



THE NORTHWESTERN Lutheran

April 27, 1958
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BRIEFS

by the Editor

The "What Shall I Say?" column discusses Lutheran burial practice. This is a question on which our members should be informed. As Pastor Leyrer ably shows, our burial practice is not willful discrimination or even recrimination against others, but is part of our duty and privilege of making a good confession that Jesus alone is the Savior and that in His Church the whole saving truth must be proclaimed and upheld. Let us know the Scriptural reasons for our burial practice, and then stand behind our pastors in carrying it out.

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The name of Paul Mayerhoff goes together with the beginnings of our Apache Mission. Read the article that tells the story of this missionary under "News from our Missions." It is written by Pastor Edgar E. Guenther, himself a veteran missionary among the Apaches.

A truly curious report has appeared in the religious news in recent weeks. Here is the version which THE PHILADELPHIA INQUIRER (March 22) gives:

"Some 800 converts to Judaism in Japan are seeking a way to settle in

Israel, according to the American Jewish World.

"The converts have organized themselves into an association called the Union of Jewish Japanese. The group, says the paper, is led by two university professors. One is an atomic scientist, and the other a prominent naval engineer. Both had a part in the Pearl Harbor attack in 1941.

"Among other beliefs, the leaders hold a faith that the Japanese are descendants of the lost tribe of Dan. They speak only Hebrew among themselves; they circumcise their children; and they attend services in their own synagogues. The Emperor Hirohito's brother is interested in the movement and is scheduled to be a judge in a Bible contest."

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The same paper reports a related item from this country:

"Rabbi Robert Gordis, of Temple Beth-El, Rockaway Park, Long Island, wants Judaism to engage in intensive missionary work in Japan.

"Writing in the National Jewish Monthly, a B'nai B'rith publication, the rabbi says Japan is ideally suited for Jewish missionary work.

"At the present time there are large numbers of Japanese who are not merely interested in the Bible, but in Judaism as a religion for themselves.' Missionary activity in the western world, he thinks, would create ill-will between Jew and Christian, but not so in Japan.

"He writes that newcomers are needed from other backgrounds 'to give Judaism a "shot in the arm." . . . New accessions to its ranks would help to assure Judaism's survival.'"

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More than curious is this item that we have taken from the same source as the above:

"The Manchester Guardian Weekly reports that an English town of Sedgley has agreed to the showing of Sunday moving pictures providing a minister delivers a five-minute sermon between reels to the audience.

"The Rev. Roger Lloyd, writing in the weekly, says, 'the egg which the town council has deposited on the plate of the clergy looks dubious.

"Anyone who stands on the stage in the middle of the performance and braces himself to perform the most difficult feat in the world, the delivery of a five-minute sermon, is bound to be unhappily conscious of the incongruity of being sandwiched between "I was a Teen-Age Werewolf" and "The Curse of Frankenstein" and will keep one eye on the werewolves on the floor.'"

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

It's the Principle of the Thing

Many Americans are now accusing John Dewey, the spiritual father of Progressive Education, of sabotaging American education. They are becoming more and more convinced that his educational principles have hobbled and even hamstrung U.S. education, while the purposeful and business-like Soviet system is winning the education race almost by default, especially in science and technology. They point out that while our public schools introduce more play and trivialities into their curricula, Russian schools insist on hard work; while many American teachers seem to be more concerned with showing pupils how to get along with each other than with teaching them solid subjects, Russian teachers are disciplining their children for competency in a purposeful vocation.

The unrealistic notions of the Progressive educationists are being widely criticized by Americans today. As Christians, however, we should also evaluate the spiritual and moral principles underlying Progressive Education.

Mr. Dewey, the acknowledged guiding spirit behind modern education, simply held his spiritual eyes shut as he expressed one of his principles: "We agree that we are uncertain as to where we are going and where we want to go, and why we are doing what we do." His school of thought holds that it is not the teacher but the children as a group who are to determine their school program and spirit and activities. Its leaders assert that we don't know enough about God and about the absolutes of right and wrong, to be able to educate children for such knowledge.

Any Christian can and should judge education that is based on such unmoral and unspiritual principles. Paul tells us to do that when he writes: "He that is spiritual judgeth all things."

Strangely enough, however, unsound principles of Progressive Education have often found acceptance among Christian educators. Christian secondary schools have often been too ready to settle for regulation by organizations and accreditation agencies that are holding companies for Deweyism. But how competent is the wrong to judge the right, or the carnal to judge the spiritual (even granting that Progressive Education has certain good qualities)?

The example of a young public high-school teacher who was taking a graduate-school course in education is refreshing. In the middle of a lecture that was rank with Deweyism, she risked offending her instructor and endangering her "group rating" as she emphatically protested that she had heard enough of Dewey's subversive ideas on education. Had she been one of us, she would have agreed that it is better to judge Progressive Education than to be judged by it.

C. TOPPE.

Thanks for Reproof

A professor of theology recently gave the advice that if you like Christian poetry, you can get it at little cost by browsing in secondhand bookstores and picking up old hymnals. He then described a recent find and

quoted a rousing hymn by an anonymous poet. Such collecting can be an edifying hobby.

A good hymnal, by the way, is a good companion to take along to the hospital and certainly preferable to the mush and midden one often sees on the bedside table.

But back to odd books found in out-of-the-way places. In an old devotional book which the writer thus found and rescued from oblivion there is a paragraph, by an anonymous writer, that gives much pause to think about and pray over:

"Nothing can be said so bad of us the root of which we do not find in our hearts; and though we are convinced of and strive against our own weakness, yet we may not strive so earnestly as to conquer. Therefore God comes to our assistance in a sharp reproof from others; for He knows how to use even the faults of others to our good. And if we receive everything as from Him alone, striving so much against this our frailty, that we may not be offensive to our neighbor any more, we certainly gain a great victory and blessing. But if we grow impatient and make many excuses, being unwilling to put up with anything, we make evil worse, and neglect the amendment of ourselves and others. O Lord, make us better, and give us patience!"

The quaintly worded meditation is based on Prov. 12:1, "Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish."

H. C. NITZ.

* * * *

"Look" and the Lutheran Church

Many of our readers will have read the article by Hartzell Spence in the April 1 issue of *Look* magazine on the Lutherans in America. To us it appears to be on the whole a fair presentation of the historical background and the modern trends, much fairer than many other articles which have appeared in magazines even under Lutheran authorship. The article, of course, is intended to give a composite picture of the Lutheran Church in America without going into much detail and without bringing out the doctrinal differences of Lutheran synods. The smaller synods, including ours, are naturally not even mentioned.

What is said about the modern changes within the Lutheran Church ought to interest us in particular. That there have been changes, no one will deny. Ours is no longer a foreign-language church. This development has brought it out of its former isolation and has opened new mission doors to it in this country. If all the innovations were of that nature, there would be no cause for alarm, but some of the others indicated are. To quote Mr. Spence: "This is a new concept for the Lutherans. It opens the doors for greater cooperation with other churches, with interchurch movements and with social-action agencies that, in the past, have been taboo in many synods. — Thus American Lutheran-

(Continued on page 139)

Studies in God's Word: Sustaining the Joy of Easter

“Rejoice in the Lord alway:
and again I say, Rejoice.”

Philippians 4:4.

The post-Easter lull — what a frustration! Churches which have been bursting at the seams during Lent, and especially on Easter Sunday, experience a deflation which is very much like air escaping from a defective valve. “Lenten-Easter Christians” again revert to type. Highways and byways are choked with Sunday pleasure-seekers. Nature calls so appealingly in its period of rebirth. To combat this recession is a real “challenge” for the busy clergyman. He would like to catch his breath, perhaps, before taking care of all those postponed committee meetings and hitting the banquet-trail (Mother-Daughter, Father-Son, Mother-Son, etc.). But how to prevent a depression? Perhaps a rousing “crowd-lamenting-sermon” somewhere along the line. Or a catchy theme on the rebirth of spring. And don't forget the opportunities that present themselves with the approach of Mother's Day!

It is our hope that this caricature on post-Easter church life is greatly overdrawn. It is, furthermore, our prayer that the Christian will find this period a time of SUSTAINED JOY.

The Sustained Keynote

We have always found it interesting that in the principal seasons of our church year there is at least one Sunday specifically designated as a “Joy-Sunday.” The Third Sunday in Advent is named after the first word (Latin) of the introit, *Gaudete*, meaning “Rejoice.” The Fourth Sunday in Lent is also named after the first word of the introit, this time *Laetare*, and again is translated “Rejoice.” And now the Third Sunday after Easter bears the title *Jubilate*. This time the first word of the introit is translated “Make a joyful noise.”

Essentially the joy of God's children is the same, centered in the

Gospel of a gracious God of salvation revealed to undeserving sinners. Any distinctions we might make would be according to the various aspects or points of emphasis of the season in which it is expressed. Thus we could speak of the joy of Advent as one of *anticipation* as we hear the promise of His coming. The joy of Lent is one of *reassurance* as in the midst of a solemn season we receive a brief foretaste of Easter. And the joy of Easter is a *sustained joy* as we repeatedly celebrate the fact that all has been fulfilled.

The introits for the Sundays after Easter are especially emphatic in stressing this sustained joy. This part of the service, we know, sets the keynote for the day's worship. Not only on the Sunday designated *Jubilate*, but throughout the post-Easter season we find this sustained note reoccurring. Already the introit for the First Sunday after Easter (*Quasimodo Geniti*) closes with the words, “Make a joyful noise unto the God of Jacob.” In the introit for the Second Sunday after Easter (*Misericordias Domini*) there is the quotation from Psalm 33, “Rejoice in the Lord, O ye righteous.” The Third Sunday after Easter (*Jubilate*) stands at the center of this period and begins its keynote with the words, “Make a joyful noise unto God, all ye lands.” For the Fourth Sunday after Easter (*Cantate*) we have an introit which is throughout a joyous expression of praise in Christ's victory. Finally, on the Fifth Sunday after Easter (*Rogate*), we find this series of introits brought to a resounding conclusion with the familiar words of Psalm 100, “Make a joyful noise unto God, all ye lands: sing forth the honor of his name; make his praise glorious.”

Certainly these introits should give us a repeated and forceful reminder of the mood which should dominate our post-Easter worship.

The Sustaining Message

All this may appear to be rather monotonous material with which to

keep alive the interest of indifferent people in a post-festival season. But if we really hold the message of Easter to be the center of the Christian's hope, its joy should be worth sustaining. Perhaps if we *would* make a greater effort to sustain it, the spirit of the faithful would not be so deflated in a season which should be expressive of pure joy. The fact that many turn to Christ only occasionally, or should suddenly cease entirely to walk with Him, is to be expected. Why should we waste a Sunday decrying the instability of man's nature, or trying to figure out a novel “gimmick” of some kind to hold the casual worshiper's interest? It would certainly seem a task far more worthwhile to sustain the joy of one who is primarily interested in hearing the Word of God.

And there is nothing monotonous about the Word in which that joy is to be centered as we hear it in the historic readings of Gospel and Epistle. On the Sunday after Easter both lections relive the glorious Easter victory itself. The following Sunday presents the Victor as the Good Shepherd in His intimate care, as He leads us to the green pastures and still waters of eternal life. On the Third Sunday after Easter Jesus prepares His followers against the time when His familiar presence will be removed. It is only for “a little while” as they await that joy which no man can take from them. The Fourth Sunday points us to the Spirit of Truth, who by His good and perfect gifts guides us “into all truth,” showing us also “the things to come.” The final Sunday in this period anticipates the Lord's Ascension. It also offers strong encouragement to pray through Him, until that day when we shall ask Him nothing.

The various ways in which our new life finds joyous expression are limitless. But we should be reminded of them in the language of the Scriptures. We have the sure hope of happiness which modern

man seeks. It is the very opposite of the fetish of natural desires. There is nothing selfish about it. It

is centered in "Jesu, Joy of Man's Desiring," our risen and ascended Lord, who has given us every assur-

ance that we who glorify Him now will also glorify Him forever.

E. WENDLAND.

Smalcald Articles

Part II. Art. IV. Of the Papacy

II.

St. Cyprian shows that in the beginning of the Church all bishops were equal, each one serving the flock to which the Holy Ghost had appointed him. When the first ecumenical council was convened by Emperor Constantine to discuss the heresy of Arius, which troubled the Church throughout the empire, then several bishops took turns in presiding over the sessions. At that council (Nicea, 325) everybody was willing to listen to the Word of God, which was presented most clearly by a young theologian who was not yet a bishop, Athanasius of Alexandria in Egypt. No one at that council seemed to have heard anything of a divinely instituted primacy of the bishop of Rome. He was a bishop like the rest, and was not even present at the council.

What had become of the Papacy in Luther's time?

Arrogance

- 2) *But today none of the bishops dare to address the Pope as brother, as was done at that time (in the age of Cyprian); but they must call him most gracious lord, even though they be kings or emperors.*

Such arrogance we will not, cannot, must not take upon our conscience. Let him, however, who will do it, do so without us (that is, at his own risk).

It would carry us too far afield to trace the steps by which the bishops of Rome gradually gained control over the other bishops and attained to the supremacy over the whole Church. We mention only that the vehemence with which the bishops of Rome insisted on the submission of all other bishops to their authority in 1054 led to the breach between the Eastern churches and Rome. On July 16 of that year the Roman legates deposited on the altar of St. Sophia (in Constantinople) a sentence of excommunication of the Patriarch (Michael Caerularius).

Luther mentions in the paragraph above not only that no bishop dared to address the Pope as "brother" but must acknowledge him as his superior, and must address him accordingly as "most gracious lord"; he refers to the fact that the Pope claimed supremacy also over secular rulers, over kings and emperors.

The entire history of the Middle Ages, in fact, turned about the question of who should rule in Europe, the (German) Emperor or the Pope. We mention here only the well-known events at Canossa in northern Italy, where the German Emperor, Henry IV, appeared as a penitent before Pope Gregory VII. The Pope had excommunicated the Emperor and declared him deposed

from his throne. In the middle of winter Henry hurried to Italy, found the Pope in Canossa, and for three days stood barefoot and bareheaded in a penitent's garb before the castle gate (January 25-27, 1077), before the Pope relented and granted him absolution. Latourette in his History of Christianity remarks: "The memory of his abject submission at Canossa remained as a vivid demonstration of Papal power."

We copy a few statements from a document that was prepared for Pope Gregory VII by one of his cardinals. It is known as the "Dictatus." In this paper it is claimed that "the Roman Pope alone can with right be called universal; he alone may use the imperial insignia; his feet only shall be kissed by all princes; he may depose emperors; he himself may be judged by no one."

In 1302 (November 18) Pope Boniface VIII issued a bull, commonly known by its opening words as "Unam Sanctam," in which he uses the argument about the two swords. On Maundy Thursday Jesus said to His disciples: "Now . . . he that hath no sword, let him sell his garment and buy one." Then when the disciples answered, "Behold, here are two swords," Jesus said to them, "It is enough" (Luke 23:36-38). The Pope said that this meant the "spiritual" and the "temporal" sword, and that both are in the power of the Church, and that the spiritual power is by far superior to the earthly. The document concludes with the solemn declaration that "to be subject to the Roman Pontiff is altogether a matter of necessity for salvation to every human being."

Destruction of the First Article

The arrogance of the Papacy in usurping the rule both over the visible Church and over temporal government is not its worst offense. The harm which it does to the souls of men by leading them to trust in their own righteousness, achieved by works and penances, is far greater. Luther rightly uses strong language in denouncing this aspect of the Pope's activities.

- 3) *Hence it follows that all things which the Pope from a power so false, mischievous, blasphemous, and arrogant has done and undertaken, have been and still are purely diabolical affairs and transactions (with the exception of such things as pertain to the secular government, where God often permits much good to be effected for a people, even through a tyrant and scoundrel) for (that is, leading to) the ruin of the entire holy Christian Church (as far as it is in his power) and for the destruction of the first and chief article concerning the redemption made through Jesus Christ.*

The first and chief article is this: "That Jesus Christ, our God and Lord, died for our sins, and was raised again for our justification. And He alone is the Lamb of God which taketh away the sins of the world, and God has laid upon Him the iniquities of us all. — There is none other name under heaven given among men whereby we must be saved. With His stripes we are healed."

With this article the Church stands or falls. Hence, since the Pope violates, distorts, yes, rejects this article, we cannot take it upon our conscience to submit to his arrogance.

(To be continued)

J. P. MEYER.

From a Wider Field

Dear Editor:

"And the evil spirit answered and said: Jesus I know, and Paul I know; but who are ye?"

This has always struck me as one of the most revealing statements the devil has made in public. It proves that he knows quality when he meets it. Oftentimes it is quality which he hates and fears; but he must respect it. And in general it may be said that his subjects on earth, the people of the world, have adopted the same attitude, but with a new twist.

You remember the story, I suppose. There came to the city of Ephesus a troupe of seven Jewish magicians, famous for their power in casting out evil spirits from the human beings whom they possessed. Whether these sorcerers had ever had much success in plying their trade with the help of Beelzebub is not known to us. But they traveled like gypsies from place to place, no doubt leaving their failures behind them and sending glowing accounts of success ahead of them. This being the type of thing many people easily fall for, they stood in high regard as wonder-workers. And such characters always know how to seize every advantage. These seven had somewhere heard of the Apostle Paul and his God-given power to deliver unfortunate victims from devilish possession. Naturally they assumed that he was such a one as themselves; and they found it easy to discover his "secret" method. They were told that Paul simply used the name of Jesus. So these religious tramps decided to steal Paul's magic word for their own use. They tried it at Ephesus.

But they got badly stung! Truth was, they had very little real knowledge of the devils whom they claimed to cast out; and the devils did not know them either. Their reputation might have made them heroes among their fellow men, but not in hell. If you have forgotten what happened to the seven magicians, read Acts 19:16. I'll only tell you here that they found themselves in need of band-aids and some new clothes.

It is not likely that crowd-pleasers will ever suffer such a fate at the hands of their fellow men. For while people of real quality and wisdom seldom become popular, and their high ability is often viewed with mistrust, the real hero in the world is most often the man who is only lightly educated but has a flair for entertaining the public or pulling the wool over its eyes. Ask yourself who it is that has the most attraction for the popular mind in the field of politics, for instance: The rabble-rouser who can't speak a decent English, or the serious, gifted, devoted legislator with high intelligence who really knows his subject thoroughly? Or can you imagine that a majority of the people would say to Machine-gun Kelley, Billy the Kid, and Al Capone: "Jesus we know, and Paul we know; but who are you?" One would like to think that it would come out that way; but the evidence in that direction is not reassuring.

A newspaper headline recently asked: "WILL EGGHEAD BECOME HERO?" The answer of the columnist Hal Boyle was: No! And he is quite right!

The first time I heard the rather homely title of "egghead" was in

connection with the first presidential campaign of Mr. Adlai Stevenson. He was not and is not a crowd-pleaser; he does not appeal to the masses. He is, we are told, an intellectual, an "egghead," a man with brainpower. But Mr. Boyle declares that such people never become popular because "as a nation, we still pick our heroes and heroines on the basis of charm or brawn, not brainpower." He calls this "the snobbery of our general ignorance." We might be more exact if we called it a cult of mediocrity, of the principle that it is a virtue to be half-learned.

Surely it is a fact that the men and women who really contribute important, lasting benefits upon their age and upon the social system of mankind in general are too often the least known and acclaimed. In newspapers they are occasionally headlined; but the public, after taking note of them with grudging respect, passes over their names, does not remember or follow them, and turns to the sports section to see what their favorite baseball stars did yesterday and to memorize their batting averages, or devotes itself to the question of whether a movie like Peyton Place should have received one or two golden Oscars. Multitudes cheer Elvis Presley and weep over his newly acquired crew-cut, but have no idea that some great scientist is struggling in his soul with the moral questions raised by the H-bomb, and apparently couldn't care less.

One notices something of this desire for mediocrity also in the area of religion, where scholarliness is not widely commended. A present best seller on the list of religious books is an account of the crucifixion and death of Jesus Christ. I have not had time or opportunity to read it for myself and can therefore not express an opinion on its merits or lack of them. But when the author appeared for an interview on a television show during Holy Week, I was prepared to listen

with interest to the words of what I thought would be a well-informed man. It proved a disappointing experience. To my astonishment he did not seem to know how to pronounce the Biblical name of the hill on which the Lord died. He solemnly told his audience that Jesus was crucified on "Galgotha," with the accent on the second syllable. When questioned, he was not able to recall the well-known traditional name of one of the thieves on the crosses. But he naively assured us that he had seen the very rock which gave Golgotha its name and had stood on the very ground that the feet of Jesus trod, although every scholar and most informed Christians know that Jerusalem was totally destroyed in 70 A.D., that the street along which Jesus was led to His crucifixion may now lie as much as 80 feet below the present city level, and that the site now being shown as the place of crucifixion is completely unconfirmed.

Why should anyone be acclaimed and rewarded by the public who has less genuine knowledge of his subject than some of my catechumens? But then, he had been to the Holy Land, and he had written a book.

The world expects no more; it is somewhat suspicious of someone who has more. Mediocrity is its own reward.

What if this distorted sense of value were to become prevalent in our churches? There was a time, certainly, when gifted Bible students and theologians were held in high and affectionate regard, and Christians expected their pastors to be learned men. If they had a substantial library and devoted much time to the preparation of sermons, if from the pulpit they offered messages that penetrated deeply into Scripture and into life, they were valued and widely known as pre-eminent gifts of God. Is this the case today? Or do we observe a tendency among our Christian people to value personality, charm, and sociability far more highly than a consecrated theology of Truth and doctrine. Does the content of a sermon seem to be less of a consideration for some people than the quality of the voice which preaches it? Then it would be time to remind them and ourselves that, next to Jesus, Satan feared and respected only a Paul who knew nothing save Christ Crucified, but knew Him with

scholarly thoroughness as well as with childlike faith.

As in the world it is the "egg-head" of medicine, of political science, of education who under the controlling hand of God influences and enriches men's earthly lives, so it is by the labor of men thoroughly versed in the Word and its Truth that God has ever built His Church and kept it strong.

Christians should be advised that when they have a pastor who, though hardly known beyond the borders of the parish, is a man deeply learned in the Scriptures and feeding his flock with meat and milk so that the Word of Christ dwells in them richly, they should beware lest they long for mediocrity and despise the true gifts. They may know that, as long as they have a skilled and wise shepherd, with or without a doctor's title, Satan will never be able to leap freely upon the flock to destroy it, saying: Jesus I know, and Paul I know, but who is this fellow? The devil knows a man of God when he sees one. Let us be sure that we do. And beware of a crowd-pleasing imitation.

E. SCHALLER.

Disobedient to God's Word?

IT will not have escaped the notice of careful readers of *The Northwestern Lutheran* that our Synod has its troubles. Notices have been appearing in its pages telling of pastors, teachers, and congregations who have left the Synod. There was the report of the comparatively close vote at our last summer's convention on the question of suspending fellowship relations with The Lutheran Church—Missouri Synod. The charge has been made by some that we as a Synod have been disobedient to God's Word, and there are others who are plagued by the fear that such might be the case.

1955

Prior to our Synod's convention in 1955 there had been those who maintained that our Synod must break off fellowship relations with The Lutheran Church—Missouri Synod in obedience to God's Word in Romans 16:17, 18. Others could

not see how this passage could be applied to The Lutheran Church—Missouri Synod since that synod has in its *Brief Statement* a clear-cut confession of the truth of God's Word. In its convention in 1955 our Synod expressed the conviction that the command of God in His Word in Romans 16:17, 18 had to be applied even in cases where no direct charge of false doctrine could be raised against a church body if that church body in its official resolutions and policies adopted a course which was contrary to God's Word. Our resolution at that time went on to say that in the case of The Lutheran Church—Missouri Synod there were such official resolutions and policies. It also pointed out that in spite of our efforts to win the sister synod away from the course adopted in those resolutions and policies, no change had been made. After setting forth these facts and this principle in the Preamble, the floor committee

drew up a resolution to terminate fellowship relations between the two synods.

But the same committee recommended and the Synod resolved that our Synod defer for one year its decision both on the judgment expressed in this resolution and on the action recommended by it. Why? The first reason given was that action on the resolution to terminate fellowship relations was a serious matter and that our members ought to have time to learn to understand why Romans 16:17, 18 could be applied in the case of a synod whose doctrinal position in the *Brief Statement* was scripturally correct. But there was also another reason why a year's delay was recommended. Since our Synod in 1953 and again in 1955 had declared that relations with The Lutheran Church—Missouri Synod had reached a breaking-point there had been no convention of that church body. The next one was

due in 1956. Although officials and committees of the sister synod had been in contact with us during the meantime, the synod as such had not had an opportunity to react. We did not want to be hasty.

1956

When The Lutheran Church—Missouri Synod met in 1956, the action of the convention, which spoke for the entire synod, was such that the majority of those whose duty it had been made by our Synod to evaluate what was done at that convention saw indications of a change for the better. Therefore they recommended to our recessed convention in 1956 that our Synod do not adopt the resolution to terminate fellowship relations but rather go in on the request of The Lutheran Church—Missouri Synod, once more to go over the entire field of differences which had arisen in the hope of removing the differences. That recommendation was adopted. The work of the committee which is studying the differences had not moved along far enough by the time of our convention in 1957 to be able

to tell whether the differences were going to be removed or not. Our members on the committee could not report that the situation was hopeless. In view of that situation, our convention in 1957 resolved to continue as we were in 1956.

Are We Disobedient?

There are those who are convinced that once we had resolved that Romans 16:17,18 applied to a situation such as existed between our Synod and The Lutheran Church—Missouri Synod, we had no choice but to apply the "avoid them" of the passage in question. The official position of our Synod is that in 1955 we were not sure beyond a shadow of a doubt that The Lutheran Church—Missouri Synod intended to persist in those resolutions and policies which were causing divisions and offenses, that we wanted the convention in 1956 to bring in the evidence which would either settle the question or make further investigation necessary. The latter happened.

We do not doubt that Romans 16:17,18 is God's inspired Word, nor

do we doubt that it clearly tells us what the Lord wants us to do in the case of those who are set in the course of causing divisions and offenses contrary to the doctrine which we have learned. The only question for us is whether we are dealing with a body which is set in such a course. So far we are taking at face value its assurance that it wants to remove what is contrary to God's Word, especially since that assurance is backed up by some actions. If the last effort now being made in the intersynodical committee shows that we are set in courses which go apart, the evidence will be in which shows that here we must apply the "avoid them." But we still hope and pray that the powerful Word of God will remove the differences and lead to a restoration of the former unity. We want to obey God's Word in Romans 16:17,18, but we also want to obey God's Word when it tells us to be patient and longsuffering and quick to seek agreement with those who have become our adversaries. This we consider full obedience to the Word of God. IRWIN J. HABECK.



MISSIONARY TO THE APACHES — PAUL S. MAYERHOFF

His Credential of Appointment

WHEREAS the Board of Missions of the Joint Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan, and other States was instructed at the meeting held at St. Paul, Minnesota, in August of 1895, to send a missionary to the Indians at Fort Apache, Arizona, the said board has agreed to call you, Rev. Paul Mayerhoff, at present pastor in Savanna, Illinois, to this service. The board is of the opinion that God wills to call you into this service among the Indians and trusts that the Triune God make you willing and fit for this difficult task, for which they implore His divine grace.

"The Board of Missions binds you by this call to fulfill your duties

among the heathen true and conscientiously according to the Word of God and the doctrinal books of the Evangelical Lutheran Church.

"It expects that you will try with all diligence to acquire the language of said Indians, in order that you may as soon as possible preach the Gospel to the adults in their own language; but also that you establish a school for the children, as soon as possible, in which to teach the English language and through this medium to instruct them in the way of salvation from the Small Catechism of our Church, and to teach them the Bible stories; also to teach them the best hymns of our Church with their respective tunes, and in this manner to prepare them for baptism; and after they have gained

the necessary knowledge and understanding and express their desire for baptism, to baptize them in the Name of the Triune God.

"Furthermore, the board expects of you, that you submit yourself to it, will listen to its advice, will willingly observe its rules and regulations, provided that they are not antagonistic to the divine injunctions and the conscience; in difficult matters you are not to act independently nor in your ministerial duties to do anything far-reaching without the advice and consent of the board; likewise you are expected to submit comprehensive quarterly reports of your labor and successes, your joys and trials and your experiences to the chairman of the board.



Missionary Paul Mayerhoff's home in Apacheland

"For your subsistence, the necessities will be provided from the mission fund of the Joint Synod, the same to be forwarded quarterly to you by the treasurer of said fund. Circumstances must regulate the amount of your salary. Missionary Mr. Plocher, while single, received \$50.00 a month; and while we believe that amount to be necessary, we also deem it sufficient for you.

"In the hope that you will consider this call a divine one and that you will soon accept it, if possible soon after Easter of the current year; and with the earnest supplication and prayer that the Lord, whom you serve, may give you courage and willingness, we forward this Credential to you expecting an answer in the near future.

"In the name and by authority of the Board for Indian Missions

Signed;

G. Ph. Brenner, Chairman

W. H. Amling, Secretary.

Reedsville, March 10, 1896."

* * * *

The above was the call extended to Paul Mayerhoff, the first missionary to the Indians of the Fort Apache Reservation. (The writer could not suppress a smile as he read this document. Some paragraphs are almost identical with some contained in the call he received 14 years later.)

The Prospects for Paul Mayerhoff

Let us be reminded that Fort Apache had been attacked by Apaches as late as August 1882. Was it reasonable to assume that the Apache's century-old hatred toward the white man could blend into trust and love and affection in ten short

years? Could a lone missionary playing hide-and-seek with two thousand Apaches, scattered about in an area of high mountains and deep canyons, and twice as large as the State of Rhode Island, hope for wholesale conversion when barely a hundred of them were able to speak "pidgin" English at best? And during his "office hours," what could he expect of a pack of Apache youngsters (wild as hares) trudging in docility to school daily with a catechism under their arm and chanting Lutheran chorals, when Apache rhythm was uppermost in their minds?

And where should they be taught? There would hardly be room in Mayerhoff's tent-home (see cut).

and the "squaw cooler" was far from being adaptable. Furthermore, where could they be given a noon meal? And from what source could the money be conjured up to supply the food for this daily meal? Hardly from Mayerhoff's "munificent" salary, with the price of food twice as high as outside in the "civilized" world.

"Martin Luther Spring"

On his first ride to San Carlos (in the spring of 1911), the writer, after a four-mile climb out of Black River Canyon (30 miles from home), let his pony rest in the shade of a huge alligator-juniper just off the trail. A board nailed to its trunk pointed westward and bore the inscription: "Dr. Martin Luther Camp; water in gulch." He marveled that the Reformation had spread so far! Later he learned that Paul Mayerhoff had placed this sign there for the guidance of weary travelers who would otherwise have passed by without being aware of refreshing water being so near at hand. Much later the writer learned that to this day this little stream is known among the cowpunchers of this area as "Martin Luther Spring."

"Where Is Mr. Mayerhoff Now?"

In our second picture the reader will see Paul Mayerhoff setting out on another extended trip (note the two packhorses) of perhaps two or even three weeks, into distant areas of the reservation to guide Apaches



Pastor Mayerhoff on the trail, to bring the Gospel to the Apaches

to the ever-flowing spring of "living water" that has its source in the Love and Sacrifice of their Savior. Our brother started no school for reasons that must be obvious to all, but he did learn the language and was diligent in bringing the Gospel into countless homes. Many an old-timer asked the writer, "Where is Mr. Mayerhoff now? Is he still living?" But the writer himself did not know what had become of him, for, in later years our annual no longer carried his name, not even as a pastor emeritus. Then one day out of the blue (in June 1954), perhaps in response to telepathic impulses, a letter arrived from Paul Mayerhoff! The writer had not read very far before he came to this paragraph: "It is now 50 years ago that I took over a 'Reiseprediger' (traveling missionary — Ed.) call to the Nebraska District of the Wisconsin Synod in 1904. One thing is sure clear in my mind, that I always felt homesick for my Apache friends and neighbors. And if I were young enough and able, I would head off for Whiteriver and East Fork and Cibecue and Peridot, all the places where I have spent eight years of discomfort and enjoyment and sharing their hardships among these people dear to me."

Active Again for the Mission

After that, a letter could be expected from him every two weeks, if the writer answered promptly. It seemed as though he considered his old call of 1925 still binding, for at the age of 86 he began to serve our cause by lecturing on our Mission to neighboring congregations and societies. Little contributions received here and there were promptly forwarded to us.

What a paradox! There are those among us who would hamstring our Mission, and here we had a retired veteran in the Lord's kingdom swinging back into action!

And as a climax to his devotion to our Mission there arrived one day a check for \$2000.00 (without a doubt the major portion of his assets) to aid in erecting a little cabin at East Fork, our largest and most important station, to accommodate its many visitors, some of whom wish to remain for a few days in order to become better acquainted with our work in Apacheland. Our "Mayerhoff Memorial Cottage," when

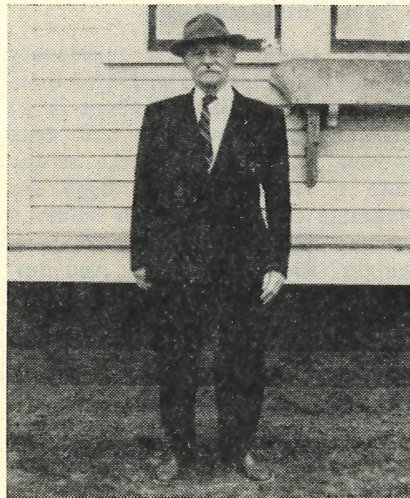
erected, will pay blessed dividends in the days to come.

Mayerhoff Wrote His Obituary

On April 15, 1956, Paul wrote his own obituary:

"Paul Siegfried Mayerhoff was born at Ripon, Wisconsin, on February 14, 1870. He was the oldest son of the Reverend Ernst Mayerhoff and his wife Issadora (nee Dallmer).

"Paul was two years old when his parents moved to West Bend, Wisconsin, in the year 1872. There Ernst Mayerhoff was pastor of three churches: West Bend, Othmar country church, and Newburg until 1883.



Picture of Pastor Paul Mayerhoff taken in 1956, at the age of 86 years

"In the year 1883, on Palm Sunday, Paul was confirmed. He had finished church-school and two years of public school at West Bend. Then his father took him to Watertown, Wisconsin. There the Wisconsin Synod of the Lutheran Church maintained a college to prepare boys for the teaching profession and the ministry.

"Five years Paul spent there to acquire the preparatory education for the ministry. After graduation he spent three years in the Theological Seminary in Milwaukee, Wisconsin.

"As a student there, the faculty had interviewed the classes: Would some of them be willing to accept calls to outer missions like Japan, etc.? Only three volunteered, all in my class: John Plocher, Max Adascheck, and myself.

"The Mission Board sent only two at the time of graduation in 1893. The first two named above were sent

to San Carlos Apache Reservation in Arizona. There in the San Carlos River Valley they located at a place under Chief Cassadora. The Mission is still in full operation there, known as Peridot Mission.

"I, after graduation, was ordained and given charge of two churches at Savanna, Illinois, the larger one in Savanna, the other five miles away in a farming community.

"When the Mission Board wished to expand its mission work among the Apache Indians, they approached me to see whether I still would consider my student-day promise to take up outer mission work. Until I had a session and talked it over with my congregations, I could not give them an answer. But both congregations were willing to let me accept that call as soon as my successor could be installed. I accepted the call to go to Arizona as an Apache missionary. So I went to Fort Apache Indian Reservation to begin work there, after receiving permission from the Interior Department in Washington, D.C., to locate and start my work there.

"Eight years I spent there, and camped on the East Fork of Whiteriver as my start. This station has now grown into a big thing, having a nursery for Apache orphans, also a day school and a high school with an attendance of over 200 pupils.

"Beside this first mission, there are now five schools and chapels being maintained in different valleys of the Fort Apache reservation.

"When I left the Apaches, I accepted a call to northwestern Nebraska. Lynch, Boyd County, saw me the next three years as missionary of five scattered settlements. In Lynch I became acquainted with Johanna Deierling, and we decided to become the Rev. Paul and Mrs. Johanna Mayerhoff after my first year there.

"Three years I worked from Lynch to Niobrara, 30 miles away. Next, I received a call from a rural congregation near Firth, Gage County, Nebraska. There my dear wife Johanna and I spent twelve years of strenuous work, but with great pleasure and fine success.

"But my health was failing and the doctor said: 'You must give up your confining ministerial work and get out into fresh air and warm sunshine.'

"The next month brought us to Beatrice, Nebraska, where a 21-acre

farm became our home for the next 25 years.

"The last move was to the State of Washington. Dust storms, drought, heat, and cold all helped us to leave Nebraska for an even and milder climate. Johanna's sister Anna, Mrs. Boettcher, and her family had gone there two years before us and urged us to follow.

"So here we turned up next by auto near Burlington, Washington, and bought a 15-acre farm east of the city limits. There arthritis made

me helpless after ten years. We had to quit, as Johanna's health was also weakened by diabetes.

"Our home now for the next three years became 209 Greenleaf Ave., Burlington, Washington, where we rested and doctored until, on December 27, 1955, Johanna was called home to the Savior she so dearly loved and worshiped.

"I am now housekeeping alone at the age of 86. Am ready to be called to my heavenly rest, should the Lord have no work for me!"

The last picture, taken in the year 1956, shows the old soldier standing "at attention" ready for further orders from his Master which he continued to obey in the interest of our Apache Mission, as stated before, until November 19, 1957. He had reached an age of 87 years 9 months 14 days, when he was suddenly and quietly translated into eternal retirement by his Lord and Master, whom he had loved and served so well.

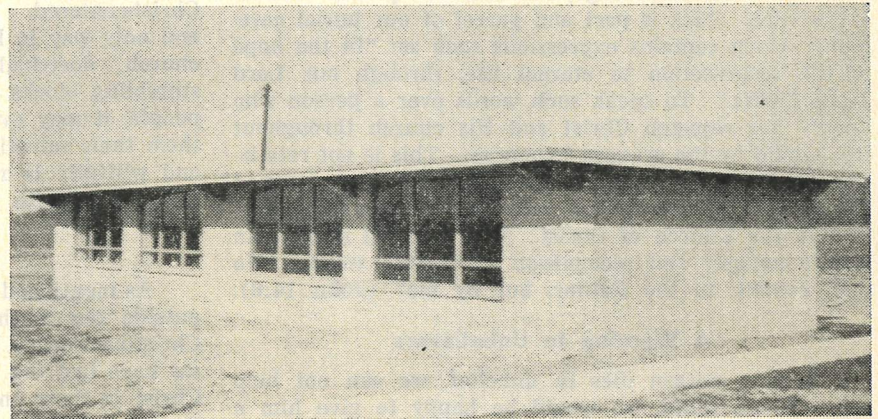
DEDICATION Grace Lutheran School Eau Claire, Michigan

This is the new school of Grace Ev. Lutheran Church at Eau Claire, Michigan. It was dedicated on Sunday, November 17, 1957. On the following day, twenty-seven children and Ronald Manthe, our principal the past five years, moved into the modernly furnished building.

It has two classrooms (24 ft. by 35 ft.) and an annex (24 ft. by 28 ft.) which provides for entrances, lavatories, boiler and utility rooms. The building is situated a short block north of the church on the eastern half of nine acres of land purchased about two years ago for future expansion.

Pastor William Krueger, now of Kawkawlin, Michigan, preached on this special occasion. It was he who personally taught school the first two of the past seven years. Until now the church basement served as a classroom.

Construction was begun in June, and on July 21 the date-stone was placed. With the willing coopera-



Grace Lutheran School, Eau Claire, Michigan

tion of many members, especially that of the general contractor, Robert Rogien, who also is the president of the congregation, the building was completed before the rainy and snowy season arrived, in spite of a delay caused by a shippers' strike. Landscaping and construction of more cement walks will have to wait till spring.

The congregation numbers 175 communicant members. Besides the new school and nine acres of new

land, it has a church and a parsonage and also pays the rent for the teacher.

We acknowledge and continue to implore the grace of our Savior Jesus Christ. May our church and school and those who work in them continue to serve Him faithfully in feeding His sheep and lambs with the one thing needful which shall not be taken away from them!

EWALD W. TACKE.

EDITORIALS

(Continued from page 131)

ism is in transition." He quotes a Lutheran authority as saying: "The Lutheran Church is in a state of ferment. — The situation is exceedingly fluid, new alignments are the order of the day, and when the present movement has run its course, it is almost certain that American Lutheranism will present a picture radically different from the present scene."

That that is a correct prediction no observer of the present trends will fail to see. Many of the Lutheran bodies belong to the National or World Council of Churches and, with few exceptions, to the Lutheran World Federation, and those which have not yet joined

are under strong pressure to do so. A new unionistic spirit is rampant. There is a powerful urge to get out of isolation and a great hankering for recognition by the world, to escape the stigma of narrow-mindedness. All this is rationalized as furthering the outreach of the Gospel. God knows that there is much room for a greater mission-mindedness within our Synod and less smug orthodoxy, but let us beware of forsaking the principles of Luther, for whom everything was decided by his determination as expressed in the words: "The Word they still shall let remain." When that has been lost, all has been lost. That will be the beginning of the end for the Church which in the past has been the greatest champion of the unadulterated Truth.

IM. P. FREY.

What shall I say?

Question: "Why don't Lutheran pastors bury people who are not members of their congregations?"

Sometimes we do. It is true, however, that in most cases we do not.

The Confession of a Christian Burial

When a Lutheran pastor officiates at a burial service, he thereby testifies before the world, that, to the best of his knowledge, the deceased person died as a Christian. This is part and parcel of our burial ceremony, which contains expressions such as: "In the hope of the resurrection to eternal life, through our Lord Jesus Christ." To speak such words over a person who openly has rejected Christ and His church throughout life, would be the crassest hypocrisy. This is not retaliation against the deceased person for having spurned the Church. There is no room for a spirit of retaliation in the Church of Christ. It is nothing more than simple honesty and recognition of Christ's words: "No man cometh to the Father, but by me" (John 14:6).

A Warning to Unbelievers

After a person dies in unbelief, we can not help him. If we could, we would be happy to give him a Christian burial. However, since we can not help the dead, we must concentrate on the living. To offer false comfort by giving a Christian burial to a non-Christian would only strengthen the world in its mistaken belief that a birth certificate is automatically a ticket to heaven. It would make unbelievers feel secure in their rejection of Christ and their neglect of His Church. We could do them no greater disservice.

The Scriptures tell us: "He that believeth not shall be damned" (Mark 16:16). All of the world's sentimental musing about God's mercy can not change that fact. God is merciful, to be sure. He proved that by giving us His only-begotten Son for our salvation. But God is also just. And those who reject His Son reject His mercy and leave themselves only the eternal condemnation demanded by His justice. The true Church of Christ is duty bound to confess this truth in all her teachings and actions. We do so when we refuse to bury unbelievers. How better could we warn those who are without Christ to seek the Lord while there is still time? How better could we show genuine love and concern for their souls?

A Confession Against Error

Our policy, of course, does not imply that only members of our congregations are Christians. Obviously, however, those who die as devout members of other Christian faiths should be buried by their own pastors. This is true for two reasons. In the first place, we have no right to intrude in such cases, even if relatives request it. And second, here, too, we owe the world a confession — a confession that there are definite doctrinal differences between the church involved and

our Lutheran Church, and that we consider those differences to be serious and important. The world is all too ready to believe that all churches are pretty much alike; that they are just different roads to heaven; that it makes little difference which road you choose. Our burial policy testifies against such false and dangerous thinking. Many churches, unfortunately, are not Christ-centered. As a result, they have lost the one and only way to heaven. But even in a Christ-centered church, doctrinal error can be deadly. It places stumbling blocks in this one and only road. For some people, it may even obscure the road entirely and cost them their salvation. To gloss over such error publicly and willfully is a denial of the truth. Burial of those not of our faith would constitute such a denial.

The Exceptions

As mentioned above, however, there are some people outside our Lutheran membership to whom we give Christian burials. These are unchurched people whom we have had the opportunity of bringing the Gospel of Christ in their final days or weeks. If they accept that Gospel and, if they give us reasonable assurance that they died in repentance and faith, we are happy, indeed. We thank God for His wonderful grace, and we testify to that grace by burying such people as Christians.

Support your Pastor

Another thought should be mentioned. When your pastor, in obedience to God's Word, refuses to officiate at a burial, often this is a very painful decision for him to make. Usually, emotions are running high at such times, and the genuine Christ love which the pastor is showing may be misunderstood or misinterpreted. As a result, he may be branded as cold and unfeeling by a world which can see no further than the grave. It is important, therefore, that our lay people recognize that the pastor is making a necessary confession, not only for himself, but that he is also serving as a spokesman for the whole congregation of believers. It is important, too, that they support him in that confession. The Apostle Paul wrote: "Be not . . . ashamed of the testimony of the Lord, nor of me his prisoner" (II Tim. 1:8). If you do not understand a case — if it bothers you — go to your pastor and learn the facts. But then, knowing the facts, stand behind your pastor's action. If you join the world in its criticism and, if you let worldly sentiment overrule Christian love in your minds, you are undermining the confession which has been made. However, if the whole congregation stands together in this confession, the world will feel its impact all the more. Another ray of light will have been sent out in this spiritually dark world — a ray which may help direct souls to Christ.

C. S. LEYRER.

GOLDEN WEDDING ANNIVERSARY

God of grace and love and blessing,
Thine alone shall be the praise;
Give us hearts to trust Thee truly,
Hands to serve Thee all our days.

With these words of Hymn 640, ten grandchildren expressed in song the sentiments of the children, grandchildren, and guests at an open house, supper, and short service celebrating the 50th wedding anniversary of Mr. and Mrs. Gerhardt Benidt, lifelong residents of the Goodhue area and members of St. John's Lutheran Church. The best man and maid of honor at their wedding, now Mr. and Mrs. John Matthees, were also present at the anniversary celebration, held on March 9, 1958.

Lord, bestow Thy future blessing
Till we join the heav'nly host,
There to praise and serve Thee ever,
Father, Son, and Holy Ghost.

F. G. KOSANKE.

GOLDEN WEDDING ANNIVERSARY

On Sunday, March 23, 1958, Mr. and Mrs. Alvin Richter, members of Trinity Lutheran of Flasher, North Dakota, were privileged to celebrate their golden wedding anniversary. The undersigned addressed them on the basis of the words of Jacob, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant" (Gen. 32:10).

GEORGE ENDERLE.

NOMINATIONS FOR THE OFFICE OF DEAN OF MEN AT D.M.L.C.

Following are the names of men who have been nominated for the office of Dean of Men at Dr. Martin Luther College, New Ulm, Minnesota:

Rev. Lloyd Hanke, Boyd, Minn.
Rev. Harold Hempel, Hutchinson, Minn.
Rev. Lloyd Huebner, Wood Lake, Minn.
Mr. Floyd Mattek, Montello, Wis.
Rev. W. O. Pless, Milwaukee, Wis.
Rev. Frederic Tabbert, Thiensville, Wis.

Rev. Delton Tills, Hales Corners, Wis.
Mr. Thomas Tober, Ashley, Mich.
Rev. Emil Toepel, Sun Prairie, Wis.
Rev. Herbert Scharlemann, Dodge Center, Minn.
Rev. Wm. Schweppe, Nigeria, Africa
Rev. W. F. Vathauer, Fairfax, Minn.
Rev. Wilfred Wietzke, Oskaloosa, Iowa

Correspondence regarding these nominations must reach the secretary not later than May 20, 1958.

Arthur Glende, Secretary
D.M.L.C. Board of Control
17 S. Jefferson Street
New Ulm, Minnesota

CALL FOR NOMINATIONS FOR DEANSHIP IMMANUEL LUTHERAN COLLEGE

The Missionary Board in a regular meeting resolved to issue a call for candidates for the deanship at Immanuel Lutheran College, Greensboro, North Carolina, and to publish notice to this effect in the official church papers of the constituent Synods of the Synodical Conference and in *The Missionary Lutheran*.

Congregations are now kindly requested to place names of candidates in nomination for this deanship. The dean is to assume duties as agreed upon by the members of the faculty and the Board of Control of Immanuel Lutheran College. He is also to teach religion and other subjects as assigned to him.

Names of candidates should be forwarded during the next six weeks to:

The Missionary Board of the
Lutheran Synodical Conference
210 N. Broadway
St. Louis 2, Missouri
Paul Boecler, Secretary

ATTENTION PASTORS AND MEMBERS OF THE WISCONSIN SYNOD!

To help us explore one of the many rapidly developing areas in the State of Florida, would you please send the names and addresses of Wisconsin Synod Lutherans who have in recent years moved into Orlando, Florida, and the surrounding area — such as Winter Park, Gabriella, Maitland, Union Park,

Conway, Edgewood, Pine Castle, Orlovista, Fairvilla, and Lockhardt, Florida. These towns are all less than ten miles from Orlando. Send the names and addresses to:

Pastor William E. Steih,
4845 25th Avenue North
St. Petersburg 13, Florida

Please send these at once in order that we may accomplish our purpose in the least possible time.

PASTORS' INSTITUTE

The pastors' institute for this year will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, June 30 to July 4, 1958.

Further information concerning the program for this year's institute will be published in the very near future.

A registration fee of \$5.00 will be required from each pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five-day period will be charged \$12.50 for room and board in addition to the registration fee.

Registration should be made with Professor C. J. Lawrenz at the Seminary as soon as possible.

Secretary of the Board
Adolph C. Buenger

APPOINTMENTS

In line with the resolution adopted by the Synod in August 1957, the following men have been appointed to the Evangelism Committee:

Pastor Erhard C. Pankow, Chairman,
Milwaukee, Wisconsin
Teacher R. Sievert, Fort Atkinson,
Wisconsin
Mr. Frank Italiano, La Crosse, Wisconsin
Professor Fred Blume, Thiensville,
Wisconsin
Pastor Armin Roekle, Manitowoc, Wisconsin
Teacher Gerhard Mueller, Fond du Lac,
Wisconsin
Mr. Gust Kalfahs, Columbus, Wisconsin
OSCAR J. NAUMANN, President.

CALENDAR OF CONFERENCES — EASTERN CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

Place: Mt. Lebanon Church, 6000 W. Hampton Ave.; J. Mahnke, pastor.
Time: May 6 and 7, 1958. Conference begins with a communion service at 9:30 a.m.
Speaker: L. G. Lehmann (E. Lehninger, alternate).

G. W. FRANZMANN, Secretary.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on May 21 and 22 in the Synod Office Building, 3616-32 W. North Ave., Milwaukee 8, Wis., beginning at 9:00 a.m. C.D.T. on May 21.

Preliminary Meetings

- Conference of Presidents, Monday, May 19, 10:00 a.m.
 - Church Union Committee, Monday, May 19, 2:00 p.m.
 - General Board for Home Missions, Monday, May 19, 9:00 a.m.
 - Executive Committees for Foreign Missions, Monday, May 19, 10:00 a.m., in Parkside Lutheran Church, N. Sherman Blvd. and W. North Ave.
 - General Board for Foreign Missions, Tuesday morning at Parkside Church.
 - Board of Trustees, Monday, May 19, 10:00 a.m.
 - Board of Education—Wisconsin Synod, Monday, May 19, 10:00 a.m.
 - Lutheran Spiritual Welfare Commission, Tuesday, May 20, 9:30 a.m.
 - General Board of Support, Tuesday, May 20, 10:00 a.m., at Grace Church, Broadway and Juneau.
 - Representatives of Institutions, Tuesday, May 20, 2:00 p.m.
 - The Committee on the Assignment of Calls will meet on Friday, May 23, 9:00 a.m. in the Tower Room at the Seminary at Thiensville.
 - All meeting hours are reckoned on Central Daylight-saving Time.
 - All materials to be included in the Report to the Nine Districts should be in my hands by May 1, 1958.
- OSCAR J. NAUMANN, President.

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WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet in Redeemer Lutheran Church, Fond du Lac, Wis., at 7:30 Monday evening, June 16, 1958.

R. REIM, Secretary.

* * *

WESTERN WISCONSIN DISTRICT SOUTHWESTERN CONFERENCE

Place: Rock Springs, Wis., R. Siegler, host pastor.

Date: May 6, 1958.

Time: 9:30 a.m.

Communion Sermon: G. Neumann (M. Nommensen).

Practical Theology: An Evaluation of the Religious Element in the 4-H Clubs, Homemakers, Future Farmers of America, H. Winkel (Catechesis on the Sixth Commandment).

Business, Visitor's Report, Financial Report, Stewardship Report, Casuistry.

Please announce to host pastor!

C. R. ROSENOW, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT

The twenty-first biennial convention of the Southeastern Wisconsin District will be held, D.v., June 23-26, 1958 at Friedens Lutheran Church, Kenosha, Wis., Pastors Adolph C. Buenger and Henry A. W. Lange.

The opening service with celebration of Holy Communion will be held Monday, June 23, at 10:00 a.m. Sessions will be from 9:00-11:45 a.m. and 2:00-5:00 p.m. The closing service will be held Thursday, June 26, at 4:00 p.m.

Two essays will be read: "How can we make the musical parts of our church service more and more a living Gospel-centered experience?" by Pastor Kurt Eggert, and "The work of the pastor and teacher as an exercise of sanctification," by Pastor John C. Jeske.

A registration fee of \$1.00 will be collected from each pastor, teacher, and delegate on arrival. Lay delegates and their alternates must present credentials by the president and secretary of the congregation which they represent.

Noon meals will be served by the ladies of Friedens Congregation at nominal prices.

Friedens Church can be reached by following Highway 43 into Kenosha, turn right at 22nd Avenue to 50th Street, then turn left on 50th Street to 19th Avenue. Parking space is available on the church grounds and on adjacent streets.

Delegates desiring overnight accommodations are asked to contact the host pastors no later than June 10. They will be helpful in making reservations at nearby motels at your request.

HEINRICH J. VOGEL, Secretary.

* * *

MILWAUKEE CITY CONFERENCE

May 12, 1958, at Bethesda Lutheran Church, N. 11th and W. Chambers; I. Habeck, pastor.

Service with Holy Communion at 9:00 a.m. Speaker: L. Karrer (A. Lengling).

Program: Pastoral Counseling, L. Voss; Exegesis of II Cor. 9, Prof. J. Meyer; Discussion of Rom. 16:17, 18 led by Prof. C. Lawrenz; Mission Report, E. Huebner.

N. SCHLAVENSKY, Secretary.

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NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District Convention will be held June 23-26, 1958. Place: Fox Valley Lutheran High School, Appleton, Wis.

Opening: Communion service, June 23 at 10:00 a.m.

Credentials must be signed by president and secretary of congregation and be in hands of District secretary not later than June 6.

S. KUGLER, Secretary.

RHINELANDER PASTORAL CONFERENCE

Date: May 5 (12 noon) to May 6 (12 noon).

Place: Crandon, Wis.

Preacher: G. Bunde (W. Gawrisch, alternate).

Agenda: How To Decide A Call, Weyland;

A Study of Lutheran Pioneers, Unke;

A Study of R. C. Marriage Contract,

Hein; Exegesis of Ephesians (cont.), Bergfeld.

WILLIAM HEIN, Secretary.

* * *

SOUTHEASTERN WISCONSIN DISTRICT SOUTHERN CONFERENCE

Date: May 13 and 14, 1958.

Place: First Lutheran Church, Elkhorn, Wis.; host pastor, H. Lau.

Preacher: H. M. Schwartz of Kenosha, Wis., (Text from I Tim. 6).

Agenda for May 13

Service with holy communion at 9:30 A.M. (Wis. time). Exegesis of Philippians 2, vs. 16ff., F. Schulz; Chrysostom, R. P. Otto; Pros and Cons of Professional Fund Raising, H. Schwartz; Faith Healing, H. Lange.

Agenda for May 14

Opening at 9:00 A.M. Visitor's Report; How shall we advise our members with regard to worship with heterodox relatives? Molkentin; Modern-Day Evangelism, Heier; Conference Business; Completion of Discussion on Paper: Witnessing for Christ, Positively and Negatively, G. Boldt.

H. HENKE, Secretary.

ORDINATION AND INSTALLATION

(Authorized by the Proper Officials) Installed

Pastors

Stern, M. F., in Trinity Lutheran Church of Bremen, Elgin, Minn., by R. Reimers; assisted by M. L. Stern, H. Muenkel, G. Fuerstenau, D. Hoffmann; on Sunday, March 23, 1958.

Steffenhagen, Robert W., in St. Paul's Ev. Lutheran Church, Manistee, Mich., by R. F. Freier; assisted by D. Habeck, R. J. Voss, H. Krieger, E. Hessler, F. Jagow; March 30, 1958.

CHANGE OF ADDRESS

Pastors

Eckert, P. G., R.R. 4, Sault Ste. Marie, Ontario, Can.

Sippert, A., Clear Lake, S. Dak.

TREASURER'S STATEMENT

July 1, 1957, to March 31, 1958

Receipts

Cash Balance July 1, 1957..... \$ 19,212.23

Budgetary Collections \$ 1,426,028.90

Revenues 255,157.08

Total Collections & Revenues \$ 1,681,185.98

Non-Budgetary Receipts:

Luth. S. W. C.—Prayer Book 153.58

Bequests 500.00

Miscellaneous 1,627.01

Proceeds from land appropriated for public highway.... 13,590.00

Total Receipts \$ 1,697,056.57

\$ 1,716,268.80

Disbursements			
Budgetary Disbursements:			
General Administration	86,525.29	Refugee Mission	38,708.38
Board for Information and Stewardship	31,477.83	Madison Student Mission	5,572.06
Theological Seminary	50,898.91	Rhodesia Mission	48,352.52
Northwestern College	154,682.41	Lutheran S. W. C.	7,017.80
Dr. Martin Luther College....	201,873.03	Japan Mission	3,934.55
Michigan Lutheran Seminary	109,072.73	Winnebago Luth. Academy....	2,250.00
Northwestern Luth. Academy	46,578.16	General Support	70,268.37
Nebraska Lutheran Academy	19,000.00	Board of Education	13,301.44
Academy Subsidies	3,200.00	Depreciation on Inst. Bldgs.	55,964.61
Winnebago Teacher Program	14,560.47	Institutional Parsonage	
Home for the Aged	31,687.39	Repair	3,216.00
Missions —		Revenues designated for	
General Administration		Special Building Fund	70,622.37
Home Board	398.26		
Foreign Board	1,061.09	Total Budgetary Disbursements	\$1,768,558.96
Indian Mission	127,143.12	Non-Budgetary Disbursement:	
Colored Mission	50,797.37	Notes Payable	70,000.00
Home Missions	520,394.80		
		Total Disbursements	\$ 1,838,558.96
		Deficit	
		Balance March 31, 1958	\$ 122,290.16

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to March 31

	1956-57	1957-58	Increase	Decrease
Collections	\$ 1,291,142.47	\$ 1,426,028.90	\$134,886.43	
Disbursements	1,690,176.14	1,768,558.96	78,382.82	
Operating Deficit.....	\$ 399,033.67	\$ 342,530.06		\$ 56,503.61

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 7,642.72	\$ 14,121.00	\$ 6,478.28	54.12
Nebraska.....	6,979	48,008.72	62,766.00	14,757.28	76.48
Michigan.....	24,585	185,169.28	221,265.00	36,095.72	83.68
Dakota-Montana.....	7,776	54,128.28	69,984.00	15,855.72	77.34
Minnesota.....	38,736	241,307.25	348,624.00	107,316.75	69.21
Northern Wisconsin.....	46,580	297,947.05	419,220.00	121,272.95	71.07
Western Wisconsin.....	49,513	283,700.39	445,617.00	161,916.61	63.66
Southeastern Wisconsin.....	49,184	286,069.20	442,656.00	156,586.80	64.62
Arizona-California.....	3,212	19,599.33	28,908.00	9,308.67	67.79
	228,129	\$ 1,423,572.22	\$ 2,053,161.00	\$ 629,588.78	69.33

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For March 1958	
For Missions	
Mrs. F. C. Gade, Milwaukee, Wis	\$ 10.00
For Indian Mission	
Doris Schoenike, Winona, Minn.	\$ 15.00
Tri-Parish Sunday School, Rev. Martin Petermann....	18.02
	\$ 33.02
For Rhodesia Mission	
St. Paul Men's Club, Appleton, Wis.	\$ 35.00

For Church Extension Fund

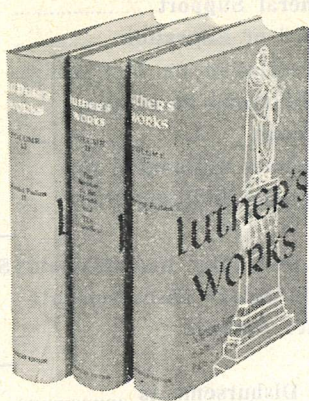
Memorial wreath in memory of Robert G. Wendzel by Mr. and Mrs. Karl Ballenberger, Mr. and Mrs. Gottlob Ballenberger, Mr. and Mrs. Art Roekle, Mr. and Mrs. Karl Roekle, and Mr. and Mrs. Robert Ganun....	\$ 16.00
N.N., Milwaukee, Wis.	5,000.00
Memorial wreath in memory of Pastor B. J. Westendorf, from the pastors and professors of Northern Conference, Michigan District	10.00
Memorial wreath in memory of Mrs. William Herrmann, given by friends	15.00
	\$ 5,041.00

C. J. NIEDFELDT, Treasurer.

April 27, 1958

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