

THE NORTHWESTERN Lutheran

June 21, 1959

Volume 46, Number 13



BRIEFS by the Editor

This is written shortly after returning from New Ulm, Minnesota. What took us there was the Diamond Jubilee of Dr. Martin Luther College. The observance brought many hundreds to the beautiful campus in New Ulm. There were overflow crowds at the Jubilee service itself and at the commencement concert on Sunday and again at the commencement service on Monday morning. But we do not want to steal the thunder of Professor H. A. Sitz. He will report these events in the next issue of *The Northwestern Lutheran*. A number of pictures will accompany the story.

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In this issue you will find the last article in the series telling the history of Dr. Martin Luther College. See page 201. We are grateful to Professor Sitz for the work he has done in preparing this history. A number of readers have written in to express their appreciation of these articles.

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An account of the graduation at the Theological Seminary appears in this issue. Listed in this article are

the names of our new ministers and the fields of labor to which they have been assigned.

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We will have no official "commencements number" of our publication, but our next issue will come close to it. In addition to the article on the seventy-fifth anniversary celebration at Dr. Martin Luther College, there will be accounts and pictures covering the commencements at Northwestern College, Northwestern Lutheran Academy, and Michigan Lutheran Seminary.

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The first announcement of the Synod Convention in August is found in this issue on page 206. The official list of delegates to the Convention will be given in the next issue. Further details on the Convention will appear later. We also hope to give somewhat of a preview of the business that will be before this Convention.

* * * *

Writing in our last issue ("Studies in God's Word," June 7) Pastor Schaadt applied the Savior's words:

"Compel them to come in," i Sunday school work specifically. As a follow-up to the exhortation which was brought there, we bring you on page 205 some interesting figures on Sunday school enrollment in various Lutheran bodies together with a brief analysis. The aim is not, of course, to minimize in any way the importance and blessing of our Christian day schools. It is rather to induce us to face the question: Are we ALSO making full use of this means of bringing the Gospel to children?

* * * *

The picture of the church spire on the cover is a striking one, isn't it? It shows what can be done, even in the case of a rather old church, if care is taken in getting a picture that is right. No doubt many readers will appreciate the effort and expense which went into such a picture.

* * * *

A CORRECTION

We are sorry to say that the picture which went with the article, "Florida — Retrospect and Prospect," in the last issue was the wrong one. The picture showed the parsonage, not the church building of Faith Lutheran in St. Petersburg, Florida. The right picture of the church appears with the second installment of the article in this issue.

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

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THE COVER — St. Paul's Ev. Lutheran Church, Hillsboro, Wisconsin; M. J. Nommensen, pastor.

Editorials

Church Eligibility

One Universalist and two Unitarian congregations have been dropped from full membership of the Greater Philadelphia Council of Churches and have been offered an associate membership in its stead. The reason for this action was the statement of these churches that they could not subscribe to the creedal statement of the National Council of Churches to "accept our Lord Jesus Christ as God and Savior."

It was pointed out that only two years ago a Friends group was accepted in spite of its statement: "Our meeting desires to become a member of the Greater Philadelphia Council of Churches — upon the understanding that the meeting does not thereby accept the basis of membership stated in the bylaws of the council as a creed or statement of our theological beliefs." They were given the reply: "Since you state . . . that your 'meeting is a congregation of followers of Jesus Christ which is within the spirit of the bylaws of the council,' the executive committee felt that the reaction of some of your members toward the adoption of a creedal statement was understandable. They consider that your meeting is a member of the council as of this date." (Quoted from the *Christian Century*).

When the National Council of Churches a dozen years ago adopted the creedal statement to make the acceptance of Jesus Christ as God and Savior a condition of membership, many conservative Christians no doubt rejoiced. A great part of the battle against the Liberalists seemed to have been won. But how seriously is this declaration taken? Some charge that it was made only for the sake of expediency because with it more churches could be drawn into the Council than without it.

One thing is sure: it is not taken with the seriousness that we are accustomed to. It has become a sort of broad catchall. You can believe Jesus to be God only in the sense in which other men can work themselves up to be the sons of God. You can believe that Jesus saves by His noble example, not necessarily by His substitutionary death. You can put into it any meaning you like and still remain a member of the Council as long as you do not come right out and attack it. The second quotation above amply proves that. That destroys its worth as a creedal statement for those who take seriously those fundamental truths concerning Jesus.

Many a liberal joins in the recitation of the Apostolic Creed but says that he does it only liturgically, as a matter of outward church form, not because he believes the historical truths recited there concerning Jesus to be true. If a person does not mean it, it is blasphemy to join in confessing them. "Be not deceived, God is not mocked."

IM. P. FREY

* * * *

Advice Columns

The "advice column" must be exceedingly popular, else it would not be featured in so many daily papers and magazines. It gives the general public, unfortunately including

immature readers, a kind of keyhole view of the kind of problems troubled souls bring to pastors, lawyers, and physicians.

Some of the printed counsel is sound, sober, and helpful. Some replies do little more than give a vicarious thrill to the morbid reader.

Some of the questions are evidently posed by persons seriously in distress. Some, especially marriage problems, seem to be slanted in a way that seeks confirmation of a stand already taken. Others impress one as fictitious, aimed at eliciting a salty reply from the counselor.

Some counselors pontificate on moral questions with a cocksureness that borders on omniscience. Most of the advice is crassly materialistic, utilitarian, giving the impression that there is no absolute standard of right and wrong.

Recently a reader wrote to a counselor on etiquette: "Is the pre-proposal talk with the father of the girl now an obligation of a young man?" The reply: "No, this went out of fashion long ago." But the answer is modified by adding, "However, after the couple has decided to marry, the first persons they must tell are their parents—usually the girl's parents, then the man's."

The practice of asking for parental permission (and blessing) to marry a certain person may largely have gone out of fashion, but that does not make it obsolete. God-fearing lovers will honor their parents by making sure of their parents' formal or tacit consent. This is part of the honor due to fathers and mothers as prescribed by the Lord in the Fourth Commandment, and as exemplified by Eliezer when he asked the parents of Rebekah to give their daughter to Isaac as wife. The Fourth Commandment has not gone out of fashion.

In conclusion. When you have a spiritual problem, why submit it to the questionable authority of a newspaper columnist? Go to your pastor for a confidential interview and get an answer with the signature "Thus saith the Lord."

H. C. NITZ

* * * *

The Bible and the "Surround" of Life

In preparation for her first trip to Alaska, Lois Crisler read Dr. Adolph Murie's book, *The Wolves of Mt. McKinley*. Then she and her husband spent over a year in the far northern Brooks Range and Point Barrow region of Alaska, studying wolves at first hand. During that time they learned to know many of the complex and mysterious ways of these fascinating half-wild, half-human creatures.

In *Arctic Wild*, her report on their experiences, she makes an interesting comment on Dr. Murie's book: "But you need experience to make it [Dr. Murie's study] come alive. Then it means to you twenty facts, a whole

(Continued on page 206)

Studies in God's Word: What If Someone Has Wronged Us?

"Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye" (Luke 6:36, 37, 39-42).

The Scotch poet, Robert Burns, once expressed the wish that some power might give us the gift to see ourselves as others see us. The rare gift of being able to see ourselves in the same way that we appear to others would be very helpful in dealing with our fellow men, especially when they have wronged us in some way. When someone has slighted us or hurt our feelings it is difficult to see the matter in its proper perspective. We see only the wrong, either real or imaginary, that our neighbor has inflicted upon us. We do not see that we may be guilty of similar faults. Because we can't see ourselves as others see us we may do and say things at such a time which only add fuel to the fire. Our text calls attention to a number of things that we should consider when someone has wronged us.

Remember God's Mercy To Us

Jesus said, "Be ye therefore merciful, as your Father also is merciful."

When someone has insulted us we usually want to restore harmony only on our own terms. We may feel, "My neighbor sinned against me. He is to blame. I didn't do anything wrong. If he wants to get back into my good graces, let him come to me; and I won't make it easy for him."

But is that the way God dealt with us when we had sinned against Him? Indeed not! He didn't wait for us to come to Him. We could not have come, for we were dead in trespasses and sins. Instead, God came to us, even though it cost Him His own Son to restore peace.

Let's think of this, first of all, the next time that someone sins against us. If we stand in faith beneath the cross of Jesus and accept the mercy which God showed to us, surely it will again be reflected in our life when we show mercy and kindness toward those who have wronged us.

Remember the Need For Self-Examination

Jesus points up this need by means of a parable, "Can the blind lead the blind?" One who is afflicted with blindness can hardly serve as a guide for someone else in the same condition. Similarly, if we want to correct the faults of others and show them how to walk, we must be keenly aware of our own grievous sins and shortcomings. The disciple is not above his master. We cannot well teach others what we do not know and practice ourselves. Let us take care that we do not behold the mote, the tiny sliver, in the eye of our brother, and feel great concern for him until this condition is corrected; while at the same time, there is a beam in our own eye which blinds our judgment and makes it impossible for us to see the matter clearly. The well-known

proverb, "People who live in glass houses should not throw stones," is very much to the point.

Let us keep this in mind when a wrong has been committed against us. Let us look first at ourselves and recall the many and grievous sins with which we have offended God and still do daily. Such searching self-examination will enable us to see more clearly, to be more fair in our judgment, to be more considerate in our dealing with one who has sinned against us.

Remember the Danger Of Misusing the Savior's Words

By no means does our Lord forbid every form of correction and admonition. He tells us to be merciful. Sometimes love and mercy demand that we rebuke and admonish. We don't do it, however, for the sheer joy of telling someone off (in fact, if admonition ever becomes a pleasant duty, we'd better postpone it a bit), but because we are concerned about his soul. Love for his soul must always be the underlying motive in dealing with one who has sinned against us.

The words of Christ, "Judge not, condemn not," are being misused when they are taken to mean that under no conditions are we to judge, condemn, rebuke or admonish another. Jesus would not want us to ignore our neighbor's sin and give him the impression that all is well between him and his God. That would not be love and mercy if we would permit him to continue on a way that could lead to his eternal ruin. But our Lord does forbid malicious, fault-finding judging and condemning. His words ought to silence the busybodies who gossip about a person's sins for the mere delight of talking about them and who call his fault to the attention of almost everyone save the sinner himself. His words ought to caution the oversensitive who constantly carry a chip on their shoulder, w

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Smalcald Articles

Part III. Art. III. Of Repentance

XVI

Catholics are taught to look upon martyrs and monks as people who have done more works than they need for themselves to cover their own sins. Their superfluous good works are added to a treasure started by Christ, and turned over to the Church to administer. What about the "Sacrament of Penance" for such people? They have no need of it.

29) *(When there were such, I say) These did not need repentance. For of what would they repent, since they had not indulged wicked thoughts? — What would they confess (concerning words not uttered), since they had avoided words? — For what should they render satisfaction, since they were so guiltless of any deed that they could even sell their superfluous righteousness to other poor sinners? Such saints were also the Pharisees and scribes in the time of Christ.*

By comparing monks and others who imagined to have achieved even superfluous merits with the "Pharisees and scribes" of Christ's time, Luther already indicates that he considers their claims as unfounded, fictitious. They are boasting about good deeds just as did the Pharisee in the Temple. — The Pharisee was not justified, while the publican, who admitted his sins and pleaded for mercy, "went down to his house justified" (Luke 18:14).

In the following paragraph Luther introduces the example of John the Baptist as he called both the Pharisees and the publicans and all sinners to repentance.

30) *Here comes the fiery angel, St. John, the true preacher of (true) repentance, and with one (thunderclap and) bolt hurls both (those selling and those buying works) on one heap, and says, REPENT! Matt. 3:2.*

Luther calls John a "fiery angel" and speaks about "thunderbolts." This thought is taken from Revelation 10, where John saw a mighty angel come down from heaven, who "cried with a loud voice as when a lion roareth," and who was answered by the voice of "seven thunders." Yes, John the Baptist's call to repentance struck all consciences like a peal of thunder. But sinners do not yield easily. Why should the Pharisees let themselves be told to repent? They resented it. And people who thought they had worked up a contrition in their hearts, had carefully recounted their sins before a priest, and had paid the satisfaction which the priest imposed, why should they listen to such a call? Luther refers to these two groups in the order in which he had discussed them in the previous paragraph of this section, mentioning the people doing Penance first.

31) *Now, the former (the poor wretches) imagine: Why, we have repented! The latter (the rest) say, We need no repentance.*

Is their plea accepted? Their argument is a delusion.

32) *John says, Repent ye, both of you. For YE are false penitents; so are these (the rest) false saints (or hypocrites),*

And all of you on either side need the forgiveness of sins, because neither of you know what true sin is, not to say anything about your duty to repent of it and shun it.

In reading the first sentence, stress the "ye." Luther is addressing those who have religiously performed the prescribed acts of Penance. They imagine that they have repented. But their repentance was self-deception, they are "false penitents." — The others, who boast of superfluous good works, are "false saints," in other words, they are "hypocrites."

The root of their trouble is that both have a false conception of sin. They consider as sin only the outward deed. Neither group realizes that their basic trouble is unbelief. Both think that they by their own efforts must merit the favor of God. They do not believe that God forgives sins out of pure grace for Christ's sake. Both think that He forgives sins for a price. The ones are trying to pay the price, while the others claim to have made an overpayment.

But if they do not know what sin really is, then, how can they repent properly, not to say anything of avoiding sin?

Luther continues:

32) *. . . For no one of you is good; you are full of unbelief, stupidity, and ignorance of God and God's will. For here He is present "of whose fullness have all we received, and grace for grace," John 1:16, and without Him no man can be just before God.*

John preached, "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:2). "Repent ye, and believe the gospel" (Mark 1:15). He explained the kingdom of God by pointing to Jesus: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). John proclaimed Jesus as God's own sin-offering for the world. This does not, like the Old Testament sin-offerings, merely symbolize the removal of guilt, it actually wipes it out, and gains for the world, for every individual sinner, a righteousness with which he can stand in God's judgment. "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Luther quotes from the Gospel of St. John, who, after saying: "The Word was made flesh . . . and we

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What shall I say?

Topic: "I send my children."

As we invite others to attend church services with us, we occasionally run into those who feel they can parry our invitation by pointing to the faithfulness of other members of their family. Particularly, if they think they have had a hand in that faithfulness, they are likely to cite this as justification for their own neglect. The above is an illustration.

Our Obligation to Children

The sacred obligation which we have toward our children in giving them proper spiritual training, cannot be questioned. It is, in fact, the most pressing obligation which we have to the young lives God has entrusted to our care. Nowhere, for example, does the Bible tell us that we must expend all our time and effort in laying up great earthly treasures for our children. But we are most emphatically commanded to give them a spiritual treasure. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4), is God's command. Thus it is not out of place, in dealing with those who say, "I send my children," to commend them (moderately) for this action. At least they have taken a partial step in the right direction, and honest recognition of this fact will help us in the remainder of our conversation.

Does Not Excuse Personal Neglect

By the same token, however, we must point out that the sending of their children does not excuse their own neglect of God's Word. God does not judge us as family units. He judges us as individuals. A man will find very little comfort on the day of judgment by pointing to the faith of his children, if he himself has rejected Christ and His Gospel. That rejection will still condemn him.

Moreover, he is acting in a highly inconsistent manner. Certainly, that which is good enough for our children, should also be good enough for us. Why give it to them, if it is not? We would not feed our children tainted food nor would we hesitate to share the food which they eat. Should not this apply to spiritual food also? We go to great pains to see to it that our children have the best. The very fact that we send them to church, then, implies that we feel this is beneficial for them. Why should it be any less beneficial for the parents?

Undermines the Work of the Church

This inconsistency also undermines the work of the Church. The Scripture passage quoted above begins with the words: "Ye fathers." The prime responsibility for giving children a Christian training lies with their parents. This responsibility cannot be shifted. The Church is here, of course, to aid parents in carrying out this sacred duty. However, parents who neglect God's Word themselves — and as a result, offer no spiritual

training at home — not only are failing in their own duty, but also are reducing sharply the assistance which they have a right to expect from the Church. By maintaining a non-Christian home, they are forcing their children to live in two directly opposite types of atmosphere. Therefore, they could have no complaint if there was nothing but confusion in their children's minds. And even if, by God's grace, some of the truths taught by the Church stick with their children, they are bound to feel that these truths have very little relation to their daily lives. They will look upon them only as a sort of spiritual Sunday suit.

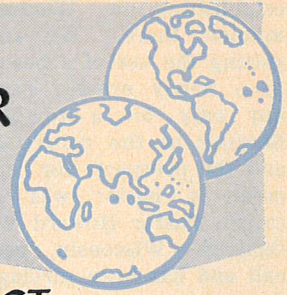
By neglecting God's Word themselves such parents also give their children the impression that Christianity is beneficial only on the child's level. Children are excellent psychologists. They sense things of this nature very quickly. And surely, they learn more from the example of parents than they do from any other single source. Thus, as they watch their parents' indifference to the Gospel, consciously or subconsciously they will look forward to the time when they also are "big enough" to discard the Church. In this they have the full support of their flesh, for it resists the Christian training which they are receiving even in childhood. It makes one shudder to think how many people, who perhaps were brought to Christ as children, have since departed from Him for no other reason.

Never Too Late

Finally, there is one other truth which should be brought to the attention of those who shrug off our invitation by saying: "I send my children." In *some* cases, Satan has worked within such people a feeling of hopelessness or despair. They recognize a definite value in Christianity. They want it for their children. But because they were denied Christian training in their own childhood, they feel it is now too late to begin. Here, of course, pride also often enters the picture. To such people it should be emphasized that just as it is never too early to bring our children to Christ, neither is it ever too late to turn to His Gospel ourselves. The value of God's Word is not limited to one age group, nor should any age group be ashamed to turn to it. As long as we have time we also have opportunity to accept its saving message. Think of the thief on the cross who in his dying moments was brought to Christ and received the assurance: "Today shalt thou be with me in paradise" (Luke 23:43). To be sure, the very fact that parents are older than their children, indicates (humanly speaking) that they have less opportunity and emphasizes the necessity of taking it immediately. But the opportunity is still there. Let us not allow Satan to deceive anyone on this point. For thereby an immeasurable blessing is brought not only to the nonchurch-going parent, but also to his children.

C. S. LEYER

News FROM OUR Missions



FLORIDA - RETROSPECT AND PROSPECT

(Second Installment)

Work Begun in Tampa

In a growing area such as we find everywhere in Florida we are able to find very few suitable buildings in which to conduct services. Tampa, opened as a preaching station late in 1955 by Pastor Steih from St. Petersburg, until recently conducted services in a recreation hall in a trailer park, tucked back in and away from public noise, but for this reason hard to find. Now we have engaged a Civic Club building in another section of the city, but are able to have this for a short time only, possibly until this summer. In this city we can't even rent a public-school building unless we assure the officials that we intend to purchase property and put up a chapel or suitable building within a given period of time.

The Move Into Bradenton

Pastor James L. Vogt, formerly of Bay City, Michigan, took charge of this field in November of 1956. In February of 1957 he added Bradenton to his field of labor — some 60 miles to the south. In June of 1958 Pastor Vogt moved to Bradenton since it was obvious that this field demanded a full-time pastor. However, he continued to care for the Tampa field.

In Bradenton, too, a recreation hall in a trailer court was rented. Fortunately, however, its location was more satisfactory. Here, too, a congregation is organized and forging ahead with hopes that in the not-too-distant future they will be able to establish themselves in their own chapel on their own property. During the tourist season this hall is often crowded and overflowing. Since Peace Congregation has come into being, three other Lutheran church bodies have come into the area, are purchasing property and planning chapels and educational units.



Our Florida workers (left to right):

Pastors Howard Kaiser, William Steih, James Vogt.

Work Begun in Bay Pines, St. Petersburg

In late summer of 1958 Pastor Steih began conducting services in

Bay Pines, another rapidly developing area northwest of St. Petersburg proper. A number of families from our Faith Congregation which live in this area were deeply interested in

establishing a Wisconsin Synod mission there. We succeeded in getting the use of a beautiful chapel in a newly erected funeral home; but only on a temporary basis. Because of the nature of the field and the prospects for rapid development, a pastor was immediately called. Pastor Howard W. Kaiser of Oshkosh, Wisconsin, accepted this call and has been serving here since October.

Until the burden can be lessened, Pastor Kaiser is also serving Tampa. This eased the load for Pastor Vogt of Bradenton, who had to drive 120 miles every Sunday morning to conduct two services. The distance is considerably less for Pastor Kaiser. He has to drive only about 75 miles! With the placing of another man in the Tampa field, we will be in a position to establish our Wisconsin Synod in this unbelievably fast-growing section of our country known as the Suncoast of Florida.



Recreation hall used by Peace Lutheran Church in Bradenton, Florida.
This is a handicap.



Faith Lutheran Church, St. Petersburg, Florida.
This is the ideal.

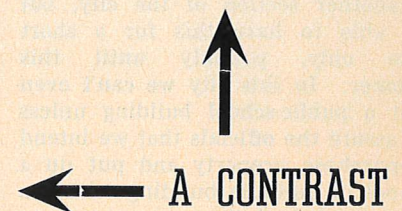
With this starting point we will, with the Lord's continued blessings, be able to reach out into other areas now white for harvest.

Chapels a "Must"

What is true of our Faith Congregation can be true of all other stations here in Florida and no doubt holds true of almost every mission congregation throughout Synod. Obtaining property, putting up parsonages and above all chapels is a MUST in our day and age. Only where church services and Sunday schools can be regularly conducted, can we expect satisfying results. Mt.

Calvary in Tampa and Bay Pines in St. Petersburg are unable to conduct any evening services, as for example during the Lenten season. In Bay Pines even a second morning service would be out of the question, even though the capacity attendance was just about reached this past winter.

It might seem expensive at first, but as in the case of Faith Congregation in a very short time money would be flowing back into the Synodical treasury instead of out of the mission treasury. What is more, we will have growing congregations afire with enthusiasm for the Lord's work, instead of discouraged groups



who have to put up with what is left, while other churches come in and reap the "cream of the crop."

Lack of a Chapel a Big Handicap

Mt. Calvary in Tampa is now limited to about six months' use of the Civic Club building. Peace Congregation in Bradenton, although not limited as to time, nevertheless, has to conduct services outside the actual area where they plan and ought to locate permanently. In the meantime, another Lutheran church is entering that very field — all because there is no chapel, nothing permanent. Bay Pines is also using a building only on a temporary basis and, what is more, is outgrowing the 80-seating capacity. There is no

other building available that we know of in that area. Besides another year's lease for the parsonage rental for \$1,500.00 must be signed in October. The new lease for the parsonage in Bradenton must be signed in June, also at \$1,500.00 for the year.

What Church Extension Loans Will Do

All these rentals, salaries, etc., are paid from the mission treasury and are never repaid by the mission congregation. Loans from the Church Extension Fund as well as the Parsonage-Teacherage Fund are repaid by the mission congregation. Would it not be good stewardship on the part of all concerned to use our Christians' offerings in a manner by which they would accomplish the very most in the Lord's kingdom — also on a dollar-for-dollar basis? *Loan* them the money for a "working plant" which they will repay, and let them concentrate on becoming self-supporting as quickly as possible. This will immediately relieve the mission treasury and in the meantime give them something to spur them on. They know they have a

place to keep the harvest when they are blessed.

In the meantime these congregations are keeping pace with the times, working with the mission offerings of our good Christians instead of laboring under a set of rules and regulations born in a depression era. It still holds true what our Lord asks of us: "Work . . . while it is day: the night cometh when no man can work." The Gospel is still the Word which will and does save souls, regardless of whether it is preached in a recreation hall or a beautiful chapel. We can never add to the Word of God. But, we most certainly can detract from it by not taking advantage of every God-given opportunity when it can so easily be done.

What is more, many times we are actually penalized in terms of thousands of dollars because we "couldn't" take advantage of an offer because of the priority lists. We have a striking example of this in our own Faith Congregation. While still a mission, we had an opportunity to purchase a lot much needed for future expansion purposes. At that time the cost was \$7,000.00. As soon

as we were self-supporting, we did purchase this much needed property — but at \$12,000.00. Without a doubt we can find many such examples throughout Synod, and they are not encouraging.

Build Up the Church Extension Fund!

What can we do about this? Let's build up a Church Extension Fund to make the purchase of property and the erection of suitable chapels possible in keeping with the modern way of living. Let's build up a Parsonage Fund, so that parsonages can be built. These funds will be repaid. Rentals, etc., taken from the mission treasury are not repaid.

Come, you good Christians, let us work together in the Lord's vineyard in a manner in keeping with His rich blessings bestowed on us. We have the Word in its truth and purity. Let us work with it. Give generously — but pray while we are giving as well as after we have given — that God's rich blessings will rest upon our offerings, and our labors.

WM. STEIH

Dr. Martin Luther College, 1884-1959

The Seventy-fifth Anniversary

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

THE SITUATION TODAY

Dr. Martin Luther College has been blessed over the years by steady increases in enrollment. The remodeling and building plans of 1928 combined with Centennial Hall, completed in 1950, brought the physical plant to a normal capacity of approximately 350 pupils. Gradually that ceiling was reached and broken through. Normal capacity was filled, then crowded, finally jammed. By 1954 enrollments had crept up to 490; today our total has reached 525.

Bulging Walls

With no addition to our physical plant, it is easily seen that walls



Centennial Hall
D.M.L.C.

must bulge everywhere. In our boys' dormitory rooms meant for four now hold five and six occupants; in the girls' dormitories capacity is an outmoded word. Centennial Hall, designed for 105 girls, has sheltered a population of 160 from the day it was put into service. West Hall, erected in 1945 as a temporary structure, bids fair to become the longest-lived "temporary" building in Synod's history. Classrooms are almost uniformly packed from hour to hour, and the makers of schedules must perform near-miracles to get classes accommodated with tolerable space. It probably is safe to say that every cubic foot of available space has been surveyed and appraised again and again to make

it serve the ever-growing needs. Practice periods at organs and pianos become fewer and fewer per student as the pressure on available space and instruments rises with expanding classes. Students have been known to "whack up" the night hours for practice opportunities on the chapel organ, so that often this instrument is in operation all night; each user calling the succeeding player from sleep. And so we might continue with every phase of our work, with the adjectives 'crowded,' 'jammed,' 'overloaded,' 'packed' being used again and again.

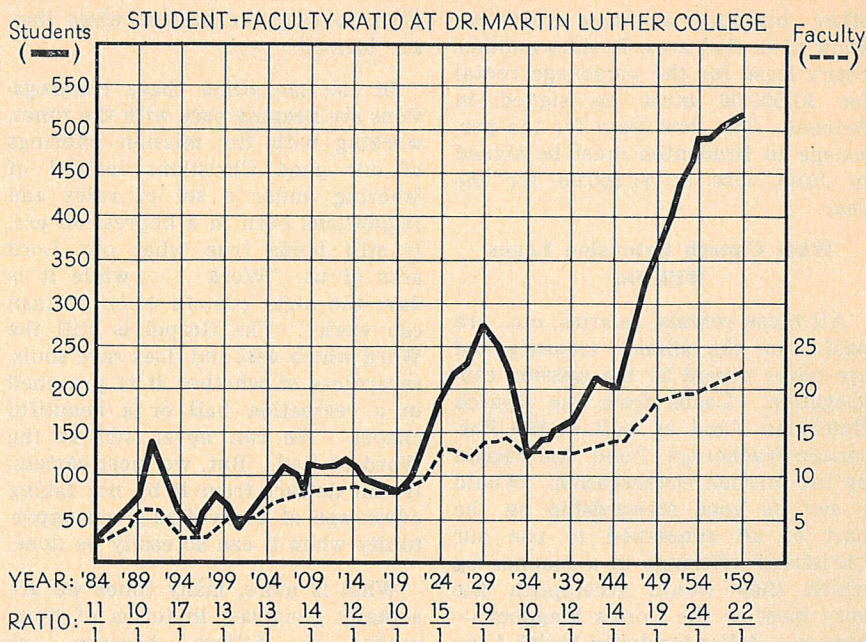
Not by Way of Complaint

Let it be said here, however, that we record these things in no complaining tone. We rejoice that God has blessed us with a large number of young people who, despite unfavorable circumstances, are willing and ready to prepare themselves for work in the Church, particularly for the teaching ministry. And we do believe that we will meet the approval of all readers when we call attention to the requirements that seem called for to care for the blessings adequately.

That our lag is found also in the number of faculty members as well as in buildings can be well understood if we study the accompanying graph. Particularly significant is the pupil-teacher ratio that is here illustrated.

Plans to Expand Facilities and Faculty

Our College Board of Regents is acutely aware of the needs of the school and therefore presents to the coming meeting of our Synod some plans to care for the present most pressing needs at Dr. Martin Luther College, all in conformity with resolutions of that body. These needs seem to call for a new gymnasium-auditorium, the remodeling of the recitation hall for additional classrooms, the erection of a new music hall (already authorized by the Synod), the construction of another dormitory for girls, and the shifting of space-assignment in other buildings. At the same time our Board is conscious of the need for expansion of the faculty to carry the teaching load adequately.



History of the Summer School

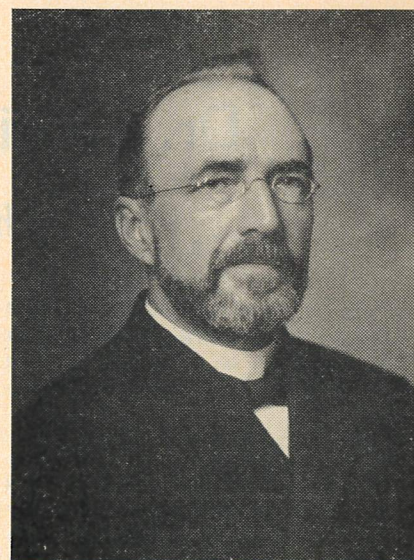
One other phase of the work on our campus needs to be touched on here. In 1945 the first steps were taken to establish a summer school for in-service teachers. Northwestern College was the home of that first session; Professors Albrecht and Stindt and Miss Hertha Sievert were the first instructors. This venture, too, has grown with the years so that today our summer session has an average enrollment of 150 students. Since 1946 the summer sessions have been at home on our campus, where the group finds comfortable quarters.

Our Year of Jubilee — Looking Ahead

During this school year we at Dr. Martin Luther College have been commemorating our 75 years of existence. Our diamond jubilee is one of real joy; we rejoice that our Lord has blessed our school with His continuing presence; we rejoice that He has been good to us in providing facilities and dedicated personnel for our faculty and student body; we rejoice that we have the confidence and cooperation of our Christians throughout the Synod. During this school year we have been living in the inspiration of that rejoicing, and in that spirit we would ask all our fellow Christians to rejoice with us. Then, truly, we will continue to carry

out the directive we have chosen from the Psalms for this jubilee year, "Showing to the generation to come the praises of the Lord." That has been our aim in the past 75 years, and that, by God's grace, will continue so to be.

H. Srtz



Prof. O. Hoyer, first elected Director of Dr. Martin Luther College

The above picture came into our hands several weeks after the article appeared in which Prof. Otto Hoyer was mentioned. His grandson, Pastor Waldemar Hoyer, supplied the picture.

CHURCH DEDICATION

Trinity Ev. Lutheran Church Waukesha, Wisconsin

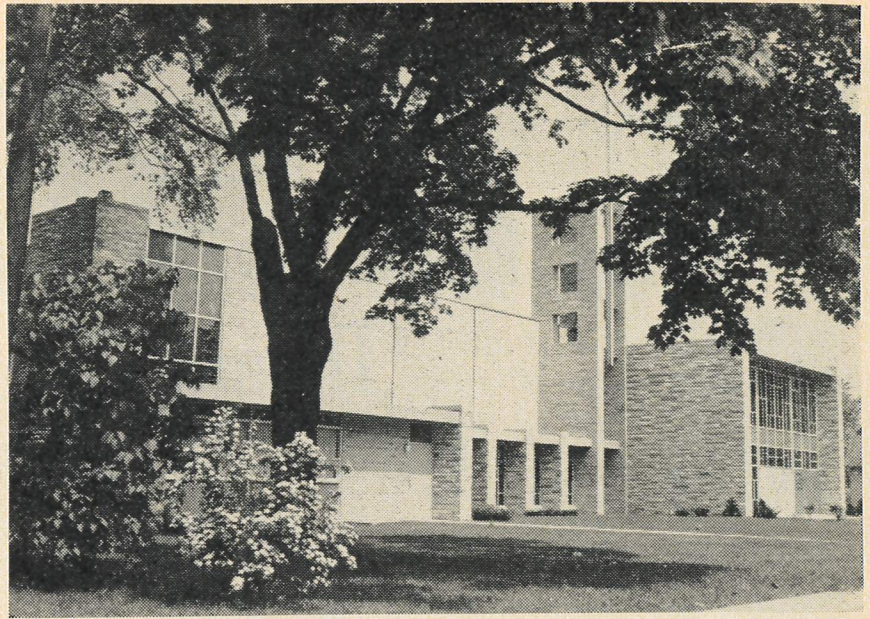
Twenty years of planning, work, and prayer bore fruit when the new Trinity Ev. Lutheran Church at 1052 White Rock Avenue, Waukesha, Wisconsin, was dedicated to the Lord on the first Sunday after Easter, April 5, 1959. The first contribution to the building fund was given by the now sainted Pastor Paul T. Brockmann in 1939. During the 16-year tenure of his successor, Pastor Harry Shiley, the building fund was increased steadily, and a most fortunate purchase of a suitable site made when, in 1953, the city relocated a public school which had stood only a stone's throw from the old church. The congregation was able to buy the entire tract, and consequently now possesses not only an adequate setting for the new church, together with a large parking lot-playground, but also space for a new school which is planned as the next step in its property replacement program.

The project had reached the actual planning stage when Pastor Shiley accepted a call to found a new congregation in Milwaukee in the summer of 1956, and was succeeded by the present pastor, Clayton Krug.

After an intensive fund drive in 1957, ground was broken for the new church in February, 1958. Cornerstone-laying ceremonies were held on September 14 of the same year.

Dedication observances included three festival services on April 5, attended by some 2,500 persons; a community open house on April 7; and a sacred concert by our Seminary male chorus on April 9. Dedicatory addresses were given by the present pastor, by his predecessor, and by the Rev. Adolph Buenger of Kenosha, representing the Southeastern District of Synod.

Taking advantage of a natural slope in terrain, the new church was built so that both the main floor and the basement may be entered from street level. Tennessee pink marble and buff-colored Norman brick were used on the exterior of the contemporary steel and masonry structure, with the same brick employed as finishing material on the interior walls of the narthex and nave. The focal wall of the sanctuary features Tennessee Crab Orchard stone, divided by a floor-to-ceiling



Trinity Ev. Lutheran Church, Waukesha, Wisconsin.

dossal curtain of white and gold damask.

All chancel and nave furniture was specially designed to carry out the Trinity symbolism by means of triangles in various shapes and planes. Six round pillars covered with dark blue Italian ceramic tile support the clerestory walls. Light-blue glass mosaic tile from Mexico was employed on the baptistry walls. Added color is lent to the sanctuary by a large mosaic panel, made in Milan, Italy, bearing symbols of the Word and Sacraments.

Of particular interest is the stained glass, made by the Conrad Pickel studios, a local firm noted for its outstanding work in contemporary stained-glass art. Fourteen nave windows tell the story of salvation pictorially and symbolically. A large chancel window portrays the institu-

tion of the Lord's Supper, while the glass wall of the massive main entrance depicts the Sermon on the Mount.

The basement or ground-floor area contains a large assembly hall, plus kitchen and utility rooms. Room-high windows make the hall exceptionally bright and cheerful.

Erected and furnished at a cost of \$385,000, the church has a seating capacity of 500 in nave and choir loft combined. Trinity Congregation, established in 1887 as the first Lutheran church in Waukesha, has a present membership of approximately 1,350 members. Two services are held each Sunday, at nine and ten-thirty o'clock, except during June, July and August, when the services are held one hour earlier.

C. E. KRUG

STUDIES IN GOD'S WORD

(Continued from page 196)

are always ready to put the worst possible construction on their neighbor's words and actions.

By all means, let us be concerned about our brother who sins against us and against God. Let us not hesitate to admonish and rebuke where necessary. He needs our concern, our loving admonition, our encouragement to repentance. But let us first consider the Lord's mercy

to us. Let us search our own heart. Then we shall be able to see more clearly so that our dealing with one who has wronged us will be of mutual benefit and will work toward the eternal salvation of his soul and ours.

C. MISCHKE

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Erich Hensler, members of St. John's Ev. Lutheran Church, Waterloo, Wisconsin, observed their golden wedding on May 31, 1959.

H. C. NITZ



PROF. CARL LAWRENZ



PROF. H. J. VOGEL



PROF. GEROLD HOENECKE



PROF. JOHN MEYER



PROF. PAUL PETERS



PROF. FREDERIC BLUME



PROF. EDMUND REIM

Thiensville Ev. Lutheran Theological Seminary



PROF. ARMIN SCHUETZE



PROF. ARTHUR E. VOSS
† †

Class of



1959



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LEROY DOBBERSTEIN



JOHN ENGEL



KARL FUHLBRIGGE



WARREN HENRICH



JOSEPH HILLMER



GERALD HINZ



LLOYD HOHENSTEIN



ROBERT KANT



RUSSEL KOBBS



ROBERT KRUEGER



DAVID KUSKE



LAWRENCE LILLEGARD



DAVID PLOGHER



DARVIN RADDATZ



MERLIN REHM



ROBERT SAWALL



REUEL SCHULZ



CARROLL SENGBUSCH



RICHARD STROBEL



ROGER UITTI



RICHARD WINTER



ROBERT ZINK

GRADUATION AT OUR THEOLOGICAL SEMINARY

Favorable weather again made it possible to hold the closing service of our Lutheran Theological Seminary, Thiensville, Wisconsin, outside on the green lawn of our Seminary court, so that all who came in behalf of the graduates and of the Seminary could be accommodated. In this service twenty-three graduates were formally presented to the Church as candidates for the public ministry. On May 22 they had already received their calls to their respective fields of labor. The fact that not all of the thirty-six vacant positions for which graduates from our Seminary had been requested could be filled by the Assignment Committee on that day urges us to pray even more fervently that He would send forth laborers into His harvest.

From now on these Seminary graduates are to serve with full authority as public ambassadors of the King of kings, of the Lord of Heaven and Earth, of the one true God and the only Savior of men. The message which they are to proclaim in His name, be it in the teaching or in the preaching ministry, will have a crucial bearing for those to whom they are to bring it, not merely for this life but for all eternity.

On the basis of Isaiah 40:6-8, the graduates were once more reminded in the closing service what it is that the Lord wants them to proclaim as His public ambassadors: "All flesh is grass . . . but the word of our God shall stand forever." Against the dark background of man's sin and condemnation they like all of God's public heralds are now to proclaim the Word of our God, the glorious Gospel of our Savior Jesus Christ, which stands victorious forever, which alone can rescue man from the curse of sin, from impotence, from futility, from vanity, from the sting of death, from eternal perdition.

This is the list of the graduates together with the fields of work to which they have been assigned:

- Lyle E. Albrecht (Two Rivers, Wisconsin) to Viroqua, Wisconsin
- Leroy A. Dobberstein (New London, Wisconsin) to Town Rauville—Town Mazeppa, South Dakota

- John M. Engel (Medford, Wisconsin) to Dr. Martin Luther College, Tutor
- Karl A. Fuhlbrigge (Egg Harbor, Wisconsin) to Mission—Wood, South Dakota
- Warren J. Henrich (Mukwanago, Wisconsin) to Town Sheridan—Seaforth, Minnesota
- J. Carl Hillmer (North Branch, Michigan) to Morristown—Wautauga—McIntosh, South Dakota
- Gerald E. Hinz (Appleton, Wisconsin) to Livingstone, Montana
- Lloyd A. Hohenstein (Clintonville, Wisconsin) to Pickett, Wisconsin
- Robert A. Kant (Milwaukee, Wisconsin) to Altura, Minnesota
- Russel G. Kobs (Markesan, Wisconsin) to Warrens, Wisconsin
- Robert H. Krueger (Manitowoc, Wisconsin) to Michigan Lutheran Seminary, Tutor
- David P. Kuske (Waupaca, Wisconsin) to Wabeno, Wisconsin
- Lawrence E. Lillegard (Mankato, Minnesota) to Benton Harbor, Michigan, Vicar
- David J. Plocher (Glencoe, Minnesota) Winner—Witten, South Dakota
- Darvin H. Raddatz (Olivia, Minnesota) to Michigan Lutheran Seminary, Tutor
- Merlin D. Rehm (Crete, Nebraska) to Northwestern College, Tutor
- Robert L. Sawall (New London, Wisconsin) to Lincoln—Mio, Michigan
- Reuel J. Schulz (Milwaukee, Wisconsin) to Ellensburg—So. Cle Elum, Washington
- Carroll G. Sengbusch (Brillion, Wisconsin) to Northwestern Lutheran Academy, Tutor
- Richard W. Strobel (Watertown, Wisconsin) to Circle—Presserville, Montana
- Roger W. Uitti (Eau Gallie, Florida) to Plum City, Wisconsin
- Richard M. Winter (Tucson, Arizona) to Dr. Martin Luther College, Tutor
- Robert J. Zink (Stevensville, Michigan) to Raymond—Clark, South Dakota

CARL LAWRENZ

WHAT DO THESE FIGURES SAY ?

Are we using the Sunday school as well as we might? This question comes to one as he reads the figures given below. These statistics on Sunday school enrollment are taken from the Statistical Report of our Synod for 1957, page 67.

Church Bodies	Baptized Sunday		Ratio
	Membership	School	
All Lutherans	7,388,176	2,446,419	3 to 1
United Lutheran Church—	2,335,352	804,851	3 to 1
Missouri Synod	2,152,412	669,268	3 to 1
Evangelical Lutheran	1,043,230	313,716	3 to 1
American Lutheran	937,512	321,692	3 to 1
Augustana Lutheran	557,404	208,230	3 to 1
Joint Synod of Wisconsin	339,106	50,784	6½ to 1

No doubt various factors involved keep this from being an absolutely reliable picture. For instance, different methods are used for computing membership. Per-

haps there are more congregations in one church body which count in their Sunday school enrollment everyone from the cradle roll to adult Bible study groups. There is also the fact that the Wisconsin Synod and the Missouri Synod have many parochial schools.

Yet it is noteworthy that the Missouri Synod, for all its parochial schools, has the same ratio as the others, 3 to 1. If we maintained the same ratio, we would have 113,000 persons in Sunday school, as compared with the actual 50,784. If we add that to our Sunday school enrollment, we are still 40,000 short of the all-Lutheran average.

There may be other factors which would make us look better. For instance: it is possible that the Missouri Synod has proportionately more congregations in large cities. But even so we could not explain the difference in ratio, it seems to us. Let us earnestly ask ourselves: Are we doing what we can to bring the Gospel to children, particularly to unchurched children?

EDITORIALS

(Continued from page 195)

'surround,' for each fact stated." Personal experience with the subjects of Dr. Murie's study gave his book multiplied meaning for her.

Every reader has shared her experience. Rereading a book years after our first acquaintance with it in high school is a rewarding discovery. The book has taken on vastly increased significance and appreciation of its context and meaning. A story about a white whale, for example, or a tale about a falling bridge, becomes a book that probes into the great "why's" of man's existence.

If this is true of man's writings, it is even more true of the greatest book ever written, the Bible. Although even a child can grasp the essential truths of the Scriptures and can learn from them that Jesus Christ is his Redeemer, the Bible cannot reveal all of its wisdom to the child.

It is the whole "surround" of life that makes the words of Scripture increasingly meaningful. The mother reads with fuller understanding than does her child the Scripture promises that God's holy angels will protect us. With each passing year the mature Christian reader becomes more and more convinced of the truth of God's Word that this world is a vanity of vanities. It is the white-haired Christian grandmother who can best corroborate God's promise, "Even to hoar hairs will I carry you."

It takes time to test God's love and faithfulness. It takes life experience to appreciate more fully His

ways with us. It is to the fullest life that the Bible has most to say.

C. TOPPE

SMALCALD ARTICLES

(Continued from page 197)

beheld his glory . . . full of truth and grace," continues: "And of his fullness have all we received, and grace for grace." If we know Him and realize the price which He paid to wipe out our guilt, we must feel ashamed to think of our puny works as having any merit.

Luther concludes the paragraph:

32) . . . *Therefore, if you wish to repent, repent aright; your penance will not accomplish anything. And you hypocrites, who do not need repentance, you serpents' brood, who has assured you that you will escape the wrath to come? etc. Matt. 3:7; Luke 3:7.*

St. Matthew tells us that when John saw many Pharisees and Sadducees come to his baptism, he said to them: "O generation of vipers, who hath warned you to flee from the wrath to come?" — The Pharisees came with their self-righteous ideas, and the Sadducees, who were earthly minded, did not believe in any "wrath to come." They believed that there will be no resurrection, but death will end it all. Both needed a complete change of heart.

(To be continued)

J. P. MEYER

The Thirty-Fifth Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States

The Thirty-fifth Convention of the Joint Synod will be held, God willing, at Saginaw, Michigan, in the auditorium of the Michigan Lutheran Seminary, August 5 to 12, 1959. The opening service will be held Wednesday, August 5, 10:00 A.M., at St. Paul's Church, corner of Court and Bond Streets. Pastor Theodore Sauer will preach the sermon.

Daily sessions will be held as follows: morning, 9:00 to 11:45 A.M.; afternoon, 2:00 to 5:00 P.M.; evening, 7:00 to 9:00 P.M.

The closing service will be held in the Convention Hall on Tuesday evening, August 11, at 7:30 P.M. Pastor Walter A. Schumann, Watertown, South Dakota, will preach the sermon.

Requests for housing at Michigan Lutheran Seminary on the part of delegates, advisory delegates, and those having official business at the convention must be made by July 20. Those using Seminary housing facilities

must furnish their own blankets, pillows, and sheets. These may be sent ahead by mail or parcel post, addressed to the sender in care of Michigan Lutheran Seminary, 2128 Court Street, Saginaw, Michigan.

Meals will be served ONLY for bona-fide delegates, advisory delegates, and those having official business at the convention.

Reservations will be made in local hotels or motels for visitors wishing to attend the convention. Those desiring such accommodations are requested to furnish information as to the number in the party, the names of those in the party, the type of lodging desired, the expected time of arrival, and the length of stay. A deposit should accompany the request if arrival will be after 5:00 P.M. Every effort will be made to accede to all requests as long as such accommodations are available.

THEODORE SAUER, Secretary

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Twelve-inch long-play recording of numbers sung by the Dr. Martin Luther College Choir on its 1959 Diamond Jubilee Tour. Price: \$4.50, postpaid. Order from Martin Albrecht, College Heights, New Ulm, Minn.

HELP NEEDED

Ward parents to care for the mentally retarded persons left in our care. Single persons and/or couples are needed. Please write to Bethesda Lutheran Home, Box 236, Watertown, Wis.

AN OFFER

Jerusalem Congregation of Morton Grove, Illinois, has replaced its altar cloths with a new set and will gladly give the old ones to any congregation which requests them. The colors and dimensions are as follows:

Green	14"x30"	Red	14"x30"
	24"x44"		24"x44"
Purple	14"x30"	White	14"x30"
	24"x44"		24"x44"
			19"x20"

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To any mission congregation: a set of violet altar cloths. The set consists of frontlet, pulpit fall, Bible marker, and stole. Address inquiries to:

The Reverend Carl F. Bolle
St. James Lutheran Church
460 West Annapolis
St. Paul 18, Minn.

ANNOUNCEMENT

Prof. Siegfried Fenske has accepted the call as Associate Editor at Northwestern Publishing House.

GERHARD SCHMELING, Chairman
The Northwestern Publishing House Board

ELIGIBLE FOR A CALL

Mr. Julius Young, of 967 Ottawa, St. Paul 18, Minnesota, formerly of the Orthodox Lutheran Conference, serving as a vicar in one of our churches, following his withdrawal from that body, during a colloquy with the duly appointed committee has been found to be in complete agreement, both in doctrine and practice, with our Wisconsin Synod and was declared eligible for a call in our Church and subsequently was proposed to the Assignment Committee. The committee which conducted the colloquy consisted of Pastor Karl Gurgel, Pastor John Raabe, Pastor Harold Duehlmeier, Professor F. E. Blume, and Professor Gerald Hoenecke.

M. J. LENZ, President
The Minnesota District

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. Zarembo, 21 N. 6th St., Barron, Wis.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Date: June 23 and 24, 1959.
Place: Northwestern Lutheran Academy, Mobridge, 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

* * * *

EASTERN DELEGATE CONFERENCE

Date: June 30, 1959.
Place: St. John Lutheran Church, Altamont, S. Dak.; V. Thierfelder, pastor.
Time: Communion service at 9:00 a.m.
Business: An examination of the Prospectus of the Synod Convention to be held in Saginaw, Mich., August 5-12, 1959, election of Conference officers, and other business relating to the Synod and District and Conference.

H. A. BIRNER, Secretary

MINNESOTA

CROW RIVER VALLEY DELEGATE CONFERENCE

The delegates, teachers, and pastors of the Crow River Valley Conference will meet at St. John's Ev. Lutheran Church, Buffalo, Minn. (E. Berwald, pastor) on Wednesday, June 24, 1959. The conference will begin with a brief communion service for the pastors at 10:00 a.m.

Agenda: Discussion of the matters before the August Convention of the Synod and reports by the conference Visitor and Financeman. Please inform Pastor Berwald, 304 2nd St., NE, of your intended presence or absence.

E. HALLAUER, Secretary

* * * *

NEW ULM DELEGATE CONFERENCE

Place: Zion Lutheran Church, Island Lake, Minn.
Time: Thursday, June 25, 1959, 9:30 a.m.
Robert L. Schumann, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: June 23, 1959.
Place: Immanuel Ev. Lutheran Church, Kewaunee, Wis.
Preacher: E. Zehms (R. Ziesemer, alternate).
Agenda: Exegesis on Eph. 4:15f, Habermann; Exegetical-Homiletical Study of Matt. 5:43-48, E. Zehms; Prayer Fellowship, W. Zink; Character Study of Samuel, R. Werner; What Do Our Confessions Say About Church Fellowship? R. Heidemann; Evaluation of the Program of the Lutheran Pioneers, E. Habermann.
R. R. WERNER, Secretary

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet at Redeemer Lutheran Church, Fond du Lac, Wis., July 6 and 7, 1959. The conference will open with a communion service at 9:00 a.m. Pastor W. Weissgerber will be the preacher, Pastor E. Albrecht the alternate.
R. REIM, Secretary

* * * *

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Redeemer Lutheran Church, Fond du Lac, Wis., at 7:30 p.m., July 6, 1959. The program of work for the Joint Synod Convention will be under discussion.
R. REIM, 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

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

ORDINATIONS AND INSTALLATIONS

Pastors

Popp, Wayne, in St. Mark's Lutheran Church, Sauk Village, Ill., by A. T. Kretzmann; assisted by P. E. Eickmann; May 31, 1959.

Schoeneck, Reinhard, in Zion Lutheran Church, New Ulm, Minn., by R. A. Reim; assisted by Professors L. Mahnke and M. Albrecht; and in Courtland Lutheran Church, Courtland, Minn., by R. A. Reim; assisted by Professors R. Hoenecke and C. Trapp; May 24, 1959.

CHANGE OF ADDRESS

Pastors

Mahnke, Wm. C., 4728 N. 54th St., Milwaukee 18, Wis.

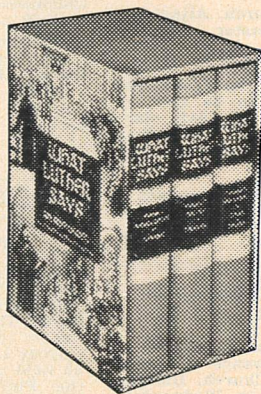
Schoeneck, Reinhard, R.R. 3, New Ulm, Minn.

What Luther Says

An ANTHOLOGY

COMPILED BY E. M. PLASS

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