



THE NORTHWESTERN Lutheran

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BRIEFS by the Editor

Perhaps you were puzzled by certain pre-election reports coming out of California. We refer to the proposition that would have ended exemption from taxes for all parochial schools. But we noted that the information furnished by the daily press regarding this matter was rather scanty. The religious press gives more details, so that one gets a clearer picture. From various church papers we supply this additional information:

The proposition to make all private and parochial schools subject to taxation was on the November 4 ballot in California. But in California the greater number of parochial schools, by far, are Roman Catholic. As a result, the Catholic schools, in particular, were the special target of an organization known as "Californians for Public Schools." Shortly before Election Day this group scheduled broadcasts over 113 radio stations to charge that the Vatican "had sent instructions to all Catholics in California" to vote against the proposition. This charge was met by flat denials from Roman Catholic spokesmen.

What lies behind the move to tax private and parochial schools? The

Rev. Kenneth W. Cary, an Episcopalian and a Californian who served as state chairman of "Protestants Against Taxing Schools," states in *Christianity Today* (Oct. 27) that the "main purpose admittedly is not to increase revenue for public schools. Their state campaign director has said: 'Actually the amount of money we are talking about is not too great.' The \$1,175,000 that would result from the repeal of private school exemptions . . . wouldn't mean very much to California's burgeoning public school system which requires the establishment of 37 new schools each week." He also demonstrates that there is no grave danger to the public school system of the state, citing the fact that in the five years from 1952 to 1957 nonpublic schools increased their percentage of all elementary- and high-school pupils only from 8.3 to 8.9.

Then he asserts that the real motive behind the proposal to tax nonpublic schools is "fear of Rome." In this connection he quotes some sentences from the literature put out by the advocates of taxation for parochial schools: "Should you pay public funds through tax exemption to support parochial schools that indoctrinate

ideas alien to America? . . . Rome has the biggest stake in tax exemption. . . . Tax exemption is the opening wedge to full tax support later on."

The author writes under the title "Protestant Strategy in California." With this he means especially this viewpoint which some California Protestants have adopted: "If it will hurt the Catholics, I'm for it!" But he chides his fellow Protestants for taking such a position. He points out the conclusion which must be drawn if tax exemption is regarded as a subsidy. Then "all churches, educational units, fellowship halls, colleges, seminaries, hospitals, homes for the aged, orphanages and camps are being subsidized by the state." Though he concedes that "Rome's future intentions regarding education and taxation and its conflicting position on separation of Church and State" present a "thorny point," yet he asserts it would be foolish and dangerous, for that reason to deny rights to Roman Catholics and, in the process, to Protestants which are granted to all by long tradition and have the sanction of the law in 48 states. You no doubt have read that the proposition to tax private schools was defeated by a two-to-one margin.

Both as Christians and as good citizens we need to be unflinchingly vigilant in regard to Rome, but a policy of "If it will hurt the Catholics, I'm for it!" can be shortsighted and dangerous in more than one area.

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

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Editorials

A Midwest Conscience Lost Each year hundreds of thousands of inland Americans leave their ancestral homes to settle in Western states like Arizona, California, Oregon, or Washington. Whether they have migrated to the Far West to secure jobs, to recover health, to retire, or merely to find a better earthly paradise, they soon establish themselves as members of their local communities.

There they make neighborhood friends and acquaintances, join bowling leagues and PTA's and homemakers' groups, enroll their children in the usual youth organizations.

All too many, however, fail to re-establish their church connections. Perhaps less than twenty per cent of the immigrants bother to join congregations in their new homes.

Many of these unchurched newcomers were members of congregations before they left home. Why haven't they re-established their religious affiliations in their new communities?

One reason is that they have lost contact with their family and community consciences. Back home their churchgoing was kept honest by the faithful church attendance of a grandmother, by the cautions and the encouragements of the parents, by the example of churchgoing friends and neighbors. Back home they felt more responsible for keeping up their church connections because they knew their failure to attend church would be noticed by people who knew them, loved them, and influenced them. These people were, in a certain sense, their consciences.

Whenever people leave such local consciences behind, and whenever long-range contacts with their distant family, friends, and pastor can provide only feeble incentives for joining a Christian congregation in a new community, these people will have to rely on their own consciences. If a conscience is guided by God's Word and spurred into action by the love of Christ, it will not let a man rest until he has sought out his fellow Christians, no matter where he may be. A live, Spirit-monitored conscience will keep him from cutting himself off from the blessings of church membership. If he is guided by such a conscience, he will not be exchanging his soul for his promised land in the Golden West.

C. TOPPE.

* * * *

How Serious Are We? How serious are we when we pray, "Thy kingdom come"? Do we realize the high voltage of those three words? Our mission zeal may not be dead, but it is far from what it could and should be. We do support the preaching of the Gospel in Nigeria, and rejoice that thousands have been won for the faith. We give thanks for the progress of our work in Northern Rhodesia. We thank God for making us willing to enter Ghana with the Gospel.

But we are not even scratching the surface in the Dark Continent. Superstition, Communism, Romanism,

Mohammedanism, and a number of sects are reaping a rich harvest in Africa. One report states that "for every ten converts in Africa today, seven are becoming Moslems and three becoming Christians."

And now comes news from New Zealand that is even more embarrassing. According to "The Missionary Broadcaster" (July, 1958): "The Mormon church is planning to send 500 missionaries to New Zealand in the near future, half of them trained in the Maori tongue (spoken by 13,000 people). They are about to open a 'big temple' in Hamilton where they are also completing a co-educational college for 800 students. U.S. Mormons are providing the ten million dollars needed for the project."

Verily, the children of this world are, in their generation, not only wiser than the children of light, but far more zealous and liberal. Joseph Parker, noted English preacher, put it rather bluntly when he once told his congregation, "We are orthodox, but we are not Christians."

H. C. NITZ.

* * * *

Christian Contentment The world places a premium on discontent. It says that the satisfied man never gets anything done, that it is the dissatisfaction of men with things as they are that accounts for all the progress that has been made in the world. Dissatisfaction, discontent, is looked upon as one of the greatest virtues. The world gives the prize to the ambitious man who is determined to better his lot in life.

But if that amounts to a man's religion, if he curses his lot because all his physical appetites are not satisfied, it is not a virtue but a vice. Scripture speaks a different kind of language. It says: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Here we are told that our way of life should be without covetousness and that we should be content with such things as the Lord has given us to have and to enjoy.

The Bible continually warns against covetousness, the hankering for more and more all the time, as a threat to our faith and our eternal salvation. That is a real danger for the discontented poor man as well as the millionaire who craves to add to his riches. They are both in the same boat. It is not just the riches that constitute the danger but the love of riches, the spirit of covetousness, the spirit of discontent. That spirit deals the deathblow to living Christian faith. St. Paul warns: "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The highway to heaven is strewn with

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Studies in God's Word: An Ideal Thanksgiving

"Praise waiteth for thee, O God,
in Sion: and unto thee shall
the vow be performed."

Psalm 65:1.

It has been said that praise is the language of heaven. That it is not the language of earth is quite apparent, especially on our national Thanksgiving Day. "Let's Rescue Thanksgiving!" pleaded a newspaper columnist recently. It was his observation that although nobody seemed to be *against* thanksgiving, few seemed to be really *for* it. As an illustration he noted that in the world's calendar of events, premature "Jingle Bells" were being permitted to drown out the strains of "Come, Ye Thankful People, Come."

With this last observation we can sympathize fully. We can even add our own cynical comment that most "thanksgiving praises" today are dedicated to a festive bird. An ideal Thanksgiving, however, can hardly be rescued with frantic appeals. The ideal situation we find pictured to us in Psalm 65, introduced by the words of our text.

Praise Waiteth

There is a very natural touch to the words, "Praise *waiteth* for thee, O God." Thanksgiving isn't to be drummed up with eloquent arguments, contrary to the oft-heard opinion that most people go to church on Thanksgiving Day expecting the preacher to prove to them why they ought to be thankful. Neither can you appoint a committee with the assigned task of making this year's thanksgiving celebration the "biggest ever." Thanksgiving must be already there, waiting to be expressed.

That is how we like to remember its origin as a national holiday. Nowadays proclamations are routine. One wonders what would happen if some president or governor would fail to issue one. Its first celebration, however, had a spontaneous quality. It

wasn't that the Pilgrim Fathers had such abundance. We doubt if anyone today would be anxious to trade with their living standards. But they did appreciate the fact that what little earthly bounty and security they enjoyed was a gift of God's providential hand. This they sought also to express.

As we consider the background of well-known expressions of thanksgiving, we find how seldom they have emanated from those abundantly blessed with this world's goods. St. Paul could "glory in tribulations" (Rom. 5:3). Peter felt that those who were "partakers of Christ's sufferings" (I Pet. 4:13) had special cause to rejoice. Both were no strangers to trouble. With them, true thanksgiving was a matter of "giving thanks always for all things unto God" (Eph. 5:20). Some of our great hymns of thanksgiving have come out of most troublesome situations. Martin Rinkart spent the greater part of his pastorate amidst the horrors of the Thirty Years' War. Yet his "Now Thank We All Our God" is known as the greatest Lutheran *Te Deum*.

Out of a brief, stormy life Joyce Kilmer learned to say:

"Thank God for the bitter and ceaseless strife

And the sting of His chastening rod;
Thank God for the stress and strain
of life

And, Oh! Thank God for God!"

Our point is simply this, that as foreign as true thanksgiving is to the heart of natural man, so natural, spontaneous, and self-evident will it be to one who has learned to know God by faith. It's simply there as a part of everyday life. It's waiting for expression at every opportunity.

In Sion

And so we get the picture of the Psalmist as he wishes to set us into the proper mood for a true expres-

sion of thankfulness. Without fuss or fanfare God's people come together. "Praise waiteth for thee, O God, *in Sion*." In Sion, in the congregation of God's faithful people, this praise is ready and waiting to be expressed. It hasn't been whipped up with sudden enthusiasm. It merely searches for fitting words with which to express a feeling of thankfulness which has been present every day throughout the year.

As we permit the Psalmist to guide us in this expression we find a beautiful summary of God's great blessings. Spiritual blessings, of course, are mentioned first (vv. 2-4). God's sovereign power and majesty over all things are next extolled (vv. 5-8). Particularly His goodness in again providing a bountiful harvest is emphasized toward the close (vv. 9-13). Throughout this Psalm we catch the spirit of a Psalmist who recognizes *every* blessing as an undeserved gift of grace. It is so entirely different from many expressions heard today, in which it seems that even in our thanksgiving we are congratulating God on having had the intelligence to ally Himself with a people so remarkable as ourselves.

Luther puts himself into the spirit of the Psalmist by translating our text as follows, "*Gott, man lobet dich in der Stille zu Zion*." In the quiet seclusion of God's house, away from the noise and confusion of this world, God's people will assemble to express together their praises to Him, whom they have learned to know as the God of *all* blessings. In this spirit, too, we should await our thanksgiving, looking to the Scriptures for the right words of appreciation for every blessing of body and soul. In addition to Psalm 65, we have found Psalms 100, 103, 111, 116, 122, and 147 to be outstanding in expressions of praise that waiteth for God in Sion.

E. WENDLAND.

Smalcald Articles

Part III. Art. III. Of Repentance

When John the Baptist began his work as the forerunner of our Savior, he preached: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Our risen Savior summed up His message which His Apostles were to proclaim in all the world in these words: "That repentance and remission of sins should be preached in his name among all nations" (Luke 24: 47). To the Jews who were "pricked in their heart" by the first Pentecost address of Peter, and who asked, "Men and brethren, what shall we do?" Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38).

In Corinth false apostles had caused much trouble, and a number of members had been seduced into error and scandalous living. Then Paul complained about them as "many which have sinned already, and have not repented of the uncleanness . . . which they have committed" (II Cor. 12:21). Similarly the congregation in Pergamus had permitted licentiousness to spring up in its midst. Then John wrote to them in the name of the Lord: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:16).

Let these few passages suffice to point us to the importance of repentance. — In the first of his 95 theses against indulgences Luther stressed the point: that Christ's call to repentance means that a Christian's whole life on earth must be one of repentance.

What is repentance? Our Augsburg Confession in Art. XII defines it thus: "Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake sins are forgiven, comforts the conscience, and delivers it from terrors."

In discussing repentance at great length in Article III of Part II of the Smalcald Articles, Luther still has "learned and reasonable men" among the Catholics in mind. With them he pleads. Likewise, he considers it of importance that we discuss this article among ourselves.

The Function of the Law in Producing Repentance

In the previous article, on the Law, Luther pointed out that the chief function of the Law is to strike terror into a complacent conscience, so that it "becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape."

This has been the chief purpose of the Law from the moment that sin entered into the world. This is the use which also the New Testament continues to make of it.

1) *This office (of the Law) the New Testament retains and urges, as St. Paul, Rom. 1:18, does, saying: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Again, 3:19: "All the world is guilty before God. No man is righteous before Him." And Christ says, John 16:8: "The Holy Ghost will reprove the world of sin."*

The New Testament retains the Law for the very purpose of driving a sinner to despair.

2) *This, then, is the thunderbolt of God by which He strikes in a heap (hurls to the ground) both manifest sinners and false saints (hypocrites), and suffers no one to be in the right (declares no one righteous) but drives them all together to terror and despair.*

Luther here divides sinners into two groups. Some are callous. They sin just as their evil heart lusts, without any effort at living decently. They have doped their conscience, as if there were no holy God and righteous Judge in heaven. They must be jerked out of their complacency. Their eyes must be opened so that they realize their predicament and shudder at the hell which is yawning before them to devour them.

There is a second group of sinners. It consists of people who lead an outwardly clean, decent, and respectable life. The Pharisee in the Temple was of this type. So was the rich young ruler who came to Jesus and claimed that he had kept all of God's commandments. Such people do not realize that their nature is corrupt, and that all imaginations of their evil heart are sinful in the sight of God. — Also their eyes must be opened, so that with the Prophet they learn to consider all their righteousnesses as nothing but filthy rags (Isa. 64:6).

How can this be achieved? There is the danger that we, when we hear that contrition is required, try by our own efforts to work up a feeling of remorse in our hearts. Such attempts would make evil only worse, because our heart is corrupt, and whatever we achieve with our natural reason and powers is only sinful. It is the Law of God alone that will strike terror into the careless or the haughty heart.

2) . . . *This is the hammer as Jeremiah says, 23:29: "Is not My Word like a hammer that breaketh the rock in pieces?" This is not ACTIVA CONTRITIO or manufactured repentance, but PASSIVA CONTRITIO (torture of conscience), true sorrow of heart, suffering and sensation of death.*

Later on Luther will have more to say about the danger of teaching an *activa contritio*, a remorse which a sinner tries to work up himself in his own heart. The sinner feels that something must be done about his sin, and he imagines that it is up to him to do it. He imagines that God's wrath might perhaps be placated

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A Lantern to Our Footsteps

God's Reply to Our Questions

**Topic: Should I Fear To Go
To the Lord's Supper?**

In the prayer that is spoken in behalf of the communicants before we celebrate Holy Communion we also pray "that no one may partake of this holy sacrament to his damnation." Perhaps you are disturbed when you hear this. Perhaps you become somewhat fearful about going to Holy Communion in view of that statement. Perhaps you have even stayed away, fearing that through attending you might bring eternal damnation upon yourself. Need we have such fear?

Unworthy Communing An Unpardonable Sin?

The above statement in the prayer for the communicants is based on what is recorded in I Corinthians 11:29. This reads in our King James Version as follows: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." When we read that bare statement in our English Bible it may give us this impression: If I go to the Lord's Supper unworthily, even only once, then I am lost; I shall have eternal damnation. I have committed an unpardonable sin. Is that what the Lord is telling us? Let us see.

What God Tells Us In I Corinthians 11:29

We receive the above-mentioned impression from the English word "damnation." But the original Greek shows that the alternate translation that is suggested in the center column of some Bibles is better. There we have the word "judgment." The unworthy communicant eats and drinks "a judgment to himself." The Lord pronounces judgment upon him; he has done something wrong by the way he has used the Lord's Supper. But that sin does not have to lead to eternal damnation. In fact, the Lord is still going to seek to prevent that. For note what we read in verse 32: "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." "When we are judged" — this speaks of that same judging that was spoken of in verse 29. So when the Lord judges us, convicts us of sin, He chastens us to bring us to repentance. He may send some kind of affliction. In some way through chastisement He wants to make us realize our sin, repent of it so that "we should not be condemned with the world." The word translated "condemned" is one that does mean the final condemnation, eternal damnation in hell. We might then say that the Lord is speaking to us somewhat as follows: Do not partake of the Lord's Supper unworthily. That I condemn as sin, and I chastise you so that you repent of your sin. If, however, you do not repent but continue in your sin, then that will lead to eternal damnation with the rest of the unbelieving world. Unworthy participation of the Lord's Supper is sin, of which we

are to repent, but it is not an unpardonable sin that cannot and will under no circumstances be forgiven.

What is Unworthy Eating and Drinking?

But the question still remains: When do I eat and drink unworthily? Many times you may say to yourself: I do not feel worthy; I am not good enough to come to the Lord's Table. I have too many and great sins, and so I must stay away from the Sacrament lest through unworthy reception I sin.

If sin made us unworthy to receive the Lord's Supper, no one would ever be worthy. "All have sinned, and come short of the glory of God" (Rom. 3:23). Indeed, if someone should feel himself worthy to receive the Lord's Supper because of his own goodness, he would then be most unworthy before God.

But let us see what God tells us about worthiness and unworthiness. In verse 26 of the same chapter from I Corinthians we are told to eat and drink showing "the Lord's death till he come." In verse 29 it is pointed out that the unworthy recipient is guilty of "not discerning the Lord's body." We are told: "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (v. 28). The worthy communicant will examine himself, not regarding his own goodness, asking: Am I good enough? But he will ask himself: Do I believe that Jesus died for my sins? Do I realize that I need that forgiveness of my sins? Do I recognize that the body and blood that I receive in the Sacrament truly was given and shed by my Savior for me? From Luther we learned it thus in the Catechism: "He is truly worthy and well prepared who has *faith* in these words, 'Given and shed for you for the remission of sins.'"

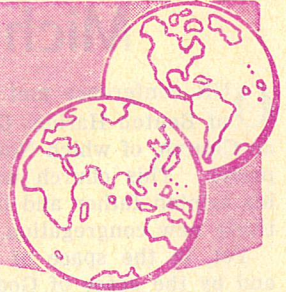
It is then the self-righteous man, the man who trusts in himself and fails to see in Christ's death his salvation and so is an unbeliever, who is the unworthy guest. Unbelief makes an unworthy recipient.

Luther on This Matter

Luther expressed all this very well in a sermon on I Corinthians 11:27-34. He writes: "Again if you are not hardened in your sins, but confess them to God with all your heart, are heartily sorry and believe that God wants to forgive them out of grace for the sake of His Son Christ Jesus, then you are truly worthy, and should speak boldly to your Lord Christ: O Lord, I am a poor sinner, and therefore come now to Your Supper, and want to eat with You. Then do not doubt that you will be to Him a worthy and dear guest. Moreover, you should not fear. For on account of such troubled, anxious hearts this table is prepared,

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News FROM OUR Missions



Institutional Missionaries' Conference

"I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul."

This word of our God recorded in Psalm 142 surely depicts the plight of many throughout the world who are residents or inmates of various institutions.

A History of Institutional Missions Among Us

A recognition of the great need, coupled with a love for Christ and for souls redeemed by Him, spurred consecrated Christian men to begin mission work in such institutions more than a century ago. This was pointed out in an essay delivered by Missionary E. E. Frey, of St. Paul, at the first Institutional Missionaries' Conference to be held by and for our Wisconsin Synod workers in this field.

In his essay Pastor Frey reminded us that such work had been begun in the British Isles as early as 1826, and in the United States in the year 1828.

The first Synodical Conference endeavor had its beginning in St. Louis, Missouri, in the year 1899. In the Wisconsin Synod, it was Pastor Rader, of St. John's Congregation in Wauwatosa, who pioneered in this field. The Milwaukee Lutheran Institutional Mission is the outgrowth of this effort. This Mission, and the Institutional Mission of the Twin Cities (Minneapolis and St. Paul), established in the year 1922, are joint endeavors with The Lutheran Church—Missouri Synod.

The essayist went on to tell of those ventures supported and supervised by the Wisconsin Synod alone. In the Fox River Valley, the Northern Wisconsin District Mission Board supervises and supports the work of

two full-time men serving the many institutions in and near the cities of Neenah, Oshkosh, and Fond du Lac. The West Wisconsin District does so with a full-time chaplain who serves the hospitals and institutions of Madison and vicinity.

The newest member of this family of missionaries is the chaplain serving the people of our Wisconsin Synod in the hospitals and clinics of Rochester, Minnesota.

The Work Among the Aged

In addition to these full-time workers, there are many pastors of our Synod who serve institutions in their area on a part-time basis. This is especially so in the case of Homes for the Aged. Missionary Schroeder of Milwaukee drew our attention to this in his essay entitled: "Modern Trends in Convalescent Home Care, And Our Responsibility in Serving Such Homes." Our Wisconsin Synod has one such Home in Belle Plaine, Minnesota. This institution is served by the pastor of the congregation from nearby Jordan, Minnesota.

The essayist pointed out that the trend is, however, toward private ownership of such Homes. He noted the rapid rate at which such Homes were being built, stating also the reasons for the increase. He pointed first to the need, based on the statistic that almost 9% (1950 census) of our population is at the age of 65 or over. He noted also the desire on the part of the aged for such accommodations, coupled with their ability to pay for them.

These easily-forgotten and oft-neglected people need our attention, Pastor Schroeder reminded us. Many Homes already in existence are not being served, and new ones are being built in every area of our nation. After the reading of this essay, the

Conference took the following action: "That each Conference Chairman in the Districts of Synod obtain from the pastors the names and the locations of the institutions (all types) in their areas, and report them to the Chairman of this Conference, Pastor Karl Gurgel."

Prof. Blume's Essay

The Seminary Faculty was also represented at this Conference, and well it should be, for it is at the Seminary that future institutional workers are trained. Prof. Blume read a fine essay entitled: "The Theological Training of the Institutional Missionary."

Prof. Blume reminded us that the Seminary is a theoretical seminary, not a practical one. In explaining this term the essayist said: "We aim in the first place at imparting those basic insights and those fundamental skills which the individual then will apply in his particular call in his particular place." Prof. Blume reminded us that it would be impossible, however, to discuss the problems of the ministry in a vacuum, as it were. And as he read on in his paper, telling what was included in the course of pastoral theology at the Seminary, all present were pleased and some were pleasantly surprised. We will not go into detail in this matter because the Conference decided that the paper must be printed and put into the hands of all pastors in Synod. A few things could be mentioned nonetheless. Field trips are made which enable the student to observe men in action; specialists are called in to speak to the students at forums; topics are assigned to students, who then must meet with several pastors or missionaries and report back to the class, etc.

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Michigan District Teachers Conference

OUR conference met October 8-10 at Benton Harbor, Grace Lutheran Church, of which Norman Berg is pastor. This church was begun by his sainted father and is a comparatively new congregation.

Yet, in the space of a few years and by the grace of God, a churchly house of worship has been erected and classrooms constructed where Christ's lambs may receive daily instruction.

The conference began with a service based on the early life of Moses. Pastor Berg pointed out that God's profound love is reflected in the situations He established in the life of the babe. In the end this meant physical, spiritual, and mental care and development for a God-appointed leader of the Church and the nation.

God loves children today. It is incumbent upon the home and the Church to provide such means for the children that the pattern set by Moses will be followed by them. Their choice and action, too, must redound to the glory of God, the welfare of man, and the salvation of lost souls.

I. Chairman Schleef's Report

His report showed reasons for rejoicing and reflecting. We rejoice when we think of: 1. Opening of new schools, new school buildings, and additions to school buildings; 2. The number of teachers, classrooms, and enrollment of pupils.

He encouraged other churches to provide similar facilities for their children.

He expressed concern at the turnover of teachers within the District. In conclusion he urged: "Let us not forget the *purpose* of the Lutheran schools."

II. The Use of Workbooks (Negative View)

Mr. Fuhrman emphasized that workbooks can never take the place of a teacher; they cause particular difficulty in the lower grades; they lead to poor writing; children, who have not mastered the mechanics of reading, encounter difficulty; much time is needed to correct them.

(Positive View)

Mr. Cudworth pointed to the following advantages: The work is uniform and easy to correct; the exercise is

printed plainly; they afford busy work; they indicate progress to pupils and parents; they serve as a permanent record of the progress of the child.

III. The Advantageous Use of the Sunday School

Mr. Found asserted that Sunday schools do not hamper the Christian day school, but rather act as feeders for them. It, too, uses the Word of God and this Word is powerful in the lives of children. It definitely acts as a missionary agency for the church.

Effective use should be made of the purposeful program for the cradle roll.

He urged that the Sunday school offer post-confirmation instruction. He suggested that parish school teachers take an active interest in the Sunday school and help train teachers or teach themselves (if possible) so that by the Holy Spirit's aid a generation be reared that *knows* God, *believes* in Him, and *dedicates* its time and talents unto Him.

IV. Enriching the Program for the Exceptionally Gifted Child

Mr. Arras averred that the gifted children are America's greatest gift, because development of such will produce the thinkers and leaders of tomorrow. Gifted children are found in all strata of society.

Because this is true there must be an enrichment program in the regular classes. The course must be broadened on a horizontal basis. Teachers must be prepared to give them something to do in keeping with their capacity.

Gifted children have time and talent to perform special services. They should also be encouraged to enter church work. They in particular should be reminded that the "fear of the Lord is the beginning of wisdom." Inculcate in them with God's help a great love for God, an appreciation of forgiveness of sins, and of making diligent use of such means that make for firmer faith and the resultant fruits of faith.

IV. Moralizing

Pastor Paul Gieschen

Moralizing has for its objective improving man outwardly, to live

according to rules and maxims, to bring forth civic righteousness.

Only by means of the Christian religion, including both the Law and the Gospel, can the spiritual needs be supplied to make for a great *inner* change, conversion, regeneration, re-birth.

The Holy Spirit produces faith in the heart, and so He provides the only *motivating power* towards a God-pleasing life, a life centered in Christ, and abounding in Him. Justification precedes sanctification.

In this world we must still do battle with the Old Adam, but also press toward the mark.

V. Reports

Stewardship Chairman: Pastor Berg

He stressed the need of disseminating the Word of God. He solicited cooperation on the part of teachers, pupils, young people. As a special project he suggested that these groups could join forces to erect a mission chapel.

Lutheran Michigan Seminary President: Prof. C. Frey

He rejoiced at the record enrollment; at the number of students intending to enter church work. He voiced appreciation of the manner in which teachers fill out forms to him; he invited 7th and 8th grade pupils to visit the Seminary.

District Chairman: President Press

He expressed pleasure that Sunday school matters received concerted attention of this body. He asked that teachers keep him informed relative to calls received. He urged teachers to meet the laws concerning teacher certification; he spoke on progress and problems on Synodical inter-relationships.

Chairman of School Board:
Pastor Brenner

He explained the types of teacher certificates. He asked that all such matters be handled through their Board. Many new schools are being built; new schools are started. The Board offers help to those wishing to establish new schools.

School Executive: Mr. Trettin

He reported on the bountiful progress in Christian education both on

the elementary- as well as high-school level. He indicated that the new Catechism is being well received; he also referred to the new tests. He then called attention to Sunday school study sheets. — His wife ably represented our Publishing House.

Mission Report: Pastor Vertz

He pointed out places where new missions have been begun, and places that are being explored. The need of the hour is: "Collection of monies for the Church Extension Fund." — Pastor Vertz, as chairman, chose the

following topics: Christian education, missions, consecration.

VI. Conference Sermon

In his sermon on Christian education Pastor Scheele wrote indelibly upon our hearts and minds two facts:
1. The joy when a soul is saved;
2. The tragedy when a soul is lost.

The reporter wishes that he might report in detail. Those that heard the sermon will not forget it.

Under the direction of Mr. Cudworth the conference choir sang: "Despair Not, My Soul" — Buszin.

The anthem was edifying to all. Mr. Wm. Woltman served as guest organist.

Many other things should be reported: The elections, the scholarly presentation of "Remedial Reading" by Mr. O. Dorn, the demonstration by St. Matthew's School Band. Suffice it to say that pastors, teachers, District officials, Synodical officials, and faculty members spent busy hours in perfecting themselves in the art of:
1. SAVING SOULS; and 2. ENCOURAGING SOULS TO BE SOUL-WINNERS.
V. J. SCHULZ.

ST. JOHN'S OF SLADES CORNER, WISCONSIN, CELEBRATES ITS CENTENNIAL

In the spirit of trust and hope born of a God-given conviction, 100 years ago one layman, armed with the Sword of the Spirit, went about his God-inspired duty of preaching the Word. The result of his interest, zeal, and labor was the humble beginning of St. John's Congregation, Slades Corner, Wisconsin.

During October, the month in which Lutheranism was born, St. John's, now a congregation of almost 400 communicants, celebrated its 100th anniversary. This the Lord has done with His Word! Pastor D. Kuehl, Lakemills, Wisconsin, under whose leadership the centennial plans were made, returned, now as a former pastor, to lead the celebrants into that Word which has been their heritage. Pastor G. Kohlstedt, Milwaukee, Wisconsin, who served the congregation in a former vacancy, returned as a mission festival speaker, emphasizing the importance of preaching that Word to others. In a confirmation reunion service Pastor A. Lorenz, a former pastor, now of Bartlett, Illinois, sounded a clarion call for parochial education, the teaching of that Word to our children. To this last service over 500 thronged, despite rainy weather.

The only cloud to darken the real joy of this congregation giving thanks to the Lord was the fact that they are at present without a pastor.

May the Lord of the harvest remember this congregation; and may the church ever remember her Lord!

H. WEIDMANN, vacancy pastor.

SEVENTY-FIFTH ANNIVERSARY

On November 9, 1958, St. Paul's Lutheran Congregation of Green Bay, Wisconsin, was privileged to celebrate the 75th anniversary of its organization with special worship services. The Rev. Waldemar Zink, Kewaunee, was the guest pastor during the morning service, and the Rev. Robert Carter, Appleton, during the afternoon service.

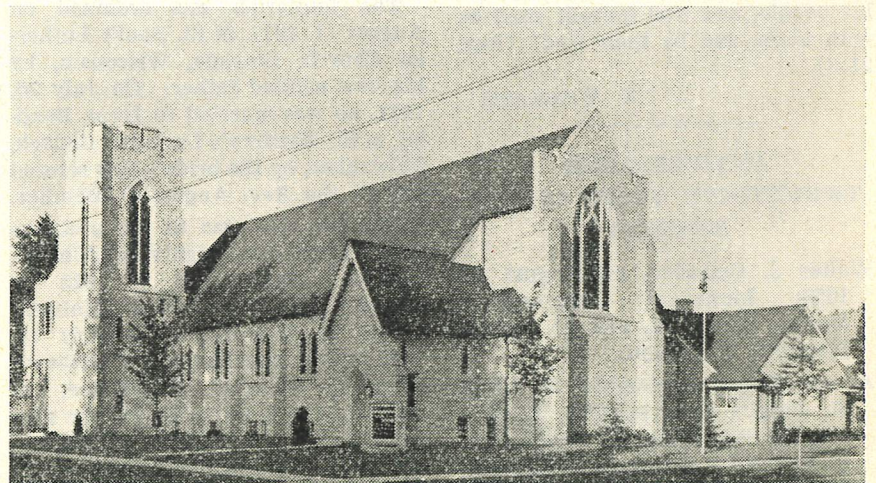
St. Paul's was founded by a group of 20 souls, calling Pastor E. Dornfeld as their first pastor in 1882. A year later they incorporated and erected their house of worship in what now has become the downtown area of Green Bay. This first church building served the congregation for almost 70 years. In 1951 the congregation resolved to relocate. The new church and school were dedicated in August of 1953. A new

parsonage was erected in 1955, adjoining the church, and adjoining property acquired for a teacherage. St. Paul's today numbers approximately 1200 souls, with 800 communicants. During its history, the congregation has been served by nine pastors: E. Dornfeld, Wm. Huth, F. Eppling, K. Rutzen, M. Hillemann, G. Ernst, Aug. Zich, Walter Gieschen, and since 1941 by the undersigned.

Since its origin, St. Paul's has maintained its own school, with a present enrollment of 125 pupils. It is served by four teachers: Principal Quentin Albrecht, Miss Elsbeth Tor-now, Miss Eunice Behnke, and Miss Joyce Wollert.

May God's blessings graciously continue over all His Church, to keep us steadfast in our faith and in His service!

A. W. VOIGT.



St. Paul's Ev. Lutheran Church, Green Bay, Wisconsin

SIXTIETH ANNIVERSARY

St. Matthew's Ev. Lutheran Church
Benton Harbor, Michigan

On October 19, 1958, St. Matthew's Ev. Lutheran Church of Benton Harbor, Michigan, was privileged to celebrate 60 years of grace as a congregation organized to be about the Father's business. The handful of German-Russian immigrants who appealed to our Synod for help in 1898 has under God's blessing grown to a congregation of 1,150 communicants and 1,750 souls. Its modern school, built in 1950 and expanded in 1955, serves 260 children with Christ-centered education.

Outstanding in the church's history has been the service of two men. The Rev. H. C. Haase served 40 years as pastor of the congregation. Although having retired upon completion of this service 10 years ago, he still assists whenever called upon to do so. Mr. Arvin Jantz came to Benton Harbor in 1925 as the school's first full-time teacher, and serves today as principal of its Christian day school. Also quite unusual is the fact that nearly one-third of the congregation's membership still attends the German services. The influx of Europeans to the Benton Harbor area following the war has been largely responsible for this.

Gratifying to the congregation was the fact that their 60th anniversary could be celebrated in a church completely renovated. The rich carpeting, the beautiful lighting, and the rich blending of colors and symbols offered a pleasing background for a service of praise to God, who through His means of grace has established His tabernacle with men. "He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3).

E. WENDLAND.

ANNIVERSARIES

TWENTY-FIVE YEARS IN THE MINISTRY

Walter J. Oelhafen, on August 17, 1958; Immanuel Congregation, Mecan, Wisconsin, and St. John's, Montello, Wisconsin.

Armin Engel, September 21, 1958; St. Peter's Congregation, T. Winchester, Wisconsin, St. John's Congregation, T. Caledonia, Wisconsin, and Zion Congregation, Readfield, Wisconsin.

FIFTIETH ANNIVERSARY OF ORGANIZATION

On Sunday, October 12, 1958, St. John's Ev. Lutheran Congregation of Kendall, Wisconsin, celebrated the 50th anniversary of organization. In a special service at 10:30 A.M., the Rev. George Kobs of Markesan, Wisconsin, first resident pastor of St. John's, delivered the festival message, speaking on Revelation 3:7-12.

In the afternoon in another special service at 2:00 P.M., a pipe organ was dedicated to the worship of the Triune God, with Mr. Gordon Follendorf of La Crosse at the console.

Now unto the King eternal, invisible, the only wise God, be glory in the Church by Christ Jesus throughout all ages, world without end!

MAX HERRMANN.

40TH ANNIVERSARY OF PASTOR ARTHUR F. HALBOTH

In a special service on the evening of Sunday, September 10, 1958, St. Matthew's Lutheran Church, Milwaukee, Wisconsin, celebrated the 40th anniversary of the ordination of its pastor, the Rev. Arthur F. Halboth. Pastor Herman Cares, Milwaukee, vice-president of the Southeastern Wisconsin District, delivered the anniversary sermon, and the undersigned served as liturgist. The church choir sang appropriate anthems.

At an informal reception following the service, congratulatory letters and telegrams were read and gifts from the congregation and various societies presented. Refreshments were served by the ladies' organizations of the church.

The jubilarian was ordained on August 11, 1918, in St. Paul's Lutheran Church, Cascade, Wisconsin, by his now sainted father. On July 26, 1921, he was married to Irene Bendler, at St. Matthew's Lutheran Church, Milwaukee, by the bride's now sainted father, the Rev. August C. Bendler.

His first call was to the missions at Peace Hill and Brightview, Alberta, Canada. From 1920 to 1925 he served the Chilton-New Holstein parish in Wisconsin. January 17, 1926, he was installed in St. Matthew's Lutheran Church, Milwaukee, as assistant to his father-in-law, the now sainted Pastor August C. Bendler. After the death of Pastor Bendler on June 2, 1929, he took over all the duties as pastor of St. Matthew's.

During his ministry the serious problem of relocating was solved and the present church and school were built on the far northwest side of Milwaukee.

Since June 1952 he is serving as president of the Southeastern Wisconsin District of our Wisconsin Synod.

The Lord's blessings have been upon his ministry during the past 40 years. May the Lord continue to bless his labors and grant him and his wife good health in the coming years!

ARTHUR B. TACKE.

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS CONFERENCE

The 29th annual Lake Superior Sunday School Teachers' Conference was held at St. Paul's Ev. Lutheran Church of Hyde, Michigan, on September 14, 1958. Pastor E. Stelter of Crivitz, Wisconsin, served as chairman pro-tem for this convention.

In the afternoon session, Pastor E. C. Schmelzer of Escanaba, Michigan, presented an essay on "The Sunday School a Stepping Stone to the Christian Day School."

The evening session consisted of an address by Pastor William Scheppe, D.D., superintendent of our Mission in Nigeria, Africa. A fellowship dinner was served by the Ladies Aid of St. Paul's Church.

In the business meeting, Pastor E. Stelter of Crivitz, Wisconsin, was elected chairman and the undersigned as secretary-treasurer for the 1959 meeting, which will convene at Daggett, Michigan.

ESTHER JOHNSON, Secretary.

NEWS FROM BETHESDA LUTHERAN HOME

After 15 years of service on the Board of Directors of Bethesda Lutheran Home, Dr. Otto F. Dierker retired from the presidency and membership on the Board of Directors, at the recent annual meeting of the Bethesda Home Association.

Dr. Dierker was an eye, ear, nose and throat specialist in Watertown for 29 years, having retired from active practice in December 1953. Since his retirement, Dr. Dierker has been active in representing the cause of the Bethesda Lutheran Home at conventions throughout the United States and Canada.

For the past five years, Dr. Dierker has been spending his winters in Florida and plans to spend more time there, living in his trailer home at Bradenton, Florida. At the age of 77, he is looking forward to devoting more time to church work, in which he has been unusually active all his life, and to pursue his favorite pastimes of shuffleboard, golf, and bridge.

Dr. Dierker was born in Sylvan Grove, Kansas, on February 1, 1882.

He received his medical degree from the University of Louisville, Kentucky, in 1905, and shortly thereafter started a general practice in Sylvan Grove, Kansas. He was married to Helene Niemeyer on November 26 of that same year in Concordia, Missouri.

Prior to coming to Watertown, Dr. Dierker had a general practice in Dreshler, Nebraska, for three years and also specialized in eye, ear, nose, and throat there.

Dr. Dierker has devoted much of his time to church work. For six years he was on the national board of governors of the Lutheran Layman's League; for 12 years he was on the board of the Southern Wisconsin District, Missouri Synod, serving both the pension committee and the mission board. He served seven years as treasurer of the Madison Student Chapel Board, Madison, Wisconsin, and six years on the school board of St. John's Lutheran Church, Watertown. For nine years, Dr. Dierker was president of St. John's Lutheran Congregation, Watertown, Wisconsin, but in 1947, due to a serious throat ailment, he was forced to resign from this position and also gave up his medical practice for a period of six months.

New Board Members

Attorney Roland F. Dierker succeeds his father on the board of directors of the Bethesda Lutheran Home. Other new board members include the Rev. Willard E. Kehrberg, now of Minneapolis and formerly copastor of St. Mark's Lutheran Church, Watertown; Marvin Borgelt, also from Minneapolis and an engineer for the Minnesota State Highway Department; and Professor William Bloom of the faculty of Valparaiso University.

† MRS. EDWARD E. RUPP †

On October 11, 1958, Metha Margaretha Rupp, nee Beyer, was buried from St. Paul's Lutheran Church in Manistee, Michigan. She was born on June 4, 1881, in Saginaw County, the daughter of Mr. and Mrs. Fred Beyer. She was baptized and confirmed at St. Matthew's Church in Tittabawassee, Michigan.

On October 14, 1902, she was married to Pastor Edward E. Rupp, also at St. Matthew's. This union was blessed with six children, all of whom, together with her husband, are still living. The children are: Waldemar of Parma, Ohio; Erhard of Detroit, Michigan; Mrs. Gerald Mann and Mrs. Lloyd Rademaker of Manistee, Michigan; Mrs. Arthur Diefenbach of Davison, Michigan; and Mrs. Lloyd Kalen of Manistee, Michigan. Two brothers, Reinhardt Beyer of Bay City and Henry Beyer of Detroit, Michigan, and one sister, Mrs. John Schlicker of Freeland, Michigan, also survive her. There are nine grandchildren and two great-grandchildren.

During her long career as a faithful wife and mother in the various parishes Pastor Rupp served, she was also well known in her place of retirement, Manistee, Michigan. Here they served the Lord for twenty-one years, from 1935 to 1946.

On October 8, 1958, Mrs. Rupp died from a paralytic stroke suffered the day before near Saginaw, Michigan. She and Pastor Rupp had been visiting friends and relatives during the period of about three weeks just previous to her death.

Numerous memorial wreaths were given in her memory, a large number of them being designated for our Michigan Lutheran Seminary in Saginaw, Michigan.

The message of the funeral service, based on Romans 6:23, acknowledged sin and its condemnation, yet emphasized the glorious hope and confidence of eternal life through our Lord Jesus Christ.

R. W. STEFFENHAGEN.

† PROFESSOR WALTER A. BAEPLER, D.D. †

Walter A. Baepler was born at Ft. Wayne, Indiana, on September 21, 1893, the son of Dr. Andrew Baepler and Sophia nee Birkner. He was graduated from St. Paul's College, Concordia, Missouri, in 1910 and

from Concordia Seminary, St. Louis, in 1914.

After a year of private study he served as pastor of Zion Lutheran Church, Haultain, Saskatchewan. From 1916 to 1918 he was pastor of the congregation at McEachern, Saskatchewan. From 1918 to 1921 he served as Field Secretary of the Manitoba-Saskatchewan District. Thereafter he was elected pastor of Holy Cross Lutheran Church, Winnipeg, Manitoba. While in Canada he was also vice-president of the two Western Canadian Districts for a period of sixteen years.

In 1923 he joined the faculty of Concordia College, Edmonton, Alberta, where he taught Latin, Greek and Hebrew. Two years later he was given a leave of absence for six months to organize the work of the Lutheran Immigration Board of Western Canada in the United States and in Europe. In 1936 he was called to teach at Concordia Seminary, Springfield, Illinois. Seventeen years later, in 1953, he was elected president of this institution.

His gift of leadership and wise counsel was ever recognized by the Church. Of special significance were his contributions as a member of the Colloquy Committee of Synod, as Chairman of the Doctrinal Unity Committee, and as president of the Evangelical Lutheran Synodical Conference of North America. He was also the author of "A Century of Grace," a history of The Lutheran Church—Missouri Synod. In recognition of his many valued services he, in 1952, received the Doctor of Divinity degree from the seminary at St. Louis.

On July 5, 1921, he entered into holy wedlock with Martha Fritz of St. Louis, who survives him with four children. He is also survived by one brother and one sister.

Dr. Baepler died a sudden but peaceful death in his home at 9:50 o'clock on Thursday evening, October 9. In his illness of the past few years he was an illustration of the Apostle Paul's words in II Cor. 4:10, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in the body." His courage, faith, and hope triumphant over pain will always be remembered by his students, colleagues, friends, and loved ones. His body will rest in Oak Ridge Cemetery.

[From the memorial folder—Ed.]

CALL FOR CANDIDATES

At its 1957 Convention the Synod created the office of Assistant Executive Secretary of the Board of Education—Wisconsin Synod. The Board of Education herewith requests the members of the Synod to nominate candidates for this office. Pastors or Christian day school teachers are eligible for nomination. All nominations are to be in the hands of the undersigned Secretary of the Board of Education on or before Saturday, December 6, 1958.

The candidates nominated for this office should possess the following qualifications:

(a) a clear and deep knowledge of the Gospel and of its application in the various areas of Christian education;

(b) a considerable measure of pedagogical knowledge and skill;

(c) the Christian tactfulness which enables a man to be a leader among his brethren.

PASTOR WALTER WEGNER
236 West Mill Street
Columbus, Wisconsin
Secretary,
Board of Education—
Wisconsin Synod

CALL FOR CANDIDATES Professorships at Immanuel Lutheran College

The Missionary Board in a regular meeting resolved to issue a call for candidates for two professorships 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.

Congregations, and individual members of the Wisconsin Synod, are now requested to place names of candidates in nomination for these two professorships. The professors are to assume duties as agreed upon by the members of the faculty and the Board of Control of Immanuel Lutheran College.

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

The Missionary Board of the
Lutheran Synodical Conference
210 North Broadway
St. Louis 2, Missouri
PAUL BOECLER, Secretary.

NOMINATIONS

For Professorship at Northwestern Lutheran Academy, Mobridge, South Dakota

Following are the names of the men who have been nominated for the music professorship at Northwestern Lutheran Academy:

- Pastor Alvin Degner, Manitowoc,
Wisconsin
Pastor Kurt Eggert, Milwaukee,
Wisconsin
Mr. Lloyd Egpvet, Austin, Minnesota
Professor Theo. Hartwig, New Ulm,
Minnesota
Pastor Thomas Henning, Seattle,
Washington
Mr. Orville Kempfert, Hustisford,
Wisconsin
Pastor Bertram Naumann, Marquette,
Michigan
Mr. Albert Nolting, Kenosha,
Wisconsin
Mr. Robert Oswald, Weyauwega,
Wisconsin

Correspondence regarding these nominations should reach the secretary not later than November 28, 1958.

PASTOR GERHARD W. BIRKHOLOZ,
Secretary
The Board of Control
Northwestern Lutheran Academy
Box 207
Morristown, South Dakota

GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Bernard Friske of the Ev. Lutheran St. Paul's Congregation, Tomah, Wisconsin, were privileged to observe their golden wedding anniversary on October 18, 1958. Their pastor based his address on Psalm 103:15-18. Mr. Friske also celebrated his seventy-sixth birthday on the same day. May the everlasting mercy of the Lord continue to be their comfort and their support!

OTTO W. HEIER, pastor.
* * * *

Mr. and Mrs. Bruno Neubert celebrated their golden wedding anniversary on June 22, 1958. On this occasion a group of grandchildren sang an appropriate hymn in a special service at the church. Their pastor spoke to them on the basis of Psalm

128. Because the Lord did permit them to eat the labor of their hands, see their children's children's children, and because the Lord did bless them out of Zion, the jubilarians placed a thank-offering into the building fund of their church. Each of them has always been ready to say with the Psalmist: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." Mr. and Mrs. Neubert are members of St. Paul's Lutheran Church of Belleville, Michigan.

ORVAL KREIE.

* * * *

Mr. and Mrs. William Christian of Grace Lutheran Church, Town Maine, Marathon County, Wisconsin, celebrated their golden wedding anniversary on October 19, 1958, in the presence of a large gathering of relatives and friends.

The undersigned addressed the jubilarians on I Sam. 7:12.

May the Lord accompany them with His grace over their remaining sunset years!

ADOLPH SCHUMANN.

* * * *

On Monday, Sept. 22, 1958, Mr. and Mrs. Henry Bartel, members of Cross Ev. Lutheran Church, Rockford, Minnesota, were privileged by God to celebrate the fiftieth anniversary of their marriage. On the previous morning, during the regular service, the undersigned addressed them briefly on Psalm 107:1. May God continue to bless them throughout their remaining years!

W. E. NEUMANN.

* * * *

On Sunday, October 5, 1958, Mr. and Mrs. Henry Rademaker, Sr., members of St. Paul's Lutheran Congregation of Manistee, Michigan, celebrated the 50th anniversary of their marriage. Since, for reasons of health, an anniversary service was not feasible, a prayer for their future blessings and thanksgiving for those of the past was offered by the congregation in the Sunday service. At an open house for two hours, friends and relatives had an opportunity to greet them in their home. As a memento of the day, the congregation presented them with a framed gold wedding wreath inscribed with the words: "Hitherto hath the Lord helped me."

R. W. STEFFENHAGEN.

EDITORIALS

(Continued from page 371)

the corpses of those who were once believers in Christ but whose faith was smothered by discontent, covetousness, the inordinate love of money. That is one of the greatest killers in the kingdom of God.

So let us be content with such things as we have. If our real welfare demanded that we have more, our loving and almighty God would see to it that we get it. We have a greater resource than money. We can say: "The Lord is my helper, and I will not fear," for He has promised never to leave us nor forsake us.

IM. P. FREY.

SMALCALD ARTICLES

(Continued from page 373)

if he showed that he is sorry for his sins. He thinks that by developing some sorrow in his heart he can compensate for the wrong which he did, and thus make himself worthy of God's pardon.

No, the terrors of conscience are not manmade; they are struck into the heart by the thunderbolt of God's Law.

3) *This then, is what it means to begin true repentance; and here man must hear such a sentence as this: You are all of no account, whether you be manifest sinners or saints (in your own opinion); you all must become different and do otherwise than you now are and are doing (no matter what sort of people you are), whether you are as great, wise, powerful, and holy as you may. Here no one is (righteous, holy), godly, etc.*

(To be continued)

J. P. MEYER.

A LANTERN TO OUR FOOTSTEPS

(Continued from page 374)

that they should find comfort and refreshment. But let those fear who do not feel their sins but with impudent and proud hearts without sorrow or repentance or improvement continue in them."

NEWS FROM OUR MISSIONS

(Continued from page 375)

Those present at the Conference, which was held October 24 at the Northwestern Publishing House, expressed joy over being able to meet for such annual conferences for mutual encouragement in this important work of our Lord, and for the possible extending of our borders in this field of Institutional Mission work.

The Conference, made up of full-time and part-time institutional workers, District Mission Board chairmen and their lay representatives, will meet next year on the Tuesday evening of the week of the General

Synodical Committee meetings, starting at 7:00 o'clock.

R. L. WIECHMANN, Secretary.

NOTICE

The Metropolitan North Conference of the Southeastern Wisconsin District will have its organization meeting on Monday, January 5, 1959, at St. Matthew's Ev. Lutheran Church, 8444 W. Melvina St.
Preacher: 1st Vice President Ad. Buenger.
Essay: Prof. F. Blume.
Time of Communion Service: 10:00 a.m.

Dinner will be served at noon. Please announce to the host pastor, Arthur F. Halboth, 8419 W. Melvina St., Milwaukee 16, Wisconsin.

President, Southeastern Wis. District.
ARTHUR F. HALBOTH

CALENDAR OF CONFERENCES

SOUTHWESTERN CONFERENCE WESTERN WISCONSIN DISTRICT

Place: Sparta, Wis.; H. Winkel, host pastor.
Date: Dec. 2, 1958.
Time: 9:30 a.m.

Must I fear to go to the Lord's Supper? Let the unbeliever, let the self-righteous fear and be warned that he brings the judgment of God upon himself, which will lead to damnation, if he continues in his unbelief. But you who are troubled by your sins, know and believe that your only help is in Christ. Receive with joy the blessings and comfort that Christ gives you in the Holy Sacrament.

A. SCHUETZE.

ACKNOWLEDGEMENT AND THANKS

Since March 19, 1958, our Home for the Aged at Belle Plaine, Minn., has received the following gifts:

In memory of Mrs. Emma Heuer, Hamburg, \$1.00; in memory of Mr. Frank Gosch, Glenham, S. Dak., \$5.00; in memory of Mr. Antone Burmeister, Marshall, \$1.00; in memory of Mrs. August Quust, Goodhue, \$20.00; in memory of Mrs. Herrman Segler, Norwood, \$2.00; in memory of Mrs. Mary Warren, Lake City, \$1.00; Mrs. Anita Mehlberg, Watertown, S. Dak., \$25.00; in memory of Ed. Machut, Algoma, Wis., \$2.00; Herman Zellmer, resident, \$5.00; St. John's, Buffalo, \$5.00; Courtland, \$8.85; St. John's, Fairfax, \$10.00; in memory of Hulda Behr, Wood Lake, \$4.00; in memory of Henry Hulke, Wood Lake, \$4.00; in memory of Paul Henke, Wood Lake, \$4.50; in memory of Mrs. Mary Kalkbrenner, Atwater, \$15.00; in memory of Charles Remmele, Sleepy Eye, \$10.00; in memory of Ida Bullet, Green Isle, \$3.00; in memory of John Lembeske, Ward, S. Dak., \$1.00; Ladies Guild, St. Jacobi, Glenham, S. Dak., \$5.00; Immanuel, Gibbon, \$2.00; Minn. Dist., Mo. Synod, \$6.00; in memory of Albert Degner, Wabasso, \$20.00; in memory of Mrs. Zamzow, resident, \$11.50; William J. Miller, Paulina, Iowa, \$1.00; in memory of Mrs. C. Zarth, Jordan, \$11.00; in memory of G. Johnson, Jordan, \$2.00; in memory of Herman Zellmer, resident, \$108.50; in memory of Ray Fabry, Algoma, Wis., \$2.00; First Ev. Lutheran Congregation, La Crosse, \$348.65; Zion, St. Louis, Mich., \$32.87; in memory of Clinton Miller, Rockford, \$5.00; in memory of E. F. Brux, New Lisbon, Wis., \$12.00; in memory of Mrs. Mattie Hink, Lake City, \$10.00; in memory of Mrs. E. Evermann, Jordan, \$1.00; St. Paul's, Bloomer, Wis., \$2.00; in memory of Edw. Bollman, Winona, \$10.00; in memory of Mrs. Lena Johnson, Elkton, S. Dak., \$1.00; in memory of Mrs. Amalia Haase, Boyd, \$1.00; in memory of Mrs. Art Krueger, Belle Plaine, \$1.00; in memory of Mrs. Fred Grundmeyer, resident, \$99.00.

Ladies Aid, Grace, Oronoco, \$32.32; in memory of William Reimer, Manchester, Wis., \$2.00; in memory of Fred Witte, Arlington, \$1.00; in memory of Christine Binder, Red Wing, \$2.00; in memory of Otto Stoll, New Ulm, \$25.00; in memory of Mrs. Alvina Pieper, Summit, S. Dak., \$5.00; in memory of Mrs. Albert Grams, Milbank, S. Dak., \$5.00; in memory of Mrs. Anna Voigt, Jordan, \$12.00; Cross Church, Rockford, \$2.00; in memory of Mrs. Ernest Meyer, Wood Lake, \$2.00; AAL Branch No. 2381, Prior Lake, \$10.00; Minn. District, Mo. Synod, \$41.75; in memory of Mrs. Herman Schmidke, Boyd, \$1.00; in memory of Nick Matthees, Goodhue, \$10.00; in memory of Mrs. Ida Trebesch, Sleepy Eye, \$20.00.

Donations in kind were received from the following:
St. John's Lutheran Church, Frontenac; Edward Loewe, Henderson; St. Luke's Lutheran Mission, Leith, N. Dak.; Maria Kuecker, La Crosse, Wis.; St. John's Lutheran Ladies Aid, Wykoff; Immanuel Women's League, Fish Lake; St. John's Ladies Aid, Gencoe; Grace Lutheran Dorcas Society, Le Sueur; St. Peter's Ladies Aid, Watertown; Leith Mission Society, Leith, N. Dak.; August Laach, Hutchinson; St. Paul's Ladies Aid, Prescott; Mrs. Carl Theiss, Wykoff; St. Peter's Lutheran Church, Lake City; Mr. and Mrs. Carl Lundberg, Belle Plaine; St. Paul's Ladies Aid, Onalaska, Wis.; Ladies Aid, Enid, Okla.; Mrs. Emil Frank, Cottonwood; Leo Bigaquette, Belle Plaine; St. Peter's Church, Minneapolis; Blakely Chippers, Blakely.

L. F. BRANDES.

Communion sermon: H. Paustian (W. Paustian).

Exegesis: Rev. 3:14-22, G. Neumann; Evaluation of the paper: "This Do," H. Paustian and W. Paustian; Evaluation of the paper: "Church Fellowship," M. Herrmann and H. Kraus.

Practical Theology: Catechesis on the Sixth Commandment, R. Siegler (Sermon Study for Maundy Thursday on Luke 22:14-20, F. Senger).

Business, Visitor's Report, Financial Report, Stewardship Report, Casuistry.

Please announce to the host pastor.

C. R. ROSENOW, Secretary.

MANKATO PASTORAL CONFERENCE

Date: Dec. 2, 1958, 9:30 a.m.

Place: Le Sueur, Minn., M. J. Wehausen, pastor.

Preacher: E. F. Peterson.

Agenda: Isagogical Treatment of Ezekiel, R. Gurgel; Practical Suggestions for Arousing Lay-workers to Work for the Lord in Their Local Congregation, E. F. Peterson.

Bring your copy of the constitution for the Mankato Conference Youth Organization.

M. BIRKHOLZ, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Lemke, Herbert, in Memorial Lutheran Church, Williamston, Mich., by K. Vertz; assisted by F. Zimmermann, D. Metzger, K. Krauss, L. J. Koeninger, M. Kell; Nov. 2, 1958.

Unke, Glenn H., in Faith Lutheran Church, Oshkosh, Wis., by T. J. Mittelstaedt; assisted by P. Pieper, Theo. Sauer; Nov. 2, 1958.

Teacher

Averbeck, Robert, in First German Ev. Lutheran School, Manitowoc, Wis., by L. H. Koeninger; Aug. 24, 1958.

CHANGE OF ADDRESS

Pastors

Koeplin, K. F., 304 N. Maumee St., Tecumseh, Mich.

Lemke, H. J., 1014 W. Grand River, Williamston, Mich.

Stern, M. F., R. R. 1, Millville, Minn.

Teacher

Schmidt, Theo. F. H., 806 S. 8th St., Norfolk, Nebr.

MISSION FESTIVALS

Second Sunday after Trinity

Immanuel Church, Pelican Lake, Wright Co., Minn.
Offering: \$535.62. G. Geiger, pastor.

Third Sunday after Trinity

Immanuel Church, Mosinee, Wis.
Offering: \$227.00. K. Nolting, pastor.

Seventh Sunday after Trinity

St. Peter Church, T. Union, Houston Co., Minn.
Offering: \$133.65. E. P. Pankow, pastor.

Eleventh Sunday after Trinity

Zion Church, Eitzen, Minn.
Offering: \$767.74. E. P. Pankow, pastor.

Thirteenth Sunday after Trinity

Christ Church, Morristown, S. Dak.
Offering: \$763.70. G. Birkholz, pastor.
Bethlehem Church, Watauga, S. Dak.
Offering: \$266.13. G. Birkholz, pastor.
St. Mark Church, Sutton, Nebr.
Offering: \$162.50. H. Kruschel, pastor.

Fourteenth Sunday after Trinity

Trinity Church, Lincoln, Nebr.
Offering: \$95.50. H. Lemke, pastor.
St. John Church, Barre Mills, Wis.
Offering: \$1448.02. H. Paustian, pastor.

Fifteenth Sunday after Trinity

First Church, Aurora, Nebr.
Offering: \$409.31. H. Kruschel, pastor.

Sixteenth Sunday after Trinity

St. James Church, Cambridge, Wis.
Offering: \$341.40. A. Geiger, pastor.
Emanuel Church, Denmark, Wis., Rt. 2
Offering: \$187.00. A. Wadzinski, pastor.

Seventeenth Sunday after Trinity

Grace Church, Pickett, Wis.
Offering: \$777.00. R. Kleist, pastor.

Eighteenth Sunday after Trinity

First St. John Church, Milroy, Minn.
Offering: \$208.75. G. Scheitel, pastor.

Nineteenth Sunday after Trinity

Faith Church, Tacoma, Wash.
Offering: \$167.00. P. Nitz, pastor.
Zion Church, Rainier, Wash.
Offering: \$95.00. P. Nitz, pastor.
Immanuel Church, Waupaca, Wis.
Offering: \$562.30. P. R. Kuske, pastor.
St. John Church, Woodland, Wis.
Offering: \$400.08. W. Schink, pastor.
St. Matthew Church, Des Plaines, Ill.
Offering: \$685.56. H. Henke, pastor.
Mt. Zion Church, Kenosha, Wis.
Offering: \$212.93. F. Schulz, pastor.

Twentieth Sunday after Trinity

St. Paul Church, McIntosh, S. Dak.
Offering: \$253.07. G. Birkholz, pastor.
Christ Church, Denmark, Wis.
Offering: \$271.00. A. Wadzinski, pastor.

Twenty-first Sunday after Trinity

Immanuel Church, Shirley, Wis.
Offering: \$360.07. G. Maas, pastor.
St. Paul, Pine Grove, Wis.
Offering: \$83.20. G. Maas, pastor.

A Dangerous Deficit

A \$353,251.64 deficit in our Synod treasury (as of September 30, 1958) endangers the new building fund program adopted by the Conference of Presidents.

I. What is the new building fund program adopted by the Conference of Presidents which is endangered by the deficit? It is:

1. No longer to gather money for new buildings by means of special collections;
2. But to work to this end that Synod-wide our congregations gather as a minimum the average budgetary contribution per communicant necessary to carry out the program we voted, which at this time is \$12.00 per communicant. In other words, the program of the Conference of Presidents is to bend all efforts in the direction of gathering our necessary budgetary offerings in our regular mission envelopes. Through this program they hope to gain the necessary funds for needed building expansion.

II. Why does the deficit endanger the new building fund program adopted by the Conference of Presidents?

1. The Board of Trustees informed the Conference of Presidents that 100% budgetary contributions on the part of congregations Synod-wide would enable the Board of Trustees to set aside for the building fund program \$300,000.00 annually of the revenue money received from our institutions. This revenue money heretofore has been used to pay running expenses because we have failed in our budgetary contributions.
2. The Board of Trustees also informed the Conference of Presidents that 100% budgetary

contributions would enable the Board of Trustees to take depreciation on all of our institutional buildings from the budget. This money could also be set aside for buildings.

3. The Board of Trustees informed the Conference of Presidents that, if the program adopted by them succeeded, they could report to Synod in convention in August, 1959, that \$700,000.00 to \$1,000,000.00 have been set aside for building purposes.
4. This deficit, however, broadcasts to the whole Synod that our budgetary contributions are far short of the mark and that if we continue as we have, our next Synod convention will have to hear that no revenue money and no depreciation money is available for buildings.

Our Treasurer's office has been forced to use all the money set aside this year for the building fund program to meet our regular running expenses. This budgetary deficit must be wiped out, or the new building fund program will fail.

Let us then see the danger of this deficit. It dare not increase. It must be wiped out to carry out our new building fund program, a program as simple as this: congregations, raise your budget, and we shall meet not only our running expenses but also have money for our new buildings.

Let us work and pray, pray and work that our Treasurer's report in the future will show the dangerous deficit as a vanishing one! And may the Lord grant that our 1959 convention can receive the happy report of a \$700,000.00 to \$1,000,000.00 building fund gathered without a special collection!

THE BOARD OF TRUSTEES.

TREASURER'S STATEMENT
July 1, 1958, to October 31, 1958

Receipts	
Cash Balance July 1, 1958.....	\$ 16,631.26
Budgetary Collections	\$617,466.09
Revenues	168,525.25
East Fork Lutheran Nursery Coll.	4,171.94
<hr/>	
Total Collections and Revenues.....	\$790,163.28
Non-Budgetary Receipts:	
Lutheran S.W.C.—Prayer Book	30.91
Inst. Parsonages Sold	17,000.00
Bequests	1,091.63
Miscellaneous	210.00
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Total Receipts	\$808,495.32
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\$825,127.08	

Disbursements	
Budgetary Disbursements:	
General Administration	37,685.24
Board for Information and Stewardship	7,814.79
Theological Seminary	23,713.75
Northwestern College	66,467.72
Dr. Martin Luther College	112,492.78
Michigan Lutheran Seminary	53,493.48
Northwestern Lutheran Academy	18,729.88
Nebraska Lutheran Academy.....	362.35
Academy Subsidies	6,400.00
Winnebago Teacher Program	6,695.22

Home for the Aged	14,494.91
Missions —	
General Administration	
Home Board	585.55
Foreign Board	381.68
Indian Mission	55,947.39
East Fork Nursery	4,913.24
Colored Mission	19,084.94
Home Missions	267,531.80
Refugee Missions	26,388.18
Madison Student Mission	2,388.11
Rhodesia Mission	15,093.32
Lutheran S. W. C.	2,998.58
Japan Mission	5,649.17
Winnebago Lutheran Academy.....	1,000.00
General Support	33,293.00
Indigent Students	425.00
Board of Education	6,770.79
Depreciation on Inst. Bldgs.	45,735.72
Revenues designated for Special Building Fund	150,211.62
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Total Budgetary Disbursements	\$986,748.21
Non-Budgetary Disbursements	
Notes Payable	80,000.00
Institutional Parsonages Purchased	19,157.48
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Total Disbursements	\$1,085,905.69
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Deficit Balance October 31, 1958.....	\$ 260,778.61

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to October 31

	1957	1958	Increase	Decrease
Collections	\$571,398.26	\$621,638.03	\$ 50,239.77	
Disbursements	762,857.21	986,748.21	223,891.00	
<hr/>				
Operating Deficit	\$191,458.95	\$365,110.18	\$173,651.23	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 3,515.38	\$ 6,279.00	\$ 2,763.62	55.98
Nebraska.....	6,974	23,708.27	27,896.00	4,187.73	84.98
Michigan.....	24,585	73,712.51	98,340.00	24,627.49	74.95
Dakota-Montana.....	7,776	28,527.80	31,104.00	2,576.20	91.71
Minnesota.....	38,736	87,612.88	154,944.00	67,331.12	56.54
Northern Wisconsin.....	46,580	126,942.50	186,320.00	59,377.50	68.13
Western Wisconsin.....	49,513	130,604.19	198,052.00	67,447.81	65.94
Southeastern Wisconsin.....	49,184	126,100.36	196,736.00	70,635.64	64.09
Arizona-California.....	3,212	10,034.04	12,848.00	2,813.96	78.09
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	228,129	\$610,757.93	\$912,519.00	\$301,761.08	66.93

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Rhodesian Mission	
Memorial Wreath in memory of William Neumann from relatives and friends.....	\$ 30.00
For General Support	
Donation by N. N.....	25.00
For Parsonage-Teacherage Fund	
Memorial Wreath in memory of Mr. and Mrs. Alfred Lichtenberg by Mrs. Wm. Huenerberg and Dorothea.....	2.00

For Church Extension Fund

Donation by Prof. John P. Meyer.....	100.00
Memorial Wreath in memory of Merlyn Koecher.....	25.00
Memorial Wreath in memory of William Neumann from relatives and friends.....	47.00
<hr/>	
	\$ 172.00

For War-Sufferers Relief

Donation by children of St. Stephen's Ev. Luth. School, Beaver Dam, Wis.....	50.00
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	\$ 279.00

C. J. NIEDFELDT, Treasurer.

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