

THE NORTHWESTERN Lutheran

February 15, 1959

Volume 46, Number 4



BRIEFS by the Editor

There are 38,606 American Protestant missionaries stationed throughout the world.

To support the work of these missionaries, almost \$150,000,000 was contributed in 1957 by American Protestants. This represents an increase of 11% over 1955.

The highest number of North American mission societies is found in Japan, with 97. Taiwan (Formosa) has 52.

In the lands of Africa lying below the Sahara Desert there has been a marked increase in the number of American missionaries in recent years. In 1952, 23.8% of all American missionaries was found there. In 1958 the percentage had risen to 31.8. (Our Synodical Conference mission in Nigeria would be included in these figures.)

* * * *

We select parts of a recent NLC news release which, we are sure, will interest you:

"Large congregations hinder the Lutheran Church of Finland from reaching all its members with the Gospel, according to a leading article in a recent issue of *Forsamlingsbladet*, a weekly periodical in Swedish.

"It is the sin of our Church that at the moment there are approximately 75 congregations with 10,000 to 15,000 members," the article stated, adding that in a few instances parish membership even exceeds 50,000.

"It must be acknowledged in the name of truth," it said, "that a congregation consisting of more than 10,000 members cannot act as a Christian congregation. . . ."

"The paper warned that the problem will not be solved by appointing youth ministers and other special workers or by dividing a parish into districts served by several clergymen from the same church.

"The 'only proper solution,' it said, is to make the parishes smaller so that a personal contact between a pastor and his congregation may be established."

* * * *

DER LUTHERANER, the German churchpaper of the Missouri Synod, carries a rather lengthy item on the dedication of The Martin Luther Upper Primary School in our Northern Rhodesia Mission. Though the facts have been reported in these pages, it will be good to quote the last two paragraphs of the LUTHERANER item, so that our measure of

gratitude for this significant advance in our work may be full:

"In the new school all pupils not only receive daily instruction in God's Word, but here future teachers and preachers for the Mission are being trained. The school is attended by 35 boys and six girls.

"The seven schools of the Mission in Northern Rhodesia have 790 pupils, who are instructed by 19 native teachers."

* * * *

The following was not written by a Lutheran:

"Lutheran opposition to Masonry has been spearheaded in this country by the aggressive Lutheran Church—Missouri Synod and by its sister conservative Wisconsin Synod. Together these two orthodox Lutheran bodies enroll more than 2,500,000 Christians and no one may retain membership in the church or approach the communion table who has not renounced the lodge. Most pastors in these synods are better informed on Masonry than the average 32nd degree Mason."

This is a paragraph from "Christianity and American Freemasonry," by William J. Whalen, who is a member of the Roman Catholic Church. His book has the approval of the archbishop of Milwaukee. The paragraph above was quoted in a review of the book which appeared in *The Lutheran Witness*.

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

The Northwestern Lutheran * Volume 46, Number 4 * February 15, 1959

Official Publication, The Ev. Lutheran Joint Synod of Wisconsin and Other States.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Entered as second-class matter at the Post Office at Milwaukee, Wis., under the Act of October 3, 1917.

Postmaster: Please send notice on form 3578 to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscriptions	\$1.75
In bundle subscriptions	\$1.60

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. John Meyer Prof. Carl Lawrenz

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin

CONTRIBUTING EDITORS —

Im. P. Frey E. Schaller H. C. Nitz C. Toppe
C. Mischke A. Schuetze C. Leyrer J. Schaadt

THE COVER — St. John's Ev. Lutheran Church, Milton, Wisconsin;
H. C. Schumacher, pastor.

Editorials

A Good Custom

In connection with His visit to Nazareth, it is said of Jesus: "As his custom was, he went into the synagogue on the sabbath day." That had been His custom as a child and young man, and that was still His custom now that He had reached full manhood.

There was a time when it was largely so also in our circles, as the older ones among us who grew up in the Lutheran Church will remember. Sunday was regarded as church day, and the whole family, young and old, attended, though it might involve a long journey on foot or a jolting ride in a rough lumber wagon. It was the regular custom and practice, as it was with Jesus.

But times have changed. The congregation which has 100% attendance is mighty rare. It isn't being done anymore, not because it is physically more difficult; in fact, it is the other way around. Most of us have comfortable cars, in which we can make the trip to church in a few moments, and, if not, there are buses, which may take a little longer but still involves no hardship. With many, churchgoing is no longer the custom as it was with Jesus.

It is no longer regarded as a solemn appointment with the Lord. You do not break your dates and appointments with men in the social and business sphere, but the Lord seemingly is not considered that important. The slightest excuse is treated as sufficient for staying away.

Especially when people have moved from the community in which they grew up and where they attended regularly, do many drop this custom or peek in only once in a great while, and they do not seem to have the slightest qualms of conscience about it. They seem to think that the change of location relieves them of that duty to God and does away with the need of their souls of the Bread of Life. They do not stop to consider how their excuses sound in the ears of the Lord.

In the final analysis, waning, irregular churchgoing is due to contempt of God's Word and a lack of interest in the Lord and the things of the Lord, however they may analyze it, if they bother to think about it at all.

IM. P. FREY

"It's for the Church"

"It has always been my conviction that the *only* means which a *noble end* justifies, are *noble means*."

That was not said by a "narrow-minded" preacher but by a Methodist layman in a letter to "The British Weekly." He is inveighing against certain money-raising practices of the Roman Church, which operates with the principle that "the end justifies the means." He goes on to deplore that in his own denomination there are also fund-raising schemes that appeal to "the basest instinct in man — to get something for nothing." He pleads that "the Church should appeal to the nobler instinct, i.e., *self-sacrifice*, not *self-interest*."

When we attend a "church supper," where we are likely to underpay and overeat; or when we subscribe for a magazine we do not really want but take it because "40% goes for the church"; or for the same reason

buy washcloths or flavoring extract, although we are well supplied with both items, let us not imagine that we are bringing a gift of love to our Lord. "It's for the church," will not remove the mercenary smudge from the contribution.

There are legitimate social affairs, suppers, banquets, entertainment, which *incidentally* result in a cash profit. But when such doings are advertised to the general public, and the motive is plainly that of "making money for the church," their promotion is falsely called "church work." Congregations who depend on such sources of revenue are generally notoriously delinquent in contributions to their local budget and to the work of missions. The spirit of sacrifice has been quenched.

"Now concerning the collection," says St. Paul, "upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:1f). GIVING, regular, proportionate, sacrificial, cheerful — that has the Lord's blessing. A good steward does not need to be cajoled into "giving" by getting something in return. Rather does he say with King David, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24).

H. C. NITZ

Selected Psychiatry

Psychiatrists and pastors do not always get along well together. There are so many possibilities of misunderstanding each other's purposes, or of interfering with each other's work with mentally and emotionally disturbed people that there is often little or no cooperation between them.

Psychiatrists are guilty of interfering with spiritual counseling by the Christian pastor if they, for example, deny that there is a God or deny that a patient has a soul that must answer to God. The pastor who holds that man has been created in the image of God, and the psychiatrist who views man as a high-grade animal, will be at variance with each other in their diagnosis and treatment of mental and emotional disturbances.

Psychiatrists also work at cross-purposes with Christian pastors if they fail to brand sin for what it is — rebellion against a very real God; and if they advise a conscience-stricken sinner merely to forget his feelings of guilt. Psychiatry may even diverge so far from Christianity as to counsel sinful actions as solutions to spiritual problems.

On the other hand, the pastor is not without blame if he assumes that he knows all about irregular or psychotic behavior and proceeds to diagnose and treat mental disorders without enlisting the assistance of a qualified psychiatrist. A pastor's amateur psychiatry may be as incompetent and dangerous as amateur brain surgery is.

Furthermore, the pastor should not airily dismiss psychiatry as so much pseudo-science, of slight value at most. Certainly there is much that psychiatry does not know, but that does not mean that it knows nothing.

(Continued on page 60)

Studies in God's Word: Our Savior Defeats Our Tempter

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him and behold, angels came and ministered unto him." Matthew 4:1-11.

Jesus was born into the world in order to fight against the devil. He fought the devil, not only on rare occasions, but every minute of His earthly life. The devil had caused people to sin and so had made them subject to eternal damnation. Jesus wished to free people from eternal damnation. To do so, He would have to conquer Satan. We rightly think of Jesus' death and resurrection as the chief elements in Jesus' victory. At the same time, we must remember that Good Friday and Easter are simply the climax of the struggle. The battle was raging continually during the thirty-three years before that.

Our text describes an encounter between Jesus and the devil. We

are interested in this struggle because we are very much involved. Jesus, desiring to be our Savior, is fighting our battle. The devil, our tempter, is fighting to keep possession of us. If Jesus loses this battle, all is lost. A would-be Savior who cannot defeat the devil cannot help us. If Jesus wins, there will be other struggles, but at least we are given good reason to look for ultimate and complete victory. Not merely as spectators, but as persons whose eternal fate hangs in the balance, we observe as OUR SAVIOR DEFEATS OUR TEMPTER.

The First Temptation:

"Don't trust so much!"

The temptations used by the devil are much the same as the temptations hurled against us from time to time. The first is, "Don't trust your heavenly Father so much!" The temptation came at a logical time. Jesus had fasted forty days and nights. He was hungry. The devil approached Him. "Are you sure your heavenly Father cares for you? It certainly doesn't look like it. He doesn't care whether or not you starve to death!" It is the temptation used against us in times of poverty, sickness, and other setbacks. "Are you sure your heavenly Father cares for you? It certainly doesn't look like it. He doesn't care what happens to you."

Jesus meets the temptation. He uses only one weapon, the same weapon which is always at our disposal. He uses the written Word of God, the Bible. He quotes from the Bible words which express the confidence that the heavenly Father will find ways of providing for His own even in times of reverses and affliction.

The Second Temptation:

"Don't accept so little!"

Jesus has expressed His confidence in His heavenly Father. He has refused to give way to despair. Perhaps Jesus can be tempted to abuse that confidence. Perhaps He can be

tempted to become arrogant and proud. The devil attacks again. "Don't be satisfied with so little. Your heavenly Father has promised to take care of you. Don't be satisfied with just a little care. Demand a lot. Throw yourself down from this high place and demand that your Father keep you from all harm." The temptation is still in use today. "Demand that God heal you! Insist that He do it today, right now!" The temptation asks us to forget that the heavenly Father knows us better than we know ourselves. It asks us to forget that we are children receiving the tender care of a loving Father and asks us rather to set ourselves up as masters over a God who is to be our personal genie.

Again Jesus uses the weapon available to all of us. He quotes the Bible, "Thou shalt not tempt the Lord thy God."

The Third Temptation:

"Take the easy way!"

The devil tries again. Jesus knows He has come into the world in order to die for the sins of the world. He is to suffer a cruel and degrading death by crucifixion before He may take again His power and reign. The devil suggests an easier way. Even as he tells a lie by claiming the creation as his own, the devil offers all this to Jesus without Jesus' traveling the sad road to Calvary. "All this is yours with only one condition. Fall down and worship me." A similar temptation is directed against us. "Why work hard for an honest dollar when there are so many ways to get an easy dollar? Why plod along God's way when the devil provides so many roads to riches if you will only ignore God for a time?"

A third time Jesus meets the temptation using the same weapon available to us. "It is written." The Bible tells us God is to be worshiped with our hearts and lips and served with our way of life. We dare not worship anyone else.

(Continued on page 62)

Smalcald Articles

Part III. Art. III. Of Repentance

VII

Contrition was treated by the Roman schoolmen as an act performed by the sinner himself for the purpose of disposing and preparing himself for the grace of God. In the following paragraph Luther analyzes and evaluates this doctrine of contrition for its spiritual effects. In the first sentence of the paragraph he states his verdict in a brief summary.

- 18) *Here we see how blind reason, in matters pertaining to God, gropes about, and according to its own imagination seeks for consolation in its own works, and cannot think of (entirely forgets) Christ and faith.*

Notes

Luther here calls human reason "blind in matters pertaining to God." It is so since the fall of Adam. In matters pertaining to our temporal life, in political, economic, social matters, in matters pertaining to hygiene, in matters of science and art, and of outward decency of conduct, reason still functions, although not with its original strength and clarity. As sin weakened our physical nature, so that we are subject to disease and death, so also the light of reason was dimmed by it. But in spiritual matters reason was completely blinded, so that it acclaims the most destructive error as the height of wisdom, while it rejects God's wisdom as ruinous folly.

In what does this spiritual blindness consist? Luther formulates the answer thus: Reason "seeks for consolation in its own works." We saw how this basic error of natural reason in defining contrition changed the "terrors smiting the conscience through the knowledge of sin" into a feeling of remorse worked up by the sinner himself in his own heart.

This attitude pushes "Christ and faith" aside. — Christ and faith belong together. Christ performed the whole work of redemption; it is ready; faith does not have to add a single line to it. But while faith does not produce anything, it is the means for receiving, accepting, and enjoying the ready blessings of Christ. Blind reason entirely forgets about Christ and faith, or as Luther put it more forcefully in the German, it "cannot think of Christ and faith" because it simply has no room for Him in its schemes. Christ and faith do not fit into the picture as blind reason conceives it.

We already saw what it means when this error is applied to contrition. Luther repeats in the second sentence of the paragraph.

- 18) . . . *But if it be clearly viewed in the light, this contrition is a manufactured and fictitious thought (or imagination), derived from man's own powers, without faith and without the knowledge of Christ.*

Notes

A few remarks on purely formal matters are in place. The opening conjunction "but" is here not used in its customary adversative sense. It merely continues the thought, adding an application to the case in point. Luther used a connective of inference, "now." — The phrase "in the light" is a literal translation of a German idiomatic expression which means 'to examine more closely.'

The burden of this sentence is the charge that contrition as the schoolmen define it is a "manufactured" thing, a concoction and "fictitious thought." Thus the thought which Luther wishes to convey would read somewhat like this: Now if you examine the contrition of the schoolmen a little more closely you will find that it is a "manufactured and fictitious" thing, without any foundation in the Word of God and without any connection with the real situation.

All this, because the sinner is supposed to produce his contrition by his "own powers." How much of real contrition can there be left in a sinner, if he is led to believe that by working himself into a state of excitement over his sin he is doing something good, something meritorious, something that to a certain degree qualifies him for pardon? It is a "contrition" born of self-righteousness, or as Abelard (died 1143) formulated it: "not from fear of punishment, but from love of righteousness."

The case may be even worse. In the previous paragraph (#17) Luther referred to sins of "illicit love" and of "revenge." He comes back to these sins in the continuation of the present paragraph.

- 18) . . . *And in it the poor sinner, when he reflected upon his own lust and desire for revenge, would sometimes (perhaps) have laughed rather than wept (either laughed or wept, rather than to think of something else) except such as either had been truly struck by (the lightning of) the Law, or had been vainly vexed by the devil with a sorrowful spirit.*

Notes

Here Luther is speaking about "attrition," to which he had referred in the previous paragraph. Let us look at the example which he mentions, a case of revenge. A common saying has it that "revenge is sweet." How will a man, when he has succeeded in settling an old score with his enemy, be able to work up a feeling of remorse for his deed? How can he produce contrition, or even "attrition" in his heart "out of love for righteousness"? No, true contrition is brought about only when he is "struck by the lightning of the Law." At best he may be able to work up attrition in himself in the sense in which Bellarmine (a great Roman Catholic

(Continued on page 60)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: How Much Should I Give?

The "Average" Figure Will Not Tell You

When you ask this question, perhaps you are looking for an answer something like this: For the Synod you should give at least \$12 a year, for your own congregation at least \$1 to \$2 a week, etc. So often we should like to know how much we ought to give in dollars and cents. A church body or a congregation may tell its members how much on the average is required from each member in order to carry out a certain program that it has undertaken. Being an organization that must meet certain payments at specified times, it must set up a budget and plan accordingly. But when you are told what average amount is needed per member to carry out a definitely planned program, that still is no real answer to your question: How much should I give to the church? Unfortunately, too often the figure for the "average" desired is regarded as setting a limit to our giving.

The Scriptures Give no Fixed Amount

The fact is that the Bible nowhere tells us exactly how much we are to give. Nowhere are certain amounts mentioned. It is true, in the Old Testament under the law the children of Israel were commanded to tithe, to give a tenth. But even there we note that it was not that they were told to give a fixed amount, but rather a certain percentage. However, the tithe is nowhere mentioned in the New Testament as applicable to us Christians. We are not bound by the Old Testament command to tithe. So the question remains: How much should I give?

You Belong to God

In answering that question, you ought first to keep in mind what you learned in the explanation to the Second Article: "I believe that Jesus Christ . . . purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death; that I should be His own." Here pause a moment and consider. *Christ purchased and won me — that I should be His own.* "Ye are bought with a price" (I Cor. 7:23). So you, all of you, everything about you, now belongs to God. What joy that must bring to our hearts! But also what responsibilities it places upon us!

"As He Purposeth in His Heart"

Remembering now that you, every part of you, belongs to God, listen to what we read in His Word about giving: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bounti-

fully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:6,7). Now what will you who belong to the Lord Jesus purpose in your heart? Will your heart decide to give sparingly to the Lord? Will your heart only grudgingly give to the Lord a bare minimum? Will it hold back as much as possible? Will it decide that the Lord really doesn't need very much? Will not the heart that belongs to the Lord cheerfully purpose to give bountifully? There is, of course, still an Old Adam within us, and his intention is to prevent that. He would turn our heart against the Lord. He would make us most unwilling to give anything to the Lord. But then the heart that belongs to the Lord tells him: you have nothing to say here, for I have been purchased and won by Christ.

"A Willing Mind — According to That He Hath"

Read another Word of Scripture as you keep in mind that you belong to the Lord. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:12). Here we again are first reminded that we need a willing mind. But should not a Christian have that? He has a mind that belongs to God, that is in harmony with the will of God and certainly will want to give to Him. But how much? According to that he hath. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). As God hath prospered him. You are to give according to your ability. But how able are you? How richly have you been blessed by the Lord? In judging this the Old Adam in us is not very ready to recognize the riches of God's goodness to us. He rather would lead us to look at the many and heavy financial burdens that weigh upon us. But now remember again: You as a Christian belong to God and have the mind of the Lord. As such, you will see how much the Lord gives you; you will recognize above all His greatest gift in Christ and view everything else in that light. You will recognize God's blessings to you and not fail to respond accordingly.

No, we cannot answer the question: How much should I give? by simply naming a figure in dollars and cents. God does not speak that way to us. He would see in us first true willingness of the heart and then tells us to respond to His blessings according to ability. The application of these two points to ourselves will require a struggle with the Old Adam. But as we by the grace of God gain the victory over him, we shall bring to God ever increasing gifts, the true fruit of our faith.

A. SCHUETZE

Dedication

Sunday, December 14, 1958, will long be remembered by the members of Divinity Lutheran Congregation of St. Paul as a day of great joy and rejoicing. On that day, in two special services, this mission of the Minnesota District was privileged to dedicate its house of worship to the glory of God and the preaching of the Savior's Gospel. The speakers, who addressed capacity audiences, were President O. J. Naumann and Pastor R. J. Palmer, a member of the Minnesota District Board of Home Missions.

Hayden Heights

It was at the urging of Pastor Naumann and St. John's Congregation of St. Paul that the District Mission Board investigated and resolved to enter the new suburban area known as Hayden Heights. The first service, conducted by President Naumann, was held on February 28, 1953, in a rented dwelling with 86 in attendance. Many attending were members of St. John's who resided in the area and were interested in establishing a new congregation here. Services were conducted in this rented dwelling by Pastors Naumann and Jerome Albrecht for more than a year.

A Fruitful Field

During the summer of 1954 the entire area was thoroughly canvassed by Mr. Alvin Spaude, an instructor at Dr. Martin Luther College. Influenced by the favorable results of the canvass and continued good attendance at the services, it was decided to formally organize the congregation in November 1954 with 17 communicants. A call was then extended to Pastor D. Kolander of Valley City, North Dakota, to become the first resident pastor and missionary. He was installed in February 1955.

Parsonage Fund Helps

In June of that year, through a loan from the Parsonage-Teacherage Fund, the construction of a parsonage was completed on choice lots previously acquired through a loan from the Church Extension Fund. This parsonage served both as living quarters for the missionary's family and as a house of worship, a situation far from ideal for building a mission congregation.

How The C.E.F. Was Helped

In the fall of 1957, a 16-year-old church, which a neighboring Missouri

News FROM OUR Missions



Help For A Mission And The Church Extension Fund

congregation had outgrown, was offered to our Mission at a very reasonable price. The overdrawn condition of the Church Extension Fund made it impossible at that time to secure a loan. The District Mission Board made an arrangement whereby the congregations of the Minnesota District were asked to raise an additional and special C.E.F. offering, earmarked for this purpose that this mission might be able to secure a loan. It was pointed out, however, that this special offering must not interfere with the regular annual C.E.F. offering. The response to this special appeal was very gratifying. With the Lord's help and blessing it was possible to move and relocate the church on the lots adjacent to our parsonage.

Large Congregations From Little Missions Grow

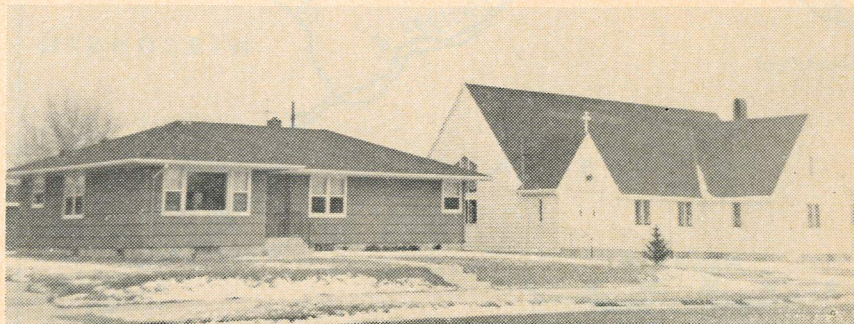
Now Divinity Congregation, long hampered and hindered in its growth by a lack of an adequate and suitable place of worship, has a completely furnished church-home, which can accommodate 225 worshipers, and more if necessary. There has been a remarkable increase in attendance and Sunday school enrollment, as well as applications for membership since the new church is in use. The total cost of the project was about

\$24,000.00, of which \$21,000.00 has to date been raised by the special C.E.F. offering. To all those who helped make this loan possible, these members say, to quote their dedication folder: "We, Divinity Lutheran Congregation, are truly grateful for this, and though words cannot adequately express our appreciation, we want to say: 'Thank you!' to all those who expressed their love for us and brought their offerings designated for our building project. May the Lord of the Church richly bless them, even as He has so bountifully blessed us."

SOWING THE SEED IN JAPAN

Missionary Seeger is still attending language school in Tokyo, but he is not content to merely study the Japanese language. This is his weekly schedule: on Sunday he has a church service in his house; Monday, Bible class; Tuesday, private instructions; Thursday, Bible class; Sunday, private instructions at one and two in the afternoon. He also helped Missionary Poetter investigate some new fields north of Tokyo. We see our two missionaries in a Japanese hotel on an exploration trip: Pastor Poetter on the left, Pastor Seeger on the right.

Missionary Poetter now lives in Mito City (67,000) which is about 50 miles northeast of Tokyo. He is also working in Tsuchiura (62,000)



Divinity Lutheran Church and Parsonage
Hayden Heights — St. Paul, Minnesota



Pastor Poetter (left) and Pastor Seeger

lying between Tokyo and Mito. The picture shows those who attended Christmas eve service in Missionary Poetter's house. The other picture shows us Christmas morning when Mrs. Poetter invited the neighbor-

hood children in to teach them the true meaning of Christmas. Everyone in Japan can sing "Silent Night, Holy Night."

The Lord surely has blessed our feeble efforts in Japan. May our



Missionary Poetter and Japanese who attended services in his house on Christmas Eve, 1958



Mrs. Poetter with Japanese children in her home on Christmas Day

people make renewed endeavors to meet our Synod's budget so that all our missions can be supported and expanded. In a very short while we will need chapels and parsonages in Japan. We also need your prayers for our missions. HARRY SHILEY

Early Itinerant Preachers In Wisconsin

(Third Installment)

Meantime, the congregation's president at La Crosse sought to establish a home for pastors, widows, and orphans for the Synod. He was going to furnish a building site at the flourishing town of Trempealeau. He would give additional land, by the sale of which an endowment fund for the institution could be accumulated. Pastor Fachtmann was very

keen about the enterprise, but this man moved to St. Paul and the undertaking for the orphanage came to nought. Fachtmann's mission work, however, bore further fruit in the stationing of pastors at Fountain City, Buffalo, and Burr Oak.

Fachtmann to the Minnesota Synod

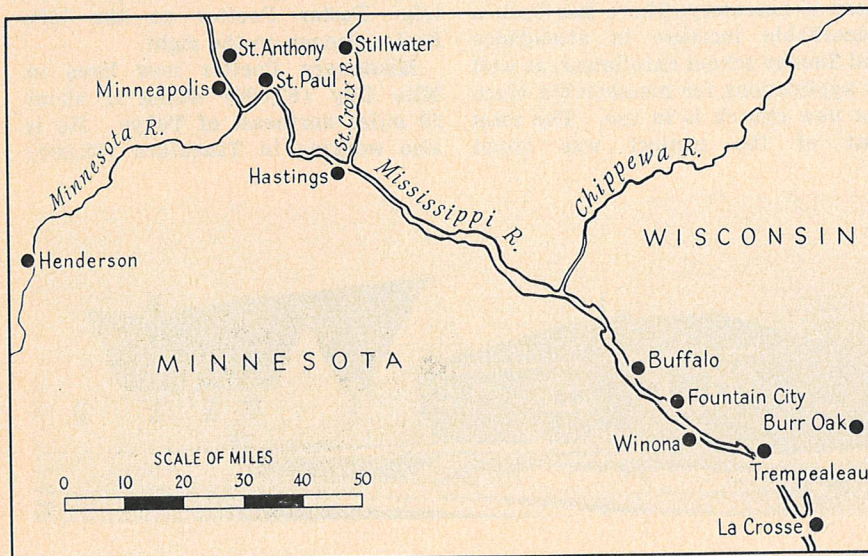
The Minnesota side of the river, too, engaged the untiring missionary's attention, and he often pointed out

the fine prospects for new mission fields in Winona and the Stillwater and Hastings country. He was equally active when the Synod was in session. Here he frequently led the devotions and served on committees. He submitted a paper at the 1861 Watertown Synod on the practice of general and private confession in the Lutheran Church. It was discussed, adopted, and published in the synodical report. Pastor Fachtmann resigned his La Crosse pastorate in May 1862, and joined the Minnesota Synod, which is now the Minnesota District of our Joint Synod of Wisconsin. In 1864 he received an honorable release from the Wisconsin Synod with an expression of appreciation for his labors. At the same time, he was welcomed as a delegate from the Honorable Synod of Minnesota and as an advisory member.

C. F. Heyer,

Pioneer Missionary in Minnesota

Pastor Fachtmann extended his mission activities into Minnesota to take charge of Trinity Congregation at St. Paul, the oldest German Lutheran parish in the state. Here he found none other than C. F. Heyer of the Pennsylvania Synod at work. "Father" Heyer, as he was affection-



Scenes of Missionary Fachtmann's Later Work

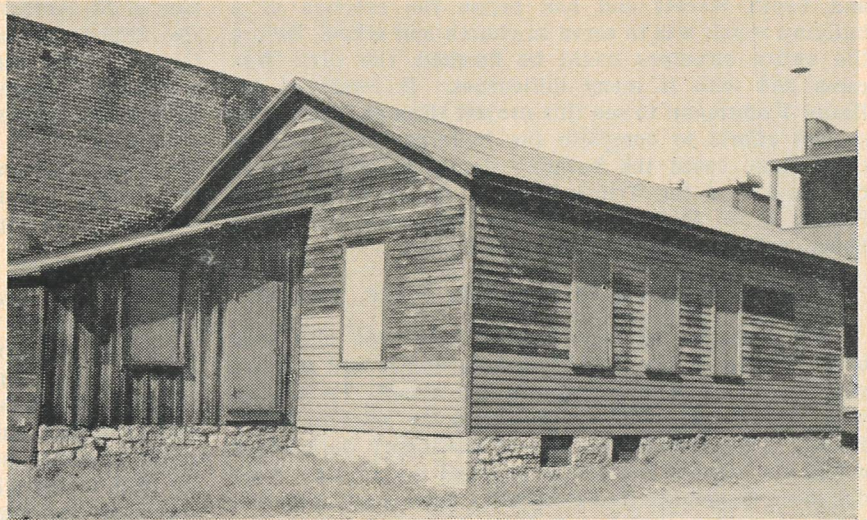
ately called, was a most extraordinary man. In spite of his advanced years, he had been sent to become pioneer missionary of Minnesota, and had re-established Trinity Congregation with a number of Old Lutherans among the charter members. He also would like to have organized an English congregation, so that they could have English, German, and possibly Swedish preaching here every Sunday. This hope did not materialize. He found the work becoming too strenuous for his advanced age, and was willing to resign his charge as soon as he found a suitable brother to officiate in German and English. Through the influence of Pastor Fachtmann he suggested to the Wisconsin Synod that it send more men to Minnesota. The situation had developed in line with Fachtmann's outlook when he became Pastor Heyer's successor, June 11, 1862, but hardly as either of the two men had visualized it.

Albert Kuhn Arrives to Work

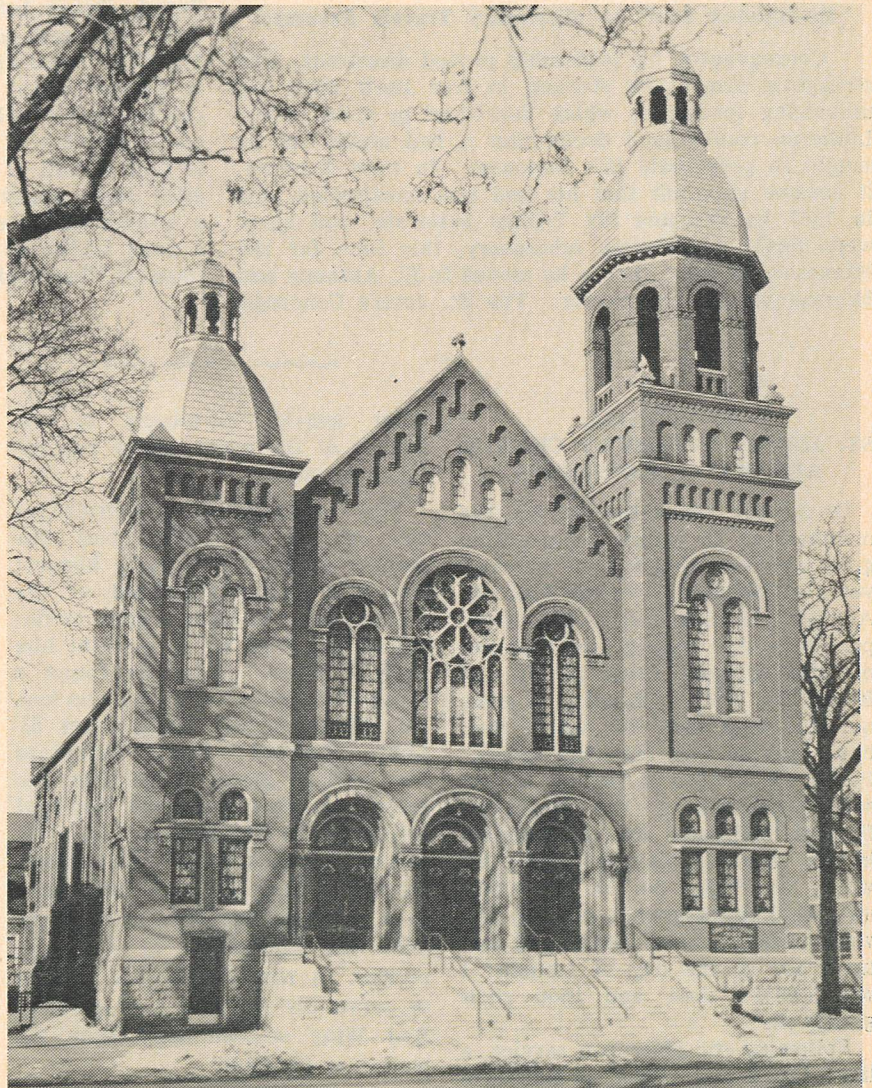
Missionary Fachtmann began at once to put forth efforts to secure additional workers. As a result of his vigorous appeals, new men began to arrive. Strangely enough, one came whose future destiny it was to become president of the Minnesota Synod for seven years. He came from the Pilger Missionary Institute near Basel, Switzerland. He landed in New York in 1865, just at the time when the country was shocked by the report of the assassination of President Lincoln. His name was Albert Kuhn, champion of sound Lutheranism. Ordained in St. Paul, he vicared three and one half years for Pastor Fachtmann, serving congregations in Minnesota, and northern Wisconsin. No doubt it was a great help to our Germans to have such a man on the ground.

The Work in St. Paul, Minnesota

The real promoter and energizing head of the project at St. Paul was Pastor Fachtmann. And he got things done, although five families left his congregation because he was altogether too "lax in doctrine and practice" for them. The membership was increasing because of the constant influx of immigrants from Germany, and the need of a church building became more apparent. The congregation had already acquired property on the corner of Wabasha



Original Building of First Lutheran, La Crosse, Wisconsin



First Lutheran, La Crosse, as it is today

and Tenth Streets and had begun the erection of a building which was to serve as church and school. Before the entire structure could be finished, the Civil War came and with it many difficulties. It remained for Pastor Fachtmann to see this project through. Only after special efforts to complete the building made for the third time, could the building finally be dedicated to the service of the Triune God on December 26, 1866. Pastors F. W. Hoffmann, from nearby Stillwater, Albert Kuhn, and Gottlieb Fachtmann officiated.

Fachtmann President of Minnesota Synod, 1862-1867

As a matter of fact, Pastor Fachtmann also took over as head of the new Minnesota Synod and for five years became a leading figure in that Synod. He worked with zeal to get other workers into the mission fields. He was confronted with a type of missionary work which called for almost incredible physical endurance. Vast distances demanded time-consuming travels and expenditures of energy which left little leisure for intensive study either in the Scriptures or in the Confessions. Practical problems crowded out doctrinal discussions and meditation.

"Misdirected Zeal" — Missionary Travels Resumed

Consequently, his leadership proved disastrous. The struggling synod was striving to free itself from the unionizing tendencies which flourished in spite of the Lutheran confessional declaration it had made, but he sought to perpetuate this looseness. In time, however, it became apparent that his zeal was misdirected, and in 1867 he resigned his Trinity pastorate, and again went forth as traveling missionary, this time for the Minnesota Synod. Thence he moved to St. Anthony and Minneapolis for the winter. The St. John's Congrega-

tion at St. Anthony, where he served, was accepted into the Synod the next year. After writing the minutes for the 1868 sessions, he ceased being the Synod's secretary. Thereafter he moved from Minneapolis to Henderson where he served three preaching stations, consisting of 400 communicant members. In the meantime, the Minnesota Synod severed connections with the General Council in time to join the Synodical Conference at its organization in 1872.

A Summary of Fachtmann's Life and Activity

The Lord used this early itinerant missionary for His purposes in Wisconsin and Minnesota like a passing shower of refreshing rain to prepare a great mission field for the Lutheran Church. He came upon the synodical scene suddenly, passed over it rapidly, and just as suddenly disappeared from the synodical records. After causing much trouble, he was finally expelled in 1870. The Minnesota Synod report tells about his expulsion and denounces him as a unionist. No one of our time seems to know what became of this poor erring man, who, after all, had performed a lasting service in the Wisconsin and Minnesota Synods. He was the first home missionary to be sent out by the Synod, chosen because of his undeniable gifts for this task. His death, as far as we know, occurred on January 17, 1877. Since the Lord in His mercy has so abundantly prospered the work begun a century ago by this pioneer father, who in the fear of God founded many early churches of our Synod, we wish to pay a tribute to him as well as to all the early itinerant missionaries after him. Figuratively speaking, we wish to deposit a wreath to their memory by recalling each one "as a good soldier of Jesus Christ." One planted, another watered, "but God gave the increase."

ARMIN ENGEL

CENTENNIAL ST. JOHN'S LUTHERAN CHURCH RED WING, MINNESOTA

On Sunday, November 23, 1958, the members of St. John's Congregation gave thanks to God for one hundred years of blessings. Pastor Theo. H. Albrecht of Lake City, Minnesota, preached the sermon in the two morning services, using as his text Revelation 3:11: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Pastor M. J. Lenz of Delano, Minnesota, president of the Minnesota District, addressed the congregation in the afternoon service, basing his words on Psalm 50: 14, 15: "Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me"

Following the afternoon service, a light lunch was served to members and guests by the Ladies' Guild. An interesting display of pictures and

other articles pertaining to the history of the congregation was enjoyed by many.

The Centennial Book written for this festival of praise gives this account of St. John's early history: "In 1856 Pastor Passavant of the General Council made a mission survey of the West which brought him to Red Wing. There he found a group of German Lutherans who had, for the most part, come from St. Louis, Missouri. These Lutherans had neither place of worship nor pastor to bring them the Word of Life and the Sacraments. As a result of Pastor Passavant's visit, Pastor Sievers of Michigan came that same year to preach the Word and administer the Sacraments at a special service. In 1858 Pastor Wier agreed to serve the German Lutherans of Red Wing semi-annually from his station at St. Paul."

Pastor Wier served until 1861. From 1861-1862 Pastor Grussendorf

served the congregation and taught its school but was never installed. He was followed by C. F. Heyer, 1862-1863; C. H. Blecken, 1863-1866; L. Schmidt, 1867; C. Bender, 1867-1901; J. R. Baumann, 1901-1946; G. Radtke, 1946-1950; G. Barthels, 1950-1958; and G. Horn since October, 1958.

St. John's Congregation has intermittently maintained a Christian day school. A new school building was dedicated in 1952. Mr. Howard Wessel is at present serving as principal and Miss Lynn Hass as teacher of the primary grades.

The motto chosen by the congregation for the centennial year, and posted upon the wall above the pulpit, was Hebrews 13:8: "Jesus Christ, the same yesterday, and today, and forever."

May the eternal Savior remember and bless us in the future!

G. HORN

The Voice Of The Church Union Committee

STATEMENT ON SCRIPTURE ADOPTED BY THE JOINT COMMITTEE OF THE SYNODICAL CONFERENCE

(Final Revision January 20, 1959)

(The following Statement was submitted to the nine Districts of the Wisconsin Synod for their 1958 conventions. However, at the convention of the Synodical Conference in August, 1958, a number of revisions in the Statement were suggested. Thereupon the Joint Synodical Conference Committee incorporated some of these suggestions in the text. The revised text is here-with made available to members of the Synod.)

IRWIN J. HABECK, member of the
Church Union Committee)

I. Introduction

God reveals Himself to men primarily through His incarnate Son, whom He attests and presents to His church through Scripture. The purpose of Scripture is to proclaim Christ as the Savior of sinners (John 5:39, 46; Acts 10:43). All Scripture is written because of Christ and has a connection with the revelation of God in Christ, some passages directly, some more remotely. Every word of Scripture is therefore an organic part of the Scripture's witness to Christ. And Scripture is the complete message of God to sinners. By it man is freed from carnal security and self-righteousness, is delivered from despair, and regains by faith the lost image of God. (Gal. 3:26; cf. 4:31; Jas. 1:18; I Pet. 1:23; John 8:31, 32.)

We reject the idea that the natural knowledge of God is sufficient to salvation or useful beyond the use made of it in Scripture (Rom. 1:20; 2:1; 2:14-16; Acts 17:22, 23). The revelation of God in nature and conscience is insufficient for salvation because man by reason of his fall is so constituted that he persistently perverts and distorts the revelation given to him by God and refuses to acknowledge or to submit to the God who thus reveals Himself. And man pursuing this perverted course is either led to feel secure in his self-righteousness or is driven to despair.

We reject the idea that tradition is a source of revelation. (Cf. Matt. 15:3-6; Col. 2:8.)

We reject the idea that other new sources or norms of divine revelation besides Scripture are to be expected. (Heb. 1:1, 2; Matt. 28:19, 20; Gal. 1:8, 9.)

II. The Inspiration of Scripture

We believe and teach that all Scripture (that is, all the canonical books of the Old and New Testaments) is given by inspiration of God and is in its entirety, in its parts, and in its very words inspired by the Holy Spirit. God revealed Himself personally and directly to such men as Adam, Abraham, Moses, and the prophets. Some of these He called to transmit His message to men orally or in writing. Their message was thus not their own, but God's Word. They were moved by the Holy Spirit, so that He is the true Author of their every word. Inspiration means, then, that mighty act of God whereby He spoke His Word in the words of men and made them the effective and final vehicle of His revelation. Hence these words do not merely inform us concerning God's

past action; they also convey God's action now. (I Thess. 2:13; II Pet. 1:19-21; II Tim. 3:15-17; I Cor. 2:13; Jer. 23:29; Rom. 1:16, 17.)

In giving men His message by inspiration, God had men express His Word in their own language (Hebrew, Aramaic, or Greek), and in their own style (personal, historical, poetic, oratorical). (Cf. the superscription on the cross, Matt. 27:37; Mark 15:26; Luke 23:38; John 19:19, 20.) Thus the holy writers felt personally responsible for every word they wrote (cf. II Cor. 7:8), while they at the same time knew that their words were given by the Holy Spirit. (I Cor. 2:12, 13.)

We reject as a distortion of the true conception of verbal inspiration any idea which makes the act of inspiration a mere mechanical dictation.

We condemn and reject any and all teachings and statements that would limit the inerrancy and sufficiency of Scripture; or that deny the divine authorship of certain portions of Scripture. Inspiration applies not only to such statements as speak directly of Christ, but also to such as may seem very remote (e.g., in the field of history, geography, and nature). For since God is the Lord of history and has revealed Himself by acts in history and has in the Person of His Son actually entered into man's history, the historical framework in which the Gospel message is set in Scripture is an essential part of the inspired Word just as much as the spiritual truths revealed in it.

We reject the idea that verbal inspiration is called into question by accidents in the transmission of the text and the resultant variants in the manuscripts. Inspiration pertains in the first instance to the original autographs of Scripture. But by His gracious providence God has given us such a fullness and variety of witnesses to the original text that Christian scholarship reproduces it with great fidelity. God has so watched over the transmission of the text that the variant readings nowhere affect the doctrines of Scripture. We gratefully acknowledge also that translations of Scripture, though not under particular inspiration, are by God's providential care adequate vehicles of His revelation in the inspired Word. (Heb. 2:3; I Pet. 1:25; Mark 13:31; John 17:20; Matt. 28:19, 20.)

III. The Authority of Scripture

We believe and teach that God has given us His Holy Scripture to make us wise unto salvation through faith in Christ Jesus (II Tim. 3:13-17). We therefore confess Scripture to be the only, but all-sufficient foundation of our faith, the source of all our teachings, the norm of our conduct in life, and the infallible authority in all matters with which it deals. (Luke 16:29-31; Deut. 4:2; 13:1-5; Isa. 8:20; Acts 26:22; John 10:35.)

We believe and teach that where Scripture has not spoken decisively or is silent, differences of opinion may be held without violating Scripture or breaking the bonds of fellowship. Such matters fall into the area called "open questions." Scripture itself must determine which questions are to be considered as open. The term "open questions" may legitimately be used where the Scripture

language leaves open the precise scope of a passage, or where linguistic, textual, or historical problems make the perception of the intended sense difficult. But where Scripture has spoken, there God has spoken, whether it be on a central dogma or on a peripheral point; where Scripture has not spoken, the matter must forever remain open. (I Pet. 4:11; Jer. 23:22, 23.)

Scripture being the Word of God, it carries its own authority in itself and does not receive it by the approbation of the church. The Canon, that is, that collection of books which is the authority for the church, is not the creation of the church. Rather, the Canon has, by a quiet historical process which took place in the worship life of the church, imposed itself upon the church by virtue of its own divine authority.

IV. The Interpretation of Scripture

Since Scripture is God's Word, the interpretation of Scripture should not be regarded as merely or primarily an intellectual task. The true meaning of Scripture becomes clear for man in a given situation, not merely by a scrupulous study of Scripture and a careful analysis of the facts at issue, but rather by approaching Scripture in a spirit of repentance and faith which makes men obedient sons of God, who hear Scripture when it speaks as Law in all the rigidity of the Law, and when it speaks as Gospel in all the unconditional grace of the Gospel. (II Cor. 4:3, 4; II Tim. 3:16, 17; Gal. 2:5; 5:3, 6.)

Scripture alone is to interpret Scripture. The hermeneutical rule that Scripture must be interpreted according to the rule, or the analogy, of faith means that the clear passages of Scripture, not any theological system or dogmatical summary of Bible doctrine, are to determine the interpretation. Seemingly obscure passages must not be interpreted so as to pervert or contradict clear passages. This means that every statement of Scripture must be understood in its native sense, according to grammar, context, and linguistic usage of the time. Where Scripture speaks historically as for example in

Gen. 1-3, it must be understood as speaking of literal, historical facts. Where Scripture speaks symbolically, metaphorically or metonymically, as for example in Rev. 20, it must be interpreted on these its own terms. Furthermore, since God spoke in the common language of men, expressions such as sunrise and sunset, the corners of the earth, etc., must not be viewed as intending to convey scientific information. (Ps. 119:105; II Pet. 1:19; II Tim. 3:15.)

Since the same God speaks by the same creative energy of the same Holy Spirit throughout Scripture, the Old Testament and the New Testament are to be viewed as constituting an organic unity. This unity is to be understood, not as a simple equation of the two Testaments with each other, but in the sense of Heb. 1:1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Since the New Testament is the culminating revelation of God, it is decisive in determining the relation between the two Testaments and the meaning of the Old Testament prophecies in particular; the meaning of a prophecy becomes known in full only from its fulfillment.

Since Scripture is in all its parts and in all its words the inspired Word of God, we reject and condemn any use of the phrase "totality of Scripture" which tends to abridge or annul the force of any clear passage of Scripture. Similarly we reject the use of any phrase which makes room for the idea that the Scripture as a whole may be regarded as the Word of God, though it in many details is regarded as only the words of men.

We reject and condemn "demythologizing" as a denial of the Word of God. Where Scripture records as historical facts those events and deeds which far surpass the ordinary experience of men, that record must be understood literally, as a record of facts; the miraculous and mysterious may not be dismissed as intended to have only a metaphorical or symbolical meaning.

EDITORIALS

(Continued from page 51)

A psychiatrist is reported to have suggested that a working relationship between his profession and the Christian ministry is possible if the psychiatrist can say to the pastor: "Let us tell you what is wrong; you supply the motivation."

This approach to the problem has merit. But the Christian pastor must always view the diagnosis in the light of his own not inconsiderable pastoral experience and in the light of Scripture. He must be concerned not only, as psychiatrists are, with adjusting disturbed and confused parishioners to themselves and to others; he must above all be concerned that the patient is adjusted to his God.

C. TOPPE

SMALCALD ARTICLES

(Continued from page 53)

theologian, who interpreted the doctrines of the Council of Trent; died 1621) defined it. He says concerning attrition that it is a feeling of fear in connection with

which "the will to sin continues; a will which would also manifest itself in deeds if he (the sinner) could hope to remain unpunished. He would prefer that it might be permitted, and is grieved because it is not permitted" (quoted in Walther, *Lehrbuch der Symbolik*).

If Bellarmine has defined attrition correctly, is Luther wrong when he continues?

18) . . . *Otherwise (with the exception of these persons) such contrition was certainly mere hypocrisy, and did not mortify the lust for sins; for they had to grieve, while they would rather have continued to sin, if it had been free to them.*

Notes

In the previous sentence the Latin translation added the remark that they would rather "laugh or weep" than think about their deed as a sin. The sentence above explains that they simply "had to grieve," because that was demanded of them, no matter whether they really could work up any sort of grief, or not. The word *hypocrisy* is not too strong.

(To be continued)

J. P. MEYER

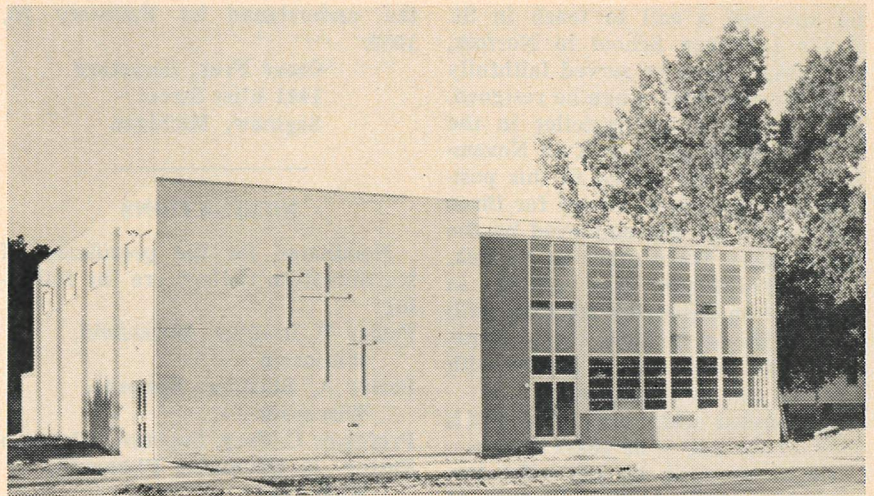
**SCHOOL DEDICATION —
AUGUST 17, 1958**

Mt. Calvary Ev. Lutheran Church, La Crosse, Wisconsin, Lloyd Lambert, pastor, dedicated its new four-classroom school and assembly hall on August 17, 1958. Pastor Harold Backer of Winona, Minnesota, former pastor of Mt. Calvary, delivered the sermon.

The two-story structure houses a 33- by 66- foot assembly hall, with a basketball court, a stage, and a completely equipped stainless steel kitchen and four classrooms, each 25 x 28 feet in size.

The assembly or fellowship hall is constructed of concrete blocks with brick facing. The classroom section has aluminum-framed windows and an exterior wall of light-green enameled steel panels.

The classroom section has two rooms on the first floor and two rooms with the principal's office on the second. In the basement, in addition to the boiler room, is a 38-



Mt. Calvary's New Building, La Crosse, Wisconsin

by 60-foot ventilated activities room for the pupils.

The enrollment for the first year was 102. Eighty-one children are from Mt. Calvary; twenty are from Grace Lutheran, G. Albrecht, pastor, and one tuition student. Mr. Fred

Hagedorn is the principal and teacher of grades 6 and 7. Miss Ellen Raabe teaches grades 4 and 5. Miss Barbara Brinkmann of Grace Congregation teaches grade 3 and part of 2. Mrs. Fred Hagedorn teaches grade 1 and part of 2. L. LAMBERT

† REV. L. C. KRUG †

Pastor Louis C. Krug was born in Marinette, Wisconsin, July 5, 1873, as the oldest son of Jacob Krug and his wife Eliza nee Stuebe. The family moved to Fond du Lac County in the Township of Forest. Pastor Krug received his grade-school education in the parochial school of St. Paul's Ev. Lutheran Congregation.

Some years after graduating from grade school, he decided to prepare himself for the Christian ministry. For four years he attended Northwestern College in Watertown, Wisconsin, and then the Theological Seminary in Wauwatosa.

He was ordained to the holy ministry on the first day of March, 1903, having accepted a call to the parish consisting of St. Paul's Church near Whitehall, Wisconsin, and St. John's Church of Arcadia, Wisconsin. He continued his work here for seven years.

In the month of April, 1910, Pastor Krug was installed as pastor of Grace Ev. Lutheran Congregation of North Yakima, Washington. He remained here for a little over two years, when ill health forced him to resign. He moved with his family to Kennewick and from there soon began doing mission work in the area of White Bluffs. There on September 27, 1912, he organized St. Paul's Con-

gregation. This was his field of labor for the next 31 years until the congregation there had to disband because of the government atomic project at Handford. Pastor Krug then resigned from the active ministry and moved to Yakima. Until recent years he remained active in the work of the Church and frequently helped as supply pastor in the congregations of the Pacific Northwest District wherever he was needed. To the very end he had a great love and zeal for the winning of souls for his Savior.

Pastor Krug also served his Synod and District in various appointments and offices during his long ministry, especially as a member of the District mission board. He also was the District historian for over 30 years.

On July 1, 1903, he entered holy wedlock with Miss Ida Glasow. This marriage was blessed with 10 children. Three preceded their father in death. Mrs. Krug departed this life in September of 1949.

In July of 1951, Pastor Krug entered a second marriage with Mrs. Helen Bartke. The second Mrs. Krug was called to her eternal rest in September of 1957.

After a lingering illness Pastor Krug departed this life December 16, 1958, at the age of 85 years. Burial services were conducted from Grace

Church of Yakima with the undersigned preaching on I Corinthians 15: 10a, a text which Pastor Krug himself had selected.

He leaves to mourn his passing two sons, Louis and Arno of Yakima, Washington; five daughters, Mrs. Erna Tang, Spokane, Washington, Mrs. Lida Zarndt, Kennewick, Washington, Mrs. Esther Schulz, East Lansing, Michigan, Mrs. Ruth Fetz, Oswego, Oregon, Mrs. Rose Kinast, Stamford, Connecticut; two stepchildren, Mrs. Paula Stottler, La Puente, California, Roland Bartke, Thiensville, Wisconsin; one sister, Rose Krug, Aurora, Illinois; one brother, Reuben Krug, Hood River, Oregon; thirteen grandchildren and five great-grandchildren.

T. R. ADASCHECK

† CARL G. FUHRMANN †

Carl Gustave Fuhrmann was born on January 3, 1894, in Wesselburen, Schleswig-Holstein, Germany. The family arrived in New York on November 1, 1901, and settled on a farm near Firth, Nebraska.

In the fall of 1906, Mr. Fuhrmann entered our Dr. Martin Luther College in New Ulm, Minnesota. He was graduated with the class of 1912. His first call was to Zion Lutheran School in Monroe, Michigan, where he taught until November 1916, when

he accepted a call to teach in St. Paul's Lutheran School in Norfolk, Nebraska. Here he served faithfully until October 1943, when he resigned. He accepted a job as teller in the National Bank of Norfolk on November 1, 1953. He served in this position until his death, except for three years when he was employed by the Montgomery Ward Store in Norfolk.

Mr. Fuhrmann was united in marriage on December 30, 1914, with Sophie Meyer in New Ulm, Minnesota. This marriage was blessed with one son and two daughters.

He passed away on January 11, 1959, at the age of 65 years 8 days.

He is survived by his wife; two daughters, Mrs. Audrey Wagner of Lincoln; and one son, Fred, of Battle Creek, Nebraska; 12 grandchildren; four brothers and four sisters.

STUDIES IN GOD'S WORD

(Continued from page 52)

"Then the devil leaveth him." The opponents have met in combat. The devil, defeated in this skirmish, leaves the field. Perhaps he still hopes to win future battles, but having lost today, his chances are very slim. Our Savior won this battle, and from the rest of the Gospel accounts we know that Jesus also won all future battles against the devil.

Lord Jesus, accept our humble thanks for Thy complete victory over our tempter. Amen.

JOHN SCHAADT

CALL FOR NOMINATION OF CANDIDATES FOR AN ADDITIONAL PROFESSORSHIP AT MICHIGAN LUTHERAN SEMINARY Saginaw, Michigan

With the approval of the Board of Trustees of our Synod, the Board of Regents of Michigan Lutheran Seminary herewith requests the nomination of candidates for an additional professorship at Michigan Lutheran Seminary, the creation of this professorship having been authorized by the Synod at its last convention.

As the professor-elect will be principally an instructor of English, although he is also to teach some history, only such are to be nominated who are qualified to teach these branches.

Nominations and all pertinent information must be in the hands of

the undersigned by February 20, 1959.

Oscar Frey, Secretary
1441 Bliss Street
Saginaw, Michigan

NOMINATIONS

Nominated for the presidency of Northwestern College are the following:

Pastor T. Bradtke, Marshfield, Wisconsin
Pastor A. Buenger, Kenosha, Wisconsin
Professor C. Frey, Saginaw, Michigan
Pastor E. Hoenecke, Plymouth, Michigan
Professor R. Jungkuntz, Watertown, Wisconsin
Pastor W. Kehrberg, Minneapolis, Minnesota
Pastor L. Koeninger, Jr., Lansing, Michigan
Pastor A. T. Kretzmann, Crete, Illinois
Pastor T. Mittelstaedt, Oshkosh, Wisconsin
Pastor R. Mueller, Sr., Jefferson, Wisconsin
Professor H. Oswald, Watertown, Wisconsin
Pastor W. Pless, Milwaukee, Wisconsin
Professor D. Rohda, Watertown, Wisconsin
Pastor T. Sauer, Oshkosh, Wisconsin
Pastor Egbert Schaller, Nicollet, Minnesota
Professor E. Scharf, Watertown, Wisconsin
Professor E. Schroeder, Watertown, Wisconsin
Professor W. Schumann, Watertown, Wisconsin
Pastor W. Schumann, Jr., Watertown, South Dakota
Pastor W. Schweppe, Ghana, West Africa
Pastor O. Siegler, Mt. Calvary, Wisconsin
Professor M. Toepel, Saginaw, Michigan
Professor C. Toppe, Watertown, Wisconsin
Pastor W. Wegner, Columbus, Wisconsin
Pastor E. Wendland, Benton Harbor, Michigan
Pastor H. Wicke, Watertown, Wisconsin

The Board of Control of Northwestern College will meet at the College on Sunday, February 22, at 2:30 p.m., to elect the new president. Any correspondence regarding the

candidates will have to reach the secretary before that date.

Pastor Kurt A. Timmel
612 Fifth Street
Watertown, Wisconsin

TWO NEW CONFERENCES IN THE MILWAUKEE AREA

At the Southeastern District Convention in Kenosha, Wisconsin, a committee appointed by the President, to study the realignment of the Milwaukee and the Eastern Pastoral Conferences, recommended to the assembled District that the Milwaukee City and the Eastern Conferences should be realigned, since the growth of the metropolitan area urged the need for close cooperation and understanding between the two conferences. It was recommended by this committee that Galena Street and its extension as far west as Waukesha and Hartland, Wisconsin, should serve as a baseline for the division of the area into two conferences, to be called Metropolitan North and Metropolitan South.

After a thorough study by the floor committee, these recommendations were submitted to the District and adopted. Now in accordance with these resolutions, the organization of the two new conferences went into effect.

The Metropolitan North Conference met for its organization meeting in St. Matthew Lutheran Church on Monday, January 12; Pastor Paul Gieschen was elected as its chairman. The number of congregations belonging to this Conference is 34, with approximately 47 pastors, professors, and high-school instructors.

Metropolitan South Conference met for its meeting in Christ Lutheran Church on Monday, January 19, and elected as its chairman Pastor Roland Ehlke. This Conference has a membership of 32 congregations and some 40 pastors, professors, and high-school instructors.

The Delegate Conference of the Metropolitan North met in Siloah Lutheran Church on Sunday afternoon, January 25, and elected as its visitor Pastor Fred Tabbert.

Metropolitan South met at Jordan Lutheran Church, West Allis, Wisconsin, and elected as its visitor Pastor John Jeske, Jr.

These two conferences of the greater Milwaukee area will meet jointly at least once every year to study the problems and the mission opportunities of our city.

The Northwestern Lutheran

May the blessings of Jesus Christ rest upon our two new conferences, and may the Lord in His grace and love strengthen the gates of Zion in this stronghold of conservative Lutheranism!

ARTHUR F. HALBOTH, President,
Southeastern Wisconsin District

CALL FOR EXTENDED LIST OF CANDIDATES

The Board of Control of Northwestern Lutheran Academy, Moberge, South Dakota, herewith requests an extended list of candidates for its sixth professorship.

Nominees shall be qualified to serve as athletic director, teaching also mathematics and science (either a theologically trained graduate, or a college graduate of our Synod).

Pertinent information shall accompany all recommendations. Nominations should reach the secretary by March 10, 1959.

* * * *

The members of the Synod are requested to nominate additional candidates to fill the professorship as head of the music department at Northwestern Lutheran Academy, Moberge, South Dakota.

Candidates shall be able to teach high-school English and geography. These nominations and qualifications shall reach the secretary by March 10, 1959.

Pastor F. Mutterer, Secretary
Board of Control, N.W.L.A.
Tappen, North Dakota

PIANO-ORGAN TEACHERS WANTED

Dr. Martin Luther College, New Ulm, Minnesota, requires the services of experienced women piano and/or organ teachers, beginning with the school year 1959-1960. Kindly address all communications to:

Martin Albrecht
Dr. Martin Luther College
New Ulm, Minnesota

BOOK REVIEW

The Epistle of Paul to the Galatians, a commentary by John Ph. Koehler, translated by E. E. Sauer. Cloth, 167 pages, \$2.95.

Many of our pastors became acquainted with this commentary by Professor Koehler in the German. It was published in 1910. For many years, students at our Theological Seminary were required to have their own copies, for use in Professor

Koehler's course in Galatians. But, as the Preface points out, it was intended chiefly for home reading by the student. From this intention resulted the distinctive character of the book. It does not concern itself very much with the many details which are routine in thorough exegetical work; it has only a few references to the Greek text. This commentary focuses attention on Paul's line of thought in the Epistle to the Galatians.

In its German dress this commentary was well and favorably known to many beyond Wisconsin Synod circles. Its distinctive quality, as described above, and the author's outstanding exegetical gift were recognized.

All who knew and valued the Galatians commentary in the German will find pleasure in the English translation by E. E. Sauer. The translator has succeeded so well in his task that the reader forgets that he is reading a translation. At the same time, he notes that the translator captured even fine shadings of meaning.

Professor Koehler's exposition of Galatians deserves our close study today. Such a use of this book can only lead to a new appreciation of "the liberty wherewith Christ hath made us free." Therefore, it is our sincere hope that the book will find its way into the hands of many pastors, theological students, and earnest Bible students.

The book is attractively bound. It measures 5½ by 8 inches. The text of the Epistle and references to

it are set off in italics. The layout gives the outline due prominence. The reference to the chapter and verse (e.g., 1:19) at the top of each page make for easy reference.

W. H. F.

CANDLESTICKS (Electrified)

2 chrome-plated 41" (overall) high for altar
2 chrome-plated 30" (overall) high for altar
Any church may obtain same by paying transportation costs.

Bethany Lutheran Church
Hustisford, Wisconsin

OFFER

Immanuel Lutheran Church of Globe, at Neillsville, Wis., will make available to any mission congregation a complete set of altar ware, including cross, candlesticks, and altar candelabra. Inquiries regarding these items may be addressed to Pastor R. W. Schlicht, R 3, Neillsville, Wis.

CALENDAR OF CONFERENCES

TONTO RIM CONFERENCE

Time: Monday, Feb. 23, 1959, at 9:00 a.m.
Place: East Fork Lutheran Mission, White-river, Ariz.

DONALD PETERSON, Secretary

ORDINATIONS AND INSTALLATIONS

Pastors

Horn, G., in St. John's Lutheran Church, Red Wing, Minn., by N. Luetke; assisted by A. Zenker, T. H. Albrecht, R. Goede, H. Schwertfeger; Oct. 12, 1958.

Lindloff, Norman, in St. John's Lutheran Church, Neillsville, Wis., by R. Schlicht assisted by T. Bradtke, W. Lange; Feb. 1, 1959.

Schewe, Alfred, in St. John's Lutheran Church (Eighth and Vliet Streets), Milwaukee, Wis., by E. H. Huebner; assisted by F. E. Blume, J. C. Dahlke, K. Molkentin, Erwin Schewe; Jan. 11, 1959.

Schroeder, Marlyn, in Zion Lutheran Church, South Leeds, Wis., by R. Horman; assisted by K. Bast, J. Michael, H. Shiley; Jan. 18, 1959.

Toepel, Emil G., in St. John's Lutheran Church Baraboo, Wis., by Walter Wegner; assisted by H. Kirchner, R. Siegler, Jan. 18, 1959.

CHANGE OF ADDRESS

Pastors

Free, Gerald, Box 126, Hadar, Nebr.
Horn, G., 618 Locust, Red Wing, Minn.
Schewe, Alfred C., 2416 W. Grant Blvd., Milwaukee 8, Wis.

Schroeder, Marlyn, Arlington, Wis.
Schulz, Friedel, 5919 37th Avenue, Kenosha, Wis.

Toepel, Emil G., 614 East Street, Baraboo, Wis.

NORTHWESTERN COLLEGE

Corrections and Additions

Northwestern College acknowledges with thanks receipt of the following gifts:

For the table: a truckload of potatoes, vegetables, and canned goods from the congregation in Pardeeville (Rev. O. A. Lemke); Christmas cookies for all the students from St. Mark's and also from Trinity Congregation in Watertown; for the library in memory of Prof. Bolle, \$20 from the Central Conference; for the organ in memory of Rev. H. Geiger, \$20 from the Central Conference. For the library in memory of Wm. Fischer, \$5 from Mr. and Mrs. Godfrey Schulz. For the organ: \$25 from the Ladies Aid of St. Paul's in Hales Corners; \$5 in memory of John Habeck from Rev. H. Jaster; \$5.50 in memory of John Habeck from NN; \$100 from Rene and Trudi Claudon; \$400 from Dr. and Mrs. R. Quandt; \$10 from Rev. H. Schmitt, Pasadena, Calif.; \$5 in memory of Mrs. Herrmann from Dr. and Mrs. R. Quandt; \$55 from St. Lucas Congregation in Milwaukee; \$5 from Mr. Chas. Geiger, Milwaukee; \$10 from Mrs. Sophie Masch in memory of John and Carl Masch.

E. E. KOWALKE

NEW FILM AND FILM-STRIP

"Preach The Gospel," a color-sound movie of about 35 minutes on our Theological Seminary, and

"From The Torii To The Cross," a film-strip of 69 frames in color with recorded commentary on 7½ ips. or 3¾ ips. tape or 33 1/3 rpm. record, on our Japanese mission are available for bookings.

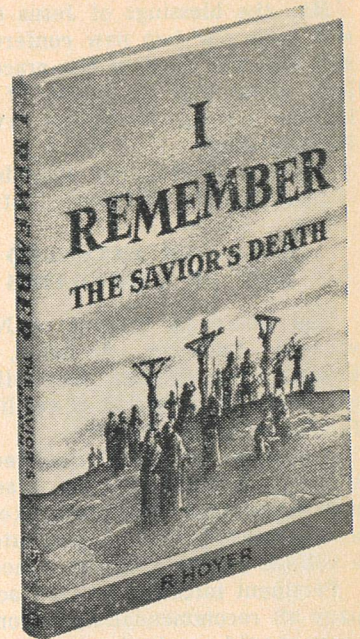
Please order from:
Audio-Visual Aids
Northwestern Publishing House
3616-32 W. North Avenue
Milwaukee 8, Wisconsin
Audio-Visual Aids Committee
Mentor Kujath, Chairman

I REMEMBER

THE SAVIOR'S DEATH

By Robert Hoyer

Completely different!
Completely devotional!



An eyewitness account of the Crucifixion, as it might have been seen by you or me or everyman.

In fourteen fascinating chapters the author presents the letters of fourteen people who were present at the trial and crucifixion of the Savior. The writers are from every walk of life, people like Judas, Pilate, the rich young ruler, Mary, the mother of Jesus, one of the children Jesus blessed, a member of the mob.

“The book is an attempt to set the men and women of today into the Passion story, where they fit. If you find yourself or your friends here, you will understand the reason for the book. If you do not, go on where the book leaves off. Study the people around the cross: you too were there.”

118 Pages - clothbound in attractive jacket

No. 5N15-----\$2.00

On orders for \$5.00 or less, please add
25 cents service charge

NORTHWESTERN PUBLISHING HOUSE
3616-32 West North Avenue, Milwaukee 8, Wisconsin

996-N
July 59
Mr. C. Niedfeldt, Treasurer
Ev. Luth. Joint Synod Wis. & O S
3624 - West North Avenue
Milwaukee 8, Wisconsin