

THE NORTHWESTERN Lutheran

November 9, 1958

Volume 45, Number 23



BRIEFS

by the Editor

PASTOR RICHARD ESSMANN, OF OUR NORTHERN RHODESIA MISSION, reports a very important development in our educational work there. You will find this piece of good news on page 360. We use this column to tell Pastor Essmann, who is in charge of our schoolwork, and his coworkers that we rejoice with them over this forward step. Perhaps some of our readers have forgotten that for some time it seemed very doubtful that we could ever gain permission from the British authorities to conduct a school of our own. But our God, who controls the thoughts and decisions of men everywhere, has now brought it about.

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WE DETECT A KEEN INTEREST among our people in this, our newest foreign mission. We know that they would like to gain a more concrete idea of the work there through the means of pictures. So we are going to ask the men in Northern Rhodesia to send us larger and clearer prints. Then sometime we can perhaps bring our readers up to date with a whole page of pictures.

GHANA IS IN AFRICA, too. It lies on the underside of the Big Hump of Africa, not far from Nigeria. For those who did not read the account we carried on the Synodical Conference convention, we repeat the decision that was reached by the delegates: to begin mission work in the nation of Ghana. We hope to bring you more news regarding the circumstances which led to that decision as well as the prospects for our Gospel-work in Ghana. But at this time we content ourselves with this announcement.

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DR. WILLIAM SCHWEPPE, who for years has headed the work which the Synodical Conference carries on in Nigeria, has accepted the call to direct our new mission in Ghana. Many of you are acquainted with him through the many sermons and addresses he delivered in our congregations to depict the work in Nigeria and the very evident blessings which the Lord of the Church was granting us there. Dr. Schweppe is a member of the Wisconsin Synod. Concordia Theological Seminary awarded him the Doctor of Divinity degree in recognition of his able and

faithful services to the Gospel cause in Nigeria.

* * * *

IF WE ARE INTERESTED in MISSION WORK, we should also be interested in the question: Are we furnishing enough of the funds that are necessary to train missionaries and teachers, to send them out and put them to work for Christ, and to insure that we have enough manpower not only to continue the work in its present extent but also to expand it? We can get the answer if we look at an analysis of the Synod's financial picture. You will find it on page 366.

* * * *

THE AUCA INDIANS — what comes to your mind when you hear the name? Surely, you recall the news report which told that these Indians in the jungles of Ecuador had slain four American missionaries who wanted to bring them the Gospel. That was in January of 1956. Today's newspaper brings an account of a different kind. Two of the missionaries' widows have gone into the jungle and have received a friendly welcome from the Aucas, though one of the women says, "There is potential danger all the time." It would be very risky to predict future developments, but our thoughts will naturally run along the line of Luke 1:37.

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

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Editorials

Are Pastors Dictators?

Three times in the thirteenth chapter of the Epistle to the Hebrews pastors are referred to as men who have the rule. To the superficial reader this expression may give the impression that pastors hold the position of bosses or dictators in their congregations; that when they lay down the law, everyone must obey; that when they whistle everyone must jump; that what they say goes, and all the members must knuckle down under it. There are churches like that, known as priest-ridden churches.

Such a relationship between pastor and members would fly in the face of the Gospel spirit. St. Peter tells pastors that they are not to regard themselves as lords over God's heritage, but are to be examples of the flock. Pastors are indeed to rule but not as dictators, by wielding the big stick, whipping people into line, by demanding unthinking obedience.

No, they are to rule by the Word of God. They are to teach the Word of God. Because it is God's Word it is to be believed and obeyed, and not merely because the pastor has spoken. If a pastor rules his congregation with an iron hand with anything apart from the Word of God, that is misrule in the sight of God. That is usurping the role of a lord over God's heritage, which God never intended him to be. The influence which the pastor exerts is to be the influence of the Word of God. God wants him to rule by convincing hearts. God wants it to be a willing and heartfelt obedience, not just mechanical submission. It would be an easy kind of church membership just to take orders from the preacher and to carry them out mechanically, but that would be a very sterile type of Christianity. That would simply be outward conformity without inward conviction. And don't forget: The Lord looks at the heart.

IM. P. FREY.

* * * *

Innovations

When a new custom is introduced into a church, it is often called an innovation. An innovation is actually no more than a change in the way of doing things, but the word is often used in a disapproving sense. Calling something an innovation commonly brands the new as undesirable or even wrong, while the old is considered superior.

One congregation may, for example, propose to guarantee the Synod its fair share for missions. Another congregation introduces pledging toward its budget. Another recommends the custom of having boys of high-school age serve as ushers in the service. A parish makes arrangements for three mission festivals a year.

Innovations in the disapproving sense? Not necessarily. God's Word has not spoken against such suggestions. A congregation need only decide whether order or effectiveness or love will be served by such changes.

On the other hand, someone may advocate giving women voting rights in our congregations; someone may request that our baptisms be performed only by immersion; that open communion be practiced; that the pastor join the local ministerial association.

Here God's Word and the principles of our Lutheran Confessions have spoken. To introduce these changes

would mean introducing innovations in the most objectionable sense.

Another set of proposals might suggest going back to such customs of the early Church as combining the Christmas Festival with the Epiphany Festival in January; reading five Scripture lessons in a service instead of reading two; using only white as a liturgical color; beginning the church year with Easter instead of beginning it with Advent.

Caution must be used when past history is imposed on present conditions. What is natural or advisable at one time is not called for at a different time or by different circumstances. Reviving the old may be a very questionable innovation.

God's Word, our Lutheran Confessions, our obligations over against love and order — all these enter into a discussion of what constitutes an innovation in the objectionable sense.

C. TOPPE.

* * * *

Time to Plan

According to *The New York Times* of June 21, 1958, we Americans "are not remotely approaching the needs of our children for better schools, for better curricula and teaching, for better educational plants and facilities."

Commenting on this, *The Christian Century* points out that while Russia is spending six per cent of its national income on education, "three per cent is the maximum estimate of the share of our national wealth which goes for education."

The same source states that last fall "1.3 million more children came to school than came the previous year." This increase "created a need for 40,000 more teachers and an equal number of additional classrooms."

This staggering growth is reflected in many of our congregations. Some are facing the situation that will not be remedied by adding just another teacher, but demands the doubling of teaching staff and classrooms — and soon.

The Christian Century laments that "today entirely too many Protestants seem to have forgotten that the faith which centers in Christ as the only Head of the church and which was reborn in the Reformation cannot survive in an ignorant or an illiterate society."

The writer's statement is a bit foggy, since he does not capitalize the word "church." His conception of "faith" is likely not Scriptural. But his diagnosis, even as a half-truth, merits serious thought.

On the parish level, many of us will have to face the coming development not as an emergency, but as a God-given opportunity to test our faith. And on the synodical level we shall have to study prayerfully the plans of our Educational Survey Committee wrestling with the problem of providing more teachers for our grade and high schools. The plan is staggering. The problem may properly be called tremendous. But our Lord, who has committed His lambs to our care, is "the God of the impossible." In His name we may plan confidently. He is able. He will enable us. H. C. NITZ.

Studies in God's Word: Confidence at the Close

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulnes; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins."

Colossians 1:9-14.

Our "Studies in God's Word" this year have been based primarily upon the selections from the Epistles which are read in our churches every Sunday. It may seem to us at times that some of these Epistles are very much the same in the thoughts which are expressed. We find striking similarities in the Epistles for the Sixteenth Sunday after Trinity (Eph. 3:13-21), the Eighteenth (I Cor. 1:4-9), and the Twenty-fourth (Col. 1:9-14). All are written by St. Paul. Many of the thoughts expressed in these prayers are nearly identical.

Although the basic thoughts of each Epistle remain fundamentally the same, it is interesting to consider them from different aspects. This can be done if we view them in the light of their varying backgrounds in which they were originally written as well as from the different position in the church year in which we present them to our congregations.

For Paul

The words of our text are the Epistle for the Twenty-fourth Sunday

after Trinity. As we read them, it is well that we remind ourselves of the man who wrote these words and the situation which led him to write them.

Paul was nearing the end of his life. He was in Rome, in prison. What a way to spend the sunset of his life! He who could honestly say that he had labored more abundantly than they all, who had spent his best years in ceaseless travel to win souls for Christ, who had endured constant persecution for the cause of the Gospel, now found himself in confinement because of his untiring zeal and faithful ministry. What a strange recompense in the eyes of reason! One might have expected, perhaps, the words of a tired, broken, disillusioned old man.

Not only this text, however, but the entire letter to the Colossians breathes the spirit of confident joy. Other than a brief closing plea to remember his bonds, there is very little reference to privations of any kind. In our text we note the Apostle's prayer for his congregation's growth in Christian knowledge, his exhortation to godly living, his thanksgiving for eternal hope through the power of Christ's redemption. Instead of regrets over a wasted past everything is written with a positive, optimistic outlook toward the future.

For the Church

It is significant that this text is found toward the close of another church year. The closing cycle of Epistles for the Trinity Season has extended much by way of solemn warning. Sunday after Sunday they have reminded us of the seriousness of our Christian calling as we approach the end. "Put off the old man." "Walk circumspectly." "Put on the whole armor of God." "Be sincere and without offense till the day of Christ." "Mark them which

walk. . . . For our conversation is in heaven."

And now, just before the close, we find this confident expression of a man who knows what it means to be faced with every peril that Satan, world, and flesh can throw before us, but who can find complete assurance in the fact that he has been delivered from the power of darkness, translated into the kingdom of God's dear Son, "in whom we have redemption through his blood, even the forgiveness of sins!"

Thus the Church expresses her confidence on this Sunday. In the Introit she declares, "*Oh, come let us worship and bow down: let us kneel before the Lord, our Maker. For He is our God: and we are the people of His pasture and the sheep of His hand.*" Nothing shall be able to pluck her out of His hand.

For Us

As the church year draws to a close, we are reminded of the closing of our own lives. Has the way been difficult? Have the trials seemed too severe? Is there little or no recompense here on earth for the sacrifices we have brought in Christ's name?

As we hear the confident voice of this veteran of the cross approaching his end, as we join hearts and voices with a Church which in spite of all dangers has again found her only confidence in her Head, may we approach our end with the words of the hymn:

*Jesus Christ, my sure Defense
And my Savior, ever liveth;
Knowing this, my confidence
Rests upon the hope it giveth
Though the night of death be fraught
Still with many an anxious tho't.*

E. WENDLAND.

Smalcald Articles

Part III. Art. II. Of The Law

II

What purpose does the Law serve?

Here we must remember that the function of the Law varies with the state or condition of the people to whom it is addressed. In general we may say that we can distinguish three such states. There was, first of all, the state in which Adam lived before he fell into sin. There is, secondly, the state of man after his nature had been corrupted by sin. Lastly, there is the state of a reborn man, the Christian.

Before the fall, Adam had the image of God. He was holy and innocent. There were no sins in his life which had to be pointed out to him. There was nothing in him that merited a curse. The Law revealed God's holy will to him for him to meditate. It gave him an opportunity to practice his innate holiness in conscious and deliberate obedience. — Since there is no man on earth living in this state of original righteousness, it is practically impossible for us to visualize what life under those conditions was like with reference to the Law.

Sin brought about a radical change. In place of the childlike trust in the heavenly Father's goodness, the tempter's "Yea, hath God said?" planted the seeds of doubt and unbelief in the human heart. In place of the joyful willingness to obey God's will, there is the stubborn determination to take matters into our own hands and to do as we please. In place of accepting God's blessings as a free gift of His love, there is the idea that by our own works we can force them as a reward of merit. — This is blindness and spiritual death.

What is the function of the Law under these conditions?

Text

- 4) *But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has been utterly corrupted.*

By declaring this to be the "chief office and force of the Law," Luther indicates that the Law serves also some other purposes under the state of sin. Paul wrote to Timothy that "the law is . . . made . . . for the lawless and disobedient, for the ungodly and for sinners," etc. (I Tim. 1:9). God instituted government to keep order in this sin-infested world. And we know from everyday experience what difficulty government has in spite of all its machinery (legislative, police, judiciary) to make life and limb and property comparatively safe. — Luther is here not speaking about this use of the Law as a curb.

The chief use of the Law is to make us aware of our sinfulness. "By the law is the knowledge of sin," Paul says tersely (Rom. 3:20). Let us take a look at a case where Jesus used the Law for this purpose. A

rich young ruler once came to Him with the question, "What good thing shall I do that I may have eternal life?" Jesus called his attention to the Ten Commandments. Since the young man had not by some outward gross sin broken any of the Commandments, he did not know what he still lacked. Then, since the Law demands implicit faith and trust in God and a perfect love to the neighbor, Jesus put the young man's vaunted obedience to a test by telling him to sell his property and give to the poor, and to join Him who had not even "where to lay his head." The young man was not ready for this — and his boasted righteousness vanished into thin air.

Thus the Law reveals original sin with all its fruits.

What Does the Law Reveal?

If it were not for such severe, inexorable application of the Law, who would realize the enormity of his sin? The rich young man did not — as long as his heart was blinded by a purely external understanding of the individual commandments. He realized it to his consternation when the true spiritual sense of the Law struck him with full force. When he saw what the Law really demanded of him, and when he felt that he could not bring himself to comply with its demands, then it dawned on him how very low his nature had fallen, and that it had become utterly corrupt. The Latin translation adds "fundamentally," that is, through and through to the very core.

Luther continues

- 4) . . . *as the Law must tell man that he has no God nor regards (that is, cares for) God, and worships other gods, a matter which before and without the Law he would not have believed.*

We turn once more to the rich young ruler. Did he realize that he was an idolater? He was a ruler, an official in the local synagogue. He took a very prominent part in conducting the divine services in the synagogue. There the true God, Jehovah, the God of Israel, was confessed. His Word was proclaimed. The young ruler was devout. He was earnestly concerned about the salvation of his soul, about his personal relation to the God of Israel. Is it not preposterous to accuse him of neglecting God, of worshiping other gods? Yet that was the real condition of his heart, as the application of the Law brought it out into the open. He imagined that he loved God, while in reality he loved his riches. He imagined that he kept the Commandments, while in reality he trampled the very basic principle of all Commandments — love to his needy fellow men — under foot.

Lest we deceive ourselves about the utter depravity of our heart, a constant application of the Law in its spiritual sense is necessary.

(Continued on page 365)

What shall I say?

TOPIC: "There are so many interpretations of the Bible. How can I be sure which church is right?"

The Bible Is Clear

We can not deny that the Bible has been — and still is — interpreted in various ways. The many different religious denominations in existence, each clinging to its own private set of doctrines, makes this all too apparent. However, the fault does not lie with the Bible, nor is it impossible to know the truth. God's Word is clear and easy to understand. It is not dark and obscure. David wrote: "Thy word is a *lamp* unto my feet, and a *light* unto my path" (Ps. 119:105). And Peter added: "We have also a more *sure word* of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (II Pet. 1:19). It is entirely inconceivable that God, who is Wisdom and Truth Himself, should give us a confused, misleading, or ambiguous book.

This, of course, does not mean that the Bible does not contain some passages more difficult to understand than others. Nor does it preclude growth in understanding of the Scriptures through constant use and study. It does mean, however, that the great fundamental teachings of the Christian faith, especially those which are necessary for our salvation, are so clearly revealed in the Bible that anyone — even a child — who is familiar with the language, can readily understand them. Thus Paul wrote to Timothy: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation" (II Tim. 3:15).

The Fault Lies with Man

The reason for various interpretations of the Bible, then, is not because the Bible permits them, but because man forces them. Too often he tries to carry his own ideas into the Bible. He approaches the Bible filled with these ideas and then seeks Biblical support for them. He tries to make the Bible say that which he prefers to believe. As an example, the Mormon Church has conceived the idea of eternal marriage. Having this preconception, it seeks Biblical proof by pointing to Matthew 18:18: "Whatsoever ye shall bind on earth shall be bound in heaven." Reading this passage in its context, we wonder how woefully the Scriptures can be abused. Or more recently, the advocates of segregation have "proved" their theory to be Biblical, because, as they say, the Bible teaches that God has created different races. Following such a principle, the Words of Scripture can be twisted to support almost any teaching. Little wonder, then, that different interpretations arise. We must ask God for grace to empty ourselves of ourselves before He can fill us with His truth.

In the same way, different interpretations are placed upon the Bible because man insists upon adjusting clear

Biblical teaching to conform with his own reason. He refuses to accept that which his mind can not comprehend. How many churches have rejected infant baptism, the real presence of Christ's body and blood in the Lord's Supper, the doctrine of the Trinity, or the divinity of Christ, for this very reason!

The Lutheran Approach

The attitude of the Lutheran Church toward the Bible is that it is totally the Word of God, to be accepted in its entirety, and that it permits no human interpretation whatsoever. We are convinced that the Bible interprets itself. Thus, if one passage conceivably could be understood in more than one way, we know that another passage of Scripture sheds light upon it and directs us in our understanding. In this way only one interpretation is possible — the interpretation of God Himself. It is our part merely to listen, to approach the Bible empty of all personal ideas, with the attitude: "Speak, Lord, thy servant heareth." And then, hearing, we are to make ourselves humbly subject to the voice of God.

So, also, we recognize that God's wisdom is far greater than ours. Therefore, we do not quarrel with those teachings of Scripture which go beyond our reasoning power. Grateful that God has made it possible for us to know the facts, we accept them exactly as they stand, whether we are able to comprehend them with our limited minds or not. And if some of our questions remain unanswered, we do not try to fabricate an answer. We know that it is not essential to our salvation and are content to wait until God reveals it to us when we see Him face to face. If the Bible were always approached in this manner, there would be no doubt of the truth, nor would the world be cursed with "so many different interpretations."

Make the Test

We may well commend those who want to make sure of the truth. In view of the religious confusion in this world, it is a necessary precaution. The Bible warns: "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). But let us also remind such people that they can not make this test simply by remaining indifferent to the church. Invite them to attend our Lutheran services. Welcome them to our adult instruction classes. Ask them to compare our teachings with the Bible. Let them see how we regard the Word of God and draw our teachings from it. Tell them they are under no obligation to us in so doing. They have nothing to lose but

(Continued on page 365)

News FROM OUR Missions

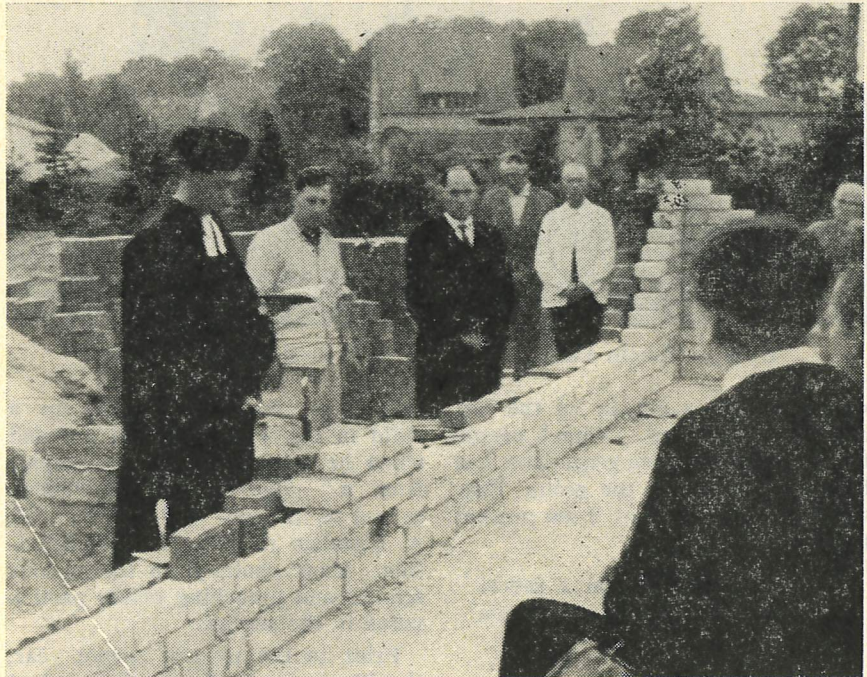


NEWS FROM OUR MISSION IN GERMANY

Cornerstone Laying at Rotenburg

The congregation at Rotenburg gathered for an evening service on July 4, 1958, to lay the cornerstone for its new church. Thus the long-felt desire of this congregation to obtain its own house of worship began to turn into reality. After many hands of the members had been busily engaged in building the foundation, they could now be folded in grateful prayer. For the first time on this new property our Lutheran hymns of faith and our prayers were heard; for the first time the Word of God was proclaimed here. The sermon text was I Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." It summoned the assembled congregation to the solemn vow: We are resolved to remain on the old foundation of our faith, Jesus Christ. Without Christ, the foundation laid by God, there can be no building of God, that is, no church of God which can endure. Long ago the Prophet Isaiah spoke of that: "Therefore thus saith the the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16). God fulfilled that in Jesus Christ, upon whom the true Temple built of living stones is erected. The man who builds on this rock of divine promise will not be put to shame.

In the course of the divine service the usual documents and papers were placed in a box. This was then bricked in and the stone was placed over it. As the congregation sang the closing hymn: "Now Thank We All Our God," it also remembered with grateful hearts the love evidenced by our fellow believers of the Evangelical Lutheran Synod of Wisconsin and Other States, through whose help and gifts this new edifice could be erected to the glory of God.



Pastor Henschke lays the cornerstone at Rotenburg

Our beginning was made in the name of the Triune God. May the God of grace prosper the work of building and then pour out His rich blessing on this congregation and this community, so that many souls may find the way to eternal salvation and walk in it, through the Word that is preached here and through the Sacraments which are administered here! To God alone be glory, praise, and thanksgiving!

PASTOR HENSCHKE.

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Summer Youth Week

Held in Brunsbrock from July 20 to July 27, the Summer Youth Week this year found 40 young people participating. The Pastors Wengenroth and Bellin were the leaders.

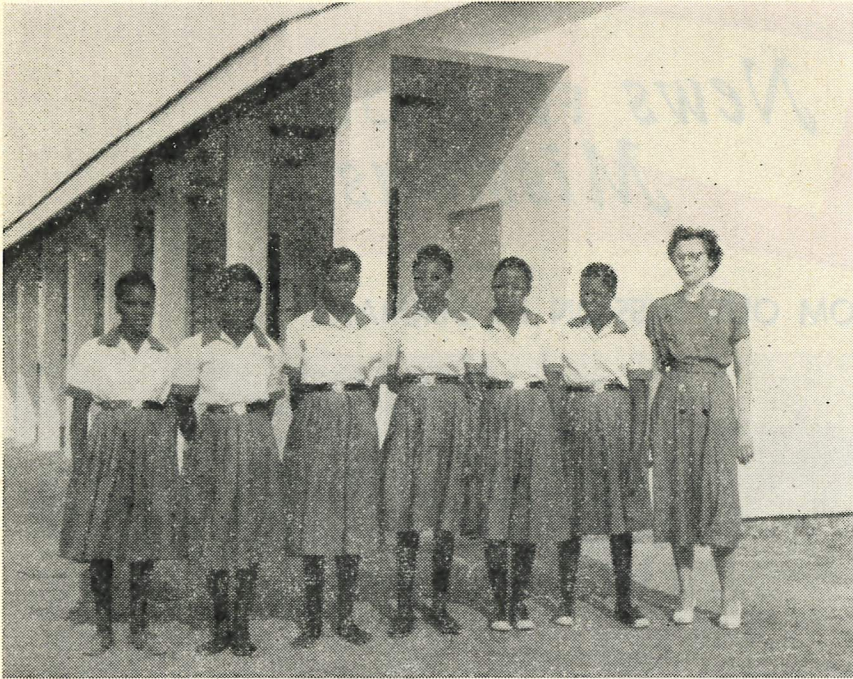
Every day approximately the same program was followed. After a morning devotion in the church and after breakfast in the church parlor, the young people engaged in Bible study.

They read and discussed the story of King Saul. The rest of the morning was used in singing chorales and folk songs and in learning the orders of service for matins and vespers as found in their new hymnal.

After dinner and a three-hour break, the group engaged in a round-table discussion of this year's theme: "The Freedom of the Christian" (Die Freiheit eines Christenmenschen). One day Pastor Storm of Dresden gave a vivid account of conditions of the churches in the Soviet-occupied Zone. The rest of the afternoon was spent in contests and ball games.

All gathered in the church for the vesper services. In these the Ten Commandments provided the basis for the meditations. When picture-travelogues did not close the day, the whole group took a hike through the open countryside about Brunsbrock.

Variety was provided one day by a sight-seeing bustrip to Hamburg. The



Girls of Martin Luther School — Mrs. H. Essmann, teacher

week came to a climax on the last day, Youth Sunday. Young people from neighboring congregations had been invited to join the group. They swelled the number of those present to 100.

— Summarized from a report by PASTOR KARL WENGENROTH.

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NEWS FROM OUR MISSION IN RHODESIA

Martin Luther Upper Primary School Dedication

The sun beats down hard on an October day in Northern Rhodesia, but the school children had worked hard to construct a grass shelter to accommodate all the visitors. It was October 5, and it was dedication day for the first entirely Lutheran school in Northern Rhodesia.

Over 1500 people from Lusaka, Matero, and all parts of the Sala Reserve gathered together at the Mwembezi mission station. They came on foot, by bicycle, tractor, lorry, and Land Rover. They came to see the new classroom block for the Martin Luther Upper Primary School. They came to raise their voices in prayers and hymns to God in heaven for this blessing which had come to them.

The Rev. R. W. Mueller, Jr., of Lusaka, preached the sermon on the

text from Proverbs, "Train up a child in the way he should go; and when he is old, he will not depart from it." The Rev. A. B. Habben served as liturgist and the Rev. H. A. Essmann read the rite of dedication. Many choirs from the various schools and preaching places participated in the service.

Prior to the present school year, the Rhodesian Lutheran Church had operated five primary schools which had classes up to grade 4, and one

middle school with grades 5 and 6. But for all of the Sala area there was no 7th or 8th grade. After much planning and conferring with government officials, we obtained permission to open grade 7 this year and grade 8 next year as a purely Lutheran school operated and supported by the Lutheran Church.

This is the first upper school in the entire area. Prior to this year children from our area had to go 70 miles west to Mumbwa or 40 miles east to Lusaka to attend an upper school.

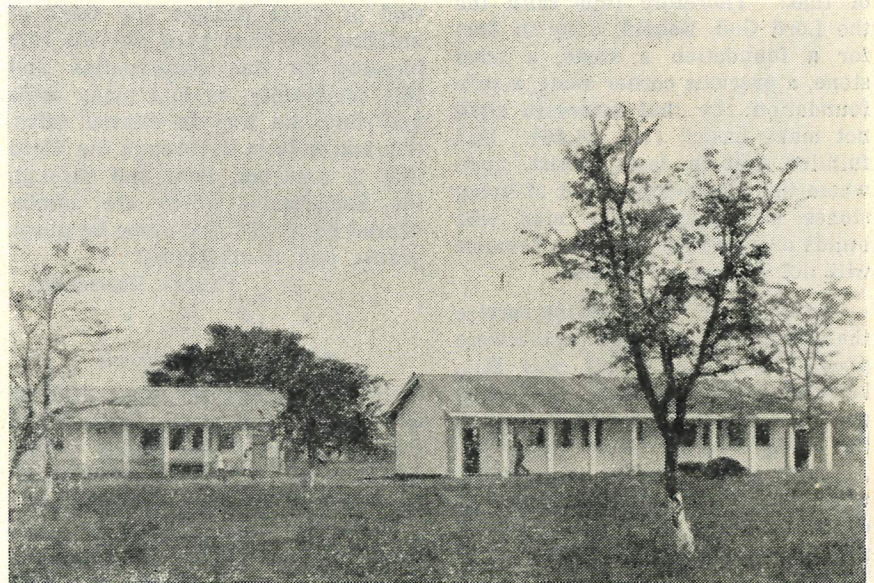
This school should prove a blessing to our Mission. Through it will pass the future teachers and pastors of our Church in Rhodesia. In this school we can daily train the children in God's Word.

Thirty-five boys and six girls are enrolled this year in the 7th grade. Mr. N. Nqumayo is the African teacher and he is assisted by Pastor and Mrs. Essmann who teach the classes in religion and domestic science, respectively.

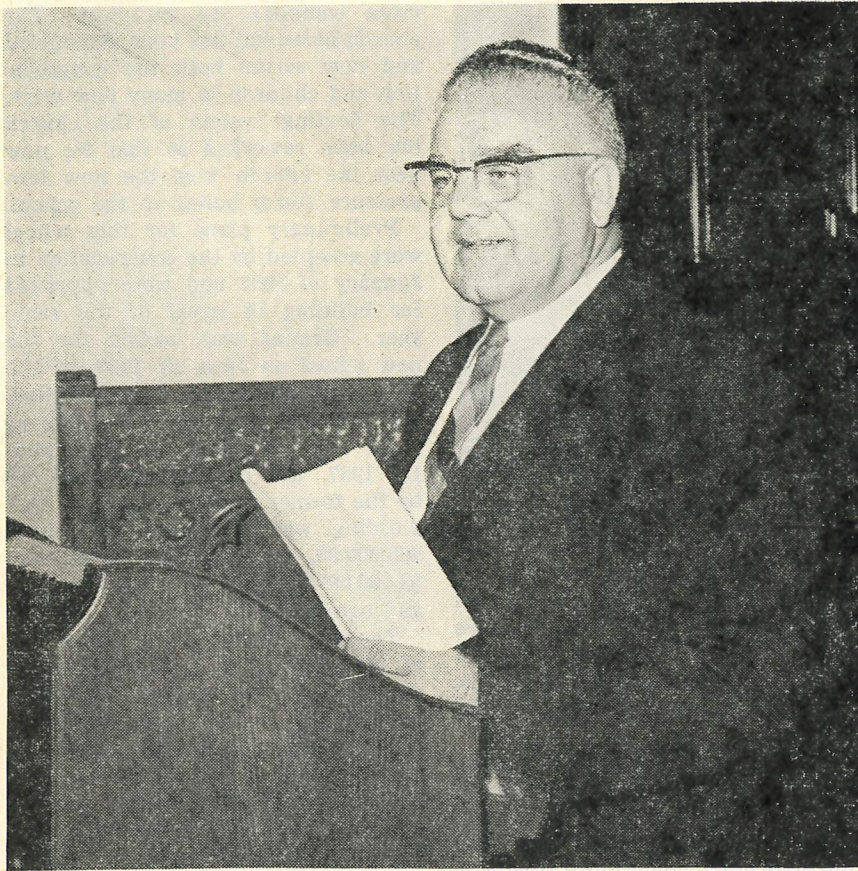
The new classroom block consists of two classrooms and an office. In addition, a dormitory was constructed to accommodate the boys.

The seven schools now managed by our church have an enrollment of 790 children and are taught by 19 African teachers.

H. ESSMANN.



Our Mission in Northern Rhodesia
Classroom blocks — Mwembezi School on left; Martin Luther School on right



Dr. William Schweppe, to direct the work in Ghana
(See "Briefs by the Editor")

DEDICATION
Peace Ev. Lutheran Church
Echo, Minnesota
June 8, 1958

"In 1941 our Home Church Building Fund was established. It has now passed the \$1,000 mark." The foregoing quotation is to be found in the golden anniversary booklet of Peace Ev. Lutheran Church, Echo, Minnesota, of 1946. Seventeen years ago the need for better and more adequate facilities was felt, and as time went on various proposals were brought forward: a school; a church-school combination; a parish hall; a parish hall and basement under our old church; just a basement under our old church; a new church. Committees were appointed to gather information, but the congregation was not ready for the final decision.

Numerous meetings were held in 1955. In March of that year the congregation decided to build a basement under its old church; but when it was informed of the estimated cost, the plan bogged down. A canvassers' report revealed that considerably more money would be avail-

able for the building of a new church than for a basement under the old. The upshot was that the congregation at its meeting on September 6, 1955, decided to build a new church. But not until February 13, 1957, after the congregation had seen the practical use of Flexicore with its accompanying savings in a church being built by a sister congregation in the vicinity, was it ready to begin with the actual building.

Now things happened in rapid succession. On Easter Sunday, April 21, 1957, the ground-breaking ceremony was held, and on June 16 the cornerstone was laid. Before cold weather set in, the building was completely enclosed so that finishing could continue throughout the winter and spring.

Finally the day decided upon to dedicate our beautiful house of worship to the service of our thrice-holy God had arrived. It was June 8 of this year, which dawned damp and dreary, possibly symbolical of the heavy hearts of many as we held a short valedictory service in the old church. But also in nature the gloom

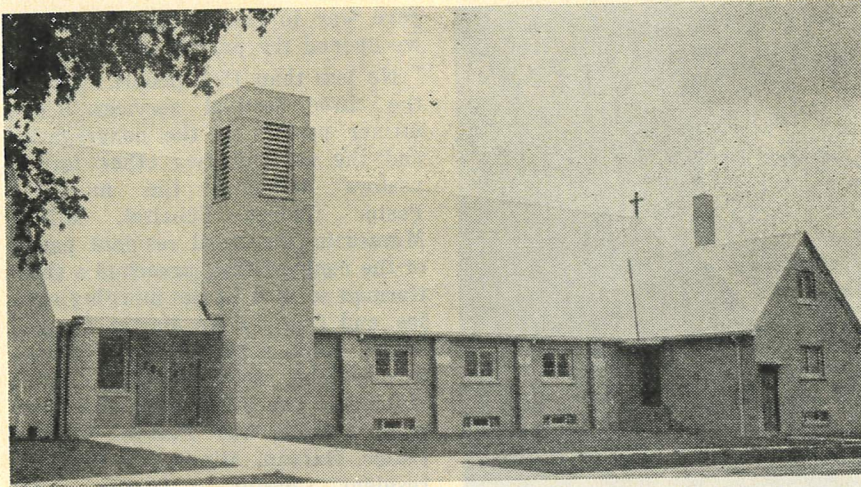
gave way to cheer and sunshine as we opened the portals of the new.

No less than 1500 people attended the three festival services. Two former pastors of the congregation and the sons of two other former pastors delivered the messages. Pastor George Scheitel, Milroy, Minnesota, the third resident pastor of the congregation, preached a short German sermon in the morning service, and Pastor John Martin, Council Bluffs, Iowa, a son of the first resident pastor, delivered the English message. The preacher in the afternoon service was Pastor Theodor Bauer, Darwin, Minnesota, the fifth resident pastor. Pastor Carl Schrader, Fargo, North Dakota, a son of the fourth resident pastor, concluded the day with an appropriate sermon in the evening service, stressing the thought that we re-dedicate ourselves to Christ's Gospel and to the work in His kingdom. Two neighboring pastors served as guest liturgists: Pastor W. O. Nommensen, Vesta, and Pastor L. Huebner, Wood Lake. Professor Martin Albrecht of Dr. Martin Luther College was the guest organist.

We may be sure that June 8, 1958, will long be remembered by the members and friends of Peace Congregation. Truly, the Lord was exceedingly merciful to us in prospering the work of our hands. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

May we take you on a tour through our new church? The building is of modified Gothic design with the main entrance on the side, adjoining the tower. The dimensions are 38 ft. by 96 ft., with a classroom addition at the chancel end measuring 22 ft. by 28½ ft. The building has a full basement, main floor with the sacristy to the left and a classroom to the right of the chancel, balcony, and a second floor classroom. Haydite block faced with medium buff Sioux City brick was used in the superstructure. Laminated wood trusses support the roof, which is covered with asbestos slate shingles. Pella windows were used throughout the church.

The beautiful oak doors at the main entrance open into a spacious



Peace Ev. Lutheran Church, Echo, Minnesota — Dedicated June 8, 1958

narthex with access to the nave, the balcony, the mothers' room, and the basement. As one enters the nave, which has a seating capacity of 280, the focus is upon the chancel, beautiful in its simplicity. The back wall of the chancel is of light buff brick on which is mounted a massive oak cross.

The balcony provides room for the organ and has a seating capacity of 45. In the back wall of the balcony is a large glass-block cross.

There is a full basement with the usual rooms and facilities.

The cross from the steeple of our old church adorns the south gable of the new. The old bell was moved into the new tower where it once again invites all who labor and who are heavy laden to come to Jesus, who will give them rest for their souls.

The cost of constructing the church was \$67,000. Furnishings amounted to \$12,500; and sidewalks, curb, fill, fuel, and miscellaneous to \$4,000. This does not include more than 475-man days of volunteer labor.

H. HACKBARTH.

A NEW SCHOOL AT IRON RIDGE, WISCONSIN

On September 14, 1958, St. Matthew's Congregation of Iron Ridge, Wisconsin, was privileged to dedicate its new school to the glory of God. After forty-one years of teaching in the basement of the

church, we are now able to take our children into this fine new building.

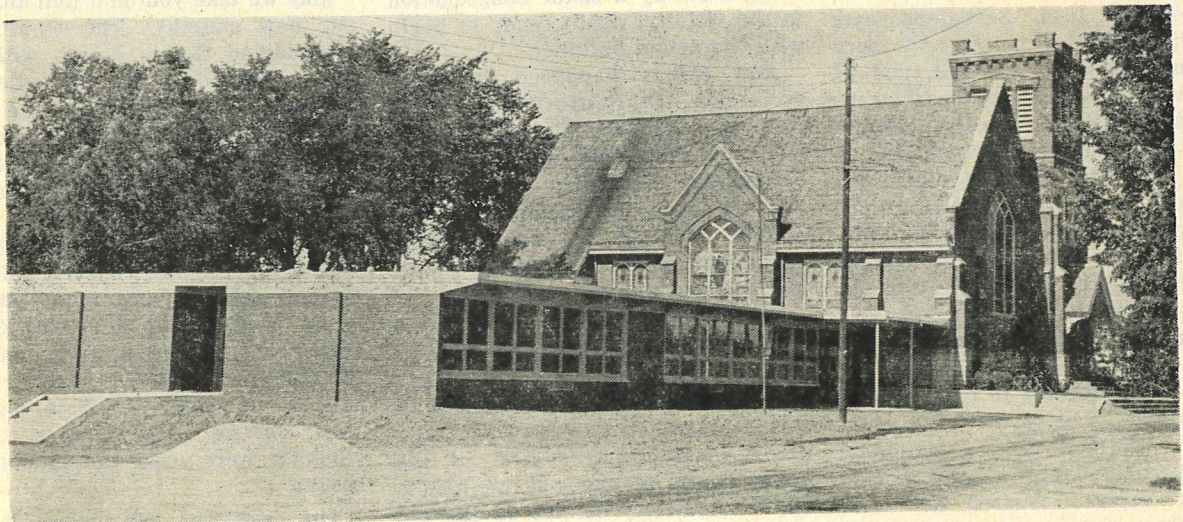
To eliminate the expense of a basement, the school was attached to our church. It contains three classrooms which measure 36 by 24, and one which is 24 by 24. A reception room, office, toilet rooms, and boiler

room complete the building. The church basement has been remodeled and now serves both the congregation and children in many new ways. The heating system of the church has been reworked so that we now heat the church with the new low-pressure steam boiler in the school.

Preliminary plans for this school were accepted by the congregation in January of 1957 and were approved for building in April of the same year. Ground was broken for the new school on June 23, 1957, by the oldest member of the congregation, Mr. William Westphal, who was 93 years old that day. On September 15, 1957, the cornerstone was laid by the former pastor, F. Zarling. Our building was completed for about \$65,000.00, with a little more than \$2,500.00 being spent for furniture and equipment.

The day of dedication was a day of double celebration in the congregation, for it also marked the fiftieth anniversary of our church building. In the English portion of the morning service, Prof. Carl Lawrenz addressed the congregation on the Word in John 8:31, 32, and after the dedication rites he applied the Word in Acts 2:41-47 in his sermon to those who gathered in the German service. In the afternoon, Pastor Herman Cares preached to a capacity attendance on the Word in Genesis 28:16, 17. The guest organist in the afternoon service was Mr. Arnold Wilbrecht of Brownsville, a former teacher of our school.

We thank God, not only for the good weather, the fine attendance, the generous giving and thought-provoking sermons of the day of dedica-



St. Matthew's Lutheran School, Iron Ridge, Wisconsin

tion and anniversary, but also for the cooperation of the Christians of St. Matthew's, who saw the need of this new school and who worked so diligently for it. As we realize and reap the benefits of this act of God's grace among us, may we be moved to further effort in His kingdom!

H. E. Russow.

ST. LUKE'S, KENOSHA, DEDICATES SCHOOL

On the day of a Christian day school dedication one is reminded again of the real purpose of such a school. This happened on September 14, 1958, at St. Luke's in Kenosha, Wisconsin. Pastor Gerhardt Hillmer pointed out the real value, importance, and blessed fruits of a Christian day school in the morning sermon. In the afternoon dedicatory service, Pastor Edwin Breiling preached on bringing the proper praise and honor to God for the great blessings when a Christian day school is completed. Both of these pastors received their elementary schooling at St. Luke's.

One of the problems confronting St. Luke's when she decided to erect a new school was the limited amount of land she owned. To save all the space possible, it was decided to attach the school to the south side of the church, and to plan a full

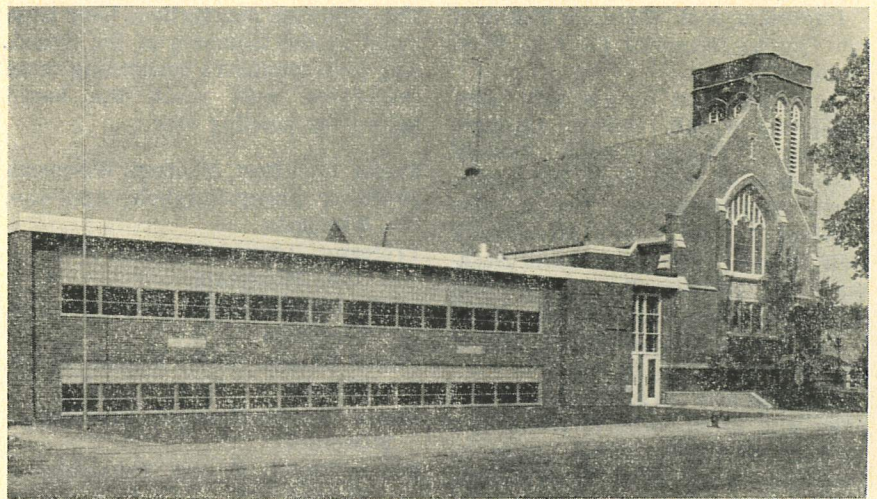
† MRS. ELSA BUERGER †

This past summer the Lord delivered another of His children from evil when He called unto Himself the soul of Mrs. Elsa Buerger, widow of the sainted Pastor R. O. Buerger of Milwaukee.

Mrs. Buerger was born on the grounds of Concordia College in Milwaukee and was the daughter of Karl Huth, first professor at Concordia, and his wife Ida, nee Hilgendorf.

After a thorough Christian training, she was united in holy wedlock with the Rev. Richard O. Buerger, and was privileged to serve her Lord as a faithful helpmeet to her husband and mother to three children.

In 1923 the couple moved to Milwaukee, leaving the parishes at Waukegan and Libertyville, Illinois, where they had lived and labored for fifteen years. After twenty-seven years at Gethsemane Congregation in Milwaukee, the Lord called Pastor Buerger unto Himself, but sustained the wife and enabled her to continue a cheer-



St. Luke's Lutheran School, Kenosha, Wisconsin

basement which could be used for play area during inclement weather. With the school attached to the church, there is the further advantage of one boiler room which serves both buildings. A doorway between the two basements means that the school basement can be used for church social functions, also.

The overall dimension of the new school is 64 ft. by 93 ft. It is built of red brick to match the church. The main floor consists of four 36 ft. by 24 ft. classrooms, principal's office, teacher's workroom, and conference room, the lavatories, and a janitor's

closet. All of the classrooms have enough cabinets, shelving, and closet space to be independent units. The rooms are well lighted through borrowed light from the hallway and from diffusing glass block, which makes up the outside wall above the window level.

Last year St. Luke's School had 62 pupils in the two classrooms of the old school. This year there are 92 occupying three rooms in the new school. It is our prayer that the Lord give the increase, and that the fourth room soon be filled.

H. M. SCHWARTZ.

ful Christian life and an active and faithful participation in the congregation.

The Lord called her to rest on July 9. The undersigned comforted the survivors at the Christian burial on July 12 on the basis of Psalm 91. The Lord's mercies in her life were the fulfillment of His promise: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

KURT EGGERT.

† JOHN A. BUSHMAN †

Mr. John A. Bushman was born on June 18, 1896, at Pemberville, Ohio. In his youth he attended the Christian day school at Pemberville. When he completed his eighth-grade education, he attended the Academy and Normal School at Woodville, Ohio, preparing himself for the teaching profession. After his graduation in 1915, he taught in the Christian day school in the follow-

ing places: 1915-1917 in Chicago, Illinois; 1917-1924 in Detroit, Michigan; 1924-1927 in Marysville, Ohio; 1927-1936 in Oshkosh, Wisconsin; 1938-1947 in West Bend, Wisconsin; 1947-1958 in Marinette, Wisconsin.

On June 29, 1920, Mr. Bushman was married to Elsa Abraham at Chicago, Illinois. This union was blessed with a son and a daughter.

Mr. Bushman died suddenly on Friday, August 1, near Winona, Minnesota, while en route home from New Ulm, Minnesota, where he had attended the School Visitors' Workshop.

Funeral services were conducted Monday, August 4, at 2:00 p.m. from Trinity Ev. Lutheran Church, Marinette, Wisconsin. The sermon was preached by Pastor Harold Warnke. He based his words of comfort on Revelation 14:13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Interment took place in Washington County Memorial Park in West Bend, Wisconsin.

He is survived by his wife, Elsa Bushman; a son, Robert, Chicago, Illinois; a daughter, Mrs. Harvey Techtmann of West Bend, Wisconsin; seven grandchildren. He is also survived by two sisters: Mrs. Frank Rolf, Toledo, Ohio; Miss Marie Bushman of Pemberville, Ohio; one brother, Otto Bushman, Toledo, Ohio.

Mr. Bushman reached the age of 62 years 1 month 13 days.

Mr. Bushman loved his Savior. His chief aim in life was to instill this love in the hearts of his pupils by faithful teaching of the Word of God.

For many years our colleague and friend also gave valuable service to our schools as one of the school visitors of the Northern Wisconsin District of our Synod.

Lord, continue to supply our schools with consecrated teachers!

EMIL TRETTIN.

CALL FOR CANDIDATES

At its 1957 Convention the Synod created the office of Assistant Executive Secretary of the Board of Education—Wisconsin Synod. The Board of Education herewith requests the members of the Synod to nominate candidates for this office. Pastors or Christian day school teachers are eligible for nomination. All nominations are to be in the hands of the undersigned Secretary of the Board of Education on or before Saturday, December 6, 1958.

The candidates nominated for this office should possess the following qualifications:

(a) a clear and deep knowledge of the Gospel and of its application in the various areas of Christian education;

(b) a considerable measure of pedagogical knowledge and skill;

(c) the Christian tactfulness which enables a man to be a leader among his brethren.

PASTOR WALTER WEGNER
236 West Mill Street
Columbus, Wisconsin
Secretary,
Board of Education—
Wisconsin Synod

CALL MEETING

On Sunday, November 16, 1958, the Board of Control of Northwestern College will meet to elect a new dean.

The following nominations have been made by the members of the Synod. Any correspondence concerning these candidates must reach the board before the meeting date.

Pastor Karl Bast, Madison, Wisconsin
Professor Hoge Bergholz, Appleton, Wisconsin

Professor Howard Birkholz, New Ulm, Minnesota

Pastor Donald Bitter, Fond du Lac, Wisconsin

Pastor George Boldt, Morton Grove, Illinois

Pastor Adolph Buenger, Kenosha, Wisconsin

Pastor Rupert Eggert, Pensacola, Florida

Pastor Charles Found, Phoenix, Arizona

Pastor George Frey, Yakima, Washington

Pastor Joel Gerlach, Douglas, Arizona

Pastor Waldemar Gieschen, Manitowoc, Wisconsin

Pastor Ralph Goede, Lake City, Minnesota

Pastor Lester Groth, Stanton, Nebraska

Pastor Frederick Heidemann, New London, Wisconsin

Pastor Harold Hempel, Hutchinson, Minnesota

Pastor Elton Huebner, Milwaukee, Wisconsin

Pastor Robert Kleist, Pickett, Wisconsin

Pastor Mentor Kujath, South Milwaukee, Wisconsin

Pastor Carl Leyrer, Zion, Illinois
Pastor Karl Neumann, Sebawaing, Michigan

Pastor Paul Nitz, Tacoma, Washington

Pastor Paul Nolting, Sleepy Eye, Minnesota

Pastor Winfred Nommensen, New London, Wisconsin

Pastor Otto Pagels, Ixonia, Wisconsin

Pastor Waldemar Pless, Milwaukee, Wisconsin

Pastor Carl Plocher, Glencoe, Minnesota

Pastor Harold Sauer, North St. Paul, Minnesota

Pastor W. E. Schulz, Wonewoc, Wisconsin

Pastor Oscar Siegler, Mt. Calvary, Wisconsin

Pastor Arden Stuebs, Bangor, Wisconsin

Pastor Gilbert Sydow, Ellensburg, Washington

Pastor Delton Tills, Hales Corners, Wisconsin

Pastor Arthur Wadzinski, Denmark, Wisconsin

Pastor Walter Wegner, Columbus, Wisconsin

Pastor Willard Wietzke, Oskaloosa, Iowa

Pastor William Wietzke, Omaha, Nebraska

Pastor Elmer Zehms, Appleton, Wisconsin

Pastor William Zell, St. Paul, Minnesota

Pastor R. T. Zimmermann, Glendale, Arizona

KURT A. TIMMEL
612 Fifth Street

Watertown, Wisconsin

CALL FOR CANDIDATES

The Board of Control of the Northwestern Publishing House herewith invites the members of the Synod to nominate candidates for the position of Associate Literary Editor, who shall direct the art and lay-out work for books and other materials published by our Publishing House and who shall collaborate with our Literary Editor in various phases of editorial work.

Candidates nominated for this position should be pastors, professors, or teachers, preferably such who have had a number of years of experience in church work. They should have artistic ability and an understanding of art and lay-out work adaptable to the various types of printing.

Nominations should be in the hands of the undersigned no later than Friday, November 21, 1958, and should be accompanied by a statement of the individual's qualifications.

GERALD HOENECKE, Secretary
Box 953, Thiensville, Wisconsin

NOMINATIONS

For Professorship at Northwestern Lutheran Academy, Mobridge, South Dakota

Following are the names of the men who have been nominated for the music professorship at Northwestern Lutheran Academy:

Pastor Alvin Degner, Manitowoc, Wisconsin

Pastor Kurt Eggert, Milwaukee, Wisconsin

Mr. Lloyd Egpvet, Austin, Minnesota
Professor Theo. Hartwig, New Ulm, Minnesota

Pastor Thomas Henning, Seattle, Washington

The Northwestern Lutheran

Mr. Orville Kempfert, Hustisford,
Wisconsin
Pastor Bertram Naumann, Marquette,
Michigan
Mr. Albert Nolting, Kenosha,
Wisconsin
Mr. Robert Oswald, Weyauwega,
Wisconsin

Correspondence regarding these nominations should reach the secretary not later than November 28, 1958.

PASTOR GERHARD W. BIRKHOLZ,
Secretary
The Board of Control
Northwestern Lutheran Academy
Box 207
Morristown, South Dakota

ANNIVERSARIES TWENTY-FIVE YEARS IN THE MINISTRY

Harold Eckert, on October 5, 1958;
St. Jacobi Congregation, Milwaukee,
Wisconsin.
Fred Bergfeld, on October 5, 1958;
Bethany Congregation, Bruce Cross-
ing, Michigan, and St. John's,
Phelps, Wisconsin.

WHAT SHALL I SAY?

(Continued from page 358)

their time. On the other hand, they may gain every-
thing. As they make this test, the Holy Spirit may
well convince them of the truth. Together with us,
they may well experience the fulfillment of Christ's
promise: "If ye continue in my word, then are ye my
disciples indeed; and ye shall know the truth, and the
truth shall make you free" (John 8:31,32). Part of
this freedom brought by the truth, is freedom from
doubt and anxiety regarding the correctness of our
teachings.

C. S. LEYRER.

SMALCALD ARTICLES

(Continued from page 357)

What Is the Effect of the Law?

The Law does not offer a remedy for our evil, it
will never produce a cure. — What its effect will be,
Luther states in the following sentence.

4) . . . *In this way he becomes terrified, is humbled,
desponds, despairs, and anxiously desires aid, but
sees no escape: he begins to be an enemy of God
and to murmur, etc.*

About the rich young ruler, both Matthew and
Luke report that he went away "sorrowful," while Mark
says that he was "sad" (the Greek word really means
"shocked") and went away "grieved." That was the
effect which the Law had on him. This is the effect
which God intends the Law to have under the present

AN OFFER

We have a used communion set which we
wish to offer to some mission congregation
that has need of one. It can be had for
the cost of mailing.

St. Paul's Lutheran Church
Pastor Kenneth W. Strack
Box 204
Naper, Nebr.

CALENDAR OF CONFERENCES

MANITOWOC PASTORAL CONFERENCE

Place: St. Peter's Lutheran Church, Mish-
cot, Wis.; David Worgull, host pastor.
Date: Monday, Nov. 10, 1958, 9:00 a.m.
Preacher: W. W. Gieschen (alternate: Wm.
Hartwig).
J. J. WENDLAND, Secretary.

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 Min-
istry is not to be Regarded as a Sacri-
fice, M. Weishan; Revelation 3:1-6, W.
A. Wietzke.

Reports: Mission Board, Board of Educa-
tion, Academy, Financial.
Please announce to the host pastor.
W. A. WIETZKE, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The recessed meeting of the Lake Super-
ior Pastoral Conference will be held at
Grace Lutheran Church, Powers, Mich.,
on Nov. 11, 9:00 a.m., CST.

HENRY JUROFF, Secretary.

ST. CROIX PASTORAL CONFERENCE

Date: Wed. Nov. 12, 1958, 9:00 a.m. Com-
munion service.
Place: Trinity Lutheran Church, St. Paul,
Minn.; E. Knief, host pastor.
Preacher: W. Kehrberg (A. Barry, alter-
nate).
Agenda: Discussion of Report of the Stand-
ing Committee on Matters of Church
Union — "Scriptures," as found on pages
41-43 in the 1958 "Report to the Nine
Districts of the Ev. Luth. Joint Synod of
Wis. and Other States." O. Naumann —
discussion leader.
J. G. HOENECKE, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Nov. 18, 1958; 9:00 a.m.
Place: First Ev. Lutheran Church, Green
Bay, Wis.
Preacher: H. Warnke (alternate: R.
Werner).

Agenda: Eph. 1:13ff, Pussehl; Eph. 4:10ff,
Habermann; Eph. 5, Boettcher; Theology
of Tillich and Its Influence, Schewe;
Psychiatry by Mulder, Habermann; Rom.
16:17f in the Light of other Scripture
Passages Relating to Church Discipline,
Ploetz; Work of the Visitor in Visiting,
Open Forum.

R. R. WERNER, Secretary.

DAKOTA-MONTANA DISTRICT DELEGATE CONVENTION

The Delegate Convention of the Dakota-
Montana District will reconvene at St.

condition of sin: It is to shock us out of our com-
placency, to open our eyes to the yawning abyss, on
the edge of which we are tottering unconcerned.

The Law can thus arouse in us an anxious desire
for aid, but it cannot bring us that aid, nor can it
even point it out to us. All that the letter can do is
to condemn and to kill.

Because of this the Law produces another result,
which Luther expresses in these words: "he begins to
be an enemy of God (the Latin translation says, he
becomes enraged at God) and to murmur, etc."

Scripture Proof

As Scripture proof Luther introduces two passages
from Romans in the following paragraph.

5) *This is what Paul says, Rom. 4:15: "The Law worketh
wrath." And Rom. 5:20: "Sin is increased by the
Law." (Literally: The Law entered that the offense
might abound.)*

When a sinner through the Law realizes his help-
lessness, he becomes angry with God for making such
impossible demands on him. Thus he heaps sin upon
sin. — This is no reflection on the Law, but shows sin
in its full heinousness. Paul asks the question: "Is
the law sin?" Perish the thought! The Law is good.
"But sin, that it might appear sin, working death in
me by that which is good; that sin by the command-
ment might become exceeding sinful" (Rom. 7:7 and 13).

Luther is right. This is a very serious matter and
deserves earnest study by all who are concerned about
their salvation.

(To be continued)

J. P. MEYER.

Paul's Ev. Luth. Church, Roscoe, S. Dak., on Tues. and Wed., Nov. 18 and 19, 1958. The convention will begin with a communion service at 10 a.m.
D. SELLNOW, Secretary.

**SOUTHWESTERN CONFERENCE
WESTERN WISCONSIN DISTRICT**

Place: Sparta, Wis.; H. Winkel, host pastor.
Date: Dec. 2, 1958.
Time: 9:30 a.m.

Communion sermon: H. Paustian (W. Paustian).

Exegesis: Rev. 3:14-22, G. Neumann; Evaluation of the paper: "This Do," H. Paustian and W. Paustian; Evaluation of the paper: "Church Fellowship," M. Herrmann and H. Kraus.

Practical Theology: Catechesis on the Sixth Commandment, R. Siegler (Sermon Study for Maundy Thursday on Luke 22:14-20, F. Senger).

Business, Visitor's Report, Financial Report, Stewardship Report, Casuistry. Please announce to the host pastor.
C. R. ROSENOW, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)
Ordained and Installed

Pastors
Balge, Richard E., in Divine Peace Lutheran Church, Milwaukee, Wis., by R.

L. Wiechmann; assisted by W. Pless. Roland Ehlike, July 6, 1958.

(Installed)

Bunde, Gilbert, in Mount Olive Lutheran Church, Shakopee, Minn., by L. W. Schlerenbeck; assisted by R. J. Palmer, R. A. Haase; Oct. 12, 1958.

CHANGE OF ADDRESS

Pastors

Bunde, Gilbert, 921 Shakopee Ave., Shakopee, Minn.

Schwenzen, M. C., 1215 South 100th St., West Allis 14, Wis.

MISSION FESTIVALS

Eleventh Sunday after Trinity

Peace Church, Carlock, S. Dak.
Offering: \$451.94. D. Laude, pastor.

Sixteenth Sunday after Trinity

Immanuel Church, Ward, S. Dak.
Offering: \$151.41. Wm. Lindloff, pastor.
St. Peter Church, Fond du Lac, Wis.
Offering: \$3,011.75. G. Pieper, pastor.
Immanuel Church, Farmington, Wis.
Offering: \$1230.85. F. C. Dobrats, pastor.
Peace Church, Isabel, S. Dak.
Offering: \$291.80. J. H. Johannes, pastor.
St. Paul Church, Timber Lake, S. Dak.

Offering: \$96.95. J. H. Johannes, pastor.

Seventeenth Sunday after Trinity

Emmanuel Church, Trail City, S. Dak.
Offering: \$196.01. J. H. Johannes, pastor.
St. Paul Church, Hazleton, N. Dak.
Offering: \$975.84. E. O. Schulz, pastor.

Eighteenth Sunday after Trinity

St. Paul Church, Roscoe, S. Dak.
Offering: \$1,735.11. M. P. Janke, pastor.
Grace Church, Burke, S. Dak.
Offering: \$664.82. D. Laude, pastor.
St. John Church, T. Trenton, Dodge Co., Wis.
Offering: \$435.40. W. E. Zank, pastor.
St. John Church, Tappen, N. Dak.
Offering: \$1,122.13. F. Mutterer, pastor.
St. Paul Church, North Freedom, Wis.
Offering: \$485.50. A. K. Hertler, pastor.
St. Paul Church, Sodus, Mich.
Offering: \$1,943.45. A. F. Maas, pastor.
St. Paul Church, Fort Atkinson, Wis.
Offering: \$3,145.55. H. Gieschen, pastor.

Nineteenth Sunday after Trinity

St. John Church, Two Rivers, Wis.
Offering: \$1,930.43. W. G. Haase — Theo. Stern, pastors.
St. John Church, Fox Lake, Wis.
Offering: \$902.03. L. R. Schmidt, pastor.
Grace Church, Geneva, Nebr.
Offering: \$1,504.90. P. E. Eickmann, pastor.
Darlington Church, East Ann Arbor, Mich.
Offering: \$90.54. R. A. Baer, pastor.
Lola Park Church, Detroit, Mich.
Offering: \$378.00. E. Zell, pastor.

A Dangerous Deficit

A \$353,251.64 deficit in our Synod treasury endangers the new building fund program adopted by the Conference of Presidents.

I. What is the new building fund program adopted by the Conference of Presidents which is endangered by the deficit? It is:

1. No longer to gather money for new buildings by means of special collections;
2. But to work to this end that Synod-wide our congregations gather as a minimum the average budgetary contribution per communicant necessary to carry out the program we voted, which at this time is \$12.00 per communicant. In other words, the program of the Conference of Presidents is to bend all efforts in the direction of gathering our necessary budgetary offerings in our regular mission envelopes. Through this program they hope to gain the necessary funds for needed building expansion.

II. Why does the deficit endanger the new building fund program adopted by the Conference of Presidents?

1. The Board of Trustees informed the Conference of Presidents that 100% budgetary contributions on the part of congregations Synod-wide would enable the Board of Trustees to set aside for the building fund program \$300,000.00 annually of the revenue money received from our institutions. This revenue money heretofore has been used to pay running expenses because we have failed in our budgetary contributions.
2. The Board of Trustees also informed the Conference of Presidents that 100% budgetary contributions would enable the Board

of Trustees to take depreciation on all of our institutional buildings from the budget. This money could also be set aside for buildings.

3. The Board of Trustees informed the Conference of Presidents that, if the program adopted by them succeeded, they could report to Synod in convention in August, 1959, that \$700,000.00 to \$1,000,000.00 have been set aside for building purposes.
4. This deficit, however, broadcasts to the whole Synod that our budgetary contributions are far short of the mark and that if we continue as we have, our next Synod convention will have to hear that no revenue money and no depreciation money is available for buildings.

Our Treasurer's office has been forced to use all the money set aside this year for the building fund program to meet our regular running expenses. This budgetary deficit must be wiped out, or the new building fund program will fail.

Let us then see the danger of this deficit. It dare not increase. It must be wiped out to carry out our new building fund program, a program as simple as this: congregations, raise your budget, and we shall meet not only our running expenses but also have money for our new buildings.

Let us work and pray, pray and work that our Treasurer's report in the future will show the dangerous deficit as a vanishing one! And may the Lord grant that our 1959 convention can receive the happy report of a \$700,000.00 to \$1,000,000.00 building fund gathered without a special collection!

THE BOARD OF TRUSTEES.

TREASURER'S STATEMENT
July 1, 1958, to September 30, 1958

Receipts	
Cash Balance July 1, 1958.....	\$ 16,631.26
Budgetary Collections	\$328,247.79
Revenues	146,402.43
East Fork Lutheran Nursery Coll. 2,020.37	
Total Collections and Revenues.....	\$476,670.59
Non-Budgetary Receipts:	
Lutheran S.W.C.—Prayer Book.....	30.91
Inst. Parsonages Sold	3,000.00
Miscellaneous	210.00
Total Receipts	\$479,911.50
	\$496,542.76

Disbursements	
Budgetary Disbursements:	
General Administration	28,275.01
Board for Information and Stewardship	4,542.75
Theological Seminary	17,628.02
Northwestern College	48,749.03
Dr. Martin Luther College.....	87,424.74
Michigan Lutheran Seminary	40,586.38
Northwestern Lutheran Academy	13,834.75
Academy Subsidies	6,400.00
Winnebago Teacher Program	4,676.75
Home for the Aged	10,982.52

Missions —	
General Administration	
Home Board	575.00
Foreign Board	381.68
Indian Mission	41,559.18
East Fork Nursery	3,245.18
Colored Mission	12,192.16
Home Missions	191,946.03
Refugee Missions	19,658.53
Madison Student Mission	1,789.41
Rhodesia Mission	12,329.17
Lutheran S. W. C.	1,601.80
Japan Mission	4,382.67
Winnebago Lutheran Academy	750.00
General Support	24,813.00
Indigent Students	425.00
Board of Education	5,291.79
Depreciation on Inst. Bldgs.	34,301.79
Revenues designated for Special Building Fund	132,294.58

Total Budgetary Disbursements.....	\$750,636.92
Non-Budgetary Disbursements:	
Notes Payable	80,000.00
Institutional Parsonages Purchased	19,157.48
Total Disbursements	\$849,794.40
Deficit Balance September 30, 1958	\$353,251.64

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS
For period of July 1 to September 30

	1957	1958	Increase	Decrease
Collections	\$311,504.85	\$330,268.16	\$ 18,763.31	
Disbursements	550,263.58	750,636.92	200,373.34	
Operating Deficit	\$238,758.73	\$420,368.76	\$181,610.03	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 1,058.07	\$ 4,707.00	\$ 3,648.93	22.47
Nebraska.....	6,974	17,133.72	20,922.00	3,788.28	81.89
Michigan.....	24,585	39,570.17	73,755.00	4,184.83	53.65
Dakota-Montana.....	7,776	10,344.97	23,328.00	12,983.03	44.34
Minnesota.....	38,736	46,568.35	116,208.00	69,639.65	40.07
Northern Wisconsin.....	46,580	75,465.18	139,740.00	64,274.82	54.00
Western Wisconsin.....	49,513	61,649.49	148,539.00	86,889.51	41.50
Southeastern Wisconsin.....	49,184	67,568.12	147,552.00	79,983.88	45.79
Arizona-California.....	3,212	7,236.56	9,636.00	2,399.44	75.09
	228,129	\$326,594.63	\$684,387.00	\$327,792.37	47.72

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Japan Mission	
Donation by N. N.	\$ 5.00
For Africa Mission	
Donation by N. N.	5.00
For Lutheran Spiritual Welfare Commission	
Donation by Earl R. Knutson.....	5.00
Donation by Harold E. Garrett.....	10.00
	\$ 15.00
For Missions	
Donation by Mrs. Elizabeth Metzger.....	1,000.00
For Parsonage-Teacherage Fund	
Prof. J. P. Meyer.....	30.00

For Church Extension Fund	
Memorial Wreath in memory of Mr. Carl Thorstenson, sent in by Rev. A. H. Zimmermann.....	4.00
Donation by N. N.	5.00
Collection by Michigan District Convention.....	136.56
Donation by Ernest L. Krieger.....	10.00
Memorial wreaths in memory of Mr. Karl Bublitz, by Mr. and Mrs. Leonard Hosbach, by Mr. and Mrs. Arnold Hosbach, by Mr. and Mrs. Ray Ristow, by Mr. John Ristow, by Mr. and Mrs. Roland Buch, by Mr. Fred Buch, by Mr. and Mrs. Wilbert Mueller, by Mr. and Mrs. Phil Collins	18.00
Donation by Mr. Albert J. Liehe.....	500.00
	\$ 673.56
For War-Sufferers Relief	
Donation by N. N.	5.00
	\$1,735.56

C. J. NIEDFELDT, Treasurer.

WHAT LUTHER SAYS

Compiled by Ewald M. Plass

Prepared under the direction of Committee for

Scholarly Research



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