

THE NORTHWESTERN
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January 18, 1959

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BRIEFS

by the Editor

We have come across some interesting items in our reading. An NLC news release tells us that Protestants in the Philippines are protesting against a ban on the "Martin Luther" film, which has been in effect for two years. The film may be shown in Protestant churches, but is barred from a showing in any commercial movie house. The Protestants have appealed to President Carlos P. Garcia to end the discriminatory ban. We usually have a pretty warm sympathy for anyone fighting against discrimination, which in this case follows the pattern so often observed in strongly Roman Catholic countries.

But our sympathy in this instance was suddenly chilled when this sentence of the report met our eyes: "The federation (Philippine Federation of Christian Churches) wants to use the film, it was stated, to help raise part of the Protestant quota for playing host to the tenth World Jamboree of Boy Scouts." Poor Martin Luther! What strange ends he is made to serve by deluded men!

There is some excuse for these men, however, since many of them, if not most, were not Lutherans. When they pay tribute to Luther as

one who represents the true spirit or genius of Protestantism, they do not know what they are saying, though they sincerely think they do. But there can be no excuse when men bearing Luther's name foster and promote the same Boy Scout cause. We refer to the NLC report which tells us "The Pro Deo et Patria (For God and Country—Ed.) Award of the Lutheran Church for 'whole-hearted participation in the total program of the Church' was earned by 958 Boy Scouts and Explorers during 1958." Then it goes on to tell us that since 1943, when the award was established, 5,495 such awards have been made. There follows a breakdown according to synods. It includes: "736 from The Lutheran Church—Missouri Synod."

Scattered throughout our Synod we have fellow Lutherans who emigrated to this country from the Volga River country in Russia. Their forefathers had settled there during the 19th century. Most of these Germans were Lutherans. A large Lutheran synod that existed among them was dissolved in 1938 during the fiercest Communist onslaughts against religion. Not long after, most of these

Germans were deported to Siberia. Somewhere we read an estimate which gave the number of deportees as 500,000.

Therefore this item in *The Lutheran* (Dec. 24) is of special interest: "After almost 20 years of silence, East German church men were in recent years again able to make contact with their fellow Lutherans in Siberia. Through Hilfswerk, the welfare arm of the Evangelical Church in Germany (EKID), Bibles and other religious literature were shipped to them."

* * * *

In the news these days is the case of Marie Torre, a New York newspaper columnist. She had insisted that freedom of the press gave her the right not to divulge the source of a news item she had published. Fined for contempt of court, she chose to serve a ten-day jail sentence rather than pay the fine.

This incident really has no place in a churchpaper. But we mention it for the sake of a comparison. In church life a similar problem arises. It is: Must a pastor make public in a court matters that were confided to him as a minister? It is well known that the right of the Roman Catholic priests to keep secret what a parishioner has told him in the confessional is generally recognized. The same right is accorded to Prot-

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

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Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin

CONTRIBUTING EDITORS —

Im. P. Frey E. Schaller H. C. Nitz C. Topf
C. Mischke A. Schuetze C. Leyrer J. Schaa

THE COVER — David's Star Lutheran Church, Kirchhayn (Jackson), Wisconsin; Paul Gieschen, pastor.

Editorials

Luther's Confession Of Faith In "Comfortable Certainty"

"I frankly confess that, for myself, even if it could be, I should not want 'free-will' to be given

me, nor anything to be left in my own hands to enable me to endeavor after salvation; not merely because in face of so many dangers, and adversities, and assaults of devils, I could not stand my ground and hold fast my 'free-will' (for one devil is stronger than all men, and on these terms no man could be saved); but because even were there no dangers, adversities, or devils, I should still be forced to labor with no guarantee of success, and to beat my fists at the air. If I lived and worked to all eternity, my conscience would never reach comfortable certainty as to how much it must do to satisfy God. Whatever work I had done, there would still be a nagging doubt as to whether it pleased God, or whether He required something more. The experience of all who seek righteousness by works proves that; and I learned it well enough myself over a period of many years, to my own great hurt. But now that God has taken my salvation out of the control of my own will, and put it under the control of His, and promised to save me, not according to my working or running, but according to His own grace and mercy, I have the comfortable certainty that He is faithful and will not lie to me, and that He is also great and powerful, so that no devils or opposition can break Him or pluck me from Him. 'No one,' He says, 'shall pluck them out of my hand, because my Father which gave them me is greater than all' (John 10:28, 29). Thus it is that, if not all, yet some, indeed many, are saved; whereas, by the power of 'free-will' none at all could be saved, but every one of us would perish.

"Furthermore, I have the comfortable certainty that I please God, not by reason of the merit of my works, but by reason of His merciful favor promised to me; so that, if I work too little, or badly, He does not impute it to me, but with fatherly compassion pardons me and makes me better. This is the glorying of all the saints in their God."

(This quotation is from Luther's "The Bondage of the Will," newly translated by J. I. Packer and O. R. Johnson of England. A German translation of the above-quoted passage is found in the St. Louis edition of Luther's works, Vol. XVIII, col. 1961f.)

H. C. NITZ

* * * *

Unpaid Elders

What would happen to your local budget if your congregation paid each of its elders for every hour of service he performed for the parish? Certainly, paying the elders wages would be one way of pointing up to a congregation how much time elders frequently are called upon to devote to congregational affairs.

To begin with, there are the inevitable elders' meetings; and if, as is so often the case nowadays, a congregation is building or remodeling a church or a school or a parsonage, the elders may be spending two, three, or four nights a month in the church basement. Recording one or two hundred envelope contributions

is busy work for many elders every Sunday afternoon. If there is minor repair work to be done, or if the grounds need to be put in order, the church council is expected to take care of matters or to take the lead in doing so. The congregation expects the council members to make stewardship calls; the pastor asks them to accompany him in cases of church discipline. They spend many an hour gathering information about insurance, church windows, a new furnace; about repairing the steeple, pointing up brick, remodeling the parsonage kitchen; and attending to the hundred and one responsibilities connected with the care and maintenance of a church plant.

For these many hours of parish work they receive no pay. Their services are gratis. For such services their reward is the assurance that what they do in His name and for His Church will not be forgotten in God's gracious recompense of His own on the Last Day.

Just because their services are without charge to us, however, does not mean that we owe them nothing. We owe them a debt of gratitude. Not to acknowledge this obligation would make us less than Christian.

When the outgoing elders are publicly thanked by the pastor in a church service, each of us should add his own "Amen" to the pastor's words. And when he solicits the prayers of the congregation for the newly installed elders, let us pray along attentively and gratefully.

C. TOPPE

* * * *

Liberalism Discredited

Religious liberalism has controlled theology for the past generation or two. It proceeded from the premise that everything that involves the supernatural must be weeded out from the Bible as superstition. Any theologian who expected to make a reputation on the religious platform shunned orthodoxy as a plague. In recent years the pendulum has swung into the opposite direction. Neo-orthodoxy, meaning new orthodoxy, is the popular label in theology right now, though we should be very much mistaken if we equated that with orthodoxy, the unquestioned acceptance of all Bible truth.

But the old liberalism has been discredited in its own chosen field and has been defeated with its own weapons. Archeological discoveries have too often endorsed the Bible accounts, including the Old Testament prophecies. A writer in *The Christian Century*, which has fought the battle of religious liberalism for fifty years, even points that out.

He wrote in part: "The narratives of Moses and the exodus, of the conquest of Canaan, of the Judges, the monarchy, exile and restoration have all been confirmed to an extent that I should have thought impossible forty years ago. The historical unity of the Old and New Testaments has been consolidated by the Dead Sea Scrolls. It is impossible to understand the New Testament without recognizing that its purpose

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Studies in God's Word: The Babe of Bethlehem is the Son of God

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matthew 17:1-5.

Bethlehem's manger clearly showed us the humanity of Jesus. It was obviously a human Baby lying in the manger. He had a human body, human eyes, ears, nose, mouth, and hands. He had the needs of a newborn human child. Mary, Joseph, the shepherds, Simeon, and others knew that He was more than a mere human only because God had seen fit to reveal this to them.

The Mount of Transfiguration clearly shows us the deity of Jesus. The Jesus who walked up the mount with Peter, James, and John still looked very human. He had the same human features He had had at birth. Most people who had seen Him in the thirty-odd years since His birth had considered Him to be human and no more. But once He had climbed the mountain, some very wonderful things made it crystal clear to the onlookers that

THE BABE OF BETHLEHEM IS THE SON OF GOD

Jesus' Appearance

"His face did shine as the sun, and his raiment was white as the light." Here was a most remarkable occurrence. Jesus' body began to shine very brightly, so brightly that the clothing covering His body

became as white as light. The disciples recognized the significance of this brightness. Repeatedly God is pictured simply as Light. In Old Testament times the presence of a bright light had indicated the presence of God. Now Jesus stands before the disciples shining as brightly as the sun. Clearly this Jesus is not a mere human. He is the very Son of God!

Moses and Elijah's Presence

Before the three disciples had fully recovered from this remarkable sight, they met additional evidence of Jesus' deity. Moses and Elijah were visibly present speaking with Jesus. The Gospel according to St. Luke adds that they talked with Jesus about His coming crucifixion, by which He would pay for the sins of the whole world.

Moses was the prophet through whom God had given the Ten Commandments. He had prophesied that God would send into the world another Prophet, greater than Moses, who would teach all things necessary for our salvation. It was certainly fitting that this Moses should be brought back to earth for a time to discuss the world's salvation with the world's Savior.

Elijah was the prophet who preached when most of the Israelites had turned from the God of the Bible and were worshiping Baal. God had honored him by sending a fiery chariot to take him bodily into heaven.

The disciples were privileged to hear these two representatives of the Old Testament speak with Jesus. The sight of Moses, Elijah, and Jesus on this mount was visual evidence that Jesus had come not to destroy the Old Testament but to fulfill it.

The Father's Testimony

There is more. A cloud appeared — not one that brought darkness, but one that brought light. From this bright cloud came a voice which could only be the voice of God the Father. The voice said, "This is my

beloved Son!" The disciples have the testimony of the heavenly Father Himself. Jesus is God's own Son! He is the "beloved" Son of God. If there has been any trace of doubt as to the Person of Jesus Christ, there need be none now. The voice of God has verified that Jesus of Nazareth is the Son of God. Further, the voice from heaven speaks of being well pleased with Jesus and the work that He has performed to this point. It breathes the confidence that Jesus will continue until He has successfully carried out His mission of redeeming the world.

"Hear ye him." The disciples would do just that. They had seen the glorified body of Jesus. They had seen and heard Moses and Elijah talking with Jesus. They had heard the voice from the bright cloud. They would eagerly listen to Jesus and all He had to tell them about their salvation.

When they had heard Jesus, they would also tell of Jesus. We Christians of the twentieth century have not seen the majesty of the transfigured Jesus, but we have the written record of those who have seen. Peter assures us, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (II Pet. 1:16-18).

We Christians have the written words of these reliable eyewitnesses of Jesus' glory. Less than a month after we have celebrated the birthday of Jesus, we are grateful to our Father in heaven for having again revealed to us so clearly that the Babe of Bethlehem is truly the Son of God. "Oh, come, let us adore Him!"

JOHN SCHAADT

Smalcald Articles

Part III. Art. III. Of Repentance

V

In order to be in a better position to understand and appreciate Luther's severe criticism of the Roman Catholic doctrine concerning repentance, we briefly reviewed in our last study what the important Council of Trent had to say on the matter. In one word: they changed this saving work which the Holy Ghost performs in the heart of a sinner into a sacrifice which we bring to God and by which we merit His favor.

Luther sets this fact forth briefly in the following summary statement:

- 12) *And of such repentance they fix three parts, contrition, confession, and satisfaction, with this (magnificent) consolation and promise added: If man truly repent (feel remorse), confess, render satisfaction, he thereby would have merited forgiveness, and aid for his sins before God (atoned for his sins and obtained a plenary redemption).*

Notes

Two of the words which we printed in parentheses were added by the Latin translator for emphasis and for explanation. The first parenthetical word is to be understood ironically. The promise may sound "magnificent," but it is hollow and deceiving. If anyone believes this promise and acts on it, he will incur only greater guilt.

The second parenthetical word, "feel remorse," is helpful because the word "repent" has two meanings. In the heading of this whole Art. III (Of Repentance) it is understood according to the definition of the Augsburg Confession, Art. XII: "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." — Since the English translation in our present paragraph uses the word "repent" in a narrower sense for the terrors of conscience only, the words "feel remorse" were added in parentheses. Luther used the word *to rue* one's sins.

The third parenthetical remark was added by the Latin translator as an explanation for the idea of paying for one's sins before God.

The first part of the Roman definition, at least in its expression, seems to agree with the Biblical presentation. They call it *contrition*. But we shall soon see how different their contrition is from the contrition which the Scriptures teach. — Faith, the second and chief part of Biblical repentance, they do not mention at all. Instead, they speak of confession and satisfaction.

The Deadly Error

The worst error in the Roman definition of repentance is not this that they teach three parts, while

Scripture speaks of only two. The deadly, soul-destroying error is this that they make out of repentance a meritorious work. There is nothing that locks heaven and seals its gates more firmly for a sinner than self-righteousness. And there is nothing that hardens the heart more solidly against repentance than this same self-righteousness. Jesus warned the self-righteous Pharisees of His day that gross sinners and harlots would enter heaven before them. John the Baptist preached, "Repent, for the kingdom of heaven is at hand." That call to repentance is to continue. But instead of leading sinners to heaven through the gate of true repentance, the Roman schoolmen hopelessly locked the door, and drove sinners toward hell by their distortion, and by their advocating of self-righteousness.

Luther complains:

- 12) . . . *Thus in repentance they instructed men to repose confidence in their own works.*
- 13) *Hence the expression originated, which was employed in the pulpit when public absolution was announced to the people: Prolong, O God, my life, until I shall make satisfaction for my sins and amend my life.*

The Missing Part

Scripture always emphasizes faith as the chief element in repentance. What about faith in the Roman definition? Luther complains:

- 14) *There was here profound silence and no mention of Christ nor faith; but men hoped by their own works to overcome and blot out sin before God.*

While Paul testifies that in coming to Corinth he determined to know nothing among them save Christ, and Him crucified, the Roman schoolmen forgot about Him altogether and make no mention of Him in their three parts of repentance. Every one of their three parts is something that the sinner must do himself. Christ may sometimes be mentioned, but never in the sense that He carried the load of our guilt for us and made atonement for us by laying down His life as a sin-offering for us. He may come to our assistance to help us do our part, but in the last analysis it is always we that must do it. We must work up a feeling of remorse, we must make a list of our sins and confess them before the priest; and we must make satisfaction in accordance with the sentence which the priest as judge imposes. Work! Work! Self-righteousness by works!

Luther's Experience

Some one might think that Luther is overdrawing the picture, that there might occasionally have been a little undue stress by the Roman schoolmen on the

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Topic: Is Dancing a Sin?



A Lantern to Our Footsteps

God's Reply to Our Questions

Articles have appeared in the newspapers in recent months, stating that some Lutheran churches (not Wisconsin Synod) are sponsoring dances (not only square dances) for their young people. The opinion is sometimes expressed that our churches and schools should sponsor and supervise this form of entertainment for our youth. On the other hand, dancing has always been opposed in our Synod. It has been considered a kind of entertainment that our Christian youth was not to participate in and has always been warned against. You may then ask: Is dancing wrong? Is it a sin? Were our fathers right in opposing it, or were they too straight-laced about such things? Didn't they really understand?

Dancing "Before the Lord"

Does Scripture say that dancing is a sin? If we are looking for a commandment that reads: Thou shalt not dance, we shall not find it in the Scriptures. In fact, after God had delivered the Israelites at the Red Sea, Miriam "took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Exod. 15:20). When the ark of the covenant was brought from Obed-edom to the city of David, "David danced before the Lord with all his might" (II Sam. 6:14). We read in Ecclesiastes 3:4: "(There is) a time to weep, and a time to laugh; a time to mourn, and a time to dance." Scripture thus recognizes dancing as a way of expressing joy. But note well: Miriam and the other women were not dancing as they embraced the young Israelite men, nor was David dancing before the Lord with a maiden in his arms. On the other hand, the dancing of the daughter of Herodias before Herod and his guests was of another nature. She "pleased Herod and them that sat with him" (Mark 6:22). This was not a dance of holy joy, but a young maiden put on a performance which would please her male observers. Her skipping about in itself was no more wrong than that of Miriam or David, but that was not all that was involved in her dancing. In her case the Sixth Commandment appears to have been a factor. There is no commandment in the Scriptures which says: Thou shalt not dance (hop, skip, swing about), but there is a commandment which very clearly says: Thou shalt not commit adultery.

What the Sixth Commandment Really Says

It must be remembered that this Commandment does not speak merely of a sinful sexual act. Our Savior explained it in this way: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). And the human heart is so very susceptible to this sin. "For from within, out of the heart

of men, proceed evil thoughts, adulteries, fornications" (Mark 7:21). It is not necessary to look about in the world long to recognize how the human heart delights to have lust and desires aroused, nor need they lead to sinful acts, before the Lord calls them adultery.

God's Blessing Degraded

But did not God create man and woman with those deep desires for one another? We read: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). Truly, God created the close, intimate relationship between man and woman, making one flesh of the husband and wife in marriage. That is not something evil. But what God created as a blessing within the bounds of marriage, man after the fall in his depraved nature has degraded into lust and evil desires outside marriage. The fact that God has created this closeness between man and woman in marriage does not excuse its abuse outside wedlock.

"Flee Fornication"

Now what does Scripture say to Christians about such desires and lusts? In Colossians 3:3 we are first reminded: "Your life is hid with Christ in God," and then we are told in verse 5: "Put to death therefore what is earthly in you: immorality, impurity, passion, evil desire" (RSV). St. Peter writes: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Pet. 2:11). St. Paul writes: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:18-20).

Application to the Modern, "Social" Dance

But now observe unmarried men and women in the modern dance, or, for that matter, husbands dancing body to body with other men's wives and vice versa. Would anyone seriously be able to say that they are fleeing fornication, that they are trying to put to death impurity, passion, evil desire? How popular would dancing be if it in no way involved *both* sexes, men and women?

Some Objections Which Are Raised

The objection is raised: But that cannot be said of all dancing. Naturally, no one will oppose any form

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Early Itinerant Preachers In Wisconsin

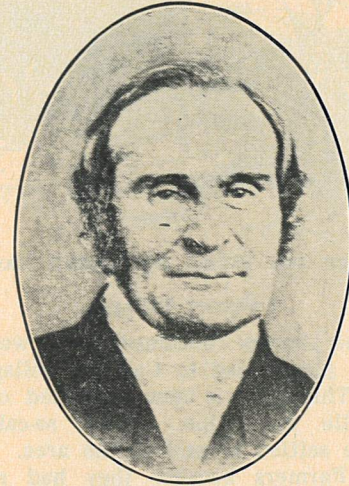
One day in the early fifties, a prairie schooner left Watertown, Wisconsin, and jogged along a marshy plain, carrying a party of settlers outfitted for undeveloped regions. They rolled up to a point at Oshkosh where the Fox River flows into Lake Winnebago, hoping to make use of the floating-bridge there. Four oxen were hitched to their wagon, which held all their bag and baggage. Forging a river was dangerous, but crossing with a load tied to a floating-bridge proved even more hazardous. The bridge went down in midstream.

The oxen were untied, the men jumped off, leaving their beasts of burden free to pull the load to shore. The travelers reorganized and continued northward across the prairie along the Winneconne way until they pulled up on shore near the mouth of the Rat River. Here they took up land, cleared several acres, built a log shanty and wintered their whole party, consisting of seven adults and some children. In the spring they began farming in a small way. Their first task was to clear sufficient land so that they could raise wheat for bread. A pointed log served as a plow, and a homemade sledge as a drag. In midsummer they hitched the oxen to the sledge and drove to Neenah for supplies. Dense woods as well as large swamps isolated the early settlers from their neighbors, even though they were not separated by great distances.

This is a story of the people who made the coming of our Synod's first traveling missionary in Wisconsin necessary. It takes us back to the Wisconsin frontier, the early migration area, when people of different languages, religions, and ways of life mingled on the road and made their homes side by side in the heavy, unbroken forest. The Germans were then the most numerous group among the foreign-born in Wisconsin. Many of them were interested in tilling the soil, to make farms where once the thick pine forests stood. German Lutherans in these parts, however, were still few and far between. After a few families had established themselves, relatives soon followed them into the Wisconsin wilderness, for "all historic nobility rests on possession and use of land." Some families lived in huts of logs and brush. Each lived apart and isolated. There were no roads, no schools, and no churches until the settlers helped establish them. The nearest market was Oshkosh, and the village of New London had just been formed.

Pastor Gottlieb Fachtmann, 1857-1859

One day in Milwaukee, a hundred years ago, a sober-minded man of middle age and alert to the church situation in this area, presented himself to Pastor John M. Muehlhaeuser, the president of the Synod of Wisconsin. He was a native of Hannover, Germany. He was a university graduate who had gathered some experience in pastoral work in the Province of Brandenburg, Prussia. His name was Pastor Gottlieb Fachtmann, destined to do pioneer mission work in Wisconsin. Since he came with a good recommendation, President Muehlhaeuser assigned him to the congregations of Richfield and Town Polk northwest of Milwaukee in Washington County. Then the missionary spirit came over him; early settlers were beckoning. There were many Lutheran settlements farther inland without a



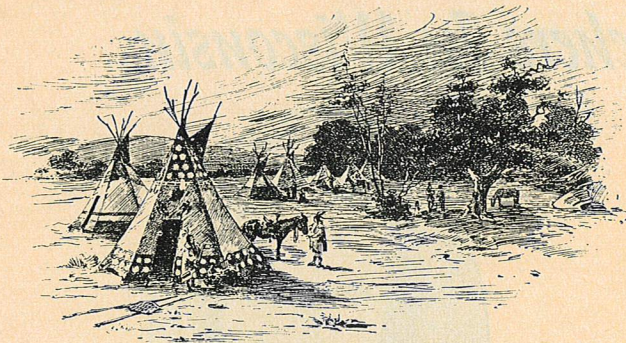
Pastor G. Fachtmann

pastor. These he would visit to seek people of the Lutheran faith who sorely missed their church and the Sunday services. That same fall he was authorized, with the permission of his congregations, to undertake a mission journey.

Sheboygan

With his pack on his back, and a few religious books and equipment to conduct a house service, or to administer the Holy Supper of our Lord, he set out on foot one morning in October 1857. On leaving Milwaukee, Pastor Fachtmann turned northwestward, pursuing his course slowly through a country yet largely wild and unsettled. By way of Port Washington, he came to a settlement along Lake Michigan which had been the center of wild speculation. Being both an agricultural center and a port city, it was running competition with other cities as a major center of lake traffic. In the language of the Indians its name was "Rumbling waters," but the settlers called it Sheboygan. There was no longer a Wisconsin Synod minister serving here, but one Pastor F. Steinbach of the Missouri Synod, who now had a congregation with two teachers and 150 children in school. He gave Pastor Fachtmann a hearty welcome and also took him to his subcharge in Plymouth.

Incidentally, Sheboygan had been visited in an exploration tour by Pastor C. August T. Selle, a Missouri Synod pastor of Chicago, in 1848. At that time he reported that the people were very industrious but showed little concern for spiritual matters. A few years later new immigrants arrived who showed more spiritual zeal and found ways and means to be supplied with the Bread and Water of Life. The services of the Reverend L. Dulitz, a Wisconsin Synod pastor in Milwaukee, were obtained. He came to Sheboygan and preached to the little flock in a public schoolhouse. Since Pastor Dulitz could not serve these Lutherans regularly, they decided to call a graduate from the Seminary at St. Louis, Missouri, who was also to serve the Lutherans residing in the Town of Herman and Wilson.



Fachtmann saw Indian settlements like this.

Calumet Village

Thence the journey continued to the west, 40 miles inland over a plank road to Calumet Village on Lake Winnebago. This area is now identified on the map as Calumetville and Pipe. Some so-called "Latin farmers" were settled around in the area. They were called Latin Farmers because they had received, in Germany, considerable education in which Latin was prominent. They were extremely proud of their learning and liked to display it. Though they tilled the soil, they retained their hold on the classics. Weekly arguments were held in their village saloons, all carried on informally, often in the Latin tongue and in the stately manner. These people were Germans of mixed convictions; their attitude of thought centered upon distinctively human interests or ideals, as contrasted with religious interests. This class of people was a source of much trouble to the missionaries that came to preach the Gospel in this area.

Missionary Fachtmann was not the first pastor to come here. Earlier attempts had been made to establish a congregation of true Lutheranism among them. The first of the Wisconsin Synod men to go to Calumet Village was Pastor John J. E. Sauer. He worked to the satisfaction of the people for a time, but when he accepted a call to another congregation, the Calumet flock fell into the hands of hirelings. Then a spokesman of the Lutheran people earnestly appealed to President Muehlhaeuser for a "decent" pastor. When the president sent them Candidate John Bading of Rixdorf, Germany, they received him with joy. He had been a wheelwright by trade and for a time had traveled as a journeyman. With his coming a more "determined Lutheranism" was soon initiated in the area. Pastor Bading worked at his post along constructive lines into the early part of 1855, when he moved to Dodge County. During the interval the congregation could not be served very well because of the lack of pastors. In the meantime some self-seeking individuals were again dominant and perpetuated an unhealthy situation. The congregation had been duped to shunt a more confessional position, but still they wished to become a member of the Wisconsin Synod. Pastor Fachtmann opposed their wish because with their stand they could not honestly accept the Augsburg Confession. At Chilton he had many chances to preach the Gospel. At New Holstein, the German Lutherans numbered some 150 families.

Fond du Lac

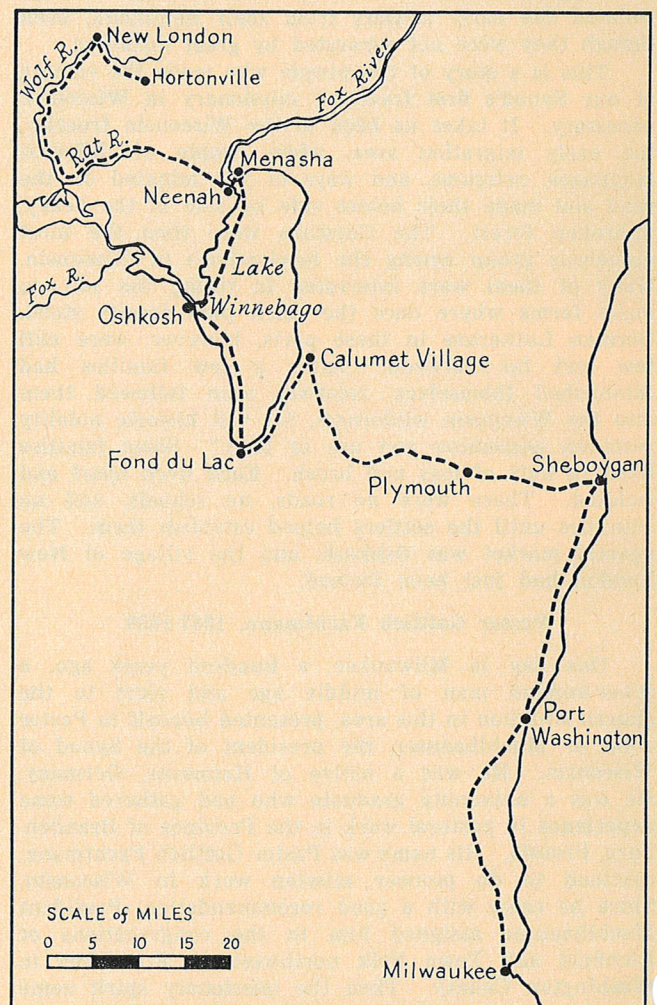
At the "head of the Lake," taking its French name from a unique position at the end of Lake Winnebago,

was Fond du Lac. In earlier days a trading post was in operation here at the fork of the Fond du Lac River. With at least three villages located in the vicinity, French fur traders did a thriving business with the Indians. Now that the era of permanent settlement was at hand, this site was a favorable attraction for early settlers. For many a German immigrant this became the gateway to the famous Fox River Valley.

From Calumet Village Pastor Fachtmann went on to Fond du Lac, and very likely embarked on a boat to sail up Lake Winnebago. Being a bachelor, he undertook the arduous task of an itinerant missionary and showed the ability to adjust himself to the new conditions. He was a theologian with a university training, the first one of the university men in those earliest years of Synod's history capable of shifting from place to place. Early reports tell of his journey to Oshkosh, Neenah, and Menasha, where churches and preachers were lacking.

Menasha — Neenah

At Menasha he found some 20 families of so-called "Old Lutherans" who had left Germany for reasons of faith, and founded Trinity Congregation on October 4, 1857. Pastor Fachtmann in his report adds the observation that the Old Lutherans after all are the salt of the society in which they are to be found, but



Itinerary of Pastor Fachtmann's Early Journeys

he deplores that so often they are unreasonably gruff. In Neenah he found some 51 families that were about to build a church on the island between the Twin Cities. The first church site was a tract of wooded land donated to the early Lutherans by the first governor of Wisconsin, the Honorable James Duane Doty. Very likely his interests were only of a business nature, since he did not belong to the congregation. Construction was actually begun. Then the plan was abandoned as impractical to the furtherance of conservative Lutheranism. The site was sold. The early congregation separated after five years. One part went to Neenah, the other to Menasha, both retaining the name Trinity. Both congregations remained in close fellowship and for 33 years were served by the same pastor.

New London and Hortonville

Pastor Fachtmann proceeded up the Rat and Wolf Rivers. His journey finally took him as far as New

London and the present Hortonville area. Everywhere he came upon settlements where churches were lacking, children unbaptized, older folks hungry for the Word and Sacrament. These observations of his he put on record in many carefully composed reports to the president of the Synod. He noted strategic points where traveling missionaries had already preached. He noted that there was no real cohesion and order as yet, but that the beginning of fine future congregations was being made. Having reported on his journey through the eastern part of the state under authority of the president, he was admitted to membership at the next Synod convention.

Perhaps the best tribute we can pay him is to say: Pastor Fachtmann must have been on his toes, ever ready to look up the early Lutheran settlements. Undoubtedly we owe it to him that these congregations became Lutheran instead of being lost to the sects.

ARMIN ENGEL

News and Notes

Protestant Churches in International Politics

Of course, many Protestant bodies have been making political pronouncements and urging legislative action for a long time. They have also ventured into the field of international politics. But now they have jumped in with both feet. In November the Fifth World Order Study Conference, sponsored by the National Council of Churches' Department of International Affairs, met in Cleveland. Secretary of State Dulles gave the keynote speech, on the invitation of the Conference. But then the Conference proceeded to take issue with present American foreign policy at almost every point. But what aroused the most interest was the pronouncement regarding Red China. It called on the United States to recognize the People's Republic of China. We have no idea of expressing our opinion on this issue here. Then we would be guilty of the thing we are here pointing out.

Before getting to the main point, we express our amazement that these churchmen should consider themselves competent to propose such a wholesale revamping of United States foreign policy. (They gave their views wide distribution in the "Message to the Churches.")

One also marvels at the fact that 600 men presume to speak for all Protestants. The reaction from some prominent churchmen showed that this "Message" was not the united voice of Protestants. One said the action "misrepresents my Protestant faith." Another termed the conference "a small group which presumes to speak for the Protestant Church."

But the main point is this: These Protestant churchmen have demonstrated once again, and with a louder thump than ever before, that they are hopelessly befuddled, if not ignorant, regarding the purpose and mission of Christ's Church on earth. That the Church's work is spiritual; that it is to work among men only with the Gospel; that it is to lead men to peace and security in Christ, and not to the peace of disarmament

and a ban on the use of nuclear weapons; that Christ has given it the noblest of all earthly aims: to gain men for Christ, to nourish their faith, and to fill their hearts, not with dreams of a perfect, or near-perfect, state of things here on earth, but with the sure hope of heavenly bliss with Christ — all this seems to be remote from their minds.

* * * *

Un-Scriptural Dreams

The words in which they express their hopes and aspirations show that they completely discount what Christ says regarding this evil world and the Church's position in it. They make no pretense of believing that "the whole world lieth in wickedness," and will never change; that godlessness and apostasy will increase as the world goes on; that the Church, the true believers, will ever be "the remnant," "the little flock," "sheep among wolves." "Wars and rumors of wars" multiplying as the world goes toward Judgment Day? 'Tis folly to think so! Why, they, with their "spiritual view" of things and the "moral pressure" of their "messages," will so arouse the sleeping capacity for goodness in man, will so fan the "divine spark" to be found in the worst of men, that the spirit of Christ and Christian love will shape and control the affairs of men, national and international. Listen to the language they use in their latest manifesto: "The processes of peace are more than the problem of citizens of the United States, they are the concern of every Christian who is dedicated to *'the sovereignty of love' in human affairs.*" That means, in plainer English, that every Christian believes that finally Christian love will rule supreme among all men.

* * * *

Lutherans, Too, Have Jumped Into International Politics

We have noted this development particularly in the United Lutheran and the Augustana Lutheran Churches.

The ULC has a Commission of the Churches on International Affairs. The director is Dr. O. Frederick Nolde. He does not sit back, but works hard at influencing the thinking and action of his church body regarding international affairs. Dr. Franklin Frey, president of the U.L.C., is high in the councils of the World Council of Churches. The Council frequently states its "findings" on matters of international import. Dr. Frey naturally bears his share of responsibility for such pronouncements.

But even more active in this field is the Augustana Lutheran Church, if its *Lutheran Companion* fairly represents it. On its pages there have previously appeared sharp criticisms of our foreign policy. But its report in the December 24 issue is the most revealing. It not only uses almost three pages to report on the Cleveland parley. In a lengthy editorial it gives warm approval to the action taken at Cleveland. The writer of that piece shows that behind the energetic meddling in international politics is the same millennialistic dream of a "brave new world" of Christian love. Here is his concluding paragraph: "The Fifth Word Order Study Conference will be remembered as an historic event in American Protestantism. For two decades the Churches have accepted, more or less reluctantly, the political philosophy of John Foster Dulles in international affairs. That philosophy was built largely on America's superior armed force. They are now rediscovering rather belatedly, that *there is no*

power in the world that is greater or stronger than the power of Christian love." What is the difference between that statement and one made by Methodist Bishop Bromley Oxnam, the ultra-Liberal, at the same Cleveland conference: "Let us so change the planet that when our first visitors from Mars arrive they will find a society fit to be called the Kingdom of God"?

The LWF and The Lutheran Church—Missouri Synod

All the above leads our thoughts to Missouri. The connection is this: One of the Lutheran mergers in the offing will have the ULC and the Augustana Lutheran Church as its main components. This very large body will have no mean influence in the Lutheran World Federation. Now, if Missouri were to join the LWF, it would have these strange bedfellows, who have strayed so far from the truth.

Missouri resolved in 1956 not to join the LWF. The matter is under review, however, and in its June, 1959, convention Missouri will affirm or reverse its 1956 decision. This is a matter which Missouri must decide. But many in Missouri must be aware that we will not be disinterested spectators, but will await the action taken at San Francisco as people who have a vital stake in it. We sincerely hope that the factor we have discussed here will receive its proper due. Certainly, in this matter the question asked of old is most pertinent and incisive: "How can two walk together except they be agreed?" (All italics are ours — Ed.)

EDITORIALS

(Continued from page 19)

was to supplement and explain the Hebrew Bible. Any attempt to go back to the sources of Christianity without accepting the entire Bible as our guide is thus doomed to failure."

Our acceptance of all Bible truth does not rest on such outward proofs but rather on a faith wrought by the Holy Ghost. But the above does illustrate the truth of the statement: "Professing themselves to be wise, they became fools." The Bible is an anvil which has worn out many hammers.

IM. P. FREY

SMALCALD ARTICLES

(Continued from page 21)

sinner's own efforts, yes, that in isolated cases things might have looked as black as Luther painted them; but that such were exceptions. Luther knew what he was speaking about. He had been raised in the Roman Catholic Church. He had even been a priest and a teacher and leader in that Church. He had been thoroughly steeped in the doctrines of the Church, and he had wide contact with prominent leaders. From his own experience he continues in this paragraph:

- 14) . . . *And with this intention we became priests and monks, that we might array ourselves against sin.*

In this sentence the word *ourselves* must be stressed. It is very emphatic in the original German, while the stress is somewhat lost in the English translation. What Luther means to say is this, that he and his fellows became priests and monks with this idea in mind that they themselves by their priests' and monks' works might take care of their sins.

In the following Luther will discuss the three parts of the Catholic repentance in detail.

(To be continued)

J. P. MEYER

A LANTERN TO OUR FOOTSTEPS

(Continued from page 22)

of dancing where such objections are not involved, but let us be certain that they are not involved. Others say: Dancing arouses no evil thoughts in my mind. That may be possible. But let such a person ask himself two questions. First, are you completely sure?

Have you honestly searched your heart? Be sure that you are not deceiving yourself. Secondly, can you also be sure that you are not causing evil thoughts in your partner? Are you perhaps becoming a temptation to others? We are to flee temptation, not to expose ourselves wilfully to it; we are to help others overcome temptation, not lead them into it.

Others may object: Why do you oppose this form of amusement? Aren't there many other things that are just as dangerous? Whatever forms of amusement fall into this same category must naturally be warned against with equal vigor and earnestness. Certainly no one would oppose dancing only to approve of petting in a parked car.

Surely, if we consider what Scripture says about the Sixth Commandment and about the human nature, we realize that our fathers did well in warning against the modern dance. And since neither the human nature, God's commandment, nor the dance have changed, we shall do well to follow in their footsteps.

A. SCHUETZE

BRIEFS

(Continued from page 18)

estant pastors in some states. But other states require a pastor to reveal in court even such matters as were given him in confidence by a member unless the rules of his church body expressly require secrecy of him. In

an NLC news release we are told that the Executive Board of the United Lutheran Church is studying a proposal calling for action to protect ULCA pastors from "being compelled . . . to reveal any confidential confessional matters disclosed to him in his professional capacity," since the church body at present does not

have a rule requiring the maintenance of secrecy.

* * * * *

For those who are interested, this is the address for you to use to obtain the anti-Jehovah Witness magazine mentioned in a recent editorial: Mr. William J. Schnell, 2889 Guss Ave., Youngstown, Ohio.

DEDICATION OF NEW ADDITION TO SCHOOL

October 19, 1958, will live long in the memory of St. Stephen's Congregation at Beaver Dam, Wisconsin. On this day the congregation dedicated the new annex to its school, comprising six classrooms and a spacious fellowship hall, to the praise and glory of the name of the Triune God.

Three services were held in the forenoon. In the early service Pastor H. Johne (associate pastor) delivered the message. In the second English service Prof. E. Kowalke of our Northwestern College, Watertown, preached the sermon, and in the German service Prof. John Meyer, senior member on the faculty of our Theological Seminary at Thiensville, Wisconsin, a former pastor of St. Stephen's Church, proclaimed the Word of God on the basis of Ezekiel 34:23-25. All three preachers stressed the importance and blessings of a Christian school, in the bringing up of our children in the fear and admonition of the Lord, especially in this our day and age. It was Prof. Meyer who 62 years ago, while pastor of the congregation, organized the school and assumed the teaching duties, and in his instructions used both the German and English languages.

In the forenoon service, Mr. Gilbert Glaeser, a former teacher, presided at the organ. The choirs, under the direction of Principal Voigt, helped to beautify the services with anthems and song.

In the afternoon service at 2:30 the Reverend Harmon Krause, of Clifton,

Wisconsin, a son of the congregation, preached the dedicatory sermon, with Tutor Robert Kirst, instructor of music at Dr. Martin Luther College, New Ulm, Minnesota, at the organ. The choirs, assisted by school children of grades 5-8, under the direction of Principal Voigt, sang the very appropriate song, "The Lord God Hitherto Hath Helped Us." Following the services the dedication ceremony took place at the southeast entrance to the new addition. The senior pastor, L. C. Kirst, read the dedicatory prayer in the presence of a huge gathering of members and guests, whereupon the door was opened for inspection of the building.

The congregation had provided for a dedication dinner at noon in the new fellowship hall and for a lunch at the close of the festivities. A large number of members and guests enjoyed these meals.

St. Stephen's Congregation now has a school comprising ten modern classrooms and a kindergarten room, faculty room, library, workroom, etc., a fellowship hall fully equipped for serving noonday hot lunches for the school children, and to be used as gymnasium for athletics and other young people activities. The total cost of the new addition and equipment is \$323,080.00. The present enrollment is 346 pupils, of which number 42 entered in September. Two classrooms, fully equipped, are unoccupied at present and ready to absorb future growth. Nine members form the faculty, three men and six women.

To God All Praise and Glory!
"Not unto us, O Lord, not unto us,

but unto thy name give glory, for thy mercy, and for thy truth's sake."

L. C. KIRST

DIAMOND JUBILEE

Immanuel Lutheran Church
Hadar, Nebraska

On Sunday, September 28, 1958, the members of Immanuel Lutheran Congregation assembled to thank and praise the Lord for the seventy-five years of grace which He showered upon their congregation. In the morning service, Dr. Henry Koch of Greenleaf, Wisconsin, a son of the first resident pastor, reminded the congregation of the many blessings that have come their way through the church.

In the afternoon service, Pastor Arnold Tiefel, of Menasha, Wisconsin, also a son of a former pastor, addressed the congregation.

The following are the pastors that have served the congregation:

Pankow, 1883-1887; F. Koch, 1887-1891; E. Stephan, 1891-1895; Kluge, 1895-1901; T. Braeuer, 1901-1921; G. Tiefel, 1921-1937; L. Tessmer, 1937-1943; H. Spaude, 1943-1957; G. B. Frank, 1957 till now as vacancy pastor.

It may be noted that the second Christian day school teacher, Mr. G. Hofus, served the congregation from 1907 till 1943. The present teacher is Mrs. Ernest Raasch.

The spirit of the members of the congregation may be summed up in the words of the Patriarch Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." G. B. FRANK, V.P.

CHAPEL DEDICATION
Trinity Lutheran Church
Sturgis, South Dakota

On July 27, 1958, Trinity Congregation of Sturgis, South Dakota, had the great joy of dedicating to the glory of the Triune God its new chapel. The beautiful summer day was observed with one service in the afternoon. The service served a three-fold purpose. It was a dedication-ordination-installation service which 100 fellow Christians attended. The Reverend M. Eibs, secretary of the Board of Missions in the Dakota-Montana District, delivered the church-dedication sermon. In his sermon he drew attention to the real owner and purpose of the building. The Reverend D. Sellnow, Rapid City,



Trinity Lutheran Church
Sturgis, South Dakota

South Dakota, officiated at the ordination and installation of the undersigned.

The chapel is a concrete-block building. It measures 38 feet by 26 feet. The seating capacity is approximately 110. The chapel has a full basement and may be modified to suit any future need. It was built by a member of St. Paul's Congregation of Rapid City at a cost of \$5,000.00. The building is located in the southeastern part of Sturgis in a new housing area.

The mission at Sturgis was organized in the fall of 1940. Worshiping in a rented building for 18 years, the congregation grew slowly. Its growth until now totals 29 communicant members and 48 souls. It is interesting to note that since the erection of the new chapel in May, the gracious Lord has tripled the attendance. The average attendance during the past six months has been 40. There are 19 children in the Sunday school.

To the members and friends of Trinity it is truly a joy and worthy

of much praise to God to have such a suitable place to worship. It is also a joy for the congregation and the pastor to see a mission grow now that they have their own house of worship. The congregation has ample reason to join in with the psalmist and say: "O give thanks unto the Lord, for he is good: for his mercy endureth forever" (Ps. 107:1).

An added note of interest: A new mission was begun September 7, 1958, in a suburb of Rapid City, South Dakota. When the doors were opened for the first time, 50 people were present to sing their praises to God.

The nucleus of this new mission consists of members transferred to us by St. Paul's Congregation in Rapid City, South Dakota. At present there are 10 communicants. The average attendance has been 30. There are 13 children in the Sunday school.

The congregation is worshiping in a rented grocery store building, measuring 40 feet by 30. The people are truly thankful for this fine building. The Lord has indicated that this area has tremendous possibilities. May He continue to bless this new mission!
 G. ROTHE

FORTY-NINE YEARS OF BLESSING

On Sunday, November 2, 1958, Pastor Rudolph Korn of Lewiston, Minnesota, completed 30 years of service as pastor of St. John's Lutheran Church and over 49 years of service in the holy ministry.

The congregation observed the event with a special church service. The Visitor of the Winona Circuit, the Rev. H. Backer, based his sermon on Isaiah 55:10, 11. A social hour followed in the school auditorium. Mr. Edwin Wilde, principal of St. John's Day School, served as toastmaster. Neighboring pastors and friends joined the congregation and pastor in expressing thanks to God for His abundant grace and mercy bestowed on both pastor and parish. This occasion also marked Pastor Korn's retirement as pastor of St. John's.

H. F. BACKER

FORTIETH ANNIVERSARIES

Grace Ev. Lutheran congregation of Town Maine, Wausau, Wisconsin, pleasantly surprised its pastor, Rev. Adolph Schumann, on the eve-

ning of December 7 with the observance of his 40th year in the ministry. Divine services were held at 8:00 p.m. in which Pastor W. G. Voigt of Town Berlin served as liturgist and the undersigned preached the anniversary sermon. Presentations of a generous purse on the part of the congregation were made by its president, Mr. Harry Sturm, by the Ladies Aid, and by the Conference brethren at the close of the service. A reception followed at the town hall, where letters of congratulation from former congregations were presented and read and where the festive gathering enjoyed a luncheon prepared by the ladies of the congregation.

Pastor Adolph Schumann served congregations at Merna, Broken Bow, Firth, and David City, Nebraska. He also served on the District Board of Missions, the District Board of Support, and the Board for Indigent Students. In 1939 he moved to Town Globe near Neillsville, Wisconsin, and on May 5, 1957, he was installed in Town Maine.

* * * *

On Sunday evening, December 14, the members of Immanuel's Ev. Lutheran Congregation of Mosinee, Wisconsin, celebrated the 40th anniversary of their pastor, the Rev. Karl A. Nolting. Pastor Adolph Schumann of Town Maine, a classmate of the jubilarian, had charge of the liturgical services, while the undersigned preached the anniversary sermon. The president of the congregation, Mr. Marvin Pecha, presented the pastor with an anniversary gift at the close of the service; the members of the Ladies' Aid and the brethren of the Conference likewise made monetary presentations. A goodly number of letters and telegrams from former congregations served by the celebrant were also received and gratefully acknowledged. The service was followed by a reception in the church parlors where the Ladies' Aid served a luncheon to all members, visiting pastors, and friends.

Pastor Karl A. Nolting previously served congregations in Tuscola, Illinois, Brooklyn, New York, Frontenac and West Florence, Minnesota, Hatchville and Cady (Spring Valley), Wisconsin. On August 1, 1954, he was installed in Immanuel's Congregation at Mosinee, Wisconsin.

May our gracious Lord and Savior, who has blessed the ministry of both pastors exceedingly, continue to be

with them in their labor of love and grant them many more years in His service!
G. O. KRAUSE.

CALL FOR CANDIDATES

Luther High School at Onalaska, Wisconsin, intending to add the eleventh grade in the 1959-1960 school year, finds it necessary to increase the size of its faculty. The members of the Synod are herewith requested to assist us in the calling of teachers by submitting to us the names of candidates qualified to offer instruction in the fields of science, mathematics, and social studies. All nominations may be sent to:

The Rev. Wayne Schmidt
Luther High School
Onalaska, Wisconsin

A REQUEST FROM SOME OF OUR MISSIONS

Pastors, do you have members moving to any of the Florida communities listed below? If so, please send their names and possibly addresses to the pastor serving that community, as indicated in this listing:

Bradenton, Palmetto, Elwood Park, Oneco, or Anna Maria Island — to the Rev. James L. Vogt, 2704 Manatee West, Bradenton, Florida.

Largo, Indian Rocks, Redington Beach, Madeira Beach, Treasure Island, Tampa, Sulphur Springs — to the Rev. Howard W. Kaiser, 10555 52nd Avenue North, St. Petersburg, Florida.

St. Petersburg, Gulfport, Pasadena, Pass-A-Grill, Pinellas Park — to the Rev. William E. Steih, 4845 25th Avenue North, St. Petersburg 13, Florida.

TO ALL PASTORS AND CONGREGATIONS OF THE WISCONSIN, MINNESOTA, DAKOTA, AND NEBRASKA AREAS

When shipping clothing to the Minneapolis depot for the Relief Program, please, make the following change of address:

Lutheran World Relief
c/o Larson Transfer Company
1901 Fifth St., S.E.
Minneapolis 14, Minnesota

Since the green shipping labels with the old address were printed in a

sizable amount, you will spare your Relief Committee much additional expense by making this change of address on the labels that you now have in your possession when making your clothing shipments. Thank you.

The General Relief Committee
— Wisconsin Synod
J. A. WESTENDORF, Secretary

CALL FOR CANDIDATES

Professor E. E. Kowalke's resignation as president of Northwestern College will be effective July 1, 1959. He will continue as professor at our school. The Board of Control requests the members of the Synod to place names in nomination for this office.

The man called is to be a theologian, not necessarily a member of the present faculty. The one qualification sought is a capacity for administration. His teaching activity will be suited to his training and preference.

The list of candidates will be closed on January 19, 1959.

Pastor Kurt A. Timmel, Secretary
612 Fifth St.,
Watertown, Wisconsin

CANDIDATES FOR THE OFFICE OF ASSISTANT EXECUTIVE SECRETARY OF THE BOARD OF EDUCATION

The following have been nominated for the newly created office of Assistant Executive Secretary of the Board of Education — Wisconsin Synod:

Mr. Emanuel Arndt,
Winona, Minnesota
Mr. William Arras, Monroe, Michigan
Mr. Raymond Behmer,
Reedsville, Wisconsin
Mr. Raymond Brei,
Norfolk, Nebraska
Mr. Adolph Fehlauer,
Appleton, Wisconsin
Mr. Gilbert Fischer,
Oshkosh, Wisconsin
Professor Arthur Koester,
Fond du Lac, Wisconsin
Professor Fred Manthey,
Manitowoc, Wisconsin
Mr. Lester Ring, Bay City, Michigan
Mr. Herbert Rupprecht,
Milwaukee, Wisconsin
Professor Arthur Schulz,
New Ulm, Minnesota

Mr. Paul Steiner, Jackson, Wisconsin
Pastor Walter Wegner,
Columbus, Wisconsin
Pastor John Wendland,
Reedsville, Wisconsin
Mr. Edgar Wiechmann,
Arlington, Minnesota
Mr. Wayne Wiechmann,
Milwaukee, Wisconsin

Correspondence relative to these candidates should reach the undersigned Secretary of the Board of Education no later than January 24, 1959.

Pastor Walter Wegner
236 West Mill Street
Columbus, Wisconsin
Secretary, Board of Education —
Wisconsin Synod

NOTICE

The position of steward or custodian at our Theological Seminary at Thiensville has become vacant through the death of Mr. Arnold Nemitz, which occurred on November 17, 1958.

The Seminary is accepting applications for this position until February 1, 1959. The Board of the Seminary is seeking a good Christian couple. The husband should be capable of maintaining and operating the physical plant of the Seminary, and the wife should be able to take over the management of the kitchen and dining hall.

Requests for application blanks should be directed to:

Prof. H. J. Vogel, Bursar
P.O. Box 193
Thiensville, Wisconsin

SYNODICAL CONFERENCE STUDY COMMISSION ON MINISTERIAL AND TEACHER TRAINING

The Study Commission on Ministerial and Teacher Training created by the 45th Convention of the Synodical Conference will meet, God willing, at Immanuel Lutheran College in Greensboro, North Carolina, on February 16, 17, and 18, 1959.

February 16 and 18 will be devoted to meetings with the Board and the faculty of Immanuel Lutheran College. The Commission will hold open hearings on February 17. Alumni, authors, and signers of overtures regarding Immanuel Lutheran College, representatives from the constituency of the school, and interested parties are hereby invited

to meet with the Commission on February 17, 1959.

GEORGE J. BETO,
Secretary of the Commission

GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Ernest Luedtke, lifelong members of the Emanuel Ev. Lutheran Church, Wellington Township, Fairfax, Minnesota, were privileged to celebrate their golden wedding anniversary on November 23, 1958. Their pastor based his address on Genesis 32:10. The choir and school children sang fitting hymns of praise. The Ladies' Aid society provided for food and a program of entertainment in the church parlors. "The house of the righteous shall stand, and the tabernacle of the upright shall flourish forevermore."

MARTIN LEMKE.

* * *

On Saturday, November 22, 1958, Mr. and Mrs. Charles Thuerk, charter members of St. James Ev. Lutheran Church, Evanston, Illinois, celebrated the fiftieth anniversary of their marriage. A special service of thanksgiving was conducted by the undersigned, at which time a granddaughter sang "The Lord's Prayer." As a token of appreciation the celebrants gave a gift-offering to their church. After the service a group of 250 friends and relatives joined the anniversary couple at a dinner and open house at a rented hall where their grandchildren, 30 in number, helped to entertain with music and song. May the Lord continue to bless them in the future!

H. WACKERFUSS.

* * *

With family, friends and members of St. John's Lutheran Church, Mr. and Mrs. John F. Steffenhagen of Hastings, Minnesota, marked fifty years of holy wedlock on November 30, 1958. The congregation offered a special prayer for the anniversary couple in the morning service. During the afternoon reception in the church social hall, their sons, Rev. Robert and Rev. Warren, conducted a devotion. Basing his remarks on Psalm 92:13, their pastor, Paul V. Borhardt, addressed the couple, and Rev. LeRoy Ristow, their former pastor, pronounced the benediction. Mr. and Mrs. Steffenhagen have six children, who presented a pair of flower stands to the church in honor of their parents.

PAUL BORCHARDT.

On December 7, 1958, Mr. and Mrs. John F. Wessel of Mobridge, South Dakota, by the grace of God were privileged to observe their fiftieth wedding anniversary.

Zion Ev. Lutheran Congregation joined them in a prayer of thanksgiving during the regular morning service.

In the evening, relatives and friends gathered in honor of the occasion, and the undersigned addressed the celebrants briefly on the basis of Joshua 24:15, which was their wedding text fifty years ago.

It was indeed a pleasure for all to join this couple, who have most faithfully worked for the welfare

of their church these many years, in this day of thanksgiving.

H. KUSKE

* * *

Mr. and Mrs. Lorenz Ebert, members of Friedens Ev. Lutheran Church, Bonduel, Wisconsin, observed their fiftieth wedding anniversary on the afternoon of November 23, 1958.

Together with their friends and relatives they assembled in God's house for a special service of thanksgiving. The undersigned based his address on a portion of I Samuel 7:12. Thereafter an open house was held in the assembly room of the church. May the Lord's gracious help of the past remain upon them in the evening of their life!

ERWIN C. SCHEWE

A REQUEST

St. Paul's of New Ulm is in need of Wisconsin German hymnals, large or small, new or used. Please contact A. Wandersee, Box 214, New Ulm, Minn.

CANDLESTICKS (Electrified)

2 chrome-plated 41" (overall) high for altar
2 chrome-plated 30" (overall) high for altar
Any church may obtain same by paying transportation costs.

Bethany Lutheran Church
Hustisford, Wisconsin

CALENDAR OF CONFERENCES DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Good Shepherd Lutheran Church, Pastor Martin Bradtke, West Bend, Wis.
Date: Jan. 20, 1959.
Holy Communion service at 10 a.m. Speaker A. von Rohr; (alternate: C. Weigel).
Essay assignment: Exegesis, I Cor. 3, M. Westerhaus; Gen. 4, E. Huebner.
CARL J. HENNING, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, God willing, at St. Michael's Lutheran Church (R. Welch, pastor), Fountain City, Wis., on Wed., Jan. 21, 1959. Communion service at 9:30 a.m., with sermon by F. Nitz. Essay: The Norwegian Synod's Present Status and Relationship to the Affiliated Synods of the Synodical Conference, by Prof. Norman A. Madson, D.D.
If unable to attend, please notify the host pastor.
E. P. PANKOW, Secretary.

GADSDEN PASTORAL CONFERENCE

Date: Mon., Jan. 26, 1959.
Time: 9:00 a.m. Communion service.
Place: Grace Church, Casa Grande, Ariz.
Papers: The Development of the Papacy, J. Gerlach; A Lenten Sermon and a Lenten Series, C. Metz; Exegesis on Rom. 5:12-21.
V. H. WINTER, Secretary.

MICHIGAN DISTRICT — SOUTHWESTERN CONFERENCE —

Two Day's Pastors' Conference

January 26-27, 1959, at St. Paul's, Sodus, Mich.
Host pastor, Alfred Maas, Box 12, Sodus, Mich.
Opening Devotions: 10:00 a.m., Mon., January 26.
Minutes and Adoption of Agenda of Business: 10:05-10:15 a.m.
O.T. Exegetical Paper, Psalm 103 (C. Kipfmiller) 10:15-11:15.
N.T. Exegesis of I Tim. 1 (All pastors, N. Berg to lead discussion) 11:15-11:55.
Devotions, Afternoon session: 1:15 p.m.

Minutes: 1:20-1:30, also election of new chairman and secretary
Practical Paper: Suspension from church membership and excommunication (H. Walther): 1:30-2:30.
Stewardship Discussion: How to bring a parochial school into your congregation (W. Westendorf): 2:30-3:30.
Marriage, Divorce, and Re-marriage (A. Maas): 3:30-4:45.
COMMUNION SERVICE: 7:30 p.m.,
Preacher: C. Kipfmiller (alternate: A. Maas).
Opening Devotions: 9:00 a.m., Tues., Jan. 27.
Minutes and Adoption of Agenda of Business: 9:05-9:15.
N.T. Isagogical Paper, Hebrews (P. Hoenecke): 9:15-10:30.
N. T. Exegesis of I Tim. 2 (All pastors, W. Beckmann to lead discussion) 10:30-11:45.
Arrangements for next conference: 11:45-11:55.
Devotions, Afternoon session: 1:15 p.m.
Minutes: 1:20-1:30.
Reports of Visitor, Mission Board, Board for Information and Stewardship, etc.: 1:30-3:00.
3:00-4:30 p.m. Choice of left-over papers:
Selecting, originating and suggesting series of texts (Lent) — (N. Berg).
Exegesis of Luke 16:9 — (L. Meyer).
Pre- and post-marriage counselling — (C. Kipfmiller).
Committee on Assignment of Conference papers, Pastors R. Schaller and D. Habeck.

DANIEL E. HABECK, Secretary.

PASTOR-TEACHER CONFERENCE NORTHERN CONFERENCE OF THE MICHIGAN DISTRICT

Date: Jan. 26-27, 1959.
Place: Emanuel Church, Tawas City, Mich.
Time: Communion service at 9:00 a.m.
Preacher: R. Gensmer; substitute, R. Holtz.
Lodging and excuses: Notify Pastor L. Newman, Box 554, Tawas City, Mich.
M. R. KELL, Secretary.

SOUTHEASTERN CONFERENCE MICHIGAN DISTRICT

Pastor, Teacher, Delegate Conference

Date: Jan. 26 and 27, 1959.
Place: Redeemer Lutheran Church, Ann Arbor, Mich.; A. H. Baer, host pastor.
Conference will begin with a Holy Communion service at 10 a.m. A. Wacker, speaker (alternate speaker: E. Hoenecke).
Exegesis: Galatians 3:6-14, A. Maaske; Galatians 3:15-22, F. Zimmermann.
Essay Assignments: The Dangers of Trained Religious Personnel Teaching in Public Schools, V. Schulz; How Can We Interest More of Our Youth to Study for Work in the Church, C. Frey; Presentation of Audio-Visual Aids for Adult Instruction, W. Valleskey; Birth Control, H. Hoenecke.
ORVILLE MAASCH, Secretary.

DAKOTA-MONTANA DISTRICT DELEGATE CONVENTION

The Delegate Convention of the Dakota-Montana District will reconvene at Northwestern Lutheran Academy, Moberg, S. Dak., on Monday and Tuesday, Jan. 26 and 27, 1959. The convention will begin with a communion service at 10 a.m.

D. C. SELLNOW, Secretary.

COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Place: Grace Lutheran; 2410 2nd Ave., Pueblo, Colo. E. C. Kuehl, pastor
Time: Tues., Jan. 27, 1959, at 1:00 p.m. to Thurs., Jan. 29, at 4:00 p.m.

Those desiring lodging and/or meals must inform the host pastor at least two weeks in advance.

CARL M. THUROW, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Good Shepherd Ev. Luth. Church, Fond du Lac, Wis., Donald Bitter, pastor, on Monday, Feb. 2. The conference will begin at 9 a.m. with a communion service. Pastor Arnold Tiefel will be the preacher and Pastor Wm. Wadzinski the alternate.

R. REIM, Secretary.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet at St. Paul's, Litchfield, on February 4, 1959. The conference will begin with a brief communion service at 10 a.m., the host pastor, J. Raabe, presiding. Two essays are to be presented to the conference: Merchandising and fund-raising methods examined in the light of Scripture, by Pastor Schulz; and, Names of God in the Old Testament, by Pastor Geiger.

M. BIRKHOLOZ, Secretary.

E. HALLAUER, Secretary.

MANKATO PASTORAL CONFERENCE

Date: Feb. 3, 1959.
Time: 9:30 a.m.
Place: St. Peter's Lutheran Church, St. Peter, Minn., P. Hanke, pastor.
Preacher: E. Vomhof (alternate G. Bunde).
Agenda: As outlined by program committee. Bring along constitution for youth organization; Report to Protest Commit-

NEW ULM PASTORAL CONFERENCE

Time: Wed., Feb. 4, 1959, at 9:50 a.m.
Place: St. John's Ev. Lutheran Church, New Ulm, Minn.
Confessional speaker: W. Schmidt (alternate, H. Duchmeier).
Agenda: to be announced later.

E. BIEBERT, Secretary.

SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT

Place: Clatonia, Nebr.; W. Herrmann, host pastor.
Date: Feb. 3-4, 1959.
Time: 10:00 a.m.

Speaker: P. Eickmann (H. Lichtenberg).
Old Papers: Isagogical Treatise on the Book of Daniel, A. Capek; Why a Need for Consistency of Practice in our Wisconsin Synod Congregations? H. Kruschel; II Cor. 9, W. Wichmann; II Cor. 8, E. Schultz (re-assigned).

New Papers: Augustana XVI, D. Schmiel; How Can We Assist Our Congregations to Appreciate the Liturgy? C. Nommensen; The Privilege and Duty of Voters to Attend Congregational Meetings, C. Voss.

Reports: Academy, Mission Board, Stewardship, Education, Financial.
Please announce to the host pastor.
C. NOMMENSEN, Secretary.

CENTRAL DELEGATE CONFERENCE NEBRASKA DISTRICT

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

Place: Lincoln Heights Lutheran Church, Des Moines, Iowa; Milton Weishan, host pastor.

Speaker: F. Werner (G. Frank).
Papers: Augsburg Confession Articles 7-10, D. Grummert; Panel Discussion—Family Worship; J. Martin (moderator), H. Fritze and Delegate, G. Frank and Delegate; Church Life in Apostolic Times, W. Neumann; Isagogical Study of the Book of Job, Wm. H. Wietzke; The Historical and Doctrinal Background of the Nicene Creed, W. Sprenger; Isagogical Study of the Book of Haggai, with Emphasis on Christian Giving, V. Schultz; Does a

Christian Congregation have the Responsibility of Providing Social Activities for its Membership? Mr. R. Schultz.
Reports: Mission, Board of Education, Academy, Financial.
Please announce to host pastor, M. Weishan.

W. A. WIETZKE, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Mt. Calvary Ev. Lutheran Church, Kimberly, Wis.
Date: Feb. 3, 1959.
Time: 9:00 a.m.
Preacher: W. Wajahn.

Agenda: Exegesis on Eph. 4:12f, Habermann; Rom. 16:17f in the Light of Other Scripture Passages Relating to Church Discipline, Ploetz; Exegetical-Homiletical Study on the Text for Quinquagesima Sunday (Ranke Series), Ziesemer; Evaluation of CUC's "A Report to the Protest Committee," Kuske; "Leadership: General, Ministerial, and Christian," Redlin.

R. R. WERNER, Secretary.

ORDINATIONS AND INSTALLATIONS

Pastors

Meier, Norbert, in Faith Lutheran Church, Ryegate, Mont., and in the mission at Lavina, Mont., by N. Barenz; Aug. 3, 1958.

Rothe, George, in Trinity Lutheran Church, Sturgis, S. Dak., by D. C. Sellnow; assisted by M. Eibs and J. Brandt; July 27, 1958.

Teacher

Wessel, Howard, as principal of St. John's Ev. Lutheran School, Red Wing, Minn., by G. Horn; Jan. 4, 1959.

CHANGE OF ADDRESS

Pastors

Poetter, Richard, 1426 Namimatsu-Cho Mito-City, Ibaraki-Ken, Japan.
Seeger, Richard, 5914, 2-Chome, (Minami-cho) Nerima-ku, Tokyo, Japan.
Shekner, R. W., 1305 S. Ingalls, Denver 15, Colo.

NORTHWESTERN COLLEGE

Since the last acknowledgment, in March 1958, of gifts received by Northwestern College, there have been the following gifts and memorials, for all of which we are sincerely grateful.

For the purchase of an organ for the new chapel: \$100 from Mrs. George Ernst, Milwaukee; \$5 in memory of Rev. Bradtke from Rev. F. Zarling; \$100 from the estate of Mr. Ed. Seifert; \$50 from the Junior and Senior Leagues of Gethsemane Church, Milwaukee; \$687.50 proceeds from Lutheran Hymn Festival and Lutheran Chorale, Milwaukee; \$20 from Lutheran Ladies' Guild, Milwaukee; \$3 in memory of Mrs. L. Herrmann from Louise and Eunice Wescott; \$20 in memory of Prof. Bolle from Central Conference; \$50 in memory of Prof. Bolle from Mr. and Mrs. Ted Bolle; \$5 from Eugene Rische; \$8 from Mrs. H. Zurbuchen; \$25 in memory of Prof. Bolle from NWC faculty; \$5 in memory of Prof. Bolle from Miss Ann Jaeger and Mrs. H. A. Jaeger; \$5 from Rev. A. Eberhart; \$1 from Mrs. Herold in memory of Prof. Bolle; \$45.50 in memory of Mr. Carmichael, from NWC students; \$10 in memory of Mrs. J. H. Koehler, mother of Mrs. K. Timmel, from Watertown friends; \$3 in memory of R. A. Meyr from Mr. and Mrs. Sebald; \$4 in memory of H. Moeller from Rev. O. Pagels; \$20 in memory of Prof. Bolle from members of St. James Church in St. Paul; \$5 in memory of Mr. H. Fricke from August Koplin; \$25 from Mr. and Mrs. C. Cooper; \$10 from Al Rippe, Watertown; \$26.95 from the R. H. Kellner Trust Fund, New London; \$2 in memory of Prof. Bolle from St. John's, St. Paul; \$6 from James Eickmann; in memory of Prof. Bolle, \$48; \$30 from the Bolle family; \$149 from members of St. James Church, St. Paul; \$3 in memory of Rev. H. Geiger from Rev. A. Geiger; \$15 in memory of Prof. Bolle and H. Moeller from St. Mark's, Watertown; \$15 in memory of Mrs. Otto Hein from Kowalke brothers and sisters; \$5 in memory of Mrs. Otto Hein from N.N.; \$5 from Mr. C. Geiger; \$50 from N.N. for support of some student preparing for the ministry; in memory of Mrs. O. Hein, \$25 for the organ and \$5 for the library from Reedsburg friends; \$9 in memory of Mrs. Otto from members of the staff and faculty at NWC, and \$2 for the library from Prof. Schroeder; \$5 in memory of Mrs. Erwin Groth from E. A. Groth; \$38.86 in memory of Mrs. Otto from NWC students and \$1 from Mrs. F. E. Kosanke; \$5 in memory of Mrs. Braem, Algoma; \$10 in memory of Mrs. Frank Wendt from Edna Wendt and Mr. and Mrs. Whooley; \$505.16, residue of Lillian Sturm bequest, Maribel; \$5 from Rev. and Mrs. Wicke; \$5 from Mrs. L. Bilse in memory of Mrs. John Abelmann; \$40 from Ladies Aid, Mt. Olive, Appleton; \$2 in memory of Mrs. W. Bubbers from Joseph Lee; \$2 from Mr. and Mrs. A. Schroeder, Brillion; \$5 from Lutheran Ladies Mission Society, Lake Mills; \$10 from Ladies Aid, Medford; \$15 from St. Jacobi Ladies Aid, Milwaukee; \$10 from Ladies Aid, Reedsville; \$55 from N.N.; \$100 from Harvey Zarwell, Milwaukee.

For Landscaping: \$10 from C. F. Geiger and \$10 from N.N.
For the Library: \$15 in memory of Prof. Bolle from Mrs. C. Brandt and Mrs. M. Tessenorf; \$20 in memory of Prof. Bolle from Central Conference; \$2 in memory of Rev. Geiger from Prof. Toppe; \$25 from Ladies Auxiliary of Martin Club, Milwaukee. For needy students, \$100 from Mr. and Mrs. R. E. Neubert, Mankato.

For the Table: 52 quarts of apple sauce from St. Paul Ladies Aid, Platteville; 400 quarts of tomato juice from ladies of Friedens Church in Randolph; a truckload of canned goods, vegetables, apples, potatoes from St. Paul Ladies Aid, Mauston; potatoes, canned goods, vegetables, and eggs from St. Peter Church in Theresa; \$21.10 cash and canned goods from St. Matthew Ladies Aid in Janesville; \$14 cash, canned goods and vegetables from Peace Lutheran Church in Sun Prairie; \$8 cash, vegetables, potatoes, and canned goods from St. Paul Church in Slinger; vegetables, potatoes and canned goods from St. John Church in Fremont; \$20 cash, potatoes, vegetables, fruit, and eggs from St. James Church in Cambridge.

Mr. George W. H. Shield (N.W.C., Class of 1900) and Mrs. Shield have presented the college with stocks and bonds in the value of approximately \$10,000 for the establishment of an endowment in memory of Dr. J. Henry Ott. The proceeds are to be used for two scholarships of \$250 each to be known as "The Dr. J. Henry Ott Memorial Awards." Mr. and Mrs. Shields are at present living in Los Angeles, California.

E. E. KOWALKE.

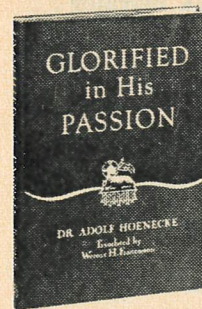
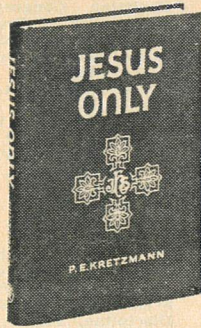
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October — November — December 1958

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