



THE NORTHWESTERN
Lutheran

April 26, 1959

Volume 46, Number 9



BRIEFS

by the Editor

Did your April 12 Northwestern Lutheran reach you a few days late? There was a good reason for it. To find out what it was, read the item on page 136.

The Church Council of the Evangelical Lutheran Church, which administers affairs of this body between conventions, recently passed a resolution which strongly disapproved of social dances sponsored by a congregation. It declared that it was the business of the Church to proclaim the Gospel of Jesus Christ. No doubt consideration of the question and resolution were prompted by instances in which congregations of the ELC had sponsored such dances. We know of one such instance here in Milwaukee. It received considerable newspaper publicity. But a few days ago the papers reported that the same ELC pastor was proceeding with plans for a spring social dance for the young people of his congregation.

Everywhere churches are experiencing a manpower shortage. Even a casual reader of church periodicals will encounter this fact again and again. Even as we were writing

this, a ULCA news release arrived with the information that the United Lutheran Church needs 400 pastors, but that only 197 seniors will be graduated from its 10 seminaries in June. Recruitment programs are either being set up or are already being carried out. In the same item of *The Lutheran* quoted in "Church News Items" (page 140) there is found this statement: "On the positive side, the survey showed that the dominant influence in persuading young men to enter the ministry came from their parish pastors." (Italics ours — Ed.) We believe that this has been true among us, and we pray God to make all our pastors and parochial schoolteachers zealous, untiring recruiters of manpower for both the preaching and teaching ministries.

However, congregations and individual members can do much to aid the cause. Some of our congregations are doing something now. We have heard of some of our churches which have set up scholarship funds for the benefit of anyone from the membership who studies for full-time work in the church. Others have resolutions on record which pledge the congregation to pay a

good part, in some cases all of the cost of educating a son or daughter of the congregation for the ministry in pulpit or classroom.

More than money is needed, though, and that is the encouraging word spoken to the boy or girl in whose heart God has stirred the desire to serve Him as pastor, missionary, or teacher. Individuals can speak that word. Congregations can do it in various ways. The very existence of a scholarship fund or other methods of aiding students at our Synod's schools shows that the congregation holds the ministry in high esteem and that it is eager to have more and more of its youth enter the professions upon which the Savior Himself bestows honor and blessing.

We all know that sometimes a writer is sure that he has stated clearly what he had in mind, and yet readers see in his words something different from the intended meaning. This was the case with a paragraph in "Studies in God's Word," the March 1 issue. The author writes that several people took him to say that Christ paid the ransom to the devil. Regarding this the writer comments: "This was, of course, not my intention. Scripture makes it clear that the ransom was paid to God to satisfy the demands of justice. . . . I felt that the phrase 'as it were' would make it clear that this was an illustration."

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

The Northwestern Lutheran

Volume 46, Number 9

April 26, 1959

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

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

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

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

Subscription Rates Per Year, payable in advance:

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

THE EDITORIAL BOARD —

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

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

CONTRIBUTING EDITORS —

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

THE COVER — Bethlehem Ev. Lutheran Church, Watertown, South Dakota; A. P. Kell, pastor.

Editorials

"You Owe It To Yourself" Advertising research has found that many Americans have a sense of guilt about buying luxuries. Researchers have discovered that many of us are somewhat uneasy about buying things that we do not actually need — for example, such items as candy, cigarettes, liquor, processed meals, or labor-saving devices.

People apparently are concerned how others rate them. They don't want others to believe that they are lazy, or prodigal, or selfish. In self-defense they even volunteer to explain to others why they feel justified in making luxury purchases and in indulging themselves.

Almost cynically, Dr. Dichter, an advertising specialist, recognizes this resistance as a "problem" for advertisers. "We are now," he writes, "confronted with the problem of permitting the average American to feel moral even when he is . . . spending, even when he is not saving, even when he is taking two vacations a year, and buying a second or third car. One of the basic problems . . . is . . . to demonstrate that the hedonistic [pleasure-seeking] approach to life is a moral, not an immoral one."

To remedy this situation, depth-psychology advertisers have set about to banish our lingering hesitation. They aim to persuade us that we can have "fun without guilt"; that we can indulge our love of pleasure without compunctions.

"You owe it to yourself," the tempting advertisement urges. "You've worked hard," it purrs, "now be good to yourself." "Enjoy your leisure. You'll have more time to spend with your family. You'll be easier to live with." Self-indulgence, advertising assures us, is an unquestioned privilege; we do owe it to ourselves.

If no one else recognizes this sales pitch for what it is, a Christian ought to be able to spot it. He should be expected to know that it is a shameless appeal to his love of self, and to his desire for satisfaction of his fleshly appetites. Certainly the Christian has the right to make restrained personal use of material things, but he ought to see that God's, "Love not the world," and the advertiser's, "Love it just as much as you please," are poles apart. If the Christian fails to see this contradiction between the Bible and the magazine advertisement, the advertising man can congratulate himself. He has taken in even the Christian.

C. TOPPE

Technology Versus God Do-it-yourself helps are now quite the rage. Those who offer them for sale are reaping a financial harvest. People are being urged to do all the fixing and repairing around the house and yard and on the car themselves and so save the money which it would otherwise cost them. It is a good thing if it works, but unfortunately there are many people so deficient in mechanical ability than in spite of expensive equipment they must still call in the repairman.

No one who keeps his eyes open can fail to see that this do-it-yourself idea has invaded and even taken over world-building. The great mass of our people are

indulging in the utopian dream of a world society ordered by man. Technologists pride themselves on building a world, at least a country, where everybody will be safe and secure. People are beginning to worship technology as the solution of all problems. God is largely being pushed out of the picture.

There are two schools of thought, those who frankly have eliminated God, as in Moscow, where religion is said to be nothing but the opiate of the people, and those in our country, where we still acknowledge God on our coins and still give Him a token service. But actually there is no real difference in respect to this between the East and the West. Modern man does not have much use for God as the Giver of every good and perfect gift and has eliminated God to all practical intents and purposes.

What is needed is to restore God to His rightful place as the Lord of the universe and to recognize that our welfare rests in His hands. When we see how God is treated largely as surplus, we are reminded of the statement of the Psalmist: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." In spite of all the achievements of technology, this holds good as much as ever: "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

IM. P. FREY

Opposition as a Tribute To Strength

The "Journal of Christian Education" (Sidney, Australia), reporting on the missionary zeal of Buddhism as revealed in the aggressive revival of Buddhism in Ceylon, rightly concludes that the various efforts put forth are "eloquent tributes to the effectiveness of the activities of the Christian Church to which, however, only three per cent of the whole population avow allegiance."

Bishop Fulton J. Sheen, in his popular, brilliant, but utterly mischievous book titled "Peace of Soul," argues along the same line when he says, "Russia, in its hatred of religion, indirectly proves its influence, the strength of its opposition." The context leads one to conclude that Sheen equates "religion" with Roman Catholicism. He reports that all over the world every Roman priest prays daily for the "conversion" of Russia.

Would the monsignor grant the same deductions from a report on the difficulties of evangelical churches in Spain? According to *The Sunday School Times*, "No manifestations of worship other than Roman Catholic are permitted. No notice board may be placed outside evangelical churches. Propaganda of all kinds is legally forbidden. The printing and circulation of the Bible, unless it be the Roman Catholic version, is prohibited." And the report adds: "No evangelical school is allowed to exist even though it be intended exclusively for the children of non-Catholics."

(Continued on page 136)

Studies in God's Word: It Is Expedient For You That I Go Away

"But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:5-7.

Have you ever wondered what it would be like to see Jesus in person, to hear the sound of His voice, to meet Him and speak with Him face to face? Have you ever thought that life would be much easier, much more pleasant if Jesus still dwelt with us bodily as He did during the days of His humiliation?

His disciples thought so. They did not like to face the thought of His leaving. When Jesus told them that He was going away, they did not even ask where He was going or what His going away would mean for them. Instead their hearts were filled with sorrow. They wanted to keep on enjoying His visible presence indefinitely.

Jesus, however, assured them that He was going away for their benefit. They would derive rich blessings from it. He told them, "IT IS EXPEDIENT FOR YOU THAT I GO AWAY."

That Your Redemption may be Complete

Jesus made the announcement of His departure with these words, "But now I go my way to *him that sent me.*" By using this designation for His heavenly Father, Jesus reminds us that He had come into the world

on a mission, to carry out a definite assignment. His mission is described for us in the hymn that we love to sing especially during the Lenten season:

*"Go forth, My Son," the Father saith,
"And free men from the fear of death,
From guilt and condemnation.
The wrath and stripes are hard to bear,
But by Thy Passion men shall share
The fruit of Thy salvation."*

Jesus had accepted the assignment. He had told His Father:

*"Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest."*

This meant that the intimate, personal association which His disciples had enjoyed with Jesus would have to end. It could not go on indefinitely. If it did, the very purpose of His mission would not be realized. Luther has written, "This is the meaning of these words: If I go not away, that is, if I do not die and be removed from this corporeal essence and life, nothing is gained, but you remain where you are now, and everything will remain in the old way as it was formerly and still is: the Jews under the Law of Moses, the heathen in their blindness; all under sin and death, and no one can be delivered therefrom nor be saved. Thus no Scripture would be fulfilled and I should have come in vain, and all would be useless, both what the holy fathers before you and you yourselves believed and hoped."

It was, therefore, expedient, advantageous, beneficial, for them and us

that He went away, that He died, rose again and returned to His Father. Thus His mission was perfectly fulfilled and our redemption was complete.

That the Comforter may come Unto You

Another great blessing that we have derived from His going away is that the Comforter, the Holy Spirit, has come to us. We cannot see Him as the disciples saw Jesus. We cannot touch Him as the disciples touched Jesus. Yet, we should not for that reason despise or underestimate the wonderful gift of the Comforter.

Jesus always spoke of the gift of the Holy Spirit in glowing terms. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "He shall testify of me" (John 15:26). "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16).

It was, therefore, expedient for us that Jesus went away, that He died, rose again and returned to His Father in glory, so that as our exalted Lord He might send us the Holy Spirit to create faith in us and impart to us all the blessings of His saving work.

How pleasant it must have been for His disciples to have Jesus with them bodily! Let us not, however, envy them or suppose that we have received less. We too have Christ present with us always, in His Word and Sacraments, in a very real and wonderful way, through the Comforter whom He has sent us.

C. MISCHKE

Smalcald Articles

Part III. Art. III. Of Repentance

XII

In order that the next paragraph of the Smalcald Articles may be more easily understood, we prefix a part of a chapter from the Council of Trent together with the pertinent Canon. They speak about so-called "Reserved Cases."

In the fourteenth session, held on November 25, 1551, the Council said in Chapter VII (in part): "It hath seemed to our most holy Fathers to be of great importance to the discipline of the Christian people, that certain more atrocious and more heinous crimes should be absolved, not by all priests, but only by the highest priests; whence the Sovereign Pontiffs, in virtue of the supreme powers delivered to them in the universal Church, were deservedly able to reserve, for their special judgment, certain more grievous cases of crimes. . . . It is consonant to the divine authority, that this reservation of cases have effect, not merely in external polity, but also in God's sight. . . . As . . . priests have no power in reserved cases, let this alone be their endeavor, to persuade penitents to repair to superior and lawful judges for the benefit of absolution."

Canon XI then pronounces an anathema on those who would disregard such reservation of cases: "If any one saith, that bishops have not the right of reserving cases to themselves, except as regards external polity, and that therefore the reservation of cases hinders not, but that a priest may truly absolve from reserved cases: let him be anathema."

On this background read the following paragraph of our Smalcald Articles, especially the second part.

- 24) *Here now the Holy See at Rome, coming to the aid of the poor Church, invented indulgences, whereby it forgave and remitted satisfaction, first, for a single instance, for seven years, for a hundred years, and distributed them among the cardinals and bishops, so that one could grant indulgence for a hundred years and another for a hundred days. But he (the Pope) reserved to himself alone the power to remit the entire satisfaction.*

Notes

Since a troubled conscience never could be sure how many works of satisfaction were necessary to atone for a sin committed, and how long the torments of Purgatory would last, the Roman Church offered some relief by giving the penitent a chance to reduce his term by the payment of a fine. He was offered the opportunity, and was invited, to buy indulgences. This would not give him absolute relief, but it would give him the assurance that his term in Purgatory would be reduced materially. — This matter, both of Purgatory and of Indulgences, was discussed in Part II, Art. II, on the Mass, in paragraphs 12-15 (Purgatory) and in paragraph 24 (Indulgences).

Further Abuses

Any error in doctrine is a dangerous thing in more than one way. It is not only soul-poisoning in itself, but it always leads on to further and more dangerous errors. It will never remain alone. It is like stepping on an inclined plane. You cannot stand still, you are always drawn downward. Any error which an individual or a group tolerates, and does not check and throw off at once, will begin to warp the mind and heart, so that the truth can no longer be seen clearly. The error will insinuate itself into every doctrine. Thus one error begets another. We observe this pernicious process going on time and again in the kingdom of God on earth. Think, for instance, of the Pharisees. Their intentions were good. They meant to stand foursquare on the Word of God. They strictly adhered to it. But by stressing mechanically the letter of the Law they lost sight of the weightier things of God's Word, "judgment, mercy, and faith" (Matt. 23:23), and plunged headlong into self-righteousness. They could not understand Jesus when He called sinners to repentance and received them. They condemned Him as a blasphemer, and nailed Him to the cross. And in doing this they protested that they were doing what God's Word commanded, unaware, as St. Paul puts it, that "the veil (was) upon their heart" (II Cor. 3:15).

The error of Indulgences and of Purgatory furnishes another example, as Luther carries out in the following paragraph.

- 25) *Now since this began to yield money, and the traffic in bulls became profitable, he devised the golden jubilee year (a truly gold-bearing year), and fixed it at Rome. He called this the remission of all punishment and guilt. Then the people came running, because every one would fain have been freed from his grievous unbearable burden. This meant to find (dig up) and raise the treasures of the earth. Immediately the Pope pressed still further, and multiplied the golden years one upon another. But the more he devoured, the wider grew his maw.*

Golden Jubilee Year

The above paragraph calls for no special comment. A few remarks on the history of the Jubilee Year may be in place.

Toward the end of the thirteenth century rumors began to circulate in Rome that "on the first day of the new century a plenary indulgence might be obtained." Nothing could be found in the records about any previous observance of a Jubilee Year. How then could the proclamation of one be justified? A peasant was found who reported that his father had told him about one in the year 1200. On the strength of this,

(Continued on page 136)

What shall I say?

Topic: "I have to support my family. I don't have time for church."

The half-truth has long been one of Satan's favorite weapons in his battle against the kingdom of God. The above is a typical example.

Both Are Required

There can be no doubt that the head of the household has the God-given responsibility of supporting his family. The Bible tells us: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). This is a duty which we dare not shirk. The Word of God has very little patience with those who do.

On the other hand, it is equally true that God has placed all men under obligation to worship Him. "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Here again, the Bible offers no comfort to those who neglect this sacred duty.

Both Are Possible

Since God has commanded both the support of one's family as well as His worship, it is obvious that man is to neglect neither. It is equally obvious that both are possible and that one need not suffer because of the other. Otherwise, God would not have demanded both. To give a disproportionate amount of time to one while neglecting the other, then, is to disobey God on both counts. It is rank misuse of the time which He has given us. (Incidentally, this works in both directions: Those who withdraw from this world and neglect their earthly calling in order that they may spend all their time in worship — e.g., fanatics, some orders of monks, etc. — are just as guilty as those who spend all of their time pursuing their earthly occupation to the exclusion of worship.)

In the final analysis, God alone can support us. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jas. 1:17). True, for the most part, it pleases God to send His physical gifts upon us through the medium of our labor, but this does not make them any less His gifts. Without His blessing, our most diligent and time-consuming efforts are doomed to failure. Certainly, then, He who

created heaven and earth in six days, resting on the seventh, is also able to support us in six days as well as in seven. In view of His command that we take time to worship, do we have a right to fear that He won't? Is it not the grossest insult to God's power, as well as to His goodness and faithfulness, if we think we will fare better through additional work done at the expense of worship? Are we not showing more confidence in our own wisdom, our own business sense, our own efforts, than we do in the providence of God? We have no right to fear a lack of this world's necessities when we take time for worship in obedience to God's command. On the other hand, we have no right to expect His blessing to rest upon labor which fills the time that properly should be devoted to worship.

False Standard of Values

The statement of our topic also betrays a false standard of values. The Psalmist wrote: "The law of thy mouth is better unto me than thousands of gold and silver" (Ps. 119:72). Of what value are riches of the body if the soul remains in poverty and need? What peace is there in a huge bank roll without peace with God? What earthly treasure can compensate for the fear, the restlessness, the uneasiness of heart which afflicts the person who has no time for God? What comfort is there for the man who gives his family the best this world has to offer, and yet fails to provide it with the "one thing needful"? What will be his defense on the day of judgment? Or even if the rest of the family attends church while he strives to lay up earthly riches, what justification is there for the harm which he nevertheless is doing through his evil example? Is he not undermining their spiritual training by his false standard of values, giving the impression that they may worship only because they have nothing as important to fill their time as he has. Earthly goods are important, to be sure. That is why God supplies them and commands us to work and pray for them. But surely, the needs of our immortal soul are even more important. We are making a poor choice, indeed, if we let the fleeting goods of this world make us lose sight of the permanent treasure which is ours in the true worship of our God and Savior. Let us point this out to those who feel their earthly needs are so pressing and so vital that they have no time for worship.

C. S. LEYER

In North Platte, Nebraska, the home town of Buffalo Bill, your Wisconsin Synod has a mission congregation of about 66 communicant members. North Platte, nestled in the Platte River Valley and flanked to the north and south by the rolling hills of southwestern Nebraska, is a railroader's town, its main industry being the large Union Pacific terminal. Its population comes and goes in ratio to the number of jobs available, especially with the railroad. Not only business, but also the churches feel the effect of this moving population. Church membership lists grow slowly. Not that there is scarcely any mission work to be done, but often the pastor finds that he has worked long and hard to bring a new family into the church, only to have them move away just as the family has started to come to church.

But be that as it may, North Platte has been experiencing a building boom in recent years, especially on its southwest side. What was a cornfield a year or two ago, or just a few months ago, is now the site of a beautiful ranch-style home. About two years ago St. Paul's Congregation changed its church location from the north side to the new housing development on the southwest side, erecting at the time a very pleasant, conservative modern-style brick church, made possible by a loan from our Synod's Church Extension Fund.

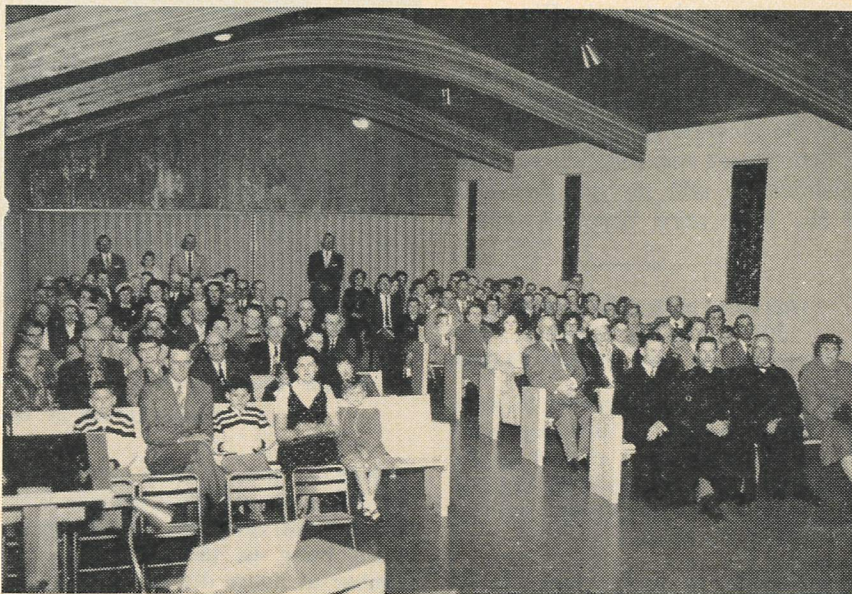
In August of last year, the pulpit of St. Paul's Congregation became vacant. Its closest neighbor is St. Paul's Congregation of Broken Bow, Nebraska, 80 miles to the northeast. Pastor A. Clement of that congregation was called upon to serve the vacancy. Since the two congregations lie only 58 miles apart by air, he began serving the vacancy by airplane, flying over to North Platte first for services on a Sunday morning before preaching in his own congregation at Broken Bow.

Pastor Clement had long felt that the airplane would be a practical means of transportation out in the open spaces of Nebraska, which is well known for its bad roads. So he took this opportunity to learn to fly. His flights to and from North Platte served as training missions. Even on the first flight his instructor had him pilot the plane

News FROM OUR Missions



News From the Nebraska District Mission Front



The North Platte congregation after the installation.

In front pew right: Pastors H. P. Bauer, A. Clement, E. Birkholz, and Mrs. Birkholz

to North Platte. After about six hours of additional flight instruction, the pastor was able to fly alone to North Platte. Shortly after he began solo flying, bad weather started settling in and the church services at North Platte had to be moved to the afternoon to allow time for driving. In one of the pictures with this article Pastor Clement and part of his congregation are shown at the Broken Bow airport, standing in front of the plane he rented to fly to North Platte. On that particular day he was grounded and had to drive over for two reasons: one, it was too cold to get the plane started, and two, the ceiling was too low at North Platte to allow for landing anyway.

On the same day that Pastor Clement began serving the vacancy at North Platte, he also began a preaching station at Ansley, 16 miles east of Broken Bow on Highway 2. He felt it unwise to delay the

beginning of the Ansley mission until after the vacancy at North Platte had been filled, since he had made a promise to the people that he would start preaching in Ansley at that time. Services at Ansley were first held in the evening but later moved to the morning hour. This new congregation rents a vacant grocery store in the business district for a church. They were very fortunate in being able to purchase for the very small amount of \$75 complete church furnishings from a disbanded Missouri Synod congregation close by. The congregation at Ansley receives no help from Synod and is not yet organized.

After being without a pastor for five months, the Lord answered the prayers of the members of St. Paul's Congregation at North Platte and sent them a new pastor in the person of the Rev. H. P. Bauer of Austin, Minnesota. On February 1, 1959, in a special evening service,

Pastor Bauer was installed in his new charge by Pastor A. Clement, and assisted by Pastor E. Birkholz of Brewster, Nebraska, who a few short years ago himself served St. Paul's as pastor.

At the time of this writing, Pastor Bauer and his family are well at home in their new environment in the great cattle country of the West. May the gracious Lord of the Church prosper the work done in His name by this new missionary in the Platte River Valley! And may He make this young mission always worthy to bear the name of St. Paul by giving to both pastor and people a genuine, never-ending zeal for the preaching of the true, pure Word of God!

FIRE AT NORTHWESTERN PUBLISHING HOUSE CONFINED TO THE THIRD FLOOR

Fire struck Northwestern Publishing House on Monday morning, April 6. It was discovered at 7:15 by the maintenance man. By 7:35 the fire department was on the scene; by 8:15 the fire was put out.

Caused by a short circuit in the wiring, the fire was restricted to the third floor. Because the building is of concrete construction and is equipped with steel fire-doors, it was possible to confine the fire to this one floor. Thus the first and second floor suffered no smoke and water damage.



Pastor Clement (right) and part of his Broken Bow, Nebraska, congregation at the Broken Bow airport

Since it was a slow, smoldering fire, there was no great damage from flames. But the thick, pitchy smoke which hung in the bindery for a number of hours did cause considerable damage. A final estimate of the damage has not been made. We are happy to report that the damage was amply covered by insurance.

The production schedule at the Publishing House will not be held up to any great extent, especially since

no major pieces of equipment were damaged.

The Northwestern Lutheran schedule at the Publishing House was delayed somewhat, but the mailing room worked all day on Saturday (April 11) to get all copies of the April 12 issue into the mails. If your copy came a few days late, you now know the reason for the delay.

We have good reason to be thankful. The fire could have been much worse.

W. H. F.

SMALCALD ARTICLES

(Continued from page 133)

Pope Boniface VIII, on February 22, 1300, issued a proclamation offering plenary indulgence to visitors of specified churches in Rome. — The original intention was that the Golden Jubilee Year with its special privileges should be observed every hundred years. In 1342 Pope Clement VI shortened the interval to 50 years. Urban VI in 1389 shortened it to 33 years, according to the 33 years which Jesus lived on earth. Paul II in 1470 established the interval at 25 years, in consideration of "the shortness of human life."

When the Golden Year was observed in 1525, Luther published the bull of Clement VII with annotations of his own. They were sharp, but they correctly pointed out the soul-destroying poison of indulgences.

J. P. MEYER

(To be continued)

EDITORIALS

(Continued from page 131)

Protestants in Spain are so few in number as to be almost negligible. But the violent and severe restrictions based on evangelical worship and propaganda could well be a testimony of the strength of the Gospel. Lending further support to Sheen's thesis is the destruction of Protestant houses of worship, and the persecution and slaying of evangelical believers in Colombia and other areas in which the Church of the Antichrist is dominant. Opposition, especially when it becomes fanatical, is a testimony to the potential "peril" of that which is opposed.

H. C. NITZ

Dr. Martin Luther College, 1884-1959

The Seventy-fifth Anniversary

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

THE SCHOOL BECOMES A REALITY

The Minnesota Synod Resolves to Build

The Minnesota Synod convention of 1883 had declared itself ready to found and foster a school in its own midst that should have a twofold objective: to train workers for the Church and to educate Christian lay leadership for the congregations of the body. The newly elected building committee was empowered to begin construction of a building at New Ulm or at any other site that might better New Ulm's offer of a four-acre plot of ground and \$4,000 in cash. However, no construction was to begin before the projected sum of \$14,000 was pledged and at least half the money was on hand. To modern ears it is almost incredible that a building large enough to house a prospective student body of fifty could be constructed for a sum such as this. It must be remembered, however, that the 1883 dollar had real purchasing power.

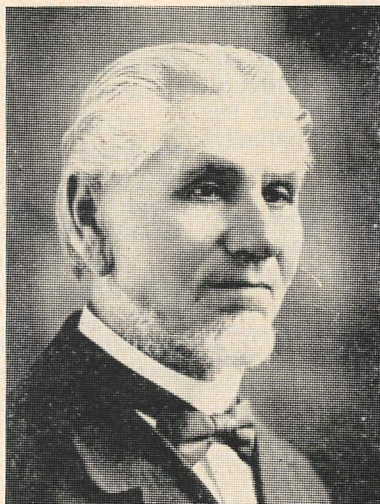
Fund-Raising Begins

To set the fund-raising into operation, three pastors were appointed as collectors, one for each circuit of congregations in the Synod. However, it was stipulated that the collectors were to go to such congregations only where their assistance was specifically requested. And the Synod session closed with a stirring appeal to all congregations and pastors to cooperate with enthusiasm in the raising of funds.

Discouragement and Dismay

The reader will have recognized much in these plans that will remind him of modern conditions. Often we think we have lost much of the devotion of our forefathers in carrying forward the work of the Lord. The history of the college project seems to indicate that human nature in 1883-4 was much like that of today, for despite real interest displayed

in certain congregations, others dragged their feet so that the collectors mourned that only 13 congregations had responded to the appeal; 17 had done nothing at all to further the project. Only \$12,000 had been pledged, but of this sum \$7,551.21 was on hand in cash. In spite of this somewhat discouraging atmosphere, the building committee proceeded to excavate and to put in the foundations for the building. Then the blow fell. When bids for the planned structure were received, the lowest bid exceeded the estimated \$14,000 by better than \$2,000, and work on the new building stopped at once.



Pastor C. J. Albrecht

An Emergency Convention Called

Pastor Albrecht, a member of the building committee and at the same time the president of the Synod, felt that the emergency demanded action. So he called the Minnesota Synod into session at Red Wing in May, several months earlier than the usual date. From the minutes of that session we can sense the situation, for they read in translation:

The building committee's chairman admitted in the name of the committee that they had violated the instructions of the Synod, and begged pardon of the body for having done so. After some discussion their request was granted. Now what was to be

done? After earnest deliberation it was decided:

1. The sum of money to be raised for the building should be set at \$18,000.
2. The building committee was empowered to continue with the construction, but was not to finish this fall unless the collections should reach \$16,500 by July 25. The final sum of \$1,500 might then be borrowed.

And to make sure that there should be no further independent action, the committee was admonished by resolution "to follow the instructions of the Synod without deviation."

The Cornerstone Laying — Building Progress

After the formal cornerstone laying on June 25, 1884, the summer saw building activity go forward under the supervision of Mr. H. Schapekahn, a New Ulm builder. His design for the building had been greatly influenced by that of the original Concordia Seminary building in St. Louis. Its graceful tower still dominates the campus skyline, and even today, despite several functional drawbacks, every square foot of space is being put to good use.

New Troubles

Financial troubles again harassed the building committee as the summer began to slip by. Only \$14,500 was pledged by July, and that fell short of the goal set by the Synod. Mindful of the Red Wing resolutions, the board of trustees of the Synod now took the extraordinary step of asking permission of each congregation to set aside the restrictions upon the building committee voted in May so that the structure might be completed before fall. Evidently the response was favorable, for activities continued through the July deadline.

Ready for Luther's Birthday

The hope of opening the school in September, however, proved vain; but by early November the building was ready for use. Appropriately

enough, the dedication date was set for November 9, 1884, so that the school named after the great Reformer might take up its classroom tasks on his birthdate, November 10. The dedication sermon was preached by the Rev. C. J. Albrecht, the president of the Synod and the pastor of St. Paul's Church in New Ulm.

The First Faculty and Student Body

But schools are more than buildings and land areas and resolutions.

These are but the "logs" that provide room for teachers and pupils. During the summer of 1884 the college board of electors had called a student of theology from the Wisconsin Synod Seminary as the first man on the faculty. Thus Professor G. Burk began his long term of service as a teacher at DMLC, a term to stretch over a half century. Further calls to others were returned. However, Pastor A. F. Reim of Sanborn agreed to assist in the

emergency (without pay, let it be noted), and so he, too, began a long period of faithful service, shortly being called as a second full-time teacher. No director could be found at the time; so Pastor C. J. Albrecht became the acting director of the school. These three men constituted the first faculty; eight students occupied the other end of the log — and Dr. Martin Luther College was launched on its career.

HERBERT A. SITZ

Church News Items

"Can Christians Unite?"

Under this heading *Newsweek* (April 6) has the following item: "The Protestant and Roman Catholic churches will never unite, says a majority of American Christians. According to a new poll by the American Institute of Public Opinion, 77 per cent of U.S. Protestants and 62 per cent of Catholics think that unification will never occur. The relative optimism of Catholics, explains institute director George Gallup, is a result of the Pope's suggestion that unity will be discussed at the coming general council of the Catholic Church.

"The Catholic belief that the Pope heads 'the one true church' is a major stumbling block for Protestants, Gallup found. On the other hand, Catholics feel that Protestants' 'refusal to compromise' is the greatest drawback to unity.

"Other facets of the poll revealed that the same percentage (94) of both Catholics and Protestants had never 'seriously considered' switching faiths. However, 11 per cent of the Protestants feel that Catholics follow 'Christian principles more closely' — and only 3 per cent of the Catholics think the same of Protestants."

Concordia Seminary Plans New Library

Dr. Alfred O. Fuerbringer, president of Concordia Seminary, has announced plans for the construction of an \$870,000 library. It will provide space for 250,000 volumes and 700 journals and periodicals. The plans look ahead 30 years, and so could serve the needs of 800 students and 75 faculty members.

Bingo In the News Again

A bill is before the Illinois state legislature that would allow communities and cities to legalize bingo games which are conducted by religious, charitable, educational, and fraternal organizations for fund-raising purposes. Officials of twelve Lutheran bodies in Illinois issued a joint statement opposing the bill. They stated that passage of the bill "would give support to the mistaken idea that the end justified the means." And: "We maintain that gambling remains gambling, no matter under what name it goes or for what purposes the profits are used."

A similar bill is now pending before the Wisconsin state legislature.

"Islam on Move In West Africa"

"Islam is on the move in West Africa, warns Rev. Robert C. Stade, recently appointed by the Missionary Board of the Lutheran Synodical Conference as superintendent of the Nigeria mission.

"The London Constitutional Congress set Oct. 1, 1959,' he notes, 'as the date on which Nigeria, with its 35-million-plus population, will become an independent nation in the British Commonwealth.'

"Missionary Stade reports that the approach of autonomy has roused great forces in Nigeria. Christianity must compete not only with Khrushchev and Nasser and all that they represent, but also with Mohammedanism, paganism, and materialism.

"Are you aware of the fact,' the new superintendent asks, 'that Islam is on the move here today as perhaps never before? Only recently an Arab group raised \$50,000,000 for the conquest of this part of the world.' Thirteen million Nigerians worship Allah.

"In the midst of all this,' he adds, 'one finds the Christian Church and our particular branch of it — The Evangelical Lutheran Church of Nigeria,' with 11,000 communicant and 29,000 baptized members; some 13,000 pupils in its school system; a seminary that has graduated 16 pastors; a teachers' college, high schools, and a hospital.

"But this,' he declares, 'does not automatically mean that the church as yet is fully indigenous or is exerting a real influence on the pagan and materialistic environment in which it finds itself.'

"Greatly needed on the Nigerian field is manpower, particularly since a large number of the staff will this year return to the States on furlough.

"These are years of pivotal importance in Africa. We need to proclaim the Christ *now* with all the resources the Lord has placed into our stewardship,' he pleads.

"After serving in Nigeria from 1945 to 1948, Pastor Stade returned to the States because of illness. He was instructor at Immanuel Lutheran College and pastor of Ebenezer Church, Greensboro, N. C., until 1954, when he became pastor of Resurrection Church in the Yardley-Morrisville, Pa., area.

(Continued on page 140)

Michigan Lutheran Seminary Choir Presents Sixteen Concerts



The Michigan Lutheran Seminary Choir of 1959

By the time you read this, the Michigan Lutheran Seminary Choir will have appeared in most of its scheduled concerts. As the itinerary given below will show, there were three pre-tour concerts. The tour itself took in the dates April 17 to April 26. The eight congregations before which the students of our Saginaw academy sang are located in the southern half of Michigan. The tour proper came to an end with the concert in the Seminary Auditorium on Sunday, April 26. Four post-tour concerts will be sung.

The advance announcement to the congregations stated: "The choir will present selected treasures from the great wealth of sacred song covering the entire story of our salvation through faith in our blessed Redeemer. It is confident that you will appreciate and enjoy the rendition of these choral works and trusts that you will be edified spiritually through this Gospel-message in song."

The full itinerary follows:

ITINERARY 1959

Wednesday, March 4 — 7:30 P.M. Trinity, Monitor
 Sunday, April 5 — 8:30 & 10:45 A.M. St. John's,
 Zilwaukee
 Sunday, April 5 — 7:30 P.M. St. Paul's,
 Unionville

Friday, April 17 — 7:30 P.M. Zion, Lansing
 Saturday, April 18 — 8:00 P.M. Grace, Muskegon Heights
 Sunday, April 19 — 7:30 P.M. St. Paul's, South Haven
 Monday, April 20 — 7:30 P.M. St. Paul's, Sodus
 Tuesday, April 21 — 7:30 P.M. St. John's, Dowagiac
 Wednesday, April 22 — 8:00 P.M. St. Paul's, Belleville
 Thursday, April 23 — 8:00 P.M. St. Peter's, Plymouth
 Friday, April 24 — 8:00 P.M. Mt. Olive, Detroit
 Sunday, April 26 — 8:00 P.M. Seminary Auditorium, Saginaw
 Thursday, May 7 — 7:30 P.M. St. Paul's, Saginaw
 Sunday, May 10 — 9:00 & 11:00 A.M. St. John's, Pigeon
 Sunday, May 10 — 7:30 P.M. St. John's, Saginaw
 Sunday, May 17 — 10:45 A.M. Immanuel, Frankentrost

Our preparatory school in Saginaw, Michigan, has a touring choir of 65 voices. Prof. Meilahn P. Zahn is the director.

† MRS. J. H. SCHWARTZ †

Mrs. J. H. Schwartz, nee Clara Feyerherm, was born November 12, 1880, at Stanton, Nebraska, the daughter of Fred Feyerherm and his wife Bertha nee Schulz. From the time of her birth to her marriage, she made her home with her parents in Nebraska.

On December 5, 1901, she was united in marriage with the Rev. C. J. Henry Schwartz, then holding a joint parish at Eagleton, Wisconsin. The couple was married in the bride's home church, St. John's Lutheran of Stanton, Nebraska, by the Rev. Carl Siegler. Nine children were born of this marriage, all of whom survive their mother.

Following her marriage, Mrs. Schwartz returned to Wisconsin with her husband and with him served her Savior in the parishes of Eagleton, Tilden, Auburn, and Brush Prairie from 1901 to 1903; in Menomonie, Wisconsin, from 1903 to 1920; in Marshall, Wisconsin, from 1920 to 1925; and in West Salem, Wisconsin, from 1925 to 1939. Upon his retirement from the active ministry in 1939, Pastor and Mrs. Schwartz

moved to Bloomer, where they have since made their home.

Throughout her long and active lifetime Clara Schwartz was a devout and faithful member of the Lutheran Church. She was baptized in St. John's Lutheran Church at Stanton, Nebraska, in November of 1880 by the Rev. Frese and confirmed in the same church by the late Rev. H. Brandt on April 7, 1895. Since 1939 she was, with her husband, a member of St. Paul's Lutheran Congregation of Bloomer.

Mrs. Schwartz died after a lingering illness on Tuesday afternoon, March 17, about 3:25 P.M., her death being caused by cancer. She had, by the grace of God, reached the age of 78 years 4 months 5 days.

She leaves to mourn, in addition to her husband Pastor emeritus C. J. H. Schwartz, her nine children; two sons, Carl of Warren, Michigan, and the Rev. Mark Schwartz of Kenosha, Wisconsin; seven daughters, Irene, Mrs. Arthur Knispel of Omaha, Nebraska, Mrs. Hildegard Ranney of Bloomer, Wisconsin, Verna, Mrs. Auguste Mazade of Ferndale, Michigan, Elizabeth, Mrs. E. E.

Schnell of Ste. Simon's Island, Georgia, Lois, Mrs. A. H. Mazade of Royal Oak, Michigan, Ruth, Mrs. Gilbert Sydow of Ellensburg, Washington, and Harriet, Mrs. Archie Schomberg of West Salem, Wisconsin.

She is also mourned by a brother, Mr. Eric Feyerherm of Miami, Oklahoma; four sisters: Mrs. Ella Klaus of Bloomer, Wisconsin, Edith, Mrs. Albert Liehe of Eagleton, Wisconsin, Irene, Mrs. Herbert Schaller of Eagleton, Wisconsin, and Mrs. Greta Graham of Miami, Oklahoma; as well as by 28 grandchildren; four great-grandchildren; six sons-in-law; two daughters-in-law; two brothers-in-law and many other relatives and friends. She was preceded in death by her parents and two brothers.

Burial was made in the Bloomer City Cemetery following services in St. Paul's Lutheran Church on Friday, March 20, 1959. Services were conducted by the undersigned, who addressed words of comfort to the family on the basis of the confirmation verse of the departed, Proverbs 3:5,6. The brethren of the Chippewa River Valley Conference served as pallbearers. E. J. C. PRENZLOW, JR.

CHURCH NEWS ITEMS

(Continued from page 138)

"In January (of) 1958 he again accepted a call to Nigeria and with his wife Edna and children Elizabeth Anne and Robert is stationed at Obot Idim. He succeeds Dr. William H. Schweppe, who is now superintending the work in the Ghana mission field."

— From *The Lutheran Witness* (April 7, 1959).

"Parents Advise Against Ministry"

This is the title of an item in *The Lutheran* (ULCA) of April 8. We select the following:

"Biggest roadblock encountered by young men who want to enter the ministry comes from the objections of their parents, a survey made by the Anglican Church of Canada revealed. Canon H. R. Hunt, secretary of the church's general synod, said one out of four younger clergy was discouraged from entering the ministry by one or both parents.

"In some churches it is considered a great honor to have a son enter the ministry, but in the Anglican Church many parents evidently look upon it as a catastrophe," Mr. Hunt commented. He said very few older ministers reported meeting parental opposition, and added that the inference was that the ministry has dropped in public esteem over the last few decades.

"About ten per cent of the clergy said that friends or business associates had tried to dissuade them from the ministry. Chief argument was, 'The job is too difficult and not sufficiently rewarding in material benefit,' they reported. Largest source of candidates for the ministry was the farm, with the next largest group the sons of clergymen."

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 John, 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 Sellnow, 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.

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

AN OFFER

Jerusalem Congregation of Morton Grove, Illinois, has replaced its altar cloths with a new set and will gladly give the old ones to any congregation which requests them. The colors and dimensions are as follows:

Green	14"x30"	Red	14"x30"
	24"x44"		24"x44"
Purple	14"x30"	White	14"x30"
	24"x44"		24"x44"
			19"x20"

They are in fair condition.

Werner Heidtke, Secretary
c/o Rev. George Boldt
8637 Fernal Ave.
Morton Grove, Ill.

AN OFFER

To any mission congregation: a set of violet altar cloths. The set consists of frontlet, pulpit fall, Bible marker, and stole. Address inquiries to:

The Reverend Carl F. Bolle
St. James Lutheran Church
460 West Annapolis
St. Paul 18, Minn.

**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.

NOTICE OF APPOINTMENTS

Pastor Ernst Klaszus has been appointed Visitor of the Western Conference of the Dakota-Montana District to replace Pastor Edmund Schulz who resigned that office because of other duties.

Pastor A.P.C. Kell has been appointed Visitor of the Eastern Conference of the Dakota-Montana District to replace Pastor Clarence Hanson who resigned that office for reasons of conscience in connection with the Synod's position in the Union Matter.

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

CALENDAR OF CONFERENCES

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 excuses: 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

RHINELANDER PASTORAL CONFERENCE

Date: May 18, 12 noon to May 19, 12 noon.
Place: Trinity Ev. Lutheran Church, Minocqua, Wis.
Preacher: M. Volkman (Communion service May 18, 7:30 p.m.).
Papers: How to Decide a Call, F. Weyland; Lay Evangelism, W. Gawrisch; Manner of Conducting the Lutheran Service, M. Volkman; Exegesis of Ephesians, F. Bergfeld; Church Fellowship, W. Hein.
WILLIAM HEIN, Secretary

WESTERN WISCONSIN DISTRICT Southwestern Conference

Place: Baraboo; E. Toepel, host pastor.
Date: May 19, 1959.

Time: 9:00 a.m.

Communion Sermon: N. Retzlaff (C. Rose-now).

Exegesis: Hebrews 1, by W. Schulz (Hebrews 2 by N. Retzlaff); Evaluation of the paper "Church Fellowship" by M. Hermann and H. Krause.

Practical Theology: Romanizing Tendencies in the Lutheran Church by O. Heier (Classical Sayings of Luther in Regard to Pastoral Theology by M. Nommensen). Business, Visitor's Report, Financial Report, Stewardship Report, Casuistry. Please announce to the host pastor!

C. R. ROSENOW, Secretary

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

ORDINATIONS AND INSTALLATIONS

Pastor Meier, Donald W., in First Ev. Lutheran Church of Lake Geneva, Wis., by H. Lau; assisted by W. T. Meier; April 5, 1959.

CHANGE OF ADDRESS

Pastors Biebert, Edwin, Box 192, Zion, Ill. Meier, Donald W., 428 Walworth St., Lake Geneva, Wis.

MEMORIAL OFFERINGS

For Bethesda Lutheran Home
Watertown, Wis.

\$20.00, Martha Stender, St. Paul's Lutheran Church, Douglas, Ariz., Pastor Joel C. Gerlach; \$85.00, Mrs. Win. Holzmann, Good Shepherd Lutheran Church, Tucson, Ariz., Pastor Robt. Hochmuth.

HERMAN C. STOLP, Cashier

MEMORIAL WREATH

\$50.00 has been sent to the Western Wisconsin District Treasurer in memory of Mrs. C. J. Henry Schwartz, in the name of St. Paul's Lutheran Congregation, Bloomer, Wis., by the members of her family.

E. J. PRENZLOW, Jr.

TREASURER'S STATEMENT

July 1, 1958, to March 31, 1959

Receipts

Cash Balance July 1, 1958.....	\$	16,631.26
Budgetary Collections	\$	1,547,649.36
Revenues		287,911.39
East Fork Luth. Nursery Coll.		17,095.24
Total Collections & Revenues..	\$	1,852,655.99
Non-Budgetary Receipts:		
Lutheran S.W.C.—Prayer Book		157.20
Inst. Parsonages Sold		17,000.00
Bequests		1,191.63
Miscellaneous		561.50
Total Receipts	\$	1,871,566.32
		\$ 1,888,197.58

Disbursements

Budgetary Disbursements:	
General Administration	79,972.65
Board for Information and Stewardship	24,207.19
Theological Seminary	64,482.23
Northwestern College	154,840.42
Dr. Martin Luther College....	224,705.89
Michigan Lutheran Seminary	119,716.92
Northwestern Luth. Academy	44,033.87
Nebraska Lutheran Academy	362.35
Academy Subsidies	20,000.00
Winnebago Teacher Program	16,064.82
Home for the Aged	34,837.11
Missions —	
General Administration	
Home Board	608.73
Foreign Board	1,535.79
Indian Mission	125,875.77
East Fork Nursery	12,965.14

Colored Mission	53,492.34
Home Missions	571,686.69
Refugee Missions	53,566.48
Madison Student Mission	6,698.10
Rhodesia Mission	39,570.97
Lutheran S. W. C.	7,522.69
Japan Mission	12,478.36
Winnepago Luth. Academy....	2,250.00
General Support	73,913.21
Indigent Students	1,325.00
Board of Education	17,560.49
Depreciation on Inst. Bldgs.	102,905.37

Revenues designated for Special Building Fund	243,890.66
Total Budgetary Disbursements	\$2,111,069.24
Non-Budgetary Disbursements:	
Notes Payable	80,000.00
Institutional Parsonages Purchased	40,290.68
Total Disbursements	2,231,359.92
Deficit Balance March 31, 1959	\$ 343,162.34

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to March 31

	1957-58	1958-59	Increase	Decrease
Collections	\$ 1,426,028.90	\$ 1,547,649.36	\$121,620.46	
Disbursements	1,768,558.96	2,111,069.24	342,510.28	
Operating Deficit	\$ 342,530.06	\$ 563,419.88	\$220,889.82	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 8,284.12	\$ 14,121.00	\$ 5,836.88	58.66
Nebraska.....	6,974	59,194.06	62,766.00	3,571.94	94.30
Michigan.....	24,585	196,747.46	221,265.00	24,517.54	88.91
Dakota-Montana.....	7,776	58,212.51	69,984.00	11,771.49	83.17
Minnesota.....	38,736	258,928.91	348,624.00	89,695.09	74.27
Northern Wisconsin.....	46,580	312,513.67	419,220.00	106,706.33	74.54
Western Wisconsin.....	49,513	306,845.53	445,617.00	138,771.47	68.85
Southeastern Wisconsin.....	49,184	319,846.84	442,656.00	122,809.16	72.25
Arizona-California.....	3,212	23,249.88	28,908.00	5,658.12	80.42
	228,129	\$ 1,543,822.98	\$ 2,053,161.00	\$509,338.02	75.19

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Indian Mission	
Doris Schoenike, Winona, Minn.....	\$ 15.00
For General Missions	
Memorial wreath in memory of Selma Mutterer, sent in by Rev. W. Neumann, Rockford, Minn.....	\$ 11.00
For General Relief Committee	
Augusta Koch, Wayside, Wis.....	\$ 15.00
Zion Ladies Aid, Clatonia, Nebr.....	15.00
	\$ 30.00
For Japan Mission	
N. N.	\$ 5.00
Rev. and Mrs. J. B. Bernthal, S. Milwaukee, Wis.....	2.50
	\$ 7.50
For Refugee Mission	
N. N.	\$ 5.00
For Foreign Missions	
Glen Danielson, Milton, Wis.....	\$ 10.00
For Institutional Missions	
Sent in by Rev. Paul Eickmann, Crete, Ill.....	\$ 100.00
For Northern Rhodesia Mission	
Rev. and Mrs. J. B. Bernthal, S. Milwaukee, Wis.....	\$ 2.50
Memorial wreath in memory of Mrs. Walter Bohnsack, sent in by Mrs. Reuben W. Bohnsack.....	40.00
N. N.	50.00
Mrs. E. R. Pomrenke, Sheridan, Mont.....	5.00
Memorial wreath in memory of Mrs. W. O. Nommensen by Mrs. Arnold Rink, Adeline Rink, and Helen Rink.....	14.00
	\$ 111.50
For Parsonage-Teacherage Fund	
Prof. John Meyer, Thiensville, Wis.....	\$ 30.00

For Church Extension Fund

Children of St. Paul's Lutheran School, Ixonia, Wis.....	\$ 108.80
Children of St. Paul's Lutheran School, Ft. Atkinson, Wis.	149.62
Memorial Wreaths	
In memory of Mrs. Walter Nommensen by Rev. L. H. Lohert, Saginaw, Mich.	5.00
In memory of Hugo G. Beyerlein, from Memorial Fund sent in by Mrs. Hugo Beyerlein,	100.00
In memory of Mrs. J. H. Schwartz by Mr. and Mrs. H. Kuschel and Rev. and Mrs. B. Kuschel.....	7.00
In memory of Selma Mutterer, sent in by Rev. W. E. Neumann, Rockford, Minn.	16.00
In memory of Rev. Martin F. Rische by Rev. and Mrs. Paul J. Gieschen	5.00
	\$ 389.42
	\$ 709.42

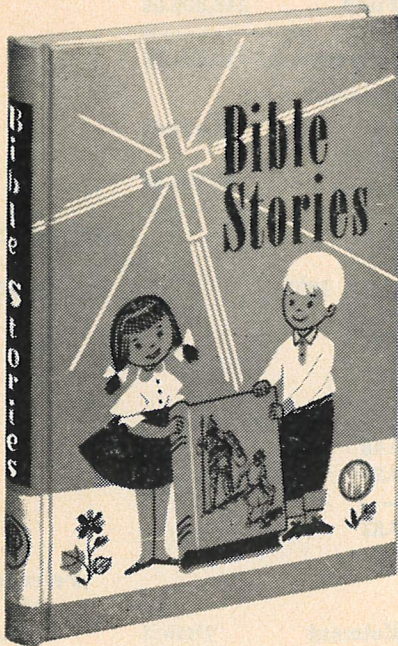
C. J. NIEDFELDT, Treasurer

MEMORIAL WREATHS

**SOUTHEASTERN WISCONSIN DISTRICT
January—February—March 1959**

In Memory of — Sent in by Pastor	Budgetary	Church Ext.
Ferdinand Graese — P. J. Gieschen.....	\$	\$ 39.00
Rev. John Habeck — W. O. Pless.....		5.00
Martha Pautz — A. C. Lengling.....	5.00	
Rev. John Habeck — A. Koelpin.....		2.00
Mrs. Ewald Justman — M. Westerhaus.....		5.00
Oscar Zedlar — C. W. Weigel.....	3.00	
Mrs. A. R. Becker — L. Hallauer.....		54.50
Mrs. Marie Moeller — W. O. Pless.....		5.00
Eda Brusewitz — R. L. Wiechmann.....		3.00
Otto Barz, Sr. — A. C. Lengling.....	20.00	
	\$ 28.00	\$ 113.50

G. W. SAMPE



Bible Stories

a primary Bible history
for the SCHOOL

and a Bible storybook
for the HOME

- Attractive cover design
- More than 100 full-color illustrations
- Simplified language
- Large, readable type
- Washable cover

These are some of the outstanding features of this book which make it both practical and attractive. The illustrations are full-page, four-color pictures. The language is on the third-grade level. 328 Pages, 5½x8.

No. 7N12.....\$2.00

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

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

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