



THE NORTHWESTERN Lutheran

September 27, 1959
Volume 46, Number 20



BRIEFS

by the Editor

"DIRECT FROM THE DISTRICTS" is the name we have chosen for the new department of our paper. It will bring news of particular interest to those in a given District, though no doubt some items will likewise prove newsworthy to some readers in other Districts. You will find this new feature on page 315.

THE LIST OF DISTRICT REPORTERS is repeated below. Please aid them in doing a good job by supplying them with news items. Do not send items such as dedications, major anniversaries (50th, 75th, 100th) of a congregation, fiftieth anniversary of a pastor's ordination, obituaries. These are to be sent to our office as before. Send all other items to your District reporter.

"BY THE WAY" is another feature you will find in this issue (page 311). We hesitate to call it a new column. It is intended to carry out the same purpose as did the column "From a Wider Field." However, we thought it better to use a new name, to go with the new writer, Pastor H. C. Nitz. We regretted to lose him as a writer of editorials, but we also were

convinced that he was eminently qualified to serve you in this capacity.

We take this opportunity of thanking Pastor E. Schaller for faithfully serving as the writer of "From a Wider Field" over a number of years.

IT IS NECESSARY to postpone announcement of other changes in our staff. We overestimated our ability to secure all the information and the pictures necessary for an adequate announcement.

"A PICTURE STORY FROM NORTHERN RHODESIA" appears on pages 312-313. The pictures were supplied by Missionary Harold A. Essmann, who at present is taking a six months' furlough in the United States.

WHAT CHANGES WERE EFFECTED by the new constitution for our Synod which was adopted at the Saginaw Convention? Pastor James Schaefer, chairman of the Committee on Constitutional Matters, reports on the most important changes in an article entitled, "Let All Things Be Done Decently and in Order."

THE CONFERENCE OF PRESIDENTS met in Milwaukee on September 17 and 18. This was necessary partly because the Convention put many and important items into the hands of the President, such as, the appointment of quite a few committees and implementing a number of the resolutions adopted by the Synod.

We hope that by this time the Convention issue has been received and has been distributed in all our congregations. The Synod-wide distribution of a special Convention issue was requested and authorized by the Board for Information and Stewardship.

Your District reporters:

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Pastor I. G. Frey
- Dakota-Montana —
Pastor Victor Thierfelder
- Michigan —
Pastor Hans Schultz
- Minnesota —
Pastor Alvin Barry
- Nebraska —
Pastor F. Werner
- Northern Wisconsin —
Pastor Orvin Sommer
- Pacific Northwest —
Pastor Paul Nitz
- Southeastern Wisconsin —
Pastor James Schaefer
- Western Wisconsin —
Pastor E. Prenzlou, Jr.

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. John's Lutheran Church, Red Wing, Minnesota; G. Horn, pastor.

Editorials

As a Christian From India Sees Us

A Christian from
India, a former
Hindu, Bakht
Singh by name, on

a visit to Denver made some critical remarks about American religion that gives us something to think about. He said among other things:

"American Christians are too shallow. In many other countries Christians have a deeper appreciation of their religion — are more sober. There is a lack of prayer among Christians in America, a lack of spiritual discipline. In the East we expect people to be reverent and worshipful. American Christian people beg too much for money. God does not want us to beg in His name. You build bigger churches, get in debt, buy a new organ, and then beg for money to pay for it. You do not depend upon the Word of God to draw people to churches, you use too many entertainment devices. — Your ministers are at fault for not giving God's Word instead of trying to please and entertain congregations."

That is a rather objective appraisal of the American Church. We have had the Gospel so long in our country and have been so free from persecution that we have lost our first love and the world has been let into the Church. With how many church members prayer has become offhand and mechanical!

And how true the criticism is that so many churches overbuild just to make an impression upon the world and then look to the unbelieving community to finance the debt which they themselves cannot pay.

And every sober observer today cannot fail to see that the stress is on "entertainment devices." The Word of God is not considered sufficient anymore to achieve the work. In some cases it is even regarded as worthless in modern church work. The tendency is to turn the church into a clubhouse, to appeal to the flesh and to cater to the craze for amusement and entertainment.

He also places the blame where it belongs, on the pulpit. Under pressure it accommodates itself to the worldly spirit by "not giving God's Word" and "trying to please and entertain congregations." What the American church needs is a clergy which realizes that its one God-given duty is to preach the Word of God and to resist all substitutes.

IM. P. FREY

The Inescapable "If"

One of the high priests of American liberal religion wrote recently that it is "both futile and wrong" to try to convert Jews to the Christian faith. He claimed that the Jew can "find God more easily in terms of his own religious heritage" than by submitting himself to the "hazards" of conversion to Christianity.

A book reviewer in a liberal magazine recently asked "whether it might be better to increase efforts for converting the hundreds of millions of heathen still left in the world than to spend time in the attempt (bound to be almost fruitless . . .) to make Christians of a people already submitted to God." He was referring to mission work among the Moslems, the disciples of the prophet Mohammed, the worshipers of Allah. He inveighs against calling certain non-Christians "heathen"

and "infidels." He rather suggests that Christians and Moslems should make common cause "in a world in danger of being overwhelmed by atheistic materialism."

To a devoted Christian such views are shocking. They point up the sad fact that much of the so-called mission work of liberal denominations is worse than futile. They have no Christ and no Gospel.

If we believe that there is no other Name by which men can be saved than the One whom the Father has sent to be the Savior of the world, those of us who have "God's Word and Luther's doctrine pure" need to be especially zealous to publish the Good Tidings of salvation to all who are living and dying without Christ.

The Gospel is intolerant, as Billy Graham so strikingly puts it when he says, "A compass always points to the magnetic north. It seems that is a very narrow view, but a compass is not very 'broad-minded.' If it were, all the ships at sea, and all the planes in the air would be in danger."

Paul was intolerant. He says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

Christ was intolerant. He said to the highly religious Pharisees: "If ye believe not that I am he, ye shall die in your sins" (John 8:24). That "if" is inescapable.

H. C. NITZ

(From *The Missionary Lutheran* — Ed.)

* * * *

The Missionary Chain

In the first chapter of John's Gospel we hear that John the Baptist directed his disciples Andrew and John to Jesus as the Lamb of God. They immediately left him and followed Jesus. After an interview with Jesus, Andrew looked up his brother Peter and brought him to Jesus. Though we are not told so in so many words, we gather by reading between the lines that John also looked up his brother James and brought him to Jesus. The Evangelist John was too modest to mention his own name.

We have here links in a missionary chain. John the Baptist linked Andrew and John with Jesus, Andrew linked his brother Peter with Jesus, and John linked his brother James with Jesus. This was not according to a calculated or carefully worked out plan. It was automatic with them. They believed, therefore they spoke.

But the missionary chain does not stop with that. As we read on we get the impression that Andrew and John, Peter and James also interested their old friend Philip in Jesus. The remark is made that he was of the same city with them. This would make no sense in this connection if they had had nothing to do with interesting him in Jesus. When, therefore, the next day Jesus saw Philip standing wistfully by the roadside, He said to Philip: "Follow me." So another link in the missionary chain was forged.

(Continued on page 317)

Studies in God's Word: The Law of Christian Love

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matthew 22:37-39).

"My child is ill. Shall I go to church this morning to pray for him or shall I stay home and watch over him?"

"My adult son is in serious difficulty. Shall I use my last penny to rescue him or shall I keep this money to provide for the needs of other members of my family?"

"My parents are getting old and feeble. Shall I care for them in my home or provide care in a nursing home?"

"My pastor wants me to teach Sunday school. My husband says I already have too much work. What shall I do?"

"My brother drinks too much. What shall I do about it?"

Christians faced with questions like these will not find crystal-clear answers to them in the Bible. Life is complex. Actions of one person will seriously affect the lives of many people about him. In providing a solution to one person's problems, we may be adding to the problems of someone else. It will not do to take one of God's commandments and apply it without considering other directives of God. In the first example, for instance, it will not do to insist, "We must not despise preaching and God's Word; therefore we must attend the church services." We will also consider God's directive to help and befriend in every bodily need.

This Law Guides Us

Jesus has given us one directive which we are to apply to every

problem of life. He tells us the summary of God's Law is the single word LOVE. God is love, His very nature is love. His love has called us to be His adopted children. As His children we desire to be like Him. Accordingly, in every one of life's complicated problems we desire to show, first of all, a love for God. We ask ourselves, "How would our loving God look at this situation? What would He have me do?"

We desire also to show a love for our fellow man. How can I really help him? Do I help my adult son by paying his way out of trouble or do I help him by expecting him to grow up and assume responsibility for his own actions? And which action of mine will have the best effect on my other children?

Even sincere mature Christians examining the same problem will come up with different answers. We can be assured that Jesus is more concerned about the motive that lies behind our actions than He is about the action itself. If we, desiring to reflect Jesus' love for us, make an honest effort to do what pleases Jesus, Jesus will be happy also with our feeble and imperfect actions. On the other hand, if we quote Scripture for the "correctness" of our action, at the same time applying that isolated passage of Scripture without considering the principle of Christian love, Jesus will be displeased with our actions. "Though I have . . . all knowledge . . . and have not charity, I am nothing" (I Cor. 13:2).

This Law Exposes Us

If we would be honest we must confess we have frequently sinned against Jesus' law of love. We have not always loved God with all our heart, and with all our soul, and with all our mind. We have too often

permitted love for a person, love for material things, and especially love for ourselves to push our love of God into the background.

We have not always loved our neighbor as we have loved ourselves. Love of self is a natural trait. We don't have to be taught selfishness; we are born selfish. This natural trait of selfishness remains with us as long as we live.

It will not do to object that this law is unreasonable because after all there are some people you just can't like. Jesus does not say you must like everyone. He Himself describes some people in very uncomplimentary terms such as "hypocrites" and "vipers." He did not like these hypocrites; yet, He loved them enough to die for them. He saw their need and He provided for that need. That is to be the kind of love we are to have toward our neighbor. As we see his need we are to be prepared to provide for that need even though it may cost us something in time, in money, in personal inconvenience.

When Jesus outlines the law of love, He exposes each one of us as repeated violators of that law. Even in this Jesus is obeying His own law. His exposure of our sin is an act of love, calling our attention to our need for the forgiveness which He so freely offers.

Look at Jesus' summary of the Law of God. See how often you have sinned against this law of love. See the love of Jesus in giving you at no cost to yourself the certainty that your sins have been forgiven. Mindful of Jesus' love for you, live a life which shows love for Jesus and at the same time love for those whom Jesus loves, your fellow men.

JOHN SCHAADT

Smalcald Articles

Part III. Art. IV. Of the Gospel

This article still belongs to those which Luther incorporated in his Confession as suitable for discussion "with learned and reasonable men" among the Catholics. These were believers concerned about their salvation, but having been brought up in the theology of the schoolmen, they could not at once break the shackles which had held them for so many years. Luther understood their difficulty. He had himself been through the mill.

The insidious error of indulgences, based on the schoolmen's teaching about repentance, had deeply poisoned the hearts of many, even of devout Christians. For that reason Luther devoted a lengthy article to a thorough discussion of this matter. The basic error, underlying the Roman teaching and practice in connection with their sacrament of "Penance," is work-righteousness. The sinner *must* do something. He *must* thoroughly examine himself. He *must* work up a feeling of remorse in his heart. He *must* make a comprehensive confession before the priest as his judge. He *must* perform works of satisfaction. When this error of self-effort has pervaded a heart, it is difficult to eradicate. But once this error has been overcome, the Gospel with its benign luster can more readily illumine and warm the heart.

In the article which is now up for discussion Luther stresses the richness of God's grace which He manifests in the revelation of His Gospel.

Article IV

We will now return to the Gospel, which not merely in one way gives us counsel and aid against sin; in God is superabundantly rich (and liberal) in His grace (and goodness).

First, through the spoken Word by which the forgiveness of sins is preached in the whole world; which is the peculiar office of the Gospel.

Secondly, through Baptism.

Thirdly, through the holy Sacrament of the Altar.

Fourthly, through the power of the keys, and also through the mutual conversation and consultation of brethren, Matt. 18:20: "Where two or three are gathered together," etc.

God's Rich Grace

In his German formulation of this article Luther contented himself with the use of a single word for "grace," but the Latin translator added the word "goodness" by way of explanation. — We have already seen in an earlier study that the Catholic theologians misunderstand and abuse the word "grace." When they use this word they do not mean the favorable disposition of God's heart toward a sinner, God's great love which moved Him to send His Son into the world to suffer and die for our salvation. They understand the word to mean a quality of love in our heart, an

active quality which moves us to do meritorious works. To obviate this misunderstanding the Latin translator added the word "goodness." Out of undeserved pity for our doom and out of the goodness of His heart God sends us His Gospel.

Then Luther uses two words to express the effect of the Gospel: God gives us "counsel and aid" against our sins. If he had used the word "counsel" only, the Romanists might easily have misunderstood him to say that in the Gospel God instructs us what *we* must do to overcome our guilt. God does indeed counsel us in the Gospel. He advises us that Jesus has sacrificed Himself for our sins, that our sins all stand forgiven, that justification is a ready blessing for us to take and to enjoy. But the Gospel is more than a counsel, it is an "aid." It effects the faith which is necessary to appropriate the forgiveness. The Gospel of Christ is a power of God unto salvation.

Luther then underscores the riches of God's grace by pointing out that He has the Gospel brought to us in four different ways, namely, by preaching, by Baptism, by the Sacrament of the Altar, and by brotherly admonition. — It is not a different grace, or a different function of grace, that is brought to us in these four different ways, it is one and the same grace in its entirety, one and the same complete forgiveness, one and the same faith. But the fact that it is brought to us in so many different forms serves the purpose of creating greater assurance.

Since Luther will take up the points 2 to 4 in separate articles, we shall limit our discussion now to the first point.

The Spoken Word

Jesus commissioned His apostles to *preach* the Gospel to every creature (Mark 16:15). St. Paul says that God "committed unto us the *word* (the message) of reconciliation" (II Cor. 5:19). In obedience to this command the apostles did go "forth and preached everywhere" (Mark 16:20). And in all places where they proclaimed the Gospel Christian congregations sprang into being. — Later, when the apostles could not reach their congregations personally, they wrote them letters. This was only another way of preaching the Gospel to them. Both the spoken and the written word amounted to the same: they are different ways of preaching the Gospel. St. John puts both forms on the same level in his First Epistle: "That which we have seen and heard *declare* we unto you . . . and these things *write* we unto you" (I John 1:3,4).

What is the "counsel and aid" that is brought to us by the preaching of the Gospel? Luther answers in one word: "the forgiveness of sins." Our sinfulness, our utter depravity, our inability to do anything for our own salvation is presupposed. Where there is no sin

(Continued on page 317)

What shall I say?

Topic: "I am too big a sinner."

It is difficult, at times, to determine what prompts the above statement. It may be nothing more than an excuse for not attending church, and a resultant attempt to discourage us quickly as we extend an invitation. On the other hand, it may be a sincere statement — the expression of dark despair and utter hopelessness worked within the heart by Satan. It is not for us to judge in this respect, however (even the tone of voice or manner of speaking is not always a clue). The statement deserves an answer, and the answer is the same in either case.

No Different From Others That Have Been Saved

To be a sinner does not make a person different from others. Since the fall of Adam, sinfulness is the universal condition of everyone that has ever lived. The Bible tells us: "There is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22,23). "There is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7:20). In the final analysis, before God there is no difference in the size of the sinner, either. All are too "big" to earn their own salvation or become Christians by their own power. While, on the other hand, none are so "big" that they are beyond the scope of God's mercy and ability to save.

The Scriptures are full of examples, showing us the salvation of "big" sinners. There is the Publican in the temple, of whom, in contrast to the self-righteous and outwardly holy Pharisee, Christ stated: "I tell you, this man went down to his house justified rather than the other" (Luke 18:14). There is the thief on the cross who heard Christ's gracious promise: "Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43). There is the publican Matthew, whom Christ called to be one of His chosen disciples. And there is the persecutor Saul, who, by God's grace, became the Apostle Paul, and later wrote: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). This by no means exhausts the list.

The Church Is For Sinners

By the same token, the Church of Christ never claimed that her members are without sin. If they were, they wouldn't need the Church nor would they need a Savior. We may even go further: *Only* confessed sinners — those who admit their personal guilt and unworthiness — are and can be members of the true Church of Christ.

Our Savior once said: "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). Again: "The Son of man is come to seek and to save

that which was lost" (Luke 19:10). It was for sinners that the Triune God formulated His eternal plan of salvation. It was for sinners that Christ took on our human flesh and entered this world. It was for sinners that He suffered and died and paid the eternal punishment for sin. It was for sinners that He established His Church upon earth. And it is sinners that He invites to Himself with the gracious words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Yes, it is sinners who need the help of Christ and His Church. And it is sinners to whom this help is offered so freely.

These truths need to be pointed out forcibly to those who object: "I am too big a sinner." Tell them it is a wholesome attitude to recognize their sinfulness. It is one step in the right direction. Surely, it is far better than to claim a false righteousness. In humility let us add that we are sinners ourselves. But, then, let us pour out the Gospel in all its sweet comfort, emphasizing the all-sufficient sacrifice of Christ through which every sin has been washed away. We have an opportunity here that is seldom surpassed.

Do Not Condone Sin

This, of course, does not mean that we condone sin, or give the impression that deliberate continuance in sin is of no consequence. Sin is deadly. It separates from God and leads to eternal destruction. Simply to wink at it makes a mockery of Christianity. But if a person truly is bothered by his sinfulness, if he sincerely wishes he were different, he will not effect the change by staying away from the Church. Sin can not be overcome by self-determination or the application of worldly moralism. The best this can produce is a thin outer veneer which may give a person the appearance of respectability before other men, but the inner decay remains unchanged. In the full sense of the word, sin can be overcome only by the Gospel of Christ. Through that Gospel, the Holy Spirit gives us the assurance that our many sins are forgiven through Christ's sacrificial suffering and death. Through the Gospel, the Holy Spirit brings us to faith and works the conviction that we are the children of God. Through the Gospel, the Holy Spirit moves us to sincere gratitude to God for His unmerited salvation — gratitude which proves itself by crucifying the flesh, fighting sin, and living to God. And this Gospel is heard in the Church. The Church, then, is the place for those who would overcome sin and become new creatures.

Let us not be discouraged or repelled by those who greet our invitation to attend church services with the retort: "I am too big a sinner." In these people lies one of our most fertile mission fields. By the grace of God, it is one that is already plowed and broken up to receive the seed of the Gospel. C. S. LEYERER

HANDLE WITH CARE

Words need to be handled with care. This applies particularly to words used in religious controversy, for in dealing with religious truth, the writer or speaker needs to remember especially our Lord's warning that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

If merely idle (inoperative, fallow) words are to be judged, the warning applies with greater force to words improperly or incorrectly used, or used even with malice aforethought.

Students of language call certain expressions "loaded words." S. I. Hayakawa in his *Language in Action* cites an interesting example. He says a newspaper reporter, for example, is not permitted to write, "A bunch of fools who are suckers enough to fall for Senator Smith's ideas met last evening in that rickety firetrap that disfigures the edge of town." Instead he says, "Between seventy-five and one hundred people were present last evening to hear an address by Senator Smith at the Evergreen Gardens near the South Side city limits." The first sentence is loaded and slanted; the second is factual and objective.

In contemporary religious debate we frequently read and hear such words as liberalistic, pietistic, unionistic, separatistic, dogmatic, legalistic, rationalistic, modernistic, unscriptural, Calvinistic, Romanizing, fundamentalistic. Such words — and others of like nature — are not always used correctly, often loosely, sometimes as "smear words." And in most cases the reason for applying a derogatory label is not given.

The editor of *The Lutheran* (Aug. 6, 1959), news-weekly of the United Lutheran Church, recently inveighed with apparent anger against "a high degree of conformity to an official thought pattern" that results, in his judgment, from a church having "most of its seminary money in one big school for the whole church." He is referring to the Missouri Synod.

The editor continues: "Numerous Missouri pastors and laymen are restless under this system. They don't agree, for instance, with an obscurantist theological document known as the 'Brief Statement' which

By the Way

the synod adopted in 1932. But they can't do anything about it. At the Missouri convention this year the 'Brief Statement' was reaffirmed and steps taken to secure conformity to it.

"We don't want thought control in our church. Each individual, standing within the fellowship of the believers, must be free to respond to the Christian gospel in his own way. We don't want assembly-line seminaries which turn out standard-brand pastors. I believe that this is the attitude in all churches with which we hope soon to enter into a merger. There is enough independence of mind, bound together in fidelity to the gospel, to insure opportunity for fresh thinking in this new church."

In this quotation there are a number of "loaded" expressions: obscurantist thought control, assembly-line, standard-brand, fresh thinking. The most objectionable adjective is perhaps the word "obscurantist." Webster defines an obscurant as "one who strives to prevent enlightenment or to hinder the progress of knowledge and wisdom."

The *Brief Statement* of the Missouri Synod sets forth briefly and clearly the teaching of Scripture on such matters as the verbal inspiration of the Scriptures, conversion, Sunday, predestination and election, the Antichrist. To call such a statement "an obscurantist theological document" without acquainting the reader with the contents and specifically proving his point is certainly uncharitable. Yes, if we may use a "loaded" word, it borders on blasphemy. No wonder the Missouri Synod in its recent convention resolved to remain aloof from membership in such unionistic organizations as the National Lutheran Council and the Lutheran World Federation.

WHAT DOES YOUR BIBLE MEAN TO YOU?

On the basis of intensive and extensive research on the distribution and use of the Bible in 96 countries, Roland Hall Sharp thus sums up his findings in his book titled "On Wings of the Word":

"My observations around the world indicate that the Bible is the only book about which all of these facts can be stated:

"Most widely sold. (Between 20,000,000 and 30,000,000 portions or complete copies a year by the Bible Societies alone. Probably more than 50,000,000 by all sources.)

"Most generally disregarded.

"Least understood.

"Most flagrantly disobeyed, sometimes by those who most fervently proclaim their fidelity.

"Most beneficial to men, nations, and churches when they understand it and practice its teachings."

CULTURE WITHOUT CHRIST

Roland Hall Sharp traveled nearly 145,000 miles in two years and visited 96 countries gathering material for his delightful book "On Wings of the Word," in which he reports the distribution and impact of the Bible.

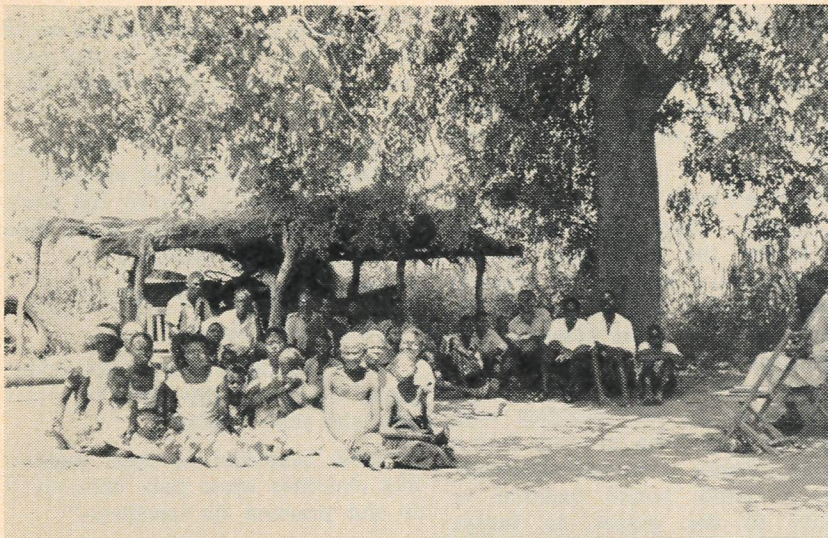
In the chapter on the Bible as the advance guard of culture he inveighs with unusual insight against the kind of mission work that is bent on "civilizing," "Westernizing," or "Americanizing" the culture of "foreigners." He says that "culture means more than material improvements such as pink bathtubs."

In the following paragraph he leaves some things unsaid that an evangelical Christian would like to see included. But listen to his strictures on the "social gospel," although he does not call it by that name:

"Culture, in the Biblical sense, means the leading of humanity to more exalted spiritual levels of being and of doing. Such culture rightly includes every form of advancement in the arts, literature, music, social well-being and all practical aspects of community life. Experience proves that enduring culture springs only from the highest spiritual motivations. *Material advancements without such spiritual sustenance are like show-window fruits made of wax on synthetic trees formed of dry fibers*

(Continued on page 316)

A Picture Story Fro



GO YE INTO ALL THE WORLD

Preaching the Gospel of Christ to villagers gathered under the shade of a tree.



PREACH THE GOSPEL TO EVERY CREATURE

Husband and wife resting in front of their grass-roofed hut.



TRAIN THEM UP

Children of our station school at Mwembezi. This year about 1000 children are enrolled in the Lutheran schools of the Sala area.

From Northern Rhodesia

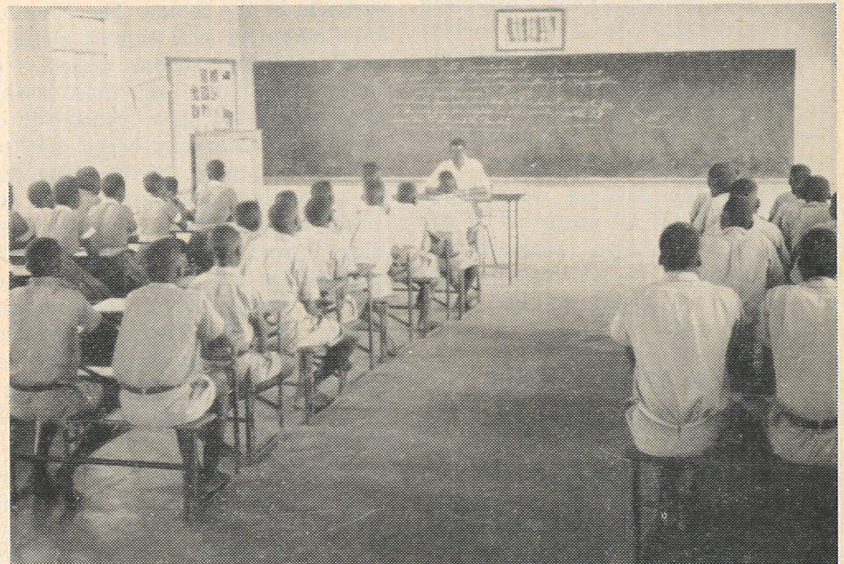
BAPTIZE THEM

One of the blessings of a mission school. Twenty-eight children were baptized in one school at Pentecost, 19 in another.



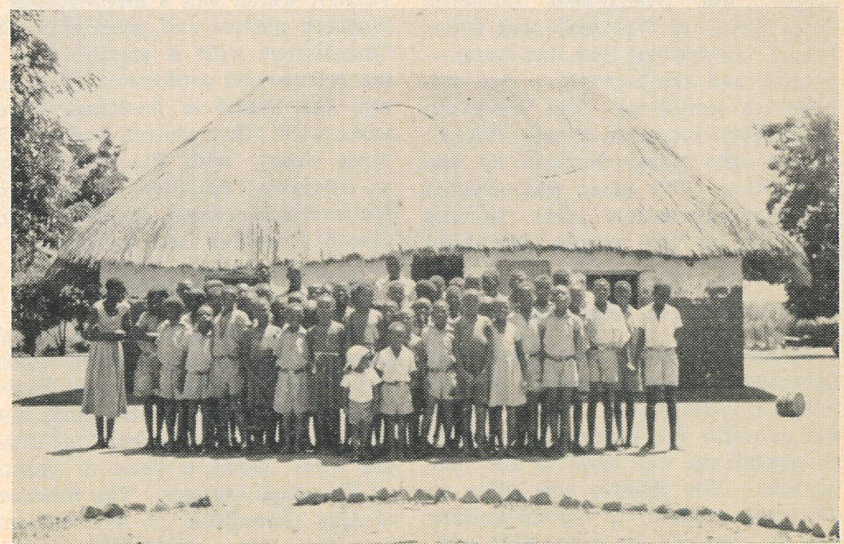
TEACH ALL NATIONS

Teaching the Gospel in one of the classrooms. Twenty-four African teachers are employed in our schools in Rhodesia.



FROM A CHILD THOU HAST KNOWN THE SCRIPTURES

Children gathered in front of their bush school. There are eight schools under Lutheran management, with five upper primary classes and 21 lower primary classes.



Let All Things Be Done Decently And In Order

(A Report on Our New Constitution)

With a minimum of debate, the recent convention of the Synod at Saginaw adopted a revised Constitution and Bylaws — that all things, as St. Paul suggests, might be done decently and in order. Although the convention spent a bare hour on their adoption, the Synod's Committee on Constitutional Matters had been working four years on the revision.

A constitution and bylaws are a framework of government. They outline the purpose of an organization, its administrative machinery, and define the composition and scope of work of its various departments, boards, commissions, and committees. Four years ago the Synod recognized that its Constitution was no longer serving this purpose. In addition, the Constitution carried the load alone; there were no bylaws. At that time it was resolved to authorize a revision of the Constitution.

Most of the changes were inner ones and not at all apparent to the quarter of a million communicants of the Synod. An attempt will be made here to touch on the more important ones.

A New Name — WELS

When the Wisconsin Synod was formed in 1917, a union took place among three federated synods: the Michigan Synod, the Wisconsin Synod, and the Minnesota Synod. The name adopted in 1917 reflects this origin: the Evangelical Lutheran Joint Synod of Wisconsin and Other States. It was felt that this name — lengthy and cumbersome — had outlived its usefulness. The Wisconsin Evangelical Lutheran Synod (WELS) is the new name adopted by the convention. The name was selected by the convention after spirited balloting on five names submitted to it.

Greater Lay Participation

Under the new Bylaws greater lay participation is expected at the Synod's conventions. Formerly one lay delegate for every ten member congregations was sent to the convention. The Bylaws now offer an *alternate* method of representation: one lay delegate for every 2500 com-

municants. The use of this method will increase the lay representation at conventions by about 15 per cent.

In reading reports about the Synod's foreign Missions, Synod's members will no longer see the familiar *Board for Foreign Missions*. The name has been changed to the *Board for World Missions*. Across the waters the word "foreign" does not ring pleasantly and could antagonize mission prospects.

Nominations Are In Order

For the first time the Synod is provided with a full-fledged *Nominating Committee*, composed of one member from each of the nine Districts of the Synod. The Nominating Committee will submit slates of candidates for various offices. Formerly candidates for these offices were nominated by a "preconvention ballot," a nominating ballot sent out a few weeks prior to the convention to its voting delegates. This was rather a "blind" way of nominating. Many laymen, unacquainted with the incumbents and possible candidates, did not return their preconvention ballot. The Nominating Committee, meeting well in advance of the convention, will seek nominations on a Synod-wide basis and then carefully prepare its slates of candidates.

The new Bylaws establish a *Commission on Doctrinal Matters* to take the place of the *Standing Committee on Matters of Church Union* (CUC), which had a membership of nineteen pastors and professors. The Commission with a membership of ten pastors and professors will represent the Synod in doctrinal discussions with other church bodies. To work closely with the Commission, an *Advisory Committee on Doctrinal Matters* was created, on which were placed a teacher and a layman.

Interdepartmental Consultation

There was no provision in the old Constitution for consultation among the various departments and boards of the Synod. Despite this lack, however, a *General Synodical Committee* did meet twice a year to consult on Synodical matters. The functions of this Committee of over seventy members were sustained more by

tradition than by any Synod resolution. The new Bylaws set up a *Synodical Council* composed of the chairmen of the various boards, commissions and committees of the Synod. It will meet at least annually to get the "big picture" of what is happening in the Synod.

Advisory Committee on Education

Some committees which had been smuggled into the administration of the Synod were given status in the new Bylaws. One such committee was the *Representatives of Institutions*, composed of the presidents of the Synod's educational institutions, and their board chairmen. It has been renamed the *Advisory Committee on Education* and given the task of coordinating curriculums and policies at the educational institutions of the Synod.

In several instances — this is worthy of note as a rare bird — the machinery of the Synod was pared. A Committee on Church Architecture, not very busy of late, was abolished. The office of Recorder, who summarized the essays read at the convention, was also abolished. Instead of an assistant secretary elected at the expense of the convention's time, the secretary of the Synod was authorized to appoint such assistants as he may deem necessary.

Of considerable interest to amateur historians and posterity is the newly created office of *Archivist*. The archivist will collect, preserve, and index all historical documents and items bearing on the history of the Synod and its congregations. This work was formerly done by an *Archives Committee*. The Synod's archives are maintained at the Theological Seminary, Thiensville, renamed by the convention *Wisconsin Lutheran Seminary*.

Streamlining the Machinery

In general the Committee on Constitutional Matters made an effort to streamline the work of the Synod, to clarify jurisdiction, to find apt names for committees, and to establish some uniformity in their composition and terms of office. Formerly only death or resignation sepa-

rated an appointee from his office. All appointments to committees and boards now run for a period of six years with staggered appointments.

Conventions under the new Bylaws should proceed more smoothly. The President of the Synod has greater discretion in allocating the time of the convention. He is required to arrange the business of the convention so that there is no "overtime."

A parliamentarian will be on duty at the conventions keeping track of "out-of-order" speakers — of which there are always a great many at any convention — and the amendments, the amendments to the amendments, the referrals, reconsiderations, and tablings.

Any member of the Synod so inclined may now pick up the Constitution and Bylaws of his Synod and

have a complete picture of the work of each department and board. There will be no resolution buried in some ancient *Synodical Proceedings* to trip him up.

JAMES P. SCHAEFER

(Editor's note: Pastor James Schaefer served as chairman of the Synod's Committee on Constitutional Matters.)

MINNESOTA

From the Desk of President Lenz

Calls Accepted: Pastor H. A. Sauer will be installed at Grace, South St. Paul, Minnesota, on September 20. Pastor Wilbert Frank of Morgan, Minnesota, who preached his farewell sermon on September 13, is following the Lord's call to Zion, Stetsonville, Wisconsin. Teacher Donald Dobberstein of Wellington accepted a call to Medford, Wisconsin.

Vacancies: Christ Church of North St. Paul, Minnesota, has called Pastor Elden Bode of Cleveland, Wisconsin. Timothy of St. Louis Park is awaiting the decision of Pastor Paul Wilde, Saginaw, Michigan. Brooklyn Park's call to Pastor Rollin Reim has been declined.

Death: Pastor Emeritus Otto Klett of Buffalo, Minnesota, died of a heart attack on August 27 at the age of 71 years. Pastor E. R. Berwald and President M. J. Lenz officiated at the funeral August 29.

Dr. Martin Luther College

Improvements which were begun in the men's dormitory last summer were continued this summer. Terrazzo flooring was installed on the first and fourth floors. One of the basement rooms has also been equipped so that the students have a place to iron and to make use of small electrical appliances.

A new face has appeared among the personnel at D.M.L.C. Mr. Larry Stillwell has become business manager of the college. At first he will confine himself to the food-service department. Eventually it is hoped that he will take over the work in other phases of the business end of the school so that Prof. J. Oldfield can devote his entire time to the classroom. In the kitchen Mr. Stillwell has changed the serving in the dining hall to a cafeteria style of serving. With this change the

Direct from the Districts

students will eat only in the large dining hall A and the small dining hall B will be reserved for staff members of the dormitory, music department, and maintenance staff.

Mr. Larry Stillwell comes to us from Jamestown College at Jamestown, North Dakota, where he served in the capacity of food-service manager for five years. Previous to this Mr. Stillwell served as instructor and inspector of food-service departments in the armed services.

Prof. John Oldfield was in the hospital and was unable to meet his classes for the first week of the school year. His ailment has been diagnosed as either a slipped or ruptured disc. Prof. V. Voecks also spent the first week of September in the hospital, but has since been released and will meet with his classes at the end of the first week. The new tutors at D.M.L.C. this year are Winter, Engel, and Buske. Mr. C. Kock is helping in the music department.

A record number of college freshmen enrolled at D.M.L.C. The class at present has 128 enrolled. The ninth grade class of the high school has an enrollment of 76. The total enrollment on the opening day, Wednesday, September 9, was about 513. A few late enrollees should increase this number to a record enrollment of 520 pupils. As of September 9 the individual class enrollments were: Ninth — 76, Tenth — 61, Eleventh — 61, Twelfth — 43, College I — 128, College II — 85, College III — 43, College IV — 15, Special — 1.

A new program of orientation for all new students was also begun this year. This was carried on together

with the testing program on Tuesday and Wednesday of the opening week. The orientation program is intended to acquaint the students with various phases of student life and the specific aims of D.M.L.C.

Notables

New Arrivals: Debra Jolora at the parsonage of Pastor and Mrs. John Raabe, Litchfield, on July 1.

Grace Lutheran Church, Le Sueur, Minnesota, held groundbreaking services for its new church on June 7. The congregation has worshiped in a basement unit since 1948. The new church will be constructed as a separate unit without a basement. Pastor Wehausen also states in his letter that if someone can direct them to a used church bell that they might have for their new church's belfry, it would be most appreciated.

St. Paul's of Montrose observed its 50th anniversary with special services on August 16 and 23. Festival speakers were Pastors M. Hanke, F. Weyland, and M. J. Lenz.

The Morgan-Eden parish broke ground for its new church on September 13. Contract figure: \$137,021.00, which does not include the furnishings.

Good news also comes to us from the Saint Croix Lutheran High School in the Twin Cities. On Sunday, September 13, the Twin City Lutheran High School Association laid the cornerstone for the first unit of its multi-unit high-school project. Pastor E. Knief of Trinity Church, St. Paul, delivered the sermon. The present enrollment figures for the school show 62 ninth and tenth graders enrolled for the 1959-60 school year. The school now has

three full time instructors; Mr. M. Schroeder, Mr. R. Pape, and Tutor J. Braun.

ALVIN BARRY

NORTHERN WISCONSIN

Pastor Edward H. Krueger — Silver Anniversary

On July 26 the First Evangelical Lutheran Church of Green Bay played host to the Fox River Valley Pastoral Conference on the occasion of their pastor's twenty-fifth anniversary of his ordination to the ministry. Pastor Krueger was ordained at Sleepy Eye, Minnesota, and served Mandan, North Dakota, until 1946. He is vice-president of the Northern Wisconsin District and member of the Board of the Lutheran Children's Friend Society.

Pastor Winfred Nommensen — Change of Pastorate

Pastor Winfred Nommensen has accepted the call to Salem Congregation, Brown Deer, Wisconsin. For the past nine years Pastor Nommensen has served congregations at Sugar Bush and the Town of Maple Creek north of New London.

Lutheran High Schools

The Northern Wisconsin District is blessed with three Lutheran high schools: Fond du Lac, Appleton, and Manitowoc. The Fox Valley Lutheran High School at Appleton began the new school year on August 31 with an enrollment of 346 students. Miss Ruth Kuhn of Appleton was added to the faculty to serve in the English and physical education departments. The Winnebago Lutheran Academy at Fond du Lac, a pioneer in the Lutheran high-school movement (and alma mater of this reporter and his wife) opened its doors on September 9 to 253 high-school students and to 24 girls in Synod's Emergency Teacher-Training Course. Pastor Le Roy Ristow has returned to his native city to rejoin the school which he served in the early years of his ministry. Eight members of W.L.A.'s last graduating class and nine of F.V.L.'s have enrolled in a synodical school with the intention of preparing for work in the Church.

ORVIN SOMMER

NEBRASKA

As this is being written, school has just begun, so we will take a look around at some of our changes and additions in the Christian day schools of our District.

Seven teachers were assigned to our District last spring: Walter Bock to Valentine; Robert Sonntag to Stanton; Eric Westin to Mission, South Dakota; Luther Wendland to Gethsemane of Omaha; Miss Faye Taecker to Gethsemane of Omaha; Miss Charlene Cloute to Good Shepherd of Omaha; Miss Elda Tietz to Grand Island.

At Gethsemane and Christ of Grand Island the second teacher relieved a pastor of teaching duties; we still have two pastors teaching: Pastor Rockhoff at Geneva and Pastor Schmiel at Gresham.

Mrs. R. Sonntag became the second teacher at Hadar, an old school which in the last two years increased its enrollment from 17 to 37.

Another older school which has added a second teacher is Plymouth, with Robert Sperling the added teacher.

The largest school in our District is in the mother congregation at Norfolk, with 161 children.

Mt. Olive of Lamar, Colorado (Pastor Thurow), plans to open a parochial school in the fall of 1960.

Mr. R. Pape, formerly of Gethsemane, Omaha, accepted a call to teach science and mathematics at St. Croix Lutheran High School, St. Paul, Minnesota.

The Lord granted us five pastors through the Assignment Committee: J. Rockhoff to Geneva; P. Manthey to Aurora-Sutton; G. Tiefel to Bone-steel, South Dakota; D. Plocher to Winner, South Dakota; K. Fuhlbrigge to Mission, South Dakota.

In spite of this, three fields lie vacant: Washington, Iowa; David City, Nebraska, and Pilgrim (Denver), Colorado.

A fourth field becomes vacant upon the retirement of Pastor Phillip Lehmann from Loveland, Colorado, after an active ministry of 46 years in Nebraska, Wisconsin, and Colorado. The Colorado Conference gave them a farewell at Loveland Park, at which a purse was given them. Pastor and Mrs. Lehmann now live at 1016 North 4th Street, Watertown, Wisconsin. The vacancy pastor is W. H. Siffring, who recently moved to 518 Bowen Street, Longmont, Colorado, having accepted the call to serve the newly organized Our Savior's Church there. In addition, he continues to serve St. John's of Platteville — and all three are served every Sunday morning!

One of our pastors, Victor Schultz of Newton, Iowa, celebrated the 25th anniversary of his ordination on August 17 with the help of neighboring pastors.

F. A. WERNER

CALL FOR NOMINATIONS

Because of the vacancy created by the resignation of Prof. Martin Galstad as instructor at Dr. Martin Luther College, New Ulm, Minnesota, the Board of Regents of Dr. Martin Luther College therefore respectfully requests the constituency of Synod to submit nominations to fill this vacancy.

The man to be called should possess qualifications that will enable him to teach courses normally assigned to professors of the education department. He should also be qualified to exercise supervision in the practice school.

All nominations must be in the hands of the undersigned not later than October 25, 1959.

ARTHUR GLENDE, Secretary
Dr. Martin Luther College
Board of Regents
17 South Jefferson Street
New Ulm, Minnesota

A MISSION REQUEST

The General Board for Home Missions would appreciate the names and the addresses of all Wisconsin Synod Lutherans who have moved to Alaska and who might be interested in having our Synod establish a mission congregation in this new state. We sincerely hope that the pastors and the relatives of these fellow Lutherans will send the requested information to the undersigned as soon as possible.

Pastor Karl A. Gurgel
Caledonia, Minnesota

BY THE WAY

(Continued from page 311)

painted green without roots capable of drinking in the living waters." (Emphasis added.)

Read that last sentence again, slowly and with imagination, and you have a devastating picture of all moralizing attempts at character-building in teaching and preaching. The sentence is a powerful sermon on the first sentence in Luther's Catechism: "We should fear, love, and trust in God above all things."

H. C. NRTZ

EDITORIALS

(Continued from page 307)

But the chain did not end with him. He immediately set out and told his friend Nathanael about Jesus, saying: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Without going into the objections which Nathanael offered, he won him for Christ by saying: "Come and see."

Within the space of a single day Jesus already had six disciples through the testimony of men who had themselves learned to know Jesus. Because each one functioned as a link, a number of souls were linked with Jesus. What would be accomplished if every church member functioned as such a link in the missionary chain? Are you functioning as such a link, or are you a broken link, so that the chain ends with you and no further souls are linked to Jesus? What a shame if you turn out to be a broken link in the missionary chain!

CORRECTION

In **The Northwestern Lutheran** issue of Aug. 30, 1959, page 284, the name of **Pastor Paul Gieschen** should be added to those elected to the **Board of Control, Milwaukee Teachers' College**.

COMMUNIONWARE NEEDED

The San Francisco Bay area mission is in need of communionware. We will appreciate information regarding availability of used or replaced items.

Bay Area Lutheran Mission —
Wisconsin Synod
Office: 114 Gilbert Ave.
Santa Clara, Calif.

CALENDAR OF CONFERENCES

STEWARDSHIP CONFERENCE

Stewardship Conference for District Stewardship Boards and the Board for Information and Stewardship—Wisconsin Synod. Time: 8:00 a.m., Oct. 20, to 11:45 a.m. Oct. 21, 1959. Place: Ambassador Hotel, Milwaukee, Wis. Note: Evening session will be held on Oct. 20, 1959. Reservation cards for lodging will be sent to all members of District Stewardship Boards.

NORMAN W. BERG, Chairman

ARIZONA-CALIFORNIA

FALL PASTORAL CONFERENCE

The Fall Pastoral Conference of the Arizona-California District will convene Oct. 27-29, 1959, at Grace Ev. Lutheran Church, Tucson, Ariz., E. Arnold Sitz, host pastor. First day sessions will begin at 9:30 a.m. The Agenda will include the following:

Paul's Charge to the Church at Ephesus, Acts 20:17-35, Richard Yecke; The Perseverance of Scripture as it Applies to the Synodical Conference, Al. Uplegger; Exegesis of Isa. 55, Wm. Bein; Exegesis on I Thess. 2, M. Putz.

JOEL C. GERLACH, Secretary

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: Nov. 3 and 4, 1959. Opening session at 9:00 a.m. (M.S.T.).

Place: First Lutheran Church, Winnett, Mont., David Zietlow, host pastor.

Speaker: D. Sellnow (K. Biedenbender, alternate).

SMALCALD ARTICLES

(Continued from page 309)

or no helplessness, there no Gospel preaching is needed. When men do not realize their sin, then a consciousness of sin must first be aroused by a preaching of the Law. But when we feel our guilt and suffer from the heat of our daily struggle against sin, then there can be no sweeter music for our ears than the Gospel invitation of our Lord: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Where is this Gospel of forgiveness to be preached? Has Jesus some special chosen people? Must people first meet certain terms and conditions before they can qualify for the Gospel? No. Luther tersely says "in the whole world." Just so Jesus had said, "Go ye into all the world" (Mark 16:15). And, "Go ye . . . and teach all nations" (Matt. 28:19). God's grace is rich over all. No one is excluded.

Let every poor sinner take courage. Let him listen to the Gospel message and rejoice in the forgiveness which it proclaims to him.

(To be continued)

IM. P. FREY

J. P. MEYER

Papers: Exegetical and Homiletical Treatment of the Reformation Epistle, F. Mutterer; Sponsors — Proper Practice and Merit, M. Janke; Insanity, Possession, Exorcism, C. Spaude; Tithing in the Old Testament Church, H. Kuske.

Reports: Academy, Synod Convention, General Synodical Committee, Mission Board, Financial, Summer Camp, Stewardship.

Please announce your intended presence to the host pastor and go to the parsonage upon arrival. Lodging has been provided for at the local hotel.

MARTIN JANKE, Secretary

MICHIGAN

TEACHERS CONFERENCE

October 7, 8, 9, 1959
Lansing, Michigan

Wednesday

9:00-10:00 Registration
10:00-10:30 Opening Address — Pastor Wm. Krueger (Sub., E. Hoenecke)
10:30-11:45 Roll Call, Minutes, Treasurer's Report, Chairman's Report. Appointment of Committees, and Nominations

11:45-12:45 Noon Recess
12:45- 1:45 Choir Rehearsal — O. Dorn (Sub., V. Raasch)

1:45- 2:30 Practical Demonstration of a Sunday School Staff Instruction Class — Pastor K. Vertz (Sub., R. Scheele)

2:30- 3:00 Discussion
3:00- 3:15 Recess
3:15- 3:45 How Shall We Handle Juvenile Delinquency Within Our Christian Day Schools? — A. Jantz (Sub., L. Kehl)

3:45- 4:30 Discussion
4:30- 5:00 Report by Mr. E. Trettin

Wednesday Night, church service, Pastor J. Westendorf (Sub., Pastor W. Westendorf)

Thursday

9:00- 9:15 Devotions, Elections
9:15-10:30 Television and Theater Influence Upon Our Children, Discussion—Prof. C. Frey (Sub., Prof. M. Toepel)

10:30-10:45 Recess
10:45-11:45 Courtesy of the Christian Teacher — Mrs. M. Bradtke (Sub., Mrs. Wm. Arras) Discussion

11:45- 1:00 Noon Recess
1:00- 3:00 Reports:

1:00-2:00 Sec. of Certification. Mich. State Dept.
2:00-2:20 M.L.S.
2:20-2:40 Missions

2:40-3:00 District Report
3:00- 3:15 Recess
3:15- 5:00 Group Discussions:
K-2 E. Lahmann
3-5 D. Stindt
6-8 A. Treichel

Friday

9:00- 9:15 Devotion
9:15-10:00 Sec. Report of Discussion Groups (15 min. each)
10:00-10:15 Recess
10:15-11:45 Reports and Unfinished Business
D. H. ZIMMERMANN

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Oct. 6, 9:30 a.m.
Place: St. Paul's Lutheran Church, North Mankato, Minn.

Preacher: G. Bunde (alternate, L. F. Brandes).

Agenda: Papers as assigned by program committee.

M. BIRKHOLZ, Secretary

REDWOOD FALLS

PASTORAL CONFERENCE

Date: Oct. 27, 1959 (Tuesday) at 9:00 a.m.
Place: Zion Lutheran Church, Olivia, Minn.; Im. F. Lenz, host pastor.

Speaker: J. Bradtke (E. R. Gamm, alternate).

Agenda: 1. A Study of the Epistle for All Saints Day (Rev. 7:2-17), J. Bradtke; 2. The Ministry not to Be looked Upon as a Sacrifice, Edw. Birkholz; 3. Exegesis, Heb. 7:1-28, Norval Kock; 4. The Importance of the Preaching of Sanctification for our Day, Im. F. Lenz; 5. Exegesis (Continued), I Thess. 5, Martin Lemke.

OTTO ENGEL, Secretary

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet on Wed., Nov. 4, 1959, at St. Paul's Lutheran Church, New Ulm, Minn., beginning at 9:30 a.m.

Communion service: R. Frohmader, preacher (L. Hahnke, alternate).

Essays: Table of Duties, Part III, S. Hillmer; The Impact of the Albert Schweitzer Philosophy on American Theology, R. Frohmader.

ROBERT L. SCHUMANN, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: Oct. 6-7, 1959.
Place: St. John's, Florence, Wis., on Oct. 6.
Mt. Olive, Iron Mt., Mich., on Oct. 7.
Time: 9:30 a.m. C.S.T.
Lodging: Please notify the secretary if you desire lodging.
H. JUROFF, Secretary

DISTRICT PASTORAL CONFERENCE

Place: Green Bay, Wis., First Lutheran Church, South Monroe and Law Streets, Pastor Edward Krueger.
Date: Oct. 26 and 27, 1959. Pastor G. Ka-niess, speaker at opening communion service, Oct. 26, at 10:00 a.m.
Assignments: Re Old Folks' Homes, E. Ha-bermann; Evaluation of Union Committee Statement on Church Fellowship (Wal-ther's Theses considered), J. Dahlke; Re-cruitment for Church Workers (Where we stand and what conditions are at present), E. Behm; other assignmen-t: pending.
Meals will be served by host congrega-tion at nominal charge. Requests for lodg-ing and excuses for absence to be sent to host pastor in ample time (Rev. Edw. Krueger, 704 S. Quincy St., Green Bay, Wis.).
A fellowship evening is planned for Mon-day evening.
S. KUGLER, Secretary

WINNEBAGO TEACHERS CONFERENCE October 1-2, 1959

Trinity School, Kaukauna, Wisconsin
Thursday, a.m.

9:00-10:00 Opening Service — Prof. Walter Hoepner
10:00-10:15 Announcements — Election Committee
10:15-10:35 Report of Board of Education— Wisconsin Synod
10:35-10:50 Recess — Assemble for Sectional Meetings
10:50-11:30 (Second Floor — Room 7)
Grades 7-8 Bible Lesson (O.T.)
Frederick Toll
Discussion Leader — Heine Schnitker
(Second Floor — Room 4)
Grades 5-6 Bible Lesson (O.T.)
— Richard Sonnenberg
Discussion Leader — Gertrude Schmidt
11:30-11:50 Discussion of Lessons and Class-room Problems
10:50-11:20 (Second Floor — Room 5)
Grades 3-4 Bible Lesson (N.T.)
Bertha Bierwagen
Discussion Leader — Mrs. Leo Sonntag
(First Floor — Room 3)
Grades 1-2 Bible Lesson (N.T.)
— Beverlee Haar
Discussion Leader — Dorothy Schmolesky
11:20-11:50 Discussion of Lessons and Class-room Problems
10:50-11:10 (First Floor — Room 1)
Kindergarten Bible Lesson (N.T.)
— Natalie Engel
11:10-11:25 Bible Lesson Discussion Leader — Fay Buss
11:25-11:50 A Unit of Work (Outline and Oral Presentation) — Mrs. Olga Nelson
12:00- Dinner

Thursday p.m.

1:00- 1:30 Displays (Gym) — Werner Roekle
1:30- 1:45 Opening Devotion — Chairman
1:45- 2:15 The Changing Viewpoint of the Beginning Teacher — Ray Behmer
2:15- 2:45 Discussion of the Paper
2:45- 3:15 Business Meeting
3:15- 3:30 Recess
3:30- 4:30 The Church Year in Music (Christmas and Epiphany)
Room 7 - Section I - For the Choir — Frederick Blauert
Room 5 - Section II - For the Classroom (5-8)—Edgar Blauert
Room 3 - Section III - For the Classroom (K-4) — Eunice Behnke, Elsbeth Tornow

Friday a.m.
9:00- 9:15 Opening Devotion — Chairman
9:15-10:15 What Makes a Lutheran School

a Christian School — Arthur Koester
10:15-10:30 Recess
10:30-11:15 Visitors' Workshop Current Re-port — Quentin Albrecht
11:15-11:45 Report of Delegates to Synod — Arnold Meyer
12:00- Dinner.

Friday, p.m.

1:15- 1:30 Opening Devotion — Chairman
1:30- 2:30 School Visitation:
Review of Handbook for Our School Visitors — Adolph Fehl-auer
2:30- 2:40 Recess
2:40- 3:15 Conference Evaluation (Sectiona Meetings)
Grades 7-8 Room 7
Leader: Heine Schnitker
Grades 5-6 Room 4
Leader: Gertrude Schmidt
Grades 3-4 Room 5
Leader: Mrs. Leo Sonntag
Grades 1-2 Room 3
Leader: Dorothy Schmolesky
Kindergarten Room 1
Leader: Mrs. Olga Nelson
3:20- 3:45 Business Meeting
3:45 Closing Address — Pastor Philip Press

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Slinger, Wis.; John Ruege, host pastor.
Date: Oct. 13-14, 1959.
Time: 9:30 a.m. communion service; Ed. Weiss, preacher (M. Westerhaus, alter-nate).
Conference essays: I Cor. 4, E. Froehlich; A Reformation Sermon Study, Rev. 14: 6-7, M. Croll; Planned Parenthood, H. Schaar; Prophet Malachi, M. Bradtke; A Word Study of the Terms: Expiation, Atonement, Propitiation, and Mercy Seat, Wm. Schink.
CARL J. HENNING, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Place: St. John's Ev. Lutheran Church, Fox Lake, Wis.
Date: Oct. 27 and 28, 1959, at 9:00 a.m.
Work: Tuesday: Exegesis of Jas. 1:1-15, J. Fricke; The Lutheran Confession (Oak-land paper), Prof. H. Vogel; Reformation Sermon, R. Hoenecke.
Wednesday: Church Fellowship Report, Prof. E. Scharf; Roman Tendencies Creeping into the Lutheran Church, D. Kuehl; Melancthon's Doctrinal Comprom-ises, Prof. G. Westerhaus; Article VII of the Augsburg Confession, F. Dobratz; Reports and Business.
Note: Communion service on Tuesday at 11:00 a.m. Preacher: A. Geiger (J. Michaels, alternate).
Please announce early to our host, Pastor L. Schmidt.
O. PAGELS, Secretary

ORDINATIONS AND INSTALLATIONS

Pastors

Dobberstein, Leroy A., in St. John's Ev. Lutheran Church, T. Mazeppa, S. Dak., and St. John's Ev. Lutheran Church, T. Rauville, S. Dak. by W. Schumann; assisted by V. Thierfelder, R. Zimmermann, H. Witte; July 12, 1959.
Eberhart, Albert G., as institutional chap-lain with the Twin City Lutheran Chap-laincy Service of St. Paul-Minneapolis, Minn., at Grace Lutheran Church, South St. Paul, by P. R. Kurth; assisted by C. Bolle, A. Deye, F. Geske, W. Lemke, and E. Schroeder; Sept. 13, 1959.
Renz, Edward G., as pastor of Mt. Cal-vary Lutheran Church, Tampa, Fla., by J. L. Vogt; assisted by W. Steih, H. Kaiser, J. Bomba, D. Kruse, R. Mayer, J. Weidenschilling, H. Wolter; Sept. 13, 1959.
Ristow, LeRoy G., as professor at Win-nebago Lutheran Academy, by J. Mat-tek; Sept. 8, 1959.

Vicar
Braun, Jerome, student from our Thiens-ville Seminary, as assistant instructor in St. Croix Lutheran High School, St. Paul, Minn., in St. James Lutheran Church, St. Paul, Minn., by D. E. Kol-lander; Aug. 23, 1959.

Teachers

Arras, William, as professor at Michigan Lutheran Seminary by E. Kasischke; Sept. 8, 1959.
Blase, O. H., as teacher of St. John's Lutheran School, Waterloo, Wis., by H. C. Nitz; Aug. 30, 1959.
Bock, Walter, as teacher of Zion Ev. Lu-theran Church, Valentine, Nebr., by H. Witt; Aug. 23, 1959.
Falck, John E., as teacher of Trinity Lu-theran Church, So. Raymond, Wis., by J. Denninger; Aug. 2, 1959.
Grunze, Richard, as principal of St. John's Lutheran School, Princeton, Wis., by W. Strohschein; July 19, 1959.
Mattek, Floyd, as principal of Bethel Ev. Lutheran School, Menasha, Wis., by A. W. Tiefel; Aug. 23, 1959.
Pape, Ronald, as instructor in St. Croix Lutheran High School, St. Paul, Minn., in St. James Lutheran Church, St. Paul, Minn., by D. E. Kolander; as-sisted by J. Hoenecke, G. Ehlert, G. Baer, E. Knief, P. Borchardt; Aug. 23, 1959.
Pautsch, Carl, at teacher of St. John's Lutheran School, Waterloo, Wis., by H. C. Nitz; Aug. 30, 1959.
Raabe, James L., (graduate of D.M.L.C., 1959), as teacher of St. Stephen-St. Peter's Consolidated School, Milwaukee, Wis., in St. Peter's Ev. Luth. Church, by Paul Pieper; Sept. 13, 1959.
Sonntag, Robert, as teacher in St. John's Ev. Lutheran School, Stanton, Nebr., by L. F. Groth; Aug. 16, 1959.
Sprengeler, Norbert, in Redeemer Lutheran School, Tucson, Ariz., by W. Wagner; Aug. 16, 1959.
Tank, James, as teacher of St. Stephen's Lutheran School, Beaver Dam, Wis., by L. C. Kirst; Aug. 23, 1959.
Walz, Ervin, as principal of St. John's Lutheran School, Fairfax, Minn., by W. F. Vathauer; July 5, 1959.

CHANGE OF ADDRESS

Pastors

Eberhart, Albert G., 1197 Hubbard Ave., St. Paul 4, Minn.
Pifer, Walter K., 1125 S. Vega St., Alhambra, Calif.
Plocher, David J., 425 Lamro St., Winner, S. Dak.
Renz, Edward C., 307 Rio Vista Court, Tampa 4, Fla.
Seeger, Richard M., No. 20, 2-Chome, Tomizaka-Cho, Bunkyo-Ku, Tokyo, Japan.

Vicar
Braun, Jerome, 209 W. Seventh St. Minneapolis 7, Minn.

Teachers

Arras, Wm., 1423 Bay St., Saginaw, Mich.
Blase, O. H., 419½ Park St., Waterloo, Wis.
Bock, Walter, P.O. Box 174, Valentine, Nebr.
Grunze, Richard, Box 77, Princeton, Wis
Pape, Ronald, 3550 Portland Ave., Minneapolis 7, Minn.
Pautsch, Carl, 245½ E. Madison St., Waterloo, Wis.
Raabe, James L., 918 E. Howard Ave., Milwaukee 7, Wis.
Roehl, Ronald L., 909 North Morrison St. Appleton, Wis.
Rupprecht, Herbert C., 2959 N. 57th St Milwaukee 10, Wis.
Schultz, R. A., 1002 McEwan St., Clare, Mich.
Sprengeler, Norbert, 4212 Pocito Place. Tucson, Ariz.
Tank, James, 211½ Walnut, Beaver Dam, Wis.
Zimmermann, D. H., 629 St. Mary's Ave., Adrian, Mich.

TREASURER'S STATEMENT

July 1, 1959, to July 31, 1959

Cash Balance July 1, 1959.....	\$ 49,599.86
Budgetary Collections	\$103,308.03
Revenues	12,661.36
East Fork Lutheran Nursery Collection	1,472.47
Total Collections & Revenues.....	\$117,441.86
Non-Budgetary Receipts:	
L. S. W. C. — Prayer Book.....	10.81
Refund on Taxes on Inst. Parsonage	103.66
Bequests	
Miscellaneous	
Total Receipts	\$117,452.67
	\$167,156.19

Disbursements

Budgetary Disbursements:	
General Administration	25,458.47
Board for Information and Stewardship	942.86
Theological Seminary	6,977.62
Northwestern College	16,156.20
Dr. Martin Luther College.....	27,628.92
Michigan Lutheran Seminary....	33,100.46
Northwestern Luth. Academy....	3,289.41

Nebraska Luth. Academy.....	
Academy Subsidies	
Winnebago Teacher Program....	1,228.25
Home for the Aged.....	3,805.45
Missions —	
General Administration	
Home Board	39.50
Foreign Board	176.09
Indian Mission	9,839.86
East Fork Nursery	1,671.80
Colored Mission	351.36
Home Missions	63,670.36
Refugee Missions	4,573.00
Madison Student Mission	648.29
Rhodesia Mission	4,915.59
Luth. S. W. C.	469.35
Japan Mission	906.88
Winnebago Luth. Academy.....	250.00
General Support	7,680.00
Indigent Students	
Board of Education	23,356.02
Depreciation on Inst. Bldgs.	11,683.56
Revenues designated for Special Bldg. Fund	7,264.24

Total Budgetary Disbursements....	\$256,083.54
Deficit Balance July 31, 1959.....	\$ 88,927.35

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to July 31

	1958-59	1959-60	Increase	Decrease
Collections	\$ 95,437.84	\$103,308.03	\$ 7,870.19	
Disbursements	203,203.71	256,083.54	52,879.83	
Operating Deficit	\$107,765.87	\$152,775.51	\$ 45,009.64	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,389	\$ 535.88	\$ 1,733.75	\$ 1,197.87	30.90
Nebraska.....	6,893	3,188.35	8,616.25	5,427.90	37.00
Michigan.....	26,030	8,656.54	32,503.75	23,847.21	26.63
Dakota-Montana.....	8,040	1,163.18	10,505.00	8,886.82	11.57
Minnesota.....	39,286	18,548.55	49,107.50	30,558.95	37.77
Northern Wisconsin.....	48,129	24,892.36	60,161.25	35,268.89	41.37
Western Wisconsin.....	50,004	16,454.72	62,505.00	46,050.28	26.32
Southeastern Wisconsin.....	50,004	27,487.99	62,505.00	35,017.01	43.91
Arizona-California.....	3,584	2,112.46	4,480.00	2,367.54	47.15
	233,357	\$103,040.03	\$291,662.50	\$188,622.47	35.32

C. J. NIEDFELDT, Treasurer

ACKNOWLEDGMENT AND THANKS

Since January 24, 1959, our Home for the Aged at Belle Plaine, Minn., has received the following gifts:

In memory of Ad. Grieger, New Ulm, \$1.00; in memory of Charles Steiner, Mankato, \$2.00; Minn. District, Mo. Synod, \$11.00; in memory of Marion Simonton, Gary, S. Dak., \$1.00; St. John, Darfur, \$13.25; Trinity, T. Dexter, Austin, \$13.00; St. John, Redwood Falls, \$25.00; Trinity, St. Paul, \$25.00; in memory of John Cholst, Goodhue, \$1.00; in memory of Walter Lander, Lewiston \$5.00; St. John, Wayne, Mich., \$75.00; in memory of Mrs. Ida Maurer, resident, \$16.00; Mission Group No. 1, Eagle River, Wis., \$10.00; in memory of Mrs. Nick Harres, Mankato, \$3.00; Minn. District, Mo. Synod, \$5.00; Zion, St. Louis, Mich., \$47.45; in memory of Harvey Guggisberg, Gibbon, \$2.00; St. James, St. Paul, \$40.00; in memory of Henry Schumann, North Mankato, \$2.00; in memory of Harry Sanders, Marshall, \$1.00; in memory of Mrs. Helena Leppke, Montevideo, \$2.50; in memory of Mr. Hellmann, New Ulm, \$5.00; in memory of Mrs. H. D. Fredrich, Gibbon, \$2.00; in memory

of Mrs. John Divine, Woodlake, \$5.00; in memory of Mr. Smith, St. Paul, \$50.00; in memory of Otto Goetsch, Brownsdale, \$11.00; in memory of Wm. Wollenburg, Plymouth, Nebr., \$15.00; in memory of Otto Kindt, Glenham, S. Dak., \$5.00; in memory of Fred Dahlke, Belle Plaine, \$3.00; in memory of Ida Buckholtz, \$2.00; in memory of Bernard Ehmke, Montgomery, \$18.50.

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