



THE NORTHWESTERN Lutheran

October 11, 1959
Volume 46, Number 21



BRIEFS

by the Editor

"What's Happening in Ghana?" — that is the title of an article we are reprinting from The Missionary Lutheran. It was written by Dr. William Schweppe, superintendent of the work in Ghana. See "News From Our Missions." A second installment will follow in the next issue.

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"Changes in Our Writing Staff" appears on pages 328-329 of this issue. It will introduce to you some new writers who will serve you. It will also acquaint you with other changes in our Editorial Board and staff of contributing editors.

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We herewith request the heads of our area Lutheran high schools to supply their District reporter with any news items they may have. Brief items which they would perhaps hesitate to submit in a more general article could be included in such reporting. We also suggest that they include announcements concerning coming school events. Remember that the news in "Direct From the Districts" is intended to interest chiefly the people in the District covered by your reporter.

Pastors, organists, choirmasters, and other leaders in church music are alerted to take note of the announcement of another Church Music Workshop on page 334. The meeting is to be held in Milwaukee this time. As in previous years, the planning committee hopes to enlist the interest and cooperation of a representative group of people working in the field of church music. The demonstrations, discussions, and group singing which are planned should form a welcome sequel to the teachers' convention (see page 335) which will meet on the days preceding the workshop.

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Under the heading "Russians Wanted Bibles," THE LUTHERAN reported that at the American Exhibition in Moscow it was found that the Russians were book-hungry. First, the Russians asked the guides where in Russia they could purchase some of the books on exhibit. When they were told that the book could not be bought in their country, many of the volumes disappeared from the shelves. The first book to be taken was a Russian-language Bible. "As books disappeared through theft or

were worn out, replacements were needed — especially Bibles, art books, and volumes with photographs of American life. A replacement shipment was sent to Russia in mid-August. Included among the 500 books were 150 Bibles and New Testaments in both old and new Russian orthography. The Bibles had been published and donated by the American Bible Society, which previously had been refused Soviet permission to distribute free at the exhibition 350,000 Bibles."

Have You Received Yours?

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

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Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
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CONTRIBUTING EDITORS —

I. P. Frey	E. E. Guenther	E. E. Kowalke
C. Leyrer	O. Mischke	H. C. Nitz
J. Schaad	A. Schuetze	C. Toppe

THE COVER — St. Paul's Ev. Lutheran Church, Wisconsin; Erwin C. Schewe, pastor.

Editorials

When No Pastor Is In The Pulpit

The man who walked up the steps with us to the I.O.O.F. hall looked like a pastor.

The Bible and the prayer book in his hand confirmed this impression, but his greeting seemed to lack the professional quality acquired by a pastor who is used to welcoming strangers.

That he was not the pastor of the second-floor mission became evident during the service. He wore no gown, he abbreviated the liturgy, and he read (very competently and commendably, incidentally) a sermon the absent pastor had written for that service. We were taking part in a lay service.

In the horse-and-buggy days of our Synod such lay services were fairly common, especially in parishes consisting of a number of congregations. The president of the congregation, or one of the "Vorsteher" (council members), or some other capable member conducted a "Lesegottesdienst" (reading service) on a Sunday morning when the pastor could not be present.

The need for such services has not completely disappeared. When a pastor is absent from his parish on a Sunday morning, substitute preachers cannot always be obtained from the faculties of synodical schools or of Lutheran high schools. This is true particularly in the case of congregations in the outlying areas of our Synod. Such congregations may need to rely on their own resources to conduct Sunday services that would have to be dropped otherwise.

The need for these "home-talent" services is likely to grow. For a number of years our Synod will be contending with an increasing number of vacancies. The number of graduates from our Seminary will be too small to meet all of our congregational needs. It will be impossible to supply all of our parishes with pastors.

In this situation lay services can be at least of partial assistance. By means of directed lay services a neighboring (or vacancy) pastor will be able to extend the scope of his effectiveness in a field too large for him to cover adequately alone. Competent lay assistants can be like the Aarons and the Hurs who held up Moses's hands.

C. TOPPE

* * * *

Blessed Pennies

In "Adventurers for God," a new book by Clarence W. Hall, the author compares world missions to a "foreign aid" program. He says that Christians have had to work with "peanuts," while the government has at its disposal the taxpayer's billions. Then he compares the actual results.

Some of the blessings he lists rather prominently are really by-products of the preaching of the Gospel. But his analysis prompts us to appraise thankfully the God-given results of Synodical Conference missions. God has signally blessed our pennies. For this we should thank Him, at the same time humbly confessing

that we have done much less than He could rightfully expect of us.

Our gifts for missions, insignificant as they may be, do have His blessing because in most instances they have been prayerfully given. They are not a tax, they are an offering.

Our gifts have been blessed because they are given out of love, love for Him who gave Himself for us, love for all who do not yet know that He has given Himself for them also. Our gifts are fruits of the Spirit.

Our gifts have been blessed because they are, by and large, administered conscientiously and therefore economically, that is, with a deep sense of stewardship toward God and the givers. Our overhead is amazingly low. A small staff of paid executives and administrators shares the work with men who spend much time and labor on administrative details without remuneration.

When we compare our "mission pennies" with the great need, we might say with Andrew, "But what are they among so many?" And then we see the miracle of the "blessed pennies." For "JESUS took the loaves . . . and distributed." Five thousand were fed, and there was a surplus.

H. C. NITZ

* * * *

Church Programs and Home Life

The Protestant Herald of Denver carried the following item: "A Washington minister charged in a Mother's Day sermon that overcrowded church programs are a handicap to Christian home life.

"Showing a bulletin from another church he did not identify, the Rev. Harry A. McKnight, Jr., told the Briggs Baptist Church congregation that the particular bulletin listed 35 different meetings and other 'opportunities for service' for the week just ended.

"Thirty-five things, all in the name of religion, to draw members of the family from their own home," Mr. McKnight declared.

"And this," he continued, "was for Christian Home Week when the emphasis was on family living in the home."

God established the family as well as the Church. To each He has assigned important responsibilities. Home and family life is being more and more undermined by the host of activities and entertainments outside the home. As home life disintegrates, it has serious repercussions for our entire nation. The Church certainly should not add to the general confusion by helping to undermine home life. Let our churches ponder whether by the stress on social activities they are guilty of that.

IM. P. FREY

Studies in God's Word: Our Mission Program Must Be Expanded and Intensified

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests" (Matthew 22:8-10).

At this time of the year many of our congregations observe their annual mission festival. On that day we are especially encouraged to greater diligence in the work that Christ has given us to do, the work of preaching the Gospel to every creature. We need such encouragement at all times. So often we see only the dark side, lack of funds, lack of manpower, lack of visible results. We might be tempted to conclude that we ought to curtail our mission program.

Our Synod, at its recent convention, did not do this. In spite of deficits, shortages, and other problems, we resolved, not to curtail, but to expand and intensify our mission program. We are confident that this is the Lord's will.

God Wants All Men to be Saved

Jesus tells us of a certain king who prepared a marriage celebration for his son. He sent out his servant to summon the invited guests, but they would not come. He then sent other servants to remind the guests once more that everything was ready and waiting for them. They still were not interested, but went their way, one to his farm, another to his merchandise. The rest mistreated his servants and killed them.

The king in the parable is God Himself, and the king's son is Jesus. The marriage feast that has been

prepared is the salvation which Christ has purchased and won for all. Throughout the Old Testament era God sent many prophets to call men to repentance and to announce the coming of the promised Savior. For the most part, though, the invitation was declined. In time God sent His own Son. They crucified Him. God did not, however, withdraw His invitation altogether. When the invited guests would not come, He sent His servants elsewhere to invite as many as they could find. He sent out His apostles and evangelists. To this day He sends out pastors and teachers; yes, He has charged every Christian with the solemn task of showing forth His praises. All this can mean but one thing. Why would God have done all this if He did not earnestly want all men to be saved.

That God's invitation was given in earnest becomes clear to us again from the manner in which He dealt with those who spurned it. If you extend an invitation half-heartedly, you're not angry when it is declined. You may even be greatly relieved that it was not accepted. But what if you have extended an invitation in earnest and have made many preparations? Then you are deeply hurt when your invitation is declined. The fact that God eventually rejected His chosen nation and destroyed their city is a further indication that God earnestly desires the salvation of all men and is deeply hurt when His invitation is refused.

In a very practical way, this means that the man or woman in your acquaintance, your friend, your neighbor, that member of your own household who is more interested in his farm, his merchandise, his pleasure than in his eternal salvation—here is a soul for whom Christ suffered and died, a soul whose salvation He so earnestly desires. Then, by all means, go and tell him that all things are ready and do it soon, for the King's business requires

haste. Our Lord wants all men to be saved. Do we need a more compelling reason for expanding and intensifying our mission program?

God Has Promised to Bless Our Work

Visible blessing may not always be evident at once. There may be those to whom we have spoken many times in the interest of their soul's salvation, but they have remained callously indifferent. There are areas where our Synod has preached the Gospel for years with only a very small group to show for it. But is that a reason for losing interest and curtailing our mission program? By no means! We have our Savior's promise that His Word shall not return void. It will always be fruitful. God will crown the preaching of the Word with His blessing. Jesus states in the parable, "The wedding was furnished with guests."

When we don't always have immediate outward success, don't you suppose the Lord may be reminding us that you and I alone with all our mission zeal and enthusiasm cannot win one single soul for Christ? Nor does He expect us to do so. He only asks that we faithfully plant and water the seed of God's Word. He will give the increase. He only asks that we be faithful witnesses for Christ, that we support the preaching of the Word with our gifts and prayers. The Holy Spirit will do the rest.

God has promised to bless our work. What a powerful incentive to expand and intensify our mission program!

No, our Synod did not make a mistake in resolving to expand and intensify its mission program. Now let us show the same determination and zeal in translating our resolutions into action.

C. MISCHKE

Smalcald Articles

Part III. Art. IV. Of the Gospel

In the previous article on the Gospel, Luther enumerated Baptism as the second form in which the Gospel of the forgiveness of our sins is brought to us. By thus classifying Baptism, he took it out of the category of human endeavors and clearly called it an act of God. It is not man who is doing something in Baptism; it is God's act alone. In other words, Baptism is not a sacrifice; it is a sacrament by which God conveys to us the forgiveness of our sins and creates the faith in our hearts to receive it.

In the Large Catechism Luther entered on this question more extensively. We here quote a few paragraphs.

"But if they say, as they are accustomed, Still Baptism is itself a work, and you say, works are of no avail for salvation: what then becomes of faith? Answer: Yes, our works, indeed, avail nothing for salvation. Baptism, however, is not our work, but God's. . . . God's works are saving and necessary for salvation. . . . You see plainly that there is here no work done by us, but a treasure which He gives us, and which faith apprehends: Just as the Lord Jesus Christ upon the cross is not a work, but a treasure comprehended in the Word, and offered to us, and received by faith."

This truth is expressed summarily in the first paragraph of our present article.

- 1) *Baptism is nothing else than the Word of God in the water, commanded by His institution, or, as Paul says, "a washing in the Word," as also Augustine says, "Let the Word to the element, and it becomes a Sacrament."*

Notes

The two, water and the Word, belong together. By His institution God joined them together in Baptism. The Word alone is not a Baptism, nor is the water alone a sacrament. So Luther carries it out in his Small Catechism: "Without the Word of God the water is simple water, and no Baptism. But with the Word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost."

Augustine (354-430), whose statement on this point Luther quotes, was the most eminent among the church fathers after the time of the Apostles and before the Reformation. In particular, he defended the Scripture doctrine of original sin against the attacks of a British monk by name of Pelagius. He also defended the Church against the errors of the Donatists, who insisted that the sacraments are invalid when administered by a pastor who had once fallen into the sin of denying his faith. Augustine upheld the truth that the power of the sacrament does not depend on the purity of the ministrant, but on God's word of institution. — From Augustine Luther quotes the word, which is simple and

self-explanatory: "Let the Word come to the element, and it becomes a sacrament."

Luther next takes up two errors which were taught by some of the schoolmen; first that of the Dominicans.

- 2) *And for that reason we do not hold with Thomas and the monastic preachers (or Dominicans) who forget the Word (God's institution) and say that God has imparted to the water a spiritual power, which through the water washes away sins.*

Notes

Thomas Aquinas (1225-1274) is considered as one of the leading theologians of the Catholic Church, and his great work *Summa Theologiae* is regarded as standard. On the sacraments he taught that "the effect of the sacraments is to infuse justifying grace into men." Here "grace" means a new quality which is injected into the heart of a sinner, so that he begins to do good works, and as a reward is justified. This power, Thomas said, is in the water of Baptism as such till it has achieved its purpose. In our article Luther formulated Thomas's idea thus: "that God has imparted to the water a spiritual power which through the water washes away sin."

Thomas was a Dominican, an order founded by Dominicus, connected with the noble family of Guzman (though it is doubtful if he was a member of the family). His dates are 1170-1221. His order was confirmed by Pope Honorius III in 1217.

The error of the Dominicans makes of Baptism a sort of magical formula. According to the Scriptures the nature of the water in Baptism is not changed. It is the promise of God which makes the application of water in Baptism a means of regeneration. Thomas assumed a change in the water.

The second error is that of the Franciscans, or Minorites.

- 3) *Nor (do we agree) with Scotus and the Barefooted monks (Minorites, or Franciscan monks), who teach that by the assistance of the divine will Baptism washes away sins, and that this ablution occurs only through the will of God, and by no means through the Word or water.*

Notes

Duns Scotus (1265?-1308) was one of the leading scholastic philosophers of the Middle Ages. In his philosophy he assumed the primacy of the will. While Thomas assumed that our will is set in motion by our intellect, Duns reversed the process: the will is the sole cause of our thoughts. Thus Duns taught that something is good or bad merely because God arbitrarily decreed it to be so. The merits of Christ are

(Continued on page 334)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Why support two school systems?

At the beginning of September thousands of public schools again opened their doors to millions of children. At the same time a sizeable number of our Lutheran congregations saw fit to open the doors of their Christian day schools. If you are a member of such a congregation, or of one that is considering the opening of a Christian day school, you may ask yourself the question: Why should I support two school systems? I pay my taxes to support the public schools and then am asked to contribute also toward a Christian day school. Why this double expense?

The Need for Public Schools

Very few people would suggest that we should avoid this by closing all public schools. As citizens of the United States we recognize the need for such a school system. We recognize that a democracy will function more efficiently if its citizens have at least some education. Surely, we want those who serve in important positions in the government to be educated men. More recently we have come to realize how much the future safety and security of our country, humanly speaking, is dependent upon education and research.

Our Obligation to Support Public Schools

Schools which are provided by the government for the education of all our citizens are, quite naturally, supported through taxation. As Christian citizens we recognize our obligation in regard to that. When Jesus was asked whether it was lawful to pay tribute to Caesar, the answer was: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). In Romans we read: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom" (Rom. 13:7). As Christian citizens we are obligated to pay our taxes, and this applies also to our school taxes.

But someone may say: Why should I be required to pay those taxes if I do not intend to use the schools? However, such taxes are due whether I use the schools or not. Also those who have no children pay them. We also pay taxes for the support of a fire department, but we do not say: Because I have not used it, I refuse to pay further taxes for it. We pay taxes so that those services are there, available for our use. The fact that we may not need or choose to forego their use does not free us from the taxes that support them. So we as Christian citizens willingly pay our school taxes for the support of the public-school system.

But the question remains: Why support a second school system, our Christian day schools?

What Christian Parents Want for Their Children

Only the Scriptures can answer that question for us. As Christian parents we are commanded regarding our children: "Bring them up in the nurture and admoni-

tion of the Lord" (Eph. 6:4). We shall desire to do this in our own homes, but also during the many hours our children are away at school. We want our children to learn true wisdom and are reminded: "The fear of the Lord is the beginning of wisdom" (Ps. 111:10). Indeed, we want them to have the highest wisdom so that it may be said to our children as was said to Timothy: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Our children must be made wise unto salvation. Not only do we want to nourish the bodies of our children, train their minds, teach them skills, give them learning, but we are concerned that their souls be nourished, as Jesus commanded: "Feed my lambs" (John 21:15). The only food for the soul is the precious Gospel of Christ.

Where Parents Get Help in Their Endeavor

In the Old Testament God told Israel regarding His Word: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6,7). To this we can add: "and when they are in school." We are to train our children, and in this a school helps us parents. Concerning training we read: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Surely, the training from which we shall not want our children to depart when they are old will be a truly Christian training. We know that our whole life, all that we do, is to redound to the glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). We shall want our children to learn that in regard to their lives.

All this we as Christian parents remember as we teach and train our children at home. But we shall want this same teaching and training to influence our children during their many hours away from home at school. We shall want Christianity and Christian principles not to be forgotten when they learn their reading and spelling and writing and history and mathematics and language and science. Do all to the glory of God!

That is why we Christian parents need Christian day schools to help us bring up our children. No public school can help us in the task we described above. For that the Word of God is necessary. So, even though we support a public-school system through our taxes and recognize that as a duty of ours as citizens, yet we gladly support our Christian day schools (and Christian high schools, for that matter) so that our children may get the kind of training, full-time training, they are to receive according to the Word of God.

A. SCHUETZE

News FROM OUR Missions



What's Happening In Ghana?

Officially it all began in August, 1958, in the city of Cleveland, Ohio, when the Lutheran Synodical Conference in convention passed a resolution to request the Missionary Board to begin missionary work in the new republic of Ghana, formerly the Gold Coast, in West Africa. Accra is the capital city of Ghana, just 374 miles by road from Obot Idim, the headquarters of our Lutheran Mission in Nigeria.

This resolution, of course, was not the real beginning. There were developments that led up to it. So things really began happening before.

The story actually begins with one Samuel K. Asante, a native Ghanaian, who had formerly been a pastor in the so-called Zion Mission. After having spent some years serving in this Mission he went to the U.S.A. to further his training at Hood Theological Seminary, Salisbury, North Carolina. He returned to his native land in 1955. From various sources and in various ways, one of which was the viewing of the Luther Film, he had become acquainted with the Lutheran Church. He claims that he recognized the Lutheran Church as not just an ordinary church but as one that really took the teaching of the Bible seriously. He resolved to do all in his power to have this church brought to his native Ghana, where so far the Lutheran Church was all but unknown.

During the summer of 1957 Pastor Asante wrote letters to several Lutheran synods in America containing invitations to come to Ghana. These invitations were turned over to the Missionary Board of the Lutheran Synodical Conference. Even before he had answers to his letters, Pastor Asante already began gathering a following which gave itself the Lutheran name.

The Missionary Board arranged to have the prospective field in Ghana



Pastor Wm. Schweppe, Superintendent of Ghana Mission Field

visited by one of our missionaries in Nigeria, and this visitation was carried out early in 1958. When the members of the Missionary Board received the report on this visitation, they decided to recommend to the Synodical Conference that new work in Ghana be undertaken as soon as possible.

Last August in Cleveland, Ohio, the Synodical Conference resolved to "urge the Missionary Board to begin work in Ghana as speedily as feasible." This, then, marked the official beginning.

Now the Missionary Board was faced with the question: who should

be sent to begin this work? They decided that the first man to be sent to Ghana should, if possible, be a man who had already been active on our Nigeria Field. It so happened that the undersigned was home on furlough at the time and also present at the Cleveland Convention. At a special meeting in Cleveland the Missionary Board asked if we would be willing to transfer our activities from Nigeria to the new field in Ghana. The challenge had to be accepted.

We returned to Nigeria from the U.S.A. early in October and spent

(Continued on page 330)

"I KNOW I SHOULD NOT SPEAK"

A sad letter appeared not long ago in *The Lutheran Companion* (Sept. 2, 1959), the official organ of the Augustana Lutheran Church. The editor printed it under the heading "Favors Parochial Schools." The letter reads:

What is the basic reason for our Augustana Church being unwilling to venture on a parochial school program? I have never been given a really good answer to the question. I feel keenly about this matter of educating our children in parochial schools. "They are established to provide Christian education the public school cannot supply," said Dr. Arthur Miller of St. Louis, secretary of the Missouri Synod's

Board of Parish Education at that synod's convention in San Francisco.

I have seen a great loss to our Church of many young men and women in my school career, just because they have not been brought into closer contact with Christian education in our Church.

I know I should not speak, perhaps. It is of no avail. The sad thing to me is that church leaders are unwilling to recognize its importance.

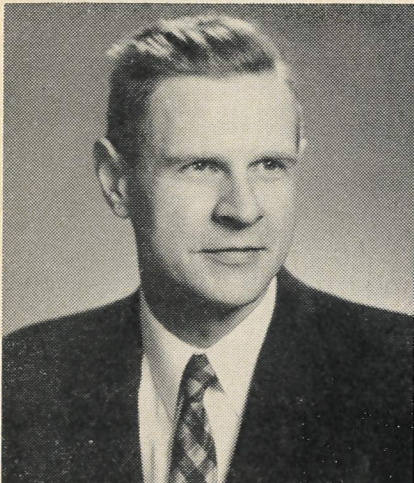
Fremont, Calif.

F. A. UDDEN

Note the hopelessness of the letter: "I know I should not speak, perhaps. It is of no avail."

Are we duly and humbly appreciative that *the Lord* has filled the hearts of many in our Synod with love, zeal, and devotion toward the Christian day school?

Changes In Our Writing Staff



PROFESSOR ARMIN SCHUETZE has been writing the column "A Lantern to Our Footsteps" since the fall of 1957. He will continue to write. He now becomes a member of the Editorial Board, replacing Professor Carl Lawrenz. After a varied ministry — as pastor in two

South Dakota parishes and one at Thiensville, Wisconsin, professor at Northwestern Lutheran Academy, pastor of a mission in Milwaukee — he became a member of the faculty at our Wisconsin Lutheran Seminary in 1958.



PROFESSOR FREDERICK BLUME is the second new member on our Editorial Board. He replaces Professor John P. Meyer. Before very long he will also be writing for these pages. Professor Blume began his ministry with service at parishes in South Dakota and Illinois. Then he

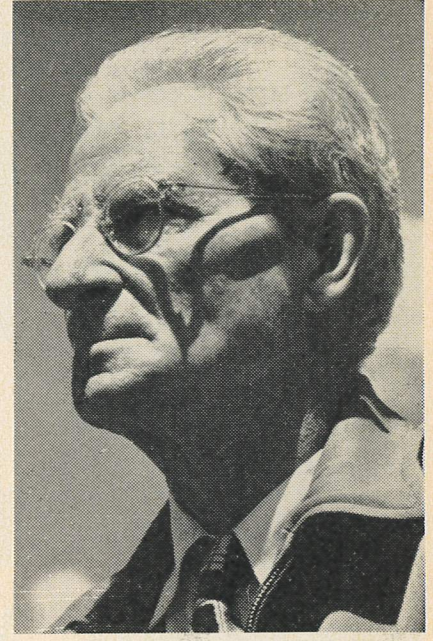
was professor at Northwestern College for nine years, Greek being his field. After four years as pastor of Zion Lutheran Church, Columbus, Wisconsin, he was called to our Wisconsin Lutheran Seminary in 1952 as professor of New Testament interpretation and church history.



PROFESSOR ERWIN E. KOWALKE will serve as a writer of editorials. With the close of the 1958-1959 school year Professor Kowalke completed forty years of service as president of Northwestern College, Watertown, Wisconsin. He then relinquished that office. But he continues as a teacher of religion, Hebrew, English, and German. In addition, he is engaged in a writing project for Northwestern College that will take quite a bit of time and energy. Because of this workload he was reluctant to assume this new duty, but he let himself be persuaded. For that decision we are grateful.



PASTOR HENRY C. NITZ needs no introduction to regular readers of *The Northwestern Lutheran*. He has been giving them stimulating and edifying editorials. He will write the new feature "By the Way," which first made its appearance in the September 27 issue. Pastor Nitz began his ministry in the Apache Indian Mission, served in Rockford, Minnesota, for eight years, and for the past 22 years has been pastor in Waterloo, Wisconsin. Prior to 1956 he was president of the West Wisconsin District for ten years. He is a member of the Synodical Conference Missionary Board and a member of the Board of Control for Wisconsin Lutheran Seminary.



PASTOR E. EDGAR GUENTHER has spent his entire ministry in the Apache Indian Mission. He graduated from Northwestern College in 1908 and from our Theological Seminary in 1911. At his request he was relieved of routine work in 1958. But his "retirement" has enabled him to carry out a desire entertained for many years: to bring the Gospel to Apaches scattered in regions remote from our mission stations. Pastor Guenther has a rich background of experience to draw on, and he wields a facile pen. We are not asking him to contribute as frequently as the other editorial writers.

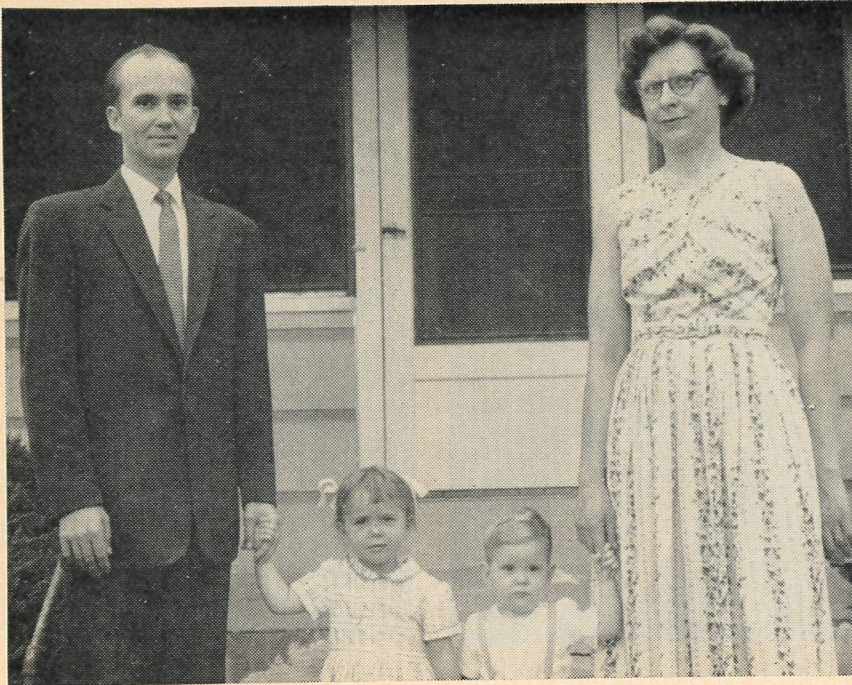
AN EARLY EARLY SERVICE

Our title is the only adequate one for a service that was held every Sunday morning during the summer in St. Paul's Lutheran Church, Bloomer, Wisconsin. The pastor, Elmer J. Prenzlow, Jr., tells about it:

"For the past summer we have been conducting 5:00 A.M. services twice a month (Communion on the last Sunday). A large part of our congregation is employed in a local milk-processing plant with one Sunday off in seven. Quite a few men are self-employed or hired milk-haulers who have to leave on their rounds

about 6:30 A.M. Sunday evening services were tried but never seemed to bring these people in.

"But since the 5:00 A.M. services were instituted, we have had attendances as high as 90, with a low of 45, made up predominantly of those whose occupation made it difficult to get to services with any regularity. A side benefit is that the interest shown by these people in their "early" service has resulted . . . in greater interest among all members in the summer services. Our attendance this summer has been over 100 per Sunday greater than last summer's high."



Missionary Harold A. Essmann, Rhoda, David, and Mrs. Essmann

ON FURLOUGH FROM NORTHERN RHODESIA

Missionary Harold A. Essmann returned August 13, 1959, with his wife and two children, Rhoda and David, age two and one respectively, from Lusaka, Northern Rhodesia, Africa, where he has been active as missionary of the Wisconsin Evangelical Lutheran Synod for the past three years.

Pastor Essmann's work in Northern Rhodesia touched all phases of the mission program of the Church,

with special emphasis on Christian education. He was manager of our schools there. This year eight African schools with an enrollment of about 1000 children are under the supervision of the Wisconsin Synod mission in Rhodesia.

During his furlough Missionary Essmann is filling many speaking engagements. The proceeds from his speaking tour are designated for the establishment of a Bible school for the training of African church workers to assist our four missionaries in their work.

† PASTOR OTTO E. KLETT †

Pastor Otto E. Klett was born May 6, 1888, at Bad Polzin, Germany. He was baptized and confirmed in the Lutheran Church of Pomerania. At the age of 16 he came to the United States, establishing residence in St. Paul, Minnesota. He began his studies for the Gospel ministry at Concordia Theological Seminary, Springfield, Illinois, graduating from that institution in 1918. On the 16th of June, 1918, he was ordained at Immanuel Lutheran Church of St. Paul, Minnesota.

In his faithful ministry of 39 years, he served in the following parishes: Dempster, South Dakota; Brunsville, Iowa; Rauville, South Dakota; Cen-

turia-Rock Creek, Wisconsin; Prescott-Bay City, Wisconsin; Nodine, Minnesota; Bremen, Minnesota; and Silver Creek, Minnesota. He was instrumental in the organization of two congregations at Florence, South Dakota and at St. Croix Falls, Wisconsin.

In 1957 he retired from the active ministry, and with his wife made his home in Buffalo, Minnesota. Here he made use of his God-given talents by directing the choirs of St. John's and also assisting in other ministerial acts. He served most faithfully in this capacity until failing health forced him to give up all activity.

He was united in marriage to Charlotte Vandra of Altamont, Illinois, on August 4, 1918. Four chil-

dren were born to this union: Paul, Mrs. Robert Dunham, Mrs. Robert Hamlish, and Alfred. He leaves to mourn his passing his wife, four children, eleven grandchildren, three brothers, and one sister.

He died peacefully in his home on August 27, 1959, at the age of 71 years 3 months 21 days.

Services were conducted on Saturday, August 29, from St. John's Lutheran Church by the undersigned. The body was laid to rest in Lakeview Cemetery of Buffalo.

E. R. BERWALD

NEWS FROM OUR MISSIONS

(Continued from page 327)

two weeks at Obot Idim making preparations for the move to Ghana.

Pastor Stade, newly appointed superintendent of the Nigeria Field, consented to take us to Ghana by car. We left early on the 23rd of October, 1958. After spending two day in Lagos getting our visas and other documents in order, we set out for Accra. Our journey took us over good roads almost all the way. We were especially impressed by the fine, wide roads through beautiful coconut palm groves along the seashore.

Just west of Lome, the capital of Togoland, we crossed the border into Ghana. There we were met by a delegation of five men. They were men of our "Lutheran" group in Accra who had driven 120 miles to the boundary in order to welcome us to Ghana and to escort us to Accra. Naturally we were very much surprised and also very pleased at this fine gesture on their part.

For a few moments it seemed a bit strange again to drive on the left-hand side of the road. In Ghana, as in Nigeria, all traffic goes left. Within just a few hours we were in Accra, our future home, where we would begin our work with the little group already gathered there. It was Sunday evening, the 26th of October.

We arrived just in time to check in at the hotel and then go to the evening services. About 35 people were in attendance, and all gave us an enthusiastic welcome. We sent a prayer heavenward thanking God for bringing us safely to our new field of labor.

(To be continued)

WM. SCHWEPPE

Direct from the Districts

ARIZONA-CALIFORNIA

The news in our first contribution to this newly inaugurated column will not be very comprehensive since it has not been possible for your reporter to tap all the sources of news in the far-flung congregations of the southwest at this time. However, we have managed to gather a few items which may be of some interest to our readers.

The Impact of Population Growth

The continuing population growth in the area served by the Arizona-California District is having a visible effect upon our churches. Many of them, especially in the larger cities of Arizona and California, are experiencing a considerable increase in membership. In a District long comprised almost exclusively of mission congregations, the proportion of self-supporting congregations is increasing at a notable rate. Among the congregations which have found it possible in the fairly recent past to forego further subsidy from the Synod are Redeemer, Tucson; Grace, Glendale, Arizona; and the parish comprised of the churches in Douglas and Warren, Arizona. Several other missions are making definite plans to become self-supporting within the next few months.

Building Projects

The increase in population and church membership is reflected also in building projects either completed or in the planning stage. Our newest church building is that of Our Savior's, Pomona, California, which was dedicated on August 30. St. Paul's, Douglas, Arizona, will break ground very shortly. Plans for the church at Good Shepherd, Phoenix, are nearly complete. First Lutheran, Prescott, Arizona, is building an addition for its Sunday-school classes. Grace, Casa Grande, Arizona, has completed one. Mt. Calvary, Flagstaff, Arizona, is planning one. New classrooms for their Christian day schools have been completed by Redeemer and Good Shepherd Churches in Tucson and by Grace Church, Glendale, Arizona. Previous issues of *The Northwestern Lutheran* have reported the dedication of

several other churches and chapels in the last few years.

Some Changes

Our District now includes the San Francisco Bay area, the Rev. Robert Hochmuth having become the first resident pastor of our Synod to serve in this huge urban area. He has been succeeded at Good Shepherd, Tucson, by the Rev. Marcus Nitz.

Mr. G. P. Bertram is the new principal of Good Shepherd Lutheran School, Phoenix. Grace Lutheran School, Glendale, Arizona, has added a fourth teacher to its staff in the person of Miss Charmaine Marti. At this writing we do not have the names of all the new teachers in the District's ten schools.

Missionary Paul Schliesser, after approximately 20 years' service in the Apache Indian Mission, has accepted a call into the Dakota-Montana District. A familiar face is missing from the East Fork compound since Mrs. Ernst Sprengeler left for Winona, Minnesota, where she is preparing for service as a practical nurse. For other developments in the Apache Mission we refer you to the convention issue of *The Northwestern Lutheran*

I. C. FREY

DAKOTA-MONTANA

Since it has been the experience of this reporter that many of the people "back East" have varying ideas about what church life in the area "where the West begins" is like today, your reporter felt that in this first column of specialized news from the District it would be interesting to the readers to get a firsthand report on some of the things that make this District somewhat unique.

We are not overrun by Indians. We are not living in an era of the past. Yet, the past has had a very definite bearing on what we are today. Fifty to 70 years ago, when many of our congregations were organized, the area was made up of hundreds of flourishing little towns. Our churches were, of course, established in many such towns. The back-breaking poverty of the dust-bowl years, the gradual fading out of the railroads, and the coming of

modern trucks and automobiles were among the greatest factors in a shift of population to a few of the more centrally located towns — towns that gradually grew into cities. Meanwhile, most of the communities served by our Synod grew smaller in population. The result is that the great majority of our congregations are rural in nature, having an average communicant membership of 116. (Out of the 68 organized congregations, only eight have more than 200 communicants.) The usual arrangement, then, is that one pastor will serve two (sometimes three) congregations situated anywhere from six to 75 miles apart.

The moderate size of our congregations has had another effect. Calls sent out to more experienced men are often returned and finally given over to the assignment committee. The result is that ours is the youngest clergy in the Synod. Approximately two-thirds of the men now serving congregations have graduated from the Theological Seminary within the past five years. Obviously, the manpower shortage has been a continually recurring problem to the District. Although we received six men from the Assignment Committee in June, we again have six parishes without a permanent pastor.

The latest changes include Pastor E. Klaszus, from Zeeland, North Dakota to Dowagiac, Michigan, and Pastor P. Schliesser, from White-river, Arizona, to Henry-Florence, South Dakota.

Serving vacancies at the present time are the following: Grover, South Dakota, Pastor A. P. C. Kell; South Shore and Germantown, South Dakota, Vicar R. Cox; Clear Lake, South Dakota, Pastor G. P. Eckert; Hidewood, South Dakota, Pastor C. L. Reiter; Mound City, South Dakota, Prof. V. Weyland; Valley City, South Dakota, Pastor F. Mutterer.

V. W. THIERFELDER

MICHIGAN

Michigan Lutheran Seminary

The fiftieth school year at Michigan Lutheran Seminary got under way officially with an opening service on Tuesday, September 8. Approximately 650 students, parents, and

friends joined in the opening of this jubilee year. Pastor Herbert Buch delivered a very appropriate sermon with a timely message. In this service, too, Mr. William Arras, formerly principal at Zion Lutheran School in Monroe, was inducted into office as the tenth professor by Pastor Emil Kasischke, chairman of the Board of Regents.

The opening service was preceded by two days of registration. The completion of the registration found a total enrollment of 343, by far the highest ever. Of these, 120 are new students. The ninth grade alone has an enrollment of 107. The tenth and eleventh grades have 78 each, while the twelfth grade numbers 80.

President Conrad Frey says: "We covet your prayers for the Lord's guidance and blessing as we seek to give preparatory training to the future pastors and teachers of the Church."

Christ Lutheran, Saginaw

Christ Ev. Lutheran Church, Saginaw, Michigan, dedicated new pews and a completely redecorated church, including new hymnals, carpeting, and a lighting system for the chancel, on Sunday, August 23. The congregation had gone into this project with much enthusiasm, had worked hard at it as a group, and completed it with no indebtedness. Guest speaker for the morning services was the Rev. Gerhardt Cares of Monroe, Michigan, former pastor of the congregation from 1941-1955. Evening speaker for the occasion was the Rev. Myron Kell of Durand, Michigan. Present pastor of the congregation is LeRoy Lothert.

Grace, Durand

Five adults were confirmed at Grace, Durand, on Sunday, July 12, with one also receiving the Sacrament of Holy Baptism. A number of the members of Grace pooled their talents during the summer to install new cedar siding on the chapel and provide it with the necessary new paint job. Lutheran Pioneer groups for both boys and girls were begun at Grace in June. Attendance in each group has been from 8 to 12. The pastor at Grace, Durand, is M. R. Kell.

Lola Park Lutheran, Detroit

Lola Park Lutheran, Detroit 39, has begun a parochial school this year,

with grades 1-4, and an enrollment of 24. Miss Carol Alten, of Stevensville, Michigan, is beginning her teaching career here after having finished the four-year course at Dr. Martin Luther College, New Ulm, Minnesota. This congregation and its pastor, Edward Zell, also rejoice in the fact that the first church worker from its midst has entered the field this fall. Miss Marilyn Weiss has followed a call to the Apache Mission School at Peridot, Arizona, after completing the Synod's emergency training course. In part, the joy is based on the fact that this congregation is barely 13 years old, and has nine more young people attending synodical schools preparing for work in the Church.

Emanuel, Flint

Emanuel Lutheran of Flint is operating a school bus for the first time in its history. It is running at full capacity, and has added to the record enrollment of 92. Miss Marilyn Roeber, Germantown, Wisconsin, is their new teacher of the lower grades. The pastor, J. Spaude, informs us the congregation has also employed a new kindergarten assistant for the year.

Changes in Pastorates

Among the changes of pastoral personnel in Michigan are the following: Edward Renz has left Toledo to become Synod's fourth missionary in Florida. Alfred Walther left Northfield-South Lyon to follow a call to Divine Charity, Milwaukee. Robert J. Voss followed a call to Coloma, Michigan, vacating Clare-Hamilton, Michigan. This vacancy was filled by the Rev. Raymond Schultz from Wayne, Michigan.

Robert Baer, pastor of the Dexter-East Ann Arbor parish, accepted a call to Darlington Lutheran Church, Ann Arbor (formerly East Ann Arbor). Faith Church, Dexter, is being served by Pastor Andrew Bloom, Grass Lake, as vacancy pastor. Faith Church will observe its 15th anniversary on October 18, 1959.

The Michigan District Mission Board is attempting to visit most of the missions in the District. Those visited recently include: Kenyon, Ohio; Pointe Place, Ohio; Hale, Glenzie, Lincoln, and Mio, Michigan.

From Florida

The installation of Edward C. Renz as pastor of Mt. Calvary Lutheran Church, Tampa, Florida, has been previously reported in *The Northwestern Lutheran*.

Our Florida Wisconsin Synod men are conducting their own conferences. The dates of the meetings coincide with those of the Northern Michigan District conferences. The chairman is Pastor James L. Vogt, Bradenton, and the secretary, Pastor Howard Kaiser, St. Petersburg.

Regular canvasses will be conducted periodically by the four Wisconsin Synod pastors in a scheduled area in each field each month. The local pastor is to designate the area, and he is to do the followup work.

H. A. SCHULTZ

NINETIETH ANNIVERSARY

Emanuel Ev. Lutheran Congregation Greenwood Township, Yale, Michigan

On August 9, 1959, Emanuel Ev. Lutheran Church, St. Clair County, Michigan, met in two services of thanksgiving and praise and in one service of reunion and rededication to the Triune God. Former Pastors H. A. Pankow and E. E. Kasischke, basing their sermons on Psalm 119: 7, 8, 1 Corinthians 15:1, 2, and Revelation 3:7-12, recalled evidences of God's grace over 90 years, gave Christian motive for proper observance of festivals, pointed to God's commendation for faithfulness, admonished to further steadfastness, and gave assurance of continued blessings of God.

Founded in 1869, Emanuel became a member of the Michigan Synod, which was then a member of the General Council. Pastor J. Raw from Switzerland was her first pastor. He also served preaching stations in Ruby and Flint, Michigan. Struggle for purity of doctrine and practice still shines dimly from the faded and broken pages of Emanuel's first constitution (1875). The Michigan Synod (and Emanuel) left the General Council, and in 1892 affiliation was effected with the Wisconsin Synod.

In 1946 Emanuel transferred 40 communicants to the newly founded Redeemer Congregation of Yale. Emanuel's pastor, A. W. Tiefel, organized Redeemer Congregation.

Emanuel ladies served a fellowship dinner to more than 200 guests. Joint Emanuel-Redeemer choirs sang

The Northwestern Lutheran

"Great is Thy Mercy" (A. E. Grell) and "The Lord Bless You" (P. C. Lutkin). Special recognition was given eight members who were confirmed more than 50 years ago. The oldest, and present at the service, was Mr. John Priehs, 86, confirmed 71 years ago. Mr. Walter Wahl, president of Emanuel, has served the congregation for 30 years on the church council. Mr. Anton Priehs has served as treasurer for 28 years; and Olga Lepien for 23 years as organist.

Emanuel has been served by 23 resident and a number of vacancy pastors during its 90 years of grace.

H. C. BUCH

PARSONAGE DEDICATION

Ann Arbor, Michigan

Redeemer Lutheran Church, Ann Arbor, Michigan, dedicated its new parsonage on July 26. The Rev. G. L. Press, president of the Michigan District, delivered the sermon.

The dwelling is of frame and brick construction and measures 27 feet by 52 feet with a 13-foot extension of the basement for the garage. Built on a sloping lot, one half of the south basement wall is exposed, allowing for the pastor's study and the garage to be in the basement. The main floor has six rooms and

bath. Including the study, it offers 1700 square feet of living area. The average building costs for the Ann Arbor area are \$15.00 per square foot, establishing the value of the dwelling at over \$25,000.00. It was completed on a firm contract bid for \$17,665.00, exclusive of the landscaping. Members of the congregation furnished cash and labor for all above \$16,000.00 granted by the Synod in a loan.

Redeemer Lutheran Church is deeply grateful to the Synod for its help.

A. H. BAER

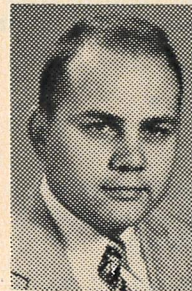
Northwestern Lutheran Academy Begins Its New School Year

On Wednesday afternoon, September 9, Northwestern Lutheran Academy opened its new school year with the usual service, attended by parents, visiting pastors, students, members of the Governing Board, and the faculty. Because there had been unusual losses during the past school year and because as early as last May South Dakotans were already speaking of a seven-month drought, one did not want to become optimistic in his prediction in regard to the next enrollment. When therefore it could be reported that the number of new students (39) was almost equal to that of our highest mark and that the total enrollment (96) was exactly that of a year ago, a spirit of happiness and thanksgiving prevailed. As the classes are now constituted, there are 25 seniors, 18 juniors, 18 sophomores, and 35 freshmen. The girls' dormitory is also filled. We were not compelled, as we were two years ago, to place boys above the dining room in the old White Building, a practice which, for cogent reasons, we should not like to repeat.

Much of our joy and thanksgiving was called forth by the fact that during the service we were able to induct the following into the office to which each had been called: Theodore Pelzl, Bay City, Michigan, to the office of first permanent Director of Physical Education; William Birsching, Menasha, Wisconsin, to the office of Music Director, vacated almost a year ago when Prof. W. Nolte accepted a call;



Left: Prof. Wm. Birsching



Right: Prof. Theodore Pelzl

Melvin Schwark, Markesan, Wisconsin, and Carroll Sengbusch, Milwaukee, Wisconsin, to the position of regular tutors; and Melford Robbert, from the music department of Dr. Martin Luther College, to assist the Music Director. Pastor R. E. Pope, Mandan, North Dakota, chairman of the Governing Board, carried out the induction rite, and the undersigned preached the sermon.

At the convention in Saginaw, we did not press for the calling of the second permanent professor granted us by a previous convention, because we felt we should contribute what little we are able to the alleviation of the Synod-wide manpower shortage; so we shall instead try to do our work for the time being with the aid of our regular complement of tutors.

May the Lord preserve the health of teachers and students during this school year, may He bestow patience and wisdom on the new members of our staff while they are acquainting themselves with their new work and environment, and may He grant all of us freedom from untoward interruptions and disturbances so that with a quiet mind and cheerful hearts we may do those things that are pleasing to Him!

R. A. FENSKE

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

† **KARL A. JUNGKUNTZ** †

Our departed brother, Karl A. Jungkuntz, was born on December 6, 1884, at North Judson, Indiana. His parents were the Rev. Henry Jungkuntz and his wife, Regina, nee Graebner. He was received into the Kingdom of Grace through holy baptism on December 21 that same year. In 1889 his father accepted a call to Zion Lutheran Church at Columbia City, Indiana, where the departed received his elementary school training. Here he was also confirmed in 1898, and thereupon he continued his secondary and college training at the Teachers Seminary in Addison, Illinois, graduating in 1903. He taught in Lutheran schools at South Bend and at Fort Wayne, Indiana. Then he was called by St. Peter's Lutheran Church, Milwaukee, Wisconsin and entered upon his teaching ministry in our midst in 1909.

On July 8, 1914, he entered into the estate of holy matrimony with

Louise Lauf. This union was blessed with three children, one daughter and two sons. In the year 1935 Mr. Jungkuntz was named principal of our consolidated school and held this position until his retirement at the end of August 1958. In 1953 St. Peter's celebrated his 50th anniversary in the teaching ministry in a special church service.

Our departed brother was also the organist and choirmaster, and in these capacities he rendered his congregation exceptional service. In 1950 he was chosen to direct the mass chorus on the occasion of the 100th anniversary of the founding of our Wisconsin Synod, the celebration having taken place in the Milwaukee Auditorium.

Our brother Jungkuntz became seriously ill in January 1958, and it was soon apparent that his activity in our school had come to an end. He resigned from office after having served with his talents for a period

of 49 years. The Lord graciously delivered him from his sufferings on Wednesday, June 3, at 10:20 P.M. He reached the age of 74 years 5 months 27 days. His mortal remains were committed to the ground on Pilgrims Rest Cemetery.

He leaves to mourn his departure his wife, Louise; his daughter, Mrs. Louise Schewe of Bonduel; two sons, Karl H. of Thiensville, and Walter O. of Milwaukee; three brothers, the Rev. Henry Jungkuntz, retired pastor now living in Fort Wayne, Indiana; brother Otto, principal of St. John's Lutheran School at Jefferson, Wisconsin; his brother Paul, principal of Jordan Lutheran School in West Allis; two sisters, Mrs. Clara Bloedel of Wilmot, South Dakota, and Martha Jungkuntz of Jefferson; two daughters-in-law; one son-in-law; three sisters-in-law; nine grandchildren; and other relatives and friends.

PAUL PIEPER

SMALCALD ARTICLES

(Continued from page 325)

sufficient for our salvation purely because God accepted them so; in themselves they have no more value than if, for instance, an angel or a man had suffered.

The Franciscans were founded by Francis of Assisi (1182-1226), who led a life of humility and service.

The doctrine of Duns Scotus reduces the sacraments to mere symbols, which outwardly accompany the direct and immediate action of God. Bread and wine in the Supper symbolize the Lord's body and blood, and the washing of water in Baptism symbolizes the forgiveness of sins. The spiritual blessings in both sacraments are conferred without any further connection with the sacraments. — This error makes Baptism practically meaningless.

In the last paragraph of Article V Luther speaks about Infant Baptism, about which he speaks at some length in his Large Catechism. We defer a discussion to our next study.

(To be continued)

J. P. MEYER

NOTICE

Our Savior's Ev. Lutheran Church and its pastor, the Rev. H. E. Rutz, of Jamestown, North Dakota, have severed fellowship with the Wisconsin Ev. Lutheran Synod because of the Synod's stand in the present Church Union controversy.

W. A. SCHUMANN, President,
Dakota-Montana District

AN OFFER

Eighteen pews in good condition, nine feet in length, available to any mission congregation at a reasonable price. Two

matching front pew screens for the above are also available.

St. Paul's Ev. Lutheran Church
153 Nineteenth Avenue
Moline, Illinois (Phone: 2-2018)

AN OFFER

Three dozen intermediate-size school desks are available to any Christian day school by calling for them. Seats included are separate units on a revolving pedestal.

Jordan Lutheran Church
Frederic Gilbert, pastor
7624 W. National Ave.
West Allis, 14, Wis.

CHURCH MUSIC WORKSHOP

An invitation is herewith extended to pastors, organists, choirmasters, and other interested persons to attend a Church Music Workshop to be held in Milwaukee November 6 and 7, 1959. The sessions of Friday evening, November 6, will be held at Wisconsin Lutheran High School and those of Saturday, November 7, at Zebaoth Lutheran Church.

This year's workshop will concentrate on hymn singing in our congregations and on the interpretation of Lutheran organ and choir music. In addition, some time will be devoted to hearing church music performed and to participating in the reading of newly published choir music. A repeat feature of workshops of the past will be a display of musical materials. Trends in pipe organ building will be a new field to come under scrutiny.

The workshop will open with registration at 6:30 Friday evening and close at 3:30 Saturday afternoon. Charges will include a registration fee and a price for the noon meal on Saturday. All inquiries should be addressed to

H. C. OSWALD
814 Richards Ave.
Watertown, Wisconsin

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 9:50 a.m. The Agenda will include the following:

Paul's Charge to the Church at Ephesus. Acts 20:17-35, Richard Yecke; The Persecution of Scripture as it Applies to the Synodical Conference, Al. Uplegger; Exegesis of Isa. 55, Wm. Bein; Exegesis on 1 Thess. 2, M. Putz.

JOEL C. GERLACH, Secretary

LUTHERAN TEACHERS' CONFERENCE

Time: Nov. 5 and 6, 1959.
 Opening Session: 9:00 a.m.
 Place: Grace Lutheran School, Glendale, Ariz., R. H. Zimmermann, host pastor. Those that desire lodging are to contact The Rev. R. H. Zimmermann
 525 East B Avenue
 Glendale, Ariz.
 Note: Meals will not be furnished.
 KENNETH MOELLER, Acting 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).
 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

EASTERN PASTORAL CONFERENCE

Place: Watertown, S. Dak., Bethlehem Lutheran Church, Arthur P. C. Kell, pastor.
 Time: Tuesday and Wednesday, Nov. 3-4, 1959, beginning at 10:00 a.m.
 Papers: Free Will and Conversion, A. Kell; Premarital Counseling, Including The Special Problem with Reference to Catholicism, G. Eckert; A Faithful Steward In The Light Of I Cor. 4:1-2, W. Schumann; Exegesis of Titus 2, H. Witte.
 H. A. BIRNER, Secretary

MINNESOTA

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

NEBRASKA

CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT

Date: Nov. 3 and 4, 1959; opening session at 10:00 a.m.
 Place: Good Shepherd Lutheran Church, 1510 Second St. S.W., Cedar Rapids, Iowa; W. F. Sprengler, host pastor.
 Speaker: J. Martin (Wm. Wietzke).
 Papers: The Proper Form and Meaning of our Liturgical Service, J. Martin; Rev. 2:18-29, G. Frank; The Ministry is not to be regarded as a Sacrifice, M. Weishan; Isa. 9:6, 7, Wm. H. Wietzke; Rev. 3:1-6, W. A. Wietzke.
 Reports: President's Report, Mission Board, Board of Education, Academy, Financial, Synod Convention.
 Please announce to the host pastor.
 W. A. WIETZKE, Secretary

NORTHERN WISCONSIN

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. Kaniess, speaker at opening communion service, Oct. 26, at 10:00 a.m.
 Assignments: Re Old Folks' Homes, E. Habermann; Evaluation of Union Committee Statement on Church Fellowship (Walther's Theses considered), J. Dahlke; Recruitment for Church Workers (Where we stand and what conditions are at present), E. Behm; other assignments pending.
 Meals will be served by host congregation at nominal charge. Requests for lodging 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 Monday evening.
 S. KUGLER, Secretary

LAKE SUPERIOR DELEGATE CONFERENCE

A special meeting of the Lake Superior Delegate Conference will be held on Tuesday, Nov. 10, at Grace Lutheran Church, Powers, Mich., beginning at 10:00 a.m., CST. The purpose is to act upon a proposed statement with respect to fellowship principles and related problems that have arisen in our midst.
 BERTRAM J. NAUMANN, Secretary, pro tem

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, alternate).
 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 (Oakland 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 Compromises, 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

WISCONSIN STATE TEACHERS' CONFERENCE

November 5-6, 1959

Wisconsin Lutheran High School, 350 N. Glenview Avenue (84th Street, just south of Bluemound), Milwaukee, Wisconsin.

General Theme: Building Curriculum

Thursday

9:00-9:50 Opening Service — Pastor Karl Otto
 9:50-10:45 Keynote Address — Dean John Guy Fowlkes, U. of W., Madison
 10:45-11:00 Recess
 11:00-12:00 Interrelation of Curriculum Group meetings (horizontal). During these meetings, Dean Fowlkes will visit each group for about ¼ hour.
 Primary H. Ihlenfeldt
 A. Fehlauer
 Intermediate R. Eberhardt
 W. Stindt
 Upper Grades A. Woldt
 C. Sitz
 High School W. Schmidt
 W. Drost
 12:00-1:00 Lunch at Cafeteria
 1:00-1:45 Choir rehearsal—H. Engelhardt
 1:00-1:45 Displays and tours for those not in choir
 1:45-1:55 Devotion — Pastor J. Jeske
 1:55-3:00 Continuation of meetings from morning session
 3:00-4:00 Report of Executive Secretary
 Business Meeting
 Choir rehearsal
 4:00 Banquet
 6:30 Evening Service
 Sermon; Pastor R. Krause
 Liturgy; Pastor E. Pankow
 Gemuetlicher Abend
 7:30

Friday

9:00-9:15 Devotion
 9:15-11:45 The Curriculum as a Developmental Process
 Group meetings (vertical). Staggered recesses will be arranged so that all will be able to visit displays.
 Religion — Pastor K. Otto, Ch. Resource Personnel: Prof. R. Hoenecke, Prof. C. Lawrenz, Mr. R. Krause, Pastor M. Kujath, Mr. M. Roehler, Prof. R. Gehrke
 Language Arts—R. Mueller, Ch. Resource: Dr. A. W. Schoeller, UWM
 Science — U. Larsen, Ch. Resource: Harry Wolff, Vice-Principal, Custer High School, formerly Supervisor of Science Instruction, Milw. Publ. Sch.
 Social Studies—G. Lillegard, Ch. Resource: Dr. H. Gross, River Forest, Ill.
 Mathematics — K. Bauer, Ch. Resource: Mr. A. Ingrelli, UWM
 12:00-1:00 Lunch at Cafeteria
 1:15-1:30 Devotion
 1:30-3:00 Report on "Supervision" as developed at School Visitors' workshop. M. Roehler
 Report on "A Sheltered Classroom for the Milwaukee Area." A. Sprengler
 DMLC Faculty Report. Prof. R. Hoenecke
 Business Meeting
 3:00-4:00 Closing devotion
 4:00

Children's Christmas Services

Good Tidings Of Great Joy

This 1959 edition of the Christmas Eve service makes no attempt at being catchy or clever. Nor does it claim to be old fashioned. It is rather designed in the traditional style of children's services that Lutherans have grown up with, minus tableau, dialog, and costumes. It is a worship service based on the theme: Good Tidings of Great Joy, proclaimed by 1. The Prophets; 2. The Angel Gabriel; 3. The Evangelist; 4. The Heavenly Host; 5. The Shepherds; 6. The Redeemed in Heaven and on Earth. Congregation and children share equally in the singing of the familiar Christmas carols and hymns. The text is adapted for use as individual or group recitations or for responsive reading.

**No. 2N28. 8 cents each; \$.84 per dozen; \$6.00 per 100;
plus postage**

We Worship The Christ-Child

The theme of this Christmas Eve Service is presented in three parts: 1. We worship the Christ-child as true God and true man. 2. We worship Him because He is our Redeemer. 3. We worship Him by accepting Him as our personal Savior, by witnessing for Him before men, and by offering Him our prayer and praise.

Each part is introduced by a statement from Luther's explanation to the Second Article of the Apostles' Creed, and appropriate verses from Luther's hymn From Heaven Above to Earth I Come.

**No. 2N27. 10 cents per copy; \$1.00 per dozen; \$8.00 per hundred;
plus postage**

(For other Children's Christmas Services see our General Catalog)

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3616-32 West North Avenue, Milwaukee 8, Wisconsin

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Mr. C. Niedfeldt, Treasurer
Ev. Luth. Joint Synod Wis. & O S
3624-- West North Avenue
Milwaukee 8, Wisconsin
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