

He is Risen!

THE NORTHWESTERN
Lutheran

March 29, 1959
Volume 46, Number 7



BRIEFS by the Editor

The Editorial Board of THE NORTHWESTERN LUTHERAN wishes all of its readers a blessed Eastertide.

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We know that it will be full of blessing for all who will receive the preaching of the risen Lord which will be heard in all our churches. The resurrection of our crucified Christ will be proclaimed as a fact. The literal, physical rising again of Him who was dead and buried will be stressed. "He is risen indeed" — this will ring out strong and clear.

From the fact of Christ's resurrection the Easter proclamation will move to the glorious meaning of the fact. It will show that Jesus of Nazareth by rising on the third day demonstrated that He is the Son of God. He made His words come true: "I lay down my life, that I might take it again" (John 10:17). One who could do that is very God of very God. But One who could fulfill such a tremendous promise is at once the Truth. He can and does make all His promises come true for His own — for us.

"The Son of man came . . . to give his life a ransom for many"

(Mark 10:45). That was the greatest promise Jesus made. Therefore the greatest comfort of the Easter message will always be this: Jesus has paid that ransom. God has so declared by raising Jesus from the dead. He "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). At the empty grave of Jesus we learn to say with greater confidence: "Redemption is purchased! Salvation is free!"

All the winter of our sins,
Long and dark, is flying
From His light, to whom we give
Laud and praise undying.

When we think of Jesus' tomb, our thoughts turn to our own tomb. Then our hearts tend to fill with gloom. But the empty tomb of Jesus calls out to us:

Ye who are of death afraid
Triumph in the scattered shade.
Drive your anxious cares away;
See the place where Jesus lay.

His triumph over the grave is our triumph. "But now is Christ risen from the dead, and become the first-fruits of them that slept" (I Cor. 15:20).

From *The Lutheran School Bulletin*, published by our Synod's Board of Education, we take the following figures:
Total enrollment in our Christian day schools,
October 1958 23,291
Total enrollment,
October 1957 21,901
Gain in total enrollment 1,390
Schools which had added teachers to their faculty..... 41
Total number of teachers:

	1953-59	1957-58
Male teachers	287	233
Women teachers	445	396
Total	732	679

BOARD OF EDUCATION — NEW ADDRESS

The office of the Board of Education — Wisconsin Synod has been moved to 3612 West North Avenue, Milwaukee 8, Wisconsin. This is in the building east of the Northwestern Publishing House. *Please do not use the name of Northwestern Publishing House* when addressing mail to me. New telephone number is Uptown 1-1420. EMIL TRETIN

CORRECTION!

The Dr. Martin Luther College Choir will sing at St. John's Lutheran Church, Caledonia, Minnesota, on Monday, March 30, at 8:00 P.M., and not at 3:00 P.M. as had been erroneously reported in the March 1, 1959, issue.

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

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THE COVER — Christ statue in the cemetery of Emanuel Lutheran Church, Tawas City, Michigan; L. W. Newman, pastor.

Studies in God's Word: The Stone Is Rolled Away

“And when they looked, they saw that the stone was rolled away.” Mark 16:4.

The Sabbath was past. It was now Sunday morning, early. Three God-fearing women were on their way to the tomb of Jesus in Joseph's garden. They were going to anoint His body with sweet spices and ointments. Their hearts were heavy. Jesus, whom they had trusted to redeem Israel, in whom all their hopes and expectations had been centered, was dead and buried.

Something else disturbed them, too. What about the large stone that had been placed in front of the door of the sepulcher? Who would remove it for them? It seemed that this stone would keep them from performing a last loving service for their departed friend. Almost frantically they asked themselves, “Who shall roll us away the stone from the door of the sepulcher?” But when they looked, they saw that the stone was rolled away.

These few simple words tell us the wonderful story of Easter: THE STONE IS ROLLED AWAY.

From the Tomb of Jesus

The open tomb proclaims that Jesus lives. His resurrection is a fact. The women came to the grave early in the morning, but they did not find Him. The napkin that was about His head, the linen clothes in which He had been wrapped, were still there; but the grave was empty. Jesus was not there.

Lest they draw the wrong conclusions, the heavenly messenger sitting on the right side of the tomb said to them, “Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.”

From Our Hearts

Because the stone is rolled away from the door of the sepulcher, revealing a risen Christ, it is rolled away from our hearts.

Sin was the crushing burden that weighed like a heavy stone upon our hearts. Our sin had separated us from God. Our sin had made us enemies of God. Because of our sin we deserved to die eternally.

But our gracious God in heaven sent His own Son to redeem us from our sin. He made Him to be sin for us. He suffered and died for us. Last Friday we heard Him cry, “It is finished.” He told us that His work was complete. He presented the completed sacrifice to His Father. Here on Easter morn the divine stamp of approval is placed upon the redemptive work of Christ. The empty tomb proclaims that justice has been satisfied. The Father has accepted the sacrifice of His Son as the full payment for our sin. “(Christ) was delivered for our offenses, and was raised again for our justification” (Rom. 4:25).

The Apostle Paul wrote, “If Christ be not raised, your faith is vain; ye are yet in your sins” (I Cor. 15:17). Then he hastens to add, “But now is Christ risen from the dead” (I Cor. 15:20). The conclusion: Your faith

in Christ is not vain. You are not in your sins. Your sins are forgiven. You are at peace with God. Your heart is no longer heavy. The stone has been rolled away.

From Our Own Grave

Since the stone is rolled away from the tomb of Jesus, it is also rolled from our own grave. The resurrection of Christ assures us that we shall rise with Him to life eternal. The risen Christ now proclaims, “Because I live, ye shall live also” (John 14:19). And again, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die” (John 11:25,26). We have a certain hope of heaven. Even death, the last bitter foe, cannot harm us. It is now a powerless form.

In this certainty we can join the Apostle Paul in his triumphant hymn of victory, “O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (I Cor. 15:55-57).

Look at the grave this Easter morning! What do you see? The stone is rolled away. That tells you that Jesus lives. Your sins are forgiven. You, too, shall rise again to live with Him in endless bliss and glory.

Vain the stone, the watch, the seal;
Christ has burst the gates of hell.
Death in vain forbids His rise;
Christ has opened Paradise.

C. MISCHKE

Editorials

The Offense of the Cross

Certain Samaritans refused to receive Jesus into their village, because, we are told, "his face was as though he would go to Jerusalem." The Jews insisted that the only place to worship God properly was in the Temple at Jerusalem, while the Samaritans maintained that it was Mount Gerizim. That was one of the issues which divided them. Now, if Jesus was going to Jerusalem to worship there, the Samaritans wanted no part of Him.

But it must be borne in mind that Jesus was not just an ordinary Jewish traveler to them. They knew of His amazing teaching and miracles. They knew of His claims that He was the promised Messiah. But it irked them that He was going up to Jerusalem to set up His kingdom there. If He had been willing to stay with them and cast His lot with them, they would have been willing to accept Him as their Messiah, but if He was going to make Jerusalem His goal and headquarters, they wanted nothing to do with Him.

There have been frequent repetitions of that. It is the emphasis on what Jesus did in Jerusalem, His suffering and death there, that turns so many against the Christian religion. It continually stresses the suffering and death of Jesus for the sins of the world. That is its prime message. Paul even went so far as to say: "I determined not to know anything among you save Jesus Christ and him crucified." That is what the unbelieving world resents.

If we were willing to tone down that message, if we were willing to settle for a Jesus who is the purest and noblest man that ever lived, if we would confine ourselves to His example and merely urge people to live as He did, they would be willing to meet us more than halfway. But when we say that the one and only way of salvation that mankind has is to trust in the redeeming blood of Christ, they want to have nothing to do with such a "narrow-minded" religion. They feel that if people are sincere and try to do the best they can, they will come out all right. When we say that he who believes in Jesus shall be saved but that he who believes not shall be damned, their reaction is the same as that of the Samaritans who would not receive Him "because his face was as though he would go to Jerusalem." The cross of Christ has ever been and always will be an offense to the world.

IM. P. FREY

* * * *

Spiritual Light Spread Through Nonbelievers

Many years ago a pastor resigned his ministry and joined the freethinkers, an atheistic society. He told his congregation that for some time he had not believed what he preached.

Some of his parishioners were disturbed, questioning the validity of his administration of the Sacraments while he was in the state of unbelief. But informed Christians assured them that the intention of the minister does not make his ministry invalid. A non-

believer may be used by God as His servant, as were the scribes and Pharisees (Matt. 23:2).

This is illustrated by a story reported in "The Bible Society

Record." In Nicaragua, a blind man secured a Bible and was curious to know its contents. He repeatedly went to a neighbor to have the Bible read. The blind man's interest, however, never got beyond mere curiosity. But the neighbor was gripped by the Word, was converted, and eventually became an active evangelist. The report concludes, "Though the blind man continues in his spiritual blindness, he was the instrument for bringing light to a man who could see."

Rome teaches that a sacrament is not valid without the proper "priestly intention" (Council of Trent, Sess. VII, Can 11). Our Confessions rightly condemn as heretics those who teach that "the ministry of evil men is unprofitable and of none effect."

The Augsburg Confession (Art. VIII) admits that there are "many hypocrites and evil persons" mingled with the congregation of saints and true believers, but declares, "Both the Sacraments and Word are effectual by reason of the institution and command of Christ, notwithstanding they be administered by evil men."

H. C. NITZ

* * * *

Blessed Memory

When the confirmand's memorizing days are over, many a parent sighs with relief. No more reciting to mother no more urging a laggard boy to get at his Bible passages and hymn verses; no more complaints about unreasonable pastors and teachers who force children to memorize not only a fund of traditional Bible passages but even a collection of Psalms, any number of hymns, and large swatches of the New Testament.

Public schools, the objectors to memory work say, don't demand as much memory work. Why must parochial schools make things so hard for the child? Modern teaching methods, we are told, don't burden the child with rote work, with distasteful memory assignments unless the child volunteers to do them.

One might suggest that memorizing is valuable because it develops powers of concentration and demands exactness. It furnishes us with a fund of ready and reliable information. What we have memorized becomes a means of organizing and integrating the knowledge we acquire later.

But there are better answers to give to the objector. They are given by Christians who have thanked God for what they were made to learn by memory in their parochial school days. Ask the Christian who victoriously quoted Joseph's words to himself when he was face to face with a treacherous temptation; who had at hand the unanswerable argument of a clinching passage of Scripture to stop the mouth of a misguided religious fanatic. Ask the Christian who routed his sudden fear as he repeated to himself the comforting words of Psalm 23 or Psalm 91. Ask the man who stood beside a bed of pain and anguish; he will tell you what it meant to know what to say at such

(Continued on page 108)

Smalcald Articles

Part III. Art. III. Of Repentance

X

The enforced confession of the "sacrament of Penance" leaves the sinner without comfort. The forgiveness hinges on the perfection of the act of confession. If it is incomplete, if a sin or some circumstance connected with it is forgotten, the forgiveness becomes doubtful. Why? Because confession is considered as a work by which the sinner pays for his guilt and buys his forgiveness. The perfect merits of Christ are eliminated. Christ by His suffering and death did wipe out our guilt, all of it. His dying word on the cross was: "It is finished." And His greeting to His apostles after His resurrection was "Peace be with you." What about Christ's blood-bought peace in confession?

20) *Here, too, there was no faith nor Christ, and the virtue (power) of the absolution was not declared to him (the confessing sinner), but upon his enumeration of sins and his self-abasement depended his consolation.*

The Result

What will be the effect of such confession? — There are careless, frivolous people, who make light of everything, people who are just out for a "good time." They will be satisfied with such an arrangement. The Church demands a confession, so they comply. They go through the motions and then forget about the whole thing. Their complacency will increase.

There are, however, also serious-minded people, who are deeply concerned about their soul's salvation. They do not simply shake off the warnings of their conscience, but earnestly try to right their relation to their God. What effect will such enforced confession have on them?

Luther continues:

20) *What torture, rascality, and idolatry such confession has produced is more than can be related.*

Notes

Luther had tasted in his own person the dire effects. He compares them to the agony of hell. He felt that a person who was really struck by these terrors could hardly last for ten minutes; so terrible is the fear and the fierce unrest of the soul. His collaborators in the Reformation had similar experiences, though probably not quite to the same degree. Hence, where Luther in our text uses one German word, which our English text renders with "torture," the Latin translator used two words, one of which is *miseria*. The other is difficult to translate. It is *carnificina*. In old Rome they had a public slave who was called the *carnifex*. It was the custom, for instance, that a slave who was to be crucified was first beaten and tortured unmercifully, inhumanly. No one was willing to do that type of work, not even an ordinary self-respecting slave. The task was assigned to the *carnifex*, himself an inhuman brute. The name literally means

flesh-maker. He practically reduced the victim to raw flesh before he then nailed him to the cross. By the way, the *carnifex* was not permitted to live in the city.— With such torture the Reformers compared the pangs of conscience resulting on serious-minded souls from the forced confession of their sins.

"Rascality" refers to trickery and dishonesty which people would practice with themselves, with others, and with their God in connection with their forced confession.

The gravest charge lies in the last word, "idolatry." When a person imagines that by anything which he does he merits God's favor as a reward, he is really making a god of himself. He is not trusting entirely in God's grace and mercy. He is trying to add something to it to make it more effective. He is setting himself up, at least, as an assistant god. What is the result? Instead of pleasing God by such action and meriting His favor, he is actually calling down upon his own head the wrath of God for his idolatry. Think of it, what a heinous sin it thus becomes, and what a terrible curse it carries, when someone by his very confession — instead of unburdening his heart — actually increases his load of sin.

Satisfaction

The worst is still to come. Self-made contrition is the sin of idolatry. Confession as a meritorious effort is the sin of idolatry. What about the third part of the schoolmen's sacrament of Penance?

21) *As to satisfaction, this is by far the most involved (perplexing) part of all. For no man could know how much to render for a single sin, not to say how much for all.*

Instruction to the Priests

We recall that in Confession the priest really acts as a judge. He hears the case, weighs the evidence, determines the gravity of the offense, and then pronounces his judgment and imposes the penalty. The instructions given by the Council of Trent read as follows.

"Therefore the priests of the Lord ought, as far as the Spirit and prudence shall suggest, to enjoin salutary and suitable satisfactions, according to the quality of the crimes and the ability of the penitent; lest, if haply they connive at sins, and deal too indulgently with penitents by enjoining certain very light works for very grievous crimes, they be made partakers of other men's sins. But let them have in view that the satisfaction, which they impose, be not only for the preservation of a new life and a medicine of infirmity, but also for the avenging and punishing of past sins."

We discussed the nature of satisfaction briefly in earlier studies, and it will soon come up for further

(Continued on page 105)

What shall I say?

Topic: "I'm in favor of churches. I'll be there — sometime."

Rare is the missionary — either pastor or layman — who has not run into this one. It is a favorite ruse of those who wish to put us off without seeming unpleasant or encountering an argument.

Recognize the Subterfuge

The above statement, made so readily by so many people, actually means little or nothing. The first essential in dealing with them, therefore, is recognition of that fact. They may be fooling themselves, but they should not fool us. It would be a sad mistake on our part if we felt that we were successful in our invitation simply because we were favored with this vague reply.

Spiritual Fence-sitting Impossible

People making the statement of our topic are attempting to be spiritual fence-sitters. Because they are "in favor of churches," they feel this should compensate for their delay in active participation. They also feel this should send us away satisfied, and perhaps even with a warm glow in our hearts. It is the farthest thing from their minds, that by their action (or inaction) they are actually taking a position against the Church.

In a tactful but firm manner (these people, particularly, need firmness), we should point out that this is exactly what they are doing. To occupy a neutral position over against the Church of Christ is impossible. You can't go halfway. Christ has told us: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Either, as God's agents, we help to build the Church, or, as the agents of Satan, we help to tear it down. There is no third alternative. Those who vaguely promise to attend church "sometime," are doing their bit to tear it down.

How could the Church exist if everyone took this attitude? Can the fulfillment of her mission program coolly wait for "sometime" to come around, while thousands of souls are entering eternity each minute? Can educational institutions, or pastors, or teachers, be supported by indefinite promises? As Christians, we know that God could easily maintain His Church here upon earth without human agency, but this hardly excuses those who refuse to become part of that agency. If the Church's existence were dependent upon them, she would surely shrivel and die. Is this being "in favor of churches"? Is it not rather opposition to the Church?

Furthermore, it is highly inconsistent to refuse or delay participation in that which one honestly feels to be good. For a person to say that he is "in favor of churches" would indicate that he recognizes that the

Church has some benefit to offer, at least from a worldly standpoint. Why deny himself that benefit, then, or put off the date of receiving it? Does not his action give the lie to his words? It is hard to imagine a person acting the same way in strictly worldly matters. We are doing the "sometime" church attenders a great service by pointing out these things.

Dangerous Procrastination

Even if the person who promises to attend church "sometime" were completely sincere, he still would be guilty of dangerous procrastination. Procrastination is harmful in any field. In spiritual matters it is the road to hell. The only One who has a right to say "sometime" in spiritual matters, is God. And in this case, God certainly does not. He says "now." "Now is the accepted time; behold, *now* is the day of salvation" (II Cor. 6:2). God is not man's servant, whom man can either use or put off in accordance with his own whims. We can not expect Him to sit by patiently and passively to await our convenience. "Be not deceived; God is not mocked" (Gal. 6:7). God will not allow His Word and grace to be despised endlessly "Whoso despiseth the word shall be destroyed" (Prov. 13:13), God tells us, and God does not make empty threats. He alone sets the limits for man's opportunity to worship Him. When man's "sometime" arrives, those limits may have been exceeded. Either God may have removed him from this earth, or He may have given him over to the hardness of his heart so that he no longer is able to believe the Gospel message of salvation.

Stress the Urgency

In dealing with those who wish to put off their worship, it is important that we stress this urgency of immediate action. Remind them that the cemeteries are full of headstones listing ages younger than theirs. Remind them that there is no second chance after death. Ask them if they would be willing to take such a desperate chance in providing for their families or in other matters of a similar nature. Let us not be content with their indefinite promise. In a cheerful manner, ask them to set a definite date, a date which falls very soon. Remind them that this is the only action consistent with their words that they are "in favor of churches." If we do this in a manner which is not overbearing, many will comply. Some will also keep their promise. In the case of those who do not, we have lost nothing. We may visit them again. Those, however, who are moved by the urgency of our invitation to hear the Word of God with us, are thus brought in contact with the one power which is able to lead them to Christ.

C. S. LEYRER

TOGETHER with the rest of the West, Eugene, Oregon, has grown tremendously in population in recent years. With almost 50,000 people, it is now Oregon's second city and the fifth market in the entire Pacific Northwest, surpassed only by Seattle, Tacoma, Spokane, and Portland. The metropolitan area boasts a population in excess of 100,000.

Particularly because of the tremendous stands of Douglas fir in the surrounding mountains, Eugene is known as the "Lumber Capital of the World." The University of Oregon is also located here. The mild climate, with winter rains and summer sunshine, continues to attract new residents. Willamette Valley does not share in the excessive coastal rainfall or mountain snowfall. Residents have easy access to some of the most sensational coastline in the world as well as the majestic, snow-capped Cascades.

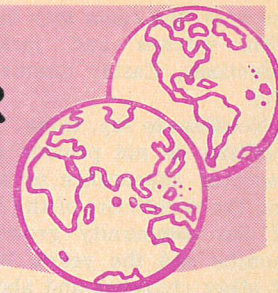
Parsonage Dedication

The Wisconsin Synod has been preaching the Gospel in Eugene since 1953, and Trinity Congregation was organized in 1956. Shortly after entering this field, the Synod purchased property for a church and parsonage on a prominent corner in a growing residential area of the city. On August 17, 1958, the new parsonage was dedicated. Pastor Lee Sabrowsky of Portland, Chairman of the Pacific Northwest District Mission Board, preached the dedicatory sermon on the basis of Psalm 127, reminding us that this is one of God's houses: He has built it and He will bless it.

The parsonage is of simple, uncluttered exterior design, and the interior is eminently suited for the various purposes a parsonage must serve. The 1660 square feet of floor space include three bedrooms, study, living room, family-dining room, kitchen, utility room, bathroom, and powder room. A large garage and a patio are under the same roof. There is neither attic nor basement.

This may be the first parsonage of our Synod equipped with radiant electric heat in the ceiling. Such a heating system consists simply of heating cables installed on the ceiling of each room before the plaster is applied. Each room has its own thermostat. Such an installation is simple and economical, and in the city which enjoys the lowest residential electric rates in the country it is also economical to operate.

News FROM OUR Missions



Eugene, Oregon

The cost of the parsonage was \$15,334.94, with a limited amount of labor provided by members of the congregation. The congregation also provided carpeting for the living room, in which the hardwood floor was therefore omitted. Trinity Congregation is grateful for the loan from the Parsonage-Teacherage Fund which made this parsonage possible.

Oregon Mission Field

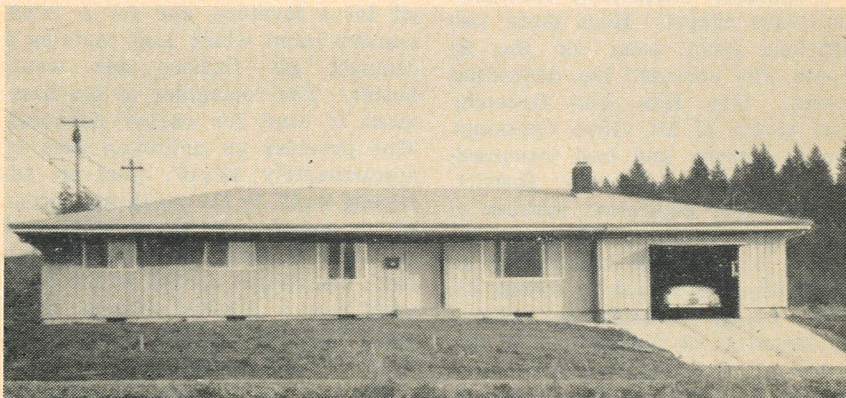
In spite of the excellent prospects of which we have written, the congregation in Eugene scarcely exceeds 50 souls in number after six years of work. A number of circumstances contribute to the slowness of the mission's growth. In the first place, this is an outpost of the Wisconsin Synod, the closest neighboring congregation being the two in Portland, 120 miles north. There is no congregation of the Wisconsin Synod within 1,000 miles to the south or the east, although a missionary is being called to the San Francisco area. Consequently, few new members are received by means of transfer from sister congregations. The principal source of growth is the confirmation of adults. A recent nation-wide survey revealed that the State of Oregon had a larger percentage of un-

churched people than any other state. This is an indication of the great need for mission work in Oregon, but at the same time it is an indication of the general apathy and lack of interest in spiritual values with which we must contend.

Another difficulty is the kind of transient population that is common to areas experiencing very rapid growth. Of the original members of Trinity Congregation no one remains with us. Some have moved away, while others have attached themselves to churches with more comfortable facilities and a more elastic message.

No Chapel

Without a doubt the greatest handicap to our work in Eugene is the fact that the congregation has been worshiping in public-school multi-purpose rooms for over six years. In preparation for each service it is necessary to check the furnace, set the church sign outside the school entrance, improvise a "chancel" by lowering sections of a hinged platform from the wall, bring in hymnals, altar appointments, lectern, and piano, and set up folding chairs. A school lunch table must serve as the altar. Depending upon the season of



Trinity Lutheran Parsonage, 2955 University Street, Eugene, Oregon

the year, the room may be decorated with witches and jack-o-lanterns, valentines, Easter bunnies, and the like.

Needless to say, these "temporary" facilities do not provide an inviting, churchly appearance or atmosphere, and the skepticism of the unchurched of the community grows with the months and the years. With dozens of other churches and about a dozen Lutheran churches of other synods in the general area, few unchurched are much interested in becoming acquainted with the spiritual benefits offered by a small, struggling congregation with no place of worship to call its own and no idea when it will be able to build one. The major-

ity will naturally sit back and wait, at best. By the time you read this, the rental of these "temporary" facilities will have cost the Synod almost \$3,000. Although still reasonable, the rental cost per service is now more than double the original figure.

Church Extension Fund Help Awaited

So far the Church Extension Fund has not been able to grant a loan for the construction of a chapel in Eugene. The limited funds available simply did not reach. There were other mission stations where the needs were equally great or more urgent or of longer standing. Under

the circumstances, Trinity Congregation can only continue applying for a C.E.F. loan until the funds finally can be made available. The length of the time involved will depend upon the support given to the C.E.F. throughout the Synod. Meanwhile we can continue to preach the Word, to pray, and to plan, being encouraged by reports of the immediate benefits experienced by other mission congregations just beginning to use long-needed places of worship. May God graciously speed the day when we can report such visible blessings from the outpost in Eugene, Oregon!

G. JEROME ALBRECHT

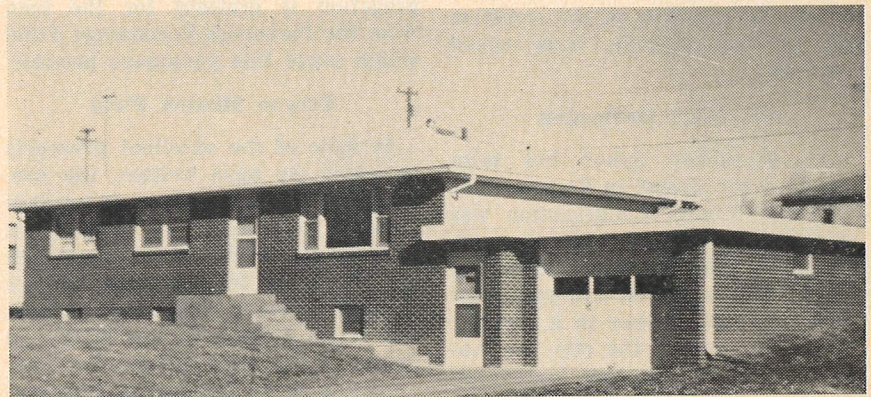
DEDICATION OF PARSONAGE WITH TEMPORARY CHAPEL FACILITIES

St. Mark's Lutheran Church Lincoln, Nebraska

It would have been a puzzling sight for a stranger in Lincoln, Nebraska, on that late November Sunday afternoon. Car after car brought more and more people to a newly constructed home in an expanding residential area near the southern outskirts of the city. Finally, nearly 100 persons had gathered within the modest, neat-appearing, brick-veneer residence.

Obviously, this was not an ordinary home. It was a parsonage with temporary chapel provisions in its basement for our newly begun mission in south Lincoln, St. Mark's Lutheran Church. November 23, 1958, was the day of dedication.

Through a special, split-level front entrance to the basement, the many friends of St. Mark's gained access to a spacious, attractively furnished temporary chapel. Here there was sufficient room even for the 93 people who attended the dedication service. The Rev. Leo Gruendeman, pastor of Mt. Olive Congregation in Lincoln and first vice-president of the Nebraska District, delivered the dedication address to this capacity crowd. Basing his sermon on Joshua's exhortation to the Children of Israel in Joshua 24:14-24, Pastor Gruendeman guided the members of the mission to see, first of all, God's dedication to them, and secondly, what their dedication to God should be.



St. Mark's Parsonage-Chapel, Lincoln, Nebraska

After the service, while the ladies of the mission were preparing a lunch, the visitors had an opportunity to inspect the entire building. The main floor of the 45'x26' structure contains living and dining rooms, three bedrooms, kitchen, and bath. There is also a roomy, 23'x16' attached garage. The basement has an inside area of about 43'x24'. Of this, some space has been walled off for a lavatory, and for a 16'x8' laundry room which also contains a compact gas furnace and water heater. The remainder of the basement is used for chapel purposes. This provides an unbroken area of approximately 43'x16', plus an adjoining 8'x17' in the northeast corner which serves as an organ niche and can also be used for overflow-seating. The chapel portion of the basement has a finished ceiling about eight feet high, painted cement-block walls, and asphalt-tile floor.

The cost of the entire project, including the finishing of the base-

ment, was less than \$15,000. The money for this was obtained from Synod's Parsonage-Teacherage Fund.

For the truly worshipful atmosphere of the temporary chapel, our mission is greatly indebted to Christ Lutheran Church of Beatrice, Nebraska. This congregation has graciously loaned a matching altar, lectern, and hymnboard set of attractive workmanship, together with an altar cross, two candleholders, and a velvet curtain which serves as a backdrop for the altar. The mission is undertaking the purchase of a small, inexpensive organ to complete the chapel furnishings.

With about thirty members at present, our young congregation looks ahead to years of growth and expansion. The physical space for this has already been provided through your gifts to our Synod's Church Extension Fund. To the south of the parsonage stretches an additional 450 feet of property, which the District Mission Board

was fortunately able to acquire for the mission with Church Extension Fund money.

But this property is empty. And experience shows that lack of a permanent chapel is a serious hindrance to the preaching of the Gospel in any community. May we therefore address an urgent appeal to you, our fellow Christians in Synod, on behalf of our many mission congregations? We are sincerely grateful for your gifts in the past, without which we could not have begun the Lord's work in our various mission fields. But we need your continued, whole-hearted support. Mission congregations have been waiting, in some cases for years, for an adequate permanent chapel building. In addition, a vast number of needy mission fields have had to be passed up completely because of the shortage of money in our Church Extension Fund, as well as in our general mission treasury.

Your ever-deepening love for Christ can do much to change this



Interior, Parsonage-Chapel at Lincoln

soul-troubling situation. Let your hearts be moved to pray ever more frequently, your hands to give ever more sincerely, your lips to speak ever more earnestly to the fellow members of your congregations on behalf of the great need of our

mission endeavors. Help your mission congregations, so that we may the sooner help others, who in turn shall help many more to the blessed knowledge of Christ Crucified, the world's only Savior from sin.
C. NOMMENSEN

LUTHERAN WOMEN'S MISSIONARY SOCIETY

About 100 ladies, representing the Wisconsin Synod Lutheran congregations of the Winona Circuit, were present in Winona on Tuesday, February 17, 1959, to adopt a constitution for a Lutheran Women's Missionary Society (LWMS) and to elect the first permanent officers. At a similar meeting last September, the group voted to organize, elected temporary officers, and proposed a constitution to be studied until the February meeting.

The objectives of the newly formed LWMS, as stated in the constitution, are "to increase interest in and to support charitable and mission endeavors which are a part of or in the interest of our Synod."

To place more information pertinent to mission work into the hands of the Church's women is the vital concern of the organization. A Spiritual Growth Committee (two pastors and two ladies) is to prepare monthly topics for discussion among the ladies in their local congregations. The first series of topics are in preparation and will be ready for distribution by September. Three phases of mission work, Home Missions, Foreign Missions, Mercy Missions, will be treated in four topics each. For the first year the Home Mission featured will be the Arizona-California District, the Foreign Mission treated will be Northern Rhodesia, and Bethesda Lutheran Home will be discussed under Mercy Missions. The LWMS constitution stresses the freedom of the

ladies to organize according to the wishes of each local congregation. Circuit rallies are to be held in February and September of each year.

The meeting on February 17 was conducted by the temporary president, Mrs. Emil Geistfeld, Winona. First permanent officers elected were: president, Mrs. Glen Alleman, Minnesota City; vice-president, Mrs. Gordon Dorn, Winona; secretary, Mrs. Rudy Suter, Altura; treasurer, Mrs. Ray Burmester, Winona; Christian Growth Committee, Pastors R. Korn, St. Charles, and A. Hanke, Minnesota City, and Miss Louise Moehlenbrook, Fountain City, Wisconsin, and Mrs. August Arndt, Winona; and Pastoral Advisor, Burnell Beyers, Winona.

BURNELL BEYERS

SMALCALD ARTICLES

(Continued from page 101)

study. In the quotation above we mark chiefly the uncertainty of the matter. The priests are cautioned to make the punishment neither too light nor too heavy. They are to take into consideration not only the gravity of the offense itself, but also "the ability of the penitent."

There is nothing fixed definitely about it, so that the penitent never can be sure: did he, or didn't he make the proper satisfaction? When will his sin be completely wiped off the slate? Everlasting doubt continues to hang over his head.

(To be continued)

J. P. MEYER

Changes at Northwestern College

Professor E. E. Kowalke Retires as President

Professor Carleton Toppe Elected to the Presidency

Professor E. A. Wendland Chooses Retirement



Professor E. E. Kowalke

With the close of this school year, Professor E. E. Kowalke will complete forty years as president of Northwestern College. He was called as professor in 1913. When Dr. A. F. Ernst resigned the presidency in 1919, in which office he had served since 1870, Professor Kowalke was chosen to succeed him. In October 1958, President Kowalke submitted his resignation, to be effective July 1, 1959. He will, however, continue to teach at Northwestern. Religion and Hebrew are the courses which have occupied his energies for the greater part, although many former students will remember gratefully his excellent courses in English composition and literature.

* * *

Professor Carleton Toppe, 45, was born in Waterloo, Wisconsin. He graduated from Northwestern College in 1934 and from our Theological Seminary, Thiensville, Wisconsin, in



Professor C. Toppe

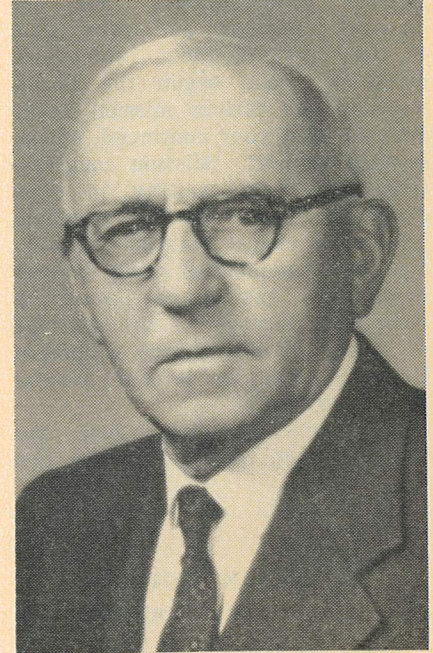
1937. After two years as assistant pastor of First German Ev. Lutheran Church in Manitowoc, he served two parishes at Bloomer from 1939 to 1943 and the Elmwood and Ellsworth parishes from 1943 to 1948. All these parishes are in Wisconsin. Called to Northwestern College in 1948, Professor Toppe has since taught in the English and Latin departments. Meanwhile he has also done graduate work, receiving his Master of Arts degree in 1956 from the University of Wisconsin.

In a meeting held on February 22, 1959, the Board of Control extended to Professor Toppe the call to the presidency. He has accepted the call. He will assume office on July 1.

Professor Toppe married Violet Pleuss of Manitowoc in 1941. The Toppes have four children.

* * * *

Professor E. A. Wendland is truly a veteran at Northwestern College.



Professor E. A. Wendland

He was called to a professorship there in 1914. During these many years he has been in many departments. But mathematics has always had a prominent place in his teaching schedule. Now Professor Wendland has submitted his resignation. It will be effective at the close of the present school year. Professor and Mrs. Wendland will make their residence in Watertown.

Readers of *The Northwestern Lutheran* will be interested to know that Professor Wendland is the father of Pastor Ernest Wendland, Benton Harbor, Michigan, who contributed "Studies in God's Word" in the past year.

As you know from our last issue, the Board of Control has asked for nominations to fill the vacancy in the faculty created by Professor Wendland's resignation.

Dr. Martin Luther College, 1884-1959

The Seventy-fifth Anniversary

(This is the first of a series of articles depicting the history of our Dr. Martin Luther College. Others will follow).

The Zeal of the Early Minnesota Pastors

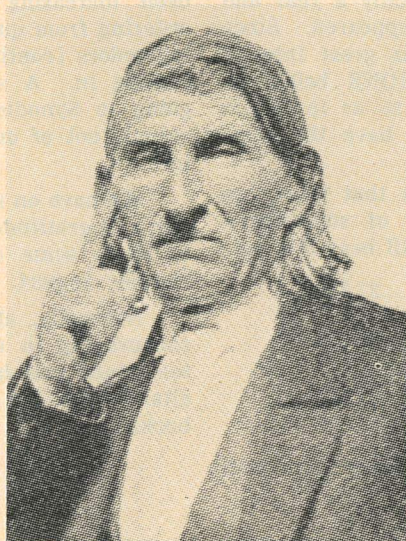
In the early summer of 1860, six Lutheran pastors met at Trinity Lutheran Church in St. Paul to launch the Ev. Lutheran Synod of Minnesota. Their prime objective was to serve the widely scattered Lutheran Christians that had settled in the new state of Minnesota. Headed by the energetic, mission-minded Pastor C. F. Heyer, these men were undertaking journeys of 40 or 50 miles through frontier wilderness to gather and serve small groups of fellow Lutherans. Most of these trips were made on foot, for other means of transportation were either too slow or not readily available. As these messengers of the Word journeyed from place to place, they organized congregations and preaching stations, taught and confirmed the rising generation, preached the Gospel, and administered the Sacraments — all with the zeal to build on the frontier of our land a Church that should be faithful to that Word which they were so diligently proclaiming.

The Background of the Workers

Most of the early workers in the new church body were heralds sent by the Pilgrim Mission House of St. Chrischona, located near Basel in Switzerland. There they had received their theological training combined with some courses in practical first aid and elementary medicine, which, it was thought, might be useful equipment for wilderness conditions. Above all, these early missionaries were imbued with a zeal to spread the Gospel message in the new land without regard to personal hardships of toil and poverty.

A Painful Struggle for Confessionalism

The early history of the new church body is filled with the painful struggle of a group of mixed theological background attempting to lay and to build upon a truly confessional Lutheran foundation. Several pioneer members of the new Synod brought with them from the



Pastor C. F. Heyer

Mission House unionistic and often heterodox ideas, and early meetings of the body were given over to painstaking attempts to base the teachings of the new group firmly upon the Scriptures and upon their summary in the Lutheran Symbols. In several cases it became necessary to discipline members of the Synod for their false teachings; in fact, even the erstwhile mission superintendent of the Synod made himself guilty of such dubious doctrine and practice that, after long and fruitless admonition, he was finally excluded from the synodical brotherhood. These were heart-searching events that forced the little Synod to turn its attention from a business-type agenda of committee reports to a fundamental study of the Word and its significance for the church body.

The General Council Found Wanting — Ties With Wisconsin

To complicate matters, the Minnesota Synod had joined the Eastern body known as the General Synod, the most liberal of all so-called Lutheran organizations. Thoroughly unhappy in that fellowship, the small group welcomed the founding of the General Council, since it promised more confessional attitudes. However, this hope, too, proved unreliable; the General Council failed to answer four pointed questions on doctrine and practice to the satisfaction of the Minnesota group, and as a result brotherly relations were severed. Still viewed with suspicion

by the more orthodox Missouri and Wisconsin Synods, the Minnesota Synod seemed orphaned. Tentative and somewhat hesitant discussions were begun, however, with the Wisconsin Synod, and finally in 1871 both bodies declared that they recognized each other as truly Lutheran church bodies.

The Mounting Need for Workers

During all this time the great need of the Minnesota Synod was a supply of well-trained workers for the Church. Mission fields were expanding, and the available manpower was being stretched to the utmost. To draw further from European missionary training schools seemed out of the question, not only because the distance was so great, but primarily because the soundness of doctrine in those schools was far from assured. St. Chrischona, for example, had become so unionistic in its outlook that the Minnesota group felt constrained to declare its severance from that institution, which was the alma mater of at least twenty of the active pastors in the Synod. Hermansburg proved to be equally unreliable. Attempts to use the theological training schools of the Missouri Synod and of the Wisconsin Synod failed to supply the crying needs.

The Synod Finds the Solution

Arrangements that had been made with the Wisconsin Synod Seminary at Milwaukee were canceled by the catastrophic grasshopper plagues of 1873 and 1874, which left many Minnesota congregations on the verge of starvation. Almost every session of the struggling Synod found some committee discussing the need for additional workers, for this pioneer group was moved by a zeal to "show to the generations to come the praises of the Lord." But where was manpower to be found? Quite naturally there arose the conviction that the need could be supplied only by erecting in their own midst a training school for workers that could tap native resources. Here, then, was the climate in which Dr. Martin Luther College found root and growth: a need that was urgently felt, a solution that strongly commended itself, and a faith that could make that solution a reality.

HERBERT A. SITZ

A Report On Meditations

Many of our *Northwestern Lutheran* readers are also readers of **MEDITATIONS**. It is only a year and a half since these devotional booklets appeared. Since it is still a fairly new project, there is great interest in the question: How are **MEDITATIONS** being received? Many have put this question to us in letters or in person. No doubt many others have the same question in mind.

In answer, we are happy to report that there has been a steady increase in the number of subscribers. The figures on the last three booklets will bear this out:

Volume I, Number 4.....	37,828
(Sept., Oct., Nov., 1958)	
Volume II, Number 1	39,519
(Dec., 1958, Jan., and Feb., 1959)	
Volume II, Number 2	41,879
(March, April, May, 1959)	

The March 1 count of 41,879 has since gone well beyond the 42,000 mark!

We can also report that many congregations have been increasing their orders. Many that had been ordering from quarter to quarter have changed to standing orders (continuous service). New orders are always coming in. A sizable number of **MEDITATIONS** are going to Synodical Conference congregations and individuals not of our Synod. The number of drop-outs is low.

We have on file many letters which express appreciation and gratitude for **MEDITATIONS**. We are planning to share some of these comments with you through another report.

Naturally, all we have reported is gratifying and encouraging to us. We believe it will be so to you, too, since you have the same concern for the family altar which led to the publication of our devotional booklets.

THE PUBLISHERS
NORTHWESTERN PUBLISHING HOUSE

EDITORIALS

(Continued from page 100)

a time. Ask the conscience-stricken sinner who knew his sin was forgiven because he knew "by heart" the words of Scripture that guaranteed him pardon. Ask the aged invalid, for whom reading had become a

drudgery or an impossibility, but who could still scan the pages of his memory to find God's cheering words imprinted there.

They can tell you what it is worth to know God's words "by heart."

C. TOPPE

60th WEDDING ANNIVERSARY

On Sunday, February 15, the 60th wedding anniversary of Mr. and Mrs. Karl Wulf was observed by relatives and friends at their home in St. Clair, Minnesota. The pastor addressed the couple on Psalm 115: 11, 15. The choir of St. John's Lutheran Church sang several hymns.
LEROY RISTOW

A MISSION REQUEST

At the request of some Wisconsin Synod members, services are being conducted in the Y.M.C.A. Building in Sheboygan, Wisconsin. Anyone knowing of people moving to Sheboygan who are interested in being served by our Synod, is requested to inform:

Pastor Elden M. Bode
Cleveland, Wisconsin

- Mr. Emanuel Arndt, Winona, Minnesota
- Mr. William Arras, Monroe, Michigan
- Pastor Paul Eckert, Sault Ste. Marie, Ontario, Canada
- Pastor Raymond Frey, Vassar, Michigan
- Pastor Theodore Frey, Sterling, Michigan
- Mr. Floyd Mattek, Montello, Wisconsin
- Mr. Waldemar Stindt, Milwaukee, Wisconsin
- Pastor Robert Voss, Milwaukee, Wisconsin
- Pastor Irwin Weiss, Warren, Michigan
- Pastor John Westendorf, Livonia, Michigan

GOLDEN WEDDING

On Sunday, February 15, Mr. and Mrs. Carl Sievert of St. Paul's Congregation, Fort Atkinson, Wisconsin, were privileged to observe their golden wedding. As a gift of gratitude to the Lord, Mr. and Mrs. Sievert made a donation of \$25 toward the Jefferson County Lutheran High School and also intend to donate a desk for the sacristy. Mr. Carl Sievert has been janitor of the congregation for almost 22 years and is at present also janitor of the Jefferson County Lutheran High School (in St. Paul's old school building).

H. GIESCHEN

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

NOMINATIONS

For the additional professorship at Michigan Lutheran Seminary the following have been nominated:

- The Board of Regents of Michigan Lutheran Seminary will meet Wednesday, April 1, at 7:30 P.M., at the Seminary, for the purpose of calling the new professor. Any correspondence regarding the calling must be received by the secretary by then.
- Oscar Frey, Secretary
1441 Bliss
Saginaw, Michigan

**CALL FOR CANDIDATES
NORTHWESTERN COLLEGE**

Professor E. A. Wendland's resignation as instructor will become effective at the close of the present school year. The Board of Control calls upon the members of the Synod to submit nominations for this vacancy. The man called will be asked to teach history and Latin. Nominations will be closed April 1, 1959.

The Rev. Kurt Timmel
612 5th Street
Watertown, Wisconsin

CALL FOR CANDIDATES

Saint Croix Lutheran High School, Minneapolis-St. Paul, Minnesota, intends to add the tenth grade in the 1959-1960 school year. Consequently it must increase its faculty.

Members of the Synod are asked to assist in the calling of an instructor by sending the names of candidates who are qualified to teach in the general field of science and mathematics. Candidates are also to have ability in the field of athletics, although lack of this should be no deterrent to submitting candidates' names.

Send nominations and qualifications to:

The Reverend John Hoenecke,
Secretary

Twin City Lutheran High School
Association
11 West 88th Street
Minneapolis 20, Minnesota

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.

AN OFFER

Pulpit and Baptismal Font

Any congregation in need of a good used pulpit or baptismal font (made of oak) may have one or both by paying the transportation. Write to:

Pastor W. T. Meier
Box 266
Marshall, Wis.

NOTICE OF APPOINTMENT

Pastor Clare Reiter has been appointed to the Mission Board of the Dakota-Montana District to replace Pastor Marvin Eibs, who for reasons of conscience in connection with the Synod's stand in the Church Union matter, has resigned that position.

W. A. SCHUMANN, President,
Dakota-Montana District

CALENDAR OF CONFERENCES

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on May 20 and 21, 1959, at the Synod office building, 3624 West North Avenue, Milwaukee 8, Wis. Preliminary meetings of various boards and committees will take place on May 18 and 19. The Committee on Assignment of Calls will meet in Thiensville, Wis., on May 22 at 9:00 a.m. All reports and memorials to be included in the printed Book of Reports and Memorials for this meeting and for the Joint Synod meeting August 5 to 12 in Saginaw, Mich., should be in my hands no later than May 10.

OSCAR J. NAUMANN, President

**METROPOLITAN NORTH
PASTORAL CONFERENCE**

The Metropolitan North Conference of the Southeastern Wis. District will meet on Mon., March 30, 1959, 9:00 a.m., at the Seminary at Thiensville. Confessional speaker: E. Blumenthal (M. Braun, alternate).

Program

Exegesis of II Cor., Prof. John Meyer. Various reports. Questions of casuistry. "What do we mean when we say: So says the Word of God?" Prof. Fred Blume.

NORMAN SCHLAVENSKY, Secretary

**DAKOTA-MONTANA
DISTRICT PASTORAL CONFERENCE**

Date: March 31 to April 2, 1959. Opening service at 9 a.m.

Place: Northwestern Lutheran Academy, Moberg, S. Dak.

Essays: A Discussion of Pastor E. Schaller's Essay on the Office of the Visitor, C. Albrecht; Exegesis of Rom. 5:8-21, W. Schumann; The Extent of Satan's Defeat and the Limit of His Power, G. Cares; An Examination of the Approach to the Controversies Which Were Settled by the Formula of Concord, E. Klaszus; The Examination of Confirmands, Its Purposes, Procedures and Advantages, G. Eckert. Preacher: H. Birner (alternate: J. Brandt). Please provide your own bedding.

D. C. SELLNOW, Secretary

**SOUTHEASTERN PASTORAL
CONFERENCE — MICHIGAN DISTRICT**

Date: April 6 and 7, 1959.

Time: 10:00 a.m.

Place: St. Paul's Lutheran Church, Monroe, Mich.; M. Otterstatter, host pastor.

Agenda: As outlined by steering committee. You will receive program prior to conference.

O. MAASCH, Secretary

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in St. Peter's Lutheran Church, Fond du Lac, Wis., G. Pieper and W. Schuetze, pastors, at 9:00 a.m., Monday, April 6. The conference will open with a communion service. W. Wadzinski will be the preacher, with W. Weissgerber the alternate.

R. REIM, Secretary

**DAKOTA-MONTANA TEACHERS'
CONFERENCE**

The Dakota-Montana Teachers' Conference will hold its spring conference at Akaska, S. Dak., on April 6, 1959, at 9:00 a.m. The meeting will include the following topics:

"Reports to Parents, Report Cards, Parent-Teacher Conferences," by E. Steinbach.

"A Practical Method of the Kittel Method of Handwriting," by A. Kurth.

"Art in the Elementary School," by Prof. A. Sitz.

"Your Problems and Mine" — a round-table discussion led by H. Baer.

RHODA ARNDT, Secretary

**PACIFIC NORTHWEST DISTRICT
PASTORAL CONFERENCE**

Place: Snoqualmie Valley Lutheran Church, Snoqualmie, Wash.

Date: April 7-9, 1959.

Time: 2:00 p.m.

Sermon: A. Zimmermann (alternate, W. Steffenhagen).

Program: Homiletical Study of Eph. 4:7-16, G. Haag; O.T. Isagogical Study of Ruth, G. J. Albrecht; N.T. Exegesis of II Thess., W. Lueckel.

Essays: Birth Control, G. Frey; Scriptural Concept of Stewardship, T. Adascheck; Canonicity of Esther, P. Nitz.

Please announce to the host pastor, W. C. Lueckel.

MELVIN F. TESKE, Secretary

**MINNESOTA DISTRICT
PASTORAL CONFERENCE**

Place: Austin, Minn., in St. Paul's Ev. Lutheran Church, St. Paul and River Dr.; L. W. Schierenbeck, pastor.

Time: April 7 and 8, 1959 (Tues. 10:00 a.m. to Wed. afternoon). Service with Holy Communion, Tues. at 8:00 p.m.; Th. Albrecht speaker (G. Horn, alternate).

Essays: Exegesis on Ps. 159 by Nathanael Luetke, "Figurative Language in the Bible" by Pastor John Raabe. "The Testimony of Our Conscience" by Pastor Willard Kehrberg. "Woman in the Church" by Pastor Edgar Gamm. Article VII of the Augsburg Confession by Pastor R. A. Haase.

Meals and Lodging: Meals will be served for a nominal charge by St. Paul's Congregation. Requests for meals and lodging, or excuse for absence, should be addressed to the host pastor, L. Schierenbeck, in due time, if possible by April 1.

E. R. BERWALD, Secretary

**NEBRASKA DISTRICT
PASTORAL CONFERENCE**

Place: Trinity Ev. Lutheran Church, Hoskins, Neb.

Date: April 7 to April 9, 1959 (Tues. 9:50 a.m. to Thurs. noon).

Assignments: Exegesis of Rom. 9:22-33, W. Wietzke; Exegesis of one of the Books of the Minor Prophets, H. Schulz; Exegetical Paper on a Psalm, G. Free; Marriage in the Light of Eph. 5:21-33, D. Grummert; Art. VII, Augsburg Confession, on the Statement: "And to the True Unity of the Church it is Enough to Agree Concerning the Doctrine of the Gospel and the Administration of the Sacraments," A. C. Baumann.

Reports: Board of Support, Finance, Academy, Missions, Education, Trustees. Speaker: W. Wichmann

Please announce to the host pastor, G. E. Frank.

HERBERT KRUSCHEL, Secretary

**JOINT CONFERENCE — MISSISSIPPI
VALLEY AND SOUTHWESTERN
CONFERENCE**

Date: April 8, 1959.

Place: First Ev. Lutheran Church, West and Cameron, La Crosse, Wis.; F. H. Miller, host pastor.

Preacher: Max Herrmann (Alfred Hertler, alternate). Worship with Holy Communion at 9:30.

Assignments: Exegesis by R. Welch; "The Place of Women in the Public Life of the Congregation," by M. Herrmann.

Address excuse for absence to host pastor.

M. H. HANKE, Secretary

MANITOWOC PASTORAL CONFERENCE

Place: St. John's Church, Newtonburg, R 3, Manitowoc Wis.; A. Degner, host pastor.

Date: Monday, April 13, 1959, 9:00 a.m. with communion service.

J. J. WENDLAND, Secretary

**SYNODICAL CONFERENCE
STUDY COMMISSION**

The Study Commission on Ministerial and Teacher Training created by the 45th Convention of the Synodical Conference will meet, God willing, at Alabama Lutheran Academy in Selma, Alabama, on April 13 and 14, 1959.

April 15 will be devoted to meetings with the Board and the faculty of Alabama Lutheran Academy. The Commission will hold open hearings on April 14 beginning at 9:00 a.m. Alumni, authors, and signers of overtures regarding Alabama Lutheran Academy, representatives from the constituency of the school, and interested parties are hereby invited to meet with the Commission on April 14, 1959.

Those desiring to appear before the Commission during the open hearings are requested to inform the undersigned in advance.

GEORGE J. BETO
Secretary of the Commission
Concordia College
3400 East Avenue, Austin, Texas

GADSDEN DELEGATE CONFERENCE

Dates: April 13-14, 1959.

Time: 10:00 a.m.

Place: Redeemer Church, Tucson, Ariz.

Papers: Continuation of I Peter, V. Winter;

Continuation of John 6, J. Gerlach; The Layman's Critique of the Pastor's Sermon, M. Nelson and W. Rauh; The Chaplaincy, E. A. Sitz; Worry, C. Metz; Has the Church Usurped the Duties of Parents by Introducing the Sunday School, or Has the Church Neglected to Teach the Parents? A. Wilbrecht.

V. H. WINTER, Secretary

**LAKE SUPERIOR
PASTORAL CONFERENCE**

Date: April 14 and 15, 1959.

Time: 9:30 a.m., C.S.T.

Place: Trinity Lutheran Church, Coleman, Wis.

Preacher: W. Hoyer (alternate, J. Mantefel).

Meals and Lodging: Please notify Pastor R. Schoeneck, Coleman, Wis., before Easter.

H. JUROFF, Secretary

**WISCONSIN-CHIPPEWA VALLEY
PASTORAL CONFERENCE**

The Wisconsin-Chippewa River Valley Pastoral Conference will convene on April 14 and 15 at St. Matthew's Church, Marathon, Wis.; G. O. Krause, host pastor. It

will open with communion service at 10:00 a.m. the first day. Requests for lodging are to be in the hands of the host pastor by April 10.

MARKUS KOEPEL, Secretary

**DODGE-WASHINGTON PASTORAL
CONFERENCE**

Place: St. Peter's Church, Theresa, Wis.; Pastor Benjamin Hahm.

Date: April 14 and 15, 1959.

The conference will begin with a Holy Communion service on Tues., April 14, 9:30 a.m. Speaker: C. Weigel (alternate E. Weiss).

Essay assignments: Exegesis: I Cor. 3 (continuation), M. Westerhaus; Exegesis: Gen. 4 (continuation), P. Huebner; Sermon Study: I Pet. 2:21-25, J. Ruege; Sermon Study: Rev. 14:6, 7, M. Croll; Communion Registration and Confession of Sins, C. Weigel.

CARL J. HENNING, Secretary

**SOUTHEASTERN MICHIGAN DISTRICT
TEACHERS' CONFERENCE**

April 24, 1959

St. Paul's Lutheran School
Livonia, Mich.

- 9:00- 9:15 Opening Devotion
- 9:15-10:00 Bible Story Demonstration Lesson for the Upper Grades, Mr. Grant Gentz
- 10:00-10:30 Reading Demonstration Lesson Grade 1 or 2, Mrs. Charles Ser-gison
- 10:30-10:45 Recess
- 10:45-11:45 Discussion of Lessons
- 11:45: 1:00 Noon Recess
- 1:00- 1:30 Educational Film
- 1:30- 2:30 Practical Suggestions for Child Discipline in Our Schools, Panel Discussion — Wayne Faculty
- 2:30- 2:45 Recess
- 2:45- 3:45 Business and Elections
- 3:45- 4:00 Closing Devotion

CAROLYN SMART
300 Auburn
Plymouth, Mich.

**WESTERN WISCONSIN TEACHERS
CONFERENCE**

April 23 and 24, 1959

St. Martin's, Winona, Minn.

Thursday

- 9:00 Opening Devotion
- 9:15 Practical Suggestions for Correcting Commonplace Transgressions of the Second Commandment, Pastor W. E. Schulz

- (Alternate: Promoting the Christian Day School, Pastor W. Schmidt)
- 10:15 Recess
- 10:30 Have You Tried This? Mr. A. Huhn (Alternate: Have You Tried This? Miss G. Limpert)
- 11:30 Business Meeting
- 12:00 Noon Recess
- 1:15 Devotion
- 1:25 Phonics (Grades 1, 2, 3), Miss M. Hamisch (Alternate: To Flunk or Not to Flunk, Mr. E. Jirtle)
- 2:25 Recess
- 2:40 Excursion (Alternate: Drill, Mr. N. Welke)
- 4:00 Adjournment

Friday

- 9:00 Devotion
- 9:15 Practical Demonstration in Making the Classroom Inviting, Mrs. Arndt (Alternate: God-Pleasing Discipline in the Christian Day School, Mr. Wilde)
- 10:15 Recess
- 10:30 How To Make Teaching of Current Events Interesting, Mr. F. Redeker
- 11:30 Report by Mr. E. Trettin, followed by Business Meeting
- 12:00 Noon Recess
- 1:15 Devotion
- 1:25 Sectional Discussions 7 & 8, Mr. R. Moldenhauer 5 & 6, Mr. G. Synhorst 3 & 4, Mr. P. Schwartz Kindergarten, 1 & 2, Miss D. Bailey (Alternate: 7 & 8, Mr. V. Lehmann 5 & 6, Mr. G. Kahlfus 3 & 4, Miss L. Korthals Kindergarten, 1 & 2, Miss C. Gunn)
- 2:00 Business Meeting
- 2:45 Inspirational Address, Pastor R. Reede (Alternate: Pastor A. Schewe)

DATE CHANGE

The date of the Michigan District Pastoral Conference has been changed to June 16-18, at St. Matthew's Lutheran Church, Benton Harbor, Mich.

NORMAN W. BERG, Secretary

**ORDINATIONS AND
INSTALLATIONS**

Pastor

Biebert, Edwin, in Our Savior's Lutheran Church, Zion, Ill., by H. M. Schwartz; assisted by William Lehmann; March 1, 1959.

CHANGE OF ADDRESS

Board of Education—Wisconsin Synod,
3612 W. North Ave., Milwaukee 8, Wis.

TREASURER'S STATEMENT

July 1, 1958, to February 28, 1959

Receipts

Cash Balance July 1, 1958.....		\$ 16,631.26
Budgetary Collections	\$ 1,412,572.47	
Revenues	262,316.14	
East Fork Luth. Nursery Coll.	14,658.61	
Total Collections & Revenues...	\$ 1,689,547.22	
Non-Budgetary Receipts:		
Lutheran S.W.C.—Prayer Book	106.19	
Inst. Parsonages Sold	17,000.00	
Bequests	1,191.63	
Miscellaneous	561.50	
Total Receipts	1,708,406.54	
		\$ 1,725,037.80

Disbursements

Budgetary Disbursements:

General Administration	68,944.62
Board for Information and Stewardship	23,440.03
Theological Seminary	48,949.22
Northwestern College	137,528.37
Dr. Martin Luther College....	203,990.55
Michigan Lutheran Seminary	107,179.40
Northwestern Luth. Academy	38,547.86
Nebraska Lutheran Academy	362.35
Academy Subsidies	6,400.00
Winnebago Teacher Program	14,177.94
Home for the Aged	30,235.23
Missions —	
General Administration	608.73
Home Board	1,279.67
Foreign Board	112,231.32
Indian Mission	

East Fork Nursery	10,849.20
Colored Mission	46,176.39
Home Missions	512,427.76
Refugee Missions	45,733.76
Madison Student Mission	5,974.53
Rhodesia Mission	34,633.07
Lutheran S. W. C.	6,005.98
Japan Mission	11,081.48
Winnebago Luth. Academy....	2,000.00
General Support	66,018.21
Indigent Students	1,175.00
Board of Education	14,276.60
Depreciation on Inst. Bldgs.	91,471.44

Revenues designated for Special Building Fund.....	223,377.81
Total Budgetary Disbursements	\$1,865,076.52
Non-Budgetary Disbursements:	
Notes Payable	80,000.00
Institutional Parsonages Purchased	19,590.68
Total Disbursements	1,964,667.20
Deficit Balance	
February 28, 1959	\$ 239,629.40

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to February 28

	1957-58	1958-59	Increase	Decrease
Collections	\$ 1,313,273.12	\$ 1,412,572.47	\$ 99,299.35	
Disbursements	1,559,633.05	1,865,076.52	305,443.47	
Operating Deficit	\$ 246,359.93	\$ 452,504.05	\$206,144.12	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 8,284.12	\$ 12,552.00	\$ 4,267.88	65.99
Nebraska.....	6,974	49,979.83	55,792.00	5,812.17	89.58
Michigan.....	24,585	173,813.67	196,680.00	22,866.33	88.37
Dakota-Montana.....	7,776	54,696.52	62,208.00	7,511.48	87.92
Minnesota.....	38,736	233,433.72	309,888.00	76,454.28	75.32
Northern Wisconsin.....	46,580	291,876.63	372,640.00	80,763.37	78.32
Western Wisconsin.....	49,513	285,838.41	396,104.00	110,265.59	72.16
Southeastern Wisconsin.....	49,184	290,090.06	393,472.00	103,381.94	73.72
Arizona-California.....	3,212	20,993.13	25,696.00	4,702.87	81.69
	228,129	\$ 1,409,006.09	\$ 1,825,032.00	\$416,025.91	77.20

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Indian Mission	
J. B. Bernthal, South Milwaukee	\$ 5.00
For Colored Mission	
J. B. Bernthal, South Milwaukee	\$ 2.00
For General Relief	
Children of Bethlehem Luth. School, Hortonville, Wis. ...	\$ 50.00
Rev. James C. Berger, Neenah, Wis.	47.47
Zion Church, Greenleaf, Wis.	15.00
St. John's Church, Wayne, Mich.	80.00
Palos Lutheran Church, Palos Heights, Ill.	127.57
Zion Church, Theresa, Wis.	75.08
St. John's Church, Mukwonago, Wis.	222.17
School children of First Ev. Lutheran Church, La Crosse, Wis.	76.52
	\$ 645.81
For Missions	
Miss Doris Schoenike, Winona, Minn.	\$ 20.00
Memorial wreath in memory of Mrs. Hattie Steffenhagen, sent in by Rev. M. A. Schroeder	7.00
	\$ 27.00
For Church Extension Fund	
Children of Immanuel Christian Day School, Hadar, Nebr.	\$ 12.72
Memorial Wreaths:	
In memory of Mrs. Fitting, by Lydia Bliefert, New Ulm, Minn.	10.00
In memory of Eugene Kasten, by Rev. and Mrs. Paul J. Gieschen	2.00
In memory of Mrs. Arthur Drews, by Mrs. Anna Trettien, Appleton, Wis.	5.00
In memory of Sigvald Gran, by friends	4.00
In memory of Edward Natzke, by Mr. and Mrs. Edward Ihlenfeldt, Miss Alma Ihlenfeldt, and Miss Augusta Koch	3.00
In memory of Mr. Louis Reaman, by Mr. and Mrs. Philip Collins and Mr. Fred Buch	3.00
by Mr. and Mrs. Ed. Coyle	2.00
by Mr. and Mrs. Ray Ristow, Mr. and Mrs. Martin Ristow, Mr. and Mrs. Robert Ristow	5.00

by Mr. and Mrs. Eins Haglund	5.00
by Harris and Milton Barkman families	10.00
by Mr. John Ristow	3.00
Mrs. Elsie Roach	3.00
by Emanuel Church Council, Tawas City, Mich. ...	12.00
by George Duby, E. Christensen, R. Day, Lillian Gadd, Frank Nelkie, Hugo Wojahn, Carl Schaaaf, Harry Cater, and Erma Kobs	6.00
In memory of Mrs. Clara Wegenke by Our Savior's Ladies Aid, Jamestown, N. Dak.	2.00
	\$ 87.72
	\$ 763.53

C. J. NIEDFELDT, Treasurer

ACKNOWLEDGMENT AND THANKS

The following gifts and memorials have been received by the Library of Dr. Martin Luther College since January, 1957. To all those who remembered our needs we express our hearty thanks. With the rising cost of books and the increased demands upon our facilities, such thoughtful assistance and encouragement is greatly appreciated.

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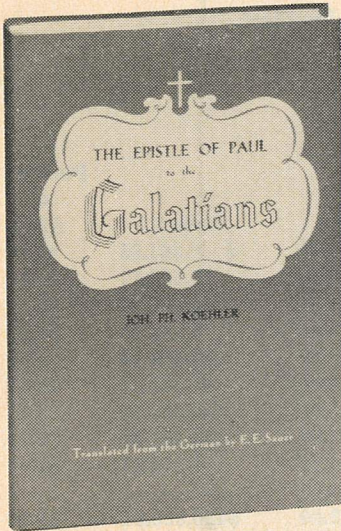
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