

THE NORTHWESTERN Lutheran

March 15, 1959
Volume 46, Number 6



BRIEFS

by the Editor

Already we have had a number of responses to our request for more chancel pictures for our cover. Such alert cooperation is heart-warming for us. We have also had one picture of a church tower or spire.

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With the next issue we begin a series of articles which will sketch the history of Dr. Martin Luther College. As you will remember from our last issue (March 1), the College is celebrating its Diamond Jubilee. This series of articles will help us better to appreciate all the blessings God has brought us through our teachers' training school during the last seventy-five years.

* * * *

Several recent developments tie in with the article "The Footsteps Frighten me," on page 91 of this issue. A recent statement by Senator John F. Kennedy in *Look* magazine has been in the news. For those who missed the news items we summarize the main statements made by Senator Kennedy:

- 1) He believes in "the strict separation of church and state."
- 2) He is opposed to sending a U.S. ambassador to the Vatican.
- 3) He is against the use of federal funds for the support of private or parochial schools.

Senator Kennedy was asked for his views because he is a Roman Catholic and has been mentioned prominently as the Democratic candidate for President. It is the official Roman Catholic views on the separation of Church and State which make it necessary to ask such questions as were addressed to Senator Kennedy by *Look*. The writer of our article mentions these views. Let no one think that the concern and alarm over these views is limited to a few church leaders or denominations. It is widespread in Protestantism. For instance, even the liberal *Christian Century* says in a recent (March 4) issue:

"The crux of its difficulty (that is, of maintaining the separation of Church and State — Ed.) is found in the doctrines that Catholicism is the one true faith and that the Roman Catholic Church is the one

true church, combined with the belief that it is the true church's right and duty to require the state to employ its power in behalf of 'truth' and in opposition to 'error.' In a pluralistic order (that is, one in which the state remains neutral in its relationship to the various churches — Ed.), churches holding differing convictions concerning ultimate truth have an equal right to exist and to propagate their doctrines. This right the hierarchy does not concede, and in its denial it lays down a fundamental challenge to the separation of church and state."

We can also agree with the conclusion drawn by the author of this article: "The fact that these questions have to be asked does not prove that the askers are bigots."

* * * *

Not long after the *Look* article appeared, it became evident that Senator Kennedy did not speak officially for the Roman Catholic Church. Two prominent Catholic periodicals, *AMERICA* and *COMMONWEAL*, found fault with Senator Kennedy for making the statements he did. Since the newspaper accounts of this last development were scanty, we will not risk quoting from them, but will give you the gist of the statements faulting Senator Kennedy when we have received fuller information.

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

The Northwestern Lutheran

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Editorials

"I Think" or "I Know"? A highly respected and widely known scholar at a state university was delivering a major address to an assembly of colleagues and students. The speech was a kind of parting declaration of his faith, his final testament to the world.

In his lifetime he had taken a long look at what Latin and Greek, philosophy and history, literature and art might have given to the world to help it solve its problems. Particularly was he concerned about what these "humanities" could offer our science-dominated age. What could these studies contribute to give a scientific civilization a moral sense? How could push-button operators of missiles and rockets and of nations' destinies be made conscious of human values, of right and wrong? It was his faith that the humanities might keep the world from blowing itself to bits.

As he continued to set forth the virtue of the humanities, his expressions became more and more familiar through repetition. Before he had finished his address, one particular expression had called attention to itself with what might be called amusing frequency, were it not for the seriousness of his subject matter. Again and again he inserted an "I think" into his sentences.

Very likely it was a mannerism, a favorite expression — the kind a professor doesn't know he has until the students keep score. It might, of course, have been evidence of his uncertainty — he wasn't absolutely sure of the answers he was giving. Be that as it may, his frequent repetition of "I think" was significant in connection with the nature of his talk.

He was pleading in behalf of the best that man has thought and said and written in this world. He was relying on the noblest efforts of the human mind. But the best he could actually claim for human culture was what he unintentionally said: "I think" man's wisdom and philosophy can solve the world's problems.

Before anyone can declare: "I know the solution of the world's ills," he must see the curse of human sin — devastating, damnable, defiant of solution by man. He must embrace the grace of Christ in the blood shed once, for all, for the sins of the world. He must acknowledge the insignificance of man's intellect and man's strength before the all-wise and all-powerful Lord of men and nations. Only the Christian can say "I know" when he has learned God's answers to the problems man has brought upon himself.

C. TOPPE

* * * *

Religion-In-General That is a term which has been cropping up more and more in the religious literature of our day. It serves as a vivid description of the vague, indefinite religion so popular in American circles today, a least-common-denominator type of religion, which suits everybody and which each one is free to fill in as he thinks best.

As long as one subscribes to some kind of "God," he has, it is said, an adequate deity. It is the fashion to speak of God in vague, broad terms, such as Supreme Being, the Great Architect, Divine Providence, or, as more and more are beginning to call Him, "The Man upstairs." Those who throw around such concepts of

God are thought of as very religious and paying God all the homage which He can expect.

This vagueness in the area of religion is reflected in the fact that the government recognizes for all practical purposes only three religious groups: Catholics, Jews, and Protestants. It has only three pots into which all religions are thrown and are expected to get along with one another. That Protestants are separated from one another as widely as the poles, ranging from Fundamentalists to the Liberalists, from believers in the deity and atonement of Jesus Christ to those who consider that an outmoded superstition — this fact is not considered important. The Masons and other lodges require the belief in a Supreme Being to be eligible for membership. What particular concept one has of the Supreme Being is up to the individual. It is an umbrella-religion under which many different kinds of religion find a resting place. The Scout promises to do his duty to God. What kind of God, that has to be filled in by the individual according to whether he is a Christian, a Jew, a Mohammedan, a Hindu, a Christian Scientist, or what have you. To become more definite and explicit about God might offend someone. Let the individual troop fill that in, and in that way no one is hurt. The common belief in some kind of "God" is enough to tie them together.

What is to be said of such a religion-in-general in whatever form or connection we meet up with it? One thing is sure: It is not the true Christian or Bible religion. It simply will not pass muster in God's sight. You cannot eliminate Jesus as the Son of God and Savior of sinners and still have an adequate religion. Jesus said: "He that honoreth not the Son honoreth not the Father which hath sent him." "No man cometh unto the Father but by me." Could anything be plainer?

We may be impressed when we hear a person of whom we would least expect it speaking of God in vague and indefinite terms. But we dare not settle for anything but the religion-in-particular which the Bible teaches.

IM. P. FREY

* * * *

Remove Not The Old Landmark In the Masonic ritual for the "Lodge of Sorrow," the beautiful Resurrection Chapter (I Cor. 15) is read almost in its entirety. Almost, for the triumphant declaration of "thanks be to God, which giveth us the victory through our Lord Jesus Christ" is missing. A most important landmark has been removed. The mention of Christ might offend Jewish members!

We note the same kind of "editing" when we page through a Christian Science hymnal and note how familiar hymns have been changed to fit the teachings of Mother Eddy.

A recent hymnal published for the use of Congregational churches in Great Britain reportedly has omitted all hymns relating to the Holy Spirit.

(Continued on page 91)

Studies in God's Word: Jesus, Our I AM

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.”
John 8:58.

When God instructed Moses to lead the Children of Israel out of Egypt, He identified Himself by the name *I AM*. It is a fitting name, for only God can say that He has independent existence. He did not receive His life from anyone; He does not depend on anyone for continued existence. In the eighth chapter of John we read that Jesus applies the name *I AM* to Himself. We shall look at this chapter, especially verses 46-59, to see Jesus, our *I AM*.

Our Sinless I AM

The discussion in these verses is between Jesus and certain Jews who did not believe in Him. These Jews were proud of the fact that they were Abraham's children. They felt secure in the belief that because their ancestor was a God-pleasing man, they, too, must necessarily be acceptable to God. Jesus admits they are physical descendants of Abraham but tells them that because they have refused to believe the truth and because they are trying to kill Him, they have really become children of the devil, who is a murderer and a liar.

In contrast to their sinfulness, Jesus points to His sinlessness. He challenges His enemies, “Which of you convinceth me of sin?” Who can charge Jesus with a single sin and make the charge stick? It is a challenge His enemies choose to ignore. By their silence in this matter they admit that they are unable to point to a single sin in the life of Jesus.

This is a remarkable situation. You and I would not dare stand before our closest friends and challenge them, “Point out just one sin I have committed.” If our friends hesitated even a moment, it would only be to try to decide which of many sins to mention. Jesus is able to speak to enemies who have been

trying to trap Him; enemies who have watched His every move and listened to His every word to see if perhaps only once He will do a wrong act or say a wrong word. They must admit to themselves what they refuse to admit to others: they are unable to find any fault at all in this Jesus.

The Eternal I AM

Jesus now makes a kind offer even to these enemies. He offers to give them eternal life. “If a man keep my saying, he shall never see death.” Even to liars and murderers, Jesus offers eternal life through His Word. They need not suffer the same fate as the devil, even though Jesus has called them children of the devil. Through the Word of Jesus they may become children of God and share with Him His eternal life.

His enemies reject the offer. They go further and accuse Jesus of having a devil. They are proud of their father, Abraham. But even the great Abraham died. If Jesus claims to have power over death, He is claiming to be greater than Abraham.

During the ensuing discussion Jesus is asked, “Thou art not yet fifty years old, and hast thou seen Abraham?” It was little more than thirty years since Jesus was born at Bethlehem. It was about two thousand years since the time of Abraham. How could Jesus possibly have seen a man who lived two thousand years earlier?

Jesus says He was alive before Abraham. “Before Abraham was, *I AM*.” Jesus existed together with the Father and the Holy Ghost long before the time of Abraham, long before the time of creation. He has always existed. There has never been a time when Jesus did not exist. His birth at Bethlehem was simply this that He who had existed as God from eternity now became also a man.

At this claim the enemies of Jesus became infuriated. They are in the Temple area. Construction is going

on, and so there are piles of building stone nearby. His enemies go to get stones with which to kill Him. He has claimed to be the *I AM*. He has claimed to be the eternal God. His enemies do not believe He is God, and so they consider Him guilty of blasphemy. While they are getting the stones, Jesus walks away. He expects to die, for that is why He came into the world. But He will not die now, and He will not die by stoning. He will die by crucifixion when He is ready to lay down His life.

The Patient I AM

The sinless *I AM* impresses us. The eternal *I AM* impresses us. The patient *I AM* impresses us even more. We are often impatient. We are impatient with our children because they do not yet act as adults. Congregations are impatient with their pastors because they are not perfect preachers, not perfect teachers, not perfect business administrators. Pastors are impatient with their congregations because they are not perfect in their love for God's Word, not perfect in their concern for the spiritual development of their children, not perfect in their willingness to support the work of the Church. We are impatient with members of our own families, impatient with persons who confess the same love for Jesus that we confess, persons who may in their sphere and with their abilities be living lives of greater love for the Savior than we.

Contrasted with our impatience is the patience of Jesus — not in this case with friends and admirers, but with persons to whom He has just said, “Ye seek to kill me.” How much patience could you have with a person who was trying to put a knife in your back? You might try to talk him out of it, but that would not be patience, that would merely be an attempt at self-preservation. But here is Jesus, not look-

(Continued on page 92)

Smalcald Articles

Part III. Art. III. Of Repentance

IX

In our previous study we took a look at the schoolmen's demand for "Confession" in their "sacrament of Penance." All mortal sins committed by a Christian must be recounted before the priest, together with the circumstances under which they were committed. Luther calls this a torture and a torment. Yet they insisted on a complete confession as a meritorious work which earns the forgiveness of God. — On the other hand: No confession, no forgiveness.

In the continuation of paragraph 19, Luther analyzes the "torment" which results from such compulsion.

19) . . . *In this way he (the confessing sinner) could never know whether he had made a sufficiently pure confession (perfectly and correctly), or when confessing would ever have an end.*

Notes

Luther here makes two points. The first is the uncertainty regarding the "purity" of one's confession. Since all the circumstances of a specific sin, which in any way might affect its nature, had to be enumerated, how could a man be certain that he had not overlooked, or had not forgotten, some detail? But the omission of any detail would invalidate his confession. No matter how deeply he grieved about his sin, no matter how humbly and fervently he prayed to God for forgiveness, as long as his confession was incomplete, the priest would grant him only a conditional pardon. Full pardon was held out, to be granted only if he recalled and confessed also the forgotten detail. No serious-minded person could find peace of heart and soul. He could not live as a happy child of God under such a cloud.

From this uncertainty followed another. It was the question: When would this confessing of a particular sin ever come to an end? A man might have confessed before a priest in all sincerity. But some time later a detail came to mind which he had overlooked, which he then duly confessed. Was he now sure of his forgiveness? A little later he remembered another detail. And so it might go on and on. Add to this that he himself could not decide whether a certain detail affected the nature of his sin; only the priest could determine that. So he must confess, and confess, and never receive the full assurance of forgiveness. The torment of doubt continued.

The comfort of Psalm 19:12, was withheld: "Who can understand his errors? cleanse thou me from secret faults." The priest must know all details in order to be in a position to weigh the evidence and to pronounce his judgment.

Sham Comfort

There was some comfort offered to the sinner who was troubled about the purity of his confession. It was a deceitful comfort. It was spiritual poison. Anyone

who accepted it sank only deeper into the curse. Luther briefly describes it in the final sentence of paragraph 19. 19) . . . *Yet he was pointed to his own works, and comforted thus: the more fully (sincerely and frankly) one confesses, and the more he humiliates himself, and debases himself before the priest, the sooner and better he renders satisfaction for his sins; for such humility certainly would earn grace before God.*

Notes

The sum and substance of the comfort is this: It is not going to hurt you that you are troubled about your sins, and are in suspense about your forgiveness because you cannot remember all details and are not certain whether you have made a pure confession or not. The very fact that you are worried is valuable before God; it merits His favor. It adds value to your works of satisfaction. — Thus out of the worry which troubled the sinner they made a good work for which God would reward him.

Here we have the basic error of the entire scholastic system. It is this: Christ did not prepare full salvation for us; He just merited a beginning, a little strength, so that we now can, and must, work out our own salvation for ourselves. So also here in the "sacrament of Penance." We must earn the forgiveness of our sins. We must work up in our heart a grief and remorse. The better we do this the more we earn God's favor. By the power of our self-made grief we move God to pour some more strength of grace and love into our hearts, so that we can do more good works and earn a little more forgiveness for our sins.

The same applies to our confession. We may feel ashamed to reveal our sins to the priest. But to humiliate and debase ourselves before him is again considered as a good work, for which God rewards us with strength to earn a little more forgiveness.

The third part of Penance, the satisfaction of works, has not been discussed so far; it will be taken up in the section beginning with paragraph 21. Luther only mentioned it here briefly in passing. — The worry of a sinner, whether he has made sufficient confession or not, is very much appreciated by the priest, because the more the sinner is concerned, "the sooner and better" will he be ready to "render satisfaction for his sins." Hence they very much stimulate it, assuring the sinner that the very fact of his worry and the resulting act of his that he shamefacedly bares his sin before the eyes of the priest, will be considered as a part of satisfaction and will make him eager to render complete satisfaction in order to wipe out his disgrace.

Keep the sinner in suspense, drive him to despair — that is the intended effect of the forced confession required for the "sacrament of Penance."

Not a word about Christ and His blood-bought redemption. (To be continued)

J. P. MEYER



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Burial or Cremation?

When we die, our immortal soul leaves the body. Someone may say: I don't care what is done with my deceased body; that doesn't really matter. It is true, what happens to our lifeless body will in no way affect our eternal salvation. Yet a Christian will remember that while he was living his body was called the "temple of the Holy Ghost" (I Cor. 6:19,20). And even though he knows that after death this body is to return to the dust from whence it was taken (Gen. 3:19), yet he also firmly believes that this body will rise again, will be restored to life, will be reunited with the soul and be with Christ in heaven forever (John 5:25-29). This will happen no matter what the condition of our body may be on the day of resurrection. It is not necessary for us to try to preserve it in as perfect a condition as possible until that day. But the very fact that also our bodies have been redeemed by Christ and will rise unto eternal life will keep us from being completely unconcerned about the deceased bodies of Christians. So we ask the question: What should be done with the lifeless bodies, while they await the day of resurrection?

The Custom Among Christians

It is our custom to bury the bodies of those whose souls the Lord has called to Himself. We bury the body, praying that the Lord would grant it rest in the bosom of the earth until the day of resurrection. This has in general been common practice among Christians, whether the burial was in some kind of underground cave such as the catacombs among the early Christians in Rome, or in a mausoleum vault, or in a grave within the earth, among us today.

Cremation Fairly Recent

But you may wonder: What about cremation? What about this practice of burning the body so that only a small amount of ashes remains to be preserved or disposed of in some way? The first crematorium in our country was built in 1876, but especially in the last half century cremation has been practiced more widely. Should we Christians make use of it?

No Command in Scriptures

In considering this question we must first of all remember that Scripture does not *command* what should be done with our bodies after death. Burial is not commanded, nor is cremation expressly prohibited. This is a matter then in which good Christian judgment is to guide us. Let us see then what some considerations are that might influence us in deciding between burial and cremation.

Some Important Considerations

1. Burial was the manner used almost exclusively in Bible times among the Jews and among the early

Christians. Only a few instances of burning are recorded in the Scriptures, as, for example, in the case of King Saul and his sons (I Sam. 31:12). Certain crimes involving the Sixth Commandment were to be punished through burning (Lev. 20:14; 21:9). We are told that the early Christians favored burial. Our Savior Himself was buried. Surely these considerations would be important to the Christians.

2. The practice of burning is of heathen origin. We read of cremation as having been practiced quite extensively among the heathen Greeks and Romans. In India, we are told, it is used to some extent among the Hindus. Since the custom is of heathen origin, we might as Christians be hesitant to adopt it, although we do note that Joseph embalmed his father Jacob according to the custom of the heathen Egyptians (Gen. 50:2).

3. Cremation is at times used to express a denial in the resurrection of the body. Certainly, wherever people would associate such a thought with cremation, a Christian as a matter of confessing his faith in the resurrection of the body would avoid the custom.

4. Cremation merely hastens the process of disintegration. Our body will return to dust, as God Himself has declared (Gen. 3:19). This happens in the grave over a period of time. In the crematorium this takes place in a very short time. It would then be for the Christian to decide between the natural way in which this occurs in the grave or the artificial way in which the process is hastened by cremation.

5. Those who advocate cremation also give the following reasons: It is more sanitary, especially in the case of contagious diseases or in case of an epidemic. It is less expensive. Then, too, it saves space. In crowded urban areas it is an increasingly difficult problem to find proper space for cemeteries, especially with our considerable increase in population. These reasons may surely be taken into consideration in making a decision between burial and cremation.

In considering all things, it would seem rather natural that we Christians would quite definitely favor burial, the manner commonly used among Christians throughout the centuries, following the example of Christ's burial. But since Scripture gives no direct command, we shall recognize that this is a matter in which Christian freedom may be exercised. However, one chief concern will be that we in no way give the impression to the unbeliever or to the world in general that we do not truly believe that our bodies will rise again and live. We shall want to remain true to what we regularly confess in our Creed: "I believe in . . . the resurrection of the body, and the life everlasting."

A. SCHUETZE

The Work We Did

A look at the year of organization of our Synod's churches in the larger cities of Nebraska may lead one to think that our Nebraska District is of quite recent origin. Our first congregation in Omaha was organized in 1942; in Lincoln, 1942; Grand Island, 1944; Hastings, 1945; Beatrice, 1951; and North Platte, 1955. Our first Nebraska congregation, however, was organized in 1866, ten others in the eighties and the nineties. All of them, with the exception of St. Paul's, Norfolk, are found in rural areas.

The Work We Could Not Do

Why was it that our Synod's activity was almost exclusively centered in rural areas? Why was not work done in the cities by the early pastors of the District? The answer to these and related questions are given by none other than one of these early pastors. The August 22, 1926, issue of *The Northwestern Lutheran* features the Nebraska District as it observed the 25th anniversary of its organization. This article emphasizes that the mission opportunities in the cities had been the serious concern of many a pastoral conference. But these pastors were in no position to meet the challenge. To quote from the anniversary article: "Our pastors have done the best they could under the circumstances. But they were all hampered by the performance of their pastoral duties and by the teaching of weekday school in their respective parishes; which labor clearly had the first call on their time and strength. There was no man available who, free from all other ties, could have given his undivided attention, could have devoted all his energy, to mission work. . . . Some of them took care of several preaching stations besides teaching four or five days a week."

After the close of the Civil War and following the passage of the Homestead Act, whole settlements of Lutheran people from Germany and other countries took advantage of the opportunity to own a farm of their own and migrated to the prairie land of Nebraska. The pressing urgency to serve the spiritual needs of these settlers prevented the pastors from entering the larger cities of Nebraska. Even then, many rural areas were lost to our church. Those settlements which were with-

News FROM OUR Missions



Our Unfinished Mission Work in Nebraska

out a pastor "became easy prey to various Reformed sects, because our church had no men here to provide for its own children."

It was not until the late 1930's that the urgent need for pastors in the rural areas was filled. From that time on the larger towns became centers of mission activity.

The Work We Are Doing With Blessing

Now the question may arise: Is it not a little late, is it perhaps even unwise use of manpower and money to be working in those areas which are quite well supplied with churches, while other areas of our country stand in dire need of churches? Were we to scan the outlying areas of such cities as Omaha and Lincoln, which are experiencing a growth as phenomenal as that of the larger cities of other states, we would see in Nebraska "fields white already to harvest." We should

also consider this fact: our Nebraska missionaries hear from members, newly gained from other churches, such grateful remarks as, "I never knew the Word of God was so comforting until I joined the Lutheran Church," or, "You don't know how much it means to me to once again hear of my salvation as I learned it in my early youth, instead of such subjects as the evils of communism, juvenile delinquency, etc." When our missionaries hear such response, who will say an unwise investment of manpower and money has been made in these areas?

The Word we preach *does* bring forth fruit — and that also in grateful numbers. For instance, the city of Beatrice has 22 churches for a population of some 14,000. Yet within the space of seven years since its organization, the Lord has blessed our congregation here with a membership that now lists 158 souls and 117 communicants. Our



Christ Ev. Lutheran Church, Beatrice, Nebraska

Synod's mission program and Church Extension Fund have done much to make this possible. The beautiful church building pictured was purchased with funds made available through the CEF, thus giving witness to the community that our church

was establishing its activity on a permanent basis, and was not to be considered a "fly-by-night outfit." Thankful response has been shown by the congregation for their Synod's help, as is evident from its good support of all of the Synod's pro-

grams and from its contributions toward the repayment of its loan. We entertain the fervent hope that the Lord will accomplish even greater things in the future through the mission activity in our Nebraska District.
CARL W. VOSS

Early Itinerant Preachers In Wisconsin

(Fifth Installment)

PASTOR THEODORE JAEKEL, 1864-1868

When the hardest part of pioneering this large mission field had been done, Pastor Waldt received help from another itinerant pastor active for the Synod in early mission work, Pastor Theodore Jaekel. He arrived in Milwaukee from a pastorate in Hirschberg, Silesia, and, in the meantime, Pastor Wagner followed a call to Racine County. This created a vacancy in the *Winchester* parish, and Pastor Jaekel was sent to fill it. He served St. Peter's and Immanuel Congregations in the towns of Winchester and Wolf River respectively, for four years, 1864-1868. Pastor Jaekel, with his wisdom and foresight, chose this center of activity as a place from which the Gospel message might radiate in every direction. He found his way to the new settlers, making his rounds astride an Indian pony. He encouraged the building of Lutheran churches.

A Parish of Three Congregations

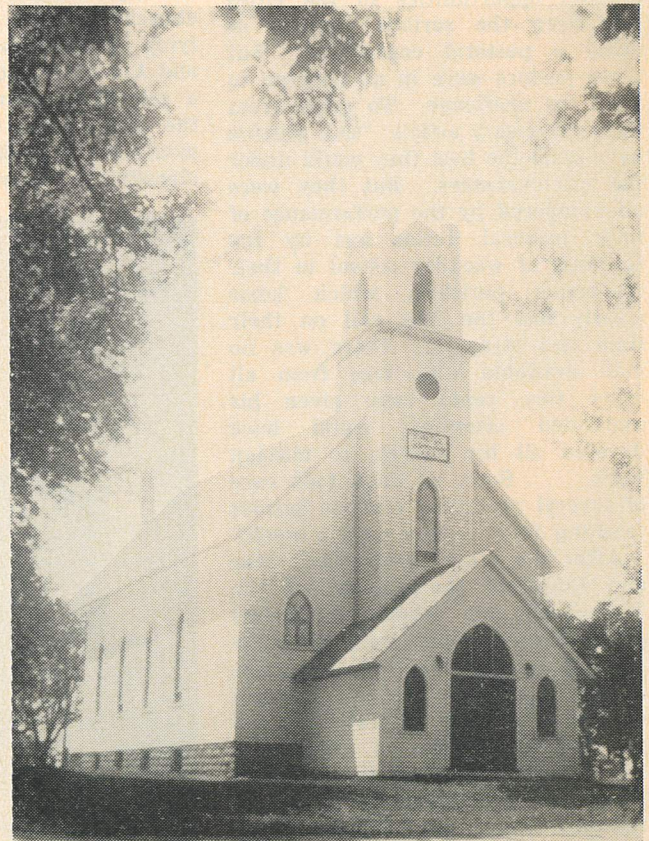
St. Peter's, Winchester, a congregation with 24 families, was the first to erect a frame church in the area. The dedication took place on Epiphany, 1867. Pastor Waldt, who had founded the congregation seven years earlier, was invited to perform the dedicatory ceremony. On Palm Sunday of the same year another dedication took place. Zion Congregation was centrally located at *Readfield*. It was organized with 15 Lutheran immigrant families. They erected their house of worship from logs hewn out of trees that stood on the grounds. St. John's Congregation consisted of 26 families living just beyond the ridge north of Readfield in the Town of Caledonia. Its building project was delayed by the Civil War. After five years of worship in the log school, a small frame church with a steeple topped by a rooster weathervane was proudly erected in the same parish. These three congregations are still served together as one parish.

Medina—Dale and Weyauwega

Among other places, St. Paul's Congregation in the *Medina—Dale* area, where some Lutherans residing in and near Hortonville attended, also came under Pastor Jaekel's spiritual care. He found an increasing number of German Lutherans also in the thriving little settlement of *Weyauwega*. With these people he conducted services in the home, preaching the Gospel in their mother tongue and baptizing their children. Thus the beginning of the St. Peter's Congregation of Weyauwega was made by this traveling missionary.

New London

So great was Pastor Jaekel's persistence in preaching to the Lutherans that he extended his work along the Wolf River country northward into *New London*, which had two distinct Lutheran churches at the time. "One was affiliated with the Lutheran Synod of Wisconsin, namely, old St. Paul's, and the other with the Synod of Missouri, old St. John's Church." Under the care of Pastor Jaekel, a deep love for the Savior and His Gospel of grace was nurtured in the hearts of many people, but his work was to continue in another part of the Lord's vineyard. After a long and useful life, President John Muehlhauser entered upon his eternal rest in the summer of 1867. Pastor Jaekel, who at the time was serving six congregations and three preaching stations, was summoned to be the successor at Grace Church, Milwau-



St. Peter's Lutheran Church, Town Winchester,
Winnebago County, Wisconsin
Dedicated on September 25, 1904

kee. He remained pastor of that congregation for 36 years. He also served his Synod as secretary and treasurer for a long period.

The Winchester parish was filled by Pastor August Wiese, an ordained missionary who had served in Africa among the Zulus for ten years. He had been in the field only two years when a bad case of small pox overtook him. Two days later, on May 30, 1870, the Lord called this servant home. He and two of his children died in the epidemic, and are all buried in the parish cemetery at *Zittau*.

The Work of Pastor Johann Meyer

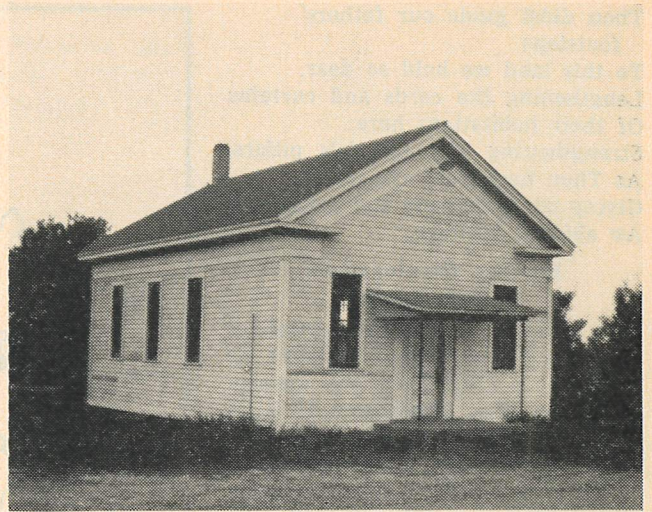
After Pastor Wiese's death, a vacancy of half a year occurred. Then, on Christmas Eve of that year, Candidate Johann Meyer from the Hermansburg Mission Society, Germany, accompanied by his friend Pastor Hagedorn, presented himself at President Bading's door in Milwaukee, ready and eager to begin his missionary labors. Orphaned soon after confirmation, and plagued by poor health to the point that he had to give up his studies for a year, he had the perseverance to finish his training in order to become a missionary in America. Pastor Meyer was assigned to the Winchester parish, where he was installed on January 20, 1871, by Pastor Otto Spehr of *Hortonville*.



Pastor Johann Meyer

In this parish he worked faithfully for nearly six years. Through a long sweep of marsh land along the Wolf River, a quiet place was secured for booming logs from the white pine forests that were floated down the river each season. The bay was humming with activity. From this point settlers could easily cross over to Oshkosh or crosscut over to the Rat River to *Zittau*. We have no knowledge of how many settlers were gathered for the congregations by Pastor Meyer's efforts, but we do know that God's Word was preached in this community and that children were taught the means of grace. He served from three to five congregations and preaching stations. He traveled by horse and buggy from the home church at *Zittau* over towards the bay to St. Peter's, from there to St. John's in the north of the parish along the ledge to *Zion* at *Readfield* and thence to a preaching station at *East Bloomfield*. The latter place was reached by means of a ferry at *Merton's Landing* until a permanent bridge was erected at *Fremont*.

Soon after the small pox epidemic cleared up, Immanuel Congregation at *Zittau* replaced its old, broken-down log building with a new frame church. Pastor Jaekel was invited to come for the dedication and preach the sermon. This he did on Reformation Day, October 31, 1871. Four years later, Pastor Meyer formally organized St. John's Congregation at *East Bloomfield*. The people then built a frame church, one mile east of the log building where they had previously worshiped. This frame church is still being used by the congregation as a



First church, *Zion*, *Readfield*, Wisconsin
Dedicated on Palm Sunday, 1867

parochial school. They then called their own pastor upon the advice of Pastor Meyer. Accordingly, Candidate Erdman Pankow was installed here. All these events took place in 1875. The following year Pastor Meyer left the Winchester parish for Racine County.

This early missionary was the father of our revered Prof. John P. Meyer, *Thiensville*, who for the past 38 years has been active on the faculty of our Theological Seminary. Professor Meyer was born while his father served the Winchester parish. Unto our Lord be glory in the Church by Christ Jesus throughout all ages!



Present church, *Zion*, *Readfield*, Wisconsin
Dedicated on November 9, 1904

Thou didst guide our fathers'
 footsteps
 To this land we hold so dear,
 Lengthening the cords and curtains
 Of their habitations here;
 Strengthening Thy temple's pillars,
 As Thou hast from age to age;
 Giving us, their sons and daughters,
 An abiding heritage.

**Further Developments
 At New London**

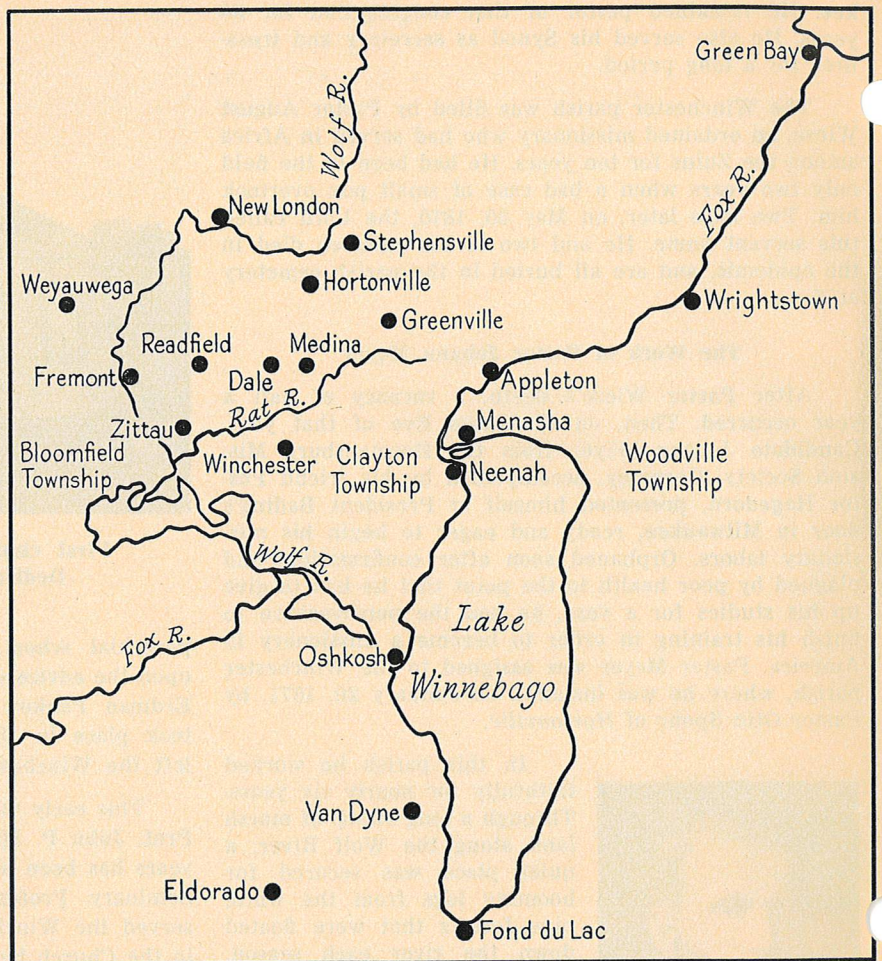
In a larger residential section of *New London* our Synod supplied its preaching station with the mission manpower from *Winchester*, 18 miles away. The same congregation grew to 80 families and after fifteen years, resolved to build its second church. The Lutherans affiliated with the Wisconsin Synod soon occupied a large brick structure on the south side of the Wolf River near "the pines," erected in 1875 at a cost of \$4,500. This was considered one of the finest of our Lutheran churches in this section of the state. Its impressive steeple rose 110 feet above its surroundings. A capacity crowd of 700 persons came for the dedication. Pastor Jaekel was privileged to preach the festive sermon.

When the two congregations of different synods had united to be served by one pastor, the present Emanuel Congregation of *New London* came into being September 10, 1893. Pastor Adolph Spiering accepted the call. He was destined to become president of the Northern Wisconsin District when our Wisconsin Synod was divided into Districts. God visibly blessed his pastorate. After he had served this congregation for thirty-six years, the membership had grown to over a thousand souls and a new church edifice had to be erected in 1922. Today, Emanuel Church is listed as the fourth largest in the Wisconsin Synod.

Northern Wisconsin Potential

Our Lord Jesus be praised that He increased the Church of the pure Word so wonderfully. From a tiny seedling sown in the most northern outpost of the Synod in a hundred years, a large tree has come into existence. It stretches its branches afar. Reaching out from *Fond du Lac*, churches with parish schools were founded at *Neenah* and *Oshkosh*, thence *Appleton*, *Hortonville*, *New London*, *Weyauwega*, and *Bloomfield*; a combined membership now totaling over 9,000 communicants. Soon smaller congregations sprang up and organized themselves into separate parishes. In addition, three Christian high schools have been established in the area. We have much for which to be thankful.

The Northern Wisconsin District is proud of its Winnebago Lutheran Academy. This was founded over thirty years ago as a Christian high school at *Fond du Lac*. St. Peter's Congregation graciously offered the use of its old school building. An association of congrega-

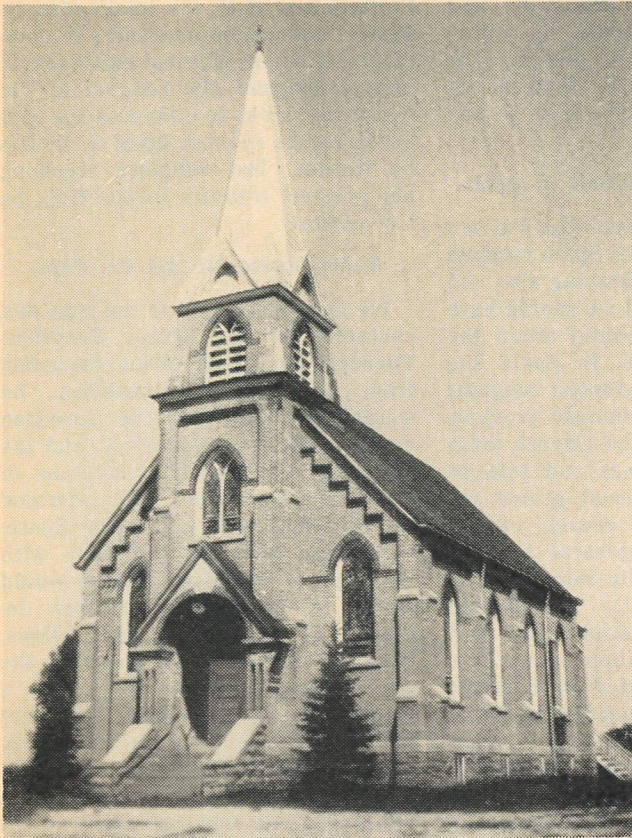


The region where our early missionaries labored, almost 100 years ago.

tions in the area launched a program for constructing a new high school. In His grace and mercy the Lord gave them a new building, adequate to house a student body of four hundred. The new Academy building was dedicated for Christian education on the high-school level, June 5, 1955. Similar efforts put forth on the part of other interested members served to establish our Fox Valley Lutheran High School at *Appleton*. This building also is owned and operated by greater-area congregations consisting of 10,000 communicants. Many of them gathered to glorify God for His great goodness on dedication day, November 17, 1957. A third Lutheran high school was opened in *Manitowoc* in 1956. This school is operated by an association of individual Lutherans of the area. The association was fortunate enough to secure the use of an old public-school building. Each school stands as a testimony of the power of the Gospel.

First our earliest missionaries went up and down the Fox River Valley seeking out the new settlers to give them the Gospel. Now we have two full-time workers in the area visiting the patients in the hospitals and asylums to provide for their spiritual care. If results were to be gauged by numbers only, the fruits of their message would not seem at all spectacular, but judged by divine standards its fruit is most precious in leading souls to the knowledge of the Savior. May God the Holy Spirit teach us today that mission work is not done in

(Continued from page 83)



St. John's Lutheran Church, Town Caledonia,
Waupaca County, Wisconsin
Dedicated on December 14, 1913

vain, but that it bears fruit in the hearts of men! God has His purpose with man; He works with him, and a glorious end is accomplished.

ARMIN ENGEL

Some of the numbers in our own Hymnal have been weakened considerably by translation. The first stanza of No. 261 is much weaker than the German original with its direct reference to Pope and Turk, which is admittedly difficult to translate.

But the new "Service Book and Hymnal," just introduced in a large section of the Lutheran Church in America, has some omissions that move one to cry with the writer of Proverbs (23:10), "Remove not the old landmark!"

When Bishop Lyte lay dying, he cried: "Come not in terrors as the King of kings." The new hymnal omits that stanza of "Abide With Me."

According to Reginald Heber's mission hymn "From Greenland's Icy Mountains," on the island of Ceylon, "every prospect pleases, and only man is vile." The new hymnal omits that stanza. And in the hymn "O Zion, Haste" the stanza is omitted which declares:

"Behold, how many thousand still are lying,
Bound in the darksome prison-house of sin."

A reviewer, with apparent approval, calls these "libelous verses." But is it libel on the part of Christ when He says He came to seek and to save the *lost*? Is it libel when the Apostle Paul so pointedly describes the lost in the first chapter of his Epistle to the Romans, or when he reminds the saints in Corinth what some of them were before their conversion (I Cor. 6:9-11)? Our Lord and the Apostles were not too fastidious about calling a spade by its name. And a faithful missionary will not think it "libelous" correctly to diagnose the sin of heathendom in the raw when he brings the healing power of the Gospel. But a watered-down mission hymn removes an important landmark.

H. C. NITZ

"The Footsteps Frighten Me"

PROTESTANTISM is very easily lulled into a feeling of security over against the totalitarian claims and aims of the Church of Rome. Rome is the greatest threat to the religious freedom still enjoyed in our United States. Recently there appeared in "Christianity Today" an enlightening article entitled "If the U.S. becomes 51% Catholic?" From it we should like to quote for the benefit of our readers.

From 18,000 to 34 Million

At the time of the American Revolution there were about 18,000 Roman Catholics in our country; today there are about 34 million. In less than 200 years the Church of Rome has grown from the smallest to the largest denomination in the country.

Rome is on the increase and Protestantism is not keeping pace. Birth control is condoned and practiced in Protestant circles, not so in the Roman Church. This accounts in part for the Roman increase.

Already in 1929 the editor of the "Catholic World" claimed that before the present younger generation dies, America will be a predominantly Catholic country. It is certainly advancing toward that goal in rapid strides.

"A Natural Desire"

Of the Roman Catholic Church

Rome also makes much of its arrogant and false claim that it alone is identical with the true Church of Christ, all others being heretics. In case of a Roman majority in our

country, Rome would feel justified in restricting the activities of all other denominations. No longer would there be free use of the press and the mails. Recently the Spanish Ambassador to our country, Arielza, spoke at Smith College, a nonsectarian college in Massachusetts. He was asked why the Protestant Union Theological Seminary in Madrid, Spain, had been closed by the Spanish government. He replied: "There exists in Spain today the natural desire (! — the parenthetical remarks in this article are our own) to avoid that it become a Protestant missionary camp. If the Catholic Church believes it professes the true religion, why should it be subjected to adverse propaganda to rob it of its faith?"

"The Right of Freedom For Herself Alone"

Equally outspoken was the Jesuit magazine *Civiltà Catholica*, published in Rome, in an article published as early as 1948: "The Roman Catholic Church, convinced through its divine prerogatives (!), of being the only true church must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As for other religions, the Church will certainly never draw the sword (Rome always lets the respective governments play the role of henchmen for them, as in the bloody Inquisition), but she will require that by legitimate (!) means they shall not be allowed to propagate false doctrine. Consequently, in a state, where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto (actual) existence without opportunity to spread their beliefs (no mission work!). . . . In some countries Catholics will be obliged to ask for full religious freedom for all, resigned at being forced to cohabitate, where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis (of sole right to existence). . . . The Church cannot blush for her own want of tolerance as she asserts its principle and applies it in practice." In short: Rome is for religious freedom as long as she is in the minority, and against it where she has the majority.

The Pope in Rome never includes the religiously oppressed in his prayers. He has adopted the interpretation of St. Augustine on the Parable of the Great Supper: "Compel them to come in that My house may be filled" as though Christ permitted the use of force in mission work. Jesus here speaks of the compulsion of grace, the spiritual drawing power of the Gospel.

Rome on Separation Of State and Church

Pope Leo XIII (1878-1903) condemned separation of Church and State. Our present separation of the two powers in our U.S. is far from ideal in the eyes of Rome. They will go along with it as long as it is expedient for them to do so, but no longer! According to Roman tenets, Church and State are both in the

hands of the Pope. Whenever and wherever a dispute arises, the rights of the Church are to prevail. Our present separation is viewed by Rome as a compromise and as the lesser of two evils.

The Revealing Situation in Spain

The concordat between the Vatican and the government of Spain reached in 1953 is very enlightening also and clearly indicates what we should have to expect, if Rome would attain the majority in our U.S. In Spain the Church of Rome is granted religious monopoly. The government provides for the support of the Church from its tax funds: stipends and salaries for the clergy, financial grants for the seminaries and church universities and for the general practice of the Roman Catholic religion (this covers a vast field!). The Roman clergy is immune from civil suit and criminal prosecution before civil courts unless permitted by a ruling of a prelate. All education is under the control of the hierarchy. Schools of other denominations are prohibited(!). The Church controls all religious broadcasting, no propaganda of any other faith being allowed. Roman Catholic chaplains have the monopoly in the field and in the garrison. The public practice of any other faith than the Roman is subject to arrest and punishment of the guilty party. The private worship of Protestants is not banned entirely(!). Children are not forced to take part in Roman religious instruction, but they can also have no religious instruction of their own(!). There will be no more Protestant orphanages and hospitals. Only Roman marriages are recognized as legal before the civil law. Conversions to Protestantism are barred. Roman Catholicism is the country's official religion.

The Nature of Our Danger

Should these facts on Spain not open our eyes? This would be our fate also, if Rome were to gain a majority in our country. In the beginning of the history of our nation Rome wanted to make the United States a Roman province through the Jesuits. The attempts of the Spaniards, the French, and the Jesuits, however, were thwarted. Rome, like the communists, will retreat for a while until a more opportune time, but they will never relinquish their claims and goals. Rome is by far a greater enemy of our country than

Communism. Both are totalitarian in scope. Communism endeavors to dominate the whole physical existence of man. Romanism, the religion of the Antichrist, seeks to dominate the soul and force its religion upon it. Let us be warned, lest religious freedom, our greatest treasure in our U.S., be lost entirely.

Teddy Roosevelt and the Pope

We need more men of the type and character of the former President Theodore Roosevelt. When returning from an African expedition, he wanted to visit Rome, the American embassy, the King, the Pope, and the Methodist Church. The secretary of the Pope, Merry del Val, informed the American ambassador that Roosevelt could have an interview with the Pope on condition that he would not go to the Methodist Church. Indignant at the audacity of the Pope, Roosevelt immediately canceled the appointment with the Pope. As a freeborn American citizen he would not submit to such a humiliating condition. What would Teddy Roosevelt say, if he were to rise from his grave today and see how our government and also most of the churches cater to the whims of Rome and pretend not to see what Rome is really aiming at. The Roman poet Horace once said: "The footsteps frighten me!" with reference to the fox in Aesop's fable. In our day we should apply these words to the sly fox in Rome, the very Antichrist (II Thess. 2).

H. A. KOCH

STUDIES IN GOD'S WORD

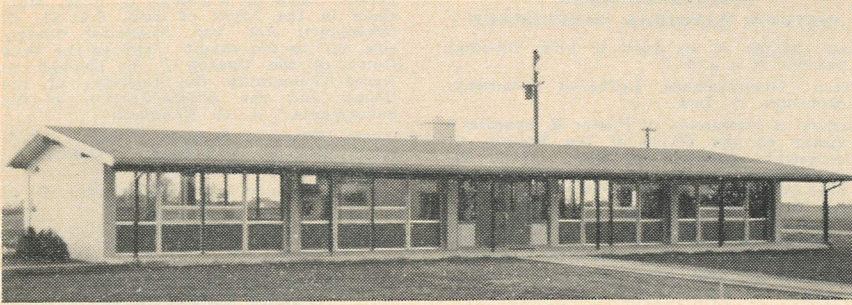
(Continued from page 84)

ing out for Himself, but rather trying desperately, kindly, lovingly to convince these people that for their own eternal good they should become His friends and accept the eternal life He offers.

We are grateful for this patience of Jesus. If Jesus were as impatient with us as we frequently are with each other, He would have destroyed us long ago. But His patience, offering us eternal life through His Word, is the only basis for our continued existence.

Such a Savior we have. Could we be foolish to ignore Him? Amen.

JOHN SCHAADT



St. Paul's Lutheran School, South Haven, Michigan

SCHOOL DEDICATION

St. Paul's Evangelical Lutheran Congregation, South Haven, Michigan, W. W. Westendorf, pastor, dedicated its new school December 7, 1958. Although the weather left much to be asked for, the spirit of the congregation would not be dampened, and Pastor Gerhard Struck, Dowagiac, Michigan, could address a congregation that well filled the church. This was the day St. Paul's Congregation had looked forward to. It brought to fruition years of planning.

The school is a two-room building, built of concrete block with brick facing. North and south walls of each classroom have aluminum-framed windows. Each classroom will accommodate 35 to 40 pupils

AN ENLARGED SCHOOL BUILDING Sebawaing, Michigan

New Salem Lutheran Church, Sebawaing, Michigan, Karl H. Neumann, pastor, dedicated its one-classroom addition to the existing school on January 18, 1959. Pastor G. L. Press, Michigan District president, delivered the dedication sermon. Pastor Wm. Krueger, of Kawkawlin, member of the Michigan District Board of Education, delivered the thanksgiving sermon in the afternoon service.

The addition houses, besides the new classroom, a hallway connecting the old and new units, a confirmation instruction room, lavatories, and boiler room. Mr. Allen Treichel is the principal and teacher of grades 5-8, and Mrs. Karl Neumann teaches kindergarten and grades 1-4. According to plans for the new school year, one of the lower grades will be taken out of the lower

and is completely self-contained. The building also contains a vestibule and teachers' workroom. The school is heated with Selec-temp heating. The boiler is gas fired. A covered porch extends across the entire front of the building.

The building is designed to make expansion a simple matter, by simply repeating the present building and connecting the two units with a corridor. Present heating system, water and sewer facilities are large enough to serve such expansion.

The enrollment for the first year was 61 pupils. Two teachers staff the school at the present time, Mr. Robert Behnke, principal and teacher of grades 5-8, and Miss Eulora Kehl, kindergarten through grade 4.

W. W. WESTENDORF

room and combined with the upper grades. We are grateful that the Lord had led us to take a step forward in doing His work.

KARL H. NEUMANN

ORGAN DEDICATION

The members of St. Paul's Ev. Lutheran Church of North Freedom, Wisconsin, are happy to announce that their new Kimball electric organ, with a set of Deagan chimes, was dedicated for the worshiping of God on February 22, 1959. Pastor W. E. Schulz was the guest speaker and Mr. Elmer Jirtle was the guest organist, both of St. Paul's Ev. Lutheran Church of Wonewoc, Wisconsin.

"Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness" (Psalm 97:12).

A. K. HERTLER

A MISSION REQUEST

At the request of some Wisconsin Synod members, services are being conducted in the Y.M.C.A. Building in Sheboygan, Wisconsin. Anyone knowing of people moving to Sheboygan who are interested in being served by our Synod, is requested to inform:

Pastor Elden M. Bode
Cleveland, Wisconsin

PIANO-ORGAN TEACHERS WANTED

Dr. Martin Luther College, New Ulm, Minnesota, requires the services of experienced women piano and/or organ teachers, beginning with the school year 1959-1960. Kindly address all communications to:

Martin Albrecht
Dr. Martin Luther College
New Ulm, Minnesota

NOMINATIONS

For the additional professorship at Michigan Lutheran Seminary the following have been nominated:

- Mr. Emanuel Arndt, Winona, Minnesota
- Mr. William Arras, Monroe, Michigan
- Pastor Paul Eckert, Sault Ste. Marie, Ontario, Canada
- Pastor Raymond Frey, Vassar, Michigan
- Pastor Theodore Frey, Sterling, Michigan
- Mr. Floyd Mattek, Montello, Wisconsin
- Mr. Waldemar Stindt, Milwaukee, Wisconsin
- Pastor Robert Voss, Milwaukee, Wisconsin
- Pastor Irwin Weiss, Warren, Michigan
- Pastor John Westendorf, Livonia, Michigan

The Board of Regents of Michigan Lutheran Seminary will meet Wednesday, April 1, at 7:30 P.M., at the Seminary, for the purpose of calling the new professor. Any correspondence regarding the calling must be received by the secretary by then.

Oscar Frey, Secretary
1441 Bliss
Saginaw, Michigan

CALL FOR CANDIDATES
NORTHWESTERN COLLEGE

Professor E. A. Wendland's resignation as instructor will become effective at the close of the present school year. The Board of Control calls upon the members of the Synod to submit nominations for this vacancy. The man called will be asked to teach history and Latin. Nominations will be closed April 1, 1959

The Rev. Kurt Timmel
612 5th Street
Watertown, Wisconsin

CALL FOR CANDIDATES

Saint Croix Lutheran High School, Minneapolis-St. Paul, Minnesota, intends to add the tenth grade in the 1959-1960 school year. Consequently it must increase its faculty.

Members of the Synod are asked to assist in the calling of an instructor by sending the names of candidates who are qualified to teach in the general field of science and mathematics. Candidates are also to have ability in the field of athletics, although lack of this should be no deterrent to submitting candidates' names.

Send nominations and qualifications to:

The Reverend John Hoenecke,
Secretary
Twin City Lutheran High School
Association
11 West 88th Street
Minneapolis 20, Minnesota

OFFER

Immanuel Lutheran Church of Globe, at Neillsville, Wis., will make available to any mission congregation a complete set of altar ware, including cross, candlesticks, and altar candelabra. Inquiries regarding these items may be addressed to Pastor R. W. Schlicht, R 3, Neillsville, Wis.

SCHOOL DESKS

About fifty school desks of intermediate size with separate matching seats on oval steel pedestal-swivel revolving type. Any school may obtain same; transportation becomes the obligation of the recipient.

Jordan Lutheran Church,
7624 West National Ave.
West Allis 14, Wis.

CALENDAR OF CONFERENCES
METROPOLITAN NORTH PASTORAL CONFERENCE

The Metropolitan North Conference of the Southeastern Wis. District will meet on Mon., March 30, 1959, 9:00 a.m., at the Seminary at Thiensville. Confessional speaker: E. Blumenthal (M. Braun, alternate).

Program

Exegesis of II Cor., Prof. John Meyer. Various reports. Questions of casuistry. "What do we mean when we say: So says the Word of God?" Prof. Fred Blume.

NORMAN SCHLAVENTSKY, Secretary

DAKOTA-MONTANA DISTRICT PASTORAL CONFERENCE

Date: March 31 to April 2, 1959. Opening service at 9 a.m.

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

Essays: A Discussion of Pastor E. Schaller's Essay on the Office of the Visitor, C. Albrecht; Exegesis of Rom. 5:8-21, W. Schumann; The Extent of Satan's Defeat and the Limit of His Power, G. Cares; An Examination of the Approach to the Controversies Which Were Settled by the Formula of Concord, E. Klaszus; The Examination of Confirmands, Its Purposes, Procedures and Advantages, G. Eckert.

Preacher: H. Birner (alternate: J. Brandt). Please provide your own bedding.

D. C. SELLOW, Secretary

DAKOTA-MONTANA TEACHERS' CONFERENCE

The Dakota-Montana Teachers' Conference will hold its spring conference at Akaska, S. Dak., on April 6, 1959, at 9:00 a.m. The meeting will include the following topics:

"Reports to Parents, Report Cards, Parent-Teacher Conferences," by E. Steinbach.

"A Practical Method of the Kittel Method of Handwriting," by A. Kurth.

"Art in the Elementary School," by Prof. A. Sitz.

"Your Problems and Mine" — a round-table discussion led by H. Baer.

RHODA ARNDT, Secretary

PACIFIC NORTHWEST DISTRICT PASTORAL CONFERENCE

Place: Snoqualmie Valley Lutheran Church, Snoqualmie, Wash.

Date: April 7-9, 1959.

Time: 2:00 p.m.

Sermon: A. Zimmermann (alternate, W. Steffenhagen).

Program: Homiletical Study of Eph. 4:7-16, G. Haag; O.T. Isagogical Study of Ruth, G. J. Albrecht; N.T. Exegesis of II Thess., W. Lueckel.

Essays: Birth Control, G. Frey; Scriptural Concept of Stewardship, T. Adascheck; Canonicity of Esther, P. Nitz.

Please announce to the host pastor, W. C. Lueckel.

MELVIN F. TESKE, Secretary

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: Austin, Minn., in St. Paul's Ev. Lutheran Church, St. Paul and River Dr.; L. W. Schierenbeck, pastor.

Time: April 7 and 8, 1959 (Tues. 10:00 a.m. to Wed. afternoon). Service with Holy Communion, Tues. at 8:00 p.m.; Th. Albrecht, speaker (G. Horn, alternate).

Essays: Exegesis on Ps. 139 by Nathanael Luetke. "Figurative Language in the Bible" by Pastor John Raabe. "The Testimony of Our Conscience" by Pastor Willard Kehrberg. "Woman in the Church" by Pastor Edgar Gamm. Article VII of the Augsburg Confession by Pastor R. A. Haase.

Meals and Lodging: Meals will be served for a nominal charge by St. Paul's Congregation. Requests for meals and lodging, or excuse for absence, should be addressed to the host pastor, L. Schierenbeck, in due time, if possible by April 1.

E. R. BERWALD, Secretary

NEBRASKA DISTRICT PASTORAL CONFERENCE

Place: Trinity Ev. Lutheran Church, Hoskins, Nebr.

Date: April 7 to April 9, 1959 (Tues. 9:30 a.m. to Thurs. noon).

Assignments: Exegesis of Rom. 9:22-33, W. Wietzke; Exegesis of one of the Books of the Minor Prophets, H. Schulz; Exe-

getical Paper on a Psalm, G. Frey; Marriage in the Light of Eph. 5:21-33, D. Grummert; Art. VII, Augsburg Confession, on the Statement: "And to the True Unity of the Church it Is Enough to Agree Concerning the Doctrine of the Gospel and the Administration of the Sacraments," A. C. Baumann.

Reports: Board of Support, Finance, Academy, Missions, Education, Trustees.

Speaker: W. Wichmann

Please announce to the host pastor, G. B. Frank.

HERBERT KRUSCHEL, Secretary

SYNOCDICAL CONFERENCE STUDY COMMISSION

The Study Commission on Ministerial and Teacher Training created by the 45th Convention of the Synodical Conference will meet, God willing, at Alabama Lutheran Academy in Selma, Alabama, on April 13 and 14, 1959.

April 13 will be devoted to meetings with the Board and the faculty of Alabama Lutheran Academy. The Commission will hold open hearings on April 14 beginning at 9:00 a.m. Alumni, authors, and signers of overtures regarding Alabama Lutheran Academy, representatives from the constituency of the school, and interested parties are hereby invited to meet with the Commission on April 14, 1959.

Those desiring to appear before the Commission during the open hearings are requested to inform the undersigned in advance.

GEORGE J. BETO

Secretary of the Commission

Concordia College

3400 East Avenue, Austin, Texas

LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 14 and 15, 1959.

Time: 9:30 a.m., C.S.T.

Place: Trinity Lutheran Church, Coleman, Wis.

Preacher: W. Hoyer (alternate, J. Mantufel).

Meals and Lodging: Please notify Pastor R. Schoeneck, Coleman, Wis., before Easter.

H. JUROFF, Secretary

GADSDEN DELEGATE CONFERENCE

Dates: April 13-14, 1959.

Time: 10:00 a.m.

Place: Redeemer Church, Tucson, Ariz.

Papers: Continuation of I Peter, V. Winter;

Continuation of John 6, J. Gerlach; The Layman's Critique of the Pastor's Sermon, M. Nelson and W. Rauh; The Chaplaincy, E. A. Sitz; Worry, C. Metz; Has the Church Usurped the Duties of Parents by Introducing the Sunday School, or Has the Church Neglected to Teach the Parents? A. Wilbrecht.

V. H. WINTER, Secretary

SOUTHEASTERN MICHIGAN DISTRICT TEACHERS' CONFERENCE

April 24, 1959

St. Paul's Lutheran School
Livonia, Mich.

9:00-9:15 Opening Devotion

9:15-10:00 Bible Story Demonstration Lesson for the Upper Grades, Mr. Grant Gentz

10:00-10:30 Reading Demonstration Lesson Grade 1 or 2, Mr. Charles Sergison

10:30-10:45 Recess

10:45-11:45 Discussion of Lessons

11:45: 1:00 Noon Recess

1:00- 1:30 Educational Film

1:30- 2:30 Practical Suggestions for Child Discipline in Our Schools, Panel Discussion — Wayne Faculty

2:30- 2:45 Recess

2:45- 3:45 Business and Elections

3:45- 4:00 Closing Devotion

CAROLYN SMART

500 Auburn

Plymouth, Mich.

DATE CHANGE

The date of the Michigan District Pastoral Conference has been changed to June 16-18, at St. Matthew's Lutheran Church, Benton Harbor, Mich.

NORMAN W. BERG, Secretary

ORDINATIONS AND INSTALLATIONS

Pastor
Lindloff, Donald, in Trinity Church, T. Wilson, Winona Co., Minn., by H. Backer; assisted by E. Geistfeld, N. Lindloff, B. Beyers, R. Beckmann, E.

Friedrich, R. Korn, E. Schoenike, P. Spaude, R. Welch; March 1, 1959.

CHANGE OF ADDRESS

Pastor
Lindloff, Donald, R. 2, Winona, Minn.

TREASURER'S STATEMENT

July 1, 1958, to January 31, 1959

Receipts	
Cash Balance July 1, 1958.....	\$ 16,631.26
Budgetary Collections	\$ 1,305,732.88
Revenues	222,379.21
East Fork Luth. Nursery Coll.	12,347.25
<hr/>	
Total Collections and Revenues	\$1,540,459.34
Non-Budgetary Receipts:	
Lutheran S.W.C.—Prayer Book	99.35
Inst. Parsonages Sold	17,000.00
Bequests	1,191.63
Miscellaneous	561.50
<hr/>	
Total Receipts	1,559,311.82
<hr/>	
	\$ 1,575,943.08

Disbursements	
Budgetary Disbursements:	
General Administration	61,439.09
Board for Information and Stewardship	22,496.32
Theological Seminary	43,234.42
Northwestern College	119,352.89
Dr. Martin Luther College.....	183,153.40
Michigan Lutheran Seminary	94,829.90
Northwestern Luth. Academy	33,684.29
Nebraska Lutheran Academy	362.35
Academy Subsidies	6,400.00
Winnebago Teacher Program	12,286.53

Home for the Aged	26,056.54
Missions —	
General Administration	
Home Board	608.73
Foreign Board	915.14
Indian Mission	98,932.35
East Fork Nursery	9,385.01
Colored Mission	39,529.83
Home Missions	452,498.96
Refugee Missions	39,576.03
Madison Student Mission	5,221.98
Rhodesia Mission	30,170.17
Lutheran S. W. C.	5,524.58
Japan Mission	10,205.10
Winnebago Luth. Academy.....	1,750.00
General Support	58,141.46
Indigent Students	1,025.00
Board of Education	13,026.45
Depreciation on Inst. Bldgs.	80,037.51
Revenues designated for Special Building Fund	189,362.68
<hr/>	
Total Budgetary Disbursements	\$1,639,206.71
Non-Budgetary Disbursements	
Notes Payable	80,000.00
Institutional Parsonages Purchased	19,476.68
<hr/>	
Total Disbursements	\$ 1,738,683.39
<hr/>	
Deficit Balance	
January 31, 1959.....	\$ 162,740.31

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to January 31

	1957-58	1958-59	Increase	Decrease
Collections	\$ 1,212,038.00	\$ 1,305,732.88	\$ 93,694.88	
Disbursements	1,353,068.61	1,639,206.71	286,138.10	
<hr/>				
Operating Deficit	\$ 141,030.61	\$ 333,473.83	\$192,443.22	

ALLOTMENT STATEMENT

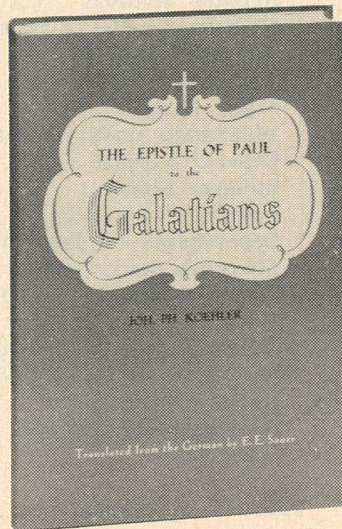
Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest	1,569	\$ 7,823.92	\$ 10,983.00	\$ 3,159.08	71.23
Nebraska	6,974	47,386.28	48,818.00	1,431.72	97.06
Michigan	24,585	163,009.67	172,095.00	9,085.33	94.72
Dakota-Montana	7,776	52,713.30	54,432.00	1,718.70	96.84
Minnesota	38,736	207,687.89	271,152.00	63,464.11	76.59
Northern Wisconsin	46,580	272,549.34	326,060.00	53,510.66	83.58
Western Wisconsin	49,513	265,660.38	346,591.00	80,930.62	76.64
Southeastern Wisconsin	49,184	266,127.23	344,288.00	78,160.77	77.29
Arizona-California	3,212	19,230.14	22,484.00	3,253.86	85.52
<hr/>					
	228,129	\$ 1,302,200.50	\$ 1,596,903.00	\$294,702.50	81.54

C. J. NIEDFELDT, Treasurer

THE EPISTLE OF PAUL

to the

Galatians



A COMMENTARY BY

JOH. PH. KOEHLER

Translated from the German

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