

THE NORTHWESTERN Lutheran

May 10, 1959

Volume 46, Number 10



BRIEFS by the Editor

LOOK AT THE PICTURE of Annex Hall, Dr. Martin Luther College, on page 154. When that picture was taken seventy-five years ago, it stood there "all by its lonesome." A picture such as that on our cover could not have been taken. There was no foliage of tall trees nearby to set it off. But the lonesomeness of this building has been relieved in another, more significant way. It has for company on its New Ulm hilltop a whole complex of buildings, added one after another through the years. The first student body, shown on the old picture, seemed impressive for that day — and it was! But it would be only a fraction of today's enrollment of 510. That growth is a direct reflection not only of our Synod's growth, but also of the ever-widening and deepening conviction among us that the Christian day school is the best means God has let us find for feeding His lambs.

ARE CHRISTIANITY AND AMERICANISM, or the American way of life, synonymous? Is it true that you can't have one without the other? This is not a superfluous question. Pastor Im. P. Frey discusses it in his editorial on the page opposite.

YOUR GIFTS FOR THE CHURCH EXTENSION FUND are urgently needed. Read "News From Our Missions" in this issue. The situation existing in Billings, Montana, should underscore the need for greater gifts from us all. It is not pleasant for a missionary to hear remarks such as he reports. But the worst of it is that we are not entering a door which the Lord has opened wide for us.

ANOTHER WORKER FOR RHODESIA. This welcome news is reported in "News From Our Missions."

INFORMATION ABOUT HAWAII, soon to be our 50th state, is still timely. We cull the following from a release by the American Bible Society.

"The story is told that when the first Hawaiian New Testament was published by the American Bible Society in Honolulu in 1832, Queen Kaahmumanu seized a copy on her deathbed, kissed it tenderly, lifted it high in the air and exclaimed 'Maikai (good.)' Her late husband, King Kamehameha, had also been interested in the white man's God. Before his death, idolatry and

heathenish customs were abolished. The people were responding to the teaching of the missionaries who had come to Hawaii in 1820.

"This group of seven married men and their wives had been sent out by the American Board of Commissioners for Foreign Missions. They found the people without a written language or religion, yet responsive and willing to learn. First the missionaries had to become familiar with the language and reduce it to writing. The simple sounds of Hawaiian, represented by five vowels and seven consonants, made learning to read and write comparatively simple, after the spelling was settled.

"Dr. Hiram Bingham, one of the missionaries, had set himself to the task of providing Scriptures in Hawaiian. The first publication was a part of St. Luke's Gospel translated in 1827 and published in Honolulu. Then followed other parts of the Bible, with a group assisting Dr. Bingham with the translation work, resulting in the complete New Testament in 1832 and the entire Bible in 1839.

"... Within 35 years after the arrival of the missionaries, 35,000 natives had accepted Christ and one third of the entire population had become members of the Christian Church."

"OUR STUDY OF SCRIPTURE will not be ended until we meet its Author face to face." Selected

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

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THE COVER — Annex Hall, Dr. Martin Luther College, as it looks today. (See "Briefs" above.)

Editorials

**Christianity
And the
American Way** From a letter to
the editor of the
Christian Century
we cull the

following: "America to Americans is almost synonymous with Christianity. . . . One may be all things to a degree, but he better not be un-American. The church therefore tries to exist within this framework. . . . The early church was strong if small before Constantine accepted it as the official religion of Rome. We all know the history from there on. It was respectable to go to church. It still is. It wouldn't be, however, if the church preached forth the words and message of Jesus Christ. While a nation cries for peace of mind and mass togetherness we can hear the voice of Christ saying, 'I came not to bring peace but a sword.'"

There is much truth in the above quotation. Christianity is largely regarded as identical with the American way of life. The Christian principles are equated with the American way of looking at things. It is felt that the Church thrives best under such a free democracy as we have. One who would be content to dwell under a monarchical form of government would be regarded as a mighty unintelligent type of Christian. Actually the form of political government does not vitally affect the Christian Church.

Americans have developed a pattern of views, and general conformity to them is practically enforced by public opinion. Conform to that pattern, and you are a good Christian. Do not find fault with any religion, for we are all headed for the same place, and God is the Father of us all, and we are all brothers — even in religion, regardless of what kind it is. A religion-in-general is the popular thing. See to it that your boys join the Boy Scouts or you cause a cleavage in the American pattern. But why go on? Adjustment, accommodation, conformity (even in religious matters) is looked upon as the American way.

No observer can fail to see that that has a bad effect upon church life. The Church, too, is under pressure to conform religiously to escape community censure and avoid a slowing up of growth. Feverish efforts are made to circumvent those Bible doctrines and practices which would have an adverse effect upon the surrounding community. It does not require much investigation of current church history to see that this spirit is making mighty inroads in our church life.

Oh, that our gracious God would reverse this modern trend and would restore again the principle enunciated by Jesus: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25).

IM. P. FREY

* * * *

My Debt "I come to pay my debt," said a missionary explaining his presence in Central Africa. That is the spirit of every missionary worthy of the name.

When Paul wrote to the church in Rome that he was "ready to preach the Gospel to you that are at Rome also," he declared that he was a "debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

The debt that every Christian owes to every non-Christian is not a legal debt. It is something vastly more serious. It is the debt of *love*. It is also a debt for which no one will ever get a receipt as "paid in full."

Contending for the faith, and pride in purity of doctrine and practice, are vain boasting if the true faith and the pure doctrine professed do not bear the fruit of zealous love.

G. Cambell Morgan, commenting on the rebuilding of the walls of Jerusalem, says things that need to be borne in mind — and taken to heart — if missions, stewardship, evangelism are to be more than empty phrases. Morgan says: "The man who nurses his orthodoxy, and does nothing for God, is a liar and a hypocrite. If you believe in evangelical faith, you are out upon the evangelistic path; whether it be at home or abroad matters nothing. The man who is evangelical believes in the doctrines of sin and grace, believes that men will be lost, and lost irrevocably unless saved through the Cross. If we *believe* these things we must put *blood and sweat* into the business of saving men. Faith is first sure of God. It then acts with God and for God."

This is the "frame of reference" in which James says, "Even so faith, if it hath not works, is dead, being alone." And again, "As the body without the spirit is dead, so faith without works is dead also" (Jas. 2:17, 26).

H. C. NITZ

* * * *

Wooden Pews Our churches today are not far behind our homes in comfort. A flick of the custodian's finger assures an even temperature; the ventilation is gentle and almost imperceptible; the lights are dimmed for pleasant listening; soft carpetings cover the aisles; there are comfortable cushions at the communion rail.

Comfort has come to the church, but it has not yet reached the pew. Our churches are still equipped with hard, unyielding wooden benches. Something of the discomfort of the pioneer church is still being held over.

This uncomfortable inconsistency is not being overlooked by manufacturers of church furniture. One of them advertises an upholstered pew "with built-in foam cushioning." Bowing low before the worshiper's wishes, he adds, "Comfort came to the church pew . . . and worshipers liked it . . . and are demanding it!"

It would not be quite as disturbing to say "people" or "families" or even "church members" — but to say "worshipers"! "Worshipers" demanding their comfort in God's house! "Worshipers" wanting to be at ease in Zion!

When worshipers "demand" comfort, it is to be feared that they will not be satisfied even when they do have it in the church pew. Love of physical ease is not far removed from a love of spiritual ease. The ultimate suggestion of the padded pew is that religion

(Continued on page 157)

Studies in God's Word: "He Ascended into Heaven"

"So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:19, 20).

Jesus remained visibly present on earth for forty days after His resurrection. His chief purpose was to show Himself alive to persons who had seen Him often before His crucifixion so that they and we might be convinced that He did actually rise from the dead. He also used this time to teach His disciples the significance of His death and resurrection and to give them their assignments. He told them, "Go ye into all the world, and preach the gospel to every creature." That will be the assignment of every follower of Jesus until He comes with glory to judge the living and the dead.

He Leads the Way

When Jesus had completed these things, "He was received up into heaven." The same body that had been born at Bethlehem, grown to manhood at Nazareth, and died on Calvary now went up from this earth into heaven. Jesus had told His disciples that His ascension would make them sad. He had said, "But now I go my way to him that sent me. . . . Because I have said these things unto you, sorrow hath filled your heart" (John 16:5, 6). No more would they see Jesus walk beside them; no more would they hear words from His lips; no more would they see His kind acts of mercy.

Yet, it was necessary that Jesus ascend into heaven. Though it involved painful separation, it brought them and us additional benefits. For one thing, it assures us that we, too, shall one day ascend into heaven. We recognize heaven as the dwelling place of God and

the holy angels. But what about us? Can our human bodies be transferred from earth to heaven, and can they live in heaven? Jesus' ascension speaks a loud "Yes" to this question. Jesus' ascension meant not only that Jesus the true God went back to the heaven from which He had come; it meant also that Jesus the true man went to live in heaven. Jesus has promised that one day He will come to take us to heaven. The physical ascension of the man Jesus assures us that He can and will do just that.

He Teaches the Way

During the years of His earthly ministry Jesus personally taught the way to heaven. After His ascension, people would no longer be privileged to hear His truth from His lips. They were not, however, to be without His truth and His teaching. They would receive His teaching from the disciples and from other persons who would continue to teach the words of Jesus until the end of time. It would still be the same Jesus teaching the same truth but now He would be using the lips of others to speak the words. Jesus would still give power to these words so that they might in fact be "the power of God unto salvation."

Jesus is still interested in the teaching of His Word in church and home. He promised that where His Word was used it would produce some wonderful results. In the years immediately after Jesus' ascension His promises of verses 17 and 18 were literally fulfilled: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Today we do not expect these identical signs to accompany the preaching of the Gospel. Our missionaries to Northern Rhodesia, for

example, do not miraculously receive the ability to speak the dialects of the Africans. If they wish to speak these languages they must spend months and years studying them. Jesus has not considered it necessary to give us the identical special gifts He gave the early Christian Church. The record of those gifts still stands in the Bible for our benefit. Jesus has given the Church of our day other evidences that He is working with us, "confirming the word with signs following." Every missionary in a foreign land is himself evidence of the work of the Gospel. Each missionary is by nature as sinful and selfish as we; each missionary has been so touched by the power of the Word of Jesus that he has willingly traded the comforts and luxuries and safety of this country for the discomforts and privations and dangers of the foreign continent on which he works.

He Protects Us on the Way

Jesus ascended into heaven and "sat on the right hand of God." Together with His Father and the Holy Ghost, Jesus is actively concerned with this world. He guides and shapes the destinies of nations as well as individuals, always for the benefit of His Church. "Man proposes, but God disposes." The Second Psalm assures us that, while the heathen rage and the rulers of the earth take counsel together against the Lord, He that sits in the heaven laughs at them. He shall break them as an iron rod smashes pottery. Though earthly rulers set themselves against Jesus and His followers, Jesus says, "So far you may go and no farther!" In His divine wisdom and strength He takes even the evil that these men do and turns it to the benefit of His Christians.

Thank God for the truth of the Apostles' Creed, "He ascended into heaven!"

JOHN SCHAADT

Smalcald Articles

Part III. Art. III. Of Repentance

XIII

In our last study we saw that, on account of the financial success of the first Golden Year (or Jubilee Year), the interval between two successive Jubilee Years was soon reduced to 50 years, then to 33, and was finally fixed at 25, so that there will always be four Jubilee Years to a century.

In the following section of paragraph 25, Luther mentions another modification of the original order. In 1300, the first Jubilee on record, people who desired to benefit by the special indulgences of the Golden Year were required to travel to Rome, and to visit certain churches there. Later, dispensation from the literal observance of this rule was granted under certain conditions.

- 25) . . . *Later, therefore, he issued them (those golden years of his) by his legates (everywhere) to the countries, until all churches and houses were full of the Golden Year.*

Notes

The English Schaff-Herzog Encyclopedia of Religious Knowledge reports on this matter: "An innovation to be later of great importance was the granting of the indulgence to certain royalties without pilgrimage; the same privilege was conceded to the Augustinians assembled in chapter at Basel, and to the archbishop of Brindisi for thirty persons, these latter paying a sum equivalent to the cost of the visit to Rome." Originally everybody was obliged to go to Rome in person in order to obtain the special indulgence, and only "those who were lawfully hindered from taking the journey might gain the indulgence by proxy." Thus, at least some one had to make the journey, while according to the new arrangement the Golden Year, as Luther says, was issued by the Pope's legates everywhere to the countries.

As instances we may mention that Nicolaus of Cusa, as papal legate, proclaimed the indulgence of 1450 in Germany; and later Giovanni Angelo Arcimboldi of Milan, and Archbishop Albrecht of Mainz proclaimed the indulgence in their territory as having the same value as those of a true Golden Year.

For the Benefit of the Dead

The custom of having Mass performed for the dead, to shorten their term in Purgatory, easily suggested the thought that also the pilgrimages of the Golden Year might be used to achieve a similar result. Why not? What could be wrong with the idea as long as it helped to fill the coffers in Rome?

- 26) *At last he (the Pope) also made an inroad into Purgatory among the dead, first, by founding Masses and vigils, afterwards by indulgences and the Golden Year, and finally souls became so cheap that he released one for a farthing.*

Uncertainty

Although the Scriptures warn us earnestly not to be "highminded, but fear" (Rom. 11:20); and again: "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12): yet they never teach us to doubt the forgiveness of our sins, or to question our justification. Rather, we are always urged to trust confidently in God's promises without wavering. "Therefore it is of faith, that it might be by grace; to the end the promise *might be sure* to all the seed" (Rom. 4:16). Yes, Scripture teaches us to sing paeans of triumph like Paul: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

But it is Roman Catholic doctrine that a sinner never can, and never dare be sure of his salvation — unless, like the malefactor on the cross, he have a special assurance from God.

Note two Canons from the Sixth Session of the Council of Trent. Canon 15: "If any one saith that a man, who is born again and justified, is bound of faith to believe that he is assuredly in the number of the predestinate, let him be anathema." Canon 16: "If any one saith that he will for certain, of an absolute and infallible certainty, have that great gift of perseverance unto the end — unless he have learned this by special revelation: let him be anathema."

We note that, while they deny the certainty of faith, they couch their error in language as though they were only condemning carnal security. But, actually, they keep a troubled conscience in suspense regarding the forgiveness of its sins.

This is the complaint which Luther voices in the next paragraph.

- 27) *But all this, too, was of no avail. For although the Pope taught men to depend upon, and trust in, these indulgences (for salvation), yet he rendered the (whole) matter again uncertain. For in his bulls he declares: Whoever would share in the indulgences or a Golden Year, must be contrite, and have confessed, and pay money.*

Here we see that the whole matter, also the promises of the Golden Year, are *conditional*, depending on the meritorious value of a man's self-induced contrition and the completeness of his confession. Luther calls attention to this as he continues:

- 27) . . . *Now, we have heard above that this contrition and confession are with them uncertain and hypocrisy.*

(Continued on page 157)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Why Don't We Have
Woman Suffrage In
Our Church?

"Only such male members of the congregation as have completed their twenty-first year and signed this Constitution shall have the right to vote." The constitution of your congregation includes an article that reads something like this. You may ask the question: Why do we have that "rule"? Our ladies over twenty-one are permitted to vote in the national and state elections, why can't they participate in our congregational meetings and help make decisions? The thought may also be expressed: That is a "rule" of the Wisconsin Synod. Some may then feel that our Synod must be quite old-fashioned to insist upon such a "rule" when in our country the 19th Amendment has been in force since 1920, and many states had woman suffrage long before that.

But if you look more closely at the article on *Suffrage* in your congregation's constitution, you may find that Scripture references are included, very likely these two: I Corinthians 14:34: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law;" and I Timothy 2:12: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

As you first read these words of Scripture, you may say: I can see that this may have reference to the office of preaching. The woman should keep silence in the Church; she should not preach. But I do not see that it says anything about voting.

Still another may reply with this thought: What the Apostle says here took into consideration the customs of the times. At that time the customs that applied to woman's station in life were such that it would have been improper for her to speak up in the churches. But times have changed. We in our day would think nothing of it; according to our customs, according to the position of woman in our present society, that no longer applies. So the Apostle was here saying something for the people of that day, but not for us.

But let us look more closely at the Scriptures. The reason why the woman is to keep silence is that she is not to "usurp authority" over the man. She is to be "under obedience." But was that a custom only of Paul's time which was applicable to the church life of his day only? On what does St. Paul base what he says? In the Corinthians passage he adds: "As also saith the law." The Old Testament had something to say on this. We might call to mind what God said to Eve in the Garden of Eden after the fall: "And thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). But we go back farther than that. Let us see what St. Paul writes to Timothy. The reason for what is said in I Timothy 2:12 is given in the verses that follow. We read in verse 13: "For Adam was first formed, then Eve." This directs us back to the time of

creation. First God created Adam. But recognizing that it was not good that the man should be alone, God said: "I will make him an helpmeet for him" (Gen. 2:18). And so Eve was made from the rib of Adam and brought to him. This order of creation shows the position which God intended for woman, that of a companion, a helper, and St. Paul by inspiration tells us that that is the reason why the woman should keep silence in the Church, why she is to be under obedience. It goes back to that which God himself established at the time of creation.

So we are not dealing here with a "rule" the Apostle set down according to the customs of his time. What he says is based on what God established at the time of creation and does not change with changing customs. Nor are we dealing simply with a "rule" set down by the Apostle which in a legal, mechanical way states: women shall not be pastors; women shall not vote; etc. But it is a matter of applying to our church life what God made clear already through the order of creation concerning the relative position of man and woman. Even as Scripture tells the woman in the home: "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22), so the women in the Church are also reminded of their position when St. Paul writes: "But I suffer not a woman to teach, nor to usurp authority over the man."

In considering woman suffrage, then, we are not concerned simply with the "rule" of a certain congregation or of a particular synod, but we are involved in applying what God established in the beginning of time about the relative position of man and woman. If the woman were to participate actively in the congregational meeting, would she not during the discussion and by her vote be setting up her authority against that of the man? And so Scripture advises: "Let your women keep silence in the churches," that is, there where their speaking would usurp authority over the man.

Some may feel that by not having woman suffrage in our churches the women are being discriminated against, that they are dealt with as members of lower standing. "Ye are all the children of God by faith in Christ Jesus," and that applies to us whether we are male or female (Gal. 3:28). We have all been equally redeemed by the blood of Christ, have an equal share in the Gospel, have the same salvation awaiting us. But when it comes to *servicing* Christ in His kingdom, in the Church, we should each do that in a way that is suited to the station in life into which God has placed him, whether that be by serving in "ruling," or in being a "helpmeet." This certainly is true: we can be confident that, by following God's own established order regarding the position of man and woman also in the Church, the interests of the kingdom of our Lord Jesus Christ will best be served.

A. SCHUETZE

News FROM OUR Missions

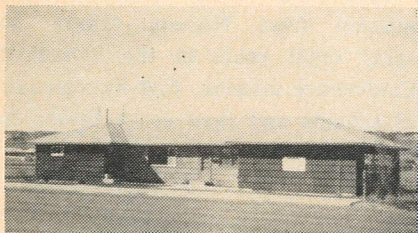


Faith Lutheran Church

Billings, Montana

Not all the news that comes from a mission field is good news. Any missionary will subscribe to that. Our Lord Himself states that at times we have to "shake the dust" off our feet when dealing with the unchurched. But here in Billings the greatest hindrance to the Lord's mission work does not seem to have come from the unchurched, but rather from several unfortunate circumstances.

Billings is a mushrooming city typical of the boom now in progress in the Western States. In 1950 the population was 40,000. Today the population is about 68,000. A low estimate made by the University of Minnesota and by a private city planning firm hired by the city of Billings places the population figure at 84,000 by 1965. The median estimate is 93,700, and the high estimate is 106,500.



**Faith Lutheran Chapel-Parsonage,
Billings, Montana**

Billings is a pretty city nestled down in the Yellowstone River Valley on a broad, fertile meadow between huge rock ledges or rims towering up on either side. It is within view of the Rocky Mountains looming up on the horizon 50 miles distant. For a large surrounding area the city is the focal point of trade, of distribution, and also of the oil industry. Billings, in fact, contains the largest urban area in the now fourth largest state in the Union.

The Story of Faith



Sunday worship at Faith Lutheran

The Dakota-Montana District Mission Board recognized the tremendous needs and possibilities in Billings about seven years ago. After a more careful survey, the first service was held in August of 1953. Faith Lutheran was organized in June of 1954. The Reverend Harry Wiedmann was called as its first pastor. It pleased the Lord through him to give the congregation a very solid and sound foundation. On October 2, 1955, a beautiful chapel-parsonage was dedicated to serve and to further the glory of God. The chapel consists of an attached double garage measuring 22 by 32 feet and seating about 70 people.

A Hard Blow

It was not too long after the dedication that the work of Faith Lu-

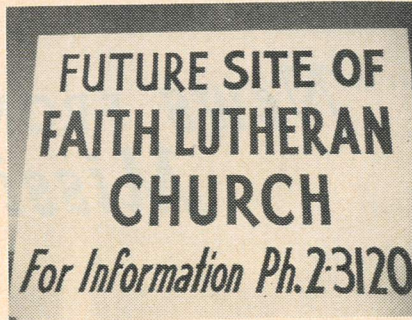
theran received an almost death-dealing blow. Directly across the street a large ELC church established a daughter congregation with an impressive and spacious church edifice. The mission work of Faith Lutheran in the neighborhood came to a complete standstill, and has remained that way to this present time.

Because of the serious handicap, the congregation together with the Mission Board judged it to be the wisest stewardship to relocate. A new area of the city came into existence. It is by far a much better area than our present location. Already there are 656 new homes in this area. The potential is for about 1500 homes altogether in three of the finest subdivisions in the city of Billings. A new high school is under

construction in the middle of this area. At present — and note this — at present this entire area is not served by one neighborhood church.

New Hope and More Help

It was only recently that money became available in the Church Extension Fund to purchase select lots in the heart of the three subdivisions. For that money we are certainly indebted and grateful to you, the members of Synod, who made the purchase possible. But we need much more help. Two other Lutheran churches here in Billings have selected this same area as their first choice for future expansion. One of them has already formed a new congregation and plans to go ahead with a building program as soon as they have their own pastor. A committee from this congregation came to my study recently to tell me that "if the Wisconsin Synod continues to dabble around here in Billings, we, no doubt, will move into



Its future is in your hands

this same area." Another said, "The Wisconsin Synod should make up its mind either to come into Billings wholeheartedly, or get out!" Those are not the kindest words, but, unfortunately, in a sense they are true.

In spite of the beautiful ELC church across the street the Lord has continued to bless Faith Lutheran with growth, drawing members from other sections of the city. The Lord has blessed this congrega-

tion so greatly that it is becoming too large for its present facilities. It now numbers 86 souls and 36 communicant members. These people are active and devoted Christians. They love their Savior, and they show it. They worship in a very crowded garage. (You can imagine for yourself 80 people and all the appointments of a church in a room measuring 22 by 32 feet.) They are doing all they can to carry on the work of the Lord effectively here in Billings. They are gaining one talent for the Lord. With your help they could be gaining ten talents. Their power lies in your hands.

We have put a sign on our new property saying "FUTURE SITE OF FAITH LUTHERAN CHURCH." The effective future of Faith Lutheran Church and all churches like us depends on you. May the love of your Savior move you to help us through the Church Extension Fund.

NORBERT R. MEIER

A FOURTH MISSIONARY IN RHODESIA

Missionary and Mrs. Edgar Greve and children, Linda and Chelley, arrived in Lusaka, Northern Rhodesia, Africa, March 1. Pastor Greve has been called as our fourth missionary in Northern Rhodesia, but for the next eighteen months he will supply the vacancies caused by the successive furloughs of our workers. At present he is filling in for Missionary A. B. Habben, who is in the States.

It was not without some difficulty that the Greves got out to the station where they are now living. Arriving in Northern Rhodesia after heavy rains, they were delayed in Lusaka for several days. When the roads again were negotiable for the Land Rover, the Mwembezhi River was still swollen and inundated the road. They finally crossed the river in an African canoe and were met on the other side by the missionary. He



Pastor and Mrs. Edgar Greve
and family

took them to the mission station to complete the 45-mile trip from

Lusaka. The Greves spent several days with the Habbens before they left on furlough.

Missionary Greve came to our mission from Nigeria, where he spent eight years in the Synodical Conference mission, first as manager of schools and then as professor in the seminary.

A. L. MENNICKE

A REQUEST FOR HYMNALS

Our mission school at the station in Northern Rhodesia is in need of hymnals for the daily chapel services which are held every morning and evening. The pocket edition of the former Wisconsin Synod Hymnal could be put to good use there. About one hundred copies are needed. A donation of these hymnals will be gladly received and will be forwarded to Africa, if sent to:

The Rev. A. L. Mennicke
717 West Broadway
Winona, Minnesota

The Northwestern Lutheran

Fannie John Teaches Sunday School

On the first Monday in March my father, who was here on a visit, and I drove up to McNary and then eastward through the forest of aspen and spruce across the high plateau to Eager, a village of some 700 with a sawmill. A number of Apaches work there, and our Synod's workers had been visiting them for many years.

In January we had talked with the people about starting a Sunday school. They were told that they would have to conduct it because the missionary could not be there every week. Time, the distance of 70 miles, and the weather have much to say in this country. One of the Apache women, Fannie John, had helped before in a Sunday school at Cibecue. Fannie had been an ardent church worker in my day at Cibecue and also in the days of the missionary who preceded me, Pastor Arnold Niemann. The people were in favor of starting a Sunday school, and Fannie was willing to try teaching it. Instead of having it on Sunday morning, however, she decided to try having it on Monday evenings, because some of the Apache families go back to the Reservation or elsewhere on Sundays.

So it was that on this Monday evening in March we made it a point to be at the mill at 6:30. Promptly at that time Fannie walked out of her house, called out a few words of Apache into the darkness, and children started coming from all directions. They sat down quietly on the beds in Fannie's house. I opened the service and then Fannie took over. She held her Sunday-school leaflet and spoke in Apache. The children, 19 in number, listened attentively. Occasionally a child arose to walk to the corner for a drink from the common ladle that rested in the water bucket. When



Fannie John in the doorway of her home where she conducts Sunday school for the Apache children at Eager, Arizona

Fannie asked a question, eager hands were raised. When Fannie had finished the lesson, my father spoke a few words. Then Fannie said something in Apache and the children began to sing in English "Jesus Loves Me." They bogged down on the third verse, because they didn't have all the words. We prayed the Lord's Prayer together. I thought that that would be the end. But no! Fannie reached behind her and took

down a blue cup and held it out. One by one the children filed by to drop in coins and they went out into the night.

It is my prayer that the Lord will let Fannie remain at the Eager mill for a long time with her husband Willie and her two children. Fannie handles the Sunday school well. She is a blessing to her people.

PAUL SCHLESSER

Dr. Martin Luther College, 1884-1959

The Seventy-fifth Anniversary

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

FROM 1884 TO 1911

November 9, 1884, saw dedication ceremonies on what was now to be known as College Heights. Fittingly enough, Pastor C. J. Albrecht, who was to be the acting president of the school until the Rev. O. Hoyer became the director in the spring of 1885, preached the dedication sermon to a large crowd of interested hearers. And on the very next day, Luther's birthdate, classes began. Eight pupils had registered as the first student body, and these, together with the three teachers, formed the first campus family.

An All-Purpose Building

The new building provided shelter for all school activities, for there was no other. We are told that the basement rooms provided quarters for the housekeeper, space for a washroom, for a dining room and an attached kitchen, as well as for storage of food supplies. On the first floor, one of the professors had his living quarters, and two classrooms were fitted out there as well. One, somewhat larger than the other, became the chapel and was soon supplied with an organ, hand-pumped as many a former student can testify from experience. Study rooms and classrooms occupied the entire second floor, and the third floor was given over to four cavernous, high-ceilinged dormitory areas. Certainly the small group of eight pupils had plenty of space to rattle around in.

"I Sawed My Way Through College"

Of course, the building had no central heating plant, so each room was warmed by a wood stove. That accounts for the forest of chimneys one can see on early photographs of the structure. It also accounts for the fact that one of the vivid memories of old graduates was that of sawing and splitting wood for the avaricious maws of the wood-consumers. Light was furnished by kerosene lamps, and again the chore of washing and polishing smoky lamp chimneys remained long in the recollections of early pupils. During



An early view of Annex Hall, the first building at Dr. Martin Luther College

the first year, cisterns furnished the water for all housekeeping needs (the last of these reservoirs collapsed in 1958). Later, surface wells were dug, and when these proved inadequate, a deep well was driven and provided with a windmill to pump the required water.

"Luxurious Dormitory Life"

The early minutes of the college board of regents provide some insight into dormitory life of the time. The rising bell rang at 5 A.M. from April 1 to October 1 and a half hour later for the remainder of the school year. (The present tower bell was one of the original pieces of equipment, and so it has served to "mark the hours and times" for 75 years.) Hot water was a luxury to be used sparingly — morning ablutions used cold water which during the winter had to be reached by breaking a seal of ice. The same records inform us that the board recognized the fire dangers connected with wood stoves and kerosene lamps by resolving to buy a hand pump with a nozzle and several lengths of hose, with instructions that a student fire brigade was to be organized; but alas, as happens to so many good resolutions, this one was never

carried out. A chronicler of these early events remarks, "Even in those days it would have required more than a resolution to put out a fire."

A Slow Start, Then Good Growth

The school had a slow start. With one part-time and two full-time teachers and eight pupils, the high hopes of the founders seemed disappointed; but by Easter of 1885 the enrollment had reached 44, and the school was apparently well on its way. Officially there were two classes, one a college preparatory class (to prepare for the college classes envisioned for the future), the other an academic class to prepare students for the business world. However, there had enrolled at the school five young men who had had some advanced training in German schools and who planned to prepare for the public ministry. Although the Synod had made no provisions for these in the planned curriculum, the faculty was moved by the great dearth of church workers to admit and to care for these students on a private basis. In 1885 the pastoral conference approved the action of the faculty, and in the same year the Synod officially instituted the department of theology. That fall

found 12 students enrolled in the new department, almost all of them hailing from Germany. In 1886 several pupils in the academy expressed the wish to become teachers. So in the next school year a normal department was added.

Here, then, was Dr. Martin Luther College with six departments: a college preparatory department, a college department (of one class, only, it is true), an academic department, a commercial department, a practical theological school, and a normal school — and all taught by a faculty which had grown to three full-time professors with a part-time assistant. More help was urgently needed, and despite a debt of \$8,000 that still burdened the school, a fourth professor was called in 1888. Mr. Gerstenmaier, however, was not to serve long; he died in November of the same year. A replacement

was secured in the person of the Rev. Chr. Reichenbecher. After a discouraging experience with one Professor Sander, who remained only a short time, the college board succeeded in securing an outstanding leader for the new school in the person of Professor John Schaller of Cape Girardeau, Missouri. His convictions and his industry contributed greatly to the shaping of the character of the school.

A Big Change

By 1892 the school had provided 30 pastors and eight teachers for the Minnesota Synod, besides offering an academic and commercial training to many other young men. Attendance now totaled 88. In this year there came a complete change for Dr. Martin Luther College, for the hitherto independent synods of Wisconsin, Minnesota, and Michigan

decided to draw closer together to form the General Synod of Wisconsin, Minnesota, Michigan, and Other States. This meant that the New Ulm school was to lose the theological department and was to become the teacher-training school for the new body. St. Paul's Church of New Ulm offered the use of its day school for practice-teaching, and the institution took on a completely new character, one that it has kept with improvements to the present day. By 1911 the student body had grown beyond the capacity of the one building, so an expansion was planned. Almost at once voices were raised to move the school, and definite offers came to the college authorities from St. James and from Hutchinson. The story of 1911 and its problems, however, must wait for our next article.

H. A. SRRZ

GOLDEN ANNIVERSARY

Grace English Evangelical Lutheran Congregation Waukesha, Wisconsin

On December 6, 1908, the first service of this congregation was held in the Trinity Lutheran Church on White Rock Avenue. Then the church building on Beechwood Avenue belonging to the Free Methodist denomination was obtained, and the first service was held there on December 26. Thereafter services were conducted every Sunday evening with the late Rev. Ernst Dornfeld, chairman of the Mission Board, in charge; he was assisted by students from the Theological Seminary, then located in Wauwatosa. On May 23, 1909, the congregation was organized. The name of Grace English Evangelical Lutheran Congregation and the constitution were adopted.

The following officers were elected: Martin Stuhr, chairman; the late H. F. Merten, president of the board of trustees; A. G. Schaefer, financial secretary; John Lobusher, treasurer. Other charter members were the late Charles Merten and John Voight.

In response to a call by the new Grace Congregation, the Rev. Henry Woyahn, a graduate of the Seminary at Wauwatosa, came to Waukesha. He was ordained and installed as its pastor on July 25, 1909.

In January 1912, the congregation purchased the property which it had

used these three years from the Free Methodists, and in 1919 erected the parsonage at 731 Beechwood. The property immediately east of the church was purchased in 1930.

After several years of planning, the congregation, at its annual meeting in January 1939, accepted the recommendation of the building committee and authorized the construction of a new church building. In July 1940, the New London Construction Company began the excavation. The cornerstone for the new church was laid on September 8, 1940, and the finished building was dedicated on March 30, 1941. In 1957, additional property east of the church was bought to facilitate expansion for Sunday school and youth activity.

Grace Congregation has a very active Sunday school, and a Ladies Aid society organized in 1910. (Mrs. Charles Merten and Mrs. William Rohde still active, were among the several members at the beginning.) Other organizations are a Senior Choir, the Sunshine Circle, the East Side Circle, the Grace Circle, the Men's Club, the Missionary Society, the Married Couples' Club, and the Young Peoples Society.

Grace Lutheran Congregation is an affiliate of the Wisconsin Synod, Synodical Conference. From a humble beginning of 16 communicant members, the congregation has grown to upwards of 600 souls. It

has the distinction of being the first all English congregation in the Wisconsin Synod.

To the Reverend Woyahn belongs the distinction of having been the only pastor of Grace Church and Grace Church having been his only pastorate.

Grace Church on Beechwood Avenue celebrates its fiftieth anniversary with deep gratitude to the Triune God.

The following events are on the calendar for the anniversary observance at Grace:

May 13 — An Evening of Historical Reminiscences, in the church parlors.

May 16 — Anniversary Banquet for the Congregation, at Carroll College Commons Union. Professor Schumann, Northwestern College, will be the speaker.

May 24 —

9:00 A.M. A special service for the Sunday school.

10:15 A.M. The first anniversary service with Pastor E. Ph. Dornfeld in the pulpit.

2:30 P.M. The second anniversary service, the Rev. Arthur Halboth preaching the sermon.

News and Notes

Synodical Conference Body May Adopt New Name

The Slovak Evangelical Lutheran Church, which has a membership of 20,000 communicants, may change its name to the Synod of Evangelical Lutheran Churches. The proposal must be ratified by the August convention of the body.

Last year the Norwegian Lutheran Synod, also of the Synodical Conference, changed its name to the Evangelical Lutheran Synod.

A Celibate Ministry?

The Lutheran Standard (April 25) carries the following item:

"A prominent minister thinks Protestantism ought to 'think seriously' about encouraging an unmarried clergy. Dr. James T. Cleland, dean of the Chapel at Duke University, said a married minister is faced with the choice: 'Do a second-rate job of being a minister or allow your marriage to suffer.'

"I can understand the reason for the Roman Catholic practice of celibacy for the clergy,' he said. Such a practice does away with the conflict between a 'major loyalty' to the church and 'minor loyalties.'

"Dr. Cleland, who also is professor of preaching at Duke University School, is married, but has no children. 'I'm happily married,' he said, 'but my wife has had a rough time. Sometimes I don't think I'm fair to her.'

"Dr. Cleland said he felt an unmarried pastor is more independent than is one 'committed with a wife and three kids. A minister to a great extent is a hired hand.' And one reason ministers often lack courage to speak forthrightly on some matters is that they 'are afraid of losing their jobs and bringing discomfort to their families.'

"'Marriage doesn't mean a minister can't do a first-class second-rate job,' he said, 'Yet, if he does a first-rate job, his wife and family will have to take a second-rate place.'

"There is much to be said for the celibate clergy,' he concluded. 'I would like to see Protestants think seriously about the whole question. But I don't think many congregations would stand for an unmarried minister. I don't know why.'"

We dare say that many a man in the pew could tell him why. He knows that "marriage is honorable in all," also in pastors. He also knows that continence is a gift not given to many, and that God says through

Paul: "But if they cannot contain, let them marry: for it is better to marry than to burn" (I Cor. 7:9).

This Protestant professor is also in error when he states: "I can understand the reason for the Roman Catholic practice of celibacy for the clergy," and then goes on to say that it was done to remove a conflict between a 'major' loyalty and 'minor loyalties.' The practice of celibacy in the Roman Catholic Church is part and parcel with its system of good works. It is taught that the priests and the members of 'holy orders' live on a higher spiritual plane through the practice of celibacy. Such a teaching, of course, is purely a human invention.

Yet advocates of celibacy arise from time to time in Lutheran churches. In a publication put out by a group of Lutherans in this country there have been articles which have recommended the practice of celibacy in the most glowing terms. One such article described in detail how the man who chooses to remain "virgin" lives in closer communion with Christ by virtue of his celibacy. The author offered not a bit of Scripture support for the ideas he advanced. Now a "monastic order" is actually being organized; steps are being taken to set up the equivalent of a "monastery" in Michigan. We know that many in the Lutheran body from which this Romanizing group has enlisted quite a few of its members are thoroughly alarmed. May God give this body strength to root out all such noxious weeds, such manmade ideas for a "higher spirituality" and greater holiness.

We say this with no superior air, but rather in the spirit of the words: "Be not highminded, but fear" (Rom. 11:20). It can happen among us. Once we lose the love of the truth, we become an easy prey to all kinds of manmade, Romanizing doctrines and ideas. In fact, it must happen. Such is the judgment of God upon all who turn from His truth to the thoughts of men, that is, to lies (II Thess. 2:10-12).

"Lord's Prayer Is Banned"

From time to time we have called attention to news items concerning the singing of Christmas carols or hymns, the use of prayers, and daily Bible reading in the public schools. This time we pass along without comment a report on recent development in this field as found in *The Lutheran* (ULC, April 22):

"Use of the Lord's Prayer in public schools in the Lawrence-Cedarhurst school district on Long Island, New York, was a 'continuing violation' of the principle of separation of church and state, the South Shore

Jewish Community Council had charged. Rabbi Abram Goodman, council president, said the school board had 'repeatedly refused' to discuss the charge that use of the prayer 'offends the religious conscience of a large segment of the community.'

"Veterans groups jumped into the fray. Eugene Wasserman, commander of the Nassu-Suffolk District of Jewish War Veterans, supported 'church-state separation,' saying that 'sectarian prayers belong in churches, synagogues and the home, not in public facilities such as school.' Jack Kluger, Nassu County Commander of the Veterans of Foreign Wars, took the other side, calling on 'all Long Island Jews' to repudiate the 'irresponsible' attitude of Jewish groups. 'The argument that classroom prayers violate separation of church and state is ridiculous,' he said. 'I am Jewish and am not offended by it, and my children are among those saying it in the Elmont schools.'

Priest and rabbi agree

"While the school board met in special session on April 9 to mull the issue, Rabbi Goodman and the Rev. William Galloway, priest at Our Lady of Good Counsel Roman Catholic Church, Inwood, came to an agreement on the problem. They said they were opposed to sectarian prayers in public schools, but would accept a prayer recommended by the New York State Board of Regents or the use of the fourth stanza of the song 'America.'

"The school board greeted the clergymen's statement with relief, voted to discontinue the use of the Lord's Prayer in favor of the stanza from 'America.' In the new Lutheran *Service Book and Hymnal*, this stanza reads:

'Our fathers' God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might.
Great God, our King.'

Regents' prayer also challenged

"Although the priest and rabbi agreed that use of a prayer recommended by the state's Board of Regents would be acceptable, a decision on the use of that prayer was pending in the State Supreme Court in near-by Mineola, Long Island. Suit to prevent the use of it or any spoken prayer had been brought against the Herricks School District board by the New York Civil Liberties Union on behalf of five residents of that area.

"In Pennsylvania, a special three-judge court was considering the decision in a suit brought to bar all reading from the Holy Bible in the state's schools. An Abington Township couple had instituted the suit, claiming that the law which called for reading of 'at least ten verses from the Bible . . . at the opening of each public school on each school day' constituted 'religious oppression' and violated the rights of their children.

"At the final public hearing last month, Chief Circuit Court Judge John Biggs asked the plaintiffs whether the inscription 'In God We Trust' which appears on U.S. currency was also a form of 'religious oppression.' The court also noted the practice of opening legislative sessions with prayer and cited the words used at the

start of a court session, 'God save the Commonwealth and this honorable court.'

"Religious Schools Crowded"

Also from *The Lutheran* (April 22) is this item: "Church-connected elementary and high schools in the Long Island area where the school-prayer controversy was raging reported 'thousands of children' were being turned away because of lack of space.

"The Roman Catholic diocese of Rockville Center, embracing Nassau and Suffolk counties, reported twelve new elementary schools and additions to 15 others planned within the next three years. The diocese operates 97 schools with an enrollment of 54,000 elementary and 8,000 high school pupils.

"Five Lutheran-operated schools in Nassau County reported hundreds of children on waiting lists. Elementary schools are conducted by Lutheran churches in Hicksville, Mineola, Plainview, Freeport and Hempstead. Property was recently purchased at Brookville for construction of a junior-senior high school, with classes scheduled to start next year.

"Episcopalians conduct two schools and Quakers one in the county. There are also four Jewish-related elementary schools."

EDITORIALS

(Continued from page 147)

can be comfortable, that we can actually be "carried to the skies on flow'ry beds of ease."

The traditional right of the man in the pulpit to disturb the false spiritual comfort of his parishioners is likely to be questioned, because the comfortable worshiper objects to being made to feel ashamed when his well-loved sins are too sharply indicted. He dislikes being made to feel inadequate when he is forced to face the full scope of God's demands upon him. He resents being made to feel uncomfortable when sacrifice is demanded of the selfish sinner.

Let's keep the wooden pew. Let it remain hard and uncomfortable. Its discomfort will make it a more suitable penitent's bench. In our ease-loving age let it be a symbol of a religion that still has God's uncomfortable realities in it.

C. TOPPE

SMALCALD ARTICLES

(Continued from page 149)

To this uncertainty others must be added.

- 27) . . . Likewise, also no one knew what soul was in Purgatory, and if some were therein, no one knew which had properly repented and confessed.

All this adds up to the following:

- 27) . . . Thus he took the precious money, and comforted them meanwhile with his power and indulgence, and (then again led them away from that and) directed them to their uncertain work.

J. P. MEYER

(To be continued)

GOLDEN WEDDING

On Feb. 22, 1959, Mr. and Mrs. Rudolf Strauss, longtime members of the First Ev. Lutheran Church in Elkhorn, Wisconsin, observed their golden wedding in the midst of relatives and friends. Their pastor addressed them briefly on I Sam. 7:12.

HERBERT LAU

ACCEPTS CALL

Teacher William Arras of Monroe, Michigan, whom the Board of Regents of Michigan Lutheran Seminary called to fill the new professorship there, has accepted the call.

Oscar Frey, Secretary

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.

SEVERANCE OF FELLOWSHIP

St. Luke's Lutheran Church of Lemmon, S. Dak., and its pastor, Vernon Greve, have severed fellowship with the Wisconsin Synod because of the Synod's position in the Church Union matter.

Pastor Marvin Eibs of Mazeppa, S. Dak., has severed his fellowship with the Synod for the same reason.

W. A. SCHUMANN, President
Dakota-Montana District

CALENDAR OF CONFERENCES

GENERAL SYNODICAL COMMITTEE

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

OSCAR J. NAUMANN, President

MICHIGAN

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

NORTHERN WISCONSIN

RHINELANDER

PASTORAL CONFERENCE

Date: May 18, 12 noon to May 19, 12 noon.

Place: Trinity Ev. Lutheran Church, Minocqua, Wis.

Preacher: M. Volkmann (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. Volkmann; Exegesis of Ephesians, F. Bergfeld; Church Fellowship, W. Hein.

WILLIAM HEIN, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN CONFERENCE

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 9:30 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 4:30 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

PASTORAL CONFERENCE

The Pastoral Conference of the Southeastern Wisconsin District will be held, God willing, on June 22 and 23, 1959, at North Trinity Lutheran Church, 37th and Custer Streets, Milwaukee, Wis. Pastor Marcus Liesener. A communion service will be held at 10:00 a.m. on June 22, in which the First Vice-President of the District, Pastor Herman Cares, will deliver the sermon. Prof. Armin Schuetze will read an essay on "The Divinity of the Call."

Meals will be served by the ladies of North Trinity Congregation at nominal prices. All delegates to the conference are asked to announce themselves betimes to the local pastor, so that the ladies will know how many will have to be served.

All pastors, professors, and male teachers of the District are expected to attend the conference.

HEINRICH J. VOGEL, Secretary

METROPOLITAN NORTH PASTORAL CONFERENCE

Monday, May 25, 1959 — 9:00 A.M.

Place: David Star Ev. Lutheran Church, Kirchhain; Paul Gieschen, pastor.

The Program

9:00-10:00 Holy Communion Services. (Preacher: M. Braun. Alternate: M. Burk).

10:00-10:15 Recess.

10:15-10:30 Preliminaries.

10:30-11:30 "Statement on Scripture" and discussion, P. Knickelbein.

11:30-11:55 The Conference Memorial, Franzmann Committee.

Noon Recess.

1:00-2:15 "Statement on Antichrist" and discussions, M. Burk.

2:15-2:30 Recess.

2:30-4:00 Reports: Union Committee (Lawrenz); Visitor (Tabbert); Missions on Synodical level (Wiechmann); District President's Report. Business.

Note: In the event that you will NOT be able to attend, please notify the host pastor, Paul Gieschen.

NORMAN SCHLAVENTSKY, Secretary

WESTERN WISCONSIN

SOUTHWESTERN CONFERENCE

Place: Baraboo; E. Toepel, host pastor.

Date: May 19, 1959.

Time: 9:00 a.m.

Communion Sermon: N. Retzlaff (C. Rosenow).

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

PASTORAL CONFERENCE

The Western Wisconsin District Pastoral Convention will be held June 17-18, 1959, at Northwestern College, Watertown, Wis.

Opening Communion service Wednesday at 1:30 a.m. Pastor H. Backer, Winona, Minn., will preach the sermon.

Essays: "A Re-appraisal of Veterans' Organizations," Pastor Otto Heier (Wednesday p.m.), and "What is 'Doctrine' According To Scripture and The Lutheran Confessions?" by Pastor Harold Wicke (Thursday a.m.). Arrangements are being made for a Union Committee report on Wednesday evening.

Reservations should be made with the Convention Committee, Northwestern College, for supper on Wednesday, lodging for Wednesday night, and breakfast and dinner on Thursday.

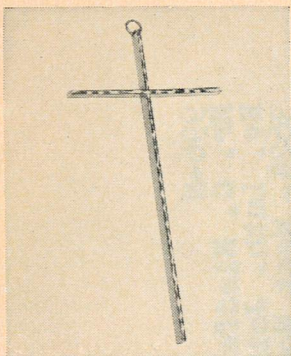
E. G. TOEPEL, Secretary

CHANGE OF ADDRESS

Pastor Schumann, W. A., 1100 N. Mape, Watertown, S. Dak.

The Northwestern Lutheran

GIFTS FOR GRADUATION



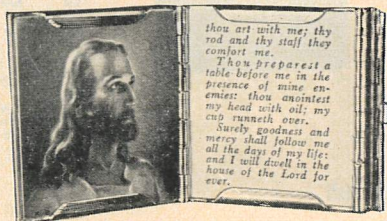
HAMMERED-BRASS CROSS

A distinguished brass cross from Germany. Made of hammered solid brass and lacquered to prevent tarnishing. The cross has a hanger for wall mounting. Size, 10 inches long and 5 $\frac{1}{4}$ inches wide.

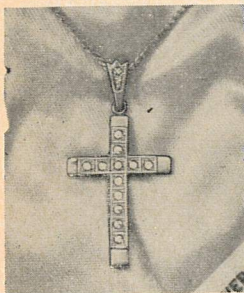
No. M25\$3.75

MINIATURE PICTURE CASE

This 1 $\frac{1}{2}$ inch square picture case is gold-plated and opens up to reveal a small full-color print of Sallman's "Head of Christ" on one side and the "Lord's Prayer" on the other. The Sallman print is protected by a clear plastic cover.



No. V4342 75 cents



1217 & 1218

STERLING-SILVER CROSS

An attractive sterling-silver cross set with 12 marcasites. Attached to a lightweight 18-inch chain. Gift-boxed.

No. 1217.
3/4-inch cross\$2.50

No. 1218.
1-inch cross\$3.00
Plus 10% Federal Tax

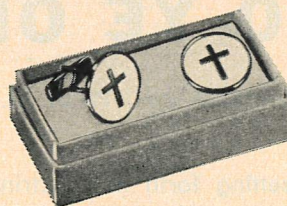
LORD'S PRAYER BIBLE LOCKET

The rich dignity of simple, reverent lines is combined in this Lord's Prayer Bible Locket with the finest workmanship of the jeweler's art, presenting realistically a Holy Bible with extended corners and suggestive Bible thickness. Locket is very durably made, and has the Lord's Prayer in the inside twin-frames.

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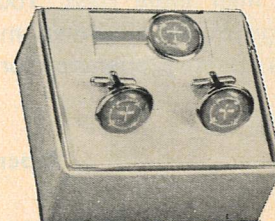
Distinguished gold cuff links, an ideal gift for pastor and layman. Highly polished gold cross mounted on satin-gold background, encircled by highly polished coin-ring. Cuff links are 3/8 inch wide.

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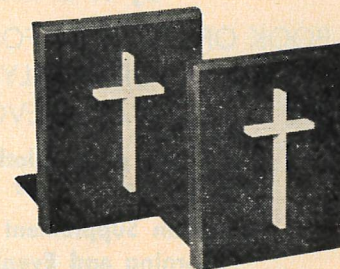
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And guide your future way.

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15G3475 A Graduation Prayer.
May God bless you and guide you.
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A heartfelt prayer,
That He will bless and guide you,
Now and your lifetime through.

20 CENT FOLDER

GR3202 A Prayer as you Graduate.
Psalm 129:8

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25GR4201 At Graduation
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