



# THE NORTHWESTERN Lutheran

August 2, 1959

Volume 46, Number 16





# BRIEFS

## by the Editor

Soon after you read these lines the biennial convention of our Synod will be under way. As the preview in the last issue showed, weighty problems, tasks, and issues will be placed before the delegates; theirs will be a heavy responsibility. Certainly, we should hear them asking as Paul and his co-workers once did: "Brethren, pray for us" (I Thess. 5:25). And we surely will be ready to intercede with God in their behalf, for they and the officers of our Synod and all advisory delegates will be striving to advance the work of the Lord in all our congregations and in our mission fields, present and future.

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There will again be a special convention number of The Northwestern Lutheran. This will be the issue of September 13. Again, too, there will be synod-wide distribution of this convention issue.

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We are at present taking steps to inaugurate a new feature in our churchpaper. This will be a page devoted to news from the Districts of our Synod. As we have it

planned, the feature will not carry news from every District in each issue. There will be a rotation that will permit each District to report every third issue. Of course, we shall have to see how this works out in practice.

We have not settled on a name for the new feature. If you can suggest a good one, let us have it soon.

We hope to publish the names of the District reporters in our next number.

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From time to time we have referred on this page to the two Lutheran mergers which are under way. The next few years will see these mergers completed. But the merging bodies do not expect to stop there. They are determined to press on toward "total Lutheran unity," as they call it. This drive is especially strong among the bodies that flow together in the larger of the two mergers: the United Lutheran, the Augustana Lutheran, the American Evangelical Lutheran, and the Finnish Evangelical Lutheran Churches.

At the recent convention of the 600,000-member Augustana Lutheran Church, the formal progress report on the merger pointed out that the four-way merger "is not the immediate realization of the dream of total union" which the Augustana had hoped for but that it is "by all odds the greatest achievement that can be hoped for at the present time." Then delegates were given the promise that completion of the merger "will definitely be a step in the direction of total Lutheran unity" in America. It was also stated that the hopes for organic union of all Lutherans in America "will eventually be realized."

A NLC news release also tells us of similar sentiments expressed by Karl J. Wilhelmson, a pastor of the United Evangelical Lutheran Church, which will merge with the Evangelical Lutheran Church and the American Lutheran Church. In a sermon preached at St. Olaf College he said: "I am sure that following this merger will be other streams of Lutheran life that shall flow together in an even mightier stream to the glory of God, and under His good hand."

The same speaker also asserted that the unity achieved was "not man's doing," but God's. Yet both mergers are being achieved by setting aside the Word of God both as to doctrine and practice. God does not work against His own Word. He is not the author of such mergers.

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 — St. Peter's Ev. Lutheran Church, Chaseburg, Wisconsin; M. H. Hanke, pastor.



# Editorials

**Lukewarm Fire** There are words that stab into the conscience and leave a barb that smarts and stings and moves to action. But the conscience can also become seared and callous.

Such a word is the parting command of our ascended Lord: "Go into all the world and make disciples of all nations." It should stab a Christian wide awake every time he reads and hears it. But the very frequency with which we hear it may dull our sensitivity. Yet our complacency may benefit from a kind of shock treatment given by the words of a missionary in Africa.

This man writes: "Be on fire for God. *There is no such thing as lukewarm fire.* If it is fire, it is burning and red hot, or it is out! Do not be content to have too much when millions in the world have too little. Let your life, your means, your prayers be shared with those millions who at this moment are wondering who will be the first to help them, Christians or communists."

Another report from Africa says: "The evils of paganism continue as of old while in other places great political, economic, and social changes are taking place. It would seem that where Satan cannot maintain the darkness of primitive paganism, he seems to capture Africa's multitudes through the evils of Communism and Islam and other false religions. If Satan succeeds in this, the opportunity to preach Christ in Africa is gone. It happened in China. We know that Christ alone is the hope of Africa. We know that we must rally to the task if Africa is to survive Satan's onslaughts."

When I stand before His throne,  
And see the heathen there,  
Shall I tell the Lord whose love I own  
That I knew — but didn't care?

(Eldora Yensen)  
H. C. NITZ

\* \* \* \*

**The Church Is for Sinners** One of the most frequent charges of the self-righteous scribes and Pharisees against Jesus was His association with publicans and sinners, the social scum and dregs. After the calling of Matthew they said: "Why eateth your Master with publicans and sinners?" On another occasion we read: "The Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them." They applied to him the saying: "Birds of a feather flock together." They implied that if he kept company with the denizens of skid row he must be a shady character Himself.

Jesus did not deny that He associated with such low-down people; much less did He change His tactics. He rejoiced in the accusation. If he had done it to join or encourage them in their life of sin, He would have deserved condemnation for it. But that was not His purpose at all, but rather to save their souls and to wean them away from their former evil ways. He said: "They that be whole need not a physician but they that are sick. I am not come to call the righteous but sinners to repentance."

The most precious thing He had to offer was that He could save even such bad people as they were. It was not as the Savior of righteous people but as the Savior of sinners that He offered Himself. He came into the world and died on the cross to save sinners, regardless of how low they had fallen. The greatest boast of His kingdom is that He can with His blood wash away the most unsightly sins. The Church of Jesus Christ is for sinners and for no one else. Its doors stand wide open to all who will come trusting in His redeeming blood.

His kingdom is not for those who tell themselves that they are no sinners or who think that they are better than others. That is the spirit of the elder brother in the parable of the Prodigal Son. He was peeved that his wild brother was given such a warm reception. He felt that his brother after his scandalous life should forever be barred. Likewise, proud and self-righteous members say: We want no ex-convicts, former alcoholics, or harlots in our congregation. That would be a disgrace for all of us. But the greatest rejoicing of the true Christian is that "Jesus sinners doth receive."

IM. P. FREY

\* \* \* \*

## When A Christian Cuts A Sorry Figure

A Christian shouldn't have to be reproved by an unbeliever for being dishonest or untruthful. Christians are no complete saints, to be sure, but it is humiliating if they must be called to order by those who are not sanctified at all. The Christian sins daily and at times needs correction from his fellow Christians, but his behavior ought not to be such that a heathen is obliged to read a lesson to him.

To this two Old Testament saints would give uncomfortable assent. Among Abraham's and Isaac's most humiliating memories were their experiences with heathen who rebuked them for their untruthfulness. A Pharaoh who worshiped four-footed beasts took Abraham, the father of all believers, to task for having lied about Sarai being his sister. The king of the fish-god-worshiping Philistines made the promise-bearing Isaac hide his face when he rebuked him for concealing the fact that Rebekah was his wife.

The Christian today ought to feel as mortified as did Abraham and Isaac when a worldlyling is obliged to tell him, for example, that he ought to prepare an honest income tax return, or to pay his honest debts. If a Christian has a decent sense of pride, he will blush when an unbeliever shows him that he has distorted the facts or has even been guilty of plain lying.

It is always a humbling thing when a Christian, who has the Truth and who has promised to walk in its light, is rebuked by someone outside the Church for lack of loyalty to truth.

C. TOPPE



# Studies in God's Word: Reject Jesus At Your Own Peril

"And when he (Jesus) was come near, he beheld the city (Jerusalem), and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:41-44).

The love of God is presented so often and so winningly in the Bible that careless readers of the Scriptures may picture God as someone who couldn't possibly harm anyone. They may picture Him to be like the aged Eli who could shake his finger at sin and say, "No, no, mustn't do!" but who was unable to do anything to those who ignored him. For this reason the same Scriptures that present the grace and mercy of God also show Him as the one who sent the Flood with its universal destruction and the fire which burned up the sinful cities of Sodom and Gomorrah. The Bible shows us a Jesus who offers rest to all who will come to Him and also a Jesus who warns of destruction for those who ignore or oppose Him.

## Jesus Offers Peace

Jesus wept over the city of Jerusalem. It, above all cities, had been offered peace. For centuries the prophets of God had proclaimed that this was the city of God, that its inhabitants might have full and complete pardon for all their sins. For centuries they had had the written Bible with God's promises of love and mercy. In the course of time it had even the very Son of God teaching heavenly things and sup-

porting His teaching with divine miracles which demonstrated the truth of what He taught. "At least in this thy day," at least when Jesus was visibly present in the city of Jerusalem, its inhabitants should have recognized "the things which belong unto thy peace."

Jesus' offer of peace is extended to each of us. The opportunities to receive this offer are more plentiful today than they were when Jesus walked the streets of Jerusalem. Christian churches throughout the country proclaim the good news that Jesus is God and Savior. Church papers, devotional books and booklets, radio, and television make the message available to each person every day. The message of the Gospel is simple enough: 1. You are a sinner. 2. Jesus' death is the full payment for all your sins.

## The Offer Spurned

Already in the centuries before Christ the Jewish people had, to a large extent, rejected the offer of peace. Elijah, at one time, felt that he was the only believer left in the world. God assured him he was not alone; yet He could point to only 7,000 who had not bowed the knee to Baal. Similarly, most Jews rejected Jesus when He taught in Galilee and Judea. The people of Nazareth tried to kill Him. The religious leaders who should have taken the lead in worshiping Him took the lead in having Him crucified.

Today the offer of peace in Jesus Christ is also widely spurned. In some instances opposition is open and brutal so that Christians are persecuted for speaking of Jesus. In some instances opposition is more subtle and yet more dangerous as religious leaders use the Bible and yet see in Jesus merely a fine specimen of humanity and nothing more. Most often, Jesus' offer of peace is simply ignored. People agree that Christianity must be a good thing but feel they can't expend the time and

energy necessary to find out what it's really all about. They are much like the people who agree that polio shots are wonderful but somehow never get around to getting any for themselves and their children.

## Destruction Is Inevitable

Failure to receive polio shots is not necessarily fatal. Some persons develop immunity in other ways. But there is no other way of receiving God's peace except through Jesus. Persons who reject Christ do so at their own peril. In the case of Jerusalem the rejection of Jesus meant that within forty years of Jesus' death the city was besieged and destroyed by the Roman army. Since most of the inhabitants of the city rejected Jesus' offer of peace, they were eternally damned.

Certainly the future of our own country depends to some extent on the way in which Americans respond to Jesus' offer of peace since righteousness continues to exalt a nation. More important, the eternal future of each one of us depends on our response to Jesus' offer. The terrible fact of sin cannot be ignored. Punishment for sin is not just a possibility; it is a necessity! For the individual there is only one escape. Only in Jesus is there complete payment for sin; only in Jesus is there escape from hell; only in Jesus is there a certainty of peace with God.

The same Jesus who spoke the comforting words, "He that believeth and is baptized shall be saved," also said, perhaps in the same breath, "He that believeth not shall be damned." The threat of damnation to the unbeliever stands side by side with the offer of salvation to the follower of Jesus. Jesus' offer of peace comes also to you. Do not be among those who reject it at their own peril!

JOHN SCHAADT



# Smalcald Articles

## Part III. Art. III. Of Repentance

### XIX

Over against the sacrament of uncertainty, which the schoolmen had made out of repentance, Luther stressed the certainty of the repentance which Scripture teaches. It teaches that our whole nature is corrupt. If we realize that, and realize that we can produce nothing but sin, then there can be no question which sins I must confess, and which I may omit. With the publican I will simply call myself a "sinner" and plead for mercy. And if Christ brought an all-sufficient sacrifice for our sins, then I dare not doubt the complete remission of all my sins, as it is announced to me in the absolution. — Thus the battle line between the Scriptures and the schoolmen is clearly drawn.

39) *Of this repentance John preaches, and afterwards Christ in the Gospel, and we also.*

*By this (preaching of) repentance we dash to the ground the Pope and everything that is built on our good works.*

### Notes

With the last remark Luther makes it clear that in the doctrine of repentance we witness the irreconcilable clash between Christ and the Antichrist. When Christ says, Repent, He invites sinners with their whole burden of sins to come to Him for forgiveness, all-inclusive, unconditional. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). But the Pope says, All ye that labor and are heavy laden with certain sins, work up in your hearts a feeling of regret, at least a wish for such a feeling. Then go to a priest as your judge and bare your sins before him together with the pertinent accompanying circumstances, and pay the satisfaction which he imposes; then, if everything was done properly, you may find some relief. Thereby he, in fact, annuls every word that Jesus spoke, and thus brands himself as the Anti-Christ.

As long as the Word of God stands in its truth and power Luther's form of preaching repentance will indeed "dash to the ground the Pope" and, we may add, every form of Pelagianism and Semipelagianism. Both errors in some way try to supplement the redemption of Christ with a contribution which man must make himself.

Every error, however, which introduces a sinner's own achievement into the matter of his salvation ruins that very salvation, as Luther continues to explain.

39) . . . *For all is built upon a rotten and vain foundation, which is called a good work or law, even though no good work is there, but only wicked works, and no one does the Law (as Christ, John 7:19, says) but all transgress it.*

*Therefore the building (that is raised upon it) is nothing but falsehood and hypocrisy, even (in the part) where it is most holy and beautiful.*

### Notes

Many a person already has found to his grief that a building which rested on a "rotten" foundation soon collapsed. If a building is to stand and serve its purpose, the foundation must be solid and firm. The foundation on which the schoolmen's doctrine of Penance rests is the sinner's own good works, or the good works of other sinners, which he purchases for a price. Or, expressed in other words, it is a matter of the Law, which demands obedience.

This indeed is a "rotten" foundation. For who can do good works? Since the fall of Adam human nature is totally corrupt in spiritual matters. Just as little as thorns and thistles can produce grapes or figs, just so little can natural man produce any good works. Out of his corrupt heart nothing but sinful thoughts and words and deeds come forth. First he must have the forgiveness of his sins, and a new life must have been started in him by the power of the Gospel, before he can entertain even the least good thought or desire.

As far as the Law of God is concerned, men may outwardly abstain from murder, theft, adultery, and the like; they may even outwardly go to church to hear the Word of God and pray: but they will always do this on a commercial basis, expecting something from God in return, and the true love of God above all things and true love of their neighbor will remain foreign to their hearts.

It is indeed a "rotten" foundation on which the schoolmen build. Some of their prescriptions may sound very appealing, but Luther is right: their Penance is nothing but "falsehood" even in its "most holy and beautiful" aspects.

### How Often Must a Christian Repent?

A few paragraphs above (#36) Luther said about repentance that it is not "piecemeal" or "beggarly." Our natural life is not a thing patched together from various scraps. It is not made up of some good works, some indifferent works, interspersed with occasional sins. Our life is a unit. The center and mainspring of our spiritual life is the heart, which is corrupt because of inborn sin. Out of the heart are the issues of life. When God examined the world before the flood He saw "that every imagination of the thoughts of his (man's) heart was only evil continually" (Gen. 6:5). Also after the flood God said, "The imagination of man's heart is evil from his youth" (Gen. 8:21).

It follows that a Christian's entire life must be one of repentance. To be sure, it may happen that a  
*(Continued on page 253)*



# What shall I say?

**Objection:** "Sunday is the only day I have to spend with my family."

Briefly, we might answer this with the statement: "Then by all means make the most of it. *Take the family to church.*"

## **Time With Family Essential**

The family was instituted by God Himself. It is the basic unit of human society. Upon its welfare depends the welfare of cities, nations, and civilization at large. Thus, time spent with and for the family is essential. A great many of the evils of our day — particularly in our own country — have their roots in the fact that this basic need is so commonly disregarded or neglected. Diversified interests of various family members seem to drive them apart all too frequently. And how often parents are willing to abdicate their responsibility as parents by letting others train or care for their children (through clubs, supervised activities, etc.) only because of their selfish desire to have more time to pursue their own interests or seek their own pleasures.

## **Use This Time In the Best Way**

We have no quarrel, then, with men or women who wish to spend time with their families. On the contrary, we encourage them. But by the same token, we encourage them to use this precious time in the most profitable way possible, particularly if it is limited. Obviously, that includes church attendance with the family.

A current expression states: "The family that prays together, stays together." This expression may be misused at times, but it certainly contains a basic truth. It may also be broadened to include the full worship of church attendance. What can solidify a family better than to have father, mother, and children regularly hear the sacred Word of God together, regularly join in singing their Maker and Redeemer's praise? What can bring them greater joy and peace than to hear the Gospel of eternal life as a unit? What can make them more aware of their unity than to know that they are bound together not only by earthly relationship, but by the much more binding blood of Jesus Christ? No drive through the countryside, no picnic, motor boat ride, or fishing expedition can equal this in value. The Psalmist wrote: "A day in thy courts is better than a thousand" (Ps. 84:10). What an abuse of time to plan activities for those hours when the family should be united in worship.

## **Parental Example and Responsibility**

There is also the matter of example and responsibility. Parents who consistently plan Sunday activities for their families which leave no time for church attendance, certainly are setting the poorest possible example for their children. Quite naturally, their children will grow up with equal disregard for public

worship. Even worse, the parent who insists upon the entire family being together on Sunday, and at the same time refuses to attend church, by that very action also makes it impossible for any of the members of the family to attend church. We wonder how many parents — if they recognized this fact — would want this on their conscience. They may state, of course, that any of their children are free to attend if they wish. But does this not contradict their former statement? What would happen then to the "togetherness" of the family which was made such a great issue? Certainly it is clear that the children will receive little or no encouragement to worship. It is not difficult to entice a child away from church services by offering him a picnic. And if, by a miracle of God's grace, some of the children do worship nevertheless, must they not be filled with a nagging and fearful concern for the spiritual welfare of the rest of the family?

## **The Family Profits**

Consider the wonderful advantages which accrue to the family which makes joint worship the foundation for all its joint activities. There is, of course, the primary blessing of being the children of God, of knowing that their sins are forgiven through the shed blood of their Redeemer, of being certain of their salvation, of being at peace with God. These are permanent treasures, unmatched by anything which this world has to offer. But the possession of these treasures also prepares them for a much fuller enjoyment of their recreational hours together. It is hard to conceive how any family — whether united or not — can enjoy itself unless Christian principles are practised. Can there be happiness where selfishness overrules love, where harsh words replace kindly affection, where there is constant bickering, where crass materialism and dissatisfaction crowd out an honest appreciation for the blessings at hand? Can there be contentment when the members of the family are plagued by spiritual uneasiness and unrest? Is this not a case of saying, "Peace, peace: when there is no peace" (Jer. 6:14)? And what about sickness and hardship? This, too, belongs to family life. How hopeless without the comfort of the Gospel! Surely, only the family which draws strength and direction from the Word of God is prepared to make the most of all the hours which it is granted together.

Yes, let us strongly urge those who claim they can not attend church services because they wish to spend more time with the family, to bring their family together first of all in full family worship. Only then are they fulfilling their responsibility toward their families. Only then are they ready to enjoy family relationship to the greatest extent. And then, too, when the fleeting hours of this life have passed, they can confidently look forward to the family's sharing a blessed eternity.

C. S. LEYRER



# News FROM OUR Missions

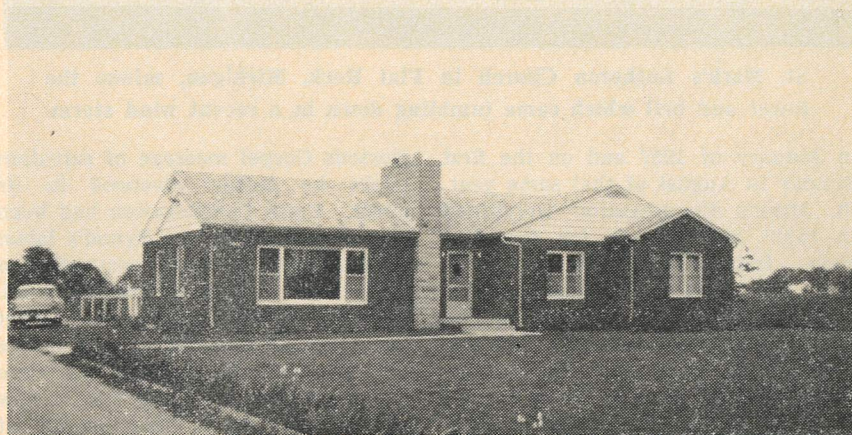


## Two Mission Congregations - A Comparison

### Parallel Beginnings

On April 25 a goodly sized convoy of ocean-going vessels, representing a variety of foreign countries, steamed down the recently opened St. Lawrence seaway headed for various ports on the Great Lakes. The experts say that the opening of this waterway to ocean traffic represents greater possibilities, newer horizons, and untold industrial and residential expansion and development for such cities as Toledo, Ohio, Monroe and Detroit, Michigan, and the areas lying between them. Our Synod has two mission congregations located in the midst of this area with the predicted phenomenal growth. One is situated in the city of Flat Rock, Michigan, an outlying suburb of Detroit, 22 miles from its hub; and the second is located approximately six miles north of Monroe, Michigan, that state's only seaport on Lake Erie.

These two congregations came into being through the efforts of their founding pastor, the Reverend E. C. Schmelzer, now of Boyd, Minnesota, who canvassed the beach area of Monroe in the fall of 1953 and the suburban area of Flat Rock in the spring of 1954 for the possibilities of starting congregations there. Faith Congregation of Monroe was organized on March 23, 1954, and St. Mark's of Flat Rock became an organized congregation on May 23 of that same year. The first service at St. Mark's was conducted on March 7, 1954, in a building which previous to that time was a funeral home. The initial service for the North Monroe congregation was held on November 15, 1953, in the rented auditorium of a public school, adjacent to the church's present property. Growth under these circumstances, although sure and steady, was nevertheless limited. People, who were not members of our churches in these areas were



The Chapel-Parsonage at Monroe, Michigan

reluctant to attend the services for various reasons. Some would not attend because they did not want to deprive the members of a chair. Others were waiting to see if our church would continue, or if we were just another "fly-by-night" group. Still others shied from worshiping in any other building than in a church. The Sunday school enrollments grew, but the teaching conditions were poor.

### One Congregation Moves Ahead

Faith Congregation, which numbered 22 communicant members when it was organized, was without a permanent place of worship for two and one half years. During this time the missionary lived six miles from the field. During this period the communicant membership increased by 25. The Sunday school enrollment grew from 21 on the first Sunday of organization to 32. After receiving a loan from Synod's Parsonage-Teacherage Fund, the congregation broke ground on July 3, 1955, for a chapel-parsonage. July 22, 1956, was a day of great thanksgiving in the North Monroe area, for on that day Faith Congregation dedicated its new chapel-parsonage to

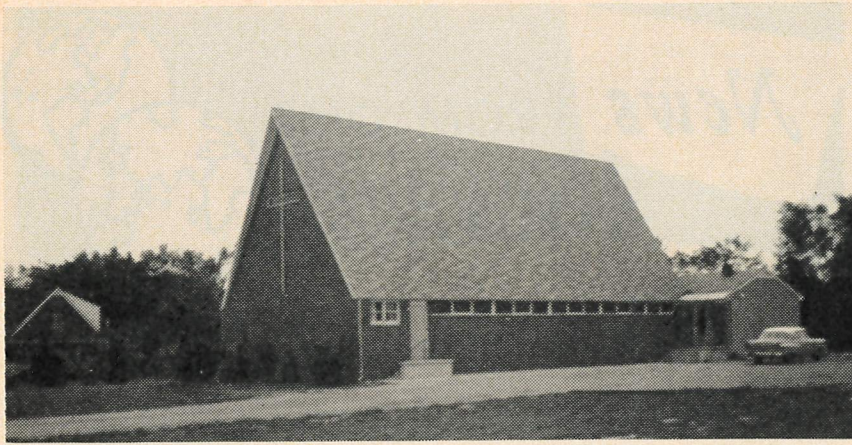
the glory and service of the Triune God. The L-shaped, dining room-living room area serves as the chapel with a maximum seating capacity of 60. The rest of this modern, brick parsonage contains a study, kitchen, three bedrooms, two bathrooms and a partial basement.

With this new building, plus land for a future church, the people in the area knew that the Wisconsin Synod intended to stay. The result was that the congregation began to grow much faster, so that at the time of writing the congregation has 38 communicant members. But 13 miles to the north, St. Mark's Congregation in Flat Rock continued to worship in an old, vacated funeral parlor for 41 months. Although this area was just as promising as the North Monroe area, the growth was noticeably slower, for obvious reasons. Lack of room and proper facilities will always keep a membership down.

### A Chapel — The Equalizer

In October of 1956, the Synod's Board of Trustees "gave the green light" to St. Mark's building program by approving its request for a loan from the Church Extension Fund. Construction of a new chapel began





**St. Mark's Lutheran Church in Flat Rock, Michigan, minus the tower and bell which came tumbling down in a recent wind storm.**

in January of 1957 and on the first Sunday in August of that same year, St. Mark's Congregation worshiped in their new church for the first time. Indication of the growth of the congregation, which almost coincided with the opening of the doors of the new church, was evident in the fact that the average attendance for Sunday services rose from 55 in the old building, to 70 on that first Sunday and has been increasing ever since so that it is nearing the 100 mark. The communicant membership stands at 82, and with the confirmation of the members of the adult instruction class will surpass Faith's membership. St. Mark's Congregation already numbers 148 souls to 132 at Faith, and the Sunday school enrollment at Flat Rock is 80, an increase of about 30 since moving into the new building, compared to 25 at North Monroe. The reason for the drop in Sunday school enrollment as well as the slower growth in membership at the North Monroe congregation can be attributed to lack of space. Overflow crowds, as well as some Sunday school classes, must be placed in the kitchen, the hallway leading to the bedrooms, and in the study.

#### **Awaiting the Future**

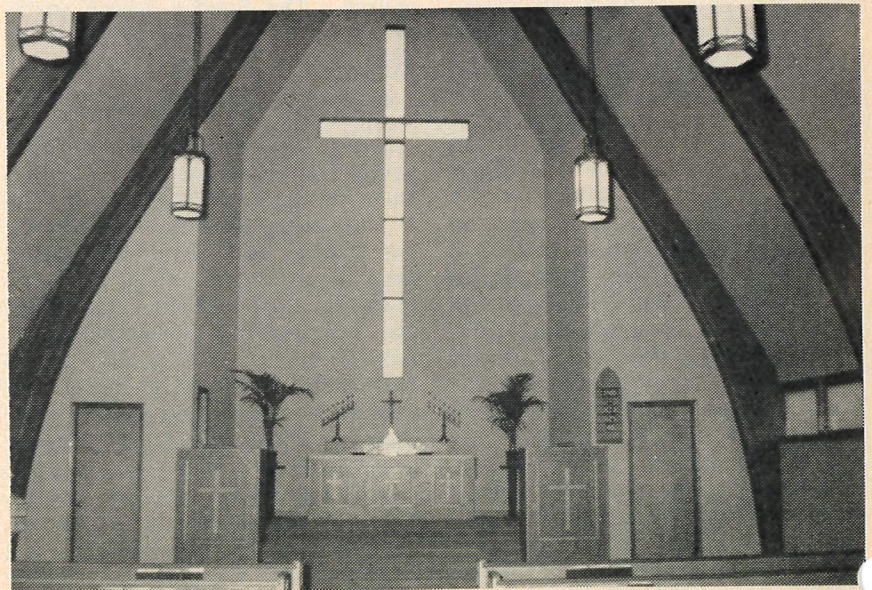
Thus it is easy to see that the Lord's work is best carried on where there are adequate facilities. A small chapel is better than a rented school, funeral home, hall, public building or what have you. But a church is much better than a small chapel. That is why the members of Faith are looking forward so eagerly to building a church in the North Monroe area, in order that the

glorious Gospel message of salvation might be better advanced in its midst. Faith Congregation had been placed seventh on the Synod's latest priority list of those requesting a loan from Church Extension Fund. Recently we were notified to present our plans to the Board of Trustees for approval, so that by the time you read this, we hope that a new church will have been begun at North Monroe.

You can well imagine the joy of the members and the pastor of these two mission congregations as they build and expand, but their joy is accompanied by an even greater thankfulness. The people in the Flat Rock and North Monroe parish are ever grateful to God, first of all for the establishment of the preaching of His saving Word in their

midst and for all His tender blessings upon them, and secondly, for having opened the hearts of their fellow Christians, who poured out their gifts of love for Christ and made this expansion of His kingdom of grace possible among them. We hope that this story will gladden your hearts as you see how some of your gifts have served our Lord in the spreading of His Word and may it urge you to continue in your support of this great work so that other congregations may have the same opportunities to grow as we have.

This missionary feels that this report would not be complete if we did not mention one more thing. In spite of the fact that we soon will have the proper facilities for growth in both congregations, there is still one major hindrance. These two fields are being served by one missionary. Our situation is, of course, not unique, as many other missionaries are serving two congregations, and in some cases, three. I'm sure the missionaries will agree that in most cases, in order to properly attend to all the needs and possibilities of each congregation and its field, one missionary is needed for each congregation. But with comparatively few men graduating from our Seminary, this is impossible. Naturally, the program of starting new missions, which the Lord has laid before us, has to be curtailed also. The only way this situation can be remedied is by having more young men devote themselves to the



**Interior View of St. Mark's Lutheran Church**



God-given task of preaching the Gospel. And since young men need encouragement to enter this work, in view of the many temptations around them to follow a different vocation, it is the Christian duty of

every parent, teacher, and pastor to do all he can to bring more workers into the field which is already white or ripe unto the harvest. Our gracious God has opened many a door into mission areas! All we

have to do is walk in. Let us then heed our Savior's words; "Pray ye therefore the Lord of harvest, that he will send forth laborers into his harvest."

R. P. MUELLER

### CHURCH DEDICATION Good Shepherd Ev. Lutheran Church Benton Harbor, Michigan

A bright sun and a warm day were secondary blessings added to the many greater ones which the members of Good Shepherd enjoyed as they dedicated their new church edifice to the glory of God. The date was May 3, 1959. Over 850 people attended the three services that day and joined in giving thanks to God for the fine new church which He had permitted this flock to build. Their gratitude took on tangible form in a dedication thank-offering of almost \$1,900.00.

Pastor Kenneth Vertz of Owosso, Michigan, in the morning service, Pastor Gerhard Press of Wayne, Michigan, in the afternoon service, and Pastor Edward Zell of Detroit, Michigan, in the evening service pointed out how God had especially blessed this young congregation, and they admonished its members to continued consecration in His service.

Good Shepherd Church of Benton Harbor is located on a five-acre plot of ground in a suburb called Fairplain. The edifice is of contemporary design, having a low wall and a steep-pitch roof as the basic design ele-

ment. Upon approaching the front of the church one sees this steep roof coming to within four feet of the ground and having a planter at the bases of the exposed laminated roof arch.

A spacious narthex is provided at the entry. To the right of the narthex are the women's lounge, women's and men's restrooms. To the left of the narthex are a second entry and another room to be used as temporary kitchen, later as a choir wardrobe. The main part of the edifice is divided into two sections which are separated by temporary screens. The one section is first to be used as a fellowship hall and educational unit, later to become part of the nave. The other section contains the nave and the chancel. The present seating capacity is 188. When the entire area is used, seating capacity will be 300.

The sidewalls of the entire building are low, having horizontal windows set between them and the roof. These windows permit light to illuminate the ceiling indirectly. On the chancel wall above the altar is an outlined head of Christ and Staff, indicating the name of the church. The crucifix and candle-

sticks upon the altar are also in outline, done in aluminum. Cost of the building without organ and furnishings was \$67,000.

Good Shepherd Congregation was organized with 17 communicants in December 1955. The first resident pastor was installed in February 1956. The parsonage was dedicated in March 1957. It presently numbers 110 communicants. Since it was unable to obtain a loan from the Synod's Church Extension Fund, and since its time for renting the temporary place of worship was limited, the congregation requested that it be permitted to become self-supporting under the advance subsidy plan. This request was granted by the District Mission Board and by the Synod's Board of Trustees. Thus the congregation was enabled to build its permanent church by making local, personal loans.

Good Shepherd Congregation makes grateful acknowledgement to the District Mission Board and the Board of Trustees for their guidance and help; to the neighboring congregations and pastors for their cooperation and good-will; to Mr. Lester Trier of Elkhart, Indiana, who designed the building, and to Mr. Robert Rogien of Eau Claire, Michigan, who constructed the building; to the people who loaned money for financing, and to all who helped with volunteer labor. It was through the combined efforts of these persons that the Lord of the Church saw fit to bless this congregation. It is He who has granted willing hearts and hands and has guided decisions. To Him alone be glory!

W. J. ZARLING



Good Shepherd Ev. Lutheran Church, Benton Harbor, Michigan.

### ADULT CONFIRMATION

#### Medford, Wisconsin

Pastor A. J. Engel, of Immanuel Lutheran Church, Medford, Wisconsin, had the joy of confirming the adult membership class pictured below on May 31, 1959. One member of the class could not be present for the service. He was baptized privately. On Palm Sunday Pastor Engel





A recent adult confirmation class at Medford, Wisconsin.

was also able to confirm a class of 27 children. In addition, he confirmed five adults and eight children at neighboring Stetsonville. We can imagine the measure of spiritual satisfaction all this brought to the congregations and to Pastor Engel.

What Pastor Engel writes concerning one member of the class is interesting. "(He) . . . had for some time been urged by his family as well as by the priest to join the Catholic church. (He), however, could not be convinced that the Roman Catholic Church teaches the Word of God in its truth and purity and administers the Sacraments according to Christ's words of institution. For some time (he) was a

regular listener to the broadcast of our divine services over the local station and then attended our divine services regularly. When it was announced by the pastor that another adult membership class would be organized, he applied for membership (in the class). On May 31, 1959, with 19 other members he was received into communicant membership . . . by the rite of baptism and confirmation. (He) heeded the admonition of God's own Book: 'Search ye the scriptures; for in them ye think ye have eternal life: and they are they which testify of me' (John 5: 39). And: 'He that loveth father and mother more than me is not worthy of me' (Matt. 10:37)."

### GOOD SHEPHERD LUTHERAN CHURCH

West Allis, Wisconsin

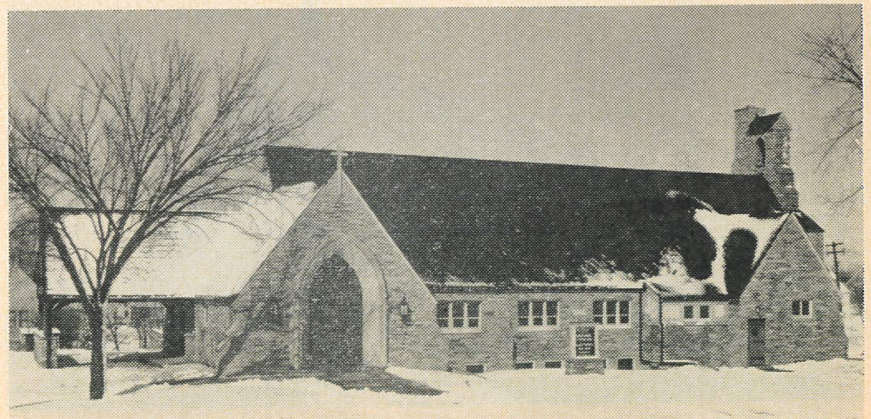
#### School and Parsonage Dedications

March 8, 1959, marked another dedication day at Good Shepherd Lutheran Church, West Allis, Wisconsin. Another dedication day, because in September of 1957 the new church had been dedicated. This time it was the dedication of the new school and parsonage.

#### A Unique History

The history of these three building projects is quite unique. Already in 1954 Good Shepherd had complete plans and specifications for a new church. Then came the shocking news that the Milwaukee County Ex-

pressway Commission would use the congregation's entire property of five acres for the new expressway route. After considerable searching, accept-



Good Shepherd Lutheran Church, West Allis, Wisconsin

able property was obtained three blocks south of the old location but on the opposite side of the street. Complete new plans and specifications had to be drawn, and finally in August of 1956 ground was broken for the new church. This building was dedicated to the service of the Triune God on September 8, 1957.

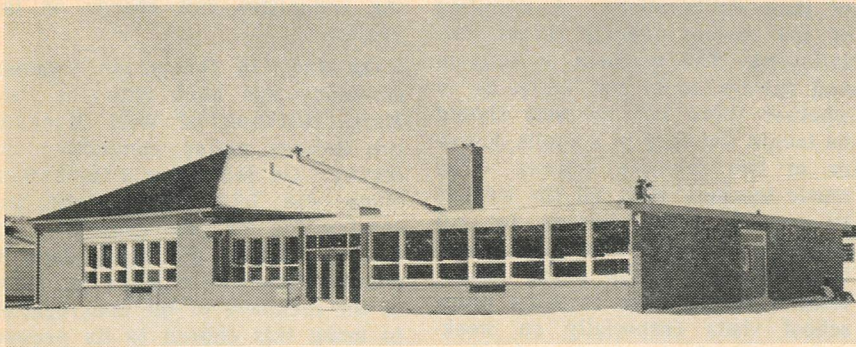
#### New Location, Added Facilities, Remodeling

Immediately after the dedication of the church, work was begun on the school and parsonage. It was finally decided to move the old school-and-chapel building to the new location south of the church. Members of the congregation prepared the building for moving by removing all furniture and equipment, removing the face brick, disconnecting the water, heat, and electricity, and removing the front and rear entrances. This building, measuring 42 by 60, was moved to the new site with an absolute minimum of damage. Two additional classrooms were added, together with an office and nurse's room, storerooms, lavatories, boiler room. Windows on the old section were replaced to match with the new windows, and the entire building was then finished off with a light-tan face brick. The painting of the entire school was done by members of the congregation. Because of certain delays, the opening of school had to be postponed three weeks. The school now has five classrooms and is so designed that additional sections of two classrooms each may be added at any time. The present heating and lavatory facilities are adequate to take care of seven classrooms.

#### The New Parsonage

At the same time the building committee together with the architects





### Good Shepherd Lutheran School, West Allis, Wisconsin

were busily laying plans for a new parsonage. Actual building began in June of 1958. The parsonage was occupied on October 17. It is built directly north of the church. The parsonage has a spacious living-dining room and a large kitchen, together with a study, two bedrooms, and a bath on the first floor. The upstairs has two additional large bedrooms and a full bath. The building is exceptionally well built and well planned and will serve the congregation for many years regardless of the size of the family that may occupy it.

A new two-car garage was also built by the members of the congregation. The cement drive and all the landscaping for the church, school, and parsonage was done by volunteers of the congregation. All three buildings were designed by the

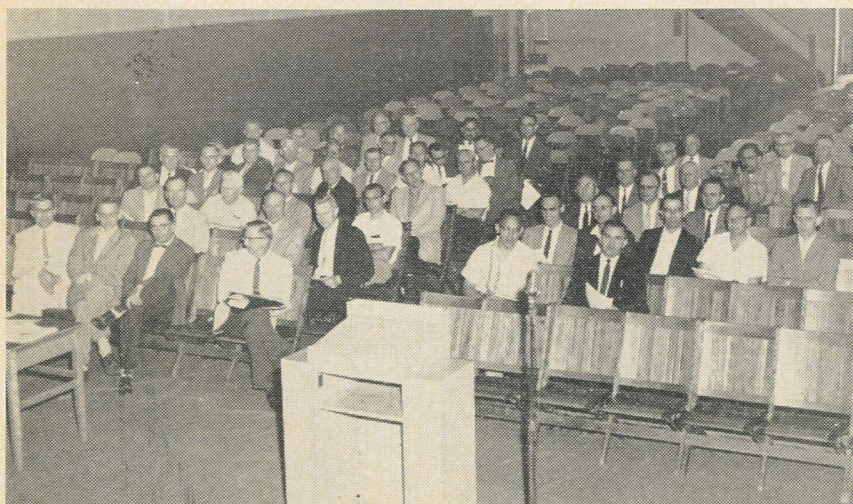
architectural firm of Steffen and Kemp of Wauwatosa, Wisconsin.

#### The Dedication Services

Yes, March 8, 1959, marked another day of dedication at Good Shepherd. The guest speakers were the Rev. Erhard C. Pankow of Garden Homes Lutheran Church, Milwaukee, and the Rev. W. O. Pless of St. James Lutheran Church, Milwaukee. This day was truly a day of thanksgiving. The Lord has been most gracious in helping this congregation over one seemingly insurmountable obstacle after another. The members of Good Shepherd are humbly grateful to almighty God for permitting them to plan, build, and dedicate a complete new plant in less than two years. May God continue to keep them humble!

M. C. SCHWENZEN

## The Professors' Conference



#### Professors' Conference

Among the many meetings of special groups within our church, one of the least known is the so-called Professors' Conference. Mem-

bership in this group is restricted to the approximately 70 faculty members of the six schools supported or subsidized by Synod — the Thiens-

ville Seminary, Northwestern College, Dr. Martin Luther College, Michigan Lutheran Seminary, Northwestern Lutheran Academy, and the Winnebago Lutheran Academy. The last-mentioned receives a Synodical subsidy for doing its part in the emergency training of parochial school teachers.

The professors convened at Northwestern College on Monday, June 15, for a two-day session — the first in six years. In fact they probably have not met more than half a dozen times since their conference was inaugurated nearly 40 years ago. A resolution passed at this meeting, however, calls for regular conferences every fourth year from now on. One department is also to meet each second year to deal with its own particular problems. A meeting of the history and religion teachers has already been scheduled for June 1961.

The recent conference was excellently planned by a committee of the New Ulm faculty under the chairmanship of Prof. T. Hartwig. It set up a program of timely topics, provided for an almost equal number of plenary and departmental meetings, and scheduled a paper and a round table discussion for each of the two plenary morning sessions. Thus there was variety both in subject matter and in manner of presentation.

The first paper, delivered by Prof. R. Jungkuntz on Monday morning, dealt with "Our Responsibility Toward One Another as Units in a Synod-Wide System of Education." The discussions centered chiefly around the question of how much uniformity there should be among the schools in courses, textbooks, methods, and sequence of courses (should chemistry, for instance, be offered before physics?). Since the final goal of all our instruction is to inspire a deeper knowledge of the Word of God, it was agreed that there should be basic conformity in the key subjects offered on the high-school level, especially for those students who are preparing themselves for work in the Church. Differences in methods of teaching are of course unavoidable and unobjectionable.

A panel next aired the touchy but timely theme: "To What Extent Should the Church Union Question be Introduced into the Classroom?" The consensus was that such subjects should not be introduced except



where the material of the course calls for them. If individual students in other classes are actually troubled in their consciences, the instructors can arrange private meetings with them in an effort to resolve their troubles.

On Tuesday morning Prof. J. Oldfield read an interesting paper on the program of testing that was introduced at New Ulm three years ago. Similar programs of testing students' abilities will undoubtedly soon be in operation in other schools. Incidentally, the testing program, together with the counseling and guidance that follows it, offers a good example of "In-service Training," and "In-service Training" was the topic that had been assigned to the next panel. It might be defined as "a continuous program by teachers while in service (on the job) to make their teaching more effective, to arouse the love of learning in their students, and to build up a curriculum that seems best adapted to the needs and purposes of each particular school."

In the final plenary session on Tuesday afternoon, a number of committees assigned to study special problems came up with suggestions and resolutions. All teaching departments also reported on the results

of their deliberations. A sampling of the various reports reveals the following: The teachers of religion and history could not agree as to whether these two subjects should be taught together in a single course or in two separate courses. The music teachers want all the schools to provide piano lessons for all students who plan to enter the teaching profession. The deans formulated a set of rules covering inter-school visits (especially on week-ends) — for instance, of seminarians to Northwestern or of Northwestern students to New Ulm, or vice versa; the athletic directors suggested an extra hour of physical education per week for each student.

As the 50 professors who had been in attendance bade each other goodbye for another four years, they were quite free in expressing the view that this had been the most profitable of all professors' conferences to date. In the meanwhile members of the Synod may rest assured that the schools they support are in the hands of capable and consecrated men — men who represent the ideal of the Oxford professor described 600 years ago by the poet Chaucer in these words: "And gladly wolde he lerne and gladly teche."

E. C. K.

ing committee full charge of the project.

On July 16 the groundbreaking ceremony was held, with the Rev. Martin Birkholz of West Mankato, the vacancy pastor, conducting the service. On September 3 the cornerstone was laid. Throughout the construction of the church, many willing services and many days of donated labor were given by many of the members of the congregation to bring this church to its present beautiful condition.

Dedication day, April 26, 1959, was a great day of rejoicing for the members of Trinity. Two services were conducted on this day. A former pastor, the Rev. O. K. Netzke of Renville, Minnesota, was the guest speaker in the morning service. Another former pastor, the Rev. Theo. Bauer of Darwin, Minnesota, was the visiting preacher in the evening. For the third service, April 29, the Rev. Martin Birkholz of West Mankato delivered the sermon. A combined audience of over 830 people attended these services in which we dedicated our 30'x60' church with a like-sized annex to the service and glory of God.

The structure is of light-colored brick with a roof of brilliant rust-colored asbestos shingles. A large stone cross on the front of the church portrays our one message and gives evidence of our one hope of salvation. The structure retains

## DEDICATION

### Trinity Lutheran Church Smith's Mill, Minnesota

On March 28, 1958, a tragedy occurred in Smith's Mill, a small town about 12 miles east of Mankato, Minnesota. In the deep of the night, one of the members of Trinity awoke and saw that Trinity Church was on fire. The local fire department was summoned but could not save the church. The cause of the fire could not be determined. This was a sad day for the members of Trinity.

When the Lord tests faith, He never does that beyond what we are able to bear. When the old church was gone, He implanted the desire to rebuild. In April and May of 1958 several meetings were held to determine the interest in rebuilding and the type of structure which would best suit our needs. A ground-level, T-shaped structure was favored. A further test came in May when Trinity's pastor received a call and was granted a peaceful release. The

planning continued, the meetings continued, and on July 9, the congregation voted to give the build-



Trinity Ev. Lutheran Church, Smith's Mill, Minnesota



the traditional churchly design. The bell was the only item salvaged from the old church and used in the new.

The nave is filled with 26 light-oak pews capable of seating 156. The walls, which are plastered, are painted soft green and the 4" cedar-decking ceiling is left in its natural color. A neon-lighted cross draws one's attention to the chancel. The lower half of the chancel walls are neatly designed oak paneling, while the upper half is plastered and painted light green. The chancel furniture is of matching light oak. The altar appointments were donated through memorial wreaths.

The annex provides a spacious overflow room, which will also serve as meeting room and Sunday school room. Only a glass window separates the overflow audience from those in the nave. The annex also provides us with kitchen, cloakroom, store-room, furnace room, and lavatories.

Members of Trinity are kindly grateful to the various congregations of the Minnesota District who took up collections to assist this small flock when disaster struck and gave added encouragement through brotherly love. Trinity once again can enjoy a beautiful house of worship. For this we give all praise and glory to our eternal Triune God.

ERVINE F. VOMHOF

#### † HERMAN E. GURGEL †

On Tuesday evening, June 9, 1959, it pleased the Lord to call to Himself the soul of His faithful worker, Mr. Herman Ernest Gurgel. God gave him to Mr. and Mrs. Gustav Gurgel in La Crosse, Wisconsin, on October 29, 1888. In obedience to the Savior's command these Christian parents dedicated him to the Lord in holy baptism in First Lutheran Church of La Crosse soon after his birth. Sometime later he

came to Brownsville, Minnesota, where he was brought up in the nurture and admonition of the Lord and confirmed by Pastor Wiechmann in Emmanuel Lutheran Church. That same fall he entered Dr. Martin Luther College to prepare himself for the work of the Lord among the children in our Wisconsin Synod. After a vicarage of one year at Saline, Michigan, he returned to the College to graduate in 1909. He nurtured the lambs of Jesus in Lake City, Minnesota, Kenosha, Wisconsin, Globe, Arizona, Burlington, Wisconsin, and Wonewoc, Wisconsin, from 1918 to 1958. In all he served the Lord in this capacity for 50 years.

On August 19, 1913, he was united in marriage with Miss Flora Pohll in Friedens Lutheran Church of Kenosha, Wisconsin, by Pastor Karl Buenger. The Lord blessed this union with seven children.

The Lord of the Church graciously blessed his ministrations, especially at Wonewoc. His untiring efforts to promote the work of the Lord gradually used up his physical strength so that he retired on June 8, 1958. Thereafter he made his home with his daughter and son-in-law, Mr. and Mrs. Earl Picha, in Viroqua, Wisconsin. Because his Alma Mater was celebrating its Diamond Jubilee, he longed to go to New Ulm to join in bringing praise and thanksgiving to the Lord. He stayed with his daughter and son-in-law, Mr. and Mrs. Wilmer Bode, at Courtland, Minnesota. It was here that his weakness showed up again on Tuesday evening. While on the way to the hospital the Lord suddenly and peacefully terminated his earthly pilgrimage at the age of 70 years 7 months 10 days.

Those who passed on before him are his parents; a brother, Fred; two sisters, Mrs. Mary Schultz and Mrs. Ida Lowry; a son, Lt. Herman,

on July 28, 1943; and his wife, on October 5, 1951.

Those left to remember his instructions and to follow his faith in the Lord are three sons, Pastor Karl of Caledonia, Minnesota, Ernest of Milwaukee, Wisconsin, and Pastor Roland of Belle Plaine, Minnesota; three daughters, Margaret, Mrs. Oscar Lindemann, of Manitowoc, Wisconsin, Marie, Mrs. Wilmer Bode, of Courtland, Minnesota, and Doris, Mrs. Earl Picha, of Viroqua, Wisconsin; three sons-in-law; three daughters-in-law; 35 grandchildren; two sisters, Mrs. Margaret Frey of Minneapolis, Minnesota, and Emma, Mrs. Karl Kluender, of Kenosha, Wisconsin; hundreds of pupils; and a host of other relatives and friends.

Final rites were held in Wonewoc, Wisconsin, at St. Paul's Lutheran Church, where the undersigned based his message on the Savior's words in Luke 12:37. His earthly remains were laid to rest in the church cemetery to await the glorious resurrection morning.

W. E. SCHULZ

#### NEW FILM AND FILM-STRIP

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

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

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

#### S M A L C A L D A R T I C L E S

(Continued from page 245)

Christian lapses into a special sin, and that his conscience is troubled severely by that sin. Then he should go to his pastor or to a Christian brother, to unburden his heart and to hear the blessed announcement that also that special sin has been washed away in the blood of the Lamb. Yet such special occasions do not change the rule, but rather confirm it, that a Christian's life is one of steady daily repentance.

Over against the piecemeal repentance of the schoolmen Luther emphasizes:

40) *And in Christians this repentance continues until death, because through the entire life it contends with sin remaining in the flesh.*

God granting, we shall take a closer look at this aspect of repentance as Luther unfolds it in the continuation of this paragraph.

(To be continued)

J. P. MEYER



## CORRECTION

In the list of placements of Dr. Martin Luther College graduates (July 5 issue) some of the items were incomplete in that the name of the congregation the graduate would serve was not mentioned. In one case the wrong congregation was given. In the following the necessary additions and the correction are made:

- Cloute, Charlene, Omaha, Nebraska (Good Shepherd)  
 Flynn, Joseph, Benton Harbor, Michigan (Grace)  
 Morse, Nancy, Bay City, Michigan (Trinity)  
 Vogel, Elizabeth, Bay City, Michigan (St. John's)  
 Miller, Donna, Watertown, South Dakota (St. Martin's)  
 Radsek, Patricia, Milwaukee, Wisconsin (St. Philip's)  
 Ruege, Ruth, St. Louis Park, Minnesota (Timothy)

## TRAVEL REGULATIONS FOR DELEGATES TO JOINT SYNOD CONVENTION AT SAGINAW

The following travelling expense regulations to the Convention of Joint Synod have been drawn up by the Board of Trustees: Five cents a mile for car expense, plus additional one cent per mile for every additional passenger. On longer trips, where train or plane fare is more economical, the train or plane fare will prevail. This does not apply when several delegates from distant areas travel in one car.

THE BOARD OF TRUSTEES

## OPENING EXERCISES

**NORTHWESTERN LUTHERAN ACADEMY**  
 The new school year at Northwestern Lutheran Academy will begin with an opening service at 2:00 p.m., Wednesday, September 9. However, new students are to present themselves for examination at 1:00 p.m., Tuesday, September 8. We extend our hearty invitation to all to be with us for our opening service.

R. A. FENSKE

## NOTICE

Western Clergy Certificates will be honored in the eastern zone from July 27 and during the entire month of August to and from Saginaw, Mich.

R. J. PALMER,  
 Railroad Secretary

## AN OFFER

Salem Lutheran Church at Wausau, Wis., is willing to donate an altar, a pulpit, and a baptismal font (white), or any one of these, to any mission congregation which is willing to pay transportation charges. For details communicate with

The Rev. John Henning  
 2812 Sixth St.  
 Wausau, Wis.

## SEVERANCE OF FELLOWSHIP

Pastor Daniel DeRose of Denver, Colo., has severed fellowship with our Wisconsin Synod because our Synod has not severed fellowship with the Missouri Synod.

HUGO FRITZE, President  
 of the Nebraska District

## CALENDAR OF CONFERENCES

### NORTHERN WISCONSIN

#### DISTRICT PASTORAL CONFERENCE

Date: Oct. 26 and 27, 1959.

Place: Green Bay Wis., First Lutheran, at South Monroe and Law Sts., Edward Krueger, host pastor.

S. KUGLER, Secretary

\* \* \* \*

#### LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet, God willing, for one day only, on August 25 at Calvary Lutheran Church, 150 W. Ohio, Marquette, Mich., beginning at 10:00 a.m., E.S.T.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

#### Pastors

Fuhlbrigge, Karl, was ordained and installed in Zion's Lutheran Church, Mission, S. Dak., July 5, 1959, by W. G. Fuhlbrigge; assisted by W. L. Bartelt.

Fuhlbrigge, Karl, was installed in St. Peter's Lutheran Church, Wood, S. Dak. July 5, 1959, by W. G. Fuhlbrigge; assisted by W. G. Bartelt.

Hillmer, Carl, was ordained and installed as pastor of the McIntosh-Watauga-Morrilstown parish of the Dakota-Montana District, by K. G. Sievert.

Hinz, Gerald E., was ordained and installed in St. Paul's Lutheran Church, Livingston, Mont., July 12, 1959, by Norbert R. Meier.

Kuske, David, was ordained and installed in Trinity Lutheran Church, Wabeno, Wis., on July 12, 1959, by P. Kuske; assisted by F. Weyland, W. Gawrisch, J. Kingsbury, and M. Radtke.

Meyer, Louis W. Jr., was ordained and installed at St. John's, Ridgeville, Wis., on July 12, 1959, by Louis W. Meyer, Sr.; assisted by Ernst Berg, O. W. Heier, and Harmon Krause.

Plocher, David, as pastor of Trinity Lutheran, Winner, S. Dak., and of St. John's Lutheran, Witten, S. Dak., by Karl J. Plocher; assistants at St. John's were E. Kitzrow, K. Fuhlbrigge, and H. Lietzau; at Trinity, E. Kitzrow, K. Strack, K. Fuhlbrigge, and H. Lietzau.

Strobel, Richard W., was ordained and installed in Salem Lutheran Church, Circle, Mont., July 5, 1959, by Leland Wurster; assisted by Kenneth Lenz.

Strobel, Richard W., was installed in Good Shepherd Lutheran Church, Presserville (Vida), Mont., July 5, 1959, by Kenneth Lenz; assisted by Leland Wurster.

Uitti, Roger W., was ordained and installed in Immanuel's Lutheran Church, Plum City, Wis., July 5, 1959, by C. C. Kuske; assisted by E. E. Prenzlow and M. F. Drews.

#### Teacher

Rupprecht, Herbert C., was installed as teacher at St. Jacobi Lutheran Church, Milwaukee, Wis., June 21, 1959, by H. H. Eckert.

## CHANGE OF ADDRESS

#### Pastors and Professors

Hillmer, Carl  
 Morrilstown, S. Dak.

Hochmuth, Robert  
 114 Gilbert Ave.  
 Santa Clara, Calif.

Kuske, David  
 Wabeno, Wis.

Malchow, Prof. Daniel W.  
 801 Richards Ave.  
 Watertown, Wis.

Meyer, Louis W., Jr.  
 R. R. 4  
 Tomah, Wis.

## TREASURER'S STATEMENT

July 1, 1958, to June 30, 1959

### Receipts

Cash Balance July 1, 1958.....	\$	16,631.26
Budgetary Collections .....	\$	2,216,666.60
Revenues .....		408,868.22
East Fork Luth. Nursery Coll. ....		22,969.36
<b>Total Collections &amp; Revenues..</b>	<b>\$</b>	<b>2,648,504.18</b>
<b>Non-Budgetary Receipts:</b>		
Lutheran S.W.C.—Prayer Book .....		214.29
Inst. Parsonages Sold .....		17,000.00
Bequests .....		6,033.01

Miscellaneous .....	861.50
<b>Total Receipts .....</b>	<b>\$ 2,672,612.98</b>
<hr/>	
<b>\$ 2,689,244.24</b>	

### Disbursements

<b>Budgetary Disbursements:</b>	
General Administration .....	118,691.92
Board for Information and Stewardship .....	28,489.67
Theological Seminary .....	92,793.19
Northwestern College .....	206,396.26
Dr. Martin Luther College ....	283,400.24
Michigan Lutheran Seminary .....	165,088.82
Northwestern Luth. Academy .....	58,476.28
Nebraska Lutheran Academy .....	362.35



Academy Subsidies .....	28,400.00
Winnebago Teacher Program .....	21,163.59
Home for the Aged .....	54,175.69
Missions —	
General Administration	
Home Board .....	608.73
Foreign Board .....	2,018.62
Indian Mission .....	165,147.48
East Fork Nursery .....	17,982.57
Colored Missions .....	82,548.04
Home Missions .....	751,133.90
Refugee Missions .....	72,970.43
Madison Student Mission .....	8,916.11
Rhodesia Mission .....	47,673.23
Lutheran S. W. C. ....	10,026.59
Japan Mission .....	18,689.00
Winnebago Luth. Academy....	3,000.00
General Support .....	97,538.21
Indigent Students .....	3,587.50

Board of Education .....	27,400.74
Depreciation on Inst. Bldgs. ....	137,207.16
Revenues designated for	
Special Bldg. Fund .....	15,347.38

Total Budgetary Disbursements \$2,519,233.70

Non-Budgetary Disbursements:	
Notes Payable .....	80,000.00
Institutional Parsonages	
Purchased .....	40,410.68

Total Disbursements ..... \$ 2,639,644.38

Cash Balance June 30, 1959..... \$ 49,599.86

P. S. The sum of \$300,000.00 of the revenues set aside for Building Fund was returned to Budget to cover deficit and provide a working cash balance.  
C. J. N.

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to June 30

	1957-58	1958-59	Increase	Decrease
Collections .....	\$ 2,058,584.22	\$ 2,216,666.60	\$158,082.38	
Disbursements .....	2,437,811.23	2,519,233.70	81,422.47	
Operating Deficit .....	\$ 379,227.01	\$ 302,567.10		\$ 76,659.91

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 11,576.10	\$ 18,828.00	\$ 7,251.90	61.48
Nebraska.....	6,974	77,252.43	83,688.00	6,435.57	92.31
Michigan.....	24,585	278,692.15	295,020.00	16,327.85	94.46
Dakota-Montana.....	7,776	82,469.52	93,312.00	10,842.48	88.37
Minnesota.....	38,736	378,501.52	464,832.00	86,330.48	81.42
Northern Wisconsin.....	46,580	433,790.10	588,960.00	155,169.90	73.65
Western Wisconsin.....	49,513	422,194.35	594,156.00	171,961.65	71.05
Southeastern Wisconsin.....	49,184	474,253.54	590,208.00	115,954.46	80.35
Arizona-California.....	3,212	33,402.86	38,544.00	5,141.14	86.66
	228,129	\$ 2,192,132.57	\$ 2,767,548.00	\$575,415.43	79.20

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Indigent Student Fund	
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