepted a Gospel which was a foolishness to man's natural thinking. Only the power of God could have accomplished this miracle among them. "So that ye come behind in no gift," is Paul's next thought. Difficulties they had in abundance, as the entire letter reveals. Deficiencies and weaknesses among them were in evidence. But what God had done for them through Christ was utterly perfect. If they felt they were lacking in anything, it was only because their own human weakness failed to apply God's gifts of grace properly.

Our lives here on earth are far from perfect. Even as Christians, in managing the affairs of our congregations, we are constantly faced with pressing needs. We need more dedicated lives, more Christians who are willing to consecrate themselves, their time, their talents, their efforts to the Lord. We need greater zeal in working with our fellow Christians in spreading the Gospel. We need the spirit of love, so that we are more concerned about those who are drifting away and more

charitable toward those less fortunate than we are. Sometimes we review our efforts in behalf of God's kingdom and we are faced with nothing but glaring deficiencies and imperfections.

In its most tangible way our needs are expressed by constant appeals for more money. But whose fault is this? Has God not given us enough to do His work? "In every thing ye are enriched by him," the Apostle assures his people. We need more than anything else to remind ourselves first of all of the perfect treasures of grace which God has showered upon us in Christ through Word and Sacrament. We need a fuller appreciation of these spiritual riches. We need more diligent use of those gifts which we have received. Where this truth is appreciated, our work will be seen in its proper perspective and the emphasis will be placed more on spiritual wealth than on material poverty.

## And Hereafter in Eternity

Especially then will we thank God for the riches of His grace when we look to the future. St. Paul adds in the same breath, "Waiting for the coming of our Lord Jesus Christ."

When we become earthbound in our aims, it is easy to think ourselves into a state of poverty. When we forget the ultimate purpose of our high calling in Christ Jesus even our work in the Lord becomes just another added debt. But our Epistle reminds us that this present life is primarily a matter of waiting for the perfect consummation of that fellowship with Christ which we now enjoy: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

We note how our hope for eternal riches rests entirely upon God's grace. The Lord will come again. His coming, we know, will be in judgment. To fall away from faith

(Continued on page 316)

# Smalcald Articles

## Part III. Art. I. Of Sin

### VI

When do we get rid of original sin? Only when we depart this life. During our stay on earth original sin cleaves to our nature and troubles us. To be sure, in Baptism we were granted a new birth. God gave us His Spirit, yes, He shed His Spirit on us "abundantly" (Titus 3:6), so that all our guilt, also the guilt of original sin, was washed away; and faith in God was implanted when the Spirit taught us to pray, Abba, Father. Then a new life began to pulsate in our heart.

Yet original sin was not thereby removed in its essence. It still cleaves to us and stirs up in our hearts all sorts of evil lusts. A painful struggle inevitably follows in the heart of even the most devout Christian, to keep down these lusts. And at that, it frequently happens that we succumb, that we stumble and fall. Just read Romans 7:7-25, and see what anguish Paul suffered from the sin which still clung to him.

Then learn from him also that he never relented in his struggles, painful though they were. That was the new man in him, who never consented to sin, so that Paul could say, "Now then it is no more I that do it, but sin that dwelleth in me" (v. 17). As far as he was concerned he not only did not consent to sin, but he aimed with all his might to do good. He speaks about "the good that I would do" (v. 19).

Such is a Christian's life on earth, one of constant battle. But what did the scholastic doctors make of it? 9) *Again, if he wishes to go to the Sacrament, there is no need of a good intention to do good, but it is sufficient if he has not a wicked purpose to commit sin; so entirely good is his nature and so efficacious the Sacrament.*

#### The Sacrament a Means of Grace

We have seen in earlier studies how the Roman Catholic theologians, the "scholastic doctors," changed the Lord's Supper into a sacrifice which the priest performs for the benefit of the participants. Jesus instituted His Supper as a means of grace for sealing to us the forgiveness of our sins, and for reassuring our faith, for nourishing our new spiritual life. He emphasized about His body that it was "given" for us as an offering for our sins, and about His blood that it was "shed for the remission of our sins." He pointed out that eating His body and drinking His blood should serve our "remembrance" of Him, namely that He is the "Lamb of God which taketh away the sin of the world."

Thus the purpose of the Lord's Supper is as Luther sums it up in his Small Catechism in answer to the question: "What is the benefit of such eating and drinking?" He says: "That is shown us in the words: *Given and shed for you for the remission of sins*; namely, that in the Sacraments forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation."

Since such is the blessing to be derived from the Sacrament, should we then not be frequent guests at our Lord's Table, anxious to receive this assurance for an encouragement and strength in the terrific battle against our Old Adam? We go to the Lord's Table with hearts filled with grief over our many failures, and with joy that here strength is being offered us to win the victory, to resist the allurements of sin more firmly, and to achieve the good for which our new man is striving. We pray God to bless the Sacraments on our hearts for this purpose.

#### Cold Scholasticism

Now listen again to the counsel given by the schoolmen to a communicant: "There is no need of a good intention to do good, but it is sufficient if he has not a wicked purpose to commit sin." Would St. Paul have given such counsel? Could anyone who is straining in his daily struggles against his Old Adam give such advice? Those words are icy cold and chilling. They reveal a heart smug in the assumption of its own purity, of its own ability to work out its own salvation. If only there is no intention of committing some wicked sin, then everything is in perfect order. Then in the Sacrament you can perform a sacrifice which God is bound to accept and to reward.

Is it possible that anyone should proclaim such a doctrine? Is not Luther perhaps overdrawing the picture? On November 3, 1547, the Council of Trent adopted the following Canon VI: "If any one saith, that the sacraments of the New Law do not contain the grace which they signify; or, that they do not confer that grace on those who do not place an obstacle thereunto, . . . let him be anathema."

While we thank God that the Sacraments are not empty signs but contain and convey the grace which they signify, yet we must remember that they do not do so mechanically (*ex opere operato* is the technical term), but require faith for a beneficial reception. The Canon, however, says that grace is assured if only the recipient does not place an "obstacle" (namely, a mortal sin) in the way.

#### A Question for Conscience

Does not the infrequency with which we receive the Supper indicate that we are not as keenly aware as we should be of the treacherous nature of our inborn sin? that we are not as alert as we ought to be in our battle against our Old Adam? If we were, would we not avail ourselves more regularly of the reassuring virtue of the Sacrament? — Has perhaps the error of the scholastics which Luther mentions next in some way infected our hearts?

10) *Again, that it is not founded upon Scripture that for a good work the Holy Ghost with His grace is necessary.*

This error is closely related to the foregoing. If original sin does not inhere in Christians, if the thoughts and lusts that arise naturally in our hearts are not really sin: then what need is there of the Holy Ghost's operation in us? It may be more difficult without His aid, it may require some more strenuous effort on our part to avoid sin and lead a God-pleasing life. But it can be done. Really?

What does St. John say?: "If we say that we have no sin, we deceive ourselves and the truth is not in us.—

If we confess our sins, he is faithful and just to give us our sins, and to cleanse us from all unrighteousness.—If we say that we have not sinned, we make a liar"—yes, then the suffering and death of Jesus save us, and the patient work of the Holy Ghost cleanse and sanctify us: is nothing but one big lie (John 1:8-10).

Let us never forget the seriousness of our sin. (To be continued.)

J. P. MEYER.

## From a Wider Field

**Subject: Violence Being Done to Article V of the Augsburg Confession.**

Dear Editor:

The doings and sayings at recent Lutheran church conventions have again revealed that those churchmen who are actively engaged in uniting their respective church bodies and who advocate church fellowship without full agreement in doctrine and practice are never able to make a convincing case for their purpose by appealing to Holy Scripture, which repeatedly condemns such false unions in words too clear to be misunderstood except by the totally ignorant or the totally blind in heart.

You will find that, when advocates of a false fellowship cite Scripture in support of their efforts, they usually ignore the passages which actually deal with the subject and refer to divine injunctions toward love and charity, which they then abuse and distort to serve their purpose.

The same procedure is followed when the Lutheran Confessions are cited in favor of union without full unity. Although the Confessions speak very clearly on the question of what is required for the exercise of Christian fellowship, the unionists prefer to quote sections which do not treat of that subject. Thus modern unionists have come to consider the Seventh Article of the Augsburg Confession as their sanction for un-Lutheran and un-Scriptural fellowship practice.

To call your attention to their method of operation, let me recall to your mind what it is that the Augsburg Confession says in Article VII:

"Also they (namely, our churches) teach that one holy Church is to continue forever. The Church is the

congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered. And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites and ceremonies, instituted by man, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4:5, 6."

This lovely article has repeatedly been bound, gagged and enslaved to the evil purpose of those who regard doctrinal differences as unimportant. Twenty years ago, in an article on "Unionism," the late Dr. Reu of the American Lutheran Church was bold to say:

"The notion that those who wish to enjoy church fellowship must agree in all points of doctrine, rests upon an erroneous interpretation of I Cor. 1:10 and similar Scripture texts. Careful study of the respective contexts will lead to different results. Furthermore, this notion requires more than what *Augustana* VII declares to be essential for unity in the church. Here we read: 'To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments.' Now we must not, of course, ignore the historical situation in which this famous 'it is enough' was pronounced. It set forth that agreement in ceremonies is not necessary for church union, but only agreement in doctrine and in the administration of the sacraments. Nevertheless, it is very significant that the doctrine is simply denoted as 'the doctrine of

the Gospel.'" (In the Interest Lutheran Unity, p. 32.)

This is a good example of lengths to which proponents of un-Scriptural fellowship will go in order to persuade people of the rightness of their cause.

A simple reading of Article V of the Augustana should suffice to cause any informed Lutheran Christian to draw back from Dr. Reu's gross misrepresentation of the fact and a knowledge of the Lutheran Confessions should make its acceptance impossible.

Article VII does not treat church fellowship. It treats doctrine "Of the Church," as the heading plainly says. It does not, as Dr. Reu writes, "declare" what is "essential for unity in the church" (church spelled with a small c), but addresses itself to "the true unity of the Church" (Church spelled with capital C). What is meant is the Holy Christian Church with its unity of all true believers in Christ. The Apology of the Augsburg Confession makes this abundantly clear also when, in reference to this very point it says: "We are speaking of truth that is, of spiritual unity (we speak that those are one harmonious Church who believe in one Christ, who have one Gospel, one Spirit, one faith, the same sacraments; and we are speaking, therefore, of spiritual unity), without which faith in the heart, or righteousness of heart before God cannot exist. For this we say that similarity of human rites whether universal or particular, is not necessary, because the righteousness of faith is not a righteousness bound to certain traditions . . ." etc. (Article VII and VIII).

Article VII of the Augsburg Confession, therefore, explains what is required for membership in the One Invisible Church. For this Church to be one and united it is necessary that all its members possess the one true faith in the Gospel.

This tells us nothing whatever about the practice of outward church fellowship. It is utterly impossible for us to draw conclusions from the nature of the unity in the Holy Christian Church, which rests on faith, to the exercise of fellowship in the visible church; for there we do not deal with the faith of the individual, but only with his confession. This is a subject wholly

different, and governed by different passages of Scripture.

Moreover, it is a corruption of our Confessions to suggest that the expression "the doctrine of the Gospel" refers to a limited number of doctrines, namely those which are central in matters of salvation, and not the whole body of Scriptural doctrine.

The Confessions do not speak in that way. To them the Scripture is a Whole which "cannot be broken." And when they speak of the doctrinal agreement necessary for unity in the visible church, they say:

"But we . . . are on our part sincerely inclined and anxious to

advance that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, . . ." etc. (Formula of Concord, T.D. Art. XI.)

"Thus . . . the churches will not condemn one another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, provided they are agreed with one another in the doctrine and all its articles, also in the right use of the holy Sacraments . . ." etc. (Formula of Concord, T.D. Art. X.)

E. SCHALLER.

## News From Our Lutheran Theological Seminary

### The Opening Service

The ministry of the Gospel has been instituted by the Lord. It is He who chooses the men for the public exercise of this ministry. He also determines their message and the manner in which He would have them minister with it. These were some of the thoughts which Pastor H. C. Nitz, member of our Seminary board, stressed on the basis of II Timothy 4:1, 2, in speaking to our Seminary students, faculty, and guests in the opening service in the Seminary Chapel on September 9. This message was addressed in a special way to Professor Armin Schuetze, for in this same service he was installed as the newly called member of the faculty by Pastor E. G. Behm, Chairman of the Seminary Board of Control.

### The Enrollment

Our Seminary at Thiensville is thankful to the Lord for permitting us to begin the new school year with a complete faculty and with 69 students in attendance. We have 23 Seniors, 20 Middlers, 26 Juniors. Thirteen additional students are enrolled at our Seminary. Of these, 11 are serving as vicars, and two are pursuing a year of supplementary university study elsewhere. Three of the Seniors, one Middler, and the 26 Juniors are new students in our midst. Ever since the voluntary vicarage system has been introduced at Thiensville, the enrollment at our Seminary for any particular school year, as well as the size and personnel of the individual classes, can no

longer be as readily computed in advance, as this was true in the past when our classes generally advanced from year to year as an almost unbroken group. In our enrollment, four in the Middler class and 11 in the Senior class are resuming their theological studies after having rendered vicarage service. Five more Seniors have had vicar experience earlier in their Seminary career.

### The Vicarage System

Since many congregations and educational institutions in the midst of our Synod are vitally interested in our vicarage program, a word of explanation may not be out of place. When our vicarage program was first introduced, the conviction prevailed that our Seminary students would be able to render their best service as vicars and also profit most from such vicar service if they would do this work after their second year at the Seminary. It is therefore toward the close of their Middler year that our students are individually encouraged to volunteer, if at all possible, for a year of vicarage work. The number of such volunteers is then made known to our Conference of Presidents, which consists of our general president, our vice-presidents, and our nine District presidents. This Conference of Presidents has in the meantime received the requests from the various congregations and educational institutions in our midst who desire a Seminary vicar for the coming year. Carefully and prayerfully considering all these requests, this conference then de-

termines which of the requests ought to receive priority in having their needs filled by the vicars available. On the same day on which our Seminary graduates receive their first calls, our whole Synodical Assignment Committee also determines which of the volunteer vicars are to serve in the various positions to which priority was given.

Through such an orderly procedure both the needs of the Church for vicars and the training of our Seminary students is best served. If our Seminary is asked to supply vicars to fill needs at any other time and in any other manner, this would mean disrupting this program and decreasing the number of vicars available at the regular time. Hence our Seminary will be willing to make such an exception only upon the express request of the Conference of Presidents. It is for this reason, and also upon the advice of the Conference of Presidents, that our Seminary did not find it possible to fill all of the eight requests for Seminary vicars which were received since the last regular assignment of vicars was made in May in accordance with the program that obtains. These requests came principally from area Lutheran high schools and Christian day schools, who were in need of further instructors on their faculties. The fact that these requests were made and that they had to be declined with a heavy heart shows, however, how much we need to pray the Lord of the Church to give us more laborers for His kingdom.

CARL LAWRENZ.

September 28, 1958

# What shall I say?

**Objection: The Bible is not practical.**

In his tireless effort to discredit the Bible, Satan cares very little how his aim is accomplished. The above objection is an example. Satan is not deeply disturbed if men look upon the Bible as a relatively good book in theory, as long as they feel that that theory is not workable or useful in our daily lives. Those who claim the Bible is not practical, that its teachings are unrealistic for this life or fail to meet the test of daily needs, fall right into his hands.

## **Practical for Eternity**

Actually, there is only one thing which is practical for man in the fullest, completest sense of the word. That is to know the way to eternal salvation. There is no human source "practical" enough to impart this wisdom. In themselves, the wisest men of the world have been unable to learn the way to heaven. They have been able to invent only impractical roads which lead to hell. Only the Bible is able to make us "wise unto salvation." It tells us very clearly of man's sin and inability to save himself. It exposes the false and impractical hope which lies within every man's breast that he might be his own Savior. It teaches us that, of ourselves, we have deserved only eternal punishment. But it also teaches us that we have a Savior, Jesus Christ, who took on our flesh, bore our sins, and paid their complete punishment. It points out that He is our all-sufficient Substitute, whose blood and righteousness earned our salvation for us. It assures us: "Believe in the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Yes, in our helplessness, it even works the faith within our hearts to accept Christ's salvation. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Could anything be more practical, more essential, for us? Could anything better supply our one great need? Would it not be the height of impracticability to reject or neglect this "power of God unto salvation," to think only of this life's fleeting moment and forget the endless ages which lie ahead?

## **Practical for This Life**

But God also knows that we must fill out our days here upon earth before we reach eternity. For this life, too, His Word is most practical. David wrote: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). And Paul added: "Godliness is profitable unto all things, having promise of *the life that now is*, and of that which is to come" (I Tim. 4:8).

Consider God's commandments. All of them have been given to us for our own welfare. As we obey them, we enjoy a happier, fuller, more free and blessed life. On the other hand, disobedience invariably leads

to misery. We may cite a few examples: the drunkard destroys his own health and self-respect, and becomes a burden or menace to others. The envious person cheats himself of the happiness which he should derive from his own possessions, and very possibly lessens the joy of the person he envies. The person who consistently hates finds his soul shriveled and his whole life embittered. Compare this to the happiness experienced by the temperate person whose heart is filled with charity and love. And so we might go on with each of the commandments. "Good understanding giveth favor: but the way of transgressors is hard" (Prov. 13:15). What, then, could be more practical than to use God's Word as our daily guide?

The argument may be advanced that it is impossible to obey the Bible completely, and still be successful in business or society. Admittedly, we can not and do not keep God's commandments perfectly. But that is the fault, not of God's Word, but of sinful man. We must admit, too, that sinful men make it hard for us in various ways when we walk in the way pleasing to Christ. Still, to obey the Bible is the only wise and blessed course.

For example, the Bible states: "Thou shalt not steal" (Exod. 20:15). Sinful man feels this is a hindrance in business. He feels that he must lie or cheat at certain opportune times in order to get along in a highly competitive world. Yet, in one age after another, the truly successful businesses of the world have proved the truth of the adage: "Honesty is the best policy." Again, the Bible states: "Pray for those which despitefully use you" (Matt. 5:44). Once more sinful man protests. He feels that he should seek revenge against his enemy, returning evil for evil, so that the enemy does not take advantage of him. Yet, could we do anything more practical than pray that God might change the heart of one who has harmed us? Would not we, as well as the former enemy, benefit if such a change took place? Is this not much more advantageous than prolonged warfare? In each case, it is man, whose mind has been warped and weakened by sin, who is impractical. The Bible alone can give him the practical guidance he so desperately needs.

## **Key to Life's Problems**

And so, too, the Bible has the answer to all of life's problems and questions. It teaches us how to rear our children, and gives us the key to a happy and successful marriage. It teaches us how to conduct our business, how to work at our job, and how to play. It teaches us how to use our time, our money, and our talents. It teaches us how to get along with people and how to be good citizens. It offers comfort in



sickness and hardship, security in an insecure world, and peace in the hour of death. It meets every crisis in life without evasion and with an unyielding solution. It has the answer to every decision we are called upon to make. It is the foundation for the best laws of the governments of the world.

Indeed, the Bible is practical. It is the most practical book in the world, both for time and eternity. It must be so, because it is the Word of our infallible and all-wise God. Those who claim it is impractical prove only one thing: they have not tested the Bible in their daily lives.

C. S. LEYRER.

## Our Wisconsin Synod Archives

During this year of the Lord's grace many congregations celebrated anniversaries, dedicated new schools and churches, for which Christians thanked the heavenly Father in Christ Jesus. In the Psalms and Gospels the saints of old glorified the Lord as they recalled His boundless mercies in their lives as children of His holy covenant. The past, the present, and the future rest in the almighty hands of the Triune God "for good to them that love him."

In our Christian schools and confirmation instructions we emphasize Bible history and evaluate the history of nations and the lives of individuals from the viewpoints of God's sacred World.

### The Purpose of Archives

In this spirit of reverence and thanksgiving our Wisconsin Synod has established its Archives in a tower room of our Lutheran Theological Seminary in Thiensville, Wisconsin. The Lord has done great things for us. So we wish to gather records of our congregations, of our synodical institutions, and of the work of our Synod to remind us and also generations to come of the Lord's work among us, brought about by His means of grace for the glory of His name and the salvation of many immortal souls.

### CENTENNIAL CELEBRATION

A festive pause to recall the manifold blessings of a century of grace has been the joy of St. John's Congregation of Burlington, Wisconsin. Guest speakers in six special services reviewed the spiritual heritage that is the peculiar possession of our Lutheran Church. Our founding fathers immediately provided the best possible education and training for their children in a Christian day school to direct young feet in the Way. What a blessing the knowledge

History helps give us perspective, a measuring stick and a needed reminder that a holy, gracious Lord continues to rule until the time of grace is ended.

The reader of these lines may wonder just what materials are wanted for the synodical Archives. The recently added shelving and Biographical File and Congregational File still have room for more entries.

The following items will be appreciated if they are sent or brought to the ARCHIVES OF THE WISCONSIN SYNOD, Lutheran Theological Seminary, Thiensville, Wisconsin:

1. Histories of all our Lutheran congregations as they may be available in anniversary booklets, dedication folders, or in any form;
2. Biographical items on professors, pastors, teachers, and also members of congregations who have been especially active in the work of the Lord's kingdom;
3. Accounts of outstanding local events near our parishes which in some way may throw light on the past or show trends which might influence our congregations;
4. Newspaper clippings reporting anniversaries of congregations, of lives of pastors, teachers, professors, of erections of parish buildings, or

of the truth has been, only they can appreciate who have felt the power of the Gospel unto their own salvation. Former shepherds and returning sons extolled and praised our God of grace:

Pastor Philip Huebner, Theresa, Wisconsin; Pastor Wm. Krueger, Kawkawlin, Michigan; Pastor Theophil Baganz, Sturgeon Bay, Wisconsin; Mr. Roger Fleming, Seminary student; Pastor Ewald Blumenthal, Milwaukee, Wisconsin; Pastor Karl Gurgel, Caledonia, Minnesota; Pas-

tor Arthur Halboth, Milwaukee, Wisconsin.

joint congregational undertakings, as the building of grade or secondary schools;

5. Anniversaries of cities or villages reported in newspapers which usually also bring in church news;

6. Larger parish publications with articles which emphasized some particular undertaking of a congregation;

7. Copies of essays delivered (no longer valued by the essayist) which, however, may be appreciated by others;

8. Prints or photographs of churches, parish schools, parsonages;

9. Joint congregational or conference periodicals;

10. Religious tracts and essays which can be spared.

As we remember the past in the history of our Synod and of our congregations, we refresh our souls with the Lord's doings and become willing witness-bearers for His kingdom.

Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken,  
Formed thee for His own abode.  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

RAYMOND W. HUTH.

for Arthur Halboth, Milwaukee, Wisconsin.

An additional joy for the congregation was the announcement on the last day of the festivities that payment had been made possible for their new seven-acre relocation site; thus the first step has been taken for building a new school and church adequate for our worship needs and worthy of our God of grace.

The special centennial services are past; may praise of Him begin!

H. WIEDMANN.

# Northwestern College

On September 8 Northwestern College began its ninety-fourth year. The total enrollment is 386. There are 120 new students, most of whom are enrolled in the ninth grade. Seventeen new college freshmen have reported, and eleven students enrolled in the remedial course. The remedial course is for students who have finished a high-school course or have attended some college or university and now wish to prepare for the ministry. This course helps them to make up the Latin and German required for admission to the freshman college class.

There are two changes in the faculty. Arnold Koelpin, a Seminary graduate, replaces Allen Zenker as tutor in the dormitory. Toward the end of the summer it began to appear that the ninth grade would have to be divided into three sections. That class has a total of 84 students. Since Professor Hans Bierwagen, formerly a member of Winnebago Lutheran Academy faculty, was available, he was engaged as instructor for the school year. He has taken over some of the twenty-six periods a week that were added to the schedule by dividing the ninth grade into three sections. Last year Gale Peterson, of Caledonia, Minnesota, was our temporary instructor.

Several other changes in the faculty will be made in the course of this school year. Professor Horn, who has served as Dean in charge

of the dormitories since 1955 has accepted a call to the congregation at Red Wing, Minnesota, and will terminate his work at Northwestern at the end of September.

Professor Wendland has announced his intention to retire in June, 1959; and Professor Kowalke has asked the College board to relieve him of the duties of the presidency.

Although these changes are all occurring in the same year, they are in no way related to each other. During the three years that Professor Horn has been at Northwestern he has received repeated calls into the ministry, and to our great regret he has now finally yielded to the pressure. Professor Wendland will be 77 years of age in December and feels that he should retire. That decision is entirely his own. President Kowalke asked the College board a year ago to relieve him of administrative duties. If the board so desires, he will remain a member of the faculty without the duties of the president.

Professor Wendland has been a member of our faculty since 1913. Although mathematics has been his main subject during many of his years of service, he has also taught German year after year, and on occasion other subjects wherever there was need. Later in the year a fuller account will appear of Professor Wendland's service to the College and the Synod. E. E. Kowalke.

## FIFTIETH ANNIVERSARIES

### St. John's Lutheran Church Dempster, South Dakota

Sunday, August 17, was a day of praise and thanksgiving for the members and friends of St. John's Church, Dempster, South Dakota, as they observed their golden anniversary.

Two former pastors addressed the congregation. Pastor E. Bode, of Cleveland, Wisconsin, in the morning service based his message on I Corinthians 15:58. He emphasized the grace of God which St. John's had experienced in the past. Pastor H. Lau, of Elkhorn, Wisconsin, spoke in the afternoon service. Preaching on Moses' farewell address, Deuteronomy 32:11, 12, he dwelt on God's loving care for this congregation during the past fifty years.

The membership of St. John's numbers 107 souls, 70 communicants, and 23 voting members.

This congregation expresses its gratitude for all the blessings which God in His love has bestowed on this little flock for the past half century. It is its sincere desire that God in the future continue to nourish and strengthen His people with His Holy Word and blessed Sacraments.

H. A. WITTE.

\* \* \* \*

### Emanuel Lutheran Church Kolberg, Wisconsin

The 50th anniversary of its present church was celebrated by Emanuel Lutheran Church of Kolberg, Wisconsin, on August 17, 1958.

The festival preachers in three services were Pastor Leo Gruende-

mann, a son of the congregation, Pastor Wm. Zell, a former pastor of the congregation, and Pastor Richard Werner, a pastor of the local conference. They reminded the congregation and a large number of former members and friends of the undeserved blessings which are theirs through their church, "the place where God's honor dwelleth," and exhorted all to let the thankfulness for these blessings show itself in faithfulness to the Word of Truth and as a light in a spiritually dark world.

"Abide, O dearest Jesus, Among us with Thy grace."

GOTTHOLD F. ZIMMERMANN.

## MICHIGAN LUTHERAN SEMINARY

In the service marking the opening of the 49th year at Michigan Lutheran Seminary, Pastor Milton Spaude was installed as a professor of science and mathematics. Prior to his entrance into the parish ministry, Pastor Spaude had served here for three years as an assistant instructor.

With Professor Spaude the school now has nine teachers on its permanent staff and four assistant instructors who are temporarily assigned to the staff. We have every reason to hope that in the near future we will be permitted to call another man to our staff on a permanent basis, primarily in the field of English.

Although a studied attempt has been made during recent years to keep the enrollment within 300, this year there are 315 students. Of these, 106 are new students. The enrollment according to grades is as follows: 9th — 88; 10th — 78; 11th — 86; 12th — 63. By far the large majority has committed itself to work in the Church, 212 to be exact. Most of the others are undecided. However, a number of these will also eventually enter the work of the Church.

It is worthwhile noting that this year there is a slight upsurge in the number of male students. In recent years the number of female students had been increasing. That there are more boys can be seen, too, from the athletic program. There are 83 boys on the junior and senior varsity football squads.

Our parents, pastors, and teachers are becoming increasingly aware of the need for more young people to

devote their God-given talents in the full-time service of the Church.

We hope that they will continue to bend every effort to enlist young people for the preaching and teaching ministry. CONRAD FREY.

### INSTITUTIONAL MISSIONARIES CONFERENCE

At the May meeting of the General Board for Home Missions, a committee report on institutional missionary work was adopted by the Board. Among other important items this report deemed it necessary to have an annual conference for our institutional missionaries. The executive committee of the Board together with the president of our Seminary and Missionary Arnold Schroeder have made the following arrangements for the first annual conference:

1. Place and time: Northwestern Publishing House, Friday, October 24, 9:00 a.m. (This date will make it possible for the entire General Board for Home Missions to be present without adding special traveling expenses to our synodical budget.)
2. Arrangement as to expenses:
  - a. All those institutional missionaries who have been called by our District boards and who receive their salaries from our synodical treasury through our District boards will have their expenses paid by our synodical treasury.
  - b. All those Wisconsin Synod institutional missionaries who have been called by independent mission societies and institutions of the Synodical Conference will undoubtedly find that their expenses will be paid by these independent societies and institutions.
3. Special invitation: All of our pastors are welcome to attend these meetings and to take part in the discussions.
4. Future annual meetings: Place, time, and program shall be determined by the Conference itself.
5. Program for 1958:
  - a. The Theological Training of Institutional Missionaries — Prof. F. E. Blume.
  - b. The Historical Development of Institutional Mission Work in the Synodical Conference — Pastor A. E. Frey.

c. Modern Trends in the Care of the Aging and Our Responsibility — Pastor A. Schroeder.

May the Lord graciously bless and guide our institutional mission work so that in the strength of His Word it may be a Spirit-filled blessing to the souls entrusted to our care.

KARL A. GURGEL.

### ANOTHER LUTHERAN HIGH SCHOOL St. Croix Lutheran

For members of thirteen Lutheran congregations located in and around the Twin Cities of St. Paul and Minneapolis, Minnesota, the opening of school this fall has meant more than usual. On September 9 they saw the opening of their own St. Croix Lutheran High School, the first of its kind in the Twin City area. Beginning this year, students of the ninth grade only were enrolled. One additional grade will be added each year to make a full senior high school. For the first year, quarters for the school are being provided by the St. James Lutheran Congregation of West St. Paul, Carl Bolle, pastor.

The thirteen congregations which have undertaken this project are all members of the St. Croix Conference of our Wisconsin Synod. Operating together as the Twin City Lutheran High School Association, they have been working for more than a year to make this fall the time for opening the school. Through its Board of Regents, Mr. Delmar H. Nispel, chairman, the association has called Mr. Morton A. Schroeder as principal and first instructor. Until this year Mr. Schroeder has been serving as principal of the Lutheran Junior High School in Winona, Minnesota. Previous to that he held similar positions at schools in New Ulm, Minnesota, and Madison, Wisconsin.

At this point we who have a part in this endeavor acknowledge with grateful hearts the goodness of our Savior in bringing us this far. We depend on Him for the future and trust that He in His mercy and faithfulness will not forsake us in this work of educating our young people in and under His Word of Truth. It is our prayer that the St. Croix Lutheran High School may be an instrument whereby His will shall be done among us.

WILLIAM G. ZELL.

### † MARTIN A. HAASE †

Martin Arthur Haase was born in Fort Atkinson, Wisconsin, the son of Julius Haase and his wife Anna, nee Popp, on February 10, 1892. Here, too, he was made a child of the Lord by the Sacrament of Baptism shortly after his birth. With his parents and family he later removed to Ixonia, Wisconsin, where he renewed his baptismal vow in the rite of confirmation in St. John's Congregation. Soon after, he entered the preparatory department of Northwestern College of Watertown, Wisconsin, and later the collegiate department of the same school. Upon graduation there he entered our Seminary, then at Wauwatosa, Wisconsin, from which he was graduated in 1915.

He was ordained into the holy ministry in the fall of that year and began his work in the parish of Stambaugh, Michigan. He continued this work next at Sault Ste. Marie, Michigan. In 1918 he accepted the call to St. Paul's of South Haven, Michigan. He served this congregation until his retirement in 1940. He spent the days of his retirement in South Haven.

On June 7, 1916, he entered the estate of holy matrimony with Miss Caroline Pfeiffer. This union the Lord blessed with two sons and three daughters.

Death came quietly on August 2, 1958, after the deceased had suffered a severe stroke about a week earlier. He leaves to mourn his death his widow, two sons, three daughters, five brothers, one sister.

Funeral services were conducted by the undersigned on August 5. The remains were laid to rest in Lakeview Cemetery in South Haven, Michigan. W. W. WESTENDORF.

### ANNOUNCEMENT

Pastor W. F. Dorn has been called and installed as Hospital Pastor by the Minnesota District Board for Home Missions to serve all Wisconsin Synod patients at the various hospitals in Rochester, Minnesota. Henceforth kindly refer the names of all Wisconsin Synod members who come to Rochester for medical care to:

Pastor W. F. Dorn  
1519 7th Ave. NW  
Rochester, Minnesota  
Telephone: Atlas 2-3993

Anna Pauline Dommer, beloved wife of Mr. Martin Dommer, a teacher in Jerusalem Lutheran School in Milwaukee, was born at Kasson, near Brillion, Wisconsin, on December 18, 1883. She was the daughter of Henry Horn, Sr., and his wife, Emilie nee Selle. She received a Christian training from early childhood, was instructed in the chief doctrines of the Christian religion and confirmed by Pastor Radtke at Brillion. On June 30, 1916, she was united in holy wedlock with Martin Dommer. This union was blessed with two sons and two daughters. One son preceded her in death in early infancy.

Mrs. Dommer was a devout Christian who loved the Savior and found great comfort, help, and strength in the Word of God and the Sacraments. She was a faithful wife and mother; a fine helpmeet to her husband as he faithfully labored in the Lord's vineyard teaching the lambs of Christ the One Thing Needful in the Christian day school at Menominee, Michigan; for fifteen years each at Oshkosh and Algoma, Wisconsin; two years at Toledo, Ohio; and since 1949 at Jerusalem Lutheran School in Milwaukee.

For the last seven years of her life Mrs. Dommer had been in poor health, and for the past four years bedridden. In her suffering God's Word and gracious promises, and the Sacrament of Christ's Body and Blood, were for her an inexhaustible source of comfort and joy. She was always certain that her Redeemer was with her and would lead her to eternal glory. On Wednesday, July 30, seven months and twelve days after her seventy-fourth birthday, God delivered her for time and eternity of every evil of body and soul and received her into the rest and glory that remaineth for the children of God.

She is survived by her husband, Mr. Martin Dommer; one son, Pastor

ington; two daughters: Ruth, Mrs. Carl Nauertz of Caledonia, Wisconsin, and Virginia, Mrs. James Kurtz of Milwaukee; also by one brother, three sisters, and eleven grandchildren. Funeral services were held on August 2 at Jerusalem Church in Milwaukee, and interment was in the Lutheran Cemetery at Brillion, Wisconsin. "Blessed are the dead that die in the Lord."

#### CALL FOR CANDIDATES

Professor G. Horn, dean at Northwestern College, has accepted a call into the ministry. The Board of Control of the College seeks to fill this vacancy as early as possible. Members of the Synod, pastors, teachers, and laymen, as well as congregations, are requested to submit names in nomination for this office. The man called will be placed in charge of the dormitories and will be asked to teach a class in religion.

Nominations must reach the board before October 20, 1958.

Kurt A. Timmel, Secretary  
612 Fifth Street  
Watertown, Wisconsin

#### NOMINATIONS FOR THE PROFESSORSHIP AT NORTHWESTERN LUTHERAN ACADEMY

Following are the names of men who have been nominated for the sixth professorship of Northwestern Lutheran Academy at Mobridge, South Dakota:

Rev. Donald Bitter, Fond du Lac,  
Wisconsin

Rev. Carl Nommensen, Lincoln,  
Nebraska

Mr. Gerald Pankow, Columbus,  
Wisconsin

Rev. Howard Russow, Iron Ridge,  
Wisconsin

Rev. Walter Schumann, Watertown,  
South Dakota

Rev. Melvin Schwenzen, West Allis,  
Wisconsin

Prof. Kenneth Seim, Manitowoc,  
Wisconsin

Rev. Edward Stelter, Crivitz,  
Wisconsin  
Rev. Walter Wegner, Columbus,  
Wisconsin  
Rev. Harry Wiedmann, Burlington,  
Wisconsin

Correspondence regarding these nominations should reach the secretary not later than October 24, 1958.  
Gerhard W. Birkholz, Secretary  
Board of Control, N.W.L.A.  
Box 207  
Morristown, South Dakota

#### CALL FOR CANDIDATES

The members of Synod are hereby requested to nominate candidates to fill the professorship at Northwestern Lutheran Academy, Mobridge, South Dakota, which has become vacant by Professor W. Nolte's accepting a call elsewhere. The man called to this professorship shall be qualified to take charge of the music department and also teach high-school English and geography.

Nominations should be in the hands of the secretary not later than October 24, 1958.

Gerhard W. Birkholz, Secretary  
Board of Control, N.W.L.A.  
Box 207  
Morristown, South Dakota

#### STUDIES IN GOD'S WORD

(Continued from page 308)

would mean to lose everything. But how can we remain strong to the end? "Who shall also confirm you unto the end." How may we be blameless in the day of our Lord's coming? "God is faithful." He has called us. He will remain true to His promise. By God's grace eternal riches is forever assured!

May our diligent use of God's Means of Grace convince us that the fellowship with Christ into which we have been called has made us rich beyond measure, both now and forever!

E. WENDLAND.

#### EDITORIALS

(Continued from page 307)

"Through your will you can safeguard the future of your loved ones, plus making provision for the training of young ministers and missionaries who will carry on your testimony to generations to come. Yet, five out of six Americans die leaving no will. If you leave no will, state laws may control the distribution of your

estate. This means that some of your loved ones, and deserving Christian institutions, may not be remembered.

"Regardless of your age or health, it is important that you prepare a will. In only nineteen of our forty-eight states are "home-made" wills considered legal. Consult a lawyer for counsel in the making of a will."

(The italics are ours.)

H. C. NITZ.

felt compelled for reasons of conscience to terminate his membership in our Synod — because of our continued fellowship with The Lutheran Church—Missouri Synod.

OSCAR SIEGLER, President,  
Northern Wisconsin District.

**FOR SALE!**

Schober Electronic Organ. Two full 61-note manuals, full set of pedals, 19 stops, used three months in a home. Cost \$1350.00. Will pay delivery charges. For further information write:

Pastor Norman J. Barenz  
1116 W. Geysler  
Livingston, Mont.

**GENERAL**

**SYNODICAL COMMITTEE**

The General Synodical Committee will meet, God willing, the week of October 19, 1958, in the Synod Office Building, 3624 West North Avenue, Milwaukee 8, Wisconsin. Preliminary meetings of various boards and committees will be held on October 20 and 21, with the General Committee holding its first session at 9:00 a.m. Central Standard Time, on Wednesday, October 22, 1958.

Oscar J. Naumann, President.

**CALENDAR OF CONFERENCES**

**NEW ULM DELEGATE CONFERENCE**  
Place: St. John's Lutheran Church, Darfur, Minn.  
Time: 9:30 a.m. Wednesday, October 1, 1958.  
Agenda to be announced later.  
Pastors please announce yourselves and delegates to the host pastor, A. Kienetz.  
E. Blobert, Secretary.

**WINNEBAGO TEACHERS CONFERENCE**

Oct. 2-5, 1958  
St. Paul Lutheran School  
225 E. Harris St., Appleton, Wis.

**Thursday a.m.**  
9:00-10:00 Opening Service, Pastor A. Laper  
10:00-10:15 Announcements, Election Committee  
10:15-10:35 Mr. Trettin  
10:35-10:50 Recess — Assemble for sectional meetings  
10:50-11:30 I. Grades 7-8 Bible Lesson New Testament, G. Felch  
Old Testament, Sub. R. Koch  
Discussion Leader, M. Busse  
II. Grades 5-6 Bible Lesson New Testament, R. Willhite  
Old Testament, Substitute  
Discussion Leader, G. Bunkowske  
11:30-11:50 Discussion of lessons and classroom problems  
10:50-11:20 III. Grades 3-4 Bible Lesson Old Testament, E. Schroeder  
New Testament, Sub. B. Bierwagen  
Discussion Leader, Gwenith Duin  
IV. Grades 1-2 Bible Lesson Old Testament, L. Hellermann  
New Testament, Sub. Veta Rieken  
Discussion Leader, E. Buss  
V. Kindergarten Bible Lesson Old Testament, Mrs. C. Spice  
New Testament, Substitute  
Discussion Leader, Mrs. F. Manthey  
11:20-11:50 Discussion of lessons and classroom problems

**Thursday p.m.**  
1:00-1:30 Displays  
1:30-1:45 Opening Devotion  
Chairman Q. Albrecht  
1:45-2:15 Physical Education and Playground Supervision, G. Kaniess  
Substitute, Purpose — Place — Application of Phonics, esp. in upper Grades  
2:15-2:45 Discussion  
2:45-3:15 Business Meeting

**Friday a.m.**  
9:00-9:15 Opening Devotion  
Chairman Q. Albrecht  
9:15-10:15 Projectors as Teaching tools, G. Gilbert  
Sub. — Extending Christian Education to all subject areas, A. Koester  
10:15-10:25 Recess  
10:25-11:05 Purposeful Daily Devotions, W. Luehring  
11:05-11:45 Current Synodical Developments (1959 — Report of Delegates), O. Siegler

**Friday p.m.**  
1:15-1:30 Opening Devotion, Chairman  
1:30-2:30 Modern Trends in Grading, Miss Sorenson  
Sub. — School Visitation, G. Bauer  
2:30-2:40 Recess  
2:40-3:15 Applied Conference Review, Sectional Meetings, Discussion Leaders  
I. Grades 7-8, M. Busse  
II. Grades 5-6, G. Bunkowske  
III. Grades 3-4, Gwenith Duin  
IV. Grades 1-2, Pearl Rost  
V. Kindergarten, Mrs. F. Manthey  
3:15-3:45 Business Meeting  
3:45-4:00 Inspirational Closing Address, Pastor L. Koenig (1958)  
Pastor P. Press (1959)

**GILA VALLEY CONFERENCE**  
Place: Lutheran Mission, San Carlos, Ariz.  
Date: Oct. 4, 1958, 9:00 a.m.  
Essayist: Pastor C. Palenske — The Book of Daniel.  
W. HADLER, Secretary.

**LAKE SUPERIOR CONFERENCE**  
Time: Oct. 6-8, 1958, opening Monday at 12 noon.  
Place: Immanuel Ev. Luth. Church, Sault Ste. Marie, Mich.; host pastor, W. Hoyer.  
Holy Communion service, Tues. evening.  
Conference preacher, H. Juroff (alternate, J. Manteufel).

**Agenda:**  
Exegesis: Genesis 24, K. Geyer; II Cor. 8, E. Schmelzer; II Cor. 9, E. Stelter.  
Essays: "Why are Lodge Oaths objectionable?" K. Geyer; "Studies in the Liturgy," T. Hoffmann; "Holiness Bodies," A. Schmelting; Synodical Conf. Report, H. Scherf; Discussion: "Praeses mit oder ohne Gemeindeamt."  
Pastors are to announce their presence or absence to the host pastor.  
H. JUROFF, Secretary.

**MANKATO PASTORAL CONFERENCE**  
Date: Oct. 7, 1958, 9:30 a.m.  
Place: St. Mark's, Mankato, Minn.  
Preacher: M. Birkholz.  
Agenda: Consideration of Minnesota District Convention. Report by Synodical Conference delegate. Report on Mankato Conference Youth Organization. Exegesis and essays pending.  
M. BIRKHOLZ, Secretary.

**MICHIGAN DISTRICT TEACHERS CONFERENCE**  
October 8, 9, 10, 1958  
Grace Luth. Church, Benton Harbor, Mich.  
**Wednesday**  
10:00-10:30 Opening Address, Pastor N. Berg; Sub., Pastor Wm. Krueger  
10:30-10:45 Recess  
10:45-11:45 Roll Call, Minutes, Treasurer's Report, Chairman's Report, Ap-

12:45-1:45 Choir and Rehearsal  
1:45-2:15 Use of Workbooks in Secular Subjects, Wm. Fuhrman; Sub., G. Cudworth  
2:15-3:00 Discussion  
3:00-3:15 Recess  
3:15-3:45 Enriching the Program for the Exceptionally Gifted Child, Wm. Arras; Sub., Mrs. E. Bradtke  
3:45-4:30 Discussion  
4:30-5:00 Report by Mr. Trettin  
**Thursday**  
9:00-9:15 Devotion  
9:15-10:30 The Advantageous Use of the Sunday School and Discussion, L. Found; Sub., Pastor K. Vertz  
10:30-10:45 Recess  
10:45-11:45 Moralizing, Pastor Paul Gieschen; Sub., Evaluation of Arithmetic Program in our Schools, Dr. Woodby, Mt. Pleasant  
11:45-1:00 Noon  
1:00-1:45 Discussion  
1:45-3:00 Reports  
3:00-3:15 Recess  
3:15-4:00 A Report on a Remedial Program, O. Dorn; Sub., Member of his faculty  
4:00-? Tour (arranged by host)  
**Friday**  
9:00-9:15 Devotion  
9:15-10:30 Group Discussion on Music — Upper Grades, G. Gentz  
Intermediate, V. Raasch  
Primary, Mrs. Van Slates  
10:30-10:45 Recess  
10:45-11:45 Reports and Unfinished Business  
Conference Speaker: Pastor R. Scheele; Sub., Pastor J. Westendorf

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Place: St. John's Lutheran Church, Woodland, Wis.; William Schink, host pastor.  
Date: Oct. 21 and 22, 1958.  
Conference will begin with a Holy Communion service on Tuesday, Oct. 21, at 9:30 a.m. Speaker: H. Schaar (alternate speaker: A. von Rohr).  
Essay assignments: Commercialism in the Church, Homemakers and 4-H Clubs, H. Schaar; What is Divisive of Church Fellowship? E. Hahm; Exegesis, I Cor. 3, M. Westerhaus; Exegesis, Gen. 4, E. Huebner; An Exposition and Application of Ezek. 3:18 with Reference to Our Ministry, W. Krueger.  
CARL J. HENNING, Secretary.

**ARIZONA-CALIFORNIA DISTRICT FALL PASTORAL CONFERENCE**

Zion Lutheran Church of Phoenix will play host to the Fall Pastoral Conference of the Arizona-California District. Robert W. Schaller is host pastor. Sessions begin on Tuesday, Oct. 28, at 9:30 a.m.; and end on Thursday, Oct. 30, at 11:55 a.m. Commercial facilities will be used.  
The agenda: Review of "Gesetzliches Wesen unter uns," R. Stock; "The Messiah in Jeremiah," P. Heyn; "Formation of the New Testament Canon," G. Seager; Substitutes: Exegesis of Isaiah 55, W. Bein; Prayer Practices in the Lutheran Church, I. Frey.  
JOEL C. GERLACH, Secretary.

**WESTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT**

The Western Pastoral Conference of the Dakota-Montana District will meet on Oct. 28 and 29, 1958, at Zeeland, N. Dak. Conference begins at 9:00 a.m.  
Please announce to the host pastor, E. Klaszus.  
N. BARENZ, Secretary.

**ARIZONA-CALIFORNIA TEACHERS CONFERENCE**

The Arizona-California Lutheran Teachers' Conference will meet at Peridot Apache Mission, Peridot, Ariz., on Nov. 6 and 7, 1958.  
The opening service will be at 9:00 a.m.  
V. JAHNKE, Secretary.

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October 24, 1958,

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Lutheran

September 28, 1958

**CENTRAL PASTORAL CONFERENCE  
NEBRASKA DISTRICT**

Date: Nov. 11 and 12, 1958; opening session at 10:00 a.m.

Place: Grace Lutheran Church, Newton, Iowa; Victor Schultz, host pastor.

Speaker: L. Groth (J. Martin).

Papers: The Proper Form and Meaning of Our Liturgical Service, J. Martin; Have the Synods of the Synodical Conference Retreated From Their Former Stand? (Essayist to limit paper to any doctrine or practice he wishes to examine), H. Fritze; Revelation 2:18-29, G. Frank; Isaiah 9:6, 7, Wm. H. Wietzke; The Ministry is not to be Regarded as a Sacrifice, M. Weishan; Revelation 3:1-6, W. A. Wietzke.

Reports: Mission Board, Board of Education, Academy, Financial.  
Please announce to the host pastor.

W. A. WIETZKE, Secretary.

**ORDINATIONS AND  
INSTALLATIONS**

(Authorized by the Proper Officials  
Installed)

**Pastors**

**Dorn, W. F.**, as hospital pastor in the Rochester, Minn., area, in Resurrection Lutheran Church, Rochester, by L. W. Schierenbeck; assisted by H. Muenkel and R. Reimers; Aug. 31, 1958.

**Kuehl, D. C.**, in St. Paul's Lutheran Church, Lakemills, Wis., by J. Martin Raasch; assisted by H. C. Nitz and H. Peter; Aug. 17, 1958.

**Neumann, Wilbert Erwin**, in Cross Ev. Lutheran Church, Rockford, Minn., by E. R. Berwald; assisted by G. Geiger, W. P. Haar, O. Klett, E. J. Otterstatter, A. Schulz; Sept. 14, 1958.

**Spaude, Jerome**, in Emanuel Lutheran Church, Flint, Mich., by G. Press; assisted by E. Boniek, Robert Holtz, A. Klein, K. Vertz, Vicar E. Rehm; Aug. 17, 1958.

**Stieve, Robert**, in Mt. Olive Ev. Lutheran Church, Bay City, Mich., by M. Spaude; assisted by E. Kasischke, M. Schroeder, J. Brenner, W. Krueger, T. Horneber, R. Voss; Sept. 14, 1958.

**Professors**

**Backer, Bruce R.**, at Dr. Martin Luther College, New Ulm, Minn., as professor in the Department of Music, by E. Schaller, Chairman, Board of Regents; Sept. 10, 1958.

**Hahnke, Lloyd D.**, at Dr. Martin Luther College, New Ulm, Minn., as Dean of Men and professor of Latin and Religion, by E. Schaller, Chairman, Board of Regents; Sept. 10, 1958.

**Schuetze, Armin**, as professor at our Theological Seminary, Thiensville, Wis., by E. G. Behm; Sept. 9, 1958.

**Spaude, Milton**, as professor at Michigan Lutheran Seminary, Saginaw, Mich., by E. Kasischke; Sept. 2, 1958.

**Teachers**

The following men were installed as teachers of Fox Valley Lutheran High School: Mr. Walter Klann, Mr. Lynn Sackenheim, Mr. Howard Rauch, Mr. Andrew Madson. Miss Doris Schroeder was also called to teach business subjects, and Mrs. Lynn Sackenheim to teach in the English Department.

**Fuhrmann, Harold**, as 6th grade teacher and organist in Zion Ev. Lutheran Church, South Milwaukee, Wis., by Mentor Kujath; Sept. 7, 1958.

**Isch, John**, in St. Paul's Ev. Lutheran School, Plymouth, Nebr., by H. C. Schnittker; Aug. 31, 1958.

**Johannsen, Hans**, in Salem Ev. Lutheran Church, Mountlake Terrace, Wash., by R. N. Baur; Aug. 17, 1958.

**A Reminder**

to

**MEDITATIONS SUBSCRIBERS**

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**Kieselhorst, Frederic**, in St. John's Ev. Lutheran Church, T. Gibson, Manitowoc Co., Wis., by Ralph Unke; Aug. 31, 1958.

**Kirk, Daniel**, as teacher in Zion Lutheran Church, Monroe, Mich., by G. M. Cares; Aug. 24, 1958.

**Koch, Paul**, as instructor at Fox Valley Lutheran High School, Appleton, Wis., by E. Zehms; Aug. 31, 1958.

**Lutze, Elwood**, as instructor in Manitowoc Conference Lutheran High School, at Trinity Lutheran Church, T. Liberty, Manitowoc Co., Wis., by S. Kugler; assisted by K. Seim and A. Degner.

**Scherzer, Robert F.**, as principal and teacher of St. John's Lutheran School, Pigeon, Mich., by Fred A. Schroeder; July 27, 1958.

**Spaude, Alvin**, in accordance with the limitations of his call as instructor in Manitowoc Conference Lutheran High School, at Trinity Lutheran Church, T. Liberty, Manitowoc Co., Wis., by S. Kugler; assisted by K. Seim and A. Degner.

**Ulrich, Miss Lorna**, as kindergarten and remedial dept. teacher in St. John's Lutheran School, Bay City, Mich., by John F. Brenner; Aug. 24, 1958.

**Sebald, Mrs. Elizabeth**, 200 W. John St., Bay City, Mich.

**Spaude, Alvin**, 536 West Lawn Blvd., Manitowoc, Wis.

**Stieve, Robert**, 606 Sidney, Bay City, Michigan.

**Ulrich, Miss Lorna**, 3295 Midland Rd., Bay City, Mich.

**MISSION FESTIVALS**

**Seventh Sunday after Trinity**

St. John Church, Route 2, Loganville, Wis.  
Offering: \$ 361.18. N. Retzlaff, pastor.

**Tenth Sunday after Trinity**

Zion Church, T. Theresa, Wis.  
Offering: \$408.47. Philip Huebner, pastor.

**Eleventh Sunday after Trinity**

Trinity Church, Lime Ridge, Wis.  
Offering: \$207.47. N. Retzlaff, pastor.

**Twelfth Sunday after Trinity**

Grace Church, Yakima, Wash.  
Offering: \$834.85. T. R. Adascheck, pastor.

**Thirteenth Sunday after Trinity**

St. Paul Church, Neosho, Wis.  
Offering: \$706.49. E. Weiss, pastor  
St. John Church, Herrick, S. Dak.  
Offering: \$365.27. G. Free, pastor

**Fourteenth Sunday after Trinity**

Emmaus Church, Beatrice, Nebr.  
Offering: \$177.06. C. W. Voss, pastor.

Salem Church, Circle, Mont.  
Offering: \$277.75. L. Wurster, V.P.

**Fifteenth Sunday after Trinity**

Faith Church, Dexter, Mich.  
Offering: \$170.00. R. A. Baer, pastor.

Emmanuel Church, T. Herman, Wis.  
Offering: \$466.30. Philip Huebner, pastor.

Trinity Church, Terry, Mont.  
Offering: \$561.75. L. Wurster, pastor.

**CHANGE OF ADDRESS**

**Pastors**

**Brenner, John W.**, emeritus, 410 S. Alp St., Bay City, Mich.

**Dorn, W. F.**, 1519 7th Ave. N. W., Rochester, Minn.

**Teachers**

**Fuhrmann, Harold**, 1213 Madison Ave., South Milwaukee, Wis.

**Johannsen, Hans**, 22307 54 W. Mountlake Terrace, Wash.

**Kirk, Daniel**, 512 Harrison St., Monroe, Mich.

**Lutze, Elwood**, R. 1, Manitowoc, Wis.  
**Scherzer, Robert F.**, 7347 Berne Rd., Pigeon, Mich.

**TREASURER'S STATEMENT**  
July 1, 1958, to August 31, 1958

<b>Receipts</b>	
Cash Balance July 1, 1958.....	\$ 16,631.26
Budgetary Collections .....	\$191,840.12
Revenues .....	22,870.26
<b>Total Collections &amp; Revenues.....</b>	<b>\$214,710.38</b>
<b>Non-Budgetary Receipts:</b>	
Lutheran S. W. C. — Prayer Book .....	6.41
Miscellaneous .....	200.00
<b>Total Receipts .....</b>	<b>214,916.79</b>
	<b>\$231,548.05</b>
<b>Disbursements</b>	
<b>Budgetary Disbursements:</b>	
General Administration .....	20,430.09
Board for Information and Stewardship .....	2,600.06
Theological Seminary .....	12,181.96
Northwestern College .....	28,501.98
Dr. Martin Luther College .....	52,903.23
Michigan Lutheran Seminary .....	24,173.78
Northwestern Luth. Academy .....	8,919.31
Nebraska Lutheran Academy.....	
Academy Subsidies .....	6,400.00
Winnebago Teacher Program .....	2,782.66
Home for the Aged .....	6,986.77

<b>Missions —</b>	
<b>General Administration</b>	
Home Board .....	575.00
Foreign Board .....	214.56
Indian Mission .....	24,404.49
East Fork Nursery .....	1,352.33
Colored Mission .....	2,038.21
Home Missions .....	128,675.18
Refugee Missions .....	12,681.65
Madison Student Mission .....	1,084.65
Rhodesia Mission .....	6,801.30
Lutheran S. W. C. ....	1,186.58
Japan Mission .....	3,945.87
Winnebago Lutheran Academy.....	500.00
General Support .....	16,458.00
Indigent Students .....	125.00
Board of Education .....	4,386.96
Depreciation on Inst. Bldgs. ....	22,867.86
Revenues designated for Special Building Fund .....	13,737.770
<b>Total Budgetary Disbursements .....</b>	<b>\$406,915.18</b>
<b>Non-Budgetary Disbursements:</b>	
Notes Payable .....	80,000.00
Institutional Parsonage Purchased .....	19,146.14
<b>Total Disbursements .....</b>	<b>\$506,061.31</b>
<b>Deficit Balance August 31, 1958.....</b>	<b>\$274,513.27</b>

**COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to August 30

	1957	1958	Increase	Decrease
Collections .....	\$212,957.76	\$191,840.12	\$	\$ 21,117.64
Disbursements .....	358,722.45	406,915.18	48,192.73	
<b>Operating Deficit .....</b>	<b>\$145,764.69</b>	<b>\$215,075.06</b>	<b>\$ 69,310.37</b>	

**ALLOTMENT STATEMENT**

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 1,058.07	\$ 3,138.00	\$ 2,079.93	33.71
Nebraska.....	6,974	4,949.04	13,948.00	8,998.96	35.48
Michigan.....	24,585	16,308.47	49,170.00	32,861.53	33.16
Dakota-Montana.....	7,776	5,246.43	15,552.00	10,305.57	33.73
Minnesota.....	38,736	23,852.88	77,472.00	53,619.12	30.78
Northern Wisconsin.....	46,580	50,220.11	93,160.00	42,939.89	53.90
Western Wisconsin.....	49,513	42,858.25	99,026.00	56,167.75	43.27
Southeastern Wisconsin.....	49,184	41,407.23	98,368.00	56,960.77	42.09
Arizona-California.....	3,212	5,332.48	6,424.00	1,091.52	83.00
	<b>228,129</b>	<b>\$191,232.96</b>	<b>\$456,258.00</b>	<b>\$265,025.04</b>	<b>41.91</b>

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECT TO TREASURER'S OFFICE**

For Northern Rhodesia Mission	
Donation by Mr. and Mrs. Joel H. Nitz.....	\$ 25.00
Memorial wreath in memory of Mr. John Bushmann, by Winnebago Teachers Conference.....	10.00
	\$ 35.00
For Japan Mission	
Donation by Mr. and Mrs. Joel H. Nitz .....	\$ 25.00
For Refugee Mission	
Cross Lutheran Sunday School, Rockford, Minn.....	76.51
For Missions	
Mr. and Mrs. E. H. Koehler.....	300.00

For Church Extension Fund

Memorial wreath in memory of Rev. T. Volkert, by pastors of Southern Conference.....	10.00
Memorial wreath in memory of Mr. Adolph Wunrow, by Rev. and Mrs. Rudolph Horlamus.....	2.00
Memorial wreath in memory of Carl Zastrow, by Mr. and Mrs. John Pernat, Mr. and Mrs. Ernst Timmel, Mr. Edwin Timmel, Mr. Clarence Timmel, and Mrs. E. Spence .....	12.00
	\$ 24.00
	\$ 460.51

C. J. NIEDFELDT, TREASURER.

September 28, 1958

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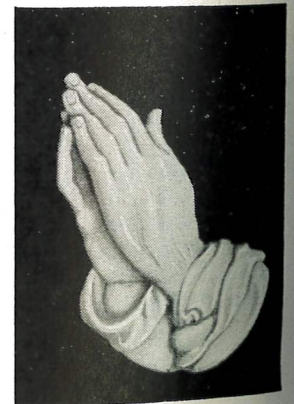
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