



THE NORTHWESTERN Lutheran

April 12, 1959

Volume 46, Number 8



BRIEFS by the Editor

"Well, Easter is over." No, it isn't! Every Sunday is a commemoration of the great event of Easter. The early Christians chose Sunday as the day for public worship because on that day of the week their Lord rose from the dead. Moreover, every time the Gospel is preached, the resurrection is an important, yes, telling part of the message. The saving faith does not rest only on the message of Good Friday, but on the fact of His death combined with His triumphant resurrection. Without the truth and fact of Christ's resurrection — His literal, bodily resurrection — we should have to put our trust in a dead Savior, and then He is no Savior. The resurrection alone makes known and confirms that by His death Christ atoned perfectly for your sins and mine.

A reader writes to complain that we often read of a "Call for Nominations" and "List of Nominations" when various boards wish to fill a professorship at one of our synodical schools or an instructorship of our Lutheran high schools, or other synodical office, but "that's the end of it; we never hear who was called." The "never" is a little strong. We

recall that a few months ago it was reported that Pastor Leyrer had accepted the call as Dean at Northwestern College. Our last issue carried the election of Prof. Carleton Toppe to the presidency of Northwestern College. This issue contains a notice on the calling of Mr. A. Fehlauer as Assistant Executive Secretary of the Board of Education. But it is true that in the past there has been a failure to report these matters. Interest is aroused, but then nothing is done to satisfy that interest. We suggest that all boards involved make a note of the need to report.

A bill has been introduced in Congress which would exempt members of the clergy from the obligation to reveal in a federal court confidences made to them as pastors. A recent survey showed that there are still fifteen states which have not yet accorded this privilege to the clergy.

Hawaii soon will be the 50th state in the Union. That has stirred interest also in the religious make-up of the island's population. *The Lutheran* reports:

"More than half of Hawaii's 640,000 people are of Japanese or Chinese origin. The predominant religion among them is Buddhism. Approximately 215,000 Christians are counted on the islands, with 155,000 reported as members of the Roman Catholic Church and

60,000 Protestants. Largest Protestant bodies are the Congregational, Mormon, Episcopal, and Methodist churches. Hawaii's 1,240 Lutherans are organized into five congregations, all of which are members of the United Lutheran Church's Pacific Southwest Synod."

The last item, however, must be amended. We know that there are six congregations of The Lutheran Church—Missouri Synod in Hawaii.

* * * *

Recently the United States Senate voted a four-year extension of the draft act. At hearings on the measure, representatives of the National Council of Churches and of other church bodies opposed the extension. The Rev. Duane Ramsey, speaking for the Church of the Brethren, said that "the authoritarian and militaristic ideals" fostered by draft laws were not only "contrary to democratic philosophies," but also not in "harmony with God's law." Our readers will know that there is no law of God which forbids serving our Country in its armed services. Quite the contrary is true, as is clear from a passage like Romans 13:1-5.

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

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THE COVER — St. John's and St. Peter's Church, Cleveland, Wisconsin; Eldon Bode, pastor.

Editorials

Consecrated Obstruction An essayist of the last century wrote that King George III of England was for the most of his life a "consecrated obstructionist." Just what the label means, and to what extent it was justified, is a question for historians to decide.

Did King George consciously dedicate his life to obstruction, or did the coiner of the phrase mean to say that the king's attitude was a disguised blessing? In either case, the designation describes a certain type of men (and women) found also in church groups: synods and societies, congregations and conferences, and committees.

Rare is the congregation in which there is such complete harmony and unity that the pastor is considered as already being in the Church Triumphant. Even Paul, master preacher and pastor, had his "Alexander the coppersmith" (II Tim. 4:14).

The writer knew a man (now of hallowed memory) who would rise to oppose nearly every motion made in a congregational meeting, especially when finances were involved. But if the resolution was adopted, he would be among the first to do his fair share.

But obstructionists are not an unmitigated nuisance. While they play an unhappy role, and make others unhappy, they do serve a useful purpose, even when their obstruction springs from malice aforethought.

They give their fellow believers another opportunity to practice love and forbearance and longsuffering and brotherly admonition and intercessory prayer. And they often help to clarify a matter by forcing the proponents to do some rethinking, which may result in a clearer and more definite and purposeful resolution; or the objection may bring about a more solid support of the matter.

So even "consecrated obstruction" may "work together for good."

H. C. NITZ

* * * *

Would-be Creators Today it appears that God is only one of many creators.

If the hemline is biased, the waistline raised, and the back trellised by New York and Paris designers, the dress is hailed as a new creation. Let a kindergarten express himself in blotches and slurs on his drawing paper, and the result is called creative art. Detroit adds a canted rear deck, flaring fins, and slanted headlights to last year's model car and advertises it as a new creation.

On another plane: a scientist's patiently probing research results in a startling breakthrough in nuclear physics; his bold imagination hits upon a new process in biochemistry. He is then called a creator. Of such achievements of science President Eisenhower's committee on scientists and engineers has declared: "The period of scientific revolution is a truly creative age."

Let the products of man's imagination, ingenuity, and skill be called discoveries, inventions, fabrications, designs — but not creations. For us Christians the word "create" is something exclusive and absolute. It

is the kind of activity only the Almighty can engage in. God calls forth heaven and earth out of emptiness — that is creation. He brings forth the stars, the fish of the sea, the plants of the field; He brings man into being. That is true creative ability. At best, man can do no more than to compose what God has already brought into being.

Man's claim to be able to create is distasteful for an added reason. In his essay on "Religion and the Mission of the Artist," Denis de Rougemont writes: "The use of the verb 'to create' in relation to human activity is, I believe, rather recent. This manner of speaking of the human act, by comparing it, or even equaling it, to the divine act, not only comes from a synergist [work-righteous] doctrine which demands examination, but coincides historically with the impoverishment or loss in the modern epoch of the belief in a Creator God."

When man loses his respect for and faith in an Almighty God, he makes himself his own god. In his irreligious pride he sets himself up as a creator with godlike power over his life and destiny.

A Christian has too much respect for God's wisdom and power to use the word "create" cheaply or presumptuously. He prefers to keep the word "create" in God's vocabulary.

C. TOPPE

* * * *

Fun in the Church In connection with Pilate's turning over Jesus to Herod for trial we read: "When Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him." Herod was bored at the time, and he thought that Jesus would provide some entertaining diversion for him. As a king he could not lower himself to follow the crowds to see the miraculous deeds of Jesus, but now he would be able to see a demonstration in private.

To him Jesus was nothing but the most famous magician of His day, and Herod was eager to see Jesus perform. He said to Jesus, as it were: "Amuse me with some of your best tricks. Let me see some of your sleight-of-hand performances, and in return I will go easy on you." The only interest he had in Jesus was the amusement and entertainment which Jesus could provide for him. Naturally, Jesus would not lower Himself to serve as a court jester for King Herod.

Many serious-minded church leaders today are warning against secularism, that is, worldliness, in the Church. You read these warnings in practically every church paper, even liberal church papers, which have long ago dropped the old Gospel of Jesus Christ. The spirit of secularism or worldliness is invading the Church more and more in these days of suburban re-

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Studies in God's Word: Jesus the Good Shepherd

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

John 10:14-16.

He Died for His Sheep

In identifying Himself as the Good Shepherd, Jesus speaks of the things He has done and will do for His sheep. "I lay down my life for the sheep." These words describe the greatest single thing Jesus has done for us. He has given His life for us. We have just observed the anniversary of His death. Then, a few days later, we also commemorated the anniversary of His resurrection from the dead. These two facts together — the Good Shepherd died for us and the Good Shepherd rose from the dead — are the greatest facts of history for every Christian. They are facts which affect us personally. Jesus died for us, His sheep. He has died to rescue us from an eternal death.

He Knows His Sheep

The Jesus who loved us enough to die for us continues to be concerned about us. "I know my sheep." He knows us by name. He knows where we live. He knows the nature of our work. He knows our problems. He knows our abilities and our weaknesses. He knows us better than we know ourselves. He uses this knowledge to keep from us those things that would be particularly harmful to us and to grant us those things which will help lead us to our salvation.

His Sheep Know Him

We know our Good Shepherd. We who have learned to know Him already on mother's knee are most fortunate since we have been happy in knowing Jesus all our lives. Others who have learned to know him later

in life have missed something, but they will still have this knowledge of Jesus to help them the rest of their days. We know our Good Shepherd leads us to the green pastures and still waters necessary for us. We recognize that all good things in life are gifts from Him and evidences of His love. Even when He leads us through the "valley of the shadow of death" we find assurance in the fact that He is with us. Many a Christian has died with the comfort that the Good Shepherd will lead him through the "valley of the shadow of death" and enable him to "dwell in the house of the Lord forever."

He Has Other Sheep

The Good Shepherd is always eager to add other sheep to His flock so that He can be of service to them, too. We know that Jesus was born of the Jewish nation and that He did almost all His work among the Jews. Jesus makes it clear, however, that He is also concerned about the salvation of non-Jews. He has "other sheep" whom He will bring, "other sheep" who will hear His voice and follow His leadership. By the grace of God many hundreds of millions of Gentiles have become Christians in the centuries since Jesus spoke these words. By the grace of God we are among the "other sheep" who have come to hear the voice of Jesus as it speaks to us from the pages of the Bible. The voice of Jesus called us to faith, and so we found in Him *our* Good Shepherd.

"Other sheep" are still being brought into Jesus' sheepfold. We who know the Good Shepherd are given the privilege of helping to bring them in. In some instances they are people very close to us; we can reach them with our own voices. We need not be trained theologians to tell people that Jesus wants to serve them as their Good Shepherd, that He has died for them, that He knows them, and that He wants them to know Him. In other instances these "other sheep" are in distant lands which we reach through

the missionaries sent out by our Wisconsin Synod or our Synodical Conference. Our mission offerings make it possible to send missionaries to bring these sheep to the Good Shepherd.

He Has One Fold

Jesus' words regarding the "one fold and one shepherd" comfort us when we look at the condition of Christian churches in the world. In so many instances church groups are teaching things definitely contrary to the things Jesus taught. This saddens us because we know that error cannot help anyone. Error enslaves men; only the truth of Jesus can make men free. We are discouraged to see that so much "church work" is really wasted effort since it is vain to teach "for doctrines the commandments of men." It is, therefore, comforting to know that even in those churches which teach much that is false there are persons who have looked past all the human ordinances and errors and have seen the central truth, "The good shepherd giveth his life for the sheep." Any person who in humble faith looks to Jesus as the One who died to give him eternal life, is a Christian, wherever he may be. And as long as we believe that the Gospel is the power of God, we will be certain that wherever people still have the opportunity to hear or read the words of the Bible, there Jesus has some of His sheep belonging to the "one fold and one shepherd."

We cannot know which persons are within the fold of Jesus. Only the Good Shepherd knows that. He says: "I know whom I have chosen" (John 13:18). But He knows them and us with such a mighty, saving love that He "must bring" them to Himself in heaven. Then all the sheep scattered in all the regions and among all the peoples of the earth will be gathered before Him. Beholding the Good Shepherd with bodily eyes, they will praise Him eternally that He gave His life for the sheep and led them into eternal safety, peace, and joy (Rev. 7:9, 10, 13-17).
J. SCHAADT

Smalcald Articles

Part III. Art. III. Of Repentance

XI

"No man could know how much (satisfaction) to render for a single sin, not to say how much for all."

What did the schoolmen do to relieve the uncertainty? Here we have a flagrant case where one error leads to another, or where one error is used to support another. A man must make good for his sins by works of satisfaction imposed on him by the priest, who in his capacity as judge weighed the evidence and formulated his sentence according to the gravity of the offense. But what if he imposed too light a sentence? The guilt of the penitent would remain unpaid for, in part at least; and he could not receive complete forgiveness.

The error of Purgatory provided a convenient remedy. If the satisfaction imposed by the priest was insufficient, then the unpaid balance could be referred to Purgatory.

- 21) . . . Here they have resorted to the device of imposing a small satisfaction, which could indeed be rendered, as five Paternosters,* a day's fast, etc.; for the rest of the repentance they were directed to purgatory.

Notes

They found a way out of the difficulty via Purgatory. This permitted them to be extremely lenient in levying satisfactions. Any due satisfaction not rendered here on earth could be deferred to Purgatory. That this procedure led to another difficulty, Luther will point out in the next paragraph.

What were some of the light works of satisfaction? Luther mentions two. We take a look at the second one first: "a day's fast." In place of the indefinite article in our English translation the Latin translator used the numeral *one*, which is in agreement with the German original: a single day's fast. That certainly is not too severe. But think of it: a mortal sin is to be compensated for by abstaining from food for a single day, a mortal sin, by which the majesty of God is violated and His honor trampled under foot! A mortal sin, by which, according to the schoolmen's own teaching, the gracious effect of the Lord's Supper is blocked, can be atoned for by one day's fasting! What will become of the seriousness of God's holy Law?

The other work of satisfaction: "five Paternosters." Pray the Lord's Prayer as a punishment? We Christians run to our heavenly Father with all that we have on our mind, and pour out our heart before Him in prayers of praise and thanksgiving, of petition and intercession, as children do before their loving parent. And here such spontaneous intercourse with our heavenly

* Paternoster — Recitation of the Lord's Prayer. 'Paternoster' is Latin for "Our Father."

Father is treated as though it were a burdensome chore, a punishment. What a travesty!

The word "repentance" is here used in the sense of paying a penalty, which is the original meaning of the German word which Luther here employed: to make good for some misdeed by submitting to an equivalent in suffering. (The German word *Busse* is etymologically the same as the English *boot*, spelled also *bote* or *bot*, meaning repair or compensation.)

A Difficulty

We may speak about a new difficulty. In reality it is the old difficulty which always results from work righteousness, only here it appears in a somewhat modified form. If satisfaction is made so very easy here on earth, and the balance is always deferred till Purgatory: how hot will the flames of Purgatory become, or how seemingly endless will the term be which a sinner must spend there?

- 22) Here, too, there was nothing but anguish and (extreme) misery. (For) some thought that they would never get out of purgatory because, according to the old canon, seven years' repentance is required for a single mortal sin.

No explanation is necessary. We can easily imagine the gnawing agony of sensitive consciences, when they remembered their only partially atoned sins, and worried about others which they might have overlooked in their confession, and for which they had not made any satisfaction yet at all.

We thank God for the petition in Psalm 19:12: "Who can understand his errors? cleanse thou me from secret faults" — and for the unqualified promise of our Savior: "Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

Always Work Righteousness

- 23) Nevertheless, confidence was placed upon our work of satisfaction; and if the satisfaction could have been perfect, confidence would have been placed on it entirely, and neither faith nor Christ would have been of use.

Here we see the terrible sin of blasphemy against the suffering and death of our Savior implied in the error of making satisfaction for our sins by some work of ours. Pause to think for a moment what agony and torment our Savior suffered in body and soul, especially during the last twenty-four hours of His life, beginning in Gethsemane and ending on Calvary! What is a day's fasting compared with that agony? Yes, if our whole life were spent in pain such as befell Job, what would it mean when placed beside Jesus' Passion? Yet in the Roman doctrine of Penance the work of

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A Lantern to Our Footsteps

God's Reply to Our Questions

**Topic: Faith Healers —
Should We Use Them?**

What about faith healing? What about miraculous cures? They receive much publicity in our day. On the television screen Oral Roberts has displayed his apparent ability to cure the sick by praying over them. The Roman Catholic Church claims miraculous cures through many of its relics; much publicity has been given to cures at certain shrines (Lourdes, France, for example). The Christian Scientists claim that they can cure all sicknesses by "faith." The so-called Holiness groups place much stress upon faith healing. What are we as Christians, as Lutherans, to think of such "cures"? What does Scripture say? Are we to use such means?

Healings by Christ and in the Early Church

As Christians we surely recognize that Christ healed the sick, and these healings were miracles He performed. We also read of His disciples being able to perform miraculous healings (Luke 10:17). Jesus commands His disciples to preach the Gospel to every creature and then says: "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). Writing to the Corinthians, the Apostle Paul, speaking of spiritual gifts, names also the "gifts of healing" (I Cor. 12:9). And we do find that in the early Church the apostles at times performed miraculous cures. The question we wonder about is this: Are the healings we referred to above a continuation of them? Are they cures that are performed according to Christ's Word?

"Confirming the Word With Signs Following"

The impression is given by faith healers that Christ came to free man from physical ills, to redeem man from sickness, and that it is an essential part of Christianity to be able to perform such miracles. Now let us see what Jesus said in Mark 16:17, 18. We note that He commanded His apostles to go and preach the Gospel. He did not command them to go out and heal. He did, however, tell them that certain signs would accompany them as they preached. Why were these signs given? In verse 20 we read: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." The signs were given as confirmation of their preaching, to show that the Lord was working with them. In I Corinthians 12:11 the Apostle points out that these gifts are given by the Spirit, "dividing to every man severally as he will." God Himself determines when and where these gifts will be given. They will not be found everywhere nor at all times. The Lord does not set up these signs as ways of recognizing the true teachers of the Gospel; He does not promise that these signs will always be

found among Christians, but He tells us that, as He wills, as He recognizes the need for them, He will give them. In this connection Luther comments: "But since the Gospel is now spread throughout the world, known to all, there is no need of such signs as were wrought in the days of the apostles."

The Signs and Wonders of False Prophets

Although Scripture teaches us that God may at times give the gift of healing for His own purpose, we are likewise warned not to be deceived by such signs. Also false Christs will perform what appear as signs and wonders. Jesus says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). Again: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). When we keep in mind the close relationship which also medical science recognizes between man's mental attitude and his health, the influence which "healers" exert upon the minds and emotions of people may result in what appear as "wonderful works." Nor do we want to forget that Satan will surely use false prophets as his tools. The fact that they perform these things and even claim to be doing so in Jesus' name should not deceive us. They are still false prophets, whom Christ does not know.

But how can we recognize them? Certainly not by the presence or absence of signs and wonders but by judging their teaching on the basis of God's Word. Surely, those who stress Christ as a Savior from sickness are thereby also perverting the Gospel which presents Christ as the Savior from sin.

Regarding false prophets we have only one command of God: Beware of them; avoid them (Matt. 7:15; I John 4:1; Rom. 16:17). That certainly includes false prophets who claim to be able to heal our diseases.

Following God's Will For Us in Illness

What should we do in times of illness? God does not command us to go to any faith healer, nor does He promise that He will miraculously cure all our diseases. On the one hand, we shall make use of the skills and medicines which medical science makes available to us, recognizing them as gifts of God to help us preserve this body and life. But above all, we shall do what God invites us to do: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify

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IT is always a distinct joy to be able to prepare an article for our church papers announcing the opening of a new mission field and the dedication of a new chapel. We know that our people who make this possible through their contributions rejoice with us.

But how much greater the joy when just two years after such an announcement, we can bring you the good news that the mission has become a self-supporting congregation.

This is the case with Calvary Congregation of Milwaukee, Wisconsin. In the year 1954 your Southeastern Wisconsin District Mission Board noticed activity in an area adjoining Milwaukee's city limits. The farmer's tractor gave way to earth-moving machines. In less than a year the area was subdivided, was annexed to the city, and was built up with homes. A quick canvass of the area by students from our Seminary indicated that this was indeed a fine field. Five lots were found just days before the builder was to begin constructing homes on them. We were able to purchase them, and found ourselves the only church represented in the area.

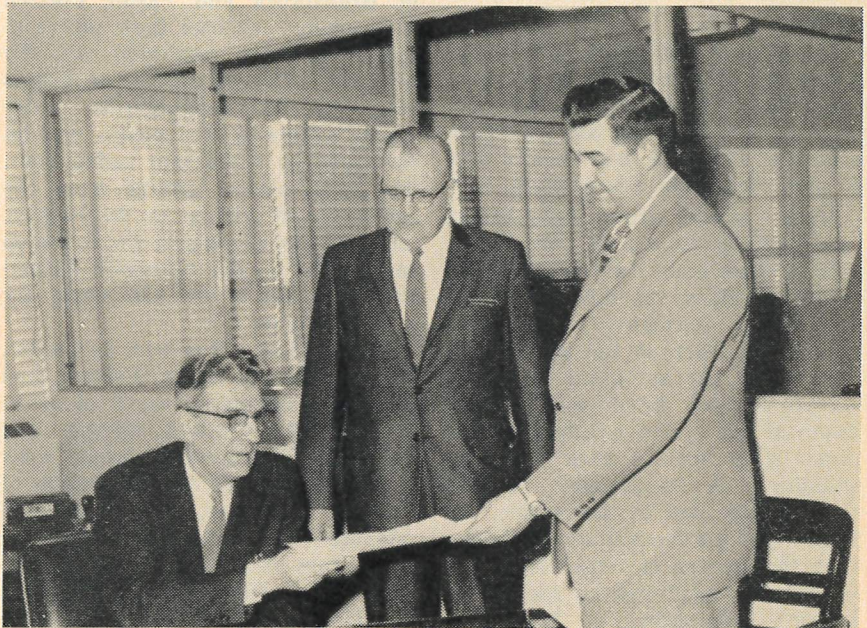
In January of 1956 a prefabricated U.S. Steel Corporation chapel being shown as a model in Chicago was purchased through the Church Extension Fund, and was erected on our lots. The building was dedicated to the glory of the Triune God in May of the same year. The Parsonage-Teacherage Fund provided a parsonage. Services were conducted by Seminary students while the Mission Board went about calling a missionary. In August of that year Pastor Harry Shiley accepted our call and preached his first sermon as Calvary's new pastor on the first Sunday in September, 65 people attending the service.

The congregation's attendance record shows this attendance to be the lowest since that date. Two

News FROM OUR Missions



Calvary, Milwaukee



Calvary's President, John Vollbrecht (right), and Pastor Harry Shiley (center) receive contract from Synod's Treasurer, Carl J. Niedfeldt (left), in fiscal office.

services are now being held each Sunday.

Two months later, on November 11, 1956, the congregation organized, closing its charter-membership list in December with 80 communicants.

October 14, 1958, will be a day long remembered by the congregation, for on that day the voters, by unanimous written ballot, voted to take the step of self-support, effective December 31. The membership at the time of this decision stood at 140 communicants. Of these, half were received by transfer from sister congregations, and half were confirmed as adults or reclaimed for the Church.

The congregation entered into contract with Synod through its Board of Trustees, and is now repaying its Church Extension Fund loan in monthly payments.

The Lord of the Church has surely blessed our labors above measure, and has shown us what can be accomplished, so far as man can tell, if we get into the right places at the right time and with the right equipment. He has shown us the power of His Word. He has shown us what steps His people can take, as did this congregation, when those steps are taken in the fear of God and with firm trust in the Savior's promises.

To Him be glory!

R. L. WIECHMANN

Dedication Of Chapel-Parish House

Rotenburg-Hanover, Germany

In connection with our pastoral conference in Rotenburg, our little congregation there, served by Pastor Henschke of Wittorf, was privileged to dedicate its chapel-parish house to the Triune God on the First Sunday in Advent. Thanks to the aid given by the Ev. Lutheran Synod of Wisconsin, the congregation now has a suitable place for conducting its services.

The day of dedication was one of praise and thanksgiving for the congregation. Though the weather was dreary and rainy, the Sun of Righteousness shone in our hearts, and so our celebration was a joyous one.

Many guests from neighboring congregations joined us. We had a special guest from the United States, Pastor A. Maas, the director of our Mission in Germany. Some time before the start of the service the chapel and the adjoining room and corridors were filled with people. Even in the living quarters in the upper story visitors were sitting or standing. A loudspeaker enabled them to take part in the service. At 10:00 A.M. the festival service began with the singing of "Open Now Thy Gates of Beauty" and an address by Pastor Henschke. Thereupon followed the rite of dedication. At this point the mixed choir of the congregation sang: "Praise and Adoration to Our God." The president of our church body, Pastor A. Schlender of Wiesbaden, preached the festival sermon. On the basis of Mark 7:31-37, he showed the festival audience the meaning of Jesus and His work, and declared: "In this place only the crucified and risen Christ is to be proclaimed, the Christ who today still works through His miracles, still opens the ears and loosens the tongues of the deaf and frees them from the burden of their sin and guilt, so that they hear the Word of God aright and speak and testify of His mighty power." The sermon made a deep impression on all the hearers.

There followed a selection by the choir and congregational singing. The new edifice rang with the strains of the chorale "Lift Up Your Heads, Ye Mighty Gates" and the closing hymn "Now Thank We All Our God." At the close of the forenoon service

Mr. Edmund Mix, an elder of the congregation, addressed the gathering.

At 2:30 the celebration was continued in the hall of the "Lueneburger Hof." About 300 people had gathered there. After dinner had been eaten, Pastor Henschke greeted the guests, in particular Pastor Maas and two brethren of the Lutheran Free Church, Pastor Bellin of Brunsbrock and Pastor Poetsch of Bremen. All took their places at tables specially decorated for the occasion. The succession of hymns sung by the congregation, choir songs, addresses, and poems was interrupted by a pleasant coffee hour. The brass choral groups from the sister congregations in Brunsbrock and Sottrum, playing in the forenoon service and at the afternoon gathering, did much to give the whole day a festive tone.

Pastor Maas, President Schlender, and the Pastors Bellin, Poetsch, and Malschner addressed words of greeting to the festival throng and delivered felicitations from their congregations. At the suggestion of Pastor Malschner, the afternoon offering was designated for the acquisition of a small organ for the chapel. The offering was about \$70, and this amount is enough to make the desire a reality. With some concluding words by the local pastor, an address by Mr. Krebs, a member of the Rotenburg congregation, a prayer, and the blessing, the lovely dedication observance came to a close. Those were hours of rich blessing which the Lord permitted us to spend with the congregation at Rotenburg, and we shall all long remember them.

The dimensions of the chapel-parish house are approximately 32'x36'. The lower story has a well-designed chapel room. It has been equipped with pulpit, altar, and pews. A part of this furniture was given by the congregation. The altar crucifix is the gift of a Ladies' Aid society in Milwaukee, Wisconsin. Adjoining the chapel room, separated from it only by a folding door, there is a youth and congregational assembly room. On special occasions it can be used for additional seating space in the church services. The pastor's office has been placed in the basement. The pastor's living

quarters in the upper story will not be finished off until a later date.

Through various gifts the members of the congregation have contributed to the financing of the structure. Considerable expense was saved by the fact that the members handled the foundation work themselves. One church member made and donated the altar vestments. The architectural work was done by architect Hess of Detmold. The Pastors Wegenroth and Henschke served as a building committee.

PASTOR G. MALSCHNER

PSALM 50:15

"Call upon Me," says our Savior
"In your trouble and distress,
I will help and will deliver,
Troubled spirits I will bless.
Then when gone each woe and sigh,
Thou My name shalt glorify."

DOLORES SCHUMANN

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

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

ISAIAH 41:10

Fear thou not, for I redeemed thee,
I have called thee by thy name;
Thou art Mine, My love hath claimed thee,

Love which e'er will be the same
As 'twas ere the world was made,
Ere foundations first were laid
Of this earth at its creation
When was planned the world's
salvation.

DOLORES SCHUMANN

Dr. Martin Luther College, 1884-1959

The Seventy-fifth Anniversary

(This is the second article depicting the history of Dr. Martin Luther College to commemorate the seventy-fifth anniversary of its founding.)

THE SEED IS SOWN

The growth of the little Minnesota Synod, founded in 1860, was steady but painfully slow. Opportunities for growth were abundant, but the lack of manpower caused one promising field after another to be abandoned or otherwise lost. It became crystal clear that, unless workers could be found, the future of the Synod would be far from assured.

Plans for a Consolidated Seminary Not Realized

Further plans for the use of other synods' institutions again seemed to promise a solution. When the Synodical Conference was formed in 1872, Minnesota joined at once. With the formation of the Conference, plans were made for the founding of one centrally located theological seminary to serve all synods in the group. The St. Louis Seminary of the Missouri Synod and the Columbus Seminary of the Ohio Synod were to be consolidated, and the Wisconsin Synod was asked to refrain from establishing a seminary at Milwaukee. However, the great election - conversion - predestination dispute soon engaged the energy and attention of all these synods, and the plans for the consolidated seminary were swept away in the turmoil of that controversy. Some hopeful signs of a growing mutual confidence between the Wisconsin Synod and the Minnesota Synod seemed to breathe a bit of life into the early plan of using the Wisconsin Synod Seminary that had been opened in 1878 and later located in Milwaukee, but the doctrinal disturbances again absorbed all attention, and the plans died for lack of nourishment.

Pastor C. J. Albrecht and the New Ulm Laymen

The year 1882 probably can be singled out as the year in which the preliminary actions leading to the founding of Dr. Martin Luther College took place. In that year the Reverend C. J. Albrecht was called from Greenwood in Hennepin County to St. Paul's Congregation in New

Ulm. In his new charge he was pleased to find a group of laymen who had concerned themselves with the question of providing workers for the church. These men were convinced that the only solution to the problem was the founding of a school in Minnesota, so that young men native to the state might be recruited and trained for the preaching of the Word. This group of Christians was headed by Mr. Fr. Boock. They urged their pastor, who was at the same time the president of the Synod, to inquire of the members of the Minnesota Synod whether it might be possible to erect an educational institution in New Ulm. Encouraged by the discovery of such wholehearted support for a plan he had long cherished, Pastor Albrecht undertook a journey that carried him into most of the congregations of the little organization, discussing with pastors and people the possibility of opening such a school. He found, as is usually the case in such situations, much enthusiastic support and about an equal amount of apathy.

A Handsome Offer from St. Paul's, New Ulm

Undaunted by the fact that some believed the undertaking too ambitious for the small group — thirty pastors by 1883 — Pastor Albrecht and his congregation took a further step in the matter. In the Synod session of 1883 held in St. Paul's Church in New Ulm, the local congregation made a concrete proposal for the establishment of the proposed school. Four acres of land and the sum of \$4,000 were offered if the school were located in New Ulm. In that year the proposal meant a great deal, for such a sum of money could buy vastly more than it can today. (It was estimated that the total cost of an adequate building would not exceed \$16,000.)

Further Developments

The delegates at this session of the Synod gave long and earnest attention to what seemed to many to be a heavy responsibility. Finally they came to the conclusion that a school should be established as a preparatory school (progymnasium, it was called) for prospective

pastors, but at the same time that it should offer the advantages of an academy for general education. However, the site was left undesignated, for the building committee was authorized to receive offers from other communities in the state until September 15, 1883; if a more favorable offer should develop, the committee was empowered to accept the more attractive one. A further stipulation was that the building committee was not to begin construction until at least \$14,000 was pledged and half that sum was available in cash. A building committee and a board of trustees for the new school were selected, and the life of the new institution seemed assured.

The First Site Bought, Then Abandoned

Anticipating general approval of the decision of the Synod of 1883 and quite convinced that no other community could or would match New Ulm's offer, St. Paul's Congregation proceeded to buy the necessary site just south of the present location of the Union Hospital. In fact, so certain were local committees of general ratification of the proposals by all congregations that excavation for the new building began at once. Fortunately they were halted, however, for clear title to the lots thus contracted for could not be obtained. (St. Paul's Congregation finally cleared the titles to these lots and held the land into the present decade.) Thus the first site was abandoned, but better arrangements were ahead.

The Present Site Acquired — Later Additions

Now came a suggestion which found general favor, this time from Mr. E. G. Koch, another member of St. Paul's Church. He offered to sell a plot consisting of four acres located on the wooded bluff in the southwestern part of the townsite for the sum of \$100, an offer that was immediately accepted. The site was a happy choice, as every visitor to the campus will readily admit. To anticipate a bit, it can be stated that the following additions to the original parcel of land have been made: in

1885 a second plot was purchased for \$100, in 1887 a third for \$200. In 1897 Mr. Koch donated a fourth piece of ground, in 1899 a fifth was purchased from Mr. Koch (\$325), and when both St. James and Hutchinson sought to have the school moved to their communities, the New Ulm Commercial Club donated a sixth four-acre tract. Other later additions have since been purchased

to complete a campus of forty acres minus one lot.

Thus the site had been selected and purchased by the New Ulm Congregation, but the stipulations of the Synod relative to the beginning of building operations still needed to be fulfilled. Would the vote of 1883 be backed by the deed of raising the needed \$14,000?

H. A. Strz

News From Bethesda

Superintendent to Leave Bethesda

Earl E. Mundt, Superintendent of Bethesda Lutheran Home at Watertown, Wisconsin, for many years, has handed in his resignation effective April 1, 1959. Thereafter he will be affiliated with the Church Mutual Insurance Company of Merrill, Wisconsin, in the capacity of Regional Counselor for the southern half of the State of Wisconsin.

Mr. Mundt's association with Bethesda Lutheran Home dates back to December 1951, when he was engaged as business manager. He served in that capacity until January of 1957, when he was appointed acting superintendent. Six months later he assumed full responsibilities of the superintendency, a position he has held until his resignation at this time.

Bethesda Lutheran Home is a training school and Christian home for over 500 mentally retarded Lutherans ranging in age from 8 to 89. The enrollment includes people from 30 states. Many of these "children" are also physically handicapped. About 50 are wheelchair cases, another 50 are spastics, and over 100 are epileptics.

During the seven years that Mr. Mundt has been associated with Bethesda Lutheran Home, he has had the joy of seeing solid, steady growth. The number of "children" at the Home has risen from 380 to 520 during this period. Noteworthy also of the last seven years' history is the \$2,000,000 expansion and remodeling program, culminating in the dedication of the Ritter Memorial Building, the Louis Pingel School, and the Manual Arts School just a year ago.

While associated with Bethesda, Mr. Mundt has served on the Board of Directors of the Wisconsin Asso-

ciation of Nursing Homes as secretary and as president. He has also been active in the Watertown Safety Council, of which he is the president at this time.

Mr. Mundt and his family will continue to reside at their present home at 213 North Tenth Street in Watertown.

No definite plans have as yet been announced regarding a successor to Mr. Mundt.

Bethesda Lutheran Home Public Relations Director Accepts Call

The Rev. Donald W. Meier, Director of Public Relations for Bethesda Lutheran Home, Watertown, Wisconsin, has accepted a call as pastor of First Lutheran Church, Lake Geneva, Wisconsin, effective April 1. His installation took place April 5, 1959.

Pastor Meier joined the Bethesda Lutheran Home staff in a temporary capacity on July 1, 1956, following a very successful pastorate with Our Savior's Congregation of Wausau, Wisconsin. Previous thereto Pastor Meier served Trinity Lutheran Church at Girard, Illinois, for four years following his graduation from Concordia Theological Seminary, Springfield, Illinois. Pastor Meier also served his country in the air branch of the United States Navy as a bombardier in the Pacific area, World War II.

On March 7, 1957, the Rev. D. Meier accepted a call as Assistant Director of Public Relations for Bethesda Lutheran Home. On April 15, 1958, the Rev. Mr. Meier was promoted to Director of Public Relations and in such position was responsible for interpreting not only to the Wisconsin Synod, of which he is a member, but also to the entire Synodical Conference congregations

the work being performed by the staff of Bethesda Lutheran Home among the mentally retarded, epileptic, and physically handicapped at this large institution of over 500 patients.

Pastor Meier has been signally successful in his work, having extended the message of mercy to many congregations who previously had heard little about Bethesda Lutheran Home. He did this by personal appearances as a lecturer and preacher in many pulpits of the Church, and as a writer of leaflets and tracts concerning the Home.

Besides his wife, Lois, Pastor Meier's family consists of Barbara Ruth 10, Edward Paul 8, John Walter 7, David Luther 4, Marianne 2, and Joel 3 months.

† DR. HENRY WENTE †

Dr. Henry Wente departed this life on March 11, 1959, at the age of 92. He was born on March 20, 1867, in Nettelrede, Province of Hanover, Germany, as the youngest child of Friedrich and Sophie Wente. After attendance at a gymnasium in Bueckeberg and a proseminary in Kropp in Schleswig, he came to the United States in 1890 and continued his studies at Concordia College, Ft. Wayne, Indiana, and Concordia Seminary in St. Louis, Missouri. After his graduation from Concordia Seminary in 1893, he received a call to St. John's Congregation in Germanicus, Ontario, Canada. In 1902, having received a leave of absence from his congregation for a longer stay in Germany, he was granted the degree of doctor of philosophy by the University of Rostock. In 1903 he accepted a call to St. Peter's Congregation in Halfway, Michigan, and in 1905 he was called as professor to Northwestern College and thereby entered the service of the Joint Synod of Wisconsin. At Northwestern College he taught German, Latin, Greek, and Introduction to Philosophy. In 1910 he accepted a call to Zion Congregation in Crete, Illinois, and served this congregation for almost 30 years. As pastor of this congregation he joined the Michigan District of Synod; on several occasions he also served the District with doctrinal essays at conventions.

In 1893 he was married to Helene Braczinski of Pinconning, Michigan. This union was blessed with three children, but was broken in 1897 by

the early death of the young wife. In 1898 Dr. Wentz married Luise Speckhard of Bay City, Michigan; of the six children born to this marriage one preceded the parents in death. Dr. Wentz resigned his ministry in 1939 because of failing health, but continued to live in Crete until the death of his wife in 1947. The last years of his life were spent with his sons in Winfield, Kansas, and Dundee, Illinois. — He is survived by three sons, Walter of Ft. Wayne, Indiana, and Constantine and Henry of Dundee, Illinois; five daughters, Mrs. Erna Nagle and Mrs. Robert McCaw of Wyandotte, Michigan, Mrs. Cordula Triebold of Crete, Miss Irene Wentz of Brookings, South Dakota, and Mrs. Agatha Hollett of Home-wood, Illinois; and five grand-children.

The funeral service was held in Zion Church in Crete on March 14. Pastor Paul Eickmann preached the sermon on Psalm 126:5, 6. Interment was in Zion Cemetery in Crete.

† **MRS. WALTER NOMMENSEN** †

Cordelia Irene, daughter of the Rev. and Mrs. John Siegler, was born January 29, 1908, at Nodine, Winona County, Minnesota, and baptized there in St. John's Lutheran Church by her father. In 1912 her father accepted a call to Johnson, Minne-sota. Here she spent her childhood days and received her elementary education through the seventh grade in a district school. Her mother passed away in 1920. She then entered the eighth grade at Dr. Martin Luther College in New Ulm, Minnesota. She attended the con-firmation class at St. Paul's Lutheran Church at New Ulm and was con-firmed by her father in her home church at Johnson.

After completing the high school department and two years of normal training at Dr. Martin Luther College, she accepted a call to Zion Christian Day School of South Mil-waukee, Wisconsin. There she served the Lord faithfully for five years, feeding His lambs with the Bread of Life and making them wise unto salvation through faith in Christ Jesus.

In 1932 she entered the state of holy matrimony with Walter Nom-mensen, who soon after was installed as pastor of his first charge at Wausau, Wisconsin. Here the

oldest son, Walter John, was born to the couple. After four years the family moved to the Rozellville-Green Valley parish near Marshfield, Wisconsin. The two younger sons, Theodor and Arnold, were born at Marshfield. After eight years the family moved to near Allenton, Wis-consin, where Pastor Nommensen served the congregation for ten years. In 1954 the family came to Vesta, Minnesota, where Rev. Nom-mensen is pastor of St. John's Lu-theran Church.

Mrs. Nommensen's father passed away in 1946, after he had made his home with her for twelve years.

The departed had been failing in health for some time, but became seriously ill on February 4, and was taken to the Union Hospital at New Ulm on Monday, February 9. She underwent surgery the following Friday morning and passed away that night at 11 o'clock. Cause of her death was given as heart failure and pulmonary edema. She attained the age of 51 years and 15 days. She is survived by her husband; three sons, Walter John, Theodor, and Arnold; a daughter-in-law; a grandson; and one brother, Pastor Victor Siegler of Brillion, Wisconsin.

Funeral services for Mrs. Nom-mensen were conducted at St. John's Lutheran Church in Vesta, Minne-sota, on February 16, 1959. Burial took place on the Vesta cemetery, from whence the resting remains will be called forth by Him who is the Resurrection and the Life to the mansions above.

The undersigned was in charge of the funeral service and interment, basing words of consolation and assurance on Romans 11:33-36.

EDW. A. BIRKHOLZ

**GOLDEN WEDDING
ANNIVERSARY**

Mr. and Mrs. Gust Bergthold cele-brated their golden wedding anni-versary on February 8, 1959. On this occasion a portion of the morning service was conducted for them. The undersigned spoke to them on the basis of Psalm 118:1. As they looked back at their life, the Psalmist re-minded them of the goodness of the Lord. In the afternoon the congrega-tion held open house for them. There was a brief meditation on the

basis of Luke 24:29. As they looked ahead, they were exhorted to ask the Lord to continue to abide with them. Mr. and Mrs. Harland King of London, England, were present. They presented St. Matthew's Ev. Lu-theran Church of Butterfield with a missal stand in commemoration of their parents' 50th wedding anni-versary. Mr. and Mrs. Gust Berg-thold are members of St. Mathew's Congregation at Butterfield, Minne-sota. May the Lord accompany them with His grace during their re-maining years!

ALVIN R. KIENETZ

PSALM 145:15, 16

The eyes of all wait Lord, on Thee,
Thou giv'st their meat in season,
Thou ope'st Thy hand most
bounteously
Above our human reason.
Thou satisfiest hearts' desires
And kind'lest in us living fires
Of grateful love and service.

DOLORES SCHUMANN

ANNOUNCEMENT

Mr. Adolph Fehlauer has accepted the call to the newly created office of Assistant Executive Secretary of the Board of Education—Wisconsin Synod. He will enter upon his new work after his release from his present position as Principal of St. Paul's Lutheran School, Appleton, Wisconsin, becomes effective on August 1, 1959.

PROF. CARL LAWRENZ, Chairman,
Board of Education—
Wisconsin Synod

May we suggest:

Gift Subscriptions for
THE NORTHWESTERN LUTHERAN?
Gift Subscriptions for
THE JUNIOR NORTHWESTERN
(for children 4-14)?
Gift Subscriptions for
MEDITATIONS?

EDITORIALS

(Continued from page 115)

ligion. The church is turned into a social or community center, a place of entertainment, where the members can overcome the boredom of their drab lives and the young may be kept out of mischief by keeping them busy with all sorts of worldly projects.

Some members proudly say: "We have fun in our church. We find all sorts of amusement and entertainment there." That is supposed to be a high recommendation for their church. Herod, steeped in the worldly spirit, would endorse that but not Jesus, who said: "My kingdom is not of this world. . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." Jesus is looking for church members whose chief interest is the hearing of His voice.

IM. P. FREY

SMALCALD ARTICLES

(Continued from page 117)

Jesus is practically set aside, and a sinner is instructed to trust in his puny works of satisfaction.

Add to this that, admittedly, our works of satisfaction were never perfect; only monks and martyrs could do enough, and sometimes more than enough for their own use. The result for the common Christian was endless doubt and fear, no peace for the sin-troubled heart.

23) . . . *But this confidence was impossible. For, although any one had done penance in that way for a hundred years, he would still not have known whether he had finished his penance.*

That meant forever to do penance and never come to repentance.

(To be continued)

J. P. MEYER

A LANTERN TO OUR FOOTSTEPS

(Continued from page 118)

me" (Ps. 50:15). We shall follow the example of St. Paul, who prayed the Lord to remove his "thorn in the flesh" (II Cor. 12:28). We shall call our pastor to pray with and for us, invite our fellow Christians to pray in our behalf, for "the effectual fervent prayer of a righteous man availeth much" (James 5:14-16). We are confident that the Lord will hear our prayers and, if it be His will, grant healing and health. Who knows how often Christians have recovered, indeed, recovered miraculously, in answer to fervent prayer. Yet, what we shall seek of God above all else — for sooner or later these bodies of ours will become subject to death — is spiritual health, a firm faith that through Christ we have forgiveness of sins and are heirs of heaven.

A. SCHUETZE

NOMINATIONS FOR THE SIXTH PROFESSORSHIP AT NORTHWESTERN LUTHERAN ACADEMY

These men have been nominated to serve as athletic director, teaching also science and mathematics:

Pastor Frederick C. Kneuppel, Thiensville, Wisconsin
Pastor Leonard Koeninger, Lansing, Michigan
Pastor Mentor Kujath, South Milwaukee, Wisconsin
Teacher Floyd Mattek, Montello, Wisconsin
Teacher Robert Otterstatter, Fort Atkinson, Wisconsin
Teacher Gerald Pankow, Columbus, Wisconsin
Candidate Richard Pankow, Saginaw, Michigan
Teacher Theodore A. Pelzl, Jr., Bay City, Michigan
Pastor W. Schumann, Watertown, South Dakota
Pastor Melvin Schwenzen, West Allis, Wisconsin
Professor Kenneth Seim, Manitowoc, Wisconsin
Pastor Donald Sellnow, Rapid City, South Dakota
Pastor Edward Stelter, Crivitz, Wisconsin
Teacher Philip Strohm, Racine, Wisconsin
Pastor George Rothe, Sturgis, South Dakota
Pastor Howard Russow, Iron Ridge, Wisconsin
Pastor Robert J. Voss, Milwaukee, Wisconsin
Pastor Walter Wegner, Columbus, Wisconsin
Pastor Harry Wiedmann, Burlington, Wisconsin
Pastor Wilfred Wietzke, Oskaloosa, Iowa

NOMINATIONS FOR THE MUSIC PROFESSORSHIP AT NORTHWESTERN LUTHERAN ACADEMY

These men have been nominated to head the music department, teaching English and geography:

Teacher Fred Bartel, Milwaukee, Wisconsin
Teacher William Birsching, Menasha, Wisconsin
Teacher Walter Bonitz, St. Paul, Minnesota
Pastor Alvin Degner, Manitowoc, Wisconsin
Pastor Kurt Eggert, Milwaukee, Wisconsin
Teacher Gilbert Fischer, Oshkosh, Wisconsin
Professor Theo. Hartwig, New Ulm, Minnesota
Pastor Thomas Henning, Seattle, Washington
Teacher Orville Kempfert, Hustisford, Wisconsin
Tutor Robert Kirst, New Ulm, Minnesota
Teacher Gerhard Mueller, Fond du Lac, Wisconsin
Pastor Bertram Naumann, Marquette, Michigan
Teacher Albert Nolting, Kenosha, Wisconsin
Teacher Robert Oswald, Weyauwega, Wisconsin

Correspondence regarding these nominations should reach the secretary not later than April 29, 1959.

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

NOMINATIONS

The Board of Control of Northwestern College will meet to elect a professor to succeed Professor E. Wendland, whose retirement will go into effect at the close of the present school year, on Sunday, May 3, 1959, at 2:30 p.m. Any correspondence concerning these candidates must reach the Board before that date.

The following names have been placed before the Board for consideration:

Professor Howard Birkholz, New Ulm, Minnesota
Pastor Kurt Eggert, Milwaukee, Wisconsin
Pastor Gerhard Franzmann, Wauwatosa, Wisconsin
Pastor Werner Franzmann, Milwaukee, Wisconsin
Mr. Harold Gawrisch, U. of Heidelberg, Germany
Pastor Ralph Goede, Lake City, Minnesota
Pastor Gerhard Hillmer, Hales Corners, Wisconsin
Pastor Robert Hochmuth, Tucson, Arizona
Pastor Harold Johne, Beaver Dam, Wisconsin
Pastor Willard Kehrberg, Minneapolis, Minnesota
Pastor Norval Kock, Wood Lake, Minnesota

Pastor Leonard Koeninger, Lansing, Michigan
Pastor Paul Kuehl, Cudahy, Wisconsin
Pastor Mentor Kujath, South Milwaukee, Wisconsin
Pastor Paul Kuske, Maumee, Ohio
Pastor Carl Mischke, Juneau, Wisconsin
Pastor Paul Nitz, Tacoma, Washington
Pastor Carl Nommensen, Lincoln, Nebraska
Pastor Winfred Nommensen, New London, Wisconsin
Pastor John Schaadt, Tomahawk, Wisconsin
Pastor James Schaefer, Milwaukee, Wisconsin
Pastor Melvin Schwenzen, West Allis, Wisconsin
Pastor Don Seilnow, Rapid City, South Dakota
Professor Philip Strohm, Racine, Wisconsin
Professor Wayne Ten Broeck, Mobridge, South Dakota
Pastor Walter Wegner, Columbus, Wisconsin
Pastor Paul Wilde, Saginaw, Michigan

Pastor Kurt A. Timmel
612 Fifth St.,
Watertown, Wis.

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

TO ALL PASTORS AND CONGREGATIONS OF THE WISCONSIN, MINNESOTA, DAKOTA, AND NEBRASKA AREAS

When shipping clothing to the Minneapolis depot for the Relief Program, please, make the following change of address:

Lutheran World Relief
c/o Larson Transfer Company
1901 Fifth St., S.E.
Minneapolis 14, Minnesota

Since the green shipping labels with the old address were printed in a sizable amount, you will spare your Relief Committee much additional expense by making this change of address on the labels that you now

have in your possession when making your clothing shipments. Thank you.

The General Relief Committee
— Wisconsin Synod
J. A. WESTENDORF, Secretary

CALL FOR CANDIDATES

Luther High School at Onalaska, Wisconsin, intending to add the eleventh grade in the 1959-1960 school year, finds it necessary to increase the size of its faculty. The members of the Synod are herewith requested to assist us in the calling of teachers by submitting to us the names of candidates qualified to offer instruction in the fields of science, mathematics, and social studies. All nominations may be sent to:

The Rev. Wayne Schmidt
Luther High School
Onalaska, 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

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

NOTICE OF SUSPENSION

The Presidium of the Western Wisconsin District regretfully announces that it has become necessary to suspend Pastor Richard L. Buege of Whitehall, Wisconsin, from membership in the Wisconsin Synod because of his persistent refusal, despite brotherly admonition, to bring his pastoral practice into conformity with the accepted Scripture-based practice of the Synod.

R. W. MUELLER, President

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.

SEVERANCE OF FELLOWSHIP

Pastor Kenneth Hallauer and Mr. Le Roy Hulke, the pastor and teacher at Mission, S. Dak., have severed their fellowship with our Wisconsin Synod because our Synod has not severed fellowship with The Lutheran Church—Missouri Synod.

St. Paul's Lutheran Church at White-river, S. Dak., has severed fellowship with our Synod for the same reason.

HUGO FRITZE, President
of the Nebraska District

D.M.L.C. DIAMOND JUBILEE CHOIR RECORD

Twelve-inch long-play recording of numbers sung by the Dr. Martin Luther College Choir on its 1959 Diamond Jubilee Tour. Price: \$4.50, postpaid. Order from Martin Albrecht, College Heights, New Ulm, Minn.

DESKS

Forty school desks of adjustable type, chiefly for use in lower grades, available at St. John's Lutheran Church, West Bend. In good condition and about 20 years old. Must be moved out by June 15. Write to Mr. Leroy Dean, 204 Hawthorn Dr., West Bend, Wis.

HELP NEEDED

Ward parents to care for the mentally retarded persons left in our care. Single persons and/or couples are needed. Please write to Bethesda Lutheran Home, Box 296, Watertown, Wis.

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

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 13 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

SOUTHWESTERN MICHIGAN PASTORAL CONFERENCE

Date: April 13-14, 1959.

Place: Grace Ev. Lutheran Church, Eau Claire, Mich.

Schedule

Monday, April 13, 1959

10:00 Devotions, minutes, business.

10:15 Exegesis of Psalm 103

(C. Kipfmiller).

11:15 Exegesis of I Tim. 2 (all pastors, W. Beckmann leads).

12:00 Noon Recess.

1:15 Devotions, minutes, business.

1:30 "How to Bring a Parochial School into Your Congregation" (W. Westendorf).

2:30 "Engagement, Marriage, Divorce, and Remarriage" (A. Maas) or "Pre- and Post-Marriage Counseling" (C. Kipfmiller).

3:30 "Effective Dealing with Lodge Members in the Congregation" (E. Tacke).

7:30 Communion Service (Sermon — C. Kipfmiller; alternate, A. Maas).

Tuesday, April 14, 1959

9:00 Devotions, minutes, business.

9:15 Isagogical Treatment of Ruth (W. Zarling).

10:30 Exegesis of Luke 16:9 (L. Meyer).

12:00 Noon Recess.

1:15 Devotions, minutes, business.

1:30 "Dangers which Threaten the Pastor's Spiritual Life" (H. Zink).

2:30 Business; Mission Board; Union Committee; Board for Information and Stewardship; Conference Visitor.

PAUL HOENECKE, 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. Mantufel).

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

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: April 21, 1959.

Place: Emanuel Ev. Lutheran Church, New London, Wis.

Preacher: R. Werner.

Agenda: Exegesis on Eph. 4:15f, E. Habermann; Rom. 16:17f in the Light of other Scripture Passages Relating to Church Discipline, E. Ploetz; Leadership: General, Ministerial, and Christian, T. Redlin; Exegetical-Homiletical Study of the text for Cantate (Ranke Series), E. Zehms; Character Study of Samuel, R. Werner.

R. R. Werner, 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

10:50 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

10:50 How To Make Teaching of Current Events Interesting, Mr. F. Redeker

11:50 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. Kahlfuss

3 & 4, Miss L. Korhals

Kindergarten, 1 & 2, Miss C. Gunn)

2:00 Business Meeting

2:45 Inspirational Address, Pastor R. Reede
(Alternate: Pastor A. Schewe)

PASTOR-TEACHER CONFERENCE NORTHERN CONFERENCE OF THE MICHIGAN DISTRICT

Date: April 27-28, 1959.
Place: Mt. Olive Church, Bay City, Mich.
Time: Communion service at 9:00 a.m.
Preacher: R. Holtz (alternate, T. Horneber).
Lodging and excurses: Notify Pastor R. Stieve, 606 Sidney St., Bay City, Mich.
M. R. KELL, Secretary

THE CENTRAL PASTORAL CONFERENCE — WESTERN WISCONSIN DISTRICT

Place: Doylestown, Wis., St. John's Ev Lutheran Congregation; Pastor H. Jaster.
Time: April 28-29, 1959; 10:00 a.m. on Tuesday.

Program

Tuesday:

Gen. 9:18-27, Prof. E. E. Kowalke.
Modern Translations of the Bible, H. C. Nitz; Ascension Sermon, R. Hoenecke.
Reports, Pres. R. Mueller; Financial Reports, A. Geiger.

Wednesday:

James 1:1-12, J. Fricke; Tractarianism. Prof. W. Schumann; How to make the most of our Sunday school, W. Wegner; Pastor as Shepherd of his Parish, M. Schroeder; Business and Casual Questions.

Communion Service: Tuesday evening, A. Geiger, preacher (J. Michaels, alternate).

Remarks: Please announce early to our host, Pastor H. Jaster. All members of the Central Conference, send all pink

remittance slips to Pastor A. Geiger, Cambridge, Wis.

O. PAGELS, Secretary

SOUTHERN CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Dates: May 12 and 13, 1959.
Host Congregation: Zion, South Milwaukee, Wis.
Host Pastors: O. Nommensen and M. Kujath.
Housing: Please inform Pastor Kujath if you need overnight accommodations.

Agenda:

May 12: Opening Service with Holy Communion at 9:50 a.m. Preacher: Waldschmidt (alternate H. Wiedmann). Exegesis: Phil. 3, R. Bittorf, Essay: Does the False Prophet Have a Call? R. Pope. Alternate Essay: Giving and Taking Offense, F. Naumann.
Adjournment at 4:50 p.m.

May 13: Opening Devotion at 9:00 a.m. Casual Questions and Visitor's Report Essay: Isagogical Treatment of the Prophet Haggai and Application to Our Times, Kujath. Alternate Essay: Whom May We Receive as Sponsors and Witnesses for Baptism? A. Buenger.
Adjournment at 3:00 p.m.

H. HENKE, Secretary

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

ACKNOWLEDGMENT AND THANKS

Our Home for the Aged at Belle Plaine, Minn., since Sept. 1, 1958, has received the following gifts:

In memory of Mr. and Mrs. John Essendorf, Lake City, \$10.00; in memory of Rev. H. A. Birner, Lake Benton, \$7.00; St. John's, Burlington, Wis., \$100.00; Ladies Mission Society, Leith, N. Dak., \$5.00; Mrs. Albert Hoppenstode, Le Sueur, \$5.00; Minn. Dist., Mo. Synod, \$10.00; in memory of Emil Hamann, Alma City, \$1.00; in memory of Ernest Stibb, \$3.00; in memory of Mrs. Homes, Stillwater, \$2.00; Marie W. Rose, Fairhaven, \$5.00; Immanuel Ladies Aid, Galena, \$10.00; Elsie C. Gundlach, St. Paul, \$10.00; Mt. Zion, Ripon, Wis., \$5.00; Ladies Aid, Christ, N. St. Paul, \$20.00; Ladies Aid, Emanuel, Wellington, \$5.00; Ladies Aid, St. Paul's, Prior Lake, \$10.00; Ladies Aid, Bethany, Renville, \$4.00; in memory of Mrs. William Voges, New Ulm, \$15.00; Ladies Aid, St. John's, Buffalo, \$5.00; Ruth Mission Club, Siloah, Milwaukee, \$30.00; Ladies Aid, St. John's, Boyd, \$10.00; Immanuel, Verdi, \$8.00; Trinity, Austin, \$17.00; in memory of Fred Schulerberg, Arlington, \$31.00; in memory of Louis Bahn, Sr., Wood Lake, \$3.00; in memory of Mrs. Ida Buck, Arlington, \$3.00; in memory of Mrs. Charles Haas, Belle Plaine, \$25.00; Ladies Aid, St. John's, Frontenac, \$5.00; Mildred Albrecht, Lakemills, Wis., \$1.00; Ladies Aid, St. Paul's, Seaford, \$10.00; First Lutheran, La Crosse, Wis., \$69.61; in memory of Richard Weigt, Mankato, \$5.00; Ladies Aid, Oronoco, \$10.00; A.A.L. Branch 1772, Hastings, \$10.00; Women's Society, St. John's, Woodhue, \$15.00; Ladies Aid, Trinity, Osceola, Wis., \$10.00; Guild, Mt. Olive, St. Paul, \$15.00; Ladies Aid, St. John's, Zumbrota, \$4.00; Mr. and Mrs. Robert Bleck, Buffalo, \$10.00; Ladies Society, Emanuel, St. Paul, \$5.00; Ladies Society, St. John's, Whitewater, Wis., \$10.00; Ladies Aid, Peace, Echo, \$5.00; Men's Club, St. Martin's, Watertown, S. Dak., \$10.00; Ladies Aid, St. John's, Nodine, \$10.00; Ladies Guild, St. James, St. Paul, \$10.00; Good Shepherd, Cedar Rapids, Iowa, \$30.25; Eagleton, St. John's, Chippewa Falls, Wis., \$5.00; in memory of Mrs. Augusta Maschkep, Pigeon, Mich., \$5.00; Mission Group I, Christ, Eagle River, Wis., \$5.00; Dorcas Society, St. John's, Spring Valley, Wis., \$25.00; Mission Society, St. Paul's, Arlington, \$15.00; Ladies Aid, St. Paul's, Arlington, \$10.00; Lincoln Ladies Aid, \$5.00; Sunday School, Grace, Ridgeway, \$10.00; Ladies Aid, Salem, Owosso, Mich., \$10.00; Ladies Aid, St. Paul's, Wisconsin Rapids, Wis., \$10.00; Ladies Aid, St. Paul's, Brownsville, Wis., \$15.00; Ladies Aid, First, Minnesota City, \$25.00; Ladies Aid, Grace, S. St. Paul, \$5.00; Evening Circle, Zion, Ladies Aid, Olivia, \$5.00; Ladies Aid, St. Paul's, Tomah, Wis., \$5.00; Ladies Aid, St. John's, Fairfax, \$25.00; Evening Circle, St. John's, Whitewater, Wis., \$10.00; Ladies Aid, St. Paul's, St. James, \$15.00; Anna C. Semler, Toledo, Ohio, \$1.00; Flora Ladies Aid, Redwood Falls, \$5.00; Ellsworth, Ladies Aid, Darwin, \$10.00; Ladies Aid, St. John's, Tappen, N. Dak., \$5.00; Sewing Circle, Immanuel, Gibbon, \$5.00; Ladies Aid, Snoqualmie Valley, Wash., \$10.00; Ladies Aid, St. Paul's, Plymouth, Nebr., \$5.00; Ladies Aid, St. Paul's, Lakemills, Wis., \$7.50; Ladies Aid, St. John's, St. Clair, \$10.00; Ladies Aid, Immanuel, Hutchinson, \$10.00; Ladies Aid, St. John's, Hastings, \$25.00; in memory of Mrs. Henrietta Schlenner, Wood Lake, \$3.50; Ladies Aid, St. John-St. James, Reedsville, Wis., \$10.00; Emanuel Guild, St. Paul, \$5.00; Ladies Missionary Guild, St. Paul's, Moline, Ill., \$5.00; Dorcas Society, Salem, Madelia, \$5.00; Ladies Aid, Trinity,

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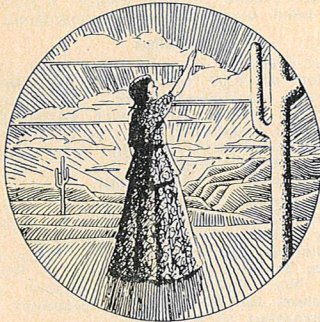
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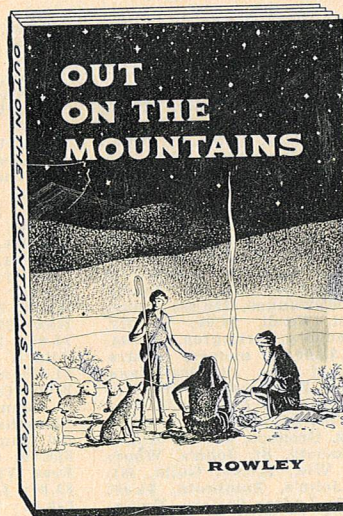
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