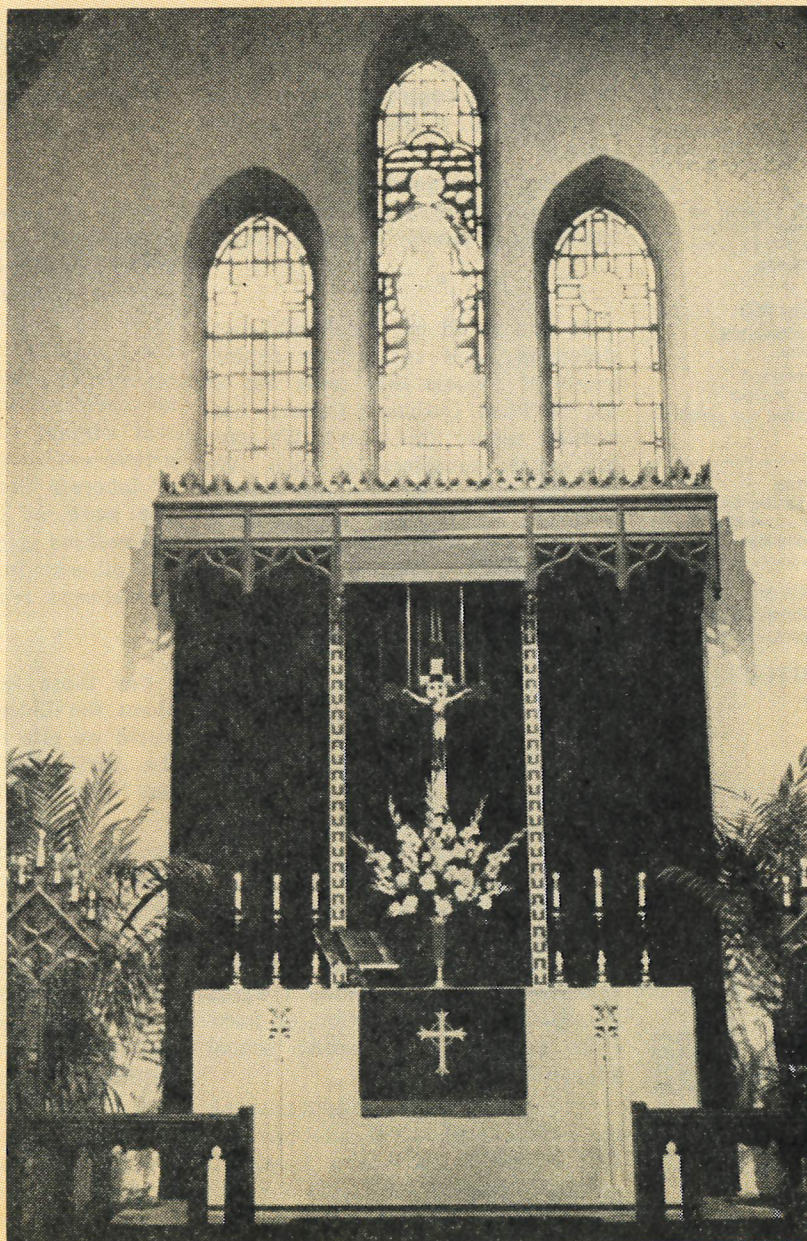


LUTHERAN

THE NORTHWESTERN

Volume 44, Number 11 • May 26, 1957



"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

BRIEFS by the Editor

The Northwestern Lutheran

Official Publication
The Ev. Luth. Joint Synod
of
Wisconsin and Other States
Issued Bi-weekly

Vol. 44 May 26, 1957 No. 11

Entered as second-class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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SUBSCRIPTION RATES PER YEAR Payable in Advance

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

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COVER DESIGN The Chancel

Garden Homes Ev. Lutheran Church
Milwaukee, Wisconsin
E. C. Pankow, pastor

You have been reading about the establishment of the new independent country of Ghana, in Africa. It is interesting to note that Premier Kwame Nkrumah, in a press interview, acknowledged the benefits brought to his country by the Christian mission schools. The majority of his cabinet members attended these schools, and eighty percent of the children in them are Christian.

* * * *

There are 1,886 colleges and universities in the United States. Of these, 744 are controlled by religious groups, the U. S. Office of Education reports.

A further breakdown shows 474 Protestant colleges and universities, 265 Roman Catholic, and five Jewish.

* * * *

Do you recall the much-publicized statements and resolutions against parochial schools that came out of the National Lutheran Council convention earlier this year? We gave the matter considerable space. We also reported, in this column, several instances in which people from Council member-churches voiced their hearty disagreement. Now we find in *The Lutheran Companion* (May 8) a letter on the subject that we feel we ought to share with you. Before you read, remember that this is the official publication of the Augustana Lutheran Church, and that it was Dr. Oscar Benson, the president of this body, who led in sounding the alarm over the "dangerous" tendency toward more Lutheran schools. Now the letter:

"The National Lutheran Council has recently expressed 'grave concern' over 'the dangerous and progressively growing tendency towards permitting the substitution of parochial education for public school education.'

"Christian elementary education on the parish level is not un-American. It does not constitute a threat to adequate general education for our children. Since when has the State the first right to educate our children? If we believe in Christian

higher education, to be consistent we must certainly admit that Christian elementary education is important. There is too much unthinking slander of sister Lutheran synods because they have the foresight and courage to support Christian elementary schools. Without a doubt, our children would grow up to be better Lutherans and more firm Christians if more of them had the benefit of Lutheran elementary schools.

"It is time the National Lutheran Council do penitence and reverse its views on this subject."

The writer of this letter is sound in every point.

* * * *

"The Laborers Are Few," the article by Synod Vice-President Irwin Habeck in this issue, does not merely present a situation that will be there until the end of time, namely, that there will never be enough pastors, missionaries, and teachers when these are compared with the countless men still without Christ and hope. This article confronts us with a shortage of laborers that seriously threatens our work in its present scope, to say nothing of growth and expansion. Let all who love the Lord and His Gospel-work read, ponder — and act.

* * * *

For those interested in statistics about the Lutheran churches of the world we cite some figures given in the April 11, 1957, news release of the National Lutheran Council:

... An increase of more than one million members during the past year brings the total number of Lutherans in the world to nearly 71 million.

... This figure represents about 33 percent of world Protestantism.

... The three largest centers of Lutheranism are Germany with 37.6 million; Scandinavia with 19 million; and the United States with 7.4 million.

... The second largest Protestant church in the world is the Presbyterian and Reformed, with more than 41 million members. So says the World Christian Handbook of 1952.

Editorials

Wholesome Embarrassment There are times when conscientious church members are embarrassed by their connection with a congregation that has not done its plain duty by the synod of which it is a member. Such members are painfully aware of the undeniable resemblance between their congregation and a lazy horse. Their congregation does not assume its fair obligations to support the work of the synod, the lazy horse leans back against the whiplash-tree while its partner must strain the harder to pull the load.

This embarrassment can become rather acute when the congregation has been calling pastors, and certain members impatiently insist that "synod should give us a pastor." That word "give" makes the concerned member of the synod wince. The synod (their fellow congregations) should "give" them a pastor when they as a congregation are giving little to make the training of pastors possible? A church body should dispatch a pastor to them by return mail when they have been sluggish in helping their fellow congregations maintain the colleges and seminaries that prepare these pastors?

Perhaps the sensitive church member should even blush for his congregation. Better still, the entire congregation should blush with him. It will be a hopeful sign if the entire congregation is shamefaced because it realizes that it is expecting first-class spiritual accommodations, for which it has been paying only third-class fare — and it has even looked for a discount on that.

In such embarrassment there is hope that the congregation will acknowledge its brotherly obligations toward its fellow congregations. There is hope that it will better its support of our common efforts when it remembers the Lord, who will "make you to increase and abound in love toward one another."

Such embarrassment is wholesome. All of us can profit by it.

CARLETON TOPPE

* * * *

Summer Hibernation Hibernation is a fall topic, or ought to be. In autumn, creatures like bears and chipmunks, badgers and woodchucks grow fatter, become gradually slower in their habits, and finally fall into a stupor. When the ice and snow of winter seal off their food supply, these animals are in a deep sleep.

Even though their bodily requirements are at a minimum during their slumber, these animals do require a certain amount of nourishment in the winter. This nourishment is supplied by the fat they have stored up by eating heartily during the harvest months.

In many of our congregations something very much like such preparations for hibernation appear to be going forward at this time of year. Generous crowds fill our churches on Palm Sunday, during Holy Week, on Easter Sunday, and at Pentecost. Church attendance from the Lenten season through the Pentecost season is generally at a high level.

Church life during the summer is often in painful contrast to the activity of spring. Congregations with three morning services reduce them to two. Sunday schools, choirs, young people's groups, Bible classes

suspend operations during the summer months. Church life in summer resembles the inactivity of hibernation.

One is inclined to wonder whether the spring season is not to some extent an unconscious preparation for the spiritual slowdown of late June, July, and August. Many pleasure-seeking, vacationing, idling members refer to their good spring church attendance and contribution records when their consciences nudge them during the summer. "We went to church every Sunday this spring," they remind themselves. If it isn't hibernation that will be present with us during the coming months, at least a good facsimile of it will be.

A bear or a chipmunk has a good reason for going into hibernation during the winter because his food supply has been cut off, but in our churches spiritual nourishment is always there for the taking. Spiritual hibernation of church members during the summer is unnecessary; it is unnatural; it is indefensible.

CARLETON TOPPE

* * * *

Palm Sunday in June Palm Sunday is the traditional day of confirmation. It was the custom of the early Church to receive the newly confirmed into the Church just before Easter. The Epistle and the Gospel lessons, and the propers for the Sundays in Lent prepare us for confirmation on Palm Sunday. In many congregations any other day for this ceremony would be as unthinkable as celebrating Christmas in March.

In spite of that custom many congregations do not confirm their children on Palm Sunday, but on a Sunday in May or June, or even later. Their courses of instruction are going on right now or will be during the summer months.

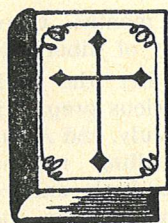
Conscientious pastors are not ready to declare half-instructed children fit for adult responsibilities in a Christian congregation. If they are not instructing children with the advantages of a parochial school background, these pastors are willing to work longer with them to compensate for their handicaps.

Another reason for continuing confirmation classes after Easter is that more time is available to do justice to frequently slighted portions of the Chief Parts following the Three Articles in the Catechism. The pressures of the Palm Sunday deadline have propelled many a confirmation class through the final third of their course at amazing speed. For example, there should be a class session to talk through the First Petition with its straight-from-the-shoulder directives for a unionistic age; the Second Petition with its instruction for mission work; the Sixth Petition with its plain speech concerning the temptations that teenagers are so ready to misjudge or ignore. Other portions, too, deserve more than a passing reference or a three-minute summary.

When vitally important truths still need to be driven home to young confirmands who never will be so teachable again, many a pastor does not follow the Palm Sunday tradition; he does not elevate the order of the Church Year over that which always comes first — the securing of the hearts of the young by a faithful teaching of God's Word.

God's blessing rests on confirmations that are late for a reason.

CARLETON TOPPE



Studies in God's Word

Note The Angels At Christ's Ascension

Acts 1:10, 11

EVEN as angels from heaven appeared to herald our Savior's birth and to proclaim His glorious resurrection, so they significantly appeared once more at His ascension. ". . . behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Exhibiting the Treasure Which Christ Has Left Us

When the Savior on Olivet was lifted up before the eyes of the disciples, they were to realize that He was now fully withdrawing His visible presence from them. They were not even to expect further appearances of the kind that He had still granted to them after His resurrection. That they did realize this, but with a certain measure of sadness and regret, seems indicated by the fact that they kept gazing up into heaven even after the cloud had received Jesus out of their sight.

Yet while they did so, the disciples suddenly found two angels standing beside them in shining garments. Without as much as a "Fear not," these heavenly messengers began to speak with them. There is something significant in this intimate fellowship of God's holy angels. It exhibited the truth that the Savior's humble sojourn in the midst of His disciples, though now ended, had effected something wonderful for them, namely that during this sojourn He had established peace for them with heaven and all of its inhabitants. The dazzling white apparel of these angels who had appeared in human form symbolized their spotless holiness. Such sinless perfection the disciples did not possess by nature. Yet through His work of redemption, forever finished and completed as He ascended to heaven, Jesus had wrought a perfect cleansing also for them and every sinner. Clothed by faith in this

spiritual garment of Christ's vicarious righteousness, the disciples would eventually follow their ascended Lord and Savior and together with all the holy angels forever enjoy the glory of His heavenly presence.

Let the angels who appeared at Christ's ascension also remind you of this treasure of peace which our exalted Savior has left us. There is no greater treasure to enjoy than this treasure of which David sings in the Psalter: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Yet this treasure is certified to us also by virtue of the Savior's ascension, as St. Paul writes: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Alluding to the Dominion Which He Began

The angels who appeared to the disciples at Christ's ascension spoke of Him as having been taken up from them into heaven. Yet with this ascension into heaven Scripture invariably associates His sitting down at the right hand of God. This is, of course, figurative language. God's right hand denotes His glory and majesty, the divine omnipotence, omniscience, and omnipresence with which God prevades, guides, and directs all things. As Christ was lifted up before the eyes of His disciples He entered, also as true man, upon the full and constant exercise of all divine majesty and power. How could the disciples remain sad when they grasped this as the meaning of His ascension? They had treasured His humble presence at their side because Jesus had comforted, strengthened, and protected them. But sitting at the right hand of God He was now able to do this even more richly and fully, though hidden from their eyes.

Before His departure the Savior had bidden them to be His witnesses in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth. What a source of joy it was for them in their great task to know: Our Master is vested with unlimited divine power. Wherever they might be going, He would be there in His divine power and wisdom to shield them, to prepare favorable circumstances for them, to comfort their own hearts, and to give success to their testimony in winning others. That the disciples actually found such ascension joy we know from St. Mark, who writes: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

May we too make room for joy in the assurance that our ascended Lord is sitting at the right hand of divine power and majesty. What a comforting thought that Christ, as our Savior and human brother, pervades, discerns, and guides all things. Clinging to this truth in childlike faith will help dispel the many fears that assail us. Nothing can and will befall us except He wills it who has not only proved His great love toward us, but who also has a feeling for our infirmities.

It is likewise our foremost task as Christ's disciples to spread His Gospel by word and deed. What a joy to hear anew that the success of our confession and support of the Gospel does not lie with us but with the exalted Lord. Wielding power over heaven and earth, He is still shaping the course of His Gospel and endowing it with power to accomplish that which He pleases. The gathering of His Church of believers through that Gospel will go on, even if it may seem at times as though the enemies of Christ and His Word were triumphing.

Speaking of His Glorious Return Which Awaits Us

With yearning hearts the disciples continued to gaze toward heaven

after the Lord had withdrawn His visible presence from them. God's angels, however, assured them: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Visibly and bodily He had departed from them, visibly and bodily He would return. With hands outstretched in blessing, the Lord had ascended until a cloud received Him out of their sight; He will come again in the clouds of heaven to

usher in the ultimate blessing for all of His disciples.

With His ascension Christ's work of redemption was crowned. Also the work of gathering His Church of believers, in which our exalted Lord is now engaged as He exercises dominion over all things, will finally be crowned. Only until the time and hour appointed by the Father will the Gospel be preached to the world. Then our Lord and Savior will return for judgment, banishing those who

have despised Him and spurned His grace. Yet that day of His glorious appearance will be a day of joy and triumph for all believers, terminating all temptations, struggles, and crosses for them. Now our life is hidden with Christ in God, but when Christ who is our life shall appear, then shall we also appear with Him in glory to enjoy it eternally.

C. J. L.

From A Wider Field

SUBJECT: Voices in our Churches.

Dear Editor:

ORDERS are in from Rome. The Sacred Congregation of Rites has advised that the use of films, recorded church music and sermons is forbidden in Roman Catholic churches. Mechanically reproduced organ music, choir singing or chanting is ruled out even where a church lacks its own organist and singers. The prohibition against films includes also such pictures which might be used as helps in catechetical instruction. In addition, the order allows the singing of mixed choirs at services only in exceptional cases. Ordinarily only choir boys or male voices are acceptable.

This is a matter of some interest. Without some research I am not at all able to explain to you the reasons that prompt such regulations, because I do not know all the mysteries of Roman theology. But of one thing we may be sure: When Rome lays down laws like that, it does so because they are consistent with its principles. No matter how unpopular the rules may be, no matter how queer they may seem to most Christians: if the doctrine of the Roman Church demands them, they will be upheld. And you can rest assured that the Roman Catholic clergy and people will abide by them.

How pleasant it would be to be able to say that we have equal and unanimous firmness also, when we must decide whose voices may be heard in our churches. For we have far better reason for a strict policy in this matter; and the reason is not

obscure, but readily understandable for a membership instructed in the doctrines of the Scriptures.

Our worship services are totally different in character from those held in Roman Catholic churches because they reflect a totally different belief. We have no human priesthood which must mediate between God and people. Our High Priest is Jesus (Heb. 10:21, 22). And we know that every Christian is a priest before God in his own right and calling. We have no divinely ordained liturgy, or order of service, because there is no such thing. Christians are free to worship God in the beauty of holiness after any orderly fashion that seems best to them.

Yet we know, believe, and confess that the Lord has commanded joint worship, that He has instituted the preaching of the Gospel as the chief function of a congregation, that He has likewise instituted the Office of the Public Ministry for the orderly administration of the Keys in the Church and has called upon His saints to address Him in prayer. All of these functions, then, are properly a part of our worship, including the singing of psalms and hymns and spiritual songs by which we make melody in our hearts to the Lord (Eph. 5:19).

Setting out to enjoy the exercise of these priestly privileges, how could we pretend that there are no Scriptural injunctions governing them? We correctly insist, for instance, that no one shall teach or preach publicly (on behalf of a con-

gregation) in the Church without a proper call to do so. We also teach correctly that we must call no one to us if he professes false doctrine or leads an ungodly life. Nor are we to join with any such person if he would lead us in joint prayer. All of these are clear Scriptural directives that protect us against the danger of offending our God as we worship Him freely.

We do have and respect such directives, and we ought to conform to them. Perhaps because Christians do not always fully understand the doctrines they have learned, or, more likely, because they have not learned to apply them, difficult situations may arise. Someone will request that as soloist to sing at a funeral, or at a wedding, a person be invited who professes another faith, whose membership in a false-teaching church body marks him as one with whom we ought not fellowship.

At this point we find that a firm stand on correct principles becomes unpopular, and may break down because of human weakness. I have heard some very fancy arguments advanced in favor of the proposition that it doesn't make any difference who leads us in song in our church services. Do not expect me to repeat any of them here. The fact is — and it remains a fact despite all evasions — that he who leads the singing in our church services is either preaching or praying. If he preaches to us or leads us in prayer, whether by solo or as part of a choir, or as an

organist, for that matter, he is performing a function of the public ministry. I would not know what else to call it. Anything less than that — such as entertainment, for instance — would make it a disorderly performance, for anything else has no orderly place in public worship. And leadership in worship should be undertaken only by such as have a call to do so, a call which a congregation is justified in extending only to such as are of the same confession.

If we observe these distinctions, it is not in slavish obedience to any "Congregation of Sacred Rites," but out of respect to our historic faith and to the glory of God. The public worship service is the first and finest expression of the unity of faith which Christians can give. Anything which contradicts that expression is

an offense. As we seek the favor of a gracious God upon our worship, the least we can do is to avoid distressing Him by self-serving indifference to the injunctions of His Word, even in our outward arrangements. For these, too, serve but the one purpose, as is set forth in the words of the Apology of the Augsburg Confession, Article XV:

"For we can truly declare that the public form of the churches is more becoming with us than with the adversaries (that the true worship of God is observed in our churches in a more Christian, honorable way). . . . With the adversaries, unwilling celebrants, and those hired for pay, and very frequently only for pay, celebrate the Masses. They sing psalms, not that they may learn or pray (for the greater part do not understand a

verse in the psalms), but for the sake of the service, as though this work were a service, or, at least, for the sake of reward. . . . With us, many use the Lord's Supper (willingly and without constraint) every Lord's Day, but after having first been instructed, examined (whether they know and understand anything of the Lord's Prayer, the Creed, and the Ten Commandments), and absolved. The children sing psalms in order that they may learn (become familiar with passages of Scripture); the people also sing (Latin and German psalms), in order that they may either learn or pray. . . . We diligently maintain church-discipline and godly ceremonies and good church-customs."

Liturgically yours,

E. S.

Smalcald Articles

III. Historical Background

WHAT was it that moved Luther in the latter part of the year 1536 to write the so-called Smalcald Articles? He was very willing to do so, but he did not do it on his own initiative. There were certain developments in the political and ecclesiastical situation that led him to write those articles.

A Council Requested by Lutherans

The Lutherans had for years already requested a general council to discuss the differences in doctrine and practice which disturbed the peace of the Church. Ten years earlier, at the Diet of Speyer (Spies), the Emperor had promised that he would use his influence with the Pope that he should convene a General Council. When submitting their Confession at Augsburg (1530), the Lutherans reminded the Emperor of his promise. They submitted their Confession to the Diet for discussion, adding: "If the outcome should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then . . . we make the offer . . . that we will appear and defend our cause in such

a general, free, Christian Council." The Emperor did negotiate with the Pope in the matter, but the Pope, who, for reasons of his own, did not favor the idea of a council, found ways and means of procrastinating.

The Papal Order

Finally, in June of 1536, the Pope issued a bull convoking a council to be held in Mantua. The opening date was set for May 23, 1537. The purpose of the council was to be: to restore the peace of the Church through the extinction of heresy. This was explained in a bull of September 23 to mean "the utter extirpation of the poisonous, pestilential Lutheran heresy."

What should the Lutherans do? The first call, although it had not guaranteed a free discussion of the problems, at least left the door open for such procedure. But the second bull actually cited the Lutherans as convicted and condemned heretics to appear before the council to recant, or to take their punishment. Could they accept this citation? On the other hand, what would be the effect if under these conditions they

declined to attend, after they had so earnestly requested a council?

A papal legate was to deliver the call of a council officially in Germany. The Elector John Frederick of Saxony then requested an opinion from the faculty of the Wittenberg University, theologians and jurists, whether, in view of the fact that the Pope was a party to the issues, the legate should be heard; whether hearing the legate might not in itself already imply submission to the Pope.

He asked for this opinion before the second bull was issued by the Pope. The answer of the Wittenberg leaders was that, since it was not certain whether the legate was bringing an invitation or a citation, the Lutherans must not decline; and to hear the papal legate would not in itself spell submission to the Pope. To turn down the legate unheard would expose the Protestants to the charge that they were the ones who prevented the council.

Luther Commissioned to Write

To be ready for a council, in case the invitation was acceptable, the Elector instructed Luther privately

to prepare articles which the Lutherans might submit. The Elector himself was not very optimistic. He said that "whatsoever our party may propose" would "have no weight with the opposition . . . no matter how well it is founded in Holy Scriptures." The instructions which he gave to Luther were that he should "prepare his foundation and opinion from the Holy Scriptures, namely, the articles as hitherto taught, preached, and written by him, and which he is determined to adhere to and abide by at the council."

He made the point even stronger. Luther should draw up the articles by which he would stand also "upon his departure from this world and before the judgment of Almighty God." Luther was ready to accept the assignment in this spirit. What he wrote in the Smalcald Articles were not his personal opinions or human judgments; they were articles of faith, founded on the Scriptures, and of deciding importance in the final judgment.

The Elector asked for a comprehensive document. It should present the articles "in which we cannot yield without becoming guilty of treason against God, even though property and life, peace or war are at stake." To this he added: "Such articles, however, as are not neces-

sary, and in which for the sake of Christian love, yet without offense against God and His Word something might be yielded . . . should in this connection also be indicated separately."

Luther's Testament

Luther received this order about August 20, and started to work on it without delay. Two weeks later, September 3, the Elector's chancellor, Brueck, reported that it appeared to him that Luther "already has the work well in hand." He added that the document "is to be, as it were, his testament." His impression was correct. Luther himself later wrote in the preface: "I have determined to publish these articles in plain print, so that, should I die before there will be a council, . . . those who live and remain after my demise, may be able to produce my testimony and confession."

Toward the close of the year Luther, at the request of the Elector, discussed his draft with prominent theologians of Wittenberg and some from other places. The articles were approved by all with but few changes.

Developments in Smalcald

In February, about three months before the council was to convene,

a large and brilliant assembly, particularly of theologians, met in Smalcald, on the Elector's invitation. His plan was that Luther's articles should be presented and discussed. In this the Elector failed. Luther himself could not attend the convention because of illness. In order not to offend Philip, the Landgrave of Hesse, who held Zwinglian ideas concerning the Lord's Supper, Melancthon saw to it that Luther's articles were kept off the floor of the convention. Thus they were not discussed openly. They were circulated privately, and subscribed by the theologians present. Luther was not informed about this procedure. The council was not held in May. The opening day was deferred again and again, and the council did not meet till 1545, one year before Luther's death. When Luther published his articles in 1538, he was still under the impression that they had been officially adopted at Smalcald.

When the Book of Concord was published in 1580 the "Smalcald Articles" were embodied as one of the Lutheran Church's Confessions. — We shall, God willing, devote some issues of *The Northwestern Lutheran* to a study of these articles.

J. P. M.

(To be continued)

"The Laborers Are Few"

A Look Back

TWENTY years ago we were being put to a test of faith, wondering whether what Jesus had once said still held true: "The laborers are few." We were talking about an "overproduction" of pastors and teachers. Entire classes of graduates from our Seminary were without a call when they were graduated, and had to be told to wait for a call and in the meantime to find other employment. We found it hard also to place especially the male graduates of our normal college. Some were placed only by prevailing upon congregations to call a male teacher instead of a woman teacher, even if it meant giving him only the salary

which a woman teacher would have received. There was talk about closing our colleges and Seminary until we had caught up. "They" were being criticized for having started our Academy at Mobridge and adding to the supply of workers. (In a democracy it is usually "they" who get the blame, even though we all have an equal share in the work and in the responsibility.) Our Lord Jesus does not need to be defended, but let us add that in those years it was not a case of "overproduction," but rather of "under-employment." There was plenty of work to do, but we were not backing up our prayers with enough sacrificial giving so that those who stood ready at the marketplace might be put to work.

The Situation in Ministerial Manpower

Today we can become very fervent in repeating the words of our Lord: "The laborers are few." When this issue of *The Northwestern Lutheran* reaches you, our Synod's Committee on the Assignment of Calls will just have met. May 24 is the date. There were no less than 42 vacant parishes, while the number of candidates who were ready to be assigned was about 30. This situation is not too alarming, although some congregations who during the past year have issued call after call may feel differently about the matter. But it is possible for a vacancy pastor to carry on the most needed

work in a vacant parish. It has proved wholesome for the Church if the fact that there are some vacancies brings about a moving around on the part of our pastors, so that congregations may receive the benefit of the "diversities of gifts" of which the Lord speaks. In this situation, too, congregations have to rid themselves of the idea that the only desirable pastor is a young pastor, and to come to realize that even a man over forty may have a few years of usefulness in the kingdom left.

A Call to Prayer and Action

All of this does not mean, however, that we may be undisturbed. "The laborers are few." We have a rather large class of graduates from our Seminary this year. There will be years in the immediate future when the classes will be smaller. And if the Lord moves us to make more funds available for the Church Extension Fund and current mission work, we shall want to go into fields white unto the harvest into which we cannot enter at present. The expanding number of Christian high schools will call for more men, too. Keep on praying for laborers, and follow up your prayer by trying to interest your son or grandson in becoming a pastor or missionary.

Day School Teachers — Prospects of Relief?

When we look at the situation in our Christian day schools, the words shriek at us: "THE LABORERS ARE FEW." A recent report of the Executive Secretary of our Synod's Board of Education showed that there were 19 vacancies for male teachers. Sixteen will be graduated

from Dr. Martin Luther College. There were 84 vacancies for women teachers. And the total available from all sources is only 49. We can't tide over a vacancy in a classroom as we can in a parish: there must be a teacher there every day, and you know that we can be in only one place at one time. Somehow most vacancies manage to be filled by the time school begins. But it is "somehow." Married women, who have a full-time job in the home and whose presence in the home is needed to keep the home stable, are begged to teach to help out in the emergency. Girls whose training has not been completed are begged to quit their schooling in order to save a situation for the present, even though in the long run the standards in our school system are bound to suffer. The prospects for immediate relief are dim. We need at least 100 new teachers every year, and under the present setup our normal college can't produce that many graduates. We shall have to continue our emergency teacher-training program at Winnebago Academy, Fond du Lac, and our practice of sending out undergraduates from New Ulm, for some time to come. By all means keep on urging boys and girls to think of becoming teachers in our Christian day schools. And if the crying need moves some girl to want to make the change from the student's desk to the teacher's desk more quickly than by taking the full normal course, let's appreciate her zeal and urge her on.

What Will Be the Solution?

But we don't want to live with this emergency forever. The cause of Christian day school education

will suffer in the long run, and we don't want it to suffer, do we? So we as a Synod are trying to find a permanent solution to our problem. Two plans will be considered at our Synod convention at New Ulm this August. One is to enlarge Dr. Martin Luther College by adding a dormitory and providing more dining room space. By the way, let's not forget that the "Gift for Jesus" collection is grinding to a halt before we have even completed paying for the new buildings at Watertown. The addition to the music hall at New Ulm, which was to have been financed by this collection, must be provided somehow. But back to the solution of our teacher-shortage problem. The other plan is to start an entirely new normal college in the Milwaukee area, a college intended to train only woman teachers. We're not going to try to argue the merits of each of these plans here. Talk the matter over in your congregational meetings and in your conferences so that your delegates to the Synod convention know how you feel about the matter. But we do hope that you'll all agree that something has to be done, and done quickly. It will take years before the relief for which we seek will begin to be felt even if we settle on our plans this summer. And in the meantime, as far as we can see, the emergency will continue. "The laborers are few." "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:38). And do your part to bring about that for which you pray.

Irwin J. Habeck.

Our Churches In "The Baby State" Are Growing Up!

WHEN Arizona is mentioned in our circles most people immediately think of our Apache Indian missions and vast areas of barren wilderness. However, only about one-fifth of our communicant members in the Arizona-California District are Apaches, and most "Easterners" are greatly surprised when they visit Arizona to see the amount of land

under irrigation and the flourishing cities scattered throughout the state.

With a great influx of population the great Southwest is gradually growing up. In the last ten years our white communicants have almost doubled in number. For many years there were only three independent congregations in the entire District. On Jan. 1, 1957, another parish took

this big step to become independent of Synod help. It is our hope that others will soon be able to take this step.

The Warren-Douglas parish is a good example of what has taken place. As early as 1910, two years before Arizona became a state, this area was served with Lutheran services occasionally. From 1917 to 1919,

Pastors Paul Hensel and W. F. Beitz, from Tucson, conducted monthly services in Douglas at the home of George Haas. The Rev. Paul Lutzke was the first resident pastor in 1920. He organized St. Paul Congregation on Jan. 23, 1921, with seven families. He also served a group at Warren.

From 1921 to 1922 the churches were served by Chaplain A. J. Schliesser (father of our missionary Paul Schliesser at East Fork), who was stationed at Ft. Jones in Douglas. The Rev. John C. Schmidt served Camp Jones and these two congregations from 1922 to 1925. Since there were only 49 souls in the two churches, he was asked by Synod to show cause why this field should continue to receive support.

Pastor Christian Albrecht then served the congregation for a year from Tucson and later as a resident in Warren until 1928. During his pastorate Grace Church was organized in Warren. Pastor Fred. Knoll served the parish from 1929 to 1943. During that time Douglas grew from 10 to 36 communicants and Warren from 14 to 46. At Douglas a fine Spanish-style church was built in 1936 and dedicated in 1937, without Synod help. With the aid of a C.E.F. loan, a Spanish-style church was also started at Warren in 1939 and dedicated in 1941.

During the pastorate of the Rev. Waldemar Zarling, 1943 to 1946, a

parsonage was purchased in Douglas with the help of a C.E.F. loan. The parish was served from 1946 to 1949 by Pastor Marvin Volkmann, from 1950 to 1952 by Pastor I. G. Frey, and from 1952 to 1954 by the Rev. W. A. Gieschen. During these years the membership in each congregation hovered around 50 communicants.

Economic conditions in this area depend to a great extent upon the huge mining operations in the Warren area and the smelting plant at Douglas. The ever-increasing demand for copper and the development of Ft. Huachuca nearby are now helping to stabilize both communities.

In Oct. 1954 there was a split in the Warren congregation, with 28 communicants leaving. Since 1955 the churches are both being served by Pastor Joel Gerlach. A healthy growth is apparent in both churches. The Church Extension Fund loan from Synod on the parsonage has been repaid. On Jan. 1, 1957, the parish with 160 souls, 65 communicants at Douglas and 40 at Warren, became independent. This meant a monthly reduction in subsidy of over \$100.00.

This parish, which at one time had to justify its existence, has now become a mature member of our church family. It is looking forward to the time when each church will have its own full-time pastor. At

the present writing there are 20 adults receiving instructions for membership.

To express its gratitude to the God of all grace, the congregations held special services on Feb. 17, 1957, with Pres. E. Arnold Sitz preaching at both places in the morning and Pastor I. G. Frey preaching at a joint service in Douglas in the afternoon. At a reception following this service the congregations through their presidents expressed their thanks to God and to Synod for the help extended these many years. The Visitor, Pastor R. Hochmuth, and representatives of the Mission Board expressed the thanks of Synod for the courageous spirit of these congregations in taking this important step.

Whereas in the past much of the membership consisted of transients, who were in Arizona for reasons of health or just as visitors, more and more people are making their permanent homes in this area. With more industry moving into the Southwest, working conditions are becoming more stabilized. Thus our missions will have a better chance to arrive at the status of full-fledged, independent members in our Synod.

Paul Heyn, Secretary,

Ariz.-Calif. Mission Board.

A Bit Of Colorful History From Arizona

COCHISE County, Ariz., is fantastic country. Here are the extremes of desert, mountain, and forest. Here on the desert you can, as one man put it, "Look farther and see less" than almost any place in the world. And here, in contrast, you can stand on mountain slopes where you "cannot see the forest for the trees." Here the scenery ranges from the weird and desolate to the majestic and indescribably beautiful. Here the burning desert sun gives way to moonlight so bright that you can actually read a newspaper. Here on the desert grow some of the world's most beautiful flowers. And here a dry-wash can in a flash become a roaring deluge of water.

This fantastic country has an equally fantastic history. Here 400 years ago came the first white men on their search for the fabled "Seven Cities of Cibola." Here also crossed the famed "Mormon Battalion" on its infantry trek of 2000 miles, the longest on record. Here roamed perhaps the fiercest and most feared of Indian tribes, the Chiricahua Apaches, killing and plundering. And here the closing chapters of the long Indian wars were written with the death of Chief Cochise in his mountain stronghold and the surrender of the renegade Geronimo in Cochise County's Skeleton Canyon. And here in fact lived the fictional western badmen — characters actually known

as Three-finger Jack, Curly Bill, Buckskin Frank, Bravo John, etc.

The history of Cochise County is as bloody as it is fantastic. Here many a cowboy, rancher, and prospector came to a bloody end at the hands of ambushing Apaches. Men died violent deaths in stagecoach and train robberies. Personal feuds frequently ended in bloody death for one or more of the feuding parties at the wrong end of a six-shooter or rifle. So great was the lust for blood and the disregard for human life that there lies buried in Tombstone's grotesque Boothill Graveyard a man whose epitaph reads, "Hanged by Mistake." Only in such a bloody atmosphere could a coroner's jury,

deliberating on the death of a man lynched by a mob on suspicion of having engineered a robbery, announce in its verdict only that the man "died from lack of breath." Under these bloody conditions a man killed his friend for ridiculing the color of his shirt. As a final fantastic and bloody touch to the history of Cochise County several people in the border town of Douglas were struck by stray bullets from the guns of Pancho Villa's bandits, who were attacking another city in another county.

Violent death was so commonplace that Tombstone's newspaper, "The Tombstone Epitaph," carried a regular column under the caption "Death's Doings."

Since those bloody days of the marauding Indian and the gun-toting badman another chapter has been written in Cochise County's history, also in blood — the blood of the crucified Christ. Gold, silver, and copper taken from the depths of Tombstone's and Bisbee's mountains went out and returned in the form of mission contributions from our Lutherans in more settled parts of the country. This resulted in the establishment of two missions by our Synod some 30 years ago to proclaim the death of Him who gives life.

One of these missions is located in the city of Douglas in a broad desert valley. For years a small group of Lutherans here worshiped in whatever quarters were available. During the depression years of the later thirties, this small group under the

leadership of its pastor and without a loan from Synod erected an attractive Spanish-style chapel. An interesting feature of this chapel is the fact that it is constructed of adobe brick, some of which was made on the spot, and covered with plaster (a durable type of construction in this climate). This church for many years bore the distinction of being the southernmost of our Wisconsin Synod churches. Ten city blocks to the south of the church lies the international boundary and the city of Agua Prieta, Mexico.

The other mission, served jointly with Douglas by one missionary, is located in the town of Warren. Lying in a fold of the Mule Mountains, Warren is part of a community which was once an early roaring mining camp and which still produces a wealth of copper. Its streets still bear such colorful names out of the past as "Brewery Gulch" and "Tombstone Canyon." This mission also now has a very attractive chapel, erected in 1939 with a loan from the Wisconsin Synod Church Extension Fund. The congregation several years ago completed repayments on this loan, and it is now free of debt.

Over desert and mountain where 75 years ago people traveled at the grave risk of sudden death at the hands of marauding Apaches or murderous outlaws, one can now travel in comfort and safety. The land which was once the mecca of the fugitive, the badman, and the adventurer is now the haven of the tourist, the health-seeker, and the industrious

citizen. Where violence flared and the law was defied, law and order now prevails.

But certain things have not changed. The country is still so wild in appearance that it is frequently used by motion picture companies as background for their flamboyant western "horse operas." And more to the point, while sin is not as open as it once was, it still lurks in the hearts of men. And while people no longer die violently at the hands of badmen and Indians, the death rate is still one per person. The prevalence of law and order and the refinements of civilization have not done away with the need for spiritual regeneration and the hope of eternal life. Our two churches in Cochise County are dedicated to the work of supplying this need.

The history of our missions in Cochise County is neither so sensational nor so well known as that written by the violence and treachery and bravery of the county's early inhabitants. But where the sound of gunfire was once so commonly heard, inspiring terror and dealing death, the sound of the Gospel has also been heard, inspiring joy and peace and giving eternal life. This history written by the Gospel may lack the sensational features so prominent in the early history of Cochise County, but it is the kind which is recorded in heaven and which will be remembered when all the rest passes into oblivion.

I. G. FREY.

Understandest Thou? Acts 8:30

IT is the business of the Christian Church to instruct and enlighten people and bring them into the kingdom of God. It teaches people the facts they need to know from God's Word, even what may seem unreasonable and hard to understand. Let us, therefore, see if the Word of God is so hard to understand. As Philip in our text asks the Ethiopian eunuch, so we ask: "Understandest thou what thou readest?"

We answer that the Bible of God's Word can be understood in all things we need to know unto salvation. There is the Law showing us God's

will as to what we should do or not do. "By the law is the knowledge of sin." The Ten Commandments are easily understood. As a person reflects upon the Law of God and realizes that he cannot keep it and so is a sinner, he despairs of himself. And what is more simple and easily understood than the Gospel of Jesus Christ, the Son of God from eternity, who became man, the Son of the Virgin Mary, so that He could be the substitute for man in keeping the Law and in suffering the punishment of sin for man? A mere child and the most unlearned person can

understand this Gospel story, if they will "spiritually discern." I Cor. 2:14.

It is only the believer who can "understand" the facts of the Word of God. Such a person is led to believe by the work of God's Holy Spirit through the Word of God. And the Spirit uses human beings, preachers and teachers of God's Word among people. Just as Philip was led by the Spirit to the eunuch who was reading and pondering God's Word, so there are the ministers of the Gospel teaching people among all nations to observe all things which the Lord commanded them. Through

CHURCH DEDICATION

Trinity Lutheran Church Kiel, Wisconsin

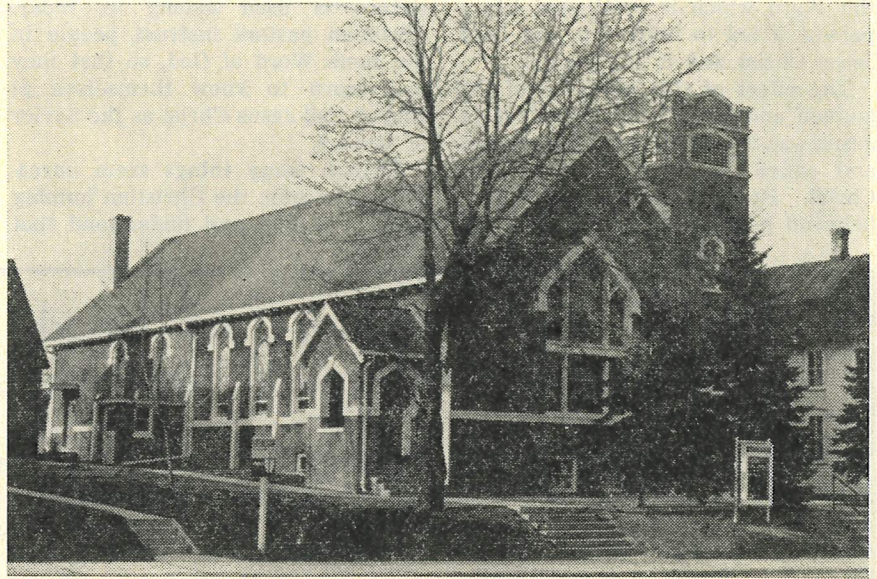
On April 28, Trinity Lutheran Congregation was privileged to dedicate its church to the glory of God and for His service. The former church, dedicated in 1919 had been entirely remodeled and enlarged, a project that took over a year to complete. Three services were held, with a total of nearly 1,000 worshippers. A social gathering in the evening was attended by approximately 150 people.

Pastor Paul Oehlert of Kaukauna preached the sermon in the forenoon dedicatory service, basing his message on Psalm 84. In the afternoon, Pastor Armin Roekle of Manitowoc preached on Genesis 11:1-9. In the evening, Pastor Theophil Baganz of Sturgeon Bay spoke on Phil. 1:21a. This service was in the nature of a reunion of former confirmands. In the evening an informal social gathering enjoyed a program conducted entirely by members of the congregation. The ladies of the congregation served dinner, supper, and a free lunch in the social hour.

The church was enlarged by 53 feet, giving us a building 35 by 98 feet, plus two additional entrances. The church comprises a nave holding 42 pews with a seating capacity of about 300, with additional room for chairs when needed. The organ loft holds the Barton two manual organ and has a seating capacity of 25. The entire church floor is covered with flexichrome tile, with a carpet in the main aisle and chancel. The walls are done in leatherwood wainscoting, above which is striated plywood. The ceiling has white oak simulated beams, which break up the long expanse of ceiling and also serve to carry the cables for the lights.

All furnishings and appointments are new, except the altar and statue of Christ, which had been refinished for the dedication.

In the basement there is a large assembly room, a confirmation classroom, a modern kitchen, three lavatory rooms, and storage closets. The basement floor is covered with asphalt tile. All chancel furniture and window and doortrim are done in white oak. Heat is provided by means of a hot-water plant. All electric wiring and fixtures are new.



Trinity Lutheran Church, Kiel, Wisconsin

Brass floor candlesticks and altar candelabra, altar hangings in four liturgical colors, and many other articles for the chancel were donated by individuals. The Ladies' Aid society paid for the carpet and all kitchen equipment.

Trinity Congregation has had to fight for its existence. When the original church was dedicated in 1919, the membership had shrunk to four families, of whom only two were active. Until 1946 it was served by pastors living in Louis Corners. The undersigned has been the pastor since that time. A modern parsonage was erected in 1948. The congregation has about 265 communicants, and about 120 families are represented. The Lord has richly blessed the congregation. We have an active, consecrated membership and are looking forward to further effective service in the Lord's vineyard.

E. G. BEHM.

1956 REPORT OF THE LUTHERAN HOSPITAL TO THE EV. LUTHERAN CHURCH OF NIGERIA, WEST AFRICA

The year 1956 has been good at the Hospital and we give thanks to our Heavenly Father for all His blessings and goodness. He has preserved our health and strength throughout the year, and we pray that our work at the hospital has truly been an arm of the Lutheran Mission in extending the Gospel to the sick.

Patients seen in the outpatient clinic numbered 14,220 and, of these, 6,389 were seen for the first time. We hold a brief devotional service at the beginning of each clinic to insure that no one comes to this hospital and leaves without hearing the Gospel message. At times the audience may be as large as 300. Patients admitted to the hospital during the year numbered 2,138 and, of these, one-half were surgical admissions and the other one-half medical. During the last six months of 1956, 807 operations were performed.

In summary, these figures tell us that our volume has doubled since 1955, and I predict again, as in my previous report, that we should continue to grow providing we can supply the necessary manpower and equipment. There is a vast amount of physical disease not yet touched by scientific care.

In full faith and confidence that the Lutheran Hospital will increase in its service to the people of Nigeria, 1956 has seen forward strides as follows:

1. There is dependable electricity and running water, supplying us with proper light and sanitation.
2. A permanent building for housing the relatives of inpatients is nearly completed.
3. Two new dormitories, similar to those of the Seminary, are finished to the roof level at this date. These are the first steps in our

plans to have an approved training school for the nurses.

4. Funds are available for the erection of a tuberculosis wing and the erection of staff nurses' homes.
5. X-ray equipment has arrived and awaits installation by the X-ray engineer.
6. Gifts are being received for the purchase of power machinery for washing the patients' bedding and clothing.

The Hospital has under sponsorship at Ibadan University one student in the college of medicine, and we look forward to his joining our staff when his training is completed five years from now. Funds for this sponsorship were provided by the Lutheran Medical Mission Association of St. Louis, Mo. Recently I heard the good news that another doctor will join us in July of this year.

**1956 ANNUAL REPORT OF THE
LUTHERAN HOSPITAL
NIGERIA, WEST AFRICA**

Month	Outpatient Clinic		Admissions		Total
	Visits	Patients	Surgical	Obstet- rical	
Jan.	711	409	43	90	149
Feb.	946	372	38	68	125
March ...	970	323	40	65	128
April	872	512	64	87	172
May	1,009	500	67	72	160
June	1,079	552	76	80	174
July	1,288	565	99	90	210
August ..	1,874	876	154	59	33
Sept.	1,183	528	77	40	25
Oct.	1,656	675	152	126	21
Nov.	1,492	648	107	52	27
Dec.	1,140	429	81	48	18
Total ...	14,220	6,389	998	877	263

DR. ERIC P. LOFGREN,
Medical Doctor in Charge.

**ANNOUNCEMENT
OF GRADUATION**

God willing, the current school year at our Theological Seminary at Thiensville will close with a special Graduation Service, on Friday morning, May 31, at 10:30. The Seminary Chorus will present the annual closing concert on the evening before, at 8:00 o'clock.

All friends of our Seminary are cordially invited.

E. REIM.

NORTHWESTERN COLLEGE

Commencement exercises at Northwestern College will be held on Thursday, the 6th of June, at ten o'clock.

E. E. KOWALKE.

**COMMENCEMENT AT
DR. MARTIN LUTHER COLLEGE**

The graduation exercises at Dr. Martin Luther College, New Ulm, Minn., will begin at 10 o'clock on Wednesday, June 5. President Lenz of the Minnesota District will deliver the address.

The alumni and friends will meet in Centennial Hall for a luncheon at 4:30 on June 4. The concert follows at 8:15.

We welcome your presence.

CARL L. SCHWEPPE.

**ANNOUNCEMENT
NOMINATIONS FOR DEANSHIP**

The Missionary Board in a regular meeting "resolved to issue a call for candidates for the deanship at Immanuel Lutheran College, Greensboro, North Carolina, and to publish notice to this effect in the official church papers of the constituent synods of the Synodical Conference and the *Missionary Lutheran*."

Congregations are now kindly requested to place names of candidates in nomination for this deanship. The dean is to assume duties as agreed upon by the members of the faculty and the Board of Control of Immanuel Lutheran College. He is also to teach religion and other subjects as assigned to him.

Names of candidates should be forwarded during the next six weeks to:

The Missionary Board of the
Lutheran Synodical Conference
210 N. Broadway

St. Louis 2, Missouri

PAUL BOECLER, *Secretary*

**SUMMER SCHOOL
ANNOUNCEMENT**

Dr. Martin Luther College takes pleasure in announcing that it will again conduct its annual summer school for a period of six weeks beginning on June 17 and ending on July 26.

Courses have been arranged to fill the needs of graduate teachers, emergency teachers, enrollees for the Winnebago Program, and for teachers in our Lutheran high schools who wish to take courses in religion. These people and others who are interested in furthering their education are invited to attend.

The following schedule of courses has been arranged. A student would be limited to a choice of one in each time category.

7:00-9:00 A. M.

Introduction to the New Testament
Isaiah
Elementary Dogmatics I
(Winnebago Group)
Testing and Measurement
Teaching in the Kindergarten and
Primary Grades
Audio-Visual Education
The United States Since 1914
World Literature I

9:00-10:00 A. M.

Teaching the Language Arts
School Music
Choir Conducting
Physical Education, Health, Safety

10:00-12:00 A. M.

Elementary Dogmatics I
Confessional Writings of the
Lutheran Church
Speech in the Elementary School
Introduction to Teaching
Teaching Arithmetic
Teaching Religion
Theory of Music (Harmony)
Trigonometry
The Renaissance and the Reformation
The Geography of Asia

Application forms may be had by writing to Dr. Martin Luther College Summer School, New Ulm, Minn.

E. H. SIEVERT, Director
of Summer Sessions.

**THE WINNEBAGO
TEACHER-TRAINING PROGRAM**

Upon authorization of the Synod, Dr. Martin Luther College conducts an extension department at Winnebago Lutheran Academy of Fond du Lac, Wis. It is the express purpose of this program to provide training for such qualified women students who wish to serve the Church as "emergency teachers" during the present shortage of teachers.

Women graduates of Synodical Conference high schools as well as women graduates of public high schools who show promise of becoming able teachers in our Lutheran schools are eligible to enroll. Such enrollment is welcomed at this time. Interested parties are asked to write to the business office of Dr. Martin Luther College for the necessary application forms.

Students enrolling in the Winnebago Program will pursue the following sequence of work:

1. A first summer session at Dr. Martin Luther College.
2. A year of college training at Winnebago Academy.
3. A second summer session at Dr. Martin Luther College.

Upon satisfactory completion of their work, graduates of this extension program will be assigned to teaching positions in Lutheran elementary schools of our Synod.

C. L. SCHWEPPE, Director
of Dr. Martin Luther College.

NOTICE

The Board of Regents of Michigan Lutheran Seminary has extended the call to fill the post of mathematics professor to Mr. Thomas Kriewall of Saline, Mich.

OSCAR FREY, Secretary.

CALENDAR OF CONFERENCES

ST. CROIX DELEGATE CONFERENCE
Date: June 18, 1957 (Tuesday at 9:00 a.m.)
Place: Zion Lutheran Church, East Farmington, Wis. (Osceola), L. W. Meyer, host pastor.
Speaker: H. Ellwein (alternate: D. Kolander).
Assigned Topic: "A Sermonic Lecture on the Book of Job," by R. Schroeder.
JOHN G. HOENECKE, Secretary.

ARIZONA-CALIFORNIA DISTRICT PASTORAL CONFERENCE
The Spring Conference of the Arizona California District will be held at Resurrection Lutheran Church, Phoenix, Ariz., Wm. H. Wiedenmeyer, host pastor. The Conference will convene June 11, 9:30 a.m. and adjourn June 13, 4:00 p.m. Commercial housing will be used. The program will include the following essays:
Exegesis on Romans 1, C. Found; The Work of the Holy Ghost, A. Leerssen; Verbal Inspiration, W. Pifer.
Substitutes: The Evidence Pro and Con of Trichotomy, E. Guenther; Formation of the Canon, G. Seager.
The preacher will be Pastor Charles Found.
JOEL C. GERLACH, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT PASTORS AND TEACHERS CONFERENCE
Date: June 17 and 18, 1957.
Place: St. John's Lutheran Church, Decorah at Sixth Street, West Bend, Wis.
Opening service with Holy Communion at 10:00 a.m.
Essays: "The Scriptural Doctrine of the Antichrist," William F. Schink; "Making

the Musical Parts of Our Church Service a Living Gospel-Centered Experience," Kurt J. Eggert.

Overnight lodging will be available on prior request.

A registration fee of \$1.00 will be collected from all in attendance.

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

Please announce to the host congregation to facilitate the provision of meals and lodgings.

HEINRICH J. VOGEL, Secretary.

EASTERN DELEGATE CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet at St. John's Church, Forest View Drive, Lannon, Wis., on June 4, 1957, at 7:30 p.m.

L. HALLAUER, Secretary.

WESTERN WISCONSIN PASTORAL CONFERENCE

Place: Jefferson, Wis., in St. John's Ev. Lutheran Church.

Time: June 11 and 12. Holy Communion service Tuesday at 10:30 a.m.

Essayists: Pastor Carl Mischke and Prof. Carl Lawrenz.

Meals and lodging will be provided by the congregation. Kindly announce no later than June 7, and state whether you desire lodging, and whether you are driving your own car.

E. TOEPEL, Secretary.

RED WING DELEGATE CONFERENCE

Place: Christ Lutheran Church, Zumbrota, Minn., H. F. Muenkel, host pastor.

Time: June 11, 1957, 9:00 a.m.

Speaker for the Communion service: G. A. Fuerstenau (alternate: H. W. Schwertfeger).

Business: Essays: "Our Church and Its Youth," by L. W. Schierenbeck; "The Doctrine Of The Atonement In The Old Testament," by E. G. Hertler; The Agenda for the Synod Convention; Election of a Conference Secretary.

Please announce the number of your delegates to the host pastor at least one week in advance.

H. F. MUENKEL, Visiting Elder.

PACIFIC NORTHWEST DISTRICT DELEGATE CONFERENCE AND SPECIAL DISTRICT CONVENTION

Time: June 25-27, 1957.

Place: St. Paul's Lutheran Church, Tacoma, Wash., Paul Madson, pastor.

Chairman: Gilbert Sydow.

Opening Service with Holy Communion, June 25, 10:30 a.m. T. R. Adascheck, preacher.

Evening Service, June 25, 7:30, H. Eckert, preacher.

Essay: The Doctrine of the Church, Pastor H. Eckert.

Other business: Prospectus for the Joint Synod Convention.

The session on Thursday morning, June 27, will be a special convention of the Pacific Northwest District. Purpose: that

the District may have an opportunity to evaluate the District Pastoral Conference protest as well as the resolutions of our Synod at its last convention and to review Missionary Tiefel's essay on doctrine.

Pastors will please inform the host pastor of their own and their delegates' intended presence or absence.

G. Jerome Albrecht,
Secretary of Delegate Conference
George Frey,
Secretary of Pacific Northwest District

EASTERN DELEGATE CONFERENCE DAKOTA-MONTANA DISTRICT

God willing, the Eastern Delegate Conference of the Dakota-Montana District will meet June 27, 1957, at St. Martin's Lutheran Church in Watertown, S. Dak. The meeting will open at 9:00 a.m. with a Communion service.

The business before the conference will be reports on the prospectus of the Synod convention and election of Conference officers.

H. A. BIRNER, Secretary.

WESTERN DELEGATE CONFERENCE DAKOTA-MONTANA DISTRICT

Date: June 25-26, 1957.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Time: 10:00 a.m. Communion service; Jerome Spaude, preacher (Martin Lutz, alternate).

Essay: "Verbal Inspiration: A Pillar Of True Lutheranism" by Edmund Schultz. Reports of our synodical work will be heard and discussed. Each congregation is expected to send a delegate. Lodging will be provided in the dormitories; guests are to bring their own bedding.

REGINALD POPE,
Visitor

INSTALLATIONS AND ORDINATIONS

- Pastors**
- Croll, Melvin C.**, in St. Peter's Church, Kekoskee, Wis., by Carl J. Henning; assisted by Walter Meier, Frederick Gilbert and Waldemar Sauer; Misericordias Domini Sunday, May 5, 1957.
 - Froehlich, Erwin**, in Bethany Church, Hustisford, Wis., by W. F. Schink; assisted by A. Halboth and E. Weiss; Misericordias Domini Sunday, May 5, 1957.
 - Kell, Arthur P. C.**, in Bethlehem Church, Watertown, S. Dak., by M. H. Elbs; assisted by W. Schumann, C. Hanson, and D. Gieschen; Misericordias Domini Sunday, May 5, 1957.
 - Ristow, LeRoy**, in St. John's Church at St. Clair, Minn., by R. A. Haase; assisted by Theo Bauer, E. E. Kolander, Emil F. Peterson and Martin Birkholz; on Sunday Jubilate, May 12, 1957.
 - Wagner, Werner**, in Redeemer Church, Tucson, Ariz., by Robert Hochmuth; assisted by E. A. Sitz, Carl T. Metz, V. H. Winter, and W. A. Diehl; on Misericordias Domini Sunday, May 5, 1957.

CHANGE OF ADDRESS

- Pastor**
Ristow, LeRoy, St. Clair, Minn.

WESTERN WISCONSIN DISTRICT January, February, March, 1957

Memorial Wreaths

	Amount
in Memory of — Sent in by	
Gustav Podoll — E. R. Becker, Elmwood.....\$.	2.00
Mrs. Henry Wittthun — O. A. Lemke, Pardeeville.....	25.00
Anton Grueneberg — O. A. Lemke, Pardeeville.....	2.00
Mary Hemling — L. C. Kirst, Beaver Dam.....	5.00
Alex Hoppie — C. C. Kuske, T. Day.....	6.00
Ferd. Mais — W. P. Scheitel, T. Rib Falls.....	15.00
Mrs. Theo. Eifealdt — H. Backer & W. Hoffmann, Winona	100.00
August Brommerick — H. Backer & W. Hoffmann, Winona	2.00
Mrs. Chas. Sievert — G. Redlin & J. Fricke, Watertown	10.00
Rev. C. J. Kionka — E. H. Kionka, T. Maine.....	5.00
Herman Singkofer — K. A. Nolting, Mosinee.....	5.00
Ernest Wolfe — J. Schaller, Stoddard.....	3.50
Rev. E. A. Klaus — E. E. Prenzlou, Sr., Cornell.....	2.00
Clarence Albert — H. C. Kirchner, Baraboo.....	17.50
Fred Baumgarten, Sr. — H. C. Kirchner, Baraboo....	10.00

Miss Mary Gust — H. C. Kirchner, Baraboo.....	3.00
Mrs. Elsie Frisle — L. Schroeder, T. Prairie Farm.....	39.50
Mrs. Steiner — F. H. Nitz, Cochrane.....	2.00
Emma Ruhn — G. Redlin & J. Fricke, Watertown.....	2.00
Mrs. H. Dobberstein and Chas. Frohmader —	
R. W. Mueller, Jefferson.....	13.00
Minnie Heileman — R. W. Mueller, Jefferson.....	1.00
Miss Eva Rick — R. W. Mueller, Jefferson.....	27.00
Mrs. Amelia Fruuchte — K. A. Gurgel, Eitzen.....	37.00
Mrs. Louise Jackson — W. Lange, Wisconsin Rapids..	14.00
Kurt Bauch — T. E. Zaremba, Barron.....	5.00
Mrs. Leo Paske — H. Geiger, T. Leeds.....	78.00
Albert C. Gilmaster — W. Lange, Wisconsin Rapids..	25.00
Rev. E. A. Klaus — E. J. C. Prenzlou, Jr., Bloomer	98.00
Mrs. H. C. Hass — E. J. C. Prenzlou, Jr., Bloomer	5.00
Herman Klaviter — W. J. Koepsell, Ridgeway.....	57.00
Mrs. Ronald Ward — E. E. Prenzlou, Sr., Cornell....	2.00
Wm. Popple — H. Schaller, Bloomer.....	5.00

DONALD E. RICE, Treasurer.

TREASURER'S STATEMENT

July 1, 1956, to April 30, 1957

Receipts

Cash Balance July 1, 1956.....	\$.....23,821.49
Budgetary Collections	\$ 1,464,340.67
Revenue	268,209.48
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Total Collections and Revenues	\$ 1,732,550.15
Non-Budgetary Receipts:	
Bequests	500.00
L. S. W. C.—Prayer Book.....	191.88
Miscellaneous	350.00
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Total Receipts	1,733,592.03
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	\$ 1,757,413.52

Disbursements

Budgetary Disbursements:

General Administration	\$ 120,345.54
Theological Seminary	63,000.55
Northwestern College	172,699.82
Dr. Martin Luther College	210,814.62

Michigan Luth. Seminary.....	132,238.31
Northw. Luth. Academy.....	54,821.47
Nebraska Academy	2,000.00
Academy Subsidies	6,400.00
Winnebago Teacher Prog.....	21,176.35
Home for the Aged.....	32,282.04
Missions — Gen. Adm.:	
Home Missions	356.54
Foreign Missions	3,470.76
Indian Missions	147,362.54
Colored Missions	49,455.48
Home Missions	593,908.47
Refugee Mission	38,314.87
Madison Student Mission.....	5,308.11
Rhodesia Mission	58,886.01
Luth. S. W. C.	8,651.87
Japan Mission	26,350.55
Winnebago Luth. Academy	2,500.00
General Support	75,457.48
Indigent Student Support.....	790.00
Board of Education	12,600.67
Depreciation on Inst. Bldgs.....	30,911.02

Total Budg. Disbursements..... \$ 1,870,103.07

DEFICIT Bal. April 30, 1957 \$ 112,689.55

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to April 30

	1955-56	1956-57	Increases
Collections	\$ 1,455,951.97	\$ 1,464,340.67	\$ 8,388.70
Disbursements	1,785,493.17	1,870,103.07	84,609.90
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Operating Deficit	\$ 329,541.20	\$ 405,762.40	\$ 76,221.20

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Surplus	Perc.
Pacific Northwest	1,454	\$ 9,649.92	\$ 11,166.70	\$ 1,516.78	\$	86.41
Nebraska	6,735	53,492.32	55,183.30	1,690.98		96.93
Michigan	23,152	191,547.91	183,850.00		7,697.91	104.18
Dakota-Montana	7,283	53,091.76	59,000.00	5,908.24		89.98
Minnesota	38,739	236,445.72	315,050.00	78,604.28		75.05
Northern Wisconsin	45,851	296,431.81	378,850.00	82,418.19		78.24
Western Wisconsin	48,840	276,271.02	404,450.00	128,178.98		70.39
Southeastern Wisconsin	47,909	320,878.79	392,483.30	71,604.51		81.75
Arizona-California	2,899	22,201.17	20,967.70		1,233.47	105.88
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	222,862	\$ 1,460,010.42	\$ 1,821,001.00	\$360,990.58		80.18

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For April 1957	
For Nigeria Mission	
Memorial wreath in memory of Clarence Linden, given by Mrs. Clarence Linden and children.....	\$ 10.00
Trinity Congregation, Crete, Ill.....	5.00
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	\$ 15.00
For Indian Mission	
Trinity Congregation, Crete, Ill.....	\$ 161.57
Memorial wreath in memory of John Thoma, given by Mrs. John Thoma	5.00
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	\$ 166.57
For Rhodesia Mission	
Trinity Congregation, Crete, Ill.....	\$ 174.10
Tri-Parish Sunday school children, Doylestown, Wis.....	15.40
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	\$ 189.50

For Lutheran Spiritual Welfare Commission	
Mrs. H. A. Hopp, Manitowoc, Wis.....	\$ 2.00
For Special Building Fund	
Memorial wreath in memory of Rev. Carl A. Otto, given by William Duge, Mr. and Mrs. Clarence Butterbrodt family	\$ 5.00
For Church Extension Fund	
Memorial wreath in memory of Rev. Carl A. Otto, given by Rev. H. Henke	\$ 5.00
Memorial wreath in memory of Rev. Carl A. Otto, given by Eastern Pastoral Conference.....	10.00
Memorial wreath in memory of Mr. August F. Trapp, given by the faculty of D.M.L.C.....	17.00
Memorial wreath in memory of Mr. Edmund Horsh, given by Mr. and Mrs. Alvin Mundt and son.....	5.00
N. N., New Ulm.....	2.00
Proceeds from collection at joint services of Wisconsin Synod congregations in Appleton, Wis.....	135.93
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	\$ 174.93

C. J. NIEDFELDT, Treasurer.

Northwestern

VACATION BIBLE SCHOOL SERIES

Four Courses based on the Catechism

7-N
George Molkentin
1105 - South Alfred Street
West Allis 14, Wisconsin
Jan 58

GRANT US THY GRACE

PUPIL'S PACKET, Price: **50 cents** each

- (Beginners) _____ VBS 204 B
- (Primary) _____ VBS 204 P
- (Junior) _____ VBS 204 J
- (Senior) _____ VBS 204 S

TEACHER'S GUIDE, Price: **40 cents** each

- (Beg - Prim) _____ TG 204 BP
- (Jr - Sen) _____ TG 204 JS

TEACH US TO PRAY

PUPIL'S PACKET, Price: **50 cents** each

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- (Primary) _____ VBS 202 P
- (Junior) _____ VBS 202 J
- (Senior) _____ VBS 202 S

TEACHER'S GUIDE, Price: **40 cents** each

- (Beg - Prim) _____ TG 202 BP
- (Jr - Sen) _____ TG 202 JS

CUT-OUT DIORAMAS, Price: **40 cents** per set

_____ SW 202

PRAYER MURAL, Price: **25 cents** each

_____ SW 212

TEACH ME THY WAY

PUPIL'S PACKET, Price: **50 cents** each

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- (Primary) _____ VBS 203 P
- (Junior) _____ VBS 203 J
- (Senior) _____ VBS 203 S

TEACHER'S GUIDE, Price: **40 cents** each

- (Beg - Prim) _____ TG 203 BP
- (Jr - Sen) _____ TG 203 JS

CUT-OUT DIORAMAS, Price: **40 cents** per set

_____ SW 203

I BELIEVE

PUPIL'S PACKET, Price: **50 cents** each

- (Beginners) _____ VBS 201 B
- (Primary) _____ VBS 201 P
- (Junior) _____ VBS 201 J
- (Senior) _____ VBS 201 S

TEACHER'S GUIDE, Price: **40 cents** each

- (Beg - Prim) _____ TG 201 BP
- (Jr - Sen) _____ TG 201 JS

CUT-OUT DIORAMAS, Price: **40 cents** per set

_____ SW 201