

# THE NORTHWESTERN Lutheran

May 24, 1959

Volume 46, Number 11



# BRIEFS

## by the Editor

**HOW MANY AMERICANS ATTEND CHURCH** each Sunday? At the end of 1958 the American Institute of Public Opinion (directed by Dr. George Gallup) made a survey. It found that on the average 50,500,000 adults attend a church or synagogue each week. This represents 49% of all adults. It is an increase of 2% or 2,000,000 adults over 1957. The poll showed that 55% of those attending service were women; that attendance was highest in the Midwest; and that attendance was 5% higher in the larger cities than in the small towns.

\* \* \* \*

**SOME STRIKING CHURCH TOWER pictures** have come in. For these we are grateful. We shall intersperse them with chancel pictures on our cover.

\* \* \* \*

**WHAT IS THE SPIRITUAL WELFARE COMMISSION** doing now in peacetime? No doubt many of our members think there cannot be much work for this Commission to do. But they are wrong. Read the article on page 167.

**IS "I LOVE YOU TRULY" APPROPRIATE** for a church wedding? In the April 18 issue of the *Lutheran Standard*, a writer asked the editor of the "Question Box" why the song was banned from Lutheran churches at weddings. The editor answered that, while some Lutheran pastors frowned on the use of "I Love You Truly," he did not know that the Lutheran Church or any division of it had banned it.

The May 9 issue of the same paper carried a letter from an organist which we liked. We select:

"I doubt if there is a single chapter in the American or Canadian Guild of Organists which has not devoted at least one meeting to a study of wedding songs appropriate for the Christian wedding service. And if organists are so concerned about the suitability of wedding songs, should pastors be criticized if they also study the matter and take firm steps to correct the situation?"

"The church wedding is a Christian service in which God's blessing is invoked upon the founding of a home. All music, vocal and instrumental, should reflect and intensify this meaning of the service and

direct the thoughts of the congregation Godward. Now strip the commonly used wedding songs of their "pretty melodies" and see if they meet these qualifications, regardless of the number of times they have been sung at church services.

"I am convinced that a few songs have gained wide acceptance merely because people are unaware that more appropriate and beautiful songs do exist. . . . Brides who consider dandelions a disgusting suggestion for their bridal bouquets should take care lest "weeds" crop up in the form of poor wedding music to spoil an otherwise beautiful service."

\* \* \* \*

FROM THE LUTHERAN SENTINEL, publication of the Evangelical (Norwegian) Lutheran Synod, we learn that on March 6 ground was broken for the gymnasium-auditorium to be erected at Bethany College, Mankato, Minnesota.

\* \* \* \*

The "Martin Luther" film has been televised by 60 stations in the United States. Robert E. A. Lee, executive secretary of Lutheran Church Productions, announced that 60 more stations will telecast the film within the next year.

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

*The Northwestern Lutheran*

\* Volume 46, Number 11 \*

May 24, 1959

Official Publication, The Ev. Lutheran Joint Synod of Wisconsin and Other States.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Entered as second-class matter at the Post Office at Milwaukee, Wis., under the Act of October 3, 1917.

**Postmaster:** Please send notice on form 3578 to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

**Subscription Rates Per Year**, payable in advance:

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

**THE EDITORIAL BOARD —**

Werner H. Franzmann, Managing Editor  
Walter W. Kleinke, Assistant Editor  
Prof. John Meyer      Prof. Carl Lawrenz

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. Toppe
C. Mischke	A. Schuetze	C. Leyrer	J. Schaad

**THE COVER** — Tower of First Lutheran Church, Green Bay, Wisconsin; E. H. Krueger, Pastor.

# Editorials

**Coined Affection** "Though the Mountains Shake" is the title of a delightful book by Amy Carmichael. In it she tells how even in wartime the Lord supplied all needs for the Dohnavur Fellowship in India. The Fellowship began as a refuge for girls destined to a life of shame and slavery in Hindu temples. It expanded until it included an evangelization center, a vocational school, an orphanage, and a hospital. It seems to be an Indian duplicate of the Bethel Homes founded by Bodelschwing in Bielefeld, Germany. At the time of Miss Carmichael's death in 1951, after 60 years of service, the Fellowship community embraced nearly 1000 persons.

Miss Carmichael and her coworkers received no salary. The Fellowship was not underwritten by any organization. No funds were ever solicited. All needs were taken to the Lord in prayer. And He never failed them.

There were frequent shortfalls, sometimes amounting to 1000 rupees in a month. But always, by the end of the year, the deficit was made up and a surplus left.

In reporting such timely and liberal gifts, Miss Carmichael sometimes uses the term "coined affection." She says she borrowed it from a certain Dr. Lowther Clarke, who wrote a book on almsgiving.

"Coined affection" — how elegantly it describes the contribution of a "cheerful giver" to the Lord's work. It has about it the fragrance of the spikenard a certain loving disciple lavishly poured over the feet of our Lord. It is a fitting designation for the widow's mite.

Not budget-slanted stewardship, not a calculated tithe, not a computed quota, with allotment and achievement measured to the third decimal point — but coined *affection*, the spontaneous evidence of love, the love that never fails: fruit of the Spirit.

Affection stems from gratitude. And gratitude begets the grace of giving.

H. C. NITZ

\* \* \* \*

**Beyond Aptitudes** Aptitude tests have helped many a high-school boy make his choice of a vocation. They have told a struggling and bewildered student that he was making a mistake in his choice of school subjects, and at the same time they have helped him to select studies for which he was better suited. Thousands of boys and girls who were uncertain whether to make a career of mathematics or nursing, architecture or business, engineering or teaching, have been directed into careers where the greater chances of their success lay.

If these tests can help the average person find a career for which he is best suited, may they not be employed to direct young people into a profession which is sorely in need of more recruits — the ministry? It is not likely.

Qualifications for the ministry are broad rather than narrow. The Bible specifies the need for good mental equipment when it calls for ability to study and aptness to teach, but it also implies a number of other qualifications. Hartzell Spence holds that today's clergyman must be "preacher, teacher, counselor, adviser, administrator, architect, and financier," and that in order to function in his vocation he must be "sociologist, humanitarian, and business man, as well as theologian and public speaker." Others would point out that even this formidable list is not complete. As far as the range of his abilities is concerned, the pastor is a general practitioner rather than a specialist.

When aptitude tests stress concentration on special abilities, will they not point boys away from the ministry? They will discover a boy's major talents and recommend that he develop them in a profession that demands such special abilities, rather than in the ministry, which requires a broad range of talents. What pastor, we ask, might not have been directed by an aptitude test into a secular profession, where he, no doubt, could have pursued and developed his special talents as successfully as others have?

One wonders what consequences aptitude testing would have had for the New Testament. Might not Luke have been persuaded that he should confine himself to medicine, Matthew to finance, and Paul to handicrafts?

More important than the perfect combination of ministerial aptitudes are the master qualifications that draw out and heighten general abilities. They are faith and faithfulness and zeal — an extra measure of God's Spirit, if you prefer. "Moreover, it is required in stewards [of the Gospel and the Sacraments] that a man be found faithful," Paul emphasizes. Aptitude tests do not give percentile ratings in faithfulness and spirituality. These qualities are for God to measure — and to supply.

C. TOPPE

\* \* \* \*

**What Is Behind Resistance To the Lord** In connection with the announcement that many of the disciples of Jesus went back and walked no more with Him, the reason behind it is indicated by the remark of Jesus: "It is the Spirit that quickeneth; the flesh profiteth nothing." There are only two ways of thinking and settling things: the way of the flesh and the way of the Spirit. The flesh way is the natural way, according to our own inborn prejudices, emotions, and preferences, which coincide with the world's and the general public's way of sizing up things.

If we follow our natural bent, it will lead us away from Jesus and His truth, for, says Scripture, "The

(Continued on page 173)

# Studies in God's Word: A Temple of the Living God

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

Whenever we hear the word "temple," we likely think of a building used for religious services. The building in which the children of Israel worshiped at Jerusalem was called a temple. Our churches today are sometimes referred to as temples.

A temple need not, however, be a building. Although the word is not used in our text, we have a description of another kind of temple,

## A TEMPLE OF THE LIVING GOD

### Who Is A Temple Of The Living God?

Jesus tells us that anyone who loves Him and keeps His words is such a temple.

There are many who pretend to love Jesus and keep His words. They are outwardly respectable and decent. They are honest and upright in all their dealings. They are active in supporting anything that will help to improve their city and community. They are loyal friends and good neighbors. Yet, contrary to outward appearances, they do not really love Jesus or keep His words, for they do not accept Him as the only Savior from sin. They feel quite capable of saving themselves. In their estimation, their own exemplary life will be more than enough to merit God's favor. To them Jesus is at best a shining example whom they must now try to imitate. While they admittedly are not perfect, they are quite sure that God will overlook their shortcomings as long as their intentions are good and they try to do their best. By rejecting Jesus as their Savior, however, they make it clear that they do not really love Jesus or keep His words. They are not temples of the living God.

Those who love Jesus and keep His words are the ones that have learned to know themselves as lost and condemned sinners who deserve nothing better than God's eternal wrath and condemnation. But they have also learned to know that Jesus died for them in order that they might be reconciled to God. Laying aside every thought of personal merit, they have accepted Jesus as their Savior and trust in Him for salvation. By accepting Jesus as their Savior they show that they really love Him and keep His words. These sincere, believing Christians, we are told, are temples, dwelling places of the living God.

### What Does This Include?

We know, of course, that man cannot by his own reason or strength believe in Jesus Christ, his Lord, or come to Him. Faith is the work of the Holy Ghost. In coming to faith the believers have become temples of the Holy Ghost.

Much more than this, however, is included. Jesus says, "We will come unto him, and make our abode with him." The hearts of the believers are not only temples of the Holy Ghost, but with the Holy Spirit the Father and the Son have also come to make their abode there. Try to imagine what that means! Jesus, the eternal Son of God, our Savior, in whom we believe and trust, actually dwells in our hearts as an ever-present Companion and Guest. With Him comes His Father, and in Christ He is also our Father and we are His dear children. The Triune God, Father, Son, and Holy Ghost, personally lives in our hearts. We are inclined to think of this intimate union as a blessing that still lies in the future, one that will first be revealed in heaven. Here, however, we are assured that the Triune God already lives in our hearts as surely as we love Jesus and keep His words, as surely as we accept Jesus as our Savior.

This is a mystery, to be sure, yet a fact glorious and wonderful. No wonder this verse of Holy Scripture frequently appears as a memory verse on confirmation certificates. No wonder it is frequently used as the text for a wedding address. Here we learn that the mystery of the Holy Trinity is not merely a doctrine, wonderful to contemplate, but not particularly useful for our daily life. It is a doctrine that is very much related to our daily living, very practical, very comforting. The more conscious we are of this blessed truth, the more fervently we will sing:

*O Holy Spirit, enter in  
And in our hearts Thy work begin,  
Thy temple deign to make us;  
Sun of the soul, Thou Light Divine,  
Around and in us brightly shine,  
To joy and gladness wake us  
That we, In Thee  
Truly living, To Thee giving,  
Prayer unceasing,  
May in love be still increasing.*

C. MISCHKE

## GO YE AND TEACH

### Matthew 28:19

"Go ye and teach," thus saith the Lord,

"Spread through the earth My precious Word,

Baptizing all — of every nation —  
Bring them the message of salvation,

Which I have purchased full and free

For whoso'er believes on Me."

*O Holy Spirit, so inspire  
And set our sluggish hearts on fire  
With zeal to do the Master's will  
That we His mandate may fulfill,  
May strive to add unto the fold  
As the disciples did of old;  
Lord, make us sowers of the seed;  
Thine shall the harvest be, indeed*

EMILY SWANSON

# Smalcald Articles

## Part III. Art. III. Of Repentance

### XIV

Before taking up the next paragraph, it will be well to recall briefly what the schoolmen taught about sin. Luther summarized it in Article I of Part II of the Smalcald Articles under the heading SIN.

They taught, for instance, that original sin did not mean a total corruption of the human nature in spiritual matters. Rather, the natural powers of man remained intact, though weakened; they taught that man's reason was not blinded and his will was not fettered; man still has freedom of choice to do good or evil as he pleases. They taught that man by his natural powers can keep all the commandments of God, and can even love God above all things and his neighbor as himself. They taught that if a man tried honestly and did as much as was in him, then God would certainly grant him His grace so that he could do more. Yes, they even taught that with the help of the Holy Ghost man could progress so far in good works that he would do more than he needed for himself to merit salvation.

On this background we read the next paragraph.

In the paragraphs leading up to number 28, Luther spoke about works of satisfaction imposed by the priest on the penitent for the mortal sins disclosed before him in the sacramental confession. Then he continues:

28) *If, now, there were some who did not believe themselves guilty of such actual sins in thoughts, words, and works—as I, and such as I, in monasteries and chapters (fraternities or colleges of priests), wished to be monks and priests, and by fasting, watching, praying, saying Mass, coarse garments, and hard beds, etc., fought against evil thoughts. . . .*

#### Why Enter a Monastery?

We did not print the whole paragraph above, which is a rather lengthy and involved sentence; we reproduced only a part of the conditional clause. Luther is speaking about a certain class of Roman Catholic people, and he chooses monks as an example to illustrate his point. Why did the monks choose the monastic life and enter a cloister?

Luther speaks about the serious-minded ones among the monks. To be sure, there were some who were attracted by the carefree life of the monasteries. The monks had no personal property, but they were well provided for by the institution. Some were attracted by this form of "social security," and some parents sent their younger sons to monasteries for the purpose of seeing them taken care of. But not all monks enrolled for such reasons.

There were among the monks many serious-minded men who, like Luther, entered for spiritual reasons. Why did Luther enter? He was perturbed by the sinful lusts of his heart, which he could not master. He was frightened by the idea of the coming judgment, because

he was not ready to face the Judge. He entered the monastery in order, by the monastic life, to overcome his inborn sin and to work out a righteousness with which he could dare to stand in the final judgment. Luther tells us that there were others like him.

Of the means which these men employed to achieve their purpose he mentions: fasting, (sleepless) watching, praying, saying (reading or chanting) Mass, wearing coarse garments, and sleeping on hard and uncomfortable beds.

In this way they tried to tame and subdue their flesh, and to lead a life of God-pleasing works. What did they achieve? Luther admits his failure in the following part of paragraph 28.

28) *(As we) in full earnest and with force wanted to be holy, and yet the hereditary, inborn evil sometimes did in sleep what it is wont to do (as also St. Augustine and Jerome among others confess),—*

#### Notes

St. Augustine, the greatest among the church fathers of the post-apostolic and pre-Reformation age, the man after whom the order was named of which Luther was a member, lived in the beginning of the fifth century. He died on August 28, 430. He maintained the Scripture truth about original sin over against the errors of the British monk Pelagius. Pelagius taught that Adam through his fall into sin harmed only himself. All men born after Adam are by nature in the same spiritual condition which was Adam's before the fall. The Roman Catholic Church adopted this error in a somewhat modified form, known as Semi-Pelagianism.

St. Jerome, a contemporary of Augustine — he died in 420 — led a very strict monk's life. He spent a great part of his time, from 386 till his death, in Bethlehem. He was a very learned man, and is the author of a revised Latin translation of the Bible, the so-called Vulgate, which is in use to the present day.

Both of these men admit that they failed in their monk's endeavors. They could not control their dreams. Luther says that their cases are typical. There is a tendency in our human constitution that we cannot control. It erupts time and again with irrepressible violence. Paul calls this inborn drive a "law" (Rom. 7:21,23), which he describes in these words: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do" (v. 18,19).

If that is the case, if there is such a sinister force of evil lurking in the deep recesses of our heart, ready to break forth at any time, what then about our efforts to do good? It is simply out of the question. We may

*(Continued on page 173)*

# What shall I say?

**Topic: "I work hard all week. Sunday is my only day to rest."**

## **Not An Exceptional Case**

Have you ever noticed how many people feel that they are exceptions to the rule in one way or another? Maybe they think they work harder than others. Or else they are convinced they have greater problems than the average. Or they have special needs, etc., etc. In any case, they believe theirs is a special situation deserving special consideration and treatment.

The statement above is an outgrowth of this natural tendency. Usually, it is made by a person who feels that he is excessively busy, working considerably harder than most people. Unfortunately, in many cases, he also looks upon his diligent labor as a sort of good work which justifies his failure to worship, and almost makes it unnecessary. He feels he is proceeding according to the motto: "Actions speak louder than words." And though he may speak loudly concerning his work, yet, in his own mind, he equates work with action and worship with words. With his record of action, then, why bother about the words? Surely, God will be satisfied with his diligence and demand no more.

In speaking with such people we ought to correct this false thinking at the very outset. In a tactful manner, we should point out to them that working and being busy in this age is not the exception but the rule. More than that, it is in accordance with the order of things set up by God when He told us: "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). Certainly, it does not excuse us from worshiping our God, who gave us health and strength to work. Many devout Christians put in long hours during the week, and undoubtedly find themselves quite weary on Sunday, but they still find time and energy to worship.

## **Physical Rest Valuable**

This, of course, does not mean that we see no value in physical rest. Any physician will tell us that constant unbroken labor finally will undermine a person's health, health which by the Fifth Commandment we are committed to guard. Man is so constituted that he needs periodic rest beyond that which he obtains each night. So God created us, and for that reason He also ordained a weekly day of rest in the Old Testament. And though, in the New Testament, we are no longer under command in this respect, our bodies will certainly benefit if we follow a like pattern.

## **Spiritual Rest More Valuable**

But more than physical rest, man needs spiritual rest. This rest he can find only in the Word and worship of God. It is the rest which Jesus had in mind when He issued the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you

rest" (Matt. 11:28). It is the rest which comes from knowing that our sins are forgiven, from having our consciences unburdened, from being at peace with God. It is the rest which develops from receiving comfort in the hour of sorrow, strength in the moment of weakness, instruction in the time of confusion. Where else can such rest be found except in the Gospel of Christ? No human philosophy or mental discipline can produce it. And without this rest, rest of the body does little good. Actually, it can only lead to temporal and eternal restlessness. How is the man benefited, for example, who pampers his body but lets his soul remain burdened with uneasiness, sin, and uncertainty? He still is not at peace. Finally, even his body will suffer. It will suffer already during this earthly life as a result of emotional strain, to say nothing of eternity. On the other hand, the Christian who has a minimum of earthly ease nevertheless has the refreshing comfort of knowing, "There remaineth therefore a rest to the people of God" (Heb. 4:9).

## **Both Are Possible**

If a choice were forced upon us, then, between physical and spiritual rest, wisdom would direct us to choose the spiritual. Not only is it more essential to our real happiness, but it also has a much more lasting effect. Rest for the body wears off in a matter of hours. Rest for the soul reaches into eternity.

Fortunately, however, we need not make such a choice. Both are possible as well as advisable. For while church attendance certainly demands close attention and mental alertness, it requires no great physical effort. To those who wish to argue this point, we may suggest that after attending church, they still have by far the greater portion of the day to spend in most leisurely fashion. If this is their great need and desire, we may even recommend that they do exactly that. We have no quarrel with those who want physical rest on Sunday. We oppose such rest only when it is taken at the expense of spiritual rest. And for those who still prefer the hour of worship for such physical rest, because they have other things planned for the remainder of the day, let us point out that this is nothing less than idolatry. By such action, they are elevating both their bodily ease and their bodily activity above the worship of their God.

Only the faithful worshiper has access to the full rest which man requires here upon earth. More than that, only he can look forward to eternal rest, confident of God's promise: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors" (Rev. 14:13).

C. S. LEYRER

# News FROM OUR Missions



## The Work of the Spiritual Welfare Commission Today

For nearly two decades the Spiritual Welfare Commission has been serving the men and women of our Synod in the Armed Forces of our country. In recent years the scope of this commission's work has been enlarged to include students of our congregations who find themselves away from home, especially in those areas where the ministrations of our church are not available to them.

### Peacetime Has Not Ended Our Efforts

During those years when our nation was engaged in actual warfare, the work of our Synod's Spiritual Welfare Commission was very much in evidence, as it supplied our servicemen all over the world with sermon tracts and devotional literature. Now that we are privileged to enjoy the blessings of peacetime, it may well be that many of our people are of the opinion that the Lutheran Spiritual Welfare Commission has no more work to do or, at best, that its work is of little importance. Nothing is further from the truth.

### The Aim Remains the Same

It is true that the number of names on the mailing list of the Spiritual Welfare Commission today is a far cry from that of the war years. It is also true that the frequency of the mailings and the tenor of the religious material today is different from those years when our young people were in actual combat on the battlefields of the world. Nevertheless, the aim of the Commission's program today is still the same as it always was, namely, through an adequate mailing program to provide our servicemen and women and students with sound, Scriptural, truly Lutheran literature, to feed their souls to the best of our ability under existing conditions. To do this today in serving upwards of 3600 of our



Pastor A. C. Bartz (left) of Waukegan, Illinois, with group of young men from Great Lakes

young people, is costing our Synod \$11,500 annually.

### The Work of Contact Pastors

Not only does your Commission provide for the spiritual needs of servicemen and students in the form of religious literature, but, wherever possible, it directs our young people to our own churches, and pastors. It is well nigh impossible to relate how many of our pastors are actually carrying on the work of the Commission quietly behind the scenes, giving unselfishly of their time and services for the cause of the Lord's kingdom. Personal service is given wherever feasible in conducting services and religious classes, and in making hospital calls. The accompanying picture shows a group of servicemen from Great Lakes, Illinois, attending services at our

church at Waukegan, Illinois, on a given Sunday. It should be of interest to note that of the group pictured, not only have three of the young men entered into the work of the Church, but that they represent three different nationalities, American, Korean, and Chinese. Truly God works in a mysterious way, His wonders to perform. The members of our Synod ought to be truly grateful for this work of our contact pastors, whose efforts on behalf of the Commission are often unknown and unsung.

### Letters of Appreciation

That the work of your Commission is really appreciated by those in the service, is clearly evident from the many letters of genuine appreciation received from them. Quotations like the following are very common: "I

am grateful for your services. As it was not always possible to attend services, I found the literature very useful." "This is to acknowledge with thanks the receipt of the materials mentioned in your letter, and I am glad to inform you that it is my great privilege to be one of the recipients of your *Meditations* magazine, sermons and other literature, which are of great value to me. These materials are rich in spiritual food."

#### Gratitude for "Meditations"

Since the Commission began sending out our Synod's new devotionals

*Meditations*, letter after letter has come to us singling out these booklets as a source of spiritual strength and comfort. Here are a few remarks. "I have been receiving the booklet 'Meditations' and I want to thank you for sending it to me. I have been using it very day since the first issue arrived." "I have received your very welcome booklet 'Meditations' and wish to thank you for sending it to me. It was a great comfort to me being away from home." "I would like to express my deepest and most sincere thanks for the *Meditations* and prayer books which you were so kind to send to

me while I was a member of the Armed Forces. It was not always possible to find or attend the church of our faith, but through your help the Lord was near me always. . . . I hope this service to our young men will continue always, for it is a worthy cause."

Expressions of gratitude such as these must surely call forth the earnest prayers, the faithful cooperation, and the generous gifts of all the members of our Synod, so that this phase of our Church's work may continue.

P. KUEHL

### GROUND BROKEN FOR NEW SCHOOL

Tawas City, Michigan

With the first spadeful of sod being turned by the Rev. Leonard Newman, another step was taken toward fulfillment of a dream by Emanuel Lutheran Church for a new Christian day school in Tawas City, Michigan.

"For other foundation can no man lay than that is laid, which is Jesus Christ" — with these words read from First Corinthians, Pastor Newman conducted groundbreaking ceremonies Sunday morning for the new school.

Members of the building committee who took part in the program were William Look Sr., chairman; Joseph Fox, John St. James, Frank Ahonen, and Arnold Hosbach. Each took his turn at breaking the ground.

The impressive ceremony was attended by about 150 members of the congregation and other Tawas City residents, following the regular Sunday morning worship service.

Actual groundbreaking began when Eckstein Construction Company, general contractor, started the work of bringing the site to grade with bulldozers.

It is expected that the \$59,000 one-story concrete-block structure will be completed in time for the start of the fall term in September.



Groundbreaking ceremonies for Emanuel Lutheran Church's new school. The Rev. Leonard Newman turns over the first spadeful of sod. Watching, from left to right, are: William Look Sr., chairman of the building committee; John St. James, Arnold Hosbach, Joseph Fox, and Frank Ahonen.

The new school will contain two classrooms, an office, kitchen, and large multi-purpose room, the latter measuring some 66 feet long and 33 feet wide. Its ceiling will measure slightly higher than the rest of the building, which will be 70 by 66 feet.

This new building will replace the present school building located at

the corner of Second Street and Fifth Avenue, constructed about 65 years ago. This new building project is the first undertaken by congregation members of this generation. The last came some 57 years ago when the church parsonage was constructed.

The old school building is expected to be retained for possible future use.

The Northwestern Lutheran





**Mount Zion Ev. Lutheran Church, Kenosha, Wisconsin**

**CHURCH AND PARSONAGE  
DEDICATION**

**Mount Zion Ev. Lutheran  
Congregation  
Kenosha, Wisconsin**

Sunday, March 1, 1959, for many reasons will always be remembered by the members of Mount Zion Ev. Lutheran Congregation, Kenosha, Wisconsin, as the outstanding day in its brief history. On that day, in three special services, this congregation was privileged to dedicate its new house of worship and parsonage to the glory of God.

Some 955 worshipers filled the new church for the special services during the day. The three guest speakers were the Rev. George Beiderwieden, Sr., Milwaukee, President Arthur Halboth of the South-eastern Wisconsin District, and the Rev. Elton Huebner, of Milwaukee. These brethren reminded the congregation and many guests of the many reasons they should be rejoicing on this important day.

Mount Zion Congregation was organized in 1946. Pastor Elton Huebner was its first shepherd. At the time, through a Church Extension Fund loan, it acquired its present property and a dwelling which served as its chapel and parsonage. The year 1955 saw the congregation become independent. In the fall of 1955 a \$30,000.00 three-year building

fund campaign was undertaken. Because facilities were becoming more and more inadequate, a planning-building committee was appointed in the spring of 1957. After much planning, a contract was entered upon with Church Builders, Inc., of Milwaukee, for the erection of the new church and parsonage. Sunday, July 20, 1958, saw the groundbreaking ceremony and Sunday, October 19, 1958, the cornerstone-laying of the church.

The new church of semi-Gothic-Georgian design is 70 feet in length

and 34 feet in width, and will normally seat 250. The exterior is of Lannon stone and the interior of cinder-block construction. As you enter the narthex, you may either enter the nave or the basement educational-fellowship area. The spacious chancel area, choir loft, and sacristy complete the building. The interior of the church was so planned that one may enjoy the simple beauty of its design. The basement also contains the kitchen, heating room, a smaller meeting room and the lavatories. The general construction cost of the church, completely furnished, was \$60,000. If one includes the electronic Baldwin organ, the cost was \$68,000.

Mount Zion's new 70x24 three-bedroom parsonage is of ranch-style design. It is of frame construction with Lannon stone trim. A spacious living-dining room, kitchen, bath, and powder room, study, full basement, and an attached garage complete the home. The total cost of the parsonage was \$17,500. It certainly is a fine home for Mount Zion's pastor.

May Mount Zion's new buildings always be a means through which countless blood-bought souls will, in the Word and the Sacrament, find Jesus Christ and eternal salvation.

F. SCHULZ



**Interior, Mount Zion, Kenosha, Wisconsin**

# Dr. Martin Luther College, 1884-1959

## The Seventy-fifth Anniversary

*(This is the fifth article depicting the history of Dr. Martin Luther College to commemorate the seventy-fifth anniversary of its founding.)*

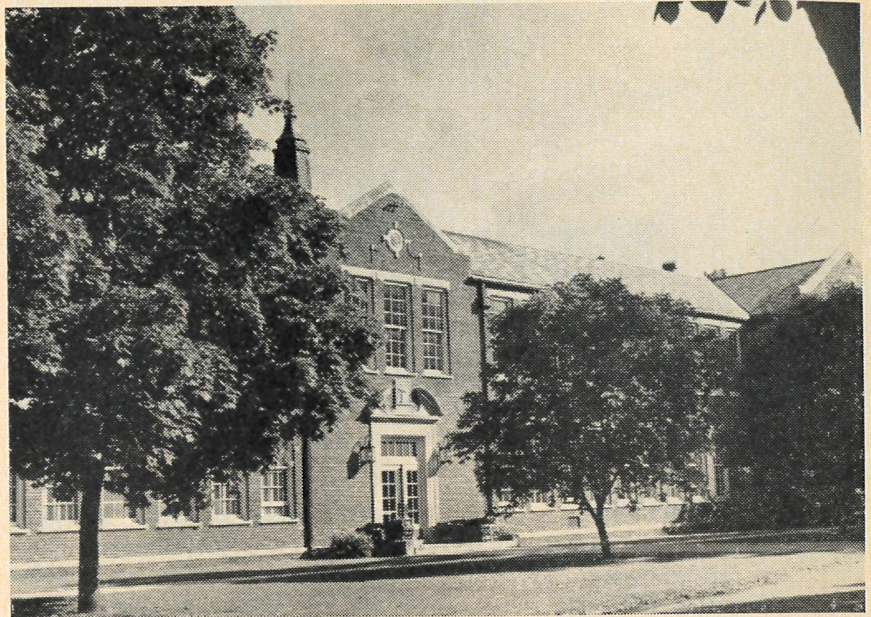
### A CHANGEFUL QUARTER OF A CENTURY

#### A Period of Expansion — Two New Buildings

By 1909 Dr. Martin Luther College had become a school with a twofold objective: to train teachers for our elementary schools and to provide a college preparatory course for pastors. As we have already noted, the student body increased steadily, so that it was clear that the one building would not suffice for the 115 enrolled students. When the board of regents informed the Synod of the need for additional buildings, both St. James and Hutchinson made offers of sites and building for the removal of the school to their cities. The community of New Ulm was stirred by the possibility of losing the school. The Chamber of Commerce bought and presented to the Synod a sixth outlot which increased the size of the campus to 24 acres, while the city of New Ulm promised to provide water, sewer, and sidewalk facilities to the campus. The removal of the school from its hill-top site was not to be; the next Synod session decided that plans were to be made for the construction of a men's dormitory and a chapel-music hall on the New Ulm campus. On August 11, 1911, the buildings were ready for dedicated use — a dormitory with basement gymnasium that definitely retired the old clapboard "Turnhalle" from active service, and a chapel-music hall with a seating capacity of 300. It is interesting to note that the cost of the dormitory was \$45,000; that of the chapel \$12,000. At the same time a central heating plant was installed, with the boiler room located in the basement of the chapel. The original building erected in 1884 was then remodeled into classrooms, with the service areas in the basement.

#### Steady Advance — Recession Because of War

Happy in the new building, both students and teachers looked for-



Administration Building, Dr. Martin Luther College, New Ulm, Minnesota

ward to steady growth. And their hopes were not idle, for the eight men on the staff saw the enrollment rise from year to year. Then came the World War. In the fall of 1917 one of the professors suddenly left for other employment. Efforts to replace him were in vain. Then in January of 1918 Director Ackermann felt it best for the welfare of the school to resign his office, for the pressure of war hysteria, needed by the Minnesota Safety Commission, made this step seem like the only wise course. No replacement could be found for him at once; so the faculty, reduced to six men, carried the load alone. With continuing war conditions, the enrollment also began to decline, so that 1918-1919 saw the total shrink to 77.

#### Changes in Curriculum — Co-education

The end of the war brought several changes to the campus. The old Latin designations for the classes (Sexta, Quinta, Quarta) were dropped in favor of terms more intelligible to American ears; a complete high school course was inaugurated, and the normal training program was placed on a college level.

As early as 1896, girls were first allowed to enroll at the school, and in 1898 the first girl graduate, Lillie Mohr, is listed. By 1920 the number of women students had increased to such an extent that dormitory space was required. The former director's residence was remodeled into a dormitory, now called Hillcrest Hall.

It is interesting to know that twice DMLC has harbored student bodies from other schools. In 1919-20 our campus was host to eleven pupils and a teacher, all that remained of Bethany Ladies Seminary of Mankato. In 1920 the minority group of the old Norwegian Synod who for conscience sake remained outside the Norwegian merger of 1917, made arrangements to have their candidates for the teaching ministry trained on our campus. This arrangement was in effect until the group took over Bethany at Mankato as their own school.

Practice teaching was at first limited to a single afternoon per week, but in 1923 a new and more adequate arrangement was made with St. Paul's School. At first a single classroom was made available for practice teaching; today this has been expanded to three classrooms plus a full-time kindergarten.

**A Crisis in 1928 —  
A Crisis Today**

Enrollments at DMLC rose rapidly after the doldrums of 1919-20, when the total student body numbered 93. By 1927 the enrollment reached 261, and again the facilities had been totally outgrown. In the previous year an addition to the men's dormitory had been constructed. In 1927 an additional building program was

set in operation by the Synod, and in 1928 the present recitation building, the heating plant, and the complete remodeling of Old Main and the music hall were completed at a total cost of \$328,000. Now surely, it was thought, the school is provided with all necessary structures for years to come. No one seemed to foresee the continued growth ahead, and advance planning has

seldom been a strong point with most church bodies such as ours. Our needs grow on us gradually until suddenly we find ourselves in a crisis. So it was in 1928; so it is today. But that, again, must wait for our next article, in which we shall attempt to bring DMLC's story to the present.

H. Strz

## Singing Tower

The 70-foot tower on the front cover of this issue houses a cast-bell carillon. Bell founders and members of the carillonners' guild state that First Lutheran Church at Green Bay, Wisconsin, is the only Lutheran church in the world having such a musical instrument. The only other carillon in Wisconsin is the 30-bell instrument on the campus of the University of Wisconsin at Madison. At the time of this installation there were only 92 sets in the United States, 101 on the entire North American Continent, and only 300 in the world.

### Description of a Carillon

Cast bells for a carillon must be constructed and tuned to such perfection that the partial tones are in such harmonious relationship to each other that it is possible to sound many such bells together in a variety of chords and obtain not only harmonious strike tones but also concordant overtones. A carillon is always chromatic, that is, composed of notes corresponding to both the white and the black keys on a piano.

Carillonners define a carillon as an instrument comprising at least two octaves (23 or more bells) of fixed cup-shaped bells arranged in chromatic series and so tuned as to produce, when many such bells are sounded together, concordant harmony. It may be played either by a clavier of levers and pedals or an ivory keyboard.

The carillon in First Lutheran Tower has 47 bells (four octaves). The largest bell weighs 5,280 pounds and is pitched to middle C. It is 52 inches high and has a diameter of 62 inches. Its clapper alone weighs 209 pounds. The smallest bell, pitched to C four octaves higher, weighs 20 pounds and is approximately eight inches in diameter. Total weight of the bronze bells is

over 13 tons. They were cast and tuned in the Petit and Fritsen Bell Foundry in Aarle-Rixtel, Holland, and were given to the congregation by Mr. and Mrs. Otto Kaap in memory of their parents and Mr. Kaap's grandmother. With only 300 carillons in the world and two-thirds of them in Europe, members of First Lutheran and music lovers in the area are appreciative of this singular gift from two people who love their Lord and music.

### The Playing Action

This instrument is played from a keyboard with two rows of wooden handles or levers about two feet long. Levers for the black keys are located a few inches above those for the white keys. Although the lower octave and a half may be played from this keyboard, it is usually controlled by foot pedals. By means of wires, tumblers, and transmission bars, levers and pedals are connected to the clappers of the bells which they are to sound. They are struck with clenched hands and feet.

In addition to the lever or "baton" keyboard, a small ivory keyboard is located next to the organ console. The depression of a key makes an electrical contact which activates an electro-magnetic arrangement responsible for moving the clapper of 12 bells. This enables the organist to play hymns on the bells while seated at the organ console.

A replica of the lever keyboard, containing a like number of levers and pedals and sounding drum-shaped, bronze castings instead of bells, is used for practicing. The tone resembles that of small bells.

### Recitals

Several years before ground was broken for the new church and carillon tower, Otto Kaap began taking organ lessons to prepare him for the

day when he would want to learn the technique of playing a carillon. To acquire this special skill, he went to Robert Donnell, Dominion Carillonner in the Peace Tower, Houses of Parliament, Ottawa, Canada. Mr. Donnell, who has played on outstanding carillons in Holland, Belgium, and North America and has been featured in several world broadcasts, gave the dedication recital on December 22, 1957. Guest carillonners gave evening recitals monthly from July through November and a Christmas recital on December 21. On Sunday mornings Mr. Kaap or the choir director, Ewald Naeser, is at the keyboard playing hymns of the church before the hour of worship.

Most famous carillonner today is Staf Nees, director of the world's only school for carillonners located in Mechelen, Belgium. He is now on tour in the United States. Under the management of Prof. Wendell Westcott, carillonner at Michigan State University, East Lansing, Michigan, Mr. Nees will appear in 40 recitals on most of the major installations in the United States and Canada between April 26 and July 12. He will give a recital in Green Bay on June 16 at 8 o'clock in the evening.

### Summer Concerts

June 16:

Staf Nees, Mechelen, Belgium.

July 12:

Carillonner to be selected.

August 1-2:

James Lawson, carillonner at the University of Chicago, and a group of his students giving two or three concerts daily.

August 23:

Ira Schroeder, carillonner at Iowa State College, Ames, Iowa.

September 13:

Wendell Westcott, East Lansing, Michigan.

With the exception of some daytime concerts on August 1 and 2, all recitals will be given in the evening.

E. H. KRUEGER

## CHURCH DEDICATION

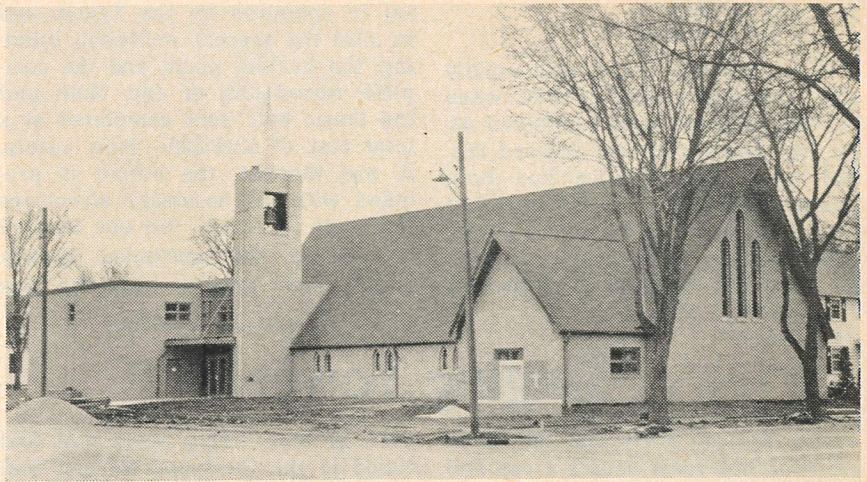
### Renville, Minnesota

St. John's Lutheran Congregation of Renville, Minnesota, dedicated its new house of worship to the Triune God on May 3, 1959. The Rev. W. Dorn of Rochester was the guest speaker for the morning service, the Rev. W. Lenz of Delano, Minnesota, was the guest speaker for the afternoon service, and the Rev. Lester Schierenbeck of Austin, Minnesota, was the evening speaker. The Rev. L. Wenzel is the pastor.

On April 14, 1958, the old wooden church which served the congregation for 70 years was torn down. Soon after, the ground was broken for the new structure and the cornerstone was laid on June 15. The congregation worshiped in the schoolhouse auditorium for almost a year.

The entire structure is built on grade level. A small basement houses four oil-burning, hot air furnaces. The exterior is of light-buff brick and its overall lines are simple and pleasing to the eyes.

The main entrance is constructed chiefly of glass. A spacious narthex serves as a hallway for both the parish hall and the nave. The main part of the building is 38 feet wide and 100 feet long. The art glass windows above the altar attract one's attention as soon as he enters the



St. John's Ev. Lutheran Church, Renville, Minnesota

church auditorium. Three aisles make the 43 pews accessible to all the worshipers. The nave seats 345 people comfortably.

The large social hall is to the east of the narthex. Loud speakers in the ceiling make it possible that this hall serve as an annex when the nave is filled. A modern and well-equipped kitchen is found on the south end of the social hall. The size of the hall is 38 feet wide and 80 feet long.

On the second floor there are ten Sunday-school rooms. The large hallway which leads into these rooms serves also as a small chapel.

The building was designed by William Schaefer, architect and engineer, of Minneapolis, Minnesota. The general contractor was Leo Schoenrock of Garretson, South Dakota. The cost of the building, including all furnishings, is \$110,000.

The following served on the building committee: Al Grussing, chairman, Robert Peik, secretary, Harold Hoffman, Charles Wulf, John Brummer, Joe Schemel, Cecil Hinneberg, Norbert Schroeder, William Pape, and L. Wenzel.

The ladies of the congregation served meals to the members and their guests on the day of dedication.

L. WENZEL

## SONG FESTIVAL

### Southwestern Wisconsin

The Choirs of the Southwestern Conference of our Western Wisconsin District held their second annual song festival on May 3, at St. Paul's Ev. Lutheran Church of Tomah, Wisconsin (Pastor Otto Heier). The Lord granted favorable weather, and the large church, seating about 900 people, was filled to capacity. The combined choirs (about 300 voices), were under the direction of the Rev. Prof. Wayne Schmidt, director of our Luther High School at Onalaska, Wisconsin. It was a song festival in every sense of the word, the audience joining the choirs in singing a number of hymns, to illustrate the general theme of the song service: The Life of God's Child.

It was a spiritual treat, a small foretaste of heaven, when all the redeemed children of God will be gathered about the throne of grace, blending their voices in hymns of praise and thanks to the Lamb that was slain that we might be saved. A thank-offering was taken for the Church Extension Fund of our Synod. This amounted to \$250.63 after incidental expenses were deducted. Those who attended are looking forward to future song festivals, when they can join their fellow Lutherans in singing the praises of the Lord, who has redeemed us according to the riches of His grace, to whom be all honor and glory, now and forevermore.

The committee in charge of the song festival consisted of Pastors M. Nommensen, F. H. Senger, and Teacher Elmer Jirtle.

F. H. SENGER

## TRINITY SUNDAY HYMN FESTIVAL

The Third Annual Hymn Festival, under the auspices of The Lutheran Chorale, will be held at Siloah Lutheran Church, Milwaukee, on Sunday, May 24, 1959. In order to accommodate the many interested hearers, the festival will be given in the afternoon at 2:30 and in the evening at 7:30. With a festival theme of the Holy Trinity, The Lutheran Chorale, under the direction of Pastor Kurt Eggert, and 13 Wisconsin Synod Lutheran Church Choirs will usher in the Trinity season of the church year in songs of praise to the Triune God. Mr. Henry J. Engelhardt, recently called Choral Music Director for Wisconsin Lutheran High School, will be the festival organist. The proceeds of the offerings will be given to the Wisconsin Lutheran High School Pipe Organ Fund.

The Northwestern Lutheran

## EDITORIALS

(Continued from page 163)

carnal mind is enmity against God." By nature we are hostile to what God urges upon us, and let us not forget that even we Christians still have a goodly portion of the flesh within us. Let us get clear within ourselves why we are for or against certain things in the Church. Is it the flesh or the Spirit prompting us? How often our opposition and resentment comes from the flesh, born of our own carnal appetites, prejudices, and the inclination to want what the world wants. The herd instinct is strongly developed with all of us. Members are for or against something in the Church just because they happen to feel that way, and they do not bother to inquire whether their wishes coincide with those of the Scriptures, which are to be a lamp unto our feet and a light unto our path. The Bible is the only real test of what we stand for.

"It is the Spirit that quickeneth," says Jesus. The views of the Scriptures and of the Spirit are identical. "The words that I speak unto you, they are spirit, and they are life," Jesus tells us. The only safe test for us is to see to it that our views coincide with the

words of the Lord. So often we fail to make that test because we are carried away by our own emotions and impulses. Let us be careful that our views and decisions are based upon the Word of God and nothing else.

IM. P. FREY

## SMALCALD ARTICLES

(Continued from page 165)

succeed to some extent in keeping our outward deeds, the words of our mouth and the works of our hands, fairly clean before the eyes of men; but before God, whose eyes search the hearts and reins, our real life is manifest, "naked and opened," says the Epistle to the Hebrews (chap. 4:13).

How then can the thought arise and gain ground that some men are free from sin, yes, that some may even do more good works than they need to merit their own salvation?

God granting, we shall consider this question in our next study.

J. P. MEYER

(To be continued)

### † MRS. ALMA KRIENITZ REUL †

Alma Krienitz, the daughter of Frederick and Henrietta Krienitz, was born on November 12, 1875, in Milwaukee, Wisconsin. She received the Sacrament of Holy Baptism in Immanuel Lutheran Church of Milwaukee. As a young girl she, together with her family, moved to the State of Alabama for a period of two years. Her elementary Christian education and her instruction in the fundamental doctrines of God's Word she received at Immanuel Lutheran Church of Milwaukee. On May 2, 1894, she entered the bonds of holy matrimony with Pastor Emil Reul, then serving the Lutheran congregation at Dundee, Wisconsin. After serving at Dundee for three years, Pastor Reul took a call to the Lutheran congregation at Platteville. But his health began to fail. Consequently he moved to Texas. The affliction of Pastor Reul had not been arrested, and the Lord called him home in the eighth year of their matrimonial life. Our departed sister now returned to live with her parents and family, which in these intervening years had taken residence in West Allis. With the passing of the parents, the deceased together with her sister Martha continued to maintain the parental residence in West Allis. On February 14, 1958, these two sisters moved

to the Home for Aged Lutherans in Wauwatosa. The deceased enjoyed a rather active life in spite of her fragile state of health by joining the ladies' choir and other activities.

In her youth the deceased had been a charter member of Jordan Lutheran Congregation; she also taught Sunday-school classes here and took an active interest in their Ladies Aid Society.

FREDERIC GILBERT

### ANNOUNCEMENT SEVENTY-FIFTH ANNIVERSARY AND COMMENCEMENT

Dr. Martin Luther College  
New Ulm, Minnesota

The seventy-fifth anniversary of Dr. Martin Luther College will be observed in a special service on Sunday, June 7, at 3 o'clock in the afternoon. This will be followed by a luncheon for the alumni and other friends and at 8:15 by the concert.

On Monday morning, June 8, the closing exercises will begin at 10 o'clock. The Pastors Waldemar Pless and Werner Franzmann will be the speakers for these occasions to which we herewith extend a hearty invitation to all readers.

CARL L. SCHWEPPE

### GRADUATION SERVICE AND CONCERT

#### Lutheran Theological Seminary

The current school year at our Theological Seminary, Thiensville, Wisconsin, will close with a special graduation service on Wednesday morning, June 3, at 10:30 A.M.

The Seminary Chorus will present the annual closing concert on the evening before at 8:00 o'clock.

All friends of our Seminary are cordially invited.

CARL LAWRENZ

### GOLDEN WEDDING

Mr. and Mrs. Charles Holzhueter, members of St. John's Lutheran Church, Waterloo, Wisconsin, observed their golden wedding on May 10, 1959.

H. C. NITZ

### NEW FILMSTRIPS

On the back cover of this issue you will find an announcement of two new filmstrips which are now available.

AUDIO-VISUAL AIDS COMMITTEE  
MENTOR KUJATH, Chairman

**COMMENCEMENT**

Commencement exercises at Northwestern College will be held in the gymnasium on Thursday, June 11, beginning at ten o'clock. On Wednesday, the tenth, the Alumni Society will meet at three in the afternoon. In the evening of the tenth the musical organizations will present their spring concert.

E. E. KOWALKE

**CAMP LUTHER**

Camp Luther, located in the northern part of Wisconsin between Three Lakes and Eagle River, just off Highway 45, will again sponsor two weeks of recreation for young people of the Wisconsin Synod. July 26 to August 2 will be open to boys and girls ages 9 to 13; August 2 to August 9, boys and girls ages 12 to 16. Rates are \$18 per week.

Send all registrations and correspondence to Rev. Theo. E. Zaremba, 21 N. 6th St., Barron, Wis.

**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**SPRING PASTORAL CONFERENCE**

Trinity Lutheran Church, Winslow, Ariz. R. D. Yecke, pastor, will play host to the Spring Conference of the Arizona-California District on June 16-18, 1959. The opening session will begin at 9:30 a.m. Tuesday. The Agenda is as follows:

Exegesis on Isa. 55, W. Bein; Prayer Practices in the Lutheran Church, I. G. Frey.

Alternates: Paul's Charge to the Church at Ephesus, Acts 20:17-35, R. Yecke; The Perspicuity of Scripture as it Applies to the Synodical Conference, A. Uplegger.

JOEL C. GERLACH, Secretary

**DAKOTA-MONTANA**

**WESTERN DELEGATE CONFERENCE**

Date: June 23 and 24, 1959.  
Place: Northwestern Lutheran Academy, Moberidge, S. Dak.

Time: 10:00 a.m. Communion service: Leland Wurster, preacher (John Johannes, alternate).

Essay: "The Privileges and Obligations Involved in Membership in a Synod" by Reginald Pope.

Reports of our synodical work will be heard and discussed. A film or filmstrips on stewardship will be shown. Each congregation is expected to send a delegate. Lodging will be provided in the dormitories; guests are to bring their own bedding.

MARTIN JANKE, Secretary

**MICHIGAN**

**SOUTHEASTERN CONFERENCE  
SPECIAL PASTORAL CONFERENCE**

Date: May 25, 1959.

Place: Kilarney Lutheran Campsite, Kilarney Lake, Mich.

Program: How shall the Pastor Answer the Question: Are there People on the Planets? L. Koeninger; A Brief History of and Future Plans for the Campsite, A. Bloom; Discussion of Minutes, H. Engel; President's Report; Which Area Shall Martin Luther Memorial Home Primarily Serve? R. Schultz.  
Note: Provide your own meals.

ORVILLE MAASCH, Secretary

**DISTRICT PASTOR-TEACHER  
CONFERENCE**

Place: St. Matthew's Lutheran Church, Benton Harbor, Mich.

Date: June 16-18, 1959.  
Registration: Before 10:00 a.m., June 16, at St. Matthew's Church.

Opening Session: at 10:00 a.m., June 16, at St. Matthew's Church.

Evening Communion Service: at 7:30 p.m., June 16, at Good Shepherd Church, Benton Harbor. Preacher: R. Voss (L. Newman).

Essays: "How is a Congregation to Deal With a Member Who is Guilty of False Doctrine?" W. Voss; "A Present Day Application of Gen. 9:25," R. Scheele; "Christ's Descent into Hell," G. Struck.

Lay Delegates: All of Wednesday's sessions will be devoted to a detailed study of the Reports and Memorials for the August Synod Convention at Saginaw. Therefore all lay delegates to the 1959 Synod Convention are expected to be in attendance only on Wednesday, June 17, beginning at 9:00 a.m.

NORMAN W. BERG, Secretary

**MINNESOTA**

**RED WING DELEGATE CONFERENCE**

Date: June 9, 1959, 9:00 a.m.

Place: St. John's Lutheran Church, County 4, 3 1/2 miles northwest of Goodhue, Minn.

Communion Sermon: E. Hertler (Donald Hoffman, alternate).

Agenda: "The Doctrine of the Vicarious Atonement in the Old Testament," by E. Hertler; the Agenda for the Synod Convention.

Please announce a week in advance the number of representatives coming from each congregation.

F. KOSANKE, Secretary

**THE ST. CROIX PASTOR-DELEGATE  
CONFERENCE**

Date: Wednesday, June 17, 1959, 9:00 a.m.

Place: Redeemer Lutheran Church, St. Croix Falls, Wis.

Preacher: R. Schroeder (alternate, E. Knief).

Essay: "The Church and Her Youth," by G. Baer.

J. G. HOENECKE, Secretary

**PACIFIC NORTHWEST**

**DELEGATE CONFERENCE**

Chairman: T. Adascheck.

Date: Tuesday, June 30—Thursday, July 2, 1959.

Place: Grace Ev. Lutheran Church, Portland, Ore.; Lee Sabrowsky, pastor.

Communion Service: Tuesday, June 30 10:30 a.m. Preacher, G. Jerome Albrecht.

Conference Service: Tuesday evening, June 30; Prof. F. E. Blume, guest preacher.

Essay: Hermeneutics, Prof. F. E. Blume.

Please announce as soon as possible, for yourself and your delegate, to the host pastor.

W. R. STEFFENHAGEN, Secretary

**SOUTHEASTERN WISCONSIN**

**METROPOLITAN NORTH DELEGATE  
CONFERENCE — MILWAUKEE**

The Metropolitan North Delegate Conference of the Southeastern Wisconsin District will meet on June 14, 1959, at Calvary Ev. Lutheran Church (F. Tabbert, pastor), Thiensville, Wis. The meeting will begin at 2:00 p.m.

G. E. BERGER, Secretary

**PASTORAL CONFERENCE**

The Pastoral Conference of the Southeastern Wisconsin District will be held, God willing, on June 22 and 23, 1959, at North Trinity Lutheran Church, 37th and Custer Streets, Milwaukee, Wis., Pastor Marcus Liesener. A communion service will be held at 10:00 a.m. on June 22, in which the First Vice-President of the District, Pastor Herman Cares, will deliver the sermon. Prof. Armin Schuetze will read an essay on "The Divinity of the Call."

Meals will be served by the ladies of North Trinity Congregation at nominal prices. All delegates to the conference are asked to announce themselves betimes to the local pastor, so that the ladies will know how many will have to be served.

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

HEINRICH J. VOGEL, Secretary

**WESTERN WISCONSIN**

**PASTORAL CONFERENCE**

The Western Wisconsin District Pastoral Convention will be held June 17-18, 1959, at Northwestern College, Watertown, Wis.

Opening Communion service Wednesday at 1:30 a.m. Pastor H. Backer, Winona, Minn., will preach the sermon.

Essays: "A Re-appraisal of Veterans' Organizations," Pastor Otto Heier (Wednesday p.m.), and "What Is 'Doctrine' According To Scripture and The Lutheran Confessions?" by Pastor Harold Wicke (Thursday a.m.). Arrangements are being made for a Union Committee report on Wednesday evening.

Reservations should be made with the Convention Committee, Northwestern College, for supper on Wednesday, lodging for Wednesday night, and breakfast and dinner on Thursday.

E. G. TOEPEL, Secretary

**ORDINATIONS AND  
INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

**Pastors**

Kruschel, Herbert, as pastor of Pilgrim Road Mission at Salem Lutheran Church, Milwaukee, Wis., by R. Wichmann; assisted by I. Habeck, A. Halboth, R. Kleist; March 8, 1959.

Reed, Harland C., in Trinity Lutheran Church, T. Dexter, Route 5, Austin, Minn., by D. E. Kock; assisted by J. Chworowsky, L. Schierenbeck; April 26, 1959.

**TREASURER'S STATEMENT  
July 1, 1958, to April 30, 1959**

**Receipts**

Cash Balance July 1, 1958.....	\$	16,631.26
Budgetary Collections .....	\$	1,856,232.57
Revenues .....		312,678.62
East Fork Luth. Nursery Coll. ....		19,753.81
<b>Total Collections &amp; Revenues.</b>	<b>\$</b>	<b>2,188,665.00</b>

**Non-Budgetary Receipts:**

Lutheran S.W.C.—Prayer Book .....	187.62
Inst. Parsonages Sold .....	17,000.00
Bequests .....	6,033.01
Miscellaneous .....	561.50
<b>Total Receipts .....</b>	<b>\$ 2,212,447.13</b>
	<b>\$ 2,229,078.39</b>

Disbursements	
Budgetary Disbursements:	
General Administration .....	86,218.56
Board for Information and Stewardship .....	24,699.17
Theological Seminary .....	77,222.20
Northwestern College .....	175,372.03
Dr. Martin Luther College.....	245,305.07
Michigan Lutheran Seminary .....	131,615.96
Northwestern Luth. Academy .....	48,607.26
Academy Subsidies .....	20,000.00
Winnebago Teacher Program .....	17,823.18
Home for the Aged .....	39,355.53
Nebraska Lutheran Academy .....	362.35
Missions —	
General Administration	
Home Board .....	608.73
Foreign Board .....	1,781.57
Indian Mission .....	137,937.02
East Fork Nursery .....	15,077.68
Colored Mission .....	59,583.64
Home Missions .....	632,102.42
Refugee Missions .....	60,392.48

Madison Student Mission.....	7,349.25
Rhodesia Mission .....	41,745.38
Lutheran S. W. C. ....	8,161.72
Japan Mission .....	13,375.24
Winnebago Luth. Academy....	2,500.00
General Support .....	81,798.21
Indigent Students .....	3,287.50
Board of Education .....	21,601.12
Depreciation on Inst. Bldgs. ....	114,339.30
Revenues designated for Special Building Fund .....	263,117.19

Total Budgetary Disbursements \$2,331,339.76

Non-Budgetary Disbursements:	
Notes Payable .....	80,000.00
Institutional Parsonages Purchased .....	40,290.68

Total Disbursements ..... \$ 2,451,630.44

Deficit Balance April 30, 1959 ..... \$ 222,552.05

P. S. April collection from Pacific Northwest District not received in time for this report. C. J. N.

### COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to April 30

	1957-58	1958-59	Increase	Decrease
Collections .....	\$ 1,640,959.09	\$ 1,856,232.57	\$215,273.48	
Disbursements .....	1,984,027.65	2,331,339.76	347,312.11	
Operating Deficit .....	\$ 343,068.56	\$ 475,107.19	\$132,038.63	

### ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest .....	1,569	\$ 9,935.06	\$ 15,690.00	\$ 5,754.94	63.32
Nebraska .....	6,974	66,984.25	69,740.00	2,755.75	96.04
Michigan .....	24,585	231,844.66	245,850.00	14,005.34	94.30
Dakota-Montana .....	7,776	68,868.41	77,760.00	8,891.59	88.56
Minnesota .....	38,736	316,124.19	387,360.00	71,235.81	81.60
Northern Wisconsin .....	46,580	371,239.53	465,800.00	94,560.47	79.69
Western Wisconsin .....	49,513	370,265.00	495,130.00	124,865.00	74.78
Southeastern Wisconsin .....	49,184	388,679.37	491,840.00	103,160.63	79.02
Arizona-California .....	3,212	28,347.22	32,120.00	3,772.78	88.25
	228,129	\$ 1,852,287.69	\$ 2,281,290.00	\$429,002.31	81.19

C. J. NIEDFELDT, Treasurer

### DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Lutheran Spiritual Welfare Commission	
St. John's Lutheran Church, Milton, Wis. ....	\$ 2.00
For Rhodesian Mission	
Lutheran Youth Camp held at Whitewater State Park, Minn. ....	15.50
For Missions	
Mrs. Schneider, Hartford, Wis. ....	\$ 1.00
For Church Extension Fund	
St. John's Lutheran School, Stanton, Nebr. ....	\$ 56.79
St. Paul's Lutheran School, Appleton, Wis. ....	100.00
Sixth Grade of St. Paul's Lutheran School, Tomah, Wis. ....	18.24
Mr. and Mrs. Joel H. Nitz, Andalusia, Ala. ....	13.00
St. John's Lutheran Sunday School, Slades Corners, Wis. ....	90.36
Good Friday services by Appleton congregations .....	155.27

### Memorial wreaths —

In memory of Bertha Rosalia Hernig, by George and Fred Hernig .....	12.00
In memory of Mrs. George Wojahn, by Mr. and Mrs. Ray Ristow and Mr. John Ristow, Tawas City, Mich. ....	3.00
In memory of Walter Engelbrecht, by Rev. and Mrs. Paul Gieschen, Jackson, Wis., and Mr. and Mrs. LeRoy Gauger, Reedsville, Wis. ....	5.00
In memory of Mrs. J. W. Pieper, by Rev. A. Hoenecke, West Bend, Wis., and Miss Theresa Hoenecke, Milwaukee, Wis. ....	6.00
In memory of Mrs. John Pieper, by Prof. and Mrs. Otto Hoenecke, daughters, and their families .....	10.00
	\$ 469.66
	\$ 588.16

C. J. NIEDFELDT, Treasurer

May 24, 1959

175



# Audio Visual Aids

## NEW FILMSTRIPS

"You Are There," color filmstrip with recorded commentary on 7½ ips. or 3¾ ips. tape or 33 1/3 rpm. record, on the history and work of our Wisconsin Synod, and

"Using God's Gifts" also in color with recorded commentary on 7½ ips. or 3¾ ips. tape or 33 1/3 rpm. record, on organizing a good stewardship program in the local congregation.

Please order from:

Audio-Visual Aids  
Northwestern Publishing House  
3616-32 W. North Avenue,  
Milwaukee 8, Wisconsin

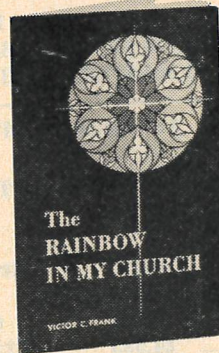
996-N  
 Mr. C. Macfeldt, Treasurer  
 Ev. Luth. Joint Synod Wis. & O S  
 3624 West North Avenue  
 Milwaukee 8, Wisconsin  
 JULY 59 00

## THE RAINBOW IN MY CHURCH

BY VICTOR C. FRANK

*A friendly  
invitation . . .*

to share with faithful  
Christians of many  
centuries the joy of  
Christian worship



Parents, teachers, and pastors will welcome this booklet designed to aid both children and adults toward a deeper understanding of the traditional forms of our Christian worship and toward a more meaningful participation in this sacred privilege. Clearly written and attractively printed, this little manual commends itself at once to the reader by the warm, devotional spirit in which the author approaches the subject of worship. Here is no arid, pedantic liturgiology, but rather a friendly invitation to share with faithful Christians of many centuries the joy of gathering regularly about the Means of Grace. Briefly, yet lucidly, Pastor Frank explains the significance and relationship of the various elements in our worship, including the Common Service, Matins, Vespers, churchly customs, and a form for private or family Evening Devotion.

The book can be read with understanding and profit from confirmation age and up.

No. 2N20

Paper cover, 44 pages

\$1.00

On orders for \$5.00 or less, please add  
 25 cents service charge

**NORTHWESTERN PUBLISHING HOUSE**  
3616-32 West North Avenue, Milwaukee 8, Wisconsin