

THE NORTHWESTERN Lutheran

June 8, 1958
Volume 45, Number 12



BRIEFS

by the Editor

BEFORE THE NEXT ISSUE of *The Northwestern Lutheran* appears, the first of the District conventions will have been held. Each District of our Synod will have meetings lasting from three to four days. This means that we should all send up an earnest prayer to God for His blessing on the deliberations of each convention. If someone asks, Is the District convention that important? we answer that it is vital for a number of reasons.

THE DISTRICT CONVENTION (falling in the even-numbered year) is the means for assessing the progress of the Gospel work we are doing together as members of our Wisconsin Synod. The Synod has met in the year before (the odd-numbered year) in its general convention. There the entire work of the Synod in all its departments was reviewed with great care. Then, through resolutions, steps were taken to consolidate gains that had been made, to cope with problems that confronted us, and to provide for expansion of the work. About a year after the general convention the Districts convene in order to ask

and answer these questions: Is the work being carried on in the scope and in the manner determined by the Synod? Have any new problems arisen? Have any new opportunities come to us?

MANY REPORTS, in a printed booklet, are put into hands of the delegates (consisting of all the pastors, all the male parochial-school teachers, and a lay delegate from each congregation in the District). These reports are prepared by the various boards and standing committees, as well as by the special committees appointed at the last Synod convention to deal with certain problems and projects. Through study of the reports and deliberations on them, all those present inform themselves and form opinions and convictions regarding all phases of the work.

THE POWER TO MAKE DECISIONS that would apply to the whole Synod is not granted to the individual District of Synod; that is reserved to the general convention. This does not mean, however, that the Districts convene only to go through meaningless motions. Here we have the real

grassroots of our body. Delegates go back to each congregation to share with it the facts and convictions, the good news and bad regarding the work we are doing out of love to our Lord and to souls redeemed by Him.

THERE IS A FORWARD LOOK to such a District assembly, just as there is a look back, to review and assess the work of the previous year. The reports indicate to some extent what the business of the next general convention will be. The District convention is free to express its will regarding any item that likely will be on the agenda. Though it cannot bind its delegates to speak and vote exactly in conformance with its resolutions, yet the delegates naturally take note of the official action of their District on any proposed measure or program.

MORE THAN 2,000 NEW SUBSCRIPTIONS to *The Northwestern Lutheran* were entered in the past six months. At the end of October 1957, we had about 23,000 subscribers. By the end of April 1958, the figure had risen to more than 25,000. Will this become a trend? We hope so. We know of a number of pastors who are working hard to increase the number of subscribers in their congregations. But others can help along. If you like your churchpaper, why not speak a good word for it to such as are not receiving it?

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

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Editorials

When Father Counts In his book, *For Fathers Only*, E. S. Rudisill makes a rather striking statement about the extent of a father's influence on his children.

He maintains that "the pull of a father's whole personality is practically irresistible." Is the writer overstating the case? Not according to Solomon, who declares: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

There is no question about what a father's whole personality is able to accomplish. But will it achieve the success God has promised to it? Much depends upon the strength and steadiness of the father's influence. Perhaps the pull of the father's personality is only strong enough to pluck an occasional loose thread out of the child's character, or it may be a powerful heave that rips out a tenaciously rooted bad habit. On the one hand, it may be an infrequent yank in the right direction; on the other hand, it may be a steady strain that even straightens out a will as stubborn as that of a young oak.

To be effective for good, the pull of the father's God-fearing personality needs to be positive and persistent. It is the steady pressure brought to bear on the child in a wide variety of life's experiences that makes for effective training.

If the father's Christian example and his guiding counsel are there as the child reads the book or the magazine article that raises disturbing questions in its mind, as it watches a television program that confuses its sense of right and wrong, as it experiences its ups and downs in playing with other children, as it decides which friends to accept and which grownups to copy, as it reacts to daily events at home or at school or in the news, as it chooses its values and fixes its ideals — then the father's influence will count more heavily with the child.

If the father's Christian influence is to be "practically irresistible," it must be more than only slight or occasional; it needs to be an effective part of the child's daily comings and goings.

C. TOPPE.

The Balcony Mind In a recent book by a British mystic ("The Notebooks of Florence Allshorn") there is much chaff, but there is a kernel of truth in the statement: "It is too fatally easy for all of us to get what Glover called the 'balcony mind' — the man who evades the necessity for battle by just looking on."

We find the balcony mind in conventions (often literally so!) and in congregational meetings. And often they are the severest critics, after adjournment, of whatever resolutions may have been adopted. And in speaking of the program of their congregation or synod they never say "we" but always "they," meaning the council, the pastor, the officials.

Paul seems to have had to contend with the balcony mind in his church in Corinth. In his second letter to that congregation (8:14) he speaks of observing

"an equality," lest some be burdened and others be eased. Commenting on this, Prof. John Meyer, says, "This 'equality' is really a phase of 'fellowship.' 'Fellowship' is not a one-way process, but is reciprocal. It would be a caricature of 'fellowship' if some would sit back and twiddle their thumbs, while others had to labor with sweat and blood." (*Quartalschrift*, Jan., 1958, omitting the Greek words.)

The present emphasis on stewardship in our Synod is in effect an appeal to the balcony mind, an urgent plea to individuals, congregations, conferences, Districts to come down into the arena and join "the faithful third" in serving the Lord with such ability as He has given them and with such funds as their God-given prosperity enables them.

Our stewardship reminder is not an effort to get everyone to "reach the quota." It is not an effort to introduce some kind of "tithing." But it is a fervent effort to get every member of our Synod to become conscious of the privilege of being a *member*, a *living* and *active* member of the Church of Christ, which He has purchased with His blood. It is a reminder of the fact that Christ addresses *all* His disciples when He says, "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16).

Let none hear you idly saying,

"There is nothing I can do."

H. C. NITZ.

Repression We are told, even by some of the leading psychologists and educators of our day, that the worst thing you can do is to repress your natural desires and emotions, that this is especially disastrous for children because it will stunt their personalities and prevent them from reaching their full potential. This idea of letting yourself go and do what you want to do is advocated by some even when it applies to prostitution, fornication, and the like. It proceeds from the premise that everything that is natural is good and desirable.

It is plain that the Bible does not endorse this but vigorously condemns it. It tells us that "the imagination of man's heart is evil from his youth." Yes, it even tells us that these evil tendencies are still resident in the heart of the Christian and must be repressed and fought against. It tells us that the flesh lusteth against the Spirit and the Spirit against the flesh and that where this struggle and warfare is no longer going on the last vestige of Christianity has died out.

The Christian must continually resist and fight against the evil emotions and desires which spring up within him. We are not to lay down our arms to them, no matter how often we suffer defeat. No, we are to rise again and continue the battle. "Eschew evil and do good," says the Apostle, and that is not possible without a continual struggle. Repression of the evil

(Continued on page 189)

Studies in God's Word: Crossing the Bridge

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

I John 4:16a.

"The Half Year of the Lord has come to an end. The Half Year of the Church has begun." This is a common reference to our present place in the church year. The Half Year of the Lord begins with Advent and includes the Trinity Festival. The Half Year of the Church begins with the First Sunday after Trinity and takes in the long Trinity season. The first half is also called the festival portion; the second half, the nonfestival portion of the church year.

The very first verse of the Epistle for the First Sunday after Trinity serves us as an excellent bridge as we pass from one half-year into the other. This text points us back to the God who has revealed His love to us. It points us forward to the love demonstrated by those who dwell in Him.

Behind Us

"God is love." Nothing could serve as a better reminder of the way we have come, the portion of the church year which lies behind us, than these few words.

They express a thought simple enough to tell a little child. So profound is this thought, however, that all the elaborations in the world have failed to exhaust its depths. Only in the truths which God has revealed to us concerning Himself can we begin to appreciate what it means that "God is love."

These great truths of Scripture we have again been privileged to celebrate in the days and seasons of the festival portion of the church year, the Half Year of the Lord. As God's plan of salvation was again unfolded before us, we again experienced the truth of John's words, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world,

that we might live through him" (I John 4:9).

This boundless love of God, centered in Christ and revealed through Him, was emphasized in our worship. Advent proclaimed His coming, Christmas His birth, Epiphany His manifestation as Son of God and Savior, Lent His all-atoning suffering and death, Easter His glorious resurrection, Ascension His heavenly coronation, Pentecost His sending of the Spirit, and Trinity His undivided Unity with the Father and the Holy Ghost. All can be summarized in the most familiar passage of this same Apostle of Love, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"God is love." How well this characterizes the emphasis placed on God's Word and our worship in the Half Year of the Lord!

Before Us

But now, as the long Trinity season beckons and as we look ahead, we are exhorted by John's next words, "He that dwelleth in love dwelleth in God, and God in him."

God's love to us in Christ reminds us of the spirit which must control our lives in return. If anyone stresses love for God and fellow man as the natural fruit of God's love to us, it is the same Apostle of Love. The entire Epistle from which this text is taken is a varied repetition of John's theme: WE LOVE, because He first loved us.

Our text speaks of the Christian as one who "dwelleth in love." This "dwelling" is pointed in two directions. First we *dwell in God*. Dwelling in God, as the entire Epistle explains it, means that we show an unswerving faithfulness to God's Word and Commandments (ch. 1:8-10; 2:3-5, 14, 15-17; 5:2-5), especially in the confession of Jesus Christ as the Son of God and Savior from sin (2:1, 2, 22, 23; 3:5, 23; 4:2, 3, 15; 5:10-12). Dwelling in love means, on

the other hand, *that God will dwell in us*. God's dwelling in us, as the entire Epistle also explains it, is evident chiefly in our love for our fellow man (2:9-11; 3:11, 14, 18; 4:7, 11). Love for fellow man is proof that we "abide in the light" (4:7), that we "know God" (4:8), and that we are walking after His commandments (5:3). Every possible phase of Christian life and activity is centered in the word "love." It is a requiting love, which never can repay the Benefactor.

The Half Year of the Church, which lies before us, will to a great extent direct our attention upon the love which we exercise as a fruit of God's love to us. We dare never forget the foundation, of course, and shall continue to refer to it. But the emphasis placed on God's Word and our worship in the weeks lying ahead will be *our dwelling in love as we dwell in God and God in us*. We like John's way of expressing this for us. Whenever we consider *man's* coming into the kingdom, *man's* acceptance of the grace of God, *man's* fulfillment of Christian duties and obligations, there is always the danger of becoming subjective in our thinking. We are inclined to stress our side of it too much. But this will not be true if we remind ourselves of John's manner of expression: "He that dwelleth in love dwelleth in God, and God in him." Even in stressing our activities, God's power still predominates. Nor does this mean that we speak timidly in reminding ourselves of our Christian responsibilities. John uses strong language. Lovelessness in any form is something to be sharply condemned. It is the strongest evidence that God is *not dwelling in us* and absolutely excludes us from any claim of fellowship with Him.

As the Half Year of the Church points us to our life in Him, may John encourage us to an ever greater expression of true love toward God and fellow man.

E. WENDLAND.

Smalcald Articles

Part II. Art. IV. Of the Papacy

V.

The Church is the spiritual body of Christ. How shall this body be ruled and preserved in accordance with its nature? This is the question which Luther takes up next.

- 9) *Therefore the Church can never be better governed and preserved than if we all live under one head, Christ, and all the bishops, equal in office (although they be unequal in gifts), be diligently joined in unity of doctrine, faith, Sacraments, prayer, and works of love, etc.;*

as St. Jerome writes that the priests of Alexandria together and in common governed the churches, as did also the apostles, and afterwards all bishops throughout all Christendom,

until the Pope raised his head above all.

This paragraph contains three major thoughts, as we indicated by printing the several sections of the sentence as separate units. First comes a discussion of the question concerning the best government of the Church itself. Then follows the historical statement, how this truth was applied practically in the early years of the Church. In the third place: the charge that the Pope upset the system and usurped the rule over all Christendom.

How Does Christ Want His Church to be Ruled?

When Jesus was asked by Pilate, "Art thou the king of the Jews?" He answered, "My kingdom is not of this world." He pointed to the fact that He had no army at His command to conquer a kingdom for Him, not even a band of devoted followers to fight for Him and to rescue Him out of the hands of the Jews. Pilate answered, "Art thou a king then?" He could not imagine a king without an army. A king must rule by force; without force, law and order cannot be maintained.

Pilate held the ideas about a king which are commonly held to be necessarily connected with being a king and with ruling. But Jesus answered him, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The truth about which Jesus spoke is the truth of the Gospel. It is the proclamation of God that all sins of the world have been atoned for, that all sins have been forgiven. It is a truth which Jesus established with His life and death on earth. He was the Lamb of God which taketh away the sins of the world. The Lord laid on Him the iniquity of us all, and He was wounded for our transgressions, He was bruised for our iniquities. He made His soul an offering for our sins. That is the truth which He established.

That truth is filled with divine power. It changes the hearts of men. It brings peace to troubled consciences, cheer and hope to those in despair. It creates a new life, it changes former rebels into grateful children of God, into patriotic citizens of Christ's kingdom.

This truth it is with which Christ rules. He rules successfully. They which are of the truth, which have been reborn by His truth, they hear His voice.

This is the truth with which Christ ever wants His Church to be ruled.

What about Rule by Force in the Church?

It is human to imagine that all government must be carried on with force, and that also the Church needs that type of rule. Jesus had great trouble to drive that notion out of the heads and hearts of His disciples. They argued among themselves who should be the greatest. Two of them even requested to be seated at His right hand and at His left in His kingdom. He reminded them that that is the pattern of secular governments, but that it definitely is not so in His kingdom. He told them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so" (Luke 22:25,26). "Be not ye called Rabbi: for one is your Master (instructor), even Christ; and ye all are brethren" (Matt. 23:8). "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26).

Even when Christ was about to ascend into heaven, the Apostles were still plagued by thoughts of human rule. They asked, "Wilt thou at this time restore the kingdom to Israel?" (Acts 1:6). And He had to rebuke them sharply, that this was none of their concern, but that they should serve as witnesses unto Him. — Paul says of himself, "Not for that we have dominion over your faith, but are helpers of your joy" (II Cor. 1:24). And Peter warns the leaders of congregations to do their work not "as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:3). To do otherwise would be usurping Christ's position, and would ruin His kingdom.

Service

In the paragraph quoted above, Luther refers to the fact that the servants of the Church are "unequal in gifts." There is a great diversity of gifts in the Church, as St. Paul mentions on several occasions. He discusses the matter at length in I Corinthians 12 and in Romans 12; also to some extent in Ephesians 4. The purpose of these gifts he states summarily in I Corinthians 12:7, "The manifestation of the Spirit is given to every man to profit withal." Every Christian should use his special gift to serve his fellow believers, to benefit them in their faith, so that the body of Christ may increase and grow stronger.

To do this as efficiently as possible on earth, the Church needs some form of organization, not in the sense that anyone holding an "office" should rule over the others, but because things, to be most beneficial, must be done decently and in order. That is why Luther in the paragraph above urges that all bishops "be diligently joined in unity of doctrine, faith, Sacraments, prayers, and works of love, etc." Whether they hold their office in a large church or in a small one, in a large metropolis or in a small village, they are equal in office, though their functions may differ. So we today have pastors and assistant pastors, teachers on various levels of education, missionaries at home, in institutions, among foreign people, elders, deacons, trustees, etc.

As long as they all take their orders from the Head of the Church in His word of the truth, and as long as they observe the rule formulated by Paul: "Or ministry, let us wait on our ministering" (Rom. 12:7) — so long it will be well with the Church. It will be governed well and will be preserved.

So it was, for instance, in Alexandria according to the testimony of Jerome, a very learned scholar of his time, who also translated the Bible into Latin, a translation which is used to the present day, called the Vulgate.

But then the Pope raised his head above all, crowding our Savior out of His proper position, and adulterating His Gospel.

J. P. MEYER.

(To be continued)

From a Wider Field

Subject: Sleepwalking.

Dear Editor:

This morning I read in the paper that a young lad, out on his first camping trip as a Boy Scout, drowned during the night in a South Dakota lake. His scoutmaster didn't know until too late that the boy had the habit of sleepwalking. Evidently he had been overtaken by his weakness and had wandered to the edge of a deep pool into which he fell.

It occurred to me that there might be more to that sad tale. Perhaps the parents of that young Scout are sleepwalkers, too, in another sense, as so many parents are; and this is the greater tragedy. They may have been totally unconscious of the real nature of that organization to which they had entrusted their son, and the meaning of the uniform he wore.

Quite possible they are being tempted to reproach themselves for having allowed him to go on a camping trip, knowing of his sleepwalking habit. But if they are Christians, they should know that such regrets are both useless and unnecessary; for the Lord is ever mindful of His own and keeps them in His care, wherever they are in this world, even when He in His wisdom lets them walk through the valley of the shadow of death. If the parents are Christians, however, they should be awakened to the fact that any real

danger to their child came from the false religious principles to which they exposed him when they permitted him to become a Scout. Very probably they did not realize this. So many parents don't. And this is sleepwalking of the most dangerous kind, when Christian people make no effort to understand thoroughly the real spirit and purpose of organizations that offer to educate them or their children in a way of life.

* * * *

Passing to another matter, here is a report which appeared in the *Lutheran Standard*, periodical of the American Lutheran Church, on May 10:

"At its Triennial convention in 1956 the Missouri Synod declined an invitation to join the Lutheran World Federation but expressed willingness to meet with representatives of the LWF to 'discuss all points in question.' Its Committee on Doctrinal Unity was authorized to represent the Synod in these conversations. It is expected that the matter will again be considered at next year's convention in San Francisco.

"In a recent 'campus opinion survey' at Concordia Theological Seminary in St. Louis students were asked to express their views on the statement, 'The Missouri Synod should eventually join the Lutheran World Federation.'

"Of 176 who participated in the poll, 73 replied affirmatively and 68 negatively, while 35 were listed as undecided. The results were published in the *Seminarian*, a quarterly student journal of theological opinion and discussion."

Membership in the Lutheran World Federation was declined by The Lutheran Church—Missouri Synod in 1956 because the Federation is a thoroughly unionistic union of unionistic church bodies, and membership in it would involve a denial of the truth and a support of error. There is no evidence whatever, and no reason to suppose, that the Federation will ever be anything else than what it is now. One is glad to read that 68 of 176 students at Concordia Seminary clearly reject the idea of membership for their synod. At the same time it fills me with foreboding to read that an even larger percentage already favor the proposal, and that 35 are not sure of where they stand toward it. These are some of the men who will shortly be pastors of congregations in their synod and will be supplying spiritual leadership. Nor is it reassuring to know that the question of membership in the Federation will again be raised at the 1959 convention.

One thing is certain: We ourselves must not become sleepwalkers. How easy it is, in our day in the Church,

to dream blissfully, looking neither to the right hand nor to the left — indeed, not even ahead, but simply assuming that all is well, all will remain well, all will be clear on our path before us; taking for granted that no great evil can befall us because, after all, we know what is right and wrong, true and false. There is no surer way of falling off the deep end. It may not be pleasant to be awakened from slumber by a cry of danger; but it is far safer. The alarm for the year went off,

you will remember, on the first Day of Advent: "And that, *knowing the time*, that now it is high time to awake out of sleep . . .!" (Rom. 13:11). May we heed it!

* * * *

And in closing, I pass along to you a thought expressed in a London magazine called *Tid-Bits*. Not because it fits in here especially, although it could have some bearing, but because I thought you might like to clip it and mount it on your editorial desk as an antidote against sleep-

walking of yet another kind. It is a sprightly saying; but for the sensitive heart it closes with an ominous ring — like a heavy splash in the darkness. It goes like this:

"He who puts off until tomorrow what he should do today, eventually will get out of doing at least one day's work!"

It goes without saying that none of us can afford that particular holiday.

Cordially Yours,

E. SCHALLER.

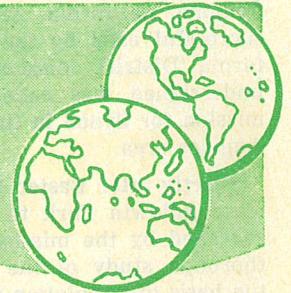
Arizona

Dohaschtida

"I want to lie — I want to steal — I want to hate — I want to kill — I want to carouse — I want to gamble — I want all these things. It is for them that I live. I will not give them up. Do you understand? I will not!" Thus spoke Dohaschtida, the lank, wiry Apache, to Missionary Harders many years ago after listening to the first Christian sermon that he had ever heard.

"But," countered Pastor Harders, "I didn't even mention these things in my sermon!" "No, you didn't mention them. But you spoke of Jesus. If one accepts what you say of Jesus, then all these things must go. It cannot be otherwise. *But I will not!*" In these words, taken from "*Wille Wider Wille*" (Will to Will Opposed), Missionary Harders, one of the pioneer missionaries to the Apaches, describes his first encounter with Dohaschtida, whose real name was Oscar Davis. Toward the end of the book we are told: "Dohaschtida struggled for breath. A shudder passed through the rugged frame of the Indian. The strong man dropped to his knees. His hands curled about the iron bars as if seeking their strength. Brought up from the depths of his soul, there came the single word: 'Pray!' . . . Behold, he prays. . . . We prayed to Him who does not deal with us

News FROM OUR Missions



Oscar Davis with Missionary Henry Rosin

our flesh. We prayed to Him who strengthens and keeps us steadfast in His Word and in the faith unto the end, which is His gracious and good will. . . . When our prayer came to a close, Dohaschtida was calm."

And, finally, we hear the last chapter in the life of Dohaschtida from the pen of his pastor, Missionary Henry Rosin of Peridot:

"Oscar was an ardent Bible reader. When his eyes grew dim, a Bible with a larger type was given him. When unable to read even that, he drew from its pages the life-giving manna with a magnifying glass until he was almost blind. . . . He was a convert and interpreter of Pastor Harders nearly fifty years ago. For many of the following years he interpreted for missionaries in Globe, in Bylas, and here in Peridot. His last years of interpreting were done here in Peridot until his strength no longer permitted this strenuous work. . . . Before conversion man wants things to go according to his own will. So when he meets up with God's will, his word is 'Dohaschtida — I don't want to.' After conversion every child of God learns more and more to pray with Jesus: 'Not my will but Thine be done!' Such was also the life of Oscar Davis . . . to his own joy and that of the angels in heaven."

This "Apache, Christian nobleman" passed away on January 3 of this year. Three days later his mortal remains were laid to rest at the foot of Peridot Mesa to await the resurrection trumpet.

R. H. ZIMMERMANN.

[EDITOR'S NOTE: Our readers will be interested to know that soon they will be able to read the complete novel which Missionary Harders wrote around Dohaschtida as his central character. *Dohaschtida* will be the title of the English version of

Harder's great missionary novel, *Wille Wider Wille*. The book is now in production at Northwestern Publishing House. Watch the back page of *The Northwestern Lutheran* for further information.]

California

A New Mission Is Born

Under the guidance of the Holy Spirit a new mission congregation of our Synod has been established at Pomona, California. After many unsuccessful calls by the Arizona-California District Mission Board, the undersigned was called to start a mission for Synod in the eastern Los Angeles area.

Shortly after Easter 1957, the area from Baldwin Park to Fontana was surveyed by the missionary. After a thorough study of the area and on the basis of population trends, school statistics, sample canvasses and much prayer, three possible areas were considered by the Mission Board: North Pomona, Claremont, and Upland, all without Lutheran churches. The Board, in consultation with the other two Los Angeles missionaries, A. Keibel and F. Knoll, decided on the North Pomona area, since this could also serve LaVerne, Claremont, and other adjacent communities with a population of about 100,000 people.

This area was then given a complete canvass. However, no place of worship could be found, since the development from citrus grove to residential tracts has been quite recent. After much searching a solution was found when a large citrus grower's home was leased for two years.

The living room, dining room, and entry of this house were made into a pleasant chapel, suitable for seating about 60 people. Furnishings were donated by St. John's in Tarzana and Gethsemane in Mar Vista.

OUR SECOND MISSIONARY TO JAPAN

Pastor Richard Poetter has accepted the call extended him by your Japan Mission Board. He will be commissioned on June 29, 1958, at 7:30 p.m., in a service to be held

On August 25, 1957, in an afternoon service, the house was dedicated as a church and parsonage. Some prospective members and many guests were present from Gethsemane, St. John's, and from St. Paul's, the Missouri Synod church in Pomona. This church, together with its pastor, has done much to help our mission get started.

Regular services were begun on September 1, with 27 present at the first service and 13 in Sunday school. Since then the average attendance has grown to over 60 on Sundays and over 35 in Sunday school. Since Easter, two services are held each Sunday in order to accommodate the worshipers. The Sunday school classes take over the entire lower floor of the house.

Junior and Senior choirs have been organized to sing regularly in the services. An active Y.P.S. of 15 members meets regularly. The ladies have also organized an Aid. The first adult class of three was confirmed during Holy Week, and one girl will be confirmed on Pentecost.

At a meeting on January 26, 1958, Our Savior Ev. Lutheran Church was organized, a constitution was adopted, and officers were elected. There were 32 communicants at that time, but charter membership was left open until April, when 48 communicants and the pastor had signed the constitution. Since April the congregation raised its contribution towards pastor's salary from \$63.00 to \$96.00 a month.

In December 1957, Synod purchased three acres of land on Grove Avenue,

not far from the present location. Synod paid \$12,000.00 down, and the balance of \$6,000.00 will be paid in December. This land is one block south of Foothill Boulevard, US 66, and a block east of Garey Avenue, State 71, which is the main north-south artery in Pomona. The congregation has applied for permission to have an architect draw up plans for a chapel and Sunday school rooms. It is requesting a loan of \$30,000.00 from the Church Extension Fund to help it build this much needed unit.

The pastor and his family are living in the house. Weekends and sometimes during the week the church activities take over the entire downstairs area. It is already proving to be too small for this young mission. Since there are no other churches in this area, a new church building would be a valuable asset to this mission. The lease on its temporary quarters will run out in August of 1959. So something must be done soon. Let us work and pray that the Church Extension Fund will soon be able to supply the basic needs of new missions such as this in Pomona, California.

Our missionary in Pomona also serves nine communicants in the San Francisco Bay area, about 500 miles from Pomona, with communion services every six weeks. On the other Sundays they conduct their own services. The Arizona-California Mission Board is requesting two more missionaries for this area, which is also growing rapidly.

PAUL HEYN.

in St. Matthew's Church, Milwaukee, Wisconsin, Arthur Halboth, pastor. The church is one block south of Capitol Drive at North 85th and West Melvina Streets.

The Poetter family plans to sail to their new field of labor sometime

in August. We thank the Lord for answering our prayers in giving us this missionary.

HARRY SHILEY, Chairman,

The Japan Mission Board.

Topic: Will Every Child That Dies Without Baptism Be Lost?



A Lantern to Our Footsteps

God's Reply to Our Questions

The Bible gives us no simple, direct answer to this question. While Christ tells us, "He that *believeth* and is *baptized* shall be saved," impressing upon us the great importance of baptism so that no believer will despise it, He also says, "He that *believeth* not shall be damned." So it is not the lack of baptism in itself that results in damnation but the lack of faith.

Contempt for Baptism an Evidence of Unbelief

No doubt, the lack of baptism very often is a sign of unbelief. A man is not baptized because he does not believe in it; he does not believe in Christ, who commanded it. Of the Pharisees and lawyers we read in Luke 7:30: "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." These men had heard the preaching of John and had been told by him to repent and be baptized. They had been directed to Christ as the "Lamb of God that taketh away the sin of the world." But they rejected this; they did not believe. The result was that they were not baptized. They despised the baptism of John because they did not believe. Whereas their lack of baptism was a sign of unbelief, it was unbelief that resulted in their damnation.

God Works Faith Through Baptism, Also in Infants

You see, then, how important it is to know how God works faith. What does the Bible say about this? "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). St. Paul wrote 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). Timothy from little on had been taught the Holy Scriptures, and that was what made him wise unto salvation, that was what brought him to faith in Christ Jesus. But you may say: My little newborn child cannot understand the spoken Word of God. How can that Word work faith in his heart? Let us hear what St. Paul writes to the Galatians (3:26,27): "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." The Apostle makes it clear that only believers in Christ, those who have put on Christ by faith, are really God's children. But how did they put on Christ? They did so when they were baptized into Christ. Through baptism God worked faith. That is seen also from the expression St. Paul uses in writing to Titus. He calls baptism a "washing of regeneration" (Titus 3:5). It is a washing in which we are reborn, born anew spiritually, by being brought to faith in Jesus. We believe then that when little children are baptized, God through that baptism works faith in

their hearts, something that could not be done through the spoken word of God.

Early Baptism Is Urgent

That is why your pastor has always stressed that your children should be brought to baptism as soon as possible. It is the only means that God has revealed to us by which He works faith in their little hearts, hearts that by nature are evil. The child of Christian parents is not a believer by virtue of his natural birth. He is still "flesh born of flesh" and by nature under the wrath and condemnation of God because of his original sin. Let no parent, therefore, neglect baptism, the means by which a child's sinful heart is regenerated. We do everything possible so that life will be preserved in his little body; we certainly should not neglect the means given us so that spiritual life may be kindled in his naturally sinful heart and soul.

No Limbo

But what if your child dies before you could baptize him? The Roman Catholic Church will tell you that such a child will enter a place where he will neither enjoy the bliss of heaven nor suffer the torment of hell. They call this place limbo. But there is nothing in the Bible about this; the Bible speaks only of heaven and hell. There is no other place beyond this life.

What If the Parents Are Not at Fault?

Someone may say: But I, a Christian parent, prayed for my little child. I commended him to the Lord's care in prayer. Will my child still be lost? Let us trust that God in His mercy has a way to answer such a prayer and work faith in a manner that has not been revealed to us, that He has a way of saving those children of Christian parents who through no fault of their parents died without baptism. This, then, we must remember: We, on our part, are bound to the use of the means of grace and must not neglect baptism. God, on the other hand, with whom all things are possible, is not bound.

Luther on This Point

It will be well to hear what Luther, who knew Scripture thoroughly and was filled with a rich measure of the spirit of the Gospel, writes about this. "God can, to be sure, save without baptism, as we believe that the little children who at times because of an oversight of the parents or some other chance did not receive baptism are not damned on that account. However, in the church we are to judge and teach according to the ordained order of God, namely, that without the rite of baptism no one is saved, etc." (St. L. Ed. Vol. 1, 1250).

A. SCHUETZE.

In The Footsteps Of Saint Paul

The Collection For Jerusalem and Christian Giving

IN the eighth and ninth chapters of Second Corinthians, Paul enlarges on Christian giving while making a special plea for needy Jewish Christians in Jerusalem and Judea. The principles and methods for gathering funds enunciated by Paul deserve our special consideration. They are written for our instruction and admonition. Many mistakes as well as unscriptural practices employed within visible Christendom in the soliciting and gathering of funds could be avoided, if Paul's advice were heeded. In reality it is the Word of our Lord to His Church.

When Paul made his special appeal in Second Corinthians, it was not the first time that he touched on this vital subject. Already in First Corinthians (chapter 16) he had given special directives concerning such a collection. To the Galatians he had written in the same vein (chapter 2). In Second Corinthians he pleaded with the churches in Macedonia and Achaia to remember the needs of the mother church. Luke makes no special mention of this collection. Paul is our only source of information. In his Epistles he lays down the divine principles and the best methods for true Christian giving.

Paul's Promise Regarding the Needy in Judea

In Galatians (2:9,10) Paul refers to the agreement reached at the Apostolic Council in Jerusalem (Acts 15): "James, Cephas, and John (the pillars of the church at Jerusalem) . . . gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do." Paul never forgot this agreement and kept his promise. Wherever he preached the Gospel of Christ unto the Gentiles, he exhorted them to remember the poorer brethren in Judea, where Christ had laid down His life for Jew and Gentile alike. From the Jews the Gentiles had received the message of salvation. Gratitude for the same should prompt them to show their continued and sincere appreciation. Since both were now

united in the same faith and hope, it was no more than proper that they, whom the Lord had blessed with greater wealth, should also share it with the needier brethren in Judea.

The Collection and the Threatening Rift

One of the underlying reasons for Paul's stressing this special collection was the threatening rift between the Jewish and Gentile Christians, brought about by the unchristian demands of the Judaizers upon the Gentile Christians. A generous collection of the Gentile Christians would go a far way to alleviate the fears and misgivings of the poorer Jewish Christians. In Romans, Paul expresses these and related thoughts (15:27): "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." To the Corinthians he writes (II Cor. 9:12,13): "The administration of this service not only supplieth the wants of the saints, . . . while by the experiment of this administration they (the Jewish Christians) glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men."

A Personal Debt

Personally Paul also felt that he owed it to the Jewish Christians, whom he at one time had persecuted and driven out of their homes, to try to make amends for the many wrongs he had inflicted on them. Heavily did they weigh on his conscience. Because of them he called himself the chief of sinners (I Tim. 1:12-16). In true penitence he wanted to right some of the many grievous wrongs he had committed. The Jewish Christians could not but observe this complete change of mind and heart and also be grateful for it.

To ward off any thought that he was preaching the Gospel for mercenary reasons, the Apostle had consistently refused any personal gifts or contributions from any congregations he had founded. The Philippian Christians were the only exception to this rule. For his co-

laborers he maintained: "A laborer is worthy of his hire." For the Jewish Christians in their plight he continued to plead during his whole ministry among the Gentiles.

The Model Macedonians

To the Corinthians, whom the Lord had blessed with greater wealth, Paul held up the poorer Macedonians as a shining example of unselfish Christian giving. He did not have to entreat the Macedonian Christians. They rather entreated him to receive and to forward their gifts to Jerusalem. They gladly gave of their own. The source of their liberality is stated by Paul also: "They . . . first gave their ownelves to the Lord, and unto us by the will of God" (II Cor. 8:5). True gratitude toward the Lord for His greatest gift of Himself will always produce blessed fruits of sharing with others. True Christian giving is always personal giving. Such personal giving has been aptly termed "purse-and-all-giving." The poorer Macedonian Christians were not guided by other Christians in their own giving. Then they would have given much less than the wealthier Corinthians. The exhortation of Paul to the Corinthians should be heeded by all Christians: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver" (II Cor. 9:6,7).

The Motive for True Christian Giving

Paul then proceeds to the very heart of all true Christian giving. What alone will induce true Christians to give willingly and according to ability? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

A Word for Today

We Christians of these latter times will do well to heed the divine precepts as to true Christian giving. Secularism and materialism are the

The Northwestern Lutheran

characteristics of our age. They are permeating the very vitals of the Church. Visible Christendom is filled with various moneymaking schemes. We observe the money-changers of Christ's days shamelessly making their re-entrance. Ever and anew are they striving to change the Temple of God into a house of merchandise. The underlying thought of the manifold moneymaking schemes remains the same everywhere: how to fill the coffers of the visible congregation and church through the contributions of others without greater personal sacrifices drawn out of their own pocketbook.

DEDICATION
Grace Lutheran School
Oshkosh, Wisconsin

Good Shepherd Sunday, April 20, 1958, was the day chosen by Grace Evangelical Lutheran Congregation, Oshkosh, Wisconsin, for the dedication of its new school building.

On the morning of that day, Pastor Walter Wegner, secretary of our Synod's Board of Education, used Luke 10:38-42, to answer the question, "Why a Christian Day School?" Guest speaker in the afternoon dedication service was Professor Carl J. Lawrenz, president of our Lutheran Theological Seminary. In his sermon, which was based on II Corinthians 5:14, 15, he pointed out that the very purpose of our Christian day schools is to train our children for a life in which they are constrained by the love of Christ to do and to accept that which is God's will in their lives.

The dedication service was followed by an open house during the course of which an estimated 1500 persons viewed the interior of the new building.

Since its founding 75 years ago, Grace Congregation has conducted its own Christian day school. Aware of its responsibilities to the lambs in Christ's flock, the congregation made provision for the Christian training of its children in the first weeks of its existence and had its school in operation even before it was able to complete its own house of worship.

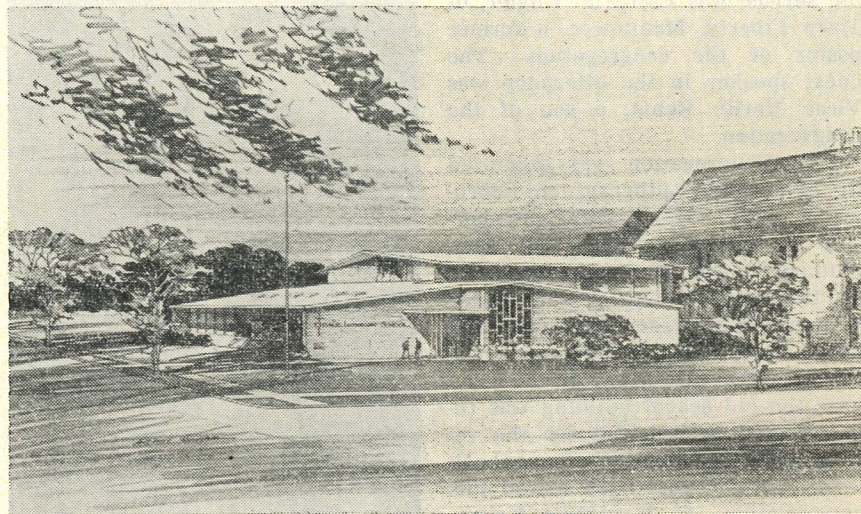
The original school building was replaced in 1885 with a new three-room school at the cost of \$1274. With rather extensive rebuilding in 1905, this structure continued to serve the congregation as its school building

We are not only thinking of the crude and shameless bingo parties of the Church of Rome, but also of the bazaars, sales, dinners, and lotteries within Protestant circles. Before God they are all in the same condemnation and deprive those who engage in them of all divine spiritual blessings from on high. Our Lutheran Church, which ought to heed the Word of God above all, alas! proves to be no exception to this rule. The Church of Christ can only be built by the pure Gospel of Christ and supported by straight personal giving. All other attempts are bound to fail, as experience has

proven. We are to learn from Christ how to keep the Temple of God clean and clear of venders of every type, and are to be guided in our own personal giving by the principles laid down in God's Word alone and motivated so beautifully by the great Apostle Paul.

H. A. KOCH.

EDITOR'S NOTE: Because of many other articles that required space, the series "In the Footsteps of St. Paul" was interrupted. With the consent of the author, the series will be continued as space is available.



Grace Lutheran School, Oshkosh, Wisconsin

for another 52 years until the spring of 1957. Then it was torn down to make room for the present new building.

The erection of this new building was made necessary by a steadily increasing number of children attending Grace School. For several decades the enrollment had stayed at about the 70 mark. In 1946 a steady growth began. A year later it became necessary to add a third teacher to the faculty. In the following years two more were added to the teaching staff, bringing the number of teachers to five. In the meantime the number of pupils grew to 175.

By 1955 the crowded conditions in the old building had become acute. Late that year a concerted effort was made to increase the size of the building fund. In the summer of 1956 the firm of Edgar A. Stubenrauch and Associates was engaged

to prepare plans for the new building. Ground was broken on June 16, 1957.

The new building is attached to the church. Six 30 by 32 foot classrooms and one 22 by 32 feet give the building a capacity of 250 to 270 pupils. A 64 by 30 foot all-purpose room serves as an assembly area, dining room, or play area. The building also includes principal's and pastor's offices, library, duplicating workroom, kitchen, storage room, and central heating plant for both church and school. The library has been dedicated to the memory of Pastor E. Benjamin Schlueter, pastor of Grace Congregation from 1921 to 1952.

The total cost of the building, furnishings, and fees was \$253,000.

Construction of the new school was a 75th anniversary project of the congregation. It was undertaken in gratitude for the blessings of the past

and for the opportunity for continued service in the Lord's work. It is the prayer and the confident hope of Grace Congregation that the Lord will continue to bless the training of its children in the future even as He has so richly given that blessing in the past.

THEODORE SAUER.

**SEVENTY-FIFTH ANNIVERSARY
Clatonia, Nebraska**

Zion Ev. Lutheran Congregation of Clatonia, Nebraska, celebrated the diamond jubilee of its founding on April 27, 1958. In two festival services its members thanked the Lord for 75 years of grace upon grace.

The guest speaker for the morning service was Pastor S. Kugler, of Town Liberty, Manitowoc, a former pastor of the congregation. The guest speaker in the afternoon was Vicar Merlin Rehm, a son of the congregation.

Zion Congregation was organized by 14 staunch Lutherans on February 5, 1883. The present membership numbers 236 souls, 181 communicants, and 57 voting members. In 1951 the present church edifice was completely renovated within and lengthened. Appropriate rededication services were held. In the same year the old school building was repaired and redecorated for the reopening of the Christian day school.

Only five pastors have served this congregation: C. F. Julius Kaiser, 1883-1898; E. Redlin, 1898-1912; E. C. Monhardt, 1912-1946; S. Kugler, 1946-1951; and the present pastor, W. Herrmann, since 1951.

Entering the fourth quarter-century of grace to Zion, the congregation dedicated itself anew to the pure Word and Sacraments, its real heritage. "Lord, keep us steadfast in Thy Word."

W. HERRMANN.

ANNOUNCEMENTS

Pastor Armin C. Schuetze of Milwaukee has accepted the call to the Seminary at Thiensville, Wisconsin, to teach systematic and practical theology.

ADOLPH C. BUENGER, Secretary of the Board of Control of the Seminary.

* * * *

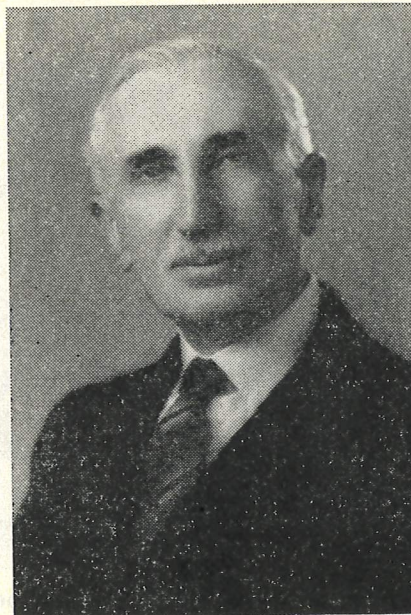
Pastor Milton Spaude of Bay City, Michigan, has accepted the call to a professorship at Michigan Lutheran Seminary.

OSCAR FREY, Secretary.

† PROFESSOR CARL BOLLE †

Professor Carl Bolle was born a son of the late Mr. and Mrs. Carl Bolle on September 22, 1872, in the village of Bretsch, near Magdeburg, Germany. A short time later he was received into the Savior's kingdom through the washing of Holy Baptism in the town of his birth.

In 1884 the Bolle family emigrated from Germany to the United States and settled in Owosso, Michigan. In Salem Lutheran Church of that city Professor Bolle received instructions and was confirmed in the Lutheran faith.



**Professor Carl Bolle
1872-1958**

He entered Northwestern College in 1893 and three years later enrolled at Dr. Martin Luther College in New Ulm, Minnesota, where he was graduated in 1898.

From 1898 to 1902 he taught in St. John's Parochial School of St. Paul, Minnesota. In the summer of 1902 he accepted a call to join the faculty of Northwestern College and came to Watertown soon after. He taught at Northwestern until 1945, when he retired. However, he was asked to return and did so, teaching until the end of 1947. During his many years in the classroom Professor Bolle also taught in parochial schools at Helenville, Wisconsin, and Mankato, Minnesota. All told, he was privileged to serve the Lord as a teacher in Christian schools for more than half a century.

He was married to Anna C. Riedelbauch on July 19, 1899. Their union was blessed with five children. After more than 50 years of wedded life together, Mrs. Bolle preceded her husband in death in 1951.

Surviving are a daughter, Mrs. Walter Shekner of Milwaukee, and four sons: the Reverend Carl Bolle, St. Paul, Minnesota; Theodore Bolle of Hubbard Woods, Illinois; the Reverend Victor Bolle, of Whitefish Bay, Wisconsin; and Professor Arnold Bolle, Missoula, Montana. Twelve grandchildren and five great-grandchildren also survive.

Pastor Harold Wicke of St. Mark's Church in Watertown preached the funeral sermon on the basis of Psalm 121:7, 8. The undersigned conducted the funeral service in church and at the grave. Under the direction of Professor H. C. Oswald, the Northwestern College Male Chorus, which Professor Bolle had conducted for many years while on the faculty at Northwestern, sang, appropriately both to the occasion and to the season of the church year, "On Christ's ascension I now build the hope of mine ascension."

Professor Bolle was a faithful member of St. Mark's Church for many years. His faith was marked by a simple piety. Even in his final trials he humbly acknowledged his unworthiness of the many blessings that he had received from the Lord. And he maintained an unwavering and unreserved trust in the merits and the promises of the Savior. That was his profession to the last.

He died Thursday, May 1, 1958, as a result of complications following a fall. He had reached the age of 85 years 5 months.

JAMES A. FRICKE.

**† HENRY E. KAHNERT †
1882-1958**

Henry E. Kahnert, son of John and Augustina Kahnert, was born in Bishofswerden, Germany, on July 17, 1882. He was only one year old when the family emigrated to America to establish a new home in Appleton, Wisconsin.

Mr. Kahnert received his elementary training at St. Paul's Lutheran School in Appleton. After he was graduated from the local high school, he went to Dr. Martin Luther College, New Ulm, to prepare for the teaching profession. He was graduated

from this school in 1903. The following year, 1904, he was united in marriage with Cora Meyer.

He served as principal in church schools at Kaukauna and Reedsville, Wisconsin. In 1917 he accepted a call to Emanuel Lutheran Church of St. Paul, Minnesota. Here he served not only as principal, but as organist and choir director as well. After some years of teaching he developed an arthritic condition which was to plague him the rest of his life, and which compelled him after twenty years of faithful service at Emanuel to give up his life's work.

Even though Mr. Kahnert was forced to withdraw from the teaching profession, a work which he loved, he was not content to sit down and just watch life go by. Though he was physically handicapped, his mind and spirit were as alert and vigorous as ever. For the rest of his life he dedicated his talents to the service of the Aid Association for Lutherans. He soon became a director. Then he served as a trustee for the last twenty-one years.

On Friday, March 21, 1958, the Lord and Savior whom he had so faithfully served graciously released him from his toils and received him into eternal rest. Funeral services were held in Emanuel Lutheran Church, St. Paul, Minnesota, the Pastors G. S. Baer and W. G. Zell officiating. Interment took place in the family plot at Appleton, Wisconsin.

Those who mourn his loss are his wife, Cora; four sons, Henry, Arnold, Roland, and Harold; ten grandchildren and four great-grandchildren; and many other relatives, friends, and associates.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labor; and their works do follow them."

G. S. BAER.

WANTED

The names and addresses of any members or friends of the Wisconsin Synod who are living in or moving to Seattle or any of its surrounding suburbs. There are three missionaries in the Seattle area who can contact people living in Seattle or any of the following suburbs: Mountlake Terrace, Bellevue, Bothell, Edmonds, Lynwood, Alderwood Manor, Kenmore, Everett, Kirkland, Redmond, Renton, or Kenndale. If you have any information regarding anyone in any of these cities, please contact:

Pastor Thomas Henning
112-110th Place S.E.
Bellevue, Washington

PASTORS' INSTITUTE

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

The program for this year's institute includes:

1. Two courses of lectures:
Isagogical and Exegetical Studies in Malachi by Professor Carl J. Lawrenz;
The First Epistle of John by Professor John P. Meyer.
In these, ample time will be set aside for discussion.
2. A workshop on *The Pastor and Mental Illness* under the leadership of the professional staff of Bethesda Lutheran Home, Watertown, Wisconsin.
3. On one day of the institute, Dr. Wm. Oesch of Oberursel, Germany, will be present as guest-lecturer to discuss *Church Conditions in Germany*.

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.

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, Orlövista, 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.

TOUR MADE BY MADISON STUDENT CHOIR

The choir of the Calvary Lutheran Chapel and Student Center at the University of Wisconsin participated in five services in three states during its 1958 Lenten tour.

"The Seven Last Words Of Christ From The Cross," in a setting of sermon and music, was the subject at each service.

The tour group was composed of the chapel's fifty-voice student choir, chapel pastor Edward Wessling, student vicar Ronald Halamka, and music director David Lehr.

The group presented services in Elkhorn, Wis., March 26; Jefferson,

EDITORIALS

(Continued from page 179)

within us is strongly urged upon us in the Bible. When Joseph was tempted by Potiphar's wife, he did not take the easy way out but said: "How can I do this great wickedness, and sin against God?" That was repression, but the kind that the Lord commends.

We Christians these days are constantly rubbing

elbows with the wicked world. We are exposed to their thinking and their philosophy of life. We read the same literature that they do, which is supposed to represent the best modern thought. We cannot escape being touched by it. But let us remember that, though we are in the world, we are not to be of the world. "Be not conformed to this world: but be ye transformed by the renewing of your mind."

IM. P. FREY.

Wis., March 30; Hammond, Ind., April 3 and 4; and Riverside, Ill., April 4.

The last three services were an overnight trip for the group, leaving Madison at 1:00 p.m., April 3, and returning April 5 at noon.

The choir is composed of students from the University of Wisconsin and the Madison General Hospital School of Nursing.

Calvary Lutheran Chapel and Student Center is a jointly sponsored venture of the Wisconsin and Missouri Synods of the Lutheran Church.

AN OFFER

Chancel Furniture: altar, pulpit, baptismal font, all dark oak; to any congregation or mission for cost of transportation.

Contact:

Peace Ev. Lutheran Church
Pastor Herbert Hackbarth
Echo, Minn.

CALENDAR OF CONFERENCES

MILWAUKEE CITY DELEGATE CONFERENCE

The Milwaukee City Delegate Conference will meet on Tuesday, June 10, 1958, at 8:00 p.m. at the Northwestern Publishing House auditorium.

NORMAN SCHLAUVENSKY, Secretary.

RED WING DELEGATE CONFERENCE

Place: St. John's Lutheran Church, Caledonia, Minn.; K. Gurgel, host pastor.
Date: June 10, 1958, 9:00 a.m.

Communion sermon: Ralph Goede.

Agenda: Nominations and elections; "The Christian Day School" by H. Schwertfeger; Discussion of the District Convention Agenda led by various pastors.

F. KOSANKE, Secretary.

DODGE-WASHINGTON DELEGATE CONFERENCE

Place: Zum Kripplein Christi Church, Town Herman, Dodge County, Wis.; Martin Westerhaus, pastor.

Time: Sunday, June 15, 1958; 2:00 p.m. to 4:00 p.m.

CARL J. HENNING, Secretary.

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.

MICHIGAN DISTRICT CONVENTION

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Opening Session: Monday, June 16, 1958, 2:00 p.m.

Closing Session: Thursday, June 19.

Essayist: Prof. D. Rohda — The Prophet Jeremiah; Application to Contemporary Preaching.

Opening Service: Monday evening. Communion service at St. Paul's, Court and Bond Sts., Saginaw; sermon by E. Wendland.

Closing Service: Wednesday evening, in MLS auditorium; sermon by Wm. Steih.

All pastors, male teachers, and a delegate from each member congregation of the District are expected to attend.

R. FREY, Secretary.

DAKOTA-MONTANA DISTRICT CONVENTION

The Dakota-Montana District will meet at Northwestern Lutheran Academy, Moberge, S. Dak., from June 17 to 19,

1958. The opening communion service will begin at 10:00 a.m., CST. Pastor E. Schaller will present the essay: The Status Controversiae in the Synodical Conference.

The pastors and lay delegates will be housed in the dormitories and should provide their own bedding.

D. C. SELNOW, Secretary.

FOX RIVER VALLEY DELEGATE CONFERENCE

Date: June 17, 1958.

Place: St. Paul's Ev. Lutheran Church, Green Bay, Wis.

Time: 9:00 a.m.

Delegates will provide for their noon meal at local restaurants.

R. R. WERNER, Secretary.

ST. CROIX PASTOR-DELEGATE CONFERENCE

Time: Tuesday, June 17, 1958, at 9:00 a.m.

Place: St. Paul's Lutheran Church, Prescott, Wis., F. Mutterer, host pastor.

Preacher: L. Boerneke (G. Baer, alternate).
Essay: "A Sermonic Lecture on the Book of Job," by C. Kock.

J. G. HOEBNECKE, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 17, 1958.

Place: St. Matthew's Lutheran Church, Danube, Minn., Otto Engel, host pastor.

Time: 2:00 to 9 p.m.

Work: The work of our Synod on the basis of the Book of Reports and Memorials to the Districts.

L. O. HUEBNER, Secretary.

CROW RIVER VALLEY DELEGATE CONFERENCE

Date: Wed., June 18, 1958.

Time: 10:00 a.m. CDT.

Place: St. John's, Hancock, Minn.

Agenda: Discussion of Reports and Memorials; Elections and Nominations; Conference business.

Note: Pastors and delegates are asked to refer to pages 40-42 of 1956 Minnesota District Proceedings and give some thought to these nominations before attending the conference.

E. HALLAUER, Secretary.

NEW ULM DELEGATE CONFERENCE

Time: Wednesday, June 18, 1958, at 9:30 a.m.

Place: Zion Lutheran Church, Sanborn, Minn.; H. C. Duehlmeier, pastor.

Pastors, kindly announce all delegates intending to be present to host pastor.

E. BIBBERT, Secretary.

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.

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 hotels at your request.

HEINRICH J. VOGEL, Secretary.

ARIZONA-CALIFORNIA DISTRICT CONVENTION

The Arizona-California District Convention will take place on June 24-26 (Tuesday-Thursday), 1958, at Grace Church in Tucson, Ariz.

Prof. Frederick E. Blume of the Seminary is to deliver an essay on the principles of Bible interpretation.

A. C. E. KEIBEL, Secretary.

BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT

The twenty-first biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at Dr. Martin Luther College, New Ulm, Minn., from June 23 to June 26, beginning at 10:00 a.m. on Monday and ending on Thursday.

Services

Pastoral COMMUNION service at St. Paul's Church at 10:00 a.m. of the opening day, Pastor A. Birner delivering the sermon; Tuesday at 2:00 p.m. MISSION service, Pastor H. C. Duehlmeier, speaker; CHRISTIAN EDUCATION service on Wednesday at 2:00 p.m., sermon by Prof. C. Trapp; CLOSING service Thursday at 1:30, inspirational address by Pastor Otto Engel.

Essays

"The Truth About Love" by Pastor Lloyd Huebner; "Our Laita As Royal Priests of God," by Pastor F. Stern.

Business

Applications for membership, overtures, or other communications relative to business of the convention should be addressed to the District president (and a copy of same to the secretary) in due time. Congregations which have translated or changed their constitution are asked to submit a copy to the proper committee (E. A. Birkholz) before the convention. All conference secretaries are reminded to bring their minutes.

Costs

The costs for a delegate and pastor, whether they attend or not, are \$15.00. This must accompany the convention form when it is returned to the Housing Committee. A detailed schedule of other costs, together with registration cards, will be mailed later.

E. R. BERWALD, Secretary.

PACIFIC NORTHWEST DISTRICT CONVENTION

The twenty-first biennial convention of the Pacific Northwest District will be held June 24-26 at Grace Lutheran Church, Yakima, Wash., T. Adascheck, pastor.

The convention will open with a communion service beginning at 10:30 Tuesday morning. The convention service will be held Tuesday evening, with Prof. C. Lawrenz as guest speaker.

Prof. C. Lawrenz, of our Theological Seminary, will lead a discussion on church fellowship.

Credentials of lay delegates, signed by the president and secretary of the respective congregations, should be in the

hands of the District secretary at the opening session.

Memorials, applications for membership, transfers and other matters to be considered by the convention should be submitted to District President E. H. Zimmermann by the first week in June.

Lodging and meals will be provided by the host congregation. Announcements of intended presence or absence of pastors and lay delegates should be made to the host pastor as soon as possible.

G. FREY, Secretary.

WESTERN WISCONSIN DISTRICT CONVENTION

The twenty-first biennial convention of the Western Wisconsin District will be held, God willing, July 14-17, 1958, at Northwestern College, Watertown, Wis.

Registration, Monday, from 12:30 to 1:45 p.m., in the old dormitory. Pastors and teachers register in room 20. Lay delegates register in room 1.

A registration fee of \$2.00 is to be paid upon registration, and lay delegates must present credentials. Do not mail in fee or credentials.

The opening communion service will be held on Monday at 2:00 p.m. at St. Mark's. The closing service will be held Wednesday evening in the College chapel.

Prof. R. Gehrke will read an essay entitled, "Fellowship," and Pastor Elmer Mahnke will present an essay entitled, "This Do Ye."

Requests for dormitory reservations are to be sent to Prof. G. Horn, 527 College Circle, no later than July 1. Bed and mattress will be supplied. All other bedding must be brought by the delegate.

All delegates staying in the dormitory must purchase a \$7.00 meal ticket. Commuters and visitors may purchase dinner and supper tickets for \$1.00 and \$.75 respectively.

Pay for meals and get your dormitory room number in the office of old dormitory during Monday's registration period.

E. G. TOEPEL, Secretary.

NEBRASKA DISTRICT CONVENTION

The twenty-first biennial convention of the Nebraska District will be held July 15-18, 1958, in Zion Ev. Lutheran Church, Clatonia, Nebr.; W. Herrmann, pastor.

The opening service with celebration of the Lord's Supper will be held Tuesday morning at 9:00 a.m.

Essays will be delivered by Prof. C. Scheppe and Prof. M. Albrecht of our Dr. Martin Luther College, New Ulm, Minn.

The closing service will be on Thursday evening at 8:00 p.m.

Monday evening: Appointment of Committees at 7:30 p.m. Registration (a nominal fee will be charged by the congregation).

Mail the cards of intent to be present in due time.

MILTON F. WEISHAN, Secretary.

MANITOWOC DELEGATE CONFERENCE

Date: June 8, 1958 at 8:00 p.m.

Place: St. John's of Newton; A. T. Degner, pastor.

S. KUGLER, Secretary.

CONVENTION OF THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

The forty-fifth regular convention of the Ev. Lutheran Synodical Conference of

North America will be held, God willing, in SS. Peter and Paul Lutheran Church, Grace and Madison Ave., Lakewood, Ohio, August 5-8, 1958, beginning with a divine service of Holy Communion at 10:00 a.m. Vice-President Carl M. Zorn will be the preacher. Convention essayist: Prof. Elmer Klessing, Watertown, Wis. Topic: "Purity of Doctrine and the Church's World Task."

All District and synodical secretaries will kindly send the undersigned a certified list in triplicate of the names and addresses of delegates and alternates as soon as possible, and also furnish the delegates the necessary information regarding reservations for housing, as provided by the undersigned.

All reports, overtures, and memorials must reach the undersigned no later than June 15, 1958, to permit inclusion in the printed book of Reports and Memorials. (Prof.)

HERBERT J. A. BOUMAN, Secretary
801 De Mun Ave.
St. Louis 5, Missouri

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastor

Schmidt, Leonard R., in St. John's Ev. Lutheran Church, Fox Lake, Wis., by Walter E. Zank; assisted by Carl Mischke and Marvin W. Zank; on Sunday, May 4, 1958.

CHANGE OF ADDRESS

Pastor

Schmidt, Leonard R., 104 East Green St., Fox Lake, Wis.

ACKNOWLEDGMENT AND THANKS

Home for the Aged

The Home for the Aged at Belle Plaine, Minnesota, gratefully acknowledges the receipts of the following gifts in the period from February 1, 1958 to March 12, 1958:

In memory of John Selk, Sr., Plymouth, Nebr., \$5.00; St. Stephen, Adrian, Mich., \$5.00; St. John, Wayne, Mich., \$75.00; in memory of Mrs. August Krohn, New Prague, \$1.00; AAL Branch No. 1372, Rockford, \$10.00; in memory of Leonard Nelson, Zumbrota, \$6.00; in memory of Peter Allers, Goodhue, \$3.00; in memory of Catherine Henig, Adrian, Mich., \$3.00; Zion, Brighton, New Ulm, \$15.00; St. John, Darfur, \$13.25; Trinity, Dexter, Austin, \$2.00; St. John, Red Wing, \$19.41; in memory of Mrs. J. Augustine, \$1.00; Christ, Zumbrota, \$1.00; St. John, Redwood Falls, \$15.00; St. Matthew, Cady, Wis., \$25.00; Ladies Aid, St. Matthew, Cady, Wis., \$5.00; St. John, Hatchville, Wis., \$25.00; Zion, Osceola, Wis., \$25.00; St. James, St. Paul, \$30.00; Trinity, St. Paul, \$25.00; in memory of Mrs. Ida Plantz, Marshall, \$2.00; St. Paul, Prescott, Wis., \$15.00; St. John, Red Wing, \$13.70; St. Peter & St. John, Goodhue, \$25.00; Cross, Rockford, \$28.00; St. John, Wood Lake, \$60.35; Zion, Osceola, Wis., \$25.00; St. John, Fairfax, \$64.00; St. John, Lake City, \$1.00; St. John, St. Clair, \$10.00; St. Matthew, Danube, \$1.00; Immanuel, Gibbon, \$1.00; St. John, Alma City, \$2.00; Trinity, St. Paul, \$25.00; in memory of John Stainocher, Hayti, S. Dak., \$6.00; in memory of Mrs. H. Krueger, Jordan, \$5.00; H. C. Sprenger, Tracy, \$20.00; in memory of Anna Klein, Algoma, Wis., \$5.00; in memory of Paul Ruehling, Belle Plaine, \$2.00; in memory of C. Kerkow, Jordan, \$6.00.

Our sincere thanks to all kind donors.

L. F. BRANDES.

ACKNOWLEDGMENT AND THANKS

**NORTHWESTERN COLLEGE
Watertown, Wisconsin**

Northwestern College gratefully acknowledges having received the following gifts between November 1957 and April 1958:

For the Library: From Rev. A. Keibel, Mr. and Mrs. Carl Loeper, James Eickmann, and Edw. Johannes, a set of "Great Books" in 54 volumes, also a handsome illuminated Bible, the Britannica World Atlas, and a two-volume dictionary; from the Ladies Auxiliary of the Martin Club of Milwaukee, \$25 for books, pictures, or slides.

For landscaping the College Grounds: \$5 in memory of E. J. Seifert; \$10 from N.N., Watertown; \$10 from Miss N.N.; \$5 from Chas. Geiger.

For the Kitchen: A supply of aprons and dish towels from Ladies Aids, Fort Atkinson and Cold Spring; towels, wash cloths, potholders, Ladies Aid, Theresa; a supply of jams and jellies from the ladies of Trinity, Watertown.

For Church Extension Fund: In memory of Rev. Redlin, \$5.

For the Organ Fund: \$3 in memory of Mrs. Jaster's mother from Mrs. Klug, Prof. and Mrs. Rohda; \$10 from Mr. Welles of

Lebanon; in memory of E. J. Seifert, \$5 from Mrs. M. S. Mann of Milwaukee and \$5 from Mr. and Mrs. E. Bilse; \$40 from Mt. Olive Ladies Aid, Appleton; \$2 in memory of Fred Wessel; \$10 from AAL group, Lake City, Minn.; \$8 in memory of Peter Meyer from Mr. and Mrs. E. Sprain, Miss M. Herrmann, Mrs. Rose Schaefer, and Mr. and Mrs. A. Johnson; \$100 from Lutheran Youth Fellowship of Columbus and surrounding area; in memory of Rev. G. Redlin, \$5 from friends of David Redlin; \$10 from Professors Eickmann, Oswald, Scharf, Schroeder, Rohda and their wives; \$3 from Mrs. F. Miller, Rev. Jaster, and Mrs. Jaster; \$112.50 from other Watertown friends; in memory of W. Schultz, \$5; in memory of J. Oberdieck, \$2 from Mr. and Mrs. A. Fehrer; \$10 in memory of Mr. Krebs from NWC girls; \$10 from Reedsville Ladies Aid; \$10 from Immanuel Ladies Aid, Medford; \$5 from Ladies Mission Society, Lakemills; \$25 from Ladies Aid, Hales Corners; \$15 from AAL Group, Cambria; \$10 from Ladies Missionary Group (Rev. G. Franzmann); \$100 from Mr. and Mrs. Rene Claudon, Son Francisco; \$15 from N.N., S. Dak.; \$2,500 from the Kohler Company; \$50 from Harvey Zarwell; \$4,500 from the Lillian Sturm Estate; \$5 from Mr. and Mrs. E. Bilse in memory of Mrs. J. Kuerschner; \$15 from St. Jacobi Ladies Aid, Milwaukee; \$65 from Walter E. Nuernberg in memory of his parents; \$3 from Mr. and Mrs. E. Bilse in memory of Mrs. E. Detert; \$2 in memory of Mrs. R. Tessmer, Caledonia, Minn.; \$22 in memory of Henry Spearbraker, New London; \$25 from Church of the Atonement, Milwaukee; \$10 from Bethesda Men's Club, Milwaukee; \$3 from Carl Hillmann, Reedsville; \$6 in memory of Mrs. L. Moldenhauer from Mr. and Mrs. R. Zimmermann, Mr. and Mrs. D. Steinhorst and Mrs. W. Steinhorst; \$40 from First Lutheran Ladies Aid, La Crosse; \$10 in memory of Mrs. Julius Detert from Margaret Ott and Rev. and Mrs. W. Gutzke; \$2 in memory of Mrs. J. Kuerschner from Mr. and Mrs. Bilse, Ridgeland; \$100 from Ladies Aid, St. John's, St. Paul; \$2 from Rev. N. Luetke; \$5 in memory of Rev. E. Zell from Rev. F. Zarling, Prof. and Mrs. E. Scharf; \$2 in memory of A. J. Wangerin from Prof. and Mrs. E. Wendland; \$5 in memory of Mrs. G. Braun from the Th. Adam family; \$55 from AAL in memory of Harvey Reichart; \$5 in memory of Harvey Reichart from Mr. and Mrs. A. Sehmer; \$21.50 from NWC faculty in memory of Mrs. Lydia Herrmann.

For Scholarships: \$1,000 from Aid Association for Lutherans.

E. E. KOWALKE.

SOUTHEASTERN WISCONSIN DISTRICT

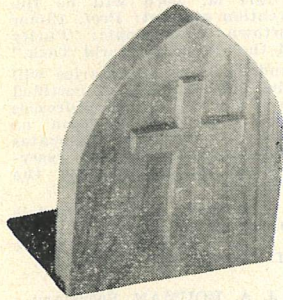
Memorial Wreaths

February - March 1958

In Memory of	Sent in by Pastor	Budgetary	C.E.F.
Mrs. Andrew Greiner	— B. Hahm	1.00	\$
Mrs. Adella Groth	— P. Gieschen		32.00
Miss Anna Wohlers	— J. Brenner		60.00
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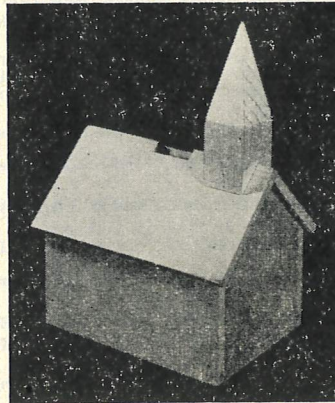
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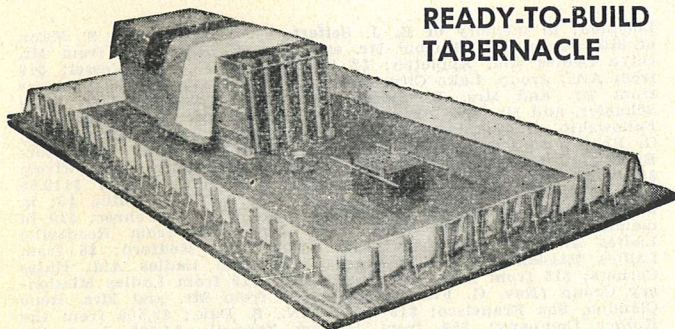
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