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BRIEFS

by the Editor

AS WE CELEBRATE THE REFORMATION FESTIVAL, much could be said in praise of Martin Luther and much should be said. But one of the most satisfying ways to extol his memory is to let him speak to us in his own words. We shall do so, taking our selections from "What Luther Says" (3 volumes—Concordia Publishing House. Available from Northwestern Publishing House). The selections all deal with justification.

* * * *

WHAT IS JUSTIFICATION? "By the one solid rock which we call the doctrine of justification we mean that we are redeemed from sin, death, and the devil, and are made partakers of life eternal, not by ourselves . . . but by help from without, by the only-begotten Son of God, Jesus Christ."

ANOTHER DEFINITION. "The article of justification, which is our only protection, not only against all the powers and plottings of men but also against the gates of hell, is this: by faith alone in Christ, without works, are we declared just and saved."

THIS DOCTRINE THE LIFE OF THE CHURCH. "This doctrine is the head and cornerstone. It alone begets, nourishes, builds, preserves, and defends the church of God; and without it the church of God cannot exist for one hour. . . . For no one who does not hold this article — or, to use Paul's expression, this 'sound doctrine' (Titus 2:1) — is able to teach aright in the church or successfully to resist any adversary. . . . This is the heel of the Seed that opposes the old serpent and crushes its head. That is why Satan, in turn, cannot but persecute it."

OBJECTIVE REALITY OF GOD'S FORGIVENESS. "When you receive the absolution from a preacher or Christian brother, be sure that your sins are forgiven you; though Judas or anyone absolved you, the absolution is nonetheless God's Word and a divine office. We must constantly repeat this teaching because of the rogues and sectarian spirits who assert: Baptism and the Gospel are not valid until people accept and believe them. The devil is always plaguing the world by keeping people from distinguishing between

the work of God and the work of men. . . . But you should know that though no human being believed Baptism and the Gospel, the Gospel and Baptism would still be right; for both are not mine but God's Word and work."

OBJECTIVE AND SUBJECTIVE JUSTIFICATION. "Christ did indeed suffer for the whole world; but how many are there who believe and cherish this fact? Therefore, although the work of redemption has been accomplished, it still cannot help and benefit a man unless he believes and experiences its saving power in his heart."

GOD DOES ALL AND DOES IT THROUGH FAITH. "God does everything to justify us. Christ has merited our justification, and the Holy Spirit implements the merit of Christ, so that we are justified. The Word, as well as the Sacrament and the preacher, is the instrument through which the Holy Spirit effects the implementing of this merit of Christ. But actual justifying . . . is left to faith alone, since without faith neither God nor Christ nor anything else is profitable to righteousness."

WHY LUTHER IS FOREVER TREATING THIS ARTICLE. "There are few of us who know and understand this article, and I treat it again and again because I greatly

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

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THE COVER — Luther symbol-sacristy window, St. Paul's Ev. Lutheran Church, Menomonie, Wisconsin; H. Pankow, pastor.

The Northwestern Lutheran

Editorials

INRI One of the very earliest recollections of my childhood is the symbol INRI, which still may be seen in old churches at the top of the cross above the altar. I pronounced it INREE and wondered what it meant. The word — for to me it was a word — fascinated and puzzled me.

I do not recollect when I first learned that INRI meant Jesus of Nazareth, King of the Jews. Much later I learned that the letters were the initial letters of Iesus Nazarenus Rex Iudaeorum, the Latin title that Pontius Pilate caused to be affixed to the cross.

Pilate did this partly out of spite, because he had little love for the Jews and knew it would anger them to see Jesus on the cross publicly proclaimed to be their king. He was also convinced that Jesus was a most extraordinary person, and he may have thought that Jesus actually was the King He proclaimed himself to be. Unknown to himself, Pilate was also being used by God to proclaim a truth of the Gospel to all the world. Christ crucified was indeed the King of the Jews, King of the Greeks, King of the Romans, and of all the peoples of the world.

INRI, the King of the Jews. Jesus was that, and He still is that, and there are many Jews who know it and confess it. In a downtown street in Portland, Oregon, there is a shop that displays in its show windows Christian tracts, written by Jewish converts for their fellow Jews. One of these tracts shows convincingly from Isaiah 7:14 and Matthew 1:23 that Jesus is indeed the Son of God, born of a virgin. Nor does this Jewish writer stand alone in confessing Christ. It has been said that there are more Christian Jews in the world today than there were in the days of St. Paul, and that may very well be true.

The attempt that the Zionists are making to establish an independent state in Palestine is in direct contradiction to Christ's claim that He is the King of the Jews and the glory and hope of Israel. The Zionists attract the attention of the world and make a great noise, while Christian Jews are little heard of; but there will always be Jews who cheerfully confess the truth that lies in INRI.

E. E. KOWALKE

* * * * *
The Reality of Sin John Riley was a likeable fellow. He was an Apache who neither toiled nor spun and yet never seemed to be in want. He toyed with sin, yet never so grossly that the native constabulary could commit him to the local "Cross-bar Hotel."

He had once learned Bible stories and Bible truths at the knee of a Christian white woman whose son had raised him from infancy. But these had long worn off together with the white man's way of living.

He delighted in regaling his missionary with stories of the days before the white man came to "solve the Indian problem," whatever that problem may have been at the time. In turn, he would listen with a tolerant smile to the story of the great Hero who came from heaven to free all mankind from the curse of sin.

Finally, as was inevitable, his transgressions caught up with him and tuberculosis laid him low in an isola

tion cabin near the government hospital. With his missionary's visits, old memories began to revive and his spiritual interest grew. There came the day when the former could ask him pointblank, "John, are you finally giving thought to your sins?" With that the floodgates of contrition broke loose and fearfully he answered, "I have to think of them. They are crowding in on me. They walk past me in single file at night. They look terrible. I try to make myself believe that I am only dreaming. I try to think them away. But they are real, and I can't get away from them."

"John, do you still remember the story of Jesus who died hanging on a cross between two convicts who were both murderers and thieves?" "Oh, yes," he replied eagerly and retold the entire story of Christ's crucifixion to the last detail. There followed a slight pause. Then with a light of faith in his eyes he continued eagerly, "I *am* that man who was hanging on the right side of Jesus. Right now I am asking Him to think of me. I am sure He will, too."

On the basis of this confession John was baptized, and a few days later his Savior kept His promise: "Where I am there also shall my servant be."

Could anyone of us express more graphically the terrible reality of sin and speak more reassuringly of its divine cure?

E. E. GUENTHER

* * * * *

Milk Bottle Advertising One panel on the milk bottle read, "Go to church."

The top line of an advertisement for a well-known soft drink repeated the same message, "Go to church." Neither the housewife in the kitchen nor the traveler on the highway could escape the omnipresent reminder, "Go to church."

One can understand why this particular dairy and this soft drink manufacturer (or those who persuaded them to donate the advertising space) believed that such advertising would stimulate church attendance. Manufacturers and dealers have learned that it pays to advertise. They believe that their business depends upon keeping their brand names constantly before the public.

Accordingly, their slogans are ceaselessly dinned into the public's ears and flashed before their eyes. "Eat this breakfast food," they say over and over again; or, "Drink that beverage"; or, "Buy these cigarettes." Interminably they repeat that this product is "lighter and milder"; that another "gives twice as fast pain relief." Advertisers are convinced that saying again and again that a product is good will sell the product, even to a skeptical or apathetic public.

Yet such commercial advertising techniques won't convert the unchurched sinner. Advertising must appeal to an interest that is already present in the hearer or the viewer. It appeals to our feelings of hunger or thirst; and to our senses, such as those of taste, smell,

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Studies in God's Word: "Not Afraid Any More"

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

Slightly more than ten years ago a young Roman Catholic acolyte was listening to his priest deliver a sermon in which he denounced the "wicked Martin Luther." The young man decided that a man as wicked as Luther was made to appear must be an interesting man. He resolved to learn more about him. He went to a public library and read all the biographies of Luther he could find. He began to realize that Luther was not at all a scandalous person. He began to admire him and his work. He came to realize that he and the young Luther had something in common — both were afraid of God. Both knew something about God, of course. They knew the Trinity. They knew the Apostles' Creed. They knew the life and death and resurrection of Jesus. But they had been taught by their church to be afraid of God. They were afraid that even though they attended mass faithfully, even though they said their rosary regularly, even though they became monks or priests, they would still be faced with the prospect of lengthy punishment in purgatory before their God would consider them sufficiently purged from their sins to enter heaven.

In time the young man spoke with a Lutheran pastor, enrolled in the confirmation instruction class, and on the day of confirmation confessed his faith in the teachings of the Bible as he had come to know them from Luther's Small Catechism. Today he is enrolled in a Lutheran seminary preparing himself for the holy ministry. A year ago I asked him, "What do you have as a Lutheran that you did not have as a Roman Catholic?" He answered, "That's easy. I don't have to be afraid any more."

Afraid

Our young acolyte, like the young Luther, was afraid of God because the Roman Catholic Church today, like the Roman Catholic Church of Luther's day, teaches its members to be afraid of God. It tells them something like this:

You are a sinner. Jesus died on the cross to make it possible for you to escape hell. But you must not think that Jesus' death completely removes all consequences of sin. When you die, certain consequences of sin will remain which can be removed only by your suffering in purgatory. Purgatory, it says, is a place of torment. The temperature is about the same as hell. Actually, the only difference is that there is the hope of getting out of purgatory sometime, even if it be after many thousands of years of suffering. You want to know how to cut down on those years of suffering? Go to mass, say your rosary, make a trip to a holy place, especially Rome. Each of these will cut down the length of time you will have to suffer in purgatory. After your death your friends can help by buying masses which will further decrease the length of time you must spend suffering after death before being permitted to enjoy heaven.

At the present time St. Benedict's Abbey of Benet Lake, Wisconsin, is urging Roman Catholics, "Do not let this important matter depend entirely on the charity and good will of those you leave behind." It is suggesting that you send in \$100 now to buy thirty masses to be said for you shortly after you die. The faithful Roman Catholic is told by his church that in spite of the death and resurrection of Jesus he still faces a lengthy time of torture in purgatory before God will permit him to enter heaven.

Not Any More

As Luther studied the Bible, he came to realize that the Bible teaches

something quite different. Of course, it teaches you are a sinner. But it goes on to teach that in Jesus we have the full and complete remedy for the problem of sin. The Bible does not know of any purgatory but knows only a hell for those who reject Jesus and a heaven which is enjoyed immediately after death by those who have come to believe in Jesus as their Savior. There is no need for any purgatory to cleanse us from sin because the blood of Jesus has already cleansed us from all sins.

Isaiah, as spokesman of God, tells us the attitude we are to have toward God. "Fear thou not; for I am with thee." The realization of the existence of God is not to terrify us. His presence is to bring us comfort and to remove fears.

"Be not dismayed; for I am thy God." We are not to be perplexed trying to figure out how we may escape from God and His wrath. We are rather to be looking forward to meeting Jesus, our Friend.

"I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Our salvation does not depend, even in part, on our righteousness. If it did, we would have much reason to be afraid, for our righteousness is completely inadequate. Our salvation depends on the righteousness of Christ, a righteousness which is perfect.

It is not our intention to arouse hatred toward any Roman Catholic. It is our intention to make you more aware of what you have through the Reformation. No more need the thought of God bring to mind a terrible Judge eager to consign you to the tortures of hell, or at least of purgatory. Now the thought of God may bring to mind a loving Father who tells you, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

JOHN SCHAADT

Smalcald Articles

Part III. Art. V. Of Baptism

II

In the article on Baptism, which we considered in our last study, Luther adds a paragraph on Infant Baptism. He does not unfold the doctrine, but merely states that it is proper to baptize little children. In his Large Catechism he entered into the matter in greater detail. Since most of us were baptized in infancy, it may be well to take a little closer look at the custom of having our children baptized soon after birth. Is it legitimate? And may we now comfort our own hearts with the blessings of the Sacrament?

We first hear the text of our present paragraph.

- 4) *Of the baptism of children we hold that children ought to be baptized. For they belong to the promised redemption made through Christ, and the Church should administer it (Baptism and the announcement of that promise) to them.*

Notes

Here Luther briefly touches on two reasons for Infant Baptism.

The first is that children are included in the redemptive work of Christ. Christ is the Savior, not only of adult sinners, but of infants as well. He came to redeem every one who was conceived and born in sin and thus is by nature a child of wrath and condemnation. Should the Sacrament which conveys this washing away of the guilt be withheld from anyone?

The second point is that the administration of Christ's redemption has been committed to the Church. The Church should proclaim this good news to the world, lead people to Christ, and seal to them their share in His redemption by baptizing them in His name. Hence the Church owes the announcement of God's promise and the seal of Baptism also to children.

Infant Baptism in Church History

In the Large Catechism Luther says that if anyone is troubled by the arguments of sectarians who question the propriety of Infant Baptism, he should look at God's dealings in church history. At this time Infant Baptism had been the rule for over a thousand years, and Adult Baptisms were few and far between; just as it is today. Yet during all that time God richly blessed Baptism, and poured out His Holy Spirit on those baptized in their childhood. As examples Luther refers, among others, to John Hus, who became a martyr for his faith about 100 years before Luther's time. He mentions also Bernard of Clairvaux. A Latin passion hymn of his was reproduced in German by Paul Gerhardt, and is one of our leading Lenten hymns today: "O sacred Head, now wounded" (No. 172). Thus God put His stamp of approval on Infant Baptism.

Baptism and Faith

In the next section of his Large Catechism Luther takes up the question concerning the relation of faith to Baptism. He states the matter briefly in one short sentence: *My faith does not make Baptism, but receives it.*

The nature of Baptism is not determined by my faith. The reality of Baptism, its validity, its power, its efficacy, does not depend on my faith. My faith does not fill Baptism with spiritual blessings, and my unbelief cannot empty it. Baptism is what God makes it. Men may abuse it, but that does not affect or change its nature. — The Lord's Supper may be received unworthily, but that does not change its nature. What it does do is that for the unworthy guest the blessing is turned into a curse. So also with Baptism. For "Baptism is nothing else than water and the Word of God in and with each other, that is, when the Word of God is added to the water, Baptism is valid even though faith be wanting."

Luther illustrates with a comparison: If this were correct: "Where there is not the true faith, there also can be no true Baptism" — then it would follow: "If I do not believe, then Christ is nothing." — The old saying holds in this case: "Abuse does not destroy the essence, but confirms it."

The Faith of Infants

The fact that the blessings of Baptism are received by faith alone — for Baptism does not work mechanically or magically — raises the question about the faith of little children. Can they believe? They not only can, but Jesus sets their faith up as a model for us adults to imitate. When the disciples argued who should be the greatest in the kingdom of heaven, Jesus called a little child, placed it before them, and said: "Verily I say unto you, Except ye be converted (that is, turn about), and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). Luke 18:15 even speaks about "infants" in their mothers' arms. Jesus said of them: "Of such is the kingdom of God" and added: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

For that reason the Church has practiced Infant Baptism from the very beginning. It is natural that in the first years Adult Baptism predominated. The New Testament does not mention Infant Baptism directly, but it records several cases where entire families were baptized. In Philippi there was Lydia and "her household" (Acts 16:15) and the jailor with "all his" (v. 33). In Corinth it was "the household of Stephanas" (I Cor. 1:16). — Origen (254), in whose time some misguided Christians recommended a postponement of Bap-

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A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Why don't our Christian day schools receive tax support?

Since the children educated in our Christian day schools save the Government the cost of providing public schools for them, the question is asked: Why shouldn't that tax money that would be required to educate them in public schools be given to our Christian day schools? Shouldn't we make an effort to receive tax support? Why do we not receive or, for that matter, desire tax money for our schools?

What Federal and State Constitutions Say

On the one hand, such support is unconstitutional. The first amendment to our Federal Constitution states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The various states have similar provisions in their constitutions. The constitution of the State of Wisconsin, for example, even adds: "Nor shall money be drawn from the treasury for the benefit of religious societies, or religious or theological seminaries." Court rulings show that these constitutional provisions prohibit any tax funds from being used for the support of private or sectarian schools. There have been cases where Roman Catholic parochial schools received support, but when this was noted and challenged, such payments were declared unconstitutional.

Why Not Amend the Constitutions?

However, constitutions can be amended. If we considered tax support desirable for our schools, we could use our influence as citizens to amend our federal and state constitutions.

There are, however, other considerations. A Scriptural principle is involved. God has given certain functions into the hands of the Church, others to the State. Government has been established to maintain law and order, to punish the evildoer, etc. (Rom. 13). To carry out its duties it also has the right of taxation. To the Church has been entrusted the preaching of the Gospel (Matt. 28:19). As we "render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's," even so we look to each to render us the service in keeping with the responsibilities God has entrusted to it. We look to the Government for protection, for preservation of civil order, etc. We look to the Church to preach the Gospel, to administer the Sacraments, to teach the Word of God. The State has not been entrusted with these latter responsibilities. So we do not look to the State to support those who are active in that teaching, to provide the funds for schools where the Word of God is taught, where it is a guiding influence in all learning, teaching, training, discipline. The Church will carry on this work, not desiring nor permitting the State to take over, even as the Church will also refrain from interfering with the duties God has entrusted to the State. Each has its responsibilities; each is to remain within its God-given sphere.

Consider the Factor of Control

This, too, must be considered. Let us say that we could conscientiously turn to the State to supply the funds for preaching the Gospel in our schools. What could we expect? Would not the next step be state control of our schools? The one who pays the bills expects to have a voice in the administration and conduct of the school. If it is said: No taxation without representation, it can be said with equal justice: No support without control. Surely, we would never want our Christian day schools to be controlled by anyone but the Church, to which is entrusted the preaching of the Gospel.

What About Services Now Being Accepted?

But the question may be asked: Don't we already receive state aid for our schools? We receive fire and police protection. The Federal Government provides help for our school lunch program. The local or state government includes the children of our schools in its health program.

Some questions to keep in mind in judging such matters are these: Is the aid being given to the school or to the individual citizen, the school merely serving as an administrative agency? Is the service a part of the teaching program of the school? The State wants to provide certain health services for the children of its citizens; our schools are the agency through which it carries out this program. The Federal Government wants to dispose of surplus commodities by giving them for the nourishment of school children; our schools serve as the agency by which this can be carried out. It would be a hazard for the entire community, if our school did not receive fire or police protection. We are receiving them not only for the welfare and protection of our school, but for the *general* welfare. These services also have no connection with the teaching function of the school.

Where Is the Line to Be Drawn?

But let this be stressed: In these matters we need to be on our guard. Some states provide free transportation, also for parochial school children. Others are considering the providing of free textbooks to all children, including those in church-supported schools. Where is the line to be drawn between services we can accept and others that endanger our freedom? The answer to that question is not always easy to determine, but we must guard against any "aid" that could lead to a loss of full control over the teaching and training we do in our schools on the basis of the Word of God. In that we can permit no interference, for it is the Church's God-given responsibility to teach the Word of God. We shall then accept no "aid," no service, that could place us into a compromising position.

A. SCHUETZ

News FROM OUR Missions



What's Happening In Ghana?

(Continued)

Pastor Stade spent several days with me looking around and getting acquainted with the "lay of the land." On the following Thursday morning early he left on his journey back to Nigeria. So we were now on our own.

Our first task was to find a suitable place to live. It proved to be a task much more difficult than we had anticipated. Accra is a city bustling with activity, growing by leaps and bounds. Housing is therefore very scarce and terrifically expensive. After several weeks of searching we finally found an apartment, small but very comfortable, located very near the seashore. From our window we can look out over the blue waters of the Gulf of Guinea and see the fishing boats as well as large oceangoing ships come and go. Scarcely a block away is Christiansborg Castle, built centuries ago by the Danes and used for years as a slave depot. Here the slaving ships were loaded for their trips to the various slave markets of the world. Today the Castle is the home of Ghana's Prime Minister, Nkwame Nkrumah. Each evening at six we set our clock by the bugle sounding at the changing of the guards.

It did not take us long to realize that the work would be quite different from the work we were accustomed to out in the rural areas. Accra is a large city with all the extra distractions and temptations city life has to offer to the people. So we realized at once that any delusions about rapid and startling developments had best be put aside for the time being.

We, of course, began our activities with the group already gathered here in Accra. This group has been meeting regularly for services in a small private schoolroom almost

hidden away in the owner's backyard. It is not at all a suitable place for services. But with conditions as crowded as they are in Accra, they were fortunate to have this place. This little place is still our place of worship and will have to serve until a better one is found. The only real answer is a neat little chapel of our own.

Two services are held every Sunday, one in the morning and one in the evening. So far the attendance at the morning services has been between twenty and thirty. Every Wednesday and Friday evening we conduct our instruction class preparing for baptism and confirmation those who, we hope, will be the charter members of the Lutheran Church of Ghana. It is only fair to say that there has been somewhat of a turnover. Some who showed interest in the beginning are no longer with us, while others have come to take their places. This makes it rather difficult to get the regularity and the continuity which are so essential in teaching. But there are some who are very much interested and who also attend the classes regularly. Their expressions of gratitude and admiration for the new church which makes the teachings of the Bible so simple and clear give us much joy and encouragement.

Quite naturally our activities are not confined to preaching and instructing. Much visiting and calling are also involved, just as is the case with missionary work in any large city anywhere. At home we would refer to this phase of the work as pushing doorbells, but here we have not run across a doorbell as yet. However, on these calls one does run across almost everything else. A recent visit, for instance, took us to a part of the town which we find even difficult to describe. We went along narrow streets and alleys, in

and out through congested courtyards, along narrow passageways, through buildings and into further courtyards, all the way teeming with humanity. It was evening. Men were shuffling along in their sandals with their large colored capes draped over their shoulders. Women were sitting here and there nursing their children while at the same time cooking their suppers over small fires. Children were everywhere, running and playing about. Without someone to guide I doubt that we could have found our way out of the maze again. As many as sixteen and twenty, I was told, occupy one small quarter. Just how they do that, I do not know. The population must be more than a thousand per square block. Yet all of these have souls, precious to the Savior.

In all fairness we must state that the above is not a description of every part of Accra. It is a section like many large cities in the U.S.A. also have to offer. Accra is fast becoming a modern and very progressive city with ultramodern buildings and large housing developments, beautiful indeed.

Our activities are no longer restricted to Accra. Shortly after our arrival, an invitation came to us from a place called Kukurantumi, about 64 miles north of Accra, in the hills. This was Asante's home town. We were asked to come and to explain the new church to the elders and to the people of the town. The date for the meeting was arranged.

We found it a most interesting experience. The meeting was held in the big square next to the "palace" of the chief. The chief sat on his elevated throne, a beautiful crown on his head, his feet resting on a large cushion, his beautiful flowing robe of many colors draped over his shoulders. Behind him stood one of

his servants holding a large umbrella over his head. Everything was most orderly and formal.

More than fifty of the village elders sat about in a large circle. In the very center of the circle, on special chairs facing the chief, we took our places.

First we were introduced and had to make the round shaking hands with each one. Then we were asked to speak. Pastor Asante began by telling them who I was and why I had come to Ghana and then mentioned the possibility of starting a Lutheran church in their town. Then it was our turn. We thanked them for their wonderful reception, stating also that we felt that we had made a host of fine friends. We told them a little more about the Lutheran Church and expressed the hope that we would be able to open our work in their own town before long.

The chief in a very quiet and dignified manner now began to speak to his elders. However, he did not speak to them directly. He spoke to his so-called linguist, and this man then repeated the chief's words to the elders. It appears he was instructing them, much as a judge instructs a jury, and then told them to go and deliberate.

About twenty minutes later the elders returned to their places and through their spokesman gave their reply. They urged us to come to the town as soon as possible, promising a good site for the future church. They assured us that we would have a large following. After the meeting several of the men came and asked us to write down their names as members of the new church. We had to explain to them that things do not move quite so quickly.

After the meeting the chief invited us into his palace, and there we had a very interesting visit with him. He is a very likeable and very intelligent man. He holds a B.A. degree from London University which he earned externally, a rare accomplishment indeed. He has been chosen as one of Ghana's new ambassadors, probably to Germany, and will soon be leaving on that assignment.

Since early this year we have been going to Kukurantumi regularly each week to hold instruction classes. While about fifty have so far given

us their names and have expressed their desire to become members of the Lutheran Church about twenty adults show up regularly for instruction. If only we had an evangelist or religious teacher to place there who could stay with them, and teach them during the week, I am sure the work in that outpost would soon show great promise. A few Sundays ago a group of twenty-five chartered a lorry and came all the way to Accra to attend our services here in order to see how the services are conducted. This definitely shows great interest.

From the very beginning we have had our eye on Tema, a place located on the coast just twenty miles east of Accra. A most interesting development is taking place there, perhaps the only one of its kind in Africa. An entirely new city which will have a population of over 80,000 people is being planned and built. Also an artificial harbor is being constructed which will eventually be able to handle a large number of oceangoing ships. At present this part of Ghana has no good port facilities. All the ships that call at Accra, for instance, must anchor a long way out and unload and load their cargoes by means of small surf boats, a very slow and costly procedure. With Ghana now exporting more than half of the world's supply of cocoa and rapidly developing in other ways, more adequate port facilities must be supplied. That is the main reason for the great development in Tema.

Already the first so-called development area has been completed, and more than 10,000 people have moved in. What a beautiful sight to see those hundreds of new homes, all expressing the latest architecture, the shopping center, the beautifully laid-out paved streets. Four choice sites have been set aside for the churches. When we applied for one of these sites, we were informed that they had been allocated. Yet no church has been erected.

In a month or two work is to begin in the second development area which will be the same size as the first. There are to be seven such areas in all. We received an official letter from the Director of the Development Corporation stating that a site in this second area will be allocated to our church. We are happy about this, and it is not diffi-

cult to see what an opportunity, by the grace of God, this can become. We have tried our best and are still trying to get something started in Tema, but so far we have not been able to find a vacant place in which to start.

The fact that we do not have Lutheran teachers and evangelists to place into stations as we open them will surely be a handicap for some years to come. It will take time to train such. We are happy to be able to report that we were able to send one young man from here to our Seminary in Nigeria this year. We hope that a second student from here will be able to enroll next year. In the training of nationals lies the only long-range answer.

Africa with its political tensions and upheavals in various places has been much in the news in recent months. People at home may be wondering how all of this is affecting our work in the church. We are happy to state that so far in Ghana we have felt no effects at all. In Ghana there is no racial discrimination. There is not even a so-called European quarter in Accra inhabited exclusively by whites. So there is no racial tension. It is definitely true that the Ghanaians are much interested and much concerned about what is happening elsewhere on the Continent of Africa. Having their own independence, they are interested in fostering nationalism elsewhere. But this so far has not in any way made itself felt in the work of the Church. The Government is friendly towards all missionary work, and the Church is recognized as an agency for enlightenment and for good in the country.

This, briefly, is the story of what's happening in Ghana. The work is difficult, but we didn't expect to find it any different. Fighting the Lord's battles is never easy. We wish to remain very conservative and shall therefore refrain from making any kind of predictions. Suffice it to say that the Word is being preached and taught, and the Lord's promises are known to us. It is still day for the work of the Church in Ghana. We are determined that the remaining daylight hours shall not be wasted.

WM. SCHWEPPE

(From *The Missionary Lutheran*, August and September, 1959 — Ed.)

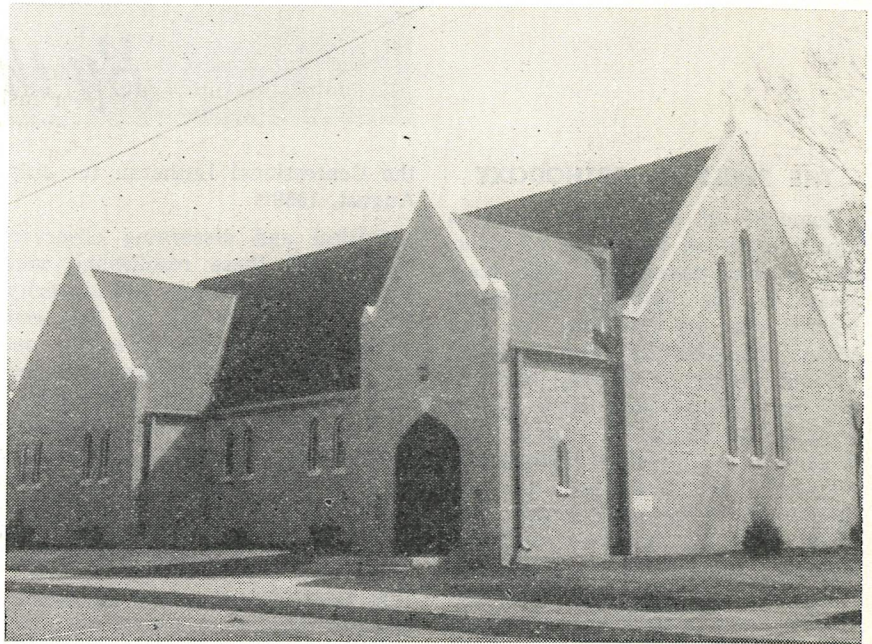
FIFTIETH ANNIVERSARY

Immanuel Ev. Lutheran Church Elgin, North Dakota

Two former pastors returned as guest speakers when Immanuel Ev. Lutheran Church, Elgin, North Dakota, celebrated its 50th anniversary on Sunday, July 19. The Rev. Paul Kuske of Waupaca, Wisconsin, spoke in the 10:00 A.M. service. The Rev. Walter Herrmann of Clatonia, Nebraska, spoke in the 2:00 P.M. service. An informal program followed the afternoon service.

Immanuel Ev. Lutheran Church was formally organized on February 12, 1909. The Rev. Frank Wittfaut, whose headquarters were in Flasher, North Dakota, was the pastor at the time of the organization. Private homes and schoolhouses northwest of Elgin were the original meeting places. After a time the services were held in the local hotel. It was in 1911 that the congregation built its first house of worship on the lots upon which the present church and parsonage stand.

The congregation was privileged to observe a second anniversary on July 19. The present brick church structure was dedicated six years ago on July 19, 1953.



Immanuel Ev. Lutheran Church, Elgin, North Dakota

During the 50 years of its existence, nine pastors have served the congregation: F. Wittfaut (1909-1913), W. Limpert (1913-1917), F. Traub (1918-1920), A. Lenz (1921-1927), W. Herrmann (1927-1931), P. Kuske (1932-1941), O. Lemke (1941-1945), H. Ellwein (1946-1954), and

G. Cares (1955-present).

The words of the Psalmist, "The Lord hath done great things for us, whereof we are glad," were on the lips of the members as they celebrated the 50th anniversary of the organization of their congregation.

G. F. CARES

BRIEFS BY THE EDITOR

(Continued from page 338)

fear that after we have laid our head to rest, it will soon be forgotten and will again disappear. . . . And indeed we cannot grasp or exhaust Christ, the eternal Righteousness, with one sermon or thought; for to learn to appreciate Him is an everlasting lesson which we shall not be able to finish either in this or in yonder life."

* * * *

CHANGES IN OUR WRITING STAFF were announced in the October 11 issue. There remains, however, a piece of unfinished business: a word of thanks and appreciation to two men who served you a long time. That is taken care of on page 347.

* * * *

A CHURCH IN A WINTRY SETTING — that is what we would like to show on the cover of our Christmas issue. Pastors, does anyone of you have a good photograph of your church in winter? If so, we should appreciate hearing from you.

BEGINNNINGS IN GHANA are further described for you in the

second installment of the article "What's Happening in Ghana?"

ANNOUNCEMENT

On Wednesday evening, September 23, a historic meeting was held, for on that memorable evening the newly elected Board of Regents for the Milwaukee Teachers Training College met for the first time. The Board is constituted as follows:

Pastor Paul Gieschen, Chairman,
Jackson, Wisconsin
Pastor R. J. Pope, Vice-Chairman,
Racine, Wisconsin
Mr. Lawrence Rosenthal, Secretary,
Milwaukee, Wisconsin
Teacher Fred Bartel, Milwaukee,
Wisconsin
Pastor Armin C. Roekle, Manitowoc,
Wisconsin
Mr. John Dornfeld, Thiensville,
Wisconsin
Teacher Paul Jungkuntz, West Allis,
Wisconsin

Because of an error in printing, the name of Pastor Paul Gieschen was omitted in a previous listing.

ARTHUR F. HALBOTH, President,
Southeastern Wisconsin District

SENDING PARCELS TO NIGERIA?

The Missionary Board of the Synodical Conference requests that we publish this statement from our doctor in charge of the Lutheran Hospital in Eket, Nigeria:

"The latest policy of the Nigerian Customs Office is to charge from 25% to 33 1/3% duty on gift parcels whose contents they do not consider strictly hospital or medical supplies. Even though the parcels are marked 'For Hospital Use Only,' they still charge this high percentage of the valuation given by the sender. Since the valuation put on the Customs Declaration does not provide insurance on the contents, we would suggest that gift parcels be valued at the lowest amount that is honestly possible. Placing no value on the parcel, however, is not good either as the Customs Officer opens the parcels and places his own valuation on the contents and uses this as a basis for assessing duty. Parcels containing hospital and medical supplies should be addressed to the doctor in charge or to the hospital, as such parcels, if addressed to individuals, are subject to duty."

By the Way

THE PERILS OF ORTHODOXY

Someone in our circles wrote a timely essay on the perils of orthodoxy a few years ago. The main essay at our Saginaw convention (Symptoms of Legalism in Our Midst) handled the same subject without gloves. It is only too true that for the orthodox there is ever present the danger of "being reactionary to the point of sinning," as someone has well put it. To further quote the same writer: "We might daily ask ourselves some test questions such as these: Since I had to take a stand on the Word over against large majorities and pillars in the Church, am I inclined to think that I am *always* right? Do I perhaps confuse conviction with infallibility? Before taking an action do I consult with others in order to test my thinking? Am I always willing to re-examine my position? Do I take a little delight in my new independence? Have I been contending for the Truth so long that I almost yearn for a battle?"

In her battle for orthodoxy the Missouri Synod at its San Francisco convention last June adopted the following:

WHEREAS, Some persons have inquired as to the binding force of the Brief Statement as well as other statements on doctrine and practice formally adopted by Synod; therefore be it

Resolved, A. That Synod further clarify its position by reaffirming that every doctrinal statement of a confessional nature adopted by Synod as a true exposition of Holy Scriptures is to be regarded as public doctrine (*publica doctrina*) in Synod, and

B. That Synod's pastors, teachers, and professors are held to teach and act in harmony with such statements, and

C. That those who believe that such statements are not satisfactory in part or in their entirety are not to teach contrary to them, but rather are to present their concern to their brethren in the ministry, particularly in conferences, to the appropriate district officials, and if necessary to the Synodical officials. (Quoted from

the Confessional Lutheran for July-August, 1958.)

Critical and discerning observers report that these resolutions were adopted in seriousness and sincerity. We are bound to put the best construction on them. However, one critic, who is professedly orthodox, says under the heading *The Spider's Web* that such resolutions are "more Missouri Smokescreen." But he says nothing by way of justifying his severe strictures. It is easier to resort to name-calling, irony, and satire than to speak the truth in love.

In this connection it is interesting and saddening to read what the quasi-official organ of Valparaiso University, *The Cresset*, has to say about the above-quoted resolutions. An editorial in the September issue discusses them under the heading of *Romanizing Tendencies*. It seems to us that the spirit and intent of the resolutions has been misinterpreted when the writer says, "To entrust this *papal prerogative* to a *corporate pope* (emphasis added), whether it be a seminary faculty or the official board of a church or the triennial convention of the church is, it seems to us, a truly alarming Romanizing tendency." There is just enough justification for this half-truth to make it pernicious propaganda.

The editorial concludes: "We thoroughly agree with the basic purpose of this resolution, to reduce doctrinal confusion in the church and ensure a certain degree of uniformity in its proclamation of the Gospel. But true unity cannot be legislated. And since we do not think that any element in the Missouri Synod really wants to enforce a legalistic unity upon the church, we suspect that this resolution is already a dead letter."

But the Apostle Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). And that, according to our understanding, is the intent of the Missouri resolutions. To call them a "dead

letter" at this juncture seems rather premature.

WORDS

There is usually at least one at every convention, conference, or congregational meeting who seems to have the avowed intention of Job: "I would . . . fill my mouth with arguments." He is, as a rule, still a bit moist behind the ears. He talks to almost every motion. It matters not to him if a previous speaker has already said all that needs to be said, and has perhaps said it with admirable precision and logic. Mr. Neophyte must also have his say.

He may be delaying adjournment, but time and tide must wait while the speaker "darkeneth counsel by words without knowledge." He heeds not Solomon's warning, "Let thy words be few." The more or less patient hearers hope that some day he will discover, as did the king of Denmark, that "words without thoughts never to heaven go," nor anywhere else, for that matter. The talk-happy speaker may train the chairman in patience, and teach the audience forbearance. Thus may *logorrhoea* — that is what the Greeks call it — be another disguised blessing.

Another phenomenon of deliberative assemblies and committee work is called by the Greeks *logomachy*. It may literally be "a war of words." Often it is a "contention in words merely." But it may also be a serious and necessary "contention about words."

Solomon says, "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). A missionary in Palestine says this describes a bunch of oranges surrounded by silver blossoms. It is a difficult but beautiful art to say the right thing with the right word. But it is an equally worthwhile art to learn to understand a speaker or writer as he wants to be understood. And that is an art which hearers of sermons need to practice diligently.

The art of intelligent and charitable listening is pinpointed by the reviewer of a book of sermons in

The Orthodox Lutheran when he says: "Every pastor must leave some items to his hearer's understanding and let his parishioners fit them into the continuous context of his weekly pulpit instruction, just as he must often enough depend upon the good will of his hearers to put the best construction rather than the worst construction on what he says. Every pastor is acquainted with fanatics who will criticize him for what he says or writes when the fault really lies with them due to their own lack of charity, their faultfinding attitude, their ignorance, or their unwillingness to understand."

And this reviewer adds another thought worth pondering when he says, "It is quite unreasonable to expect a pastor to include in one sermon all he knows on a subject, or to satisfy the questions of every single reader or hearer."

H. C. NITZ

† THE REVEREND
JULIUS YOUNG †

For years Julius Young had been looking forward to the time when he would be able to serve his Lord in the parish ministry. Having started rather late in life to resume his studies to that end, he was ordained just a day after his 45th birthday, and approximately a month after having successfully passed a special colloquy at Thiensville. Shortly after this he received a call to establish a mission in Tigard, Oregon, a suburb of Portland. On July 18 he began canvassing this area. His first service was scheduled for the Sunday of August 16. However, on the preceding Tuesday, at ten o'clock, he had a heart attack. Two minutes later he was dead.

Mr. Young was born in Chicago, Illinois, June 27, 1914, and only a few months after his parents had arrived from Germany. Shortly after this the family moved to Dubuque, Iowa, and from there to California. It was at San Bernardino that Mr. Young was confirmed. Then he enrolled at Concordia College at Oakland.

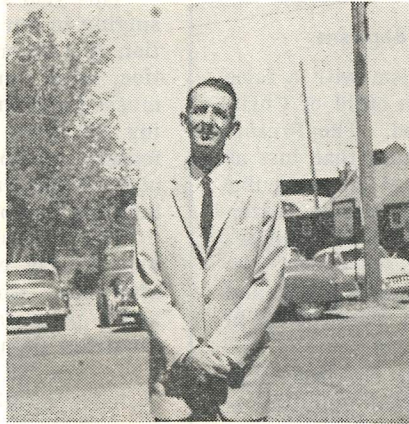
In November 1935, he and Nancy, nee Kennedy, were united in holy wedlock. This union was blessed with a daughter, Joyce Elaine, born in March 1937.

After a number of years in the business world, Mr. Young felt a

definite call to enter the ministry. Subsequently in 1950 he enrolled in Concordia Theological Seminary, Springfield, Illinois. After three years there he transferred to the Orthodox Lutheran Seminary in Minneapolis, Minnesota. For reasons of conscience he left this body and became a member of Pilgrim Lutheran Church of our Wisconsin Synod.

In August 1957, Mr. Young received a call to serve as vicar at St. James Church, West St. Paul. After having ministered to this congregation faithfully for 21 months, and having successfully passed his colloquy, he received the call to Tigard, Oregon. The service of ordination and commissioning took place at St. James Church on June 28.

While Mr. Young was an ordained pastor for a very short time only, he had been a minister for many years. Wherever he went and



The Reverend Julius Young

wherever he was employed, he confessed the Lord whom he so dearly loved.

Those who survive are: his wife, Nancy; daughter, Joyce (Mrs. Hans Knaak); his parents, Mr. and Mrs. Jacob Young; two sisters, Mrs. Thomas Skelly, Mrs. Paul Svendsen, and their families.

Memorial services were conducted at Grace Church, Portland, on Thursday, August 13. Funeral services were held at St. John's Church, Colton, California, Saturday morning, August 15. The sermon was based on Romans 3:21-31, in which were reviewed the truths which Julius stood for. The undersigned officiated.

We commend the sorrowing survivors to Him who says: "I will never leave thee nor forsake thee," and

to Him who has promised to be the Father of the fatherless and the widow.

CARL F. BOLLE

THANK YOU!

We wish to express our deep gratitude to Prof. John P. Meyer and Prof. Carl Lawrenz for their long, faithful, and able service on the staff of *The Northwestern Lutheran*. Prof. Meyer asked to be relieved of



Prof. John Meyer

his duties because he felt that at his age — he is 87 — his teaching duties were enough of a strain on his health. The Conference of Presidents acknowledged the validity of his request and appointed Prof. Frederick Blume to replace him. However, Professor Meyer will complete the series "The Smalcald Articles." Two years ago Prof. Lawrenz had requested to be replaced on the Editorial Board, since he had been elected president of our Theological Seminary and was serving on the Commission on Doctrinal Matters and on the Board of Education. He was relieved of his writing duties, but consented to serve further on the Editorial Board. Prof. Armin Schuetze will replace him on the Board.



Prof. Carl Lawrenz

Professor Meyer began his service in 1942. Longtime readers will remember that Prof. Meyer wrote such sterling series as "Studies in the Augsburg Confession" and "Eternity." Prof. Lawrenz was appointed to the Editorial Board in 1946. For a number of years he wrote "Studies in God's Word."

EDITORIALS

(Continued from page 339)

or touch. It is addressed to such natural impulses as a desire for pleasure, or comfort, or security.

Advertising, however, cannot appeal to natural man's desires for spiritual good. Natural man has no such desires. Because he is spiritually dead, he is unfeeling and unresponsive to mere reminders and admonitions to go to church, well meant though they may be. In fact, he is downright hostile to the spiritual truth the Church has to offer.

"Go to church" advertisements, though oft repeated, won't make churchgoers of the unchurched. It takes the penetrating power of the Law and the magnetic attraction of the Gospel to get through to people's hearts and to make them church members, Milk-bottle and soft-drink advertising won't do it.

C. TOPPE

SMALCALD ARTICLES

(Continued from page 341)

tism, thoroughly investigated the matter and traced the practice of Infant Baptism to the times of the Apostles.

Unscriptural Basis for Infant Baptism

Some churches practice Infant Baptism with a false motivation. Presbyterians assume that a child of Christian parents is by nature a child of God. The *Presbyterian* for August 16, 1928, said: "We hold that just as by birth a child becomes a member of a particular family, and just as by birth a child becomes a citizen of a particular state, so by birth the child of believers becomes a member of the Church of Jesus Christ." — By birth every child is burdened with original sin, and stands in need of a new birth, which it receives in Baptism.

The Catholic Church says about little children "that they have not actual faith." Yet Infant Baptism is practiced because the children, as they say, are protected by the actual faith of their parents, or, if the

GOLDEN WEDDING

The time for celebrating a golden wedding is when the children can be home to join in the day of thanksgiving. On August 23, 1959, in the church parlors of Grace Evangelical Lutheran Church, Muskegon Heights, Michigan, Mr. and Mrs. Carl Ladegast were honored with an open house to commemorate 50 years of God-blessed marriage. Although they were married January 27, 1910, they wanted to have their children with them at this joyous occasion. They have six children, 17 grandchildren, and seven great-grandchildren. Mr. and Mrs. Ladegast are charter members of this congregation, and retain the joy and vitality of the faith begun at their baptisms.

DANIEL E. HABECK

parents are not believers, by the faith of the universal society of saints.

No, it rather is as a great teacher of the Lutheran Church (Martin Chemnitz) stated: "It is the faith of the parents which brings the little ones to Christ in Baptism, and prays that they be endowed with a faith of their own."

Let us thank God that our parents did this for us when we were small.

(To be continued)

J. P. MEYER

NOTE: In the October 11, 1959, issue, under "Smalcald Articles," an error occurs in the subtitle. Instead of Part III. Art. IV, Of the Gospel, it should read Part III. Art. V. Of Baptism.

CHURCH MUSIC WORKSHOP

An invitation is herewith extended to pastors, organists, choirmasters, and other interested persons to attend a Church Music Workshop to be held in Milwaukee November 6 and 7, 1959. The sessions of Friday evening, November 6, will be held at Wisconsin Lutheran High School and those of Saturday, November 7, at Zebaoth Lutheran Church.

This year's workshop will concentrate on hymn singing in our congregations and on the interpretation of Lutheran organ and choir music. In addition, some time will be devoted to hearing church music performed and to participating in the reading of newly published choir music. A repeat feature of workshops of the past will be a display of musical materials. Trends in pipe organ building will be a new field to come under scrutiny.

The workshop will open with registration at 6:30 Friday evening and close at 3:30 Saturday afternoon. Charges will include a registration fee and a price for the noon meal on Saturday. All inquiries should be addressed to

H. C. OSWALD
814 Richards Ave.
Watertown, Wisconsin

NOTICE OF WITHDRAWAL

Pastors Leland Grams, Albert Sippert, Christian Albrecht, and Paul Albrecht have declared their withdrawal from the Wisconsin Evangelical Lutheran Synod because of its stand in the Church Union matter.

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

NOTICE

Any congregation, with or without a Christian day school, may have old-type, four-leg, screw-to-base school desks (75 in number, all sizes) for transportation. All in reasonably good condition.

Palos Lutheran School Board
12443 S. Harlem Ave.
Palos Heights, Ill.

COMMUNIONWARE NEEDED

The San Francisco Bay area mission is in need of communionware. We will appreciate information regarding availability of used or replaced items.

Bay Area Lutheran Mission —
Wisconsin Synod
Office: 114 Gilbert Ave.
Santa Clara, Calif.

AN OFFER

Eighteen pews in good condition, nine feet in length, available to any mission congregation at a reasonable price. Two matching front pew screens for the above are also available.

St. Paul's Ev. Lutheran Church
153 Nineteenth Avenue
Moline, Illinois (Phone: 2-2018)

AN OFFER

Three dozen intermediate-size school desks are available to any Christian day school by calling for them. Seats included are separate units on a revolving pedestal.

Jordan Lutheran Church
Frederic Gilbert, pastor
7624 W. National Ave.
West Allis, 14, Wis.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

LUTHERAN TEACHERS' CONFERENCE
Time: Nov. 5 and 6, 1959.
Opening Session: 9:00 a.m.

Place: Grace Lutheran School, Glendale, Ariz., R. H. Zimmermann, host pastor. Those that desire lodging are to contact The Rev. R. H. Zimmermann 525 East B Avenue Glendale, Ariz.

Note: Meals will not be furnished.
KENNETH MOELLER, Acting Secretary

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: Nov. 3 and 4, 1959. Opening session at 9:00 a.m. (M.S.T.).

Place: First Lutheran Church, Winnett, Mont., David Zietlow, host pastor.

Speaker: D. Sellnow (K. Biedenbender, alternate).

Papers: Exegetical and Homiletical Treatment of the Reformation Epistle, F. Mutterer; Sponsors — Proper Practice and Merit, M. Janke; Insanity, Possession, Exorcism, C. Spaude; Tithing in the Old Testament Church, H. Kuske.

Reports: Academy, Synod Convention, General Synodical Committee, Mission Board, Financial, Summer Camp, Stewardship.

Please announce your intended presence to the host pastor and go to the parsonage upon arrival. Lodging has been provided for at the local hotel.

MARTIN JANKE, Secretary

EASTERN PASTORAL CONFERENCE

Place: Watertown, S. Dak., Bethlehem Lutheran Church, Arthur P. C. Kell, pastor.

Time: Tuesday and Wednesday, Nov. 3-4, 1959, beginning at 10:00 a.m.

Papers: Free Will and Conversion, A. Kell; Premarital Counseling, Including The Special Problem with Reference to Catholicism, G. Eckert; A Faithful Steward In The Light Of I Cor. 4:1-2, W. Schumann; Exegesis of Titus 2, H. Witte.

H. A. BIRNER, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Place: Grace Lutheran Church, County 4 & 16, 3½ miles southeast of Goodhue, Minn.; F. Kosanke, host pastor.

Time: Oct. 27, 1959, 9:00 a.m.

Agenda: Symposium on Methods of Adult Instruction, R. Goede; Exegesis on Phil. 3, Karl Brandle.

Confessional Speaker: G. Horn (alternate, R. Kettenacker).

F. KOSANKE, Secretary

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet on Wed., Nov. 4, 1959, at St. Paul's Lutheran Church, New Ulm, Minn., beginning at 9:30 a.m.

Communion service: R. Frohmader, preacher (L. Hahnke, alternate).

Essays: Table of Duties, Part III, S. Hillmer; The Impact of the Albert Schweitzer Philosophy on American Theology, R. Frohmader.

ROBERT L. SCHUMANN, Secretary

NEBRASKA

CENTRAL PASTORAL CONFERENCE

Date: Nov. 3 and 4, 1959; opening session at 10:00 a.m.

Place: Good Shepherd Lutheran Church, 1510 Second St. S.W., Cedar Rapids, Iowa; W. F. Sprengeler, host pastor.

Speaker: J. Martin (Wm. Wietzke).

Papers: The Proper Form and Meaning of our Liturgical Service, J. Martin; Rev. 2:18-29, G. Frank; The Ministry is not

to be Regarded as a Sacrifice, M. Weishan; Isa. 9:6, 7, Wm. H. Wietzke; Rev. 3:1-6, W. A. Wietzke.

Reports: President's Report, Mission Board, Board of Education, Academy, Financial, Synod Convention.

Please announce to the host pastor.

W. A. WIETZKE, Secretary

* * *

DISTRICT TEACHERS' CONFERENCE

October 28 and 29, 1959

Gethsemane Church, 5325 N. 42nd Street
Omaha, Nebraska

Wednesday, October 28

9:00-9:45 Opening Service by Pastor F. A. Werner

9:45-10:30 Initial Business and Elections

10:30-10:45 Recess

10:45-11:45 Practical Application of the Third Commandment to School Life, Shirley Wendland

11:45-1:15 Noon Recess

1:15-1:30 Devotion and reading of minutes

1:30-3:15 Moralizing, Pastor P. J. Gieschen

3:15-3:30 Recess

3:30-4:00 Report of Synod delegate

Thursday, October 29

9:00-9:15 Devotion and reading of minutes

9:15-10:30 How Damaging Can Modern Science and Social Studies be to Our Children? Pastor W. H. Wietzke

10:30-10:45 Recess

10:45-11:45 District School Board Report, Pastor D. Grummert

11:45-1:15 Noon Recess

1:15-1:30 Devotion and reading of minutes

1:30-2:30 Sunday School — Asset or Detriment to the Christian Day School, Pastor K. W. Biedenbender

2:30-3:15 Report of the Executive Secretary, Mr. E. Trettin

3:15-3:30 Closing Devotion

LAVERNA EVERTS, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

A special meeting of the Lake Superior Delegate Conference will be held on Tuesday, Nov. 10, at Grace Lutheran Church, Powers, Mich., beginning at 10:00 a.m., CST. The purpose is to act upon a proposed statement with respect to fellowship principles and related problems that have arisen in our midst.

BERTRAM J. NAUMANN, Secretary,
pro tem

* * *

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Nov. 10, 1959, 9:00 a.m.

Place: Friedens Ev. Lutheran Church, Bonduel, Wis.

Preacher: G. F. Zimmermann (alternate, W. Zink).

Agenda: Exegesis on Eph. 1:15ff, H. Pussehl; Exegetical-Homiletical Study of Luke 17:26-37, A. Wood; Adult Instruction, L. Koenig; The Dangers and the Doctrinal Errors in the Modern Liturgical Movement, E. Kionka; Baccalaureate Services in Our Churches for Our Members Graduating From Public Institutions, R. Carter.

R. R. WERNER, Secretary

* * *

MANITOWOC PASTORAL CONFERENCE

Place: St. Paul's, Millersville, Wis.

Date: Monday, Nov. 16, 1959, 9:00 a.m.

J. J. WENDLAND, Secretary

WISCONSIN STATE TEACHERS' CONFERENCE

November 5-6, 1959

Wisconsin Lutheran High School, 330 N. Glenview Avenue (84th Street, just south of Bluemound), Milwaukee, Wisconsin.

General Theme: Building Curriculum

Thursday

9:00-9:50 Opening Service — Pastor Karl Otto

9:50-10:45 "The Techniques of Curriculum Building" — Dean John Guy Fowlkes, U. of W., Madison

10:45-11:00 Recess

11:00-12:00 Interrelation of Curriculum Group meetings (horizontal). During these meetings, Dean Fowlkes will visit each group for about ½ hour.

Primary H. Ihlenfeldt
A. Fehlauer

Intermediate R. Eberhardt
W. Stindt

Upper Grades A. Woldt
C. Sitz

High School W. Schmidt
W. Drost

12:00-1:00 Lunch at Cafeteria

1:00-1:45 Choir rehearsal—H. Engelhardt

1:00-1:45 Displays and tours for those not in choir

1:45-1:55 Devotion — Pastor J. Jeske

1:55-3:00 Continuation of meetings from morning session

3:00-4:00 Report of Executive Secretary Business Meeting

4:00 Choir rehearsal

5:00 Banquet

6:30 Evening Service
Sermon: Prof. R. Krause
Liturgy: Pastor E. Pankow

7:30 Gemuetlicher Abend

Friday

9:00-9:15 Devotion

9:15-11:45 The Curriculum as a Developmental Process

Group meetings (vertical). Staggered recesses will be arranged so that all will be able to visit displays.

Religion — Pastor K. Otto, Ch. Resource Personnel: Prof. Delmar Brick, Prof. C. Lawrenz, Mr. R. Krause, Pastor M. Kujath, Mr. M. Roehler, Prof. R. Gehrke, Pastor R. Wiechmann

Language Arts—R. Mueller, Ch. Resource: Dr. A. W. Scholler, UWM

Science — U. Larsen, Ch. Resource: Harry Wolff, Vice-Principal, Custer High School, formerly Supervisor of Science Instruction, Milw. Publ. Sch.

Social Studies—G. Lillegard, Ch. Resource: Dr. H. Gross, River Forest, Ill.

Mathematics — K. Bauer, Ch. Resource: Mr. A. Ingrelli, UWM

12:00-1:00 Lunch at Cafeteria

1:15-1:30 Devotion

1:30-3:00 Report on "Supervision" as developed at School Visitors' workshop. M. Roehler

Report on "A Sheltered Classroom for the Milwaukee Area." A. Sprengeler

DMLC Faculty Report. Prof. Delmar Brick

3:00-4:00 Business Meeting

4:00 Closing devotion

INSTALLATIONS AND ORDINATIONS

Pastors

Baer, Robert A., in Darlington Lutheran Church, East Ann Arbor, Mich., by A. H. Baer; assisted by H. Buch.

Frank, Wilbert, in Zion Ev. Lutheran Church, Stetsonville, Wis., by A. J. Engel; assisted by G. Krause, J. Krubsack, A. Pautsch, A. Schumann, W. Voigt, Sept. 27, 1959.

Klaszus, Ernst, in St. John's Lutheran Church, Dowagiac, Mich., by P. Peters; assisted by E. Tacke, P. Hoenecke, A. Maas, M. Michael, A. Schlender, R. Voss, E. Wendland; Sept. 27, 1959.

Nitz, Marcus E., in Good Shepherd Ev. Lutheran Church, Tucson, Ariz., by W. Wagner, W. A. Diehl, and E. A. Sitz; July 19, 1959.

Sauer, Harold A., in Grace Lutheran Church, South St. Paul, Minn., by G. S. Baer; assisted by W. Zell, D. Kolander, C. Bolle, O. Naumann, E. Penk, P. Borchardt, Sept. 20, 1959.

Schliesser, Paul P., in St. Paul's Ev. Lutheran Church, Henry, S. Dak., by R. F. Zimmermann; assisted by W. Schumann; in St. Peter's Ev. Lutheran Church, Florence, S. Dak., by V. W. Thierfelder; assisted by A. P. C. Kell, L. A. Dobberstein, H. Witte; Oct. 4, 1959.

Walther, Alfred M., in Divine Charity Ev. Lutheran Congregation, Milwaukee, Wis., by J. G. Jeske; assisted by I. Habeck, A. Tacke, N. Schlavensky, E. Toepel, P. Knickelbein, R. Voss; Sept. 27, 1959.

Professors

Pastor Martin Lutz, Henry J. Engelhardt, Siegfried W. Feuerpfel, Lester A. Found, Raymond R. Mueller, Walter M. Sebald, as professors of Wisconsin Lutheran High School, Milwaukee, Wis., by J. Schaefer; Sept. 27, 1959.

Teachers

Bertram, G. P., as teacher and principal of Good Shepherd Lutheran School, Phoenix, Ariz., by I. G. Frey; Sept. 6, 1959.

Bradtke, E. T., as principal of St. Matthew's School, Iron Ridge, Wis., by H. Russow; August 16, 1959.

Breitung, Arnold, as teacher of Trinity Lutheran School, Kaukauna, Wis., by Paul Th. Oehlert; Aug. 30, 1959.

Dobberstein, Donald, as teacher and principal of Immanuel Ev. Lutheran School, Medford, Wis., by A. J. Engel; Sept. 13, 1959.

Fuerstenau, Ronald, as teacher of Jerusalem Lutheran School, Milwaukee, Wis., by Eldor A. Toepel; Sept. 13, 1959.

Petermann, Kurt, as teacher of St. Paul's Lutheran School, Appleton, Wis., by F. Brandt; Aug. 9, 1959.

Schenk, Otto, as teacher of Grace Lutheran School, Oshkosh, Wis., by T. Sauer; Aug. 2, 1959.

Stindt, Douglas, as teacher in St. Paul's School, Saginaw, Mich., by Otto J. Eckert; July 26, 1959.

Wendland, Luther, as teacher in Gethsemane Lutheran School, Omaha, Nebr., by F. A. Werner; Aug. 16, 1959.

Zimmermann, Donald H., as principal of Zion Lutheran School, Monroe, Mich., by G. M. Cares; Aug. 30, 1959.

CHANGE OF ADDRESS

Pastors

Baer, Alvin H., 1406 Hewett Drive, Ann Arbor, Mich.

Baer, Robert A., 2542 Bellewood, East Ann Arbor, Mich.

Bartz, A. C., em, 3600 Kimberly Lane, Fort Worth, Tex.

Bode, E. M., 1603 Helen St., North St. Paul 9, Minn.

Fenske, Siegfried, 10532 W. Burleigh St. Wauwatosa 16, Wis.

Jeske, John G., 4304 North 22nd Street, Milwaukee 9, Wis.

Klaszus, Ernst, 106 N. Mill St., Dowagiac, Mich.

Nitz, Marcus E., 3618 E. Pima St., Tucson 12, Ariz.

Walther, Alfred M., 2966 North First Street, Milwaukee 12, Wis.

Teachers

Bertram, G. P., 808 W. Earll Drive, Phoenix, Ariz.

Fuerstenau, Ronald, 3145 N. Holton St., Milwaukee 12, Wis.

Petermann, Kurt, 205 E. Harris St., Appleton, Wis.

Schenk, Otto, 1630 Nebraska St., Oshkosh, Wis.

Stindt, Douglas, 2414 Cooper St., Saginaw, Mich.

Zimmermann, Donald H., 629 St. Mary's Ave., Monroe, Mich.

TREASURER'S STATEMENT

July 1, 1959, to August 31, 1959

Receipts	
Cash Balance July 1, 1959.....	\$ 49,599.86
Budgetary Collections	\$181,984.36
Revenues	25,832.23
East Fork Lutheran Nursery Collections	2,658.08
Total Collections & Revenues.....	\$210,474.67
Non-Budgetary Receipts:	
L. S. W. C. — Prayer Book.....	18.16
Refund on Taxes on Inst. Parsonage	103.66
Partial Reimbursement on Madison property	3,465.00
Total Receipts	\$214,061.49
	\$263,661.35
Disbursements	
Budgetary Disbursements:	
General Administration	39,186.39
Board for Information and Stewardship	2,318.75
Theological Seminary	19,528.40
Northwestern College	32,635.03
Dr. Martin Luther College	46,700.52
Michigan Lutheran Seminary....	49,957.61
Northwestern Luth. Academy....	8,115.97
Nebraska Lutheran Academy....

Academy Subsidies
Winnebago Teacher Program....	5,131.22
Home for the Aged	7,381.68
Missions —	
General Administration	
Home Board	39.50
Foreign Board	435.35
Indian Mission	19,730.12
East Fork Nursery	2,956.84
Colored Mission	5,604.42
Home Missions	125,525.93
Refugee Mission	9,343.95
Madison Student Mission	1,293.95
Rhodesia Mission	8,582.64
Luth. S. W. C.	850.27
Japan Mission	1,989.68
Spanish Mission	731.60
Winnebago Lutheran Academy	500.00
General Support	14,995.00
Indigent Students
Board of Education	25,432.96
Depreciation on Inst. Bldgs.	23,367.12
Revenues designated for	
Special Bldg. Fd.	15,043.10
Total Budgetary Disbursements....	\$467,378.00
Non-Budgetary Disbursements:	
Reserve for East Fork Nursery	5,736.79
Total Disbursements	\$473,114.79
Deficit Balance August 31, 1959	\$209,453.44

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to August 31

	1958-59	1959-60	Increase	Decrease
Collections	\$191,840.12	\$181,984.36		\$ 9,855.76
Disbursements	406,915.18	467,378.00	60,462.82	
Operating Deficit	\$598,755.30	\$649,362.36	\$ 50,607.06	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 535.88	\$ 3,467.50	\$ 2,931.62	15.45
Nebraska.....	6,893	6,849.22	17,232.50	10,383.28	39.74
Michigan.....	26,030	17,214.25	65,007.50	47,793.25	26.48
Dakota-Montana.....	8,040	4,632.89	20,100.00	15,467.11	23.04
Minnesota.....	39,286	35,570.37	98,215.00	62,644.63	36.21
Northern Wisconsin.....	48,129	39,305.21	120,322.50	81,017.29	32.66
Western Wisconsin.....	50,004	32,289.30	125,010.00	92,720.70	25.82
Southeastern Wisconsin.....	50,004	42,114.14	125,010.00	82,895.86	33.68
Arizona-California.....	3,584	3,159.03	8,960.00	5,800.97	32.25
	233,357	\$181,670.29	\$583,325.00	\$401,654.71	31.14

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO THE TREASURER'S OFFICE

July 1959	
For Foreign Missions	
Memorial wreath in memory of Rev. Henry Anger by Mr. and Mrs. Arthur Naab and Mr. and Mrs. Barney Ciriack, West Bend, Wis.....	\$ 5.00
For Rhodesia Missions	
William Friebe	\$ 230.00
For General Relief Committee	
Mt. Lebanon Ladies Aid Society, Milwaukee, Wis.....	\$ 7.00
For General Support Fund	
N. N.	\$ 10.00
For Lutheran Spiritual Welfare Commission	
Immanuel Lutheran Church, Manitowoc, Wis.....	\$ 10.00
Robert R. Bruhschwein, Valley City, N. Dak.....	3.00
Ruth D. Josinger, Wiesbaden, Germany.....	10.00
	\$ 23.00
For Parsonage-Teacherage Fund	
Mrs. Reinhard Stuewer, Bonduel, Wis.....	\$ 2.50
For Church Extension Fund	
S. S. and V. B. S. children of St. John's Lutheran Church, Ixonia, Wis.	\$ 42.00
Pupils of Emmanuel Lutheran S. S., March Rapids, Wis.	62.00
N. N.	4.50
Pupils of St. Paul's Lutheran Day and S. S., Lake Mills, Wis.	118.92
Pupils of St. Peter's Lutheran S. S., McMillan, Wis.....	60.28
Memorial Wreaths —	
Memory of John Falck by Rev. and Mrs. Herbert Lemke, Williamston, Mich.	2.00
Memory of Rev. Erich Schroeder by Rev. and Mrs. F. H. Senger	5.00
Memory of Rev. Henry Anger by Mrs. Arnold Schultz, Milwaukee, Wis.	2.00
Memory of Mrs. Helen Gahn by Rev. and Mrs. William H. Wiedenmeyer, Phoenix, Ariz.	3.00
Memory of Mrs. John Mieler by Albert Buch, Mrs. Aurelia Buch, and Mr. and Mrs. Leonard Hosbach of Tawas City, Mich.	5.00
Memory of Joseph Luther Quamme by Mrs. Adolph Botcher, Phoenix, Ariz.	5.00
Memory of Adolph G. Botcher by Mrs. Adolph Botcher, Phoenix, Ariz.	25.00
Memory of Rev. E. Sprengeler by Bertha Bruss.....	106.00
	\$ 440.70
	\$ 718.20

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

August 1959	
For Foreign Missions	
Elizabeth Peterson	\$ 15.00

For World Relief Fund

Ladies Aid of St. John's and St. James Ev. Lutheran Church, Reedsville, Wis.	\$ 29.25
For Church Extension Fund	
Children of Nebraska Lutheran Youth Camp.....	\$ 20.09
Northwestern College Students	253.29
	\$ 273.63
Lutheran Spiritual Welfare Commission	
Lt. David D. Beyl, Pensacola, Fla.	\$ 3.00
For Apache Lutheran Orphanage	
The Lutheran Youth Camp, Winona, Minn.	\$ 43.07
	\$ 363.70

C. J. NIEDFELDT, Treasurer

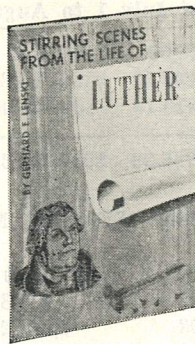
ACKNOWLEDGMENT AND THANKS

With gratitude to God for moving the hearts of these people to bequeath these sums to the work of the Church, we acknowledge the receipt of the following bequests:

1958	
July 31	
Bequest from estate of Bertha Bogatke for Home for the Aged, Belle Plaine, Minn.	\$ 12,258.20
July 31	
Bequest from estate of Henry Knuth, for Church Extension Fund	1,549.25
Aug. 30	
Bequest from estate of Lena Lathrop for Church Extension Fund	7,598.10
Nov. 30	
Bequest from estate of Alvina Brandt for Church Extension Fund	1,000.00
Nov. 30	
Bequest from Paul Hackbarth for Home for the Aged, Belle Plaine, Minn.	100.00
Nov. 30	
Bequest from Lillian Sturm estate for Lutheran Theological Seminary, Thiensville	5,005.16
1959	
Jan. 31	
Bequest from estate of Henry Mulberger for Missions	100.00
Feb. 28	
Bequest from Fred Rossman estate for Lutheran Theological Seminary, Thiensville	2,003.72
Feb. 28	
Bequest from estate of Lydia K. Niedermeier, for Church Extension Fund	1,000.00
April 30	
Bequest from estate of Mrs. Clara Prahel for General Support	4,841.38
May 31	
Bequest from estate of Henry Mulberger for Northwestern College, Watertown	500.00
June 30	
Bequest from estate of Lydia Emmel for Theological Seminary, Thiensville, and Dr. Martin Luther College, New Ulm, Minn.	736.37

ELDEN M. BODE, Secretary
Board of Trustees

REFORMATION



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 July 59 00

HERE I STAND. By Roland Bainton. 422 pages. Paper edition. One of the fullest and most readable biographies of Martin Luther yet to be written by an American. This fresh, scholarly and sympathetic portrayal of the great Reformer is especially heart-warming because it comes from outside Lutheran circles. The author, Dr. Roland Bainton, is professor of church history at Yale, a Quaker, and an enthusiastic admirer of Luther. Lutheran readers will find themselves in agreement with most of his judgments. The book is richly illustrated with woodcuts and engravings of Luther's own time. **\$1.75**

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