

THE NORTHWESTERN Lutheran

June 22, 1958

Volume 45, Number 13



BRIEFS

by the Editor

COMMENCEMENTS at our synodical schools are past. In this issue you will find an account of the commencement services at our Theological Seminary at Thiensville and at Northwestern College. We plan to publish reports on the year-end exercises at Dr. Martin Luther College, Michigan Lutheran Seminary, and Northwestern Lutheran Academy in the next issue.

* * * *

OUT OF A CLASS OF 26 at Northwestern College, 25 plan to enter our Theological Seminary in the fall. This part of President Kowalke's report bears repetition here. Let us not fail to give thanks to God. It is He who moves the hearts of our young men and women to become preachers and teachers of His saving truth.

* * * *

ENTERING THE WORK OF THE CHURCH are 34 graduates of our Seminary at Thiensville. You will find the posts to which they have been assigned in the listing given in President Lawrenz' report on the graduation service. This goodly number of workers is another cause for heartfelt thanksgiving to God. These men are His gift to the Church.

ANY RELAXING OF THE EFFORTS to recruit more workers for the preaching and teaching ministry of our Church would be exactly the wrong reaction to the good-sized classes graduated from Northwestern and at Thiensville. All pastoral vacancies have been filled for the time being, yes. But here appearances can be most deceiving. In every District of Synod several fine mission fields have beckoned. Some have stood open for a number of years. Northern Rhodesia and Japan will certainly require more manpower as the work goes on. What we must do is to build up our Church Extension Fund to the point where we can take on more than an extremely limited number of new fields; to the point where we do not have to keep repeating the sad refrain to District mission boards: "No doubt about it: you do have a good field there, even an unusually promising one. But we're sorry, we simply do not have the funds necessary to open there."

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OUR PEOPLE WILL RESPOND if this situation is presented to them. We are confident that we will have a

Church Extension Fund that will more adequately take care of the opportunities for missions which the Lord of the Church will present to us. How sad, even tragic, it would be if we then would not have the manpower to go ahead, though we did have the necessary financial resources! Therefore we need, not only to keep up our efforts to enlist young men for the preaching ministry, but to intensify our endeavors.

* * * *

A **MOTEL OPERATOR** in Nebraska, it is reported to us, placed a copy of **MEDITATIONS** in each of his ten units. In a short time nine of the copies had disappeared. But this Lutheran motel operator wasn't a bit angry over this larceny. It was just what he wanted!

* * * *

FREE COPIES OF THE NORTHWESTERN LUTHERAN are available to pastors who wish to promote subscriptions to our periodical in their congregations. We mention this because we have discovered that not all are aware of this standing offer.

ATTENTION

"MEDITATIONS" READERS

Page 34 of Vol. One, Number Three bears the date: Tuesday, July 1. This should be: Wednesday July 2. The Scripture reading should be Mark 11:25, 26 instead of the one given: Matthew 23:14-17, 23.

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

No Bible in Berea The Christians in Berea were exceptionally eager Bible readers. "They received the word with all readiness of mind, and searched the scriptures daily" (Acts 17:11).

That was nearly 1900 years ago. But in 1958 a missionary reports on an interview with the librarian of the public library of Berea: "He believed in science rather than in God. . . . He showed complete ignorance of the Bible. . . . He told me that in that library there are about 2,000 volumes, but when I asked him whether the Bible was included in them, he answered, 'No.'"

This report is printed in the latest issue of "Greek Harvest Gleanings," the official paper of the American Mission to Greeks, a small but zealous group bringing the Gospel and physical relief to the land to which Paul brought the Good News in answer to the Macedonian vision. The report continues: "The Bible in the common tongue is almost unknown in Greece, and is regarded as a great treasure to be read very carefully by anyone fortunate enough to secure one. Although a Greek Bible costs only \$1.00, very few can afford to buy one, for one-third of the population earn only 25c a day." The American Mission to Greeks meets with fierce opposition from the Greek Orthodox Church.

Why is there no Bible in Berea? The answer is found in Luther's prophetic statement in his rousing appeal to the councilmen of all German cities to found and support Christian schools: "Dear Germans, buy while the market is open, gather while the sun shines, use God's grace and Word while it is available. For bear in mind that God's grace and Word are like a passing shower, which does not come again where it has once been. The Jews had it, but it is gone, and they have nothing. Paul brought it to Greece, but they now have the Turk [Mohammed]. Rome and the Latins had it, but it is gone, and now they have the Pope. And you Germans [Synodical Conference] must not think you will have it forever, for lack of appreciation and ingratitude will not let it remain" (St. Louis Ed., X, 464).

When we consider how little Bible study there is among us, how small the average Bible class attendance is, how many congregations (although financially able) do not have a parochial school, how our miserably small number of Christian high schools have to fight for their existence, how mission boards have to agonize over inadequate budgets, we need to ponder not only Luther's warning, but especially the message of our Lord to the church in Ephesus: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

H. C. NITZ.

* * * *

In the Interest of the Gospel We know that God is using all history as the scaffolding to build His Church. He sent His Son in the fullness of time, among other things, when Greek had become a universal world language and when the Romans, who were strong on law and order, had made travel by sea and land comparatively safe for the Christian missionaries. God uses also the prevailing

political circumstances to promote the cause of His Church.

History illustrates that. The British nation built up a great colonial empire. It gained control over unexplored regions of Asia and Africa. And wherever British military power and business went, there Christian missionaries soon followed and brought the saving Gospel of Jesus Christ to the natives.

We may be sure that God is also using the prevailing political circumstances in our day for the expansion of the Gospel of Jesus, though we may not see just how. We are living in a free country, under a government which guarantees to us freedom of religion. Our forefathers came from Europe, where they were restricted in the free exercise of their religion. By governmental authority they were forced into church unions which did violence to their conscience, and many emigrated to this land of the free, largely for religious reasons. Here we, their descendants, can believe and spread the Gospel without political interference. We are free to establish new churches and missions.

We may be sure that God has His hand in that, too. He has placed us in a favorable position to do His work, whether we avail ourselves of it or shirk it. God is giving the Church perhaps its last great opportunity to carry out His great design as outlined in the words: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." IM. P. FREY.

* * * *

Faith Without Inscriptions Eleven years ago, when a Bedouin shepherd stumbled upon a rocky cave near Jericho which contained some brittle leather scrolls and these proved to be the earliest Hebrew manuscripts of the Book of Isaiah, the discovery amazed archaeologists and became news all over the Christian world.

A number of other astonishing finds have since been made in the Dead Sea region. As a result, interest in Biblical archaeology has been spurred; there has been an outpouring of books and papers dealing not only with the astonishing Dead Sea Scrolls but also with other subjects of Biblical archaeology, such as the geography of the Holy Land and of neighboring nations; daily life in Bible times; ancient religions, politics, and society in Bible countries.

This is important material for the Bible student. He welcomes it as an aid to his understanding of the historical background of the Old and the New Testament times. The discoveries unearthed by the sensitively probing picks and spades of archaeologists cast much light on peoples and happenings mentioned in the Scriptures.

But the Christian's faith in the Word of God does not depend upon the evidence supplied by picks and spades. If it did, what kind of faith did men have before the last two centuries of archaeological research

(Continued on page 200)

Studies in God's Word: Strength Through Humility

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." I Peter 5:6.

To anyone schooled in the ways of this world our title would seem an absurd contradiction. Strength through humility? Anyone with a little common sense knows that you have to fight for everything that you get, and you can't be very backward or retiring in the process. Unless, one might cynically add, you follow the method of Uriah Heep in Dicken's "David Copperfield." Uriah, we recall, made quite a point of being "the 'umblest person going." But his fawning ways were merely the cloak of a driving ambition.

To the Christian, however, humility is not an outward pose. Neither is it a self-acquired means to an end. A Christian is humble because there is no other way for him to be. He has the God-given realization that he is completely dependent upon God. And only when he begins to realize this, humbling himself, as Peter says, "under the mighty hand of God," does he find strength for the many problems and trials which he must face.

Strength in the Face of Care

Peter's exhortation to humble ourselves under the mighty hand of God is immediately followed by the beautiful passage, "Casting all your care upon him; for he careth for you."

Nothing undermines our feeling of confident strength more than the constant cares of life. Who can even begin to mention all the things that lead to daily frustrations and disappointments? How many dreams and ambitions are not ruthlessly shattered by things beyond our control! Here the spirit of the world is one of sinful pride. It tells us that we must learn to stand up to our problems and conquer them ourselves. It pours out this expert advice in a never-ending stream. The gist of it all can be summed up in the statement, "Self-reliance is the only true way to success." It should hardly

surprise us that the result of this wisdom is an increasing number of people ending up in total despair.

Consider by way of contrast one who has learned to humble himself under the mighty hand of God. He sees this hand in *all* things. Not only in days of blessing does he declare with David, "Thy right hand hath holden me up" (Ps. 18:35). Also in the day of trouble he cries out with the same inspired author, "Day and night thy hand was heavy upon me" (Ps. 32:4). Both weal and woe are experienced under God's hand. The Lord gives and the Lord takes away. Because he has thus learned to humble himself under the mighty hand of God, he is ready to follow God's instructions, casting all his care upon Him. "For he careth for you," is God's reassurance to him. The Lutheran theologian John Gerhard commented on this truth of Scripture, "With Abraham all true believers ascend Mt. Moriah every day, knowing that God will somehow provide a way out of the difficulty."

We recall some years ago being called to the deathbed of one of our faithful Christians. His life, distinguished by many successes, had been one of confident strength. His last request was that the following text be preached at his funeral, "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22).

Strength Against Temptation

Casting our cares upon the Lord in the spirit of true humility does not make us indifferent toward other dangers which still beset us. Particularly to be remembered is our greatest enemy, the devil. Peter adds, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

This warning is one of the most vivid and certainly the most familiar picture in all Scripture of "the old evil Foe," who "means deadly woe." As we think of a lion stalking its prey, we are carried along with Luther's description, "Deep guile and

great might are his dread arms in fight; on earth is not his equal." How necessary for us to "be sober, be vigilant," that we might "resist steadfast in the faith."

But where can this strength of steadfast resistance be found? In ourselves, perhaps? We remember how Luther's strength began with the humble confession, "With might of ours can naught be done." Again our starting point is a humbling of ourselves under the mighty hand of God, accepting the weapons supplied by Him. He has given us His armor, above all the Sword of the Spirit, which is the Word of God (Eph. 6:17). Trusting in God's power rather than in our own strength, we can learn what Luther means when he says, "This world's prince may still scowl fierce as he will, he can harm us none, he's judged; the deed is done; one little word can fell him."

Strength to Bide Our Time

But the flesh often grows weary. How long, we ask, must we humble ourselves under the mighty hand of God? Will cares never cease? Will temptations never find an end? "Humble yourselves therefore under the mighty hand of God," Peter writes, "that he may exalt you in due time."

Thus at the very outset the assurance is given that the cares and temptations of this life *will* find an end and we *shall* be exalted. But when? "In due time," is God's reply. Again we must bow beneath the mighty hand of God and learn to say with David, "My times are in thy hand" (Ps. 31:15). There is also strength to be found in this humble submission. Placing our time in God's hand, we learn that His time is a time of grace. Each moment is chosen for a salutary purpose. Whatever time of suffering is required, is comparatively short when we think of the eternal glory that awaits us. All this and much more we find in the words with which Peter closes the Epistle for the Third Sunday
(Continued on page 200)

Smalcald Articles

Part II. Art. IV. Of the Papacy

VI.

By raising his head above all bishops, even above all secular government, the Pope upset the government of the Church as Jesus had instituted it for its preservation. — But does not every error have the same effect? Every error subverts the truth, yes, but the Pope's claim to absolute authority and infallibility strikes at the very heart of Christ's institution. Christ said, Make no man your teacher, your father, or your authority, for ye are all brethren. One is your Master, even Christ. And everyone who is born of the truth will hear Christ's word.

The Pope the Very Antichrist

10) *This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God.*

This is a very harsh judgment. We bear in mind that Luther did not write these words in a fit of anger. They express the conviction of his faith. We recall from the instructions which he received for composing the present confessional document that he was "to prepare his foundation and opinion from the Holy Scriptures . . . which he is determined to adhere to . . . upon his departure from this world and before the judgment of Almighty God." And we recall the solemn declaration with which Luther concluded this confession. "These are the articles on which I must stand, and, God willing, shall stand even to my death: and I do not know how to change or to yield anything in them."

That the Pope is the very Antichrist was an article of faith with Luther. He could not believe in Jesus Christ as his only Savior without denouncing the Pope as Christ's great adversary.

II Thessalonians 2

There are a number of passages, both in the Old and in the New Testament, which speak of the Antichrist. Daniel prophesied of him, and so does the last book of the Bible, the Revelation of St. John. They describe him under various types and figures. In his Epistles St. John also speaks of him. We quote one verse: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Here John takes for granted that his readers remember the instructions which they have received concerning the coming of an outstanding adversary of Christ, whom he distinguishes from other errorists to whom the name antichrist might also be applied. Who is the great Antichrist, against whose coming the Christians were warned from the very beginning of the Gospel?

St. Paul gives us a summary of the instructions concerning Antichrist in his Second Letter to the Thessalonians. Here he presented nothing new, but merely reviewed what he had taught them orally during his stay in their city. He asks: "Remember ye not, that, when I was yet with you, I told you these things?" If we consult the Book of Acts on the mission of St. Paul in Thessalonica, we read that he went to the synagogue "and three sabbath days reasoned with them out of the scriptures" (Acts 17:2). This certainly was not a very long time. Yet during this brief period of instruction Paul warned them against the coming Antichrist.

He does not call him Antichrist, but rather the "adversary" ("who opposes," so in our English Bible). He describes him in these terms: "that man of sin," and "the son of perdition" — "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:3,4). — About the course and stages in the development of this adversary, Paul says that "the mystery of iniquity doth already work." Thus the beginnings of Antichrist go back to Paul's day. Antichrist was then still working underground; a Christian could not yet identify him. But after some time "then shall that Wicked be revealed" (v.8). As the next step Paul mentions "whom the Lord shall consume with the spirit of his mouth" (v.8). That happened when Luther brought the Gospel to light again. Antichrist survived, till the Lord "shall destroy (him) with the brightness of his coming" (v.8). Thus the course of Antichrist extends from the very beginnings of the Church till Christ's return for judgment.

Why did Antichrist not come out into the open from the start, seeing that there was at that time great hostility in the world toward the Gospel? That hostility came from without the Church, but Antichrist would sit in the very "temple of God." There was something in the Church that checked him. Paul once says, "Ye know what withholdeth" (v.6) and then, "He who now letteth" (that is, restrains). Who is this restraining person and the restraining power? Paul tells us when he says that Antichrist will come "because they received not the love of the truth, that they might be saved" (v.10). He indicated the same when he said that the Lord would "consume" him "with the spirit of his mouth" (v.8). The Word of God, the truth of the Gospel, and the love for this truth — that is the power which alone can check Antichrist.

Where that power is neglected, there the devil, under the permissive judgment of God, has a chance to bring in Antichrist "with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (v.9,10).

Application

Very much could be said on this description of Antichrist in detail, but we must refrain. Briefly so much. Antichrist is not an enemy attacking the Church from without, as did the persecuting Gentiles and the Turks. He arises within the Church itself. He does not leave the Church, as did some of the errorists whom John mentions as antichrists. He remains in the Church, in the very temple of God; and with the pretense and under the guise of building the Church he undermines and ruins it. He did so secretly at first, before he came out into the open, and he will continue his destructive work till the end of the world.

Who is this Antichrist? The fingerprints which Paul gives us of him in II Thessalonians 2 exactly match the Papacy of Rome, as Luther carries out in the paragraph at the head of this study. He continues in the next paragraph.

11) *This is, properly speaking, to exalt himself above all that is called God, as St. Paul says II Thes-*

salonians 2:4. Even the Turks or the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from them.

When Christians had the misfortune of being carried away captive by the Turks, they could still retain their Christian faith. Not so under the Pope. By making himself head and lord of the Church, and by demanding obedience to his person as a condition for salvation, the Pope, in the name of Christ, destroys faith.

12) *The Pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name.*

To sacrifice our earthly life means a smaller loss than, by submission to the claims of the Pope, to forfeit eternal salvation in heaven.

J. P. MEYER.

(To be continued)

From a Wider Field

Dear Editor:

You seldom answer my letters; but other people, who seem to read your mail, do. And since I wrote you a few weeks ago about the mental health issue in our country, I have discovered that some of those "other people" are "way ahead of me. On that subject they have been reading literature which sends cold chills down the spine; and they have popped leaflets and magazines into envelopes to send them to me.

If everything reported in them is to be believed, it adds up to a horror story indeed. The claim is made that agencies as well as individuals in our nation, working with the World Federation for Mental Health and the World Health Organization, not only are promoting an antichristian view of the mental health problem, but have succeeded in setting up legal machinery whereby, under the protection of new Federal and State laws, citizens whose attitudes or political views are undesirable to the authorities can be deprived of their constitutional rights and committed to "treatment" for reasons of mental illness.

Reference is made, for example, to the passage by Congress two years ago of a law labeled H.R. 6376 and called the Alaska Mental Health Bill. The most terrifying charges are raised against this law. We are told of its provision that "any individual may be admitted for care and treatment in a hospital upon the written application by an interested party, if the application is accompanied by a certificate of a licensed doctor that such an individual in his opinion is mentally ill." We are also told that under this statute "\$12½ million and 1 million acres of land in Alaska have been authorized for this purpose," with the idea that "the place to put these 'mentally ill' persons . . . is in Alaska," thus establishing a sort of American Siberia.

A copy of a news release issued by a Congressman in 1956 came to me, in which the case is stated in part as follows:

"Someone . . . who has stated that UNESCO is a communist-inspired undertaking to blot out religion, love of this country, loyalty and patriotism, could be hustled off to this mental hospital. . . . They might make a complaint against me, saying

that I am suffering from these delusions, and if their application is accompanied by the certificate of a licensed physician, I can be shipped to Alaska. . . ."

Allegedly the new mental health laws, Federal and State, involve "Denial of the right of trial by jury; Denial of the right of habeas corpus; The taking of the inmate's property without due process of law; The taking of the inmate's real or personal property without due legal notice to him of the proposed sale of such property."

It is said, for example, that by the terms of the North Dakota mental health law, H.R. 536, passed by the legislature of that state, "'Mentally ill individual' means an individual having a psychiatric or other disease which substantially impairs his mental health. And again, anyone can commit the 'patient' and 'notice to the patient may be omitted.' Also this one: 'All persons not necessary for the conduct of the proceedings shall be excluded' from the trial, and 'the proposed patient shall not be required to be present.' The mental health board shall receive all relevant and material evidence which may be

offered and shall not be bound by the rules of evidence, etc., etc."

I am not in a position to verify these and other even more gruesome charges being raised against the current mental health measures. Some of the details come from sources whose motives are not clear and whose background is doubtful. But when supposedly reliable congressmen, such as Mr. Usher Burdick of North Dakota, and a nationally known news commentator, Mr. Fulton Lewis, Jr., are cited as witnesses against what is claimed to be an active movement to enslave men by legal destruction of civil liberties, it is time to seek after the facts.

One thing is certain: No person and no organization dedicated to the

task of uprooting Christian truth and substituting for it a materialistic philosophy or a humanistic religion is to be trusted in any direction. The radical "One-World" idea being fostered in many quarters and entrenched in the United Nations organization stands in defiance of divine truth, just as the One-Church movement of so-called ecumenical minds, which have their being in the World Council of Churches, is basically antichristian.

It may also be quite in order to point out that any church organization, if once it consents to unscriptural principles and practices, can become an instrument for misguided men who, by the evasion or the changing of constitutional safeguards,

assume control, abrogate the sovereignty of congregations and their pastors, stifle or silence Scriptural opposition and fashion the whole body in the image of their errors.

Paul the Apostle calls us to vigilance when he writes: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God" (II Tim. 3:1-4).

E. SCHALLER.

Arizona

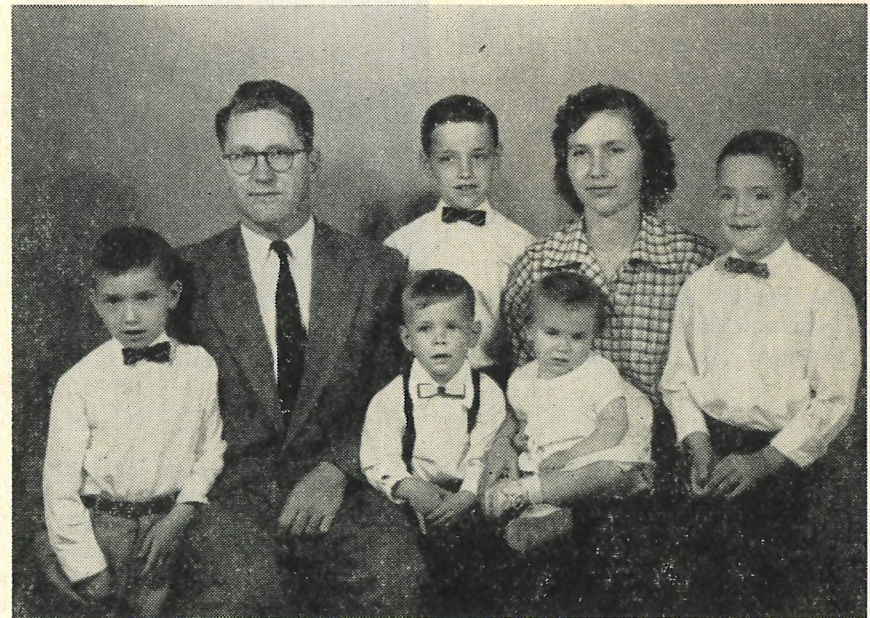
INSTALLATION East Fork Lutheran Apache Mission ARIZONA

On Sunday evening, May 4, 1958, the gymnasium of East Fork Lutheran Apache Mission was the scene of a service that was the answer to many prayers. For it was during that service that Pastor Eugene Hartzell (formerly of the Globe-Safford-Morenci Parish) was installed as the pastor of the East Fork Field, Lutheran Apache Mission, Fort Apache Indian Reservation, Arizona.

The East Fork Parish had been without a resident shepherd for its sheep for eight long months. It is true that during this time the sheep were not left alone, for other pastors willingly took on the added burden of assisting in the care of the sheep. Also our native interpreter, Mr. Alfred Burdette, was daily in the field working among the sheep, bringing God's precious Word to them in their own language. However, all this was not enough. The wolves who are slinking in ever increasing numbers up and down the highways and byways of the Reservation took advantage of the situation and made bold

raids upon the flock. Sheep are a nearsighted and timid type of animal and hence have to be watched carefully and constantly. When the

shepherd who knows and loves them is absent, they become restless and are often easily misled. This is all the more true when false shepherds



Pastor Eugene Hartzell and family. Pastor Hartzell, a graduate of Concordia Theological Seminary, Springfield, Illinois, formerly served the Globe-Safford-Morenci, Arizona field. He was installed in the East Fork Lutheran Apache Mission on May 4, 1958.

offer them what looks like greener grass in pastures other than what they have known.

At East Fork the Lutheran Apache Indians were very content with their shepherd, Pastor E. Spren-geler. He had always guided and led them faithfully. He had their confidence and they followed him willingly, knowing that he spoke the truth and taught them what was best for their souls. When they showed signs of drifting from what was best for them, they were rounded up with the proper application of God's Law. Through the Gospel they learned what was best for them and with childlike faith they trusted.

Then suddenly they were without their beloved shepherd. Other true shepherds came to care for them and the majority soon were content. Their church was full on Sunday, marriages were performed, children were baptized and those who passed away were given Christian burial. The confirmation class was instructed as in times past. Yet, in spite of this, some of the sheep were beguiled and drifted into false folds.

The faithful longed for the day when they would again have their

own shepherd to whom they could go for advice and help — a shepherd to live among them, teach them the truth and guard them from the wolves. On May 4 the faithful gathered with anticipation in the gymnasium. The little chapel long ago had proved too small to hold the congregation; so services were being held in the gym. In a simple but beautiful service Pastor Hartzell was installed, and the faithful were happy. The feelings of the Apache people can best be summed up in the statement made the day after the installation: "You Lutheran men sure talked good. We liked what we saw and heard. Now we got our own preacher. We are happy."

Pastor Hartzell will not have it easy. These are troublesome times here in Apacheland. The wolves are still among us, doing all they can to mislead and beguile the Lutheran sheep. We must always keep in mind also that these wolves are not ignorant. They are crafty and cunning and twist the lie to make it appear as the truth. Their common bond is the false doctrine of work-righteousness which is so appealing to natural man. However, we are cer-

tain that Pastor Hartzell will give a good account of himself in the care of the Lutheran Apache sheep. The chapel will still prove to be too small, the nursery will continue to be an agent of mercy and care for the little ones, children will be born and their parents will bring them in to be baptized, the wonderful life-giving, sin-forgiving food of the Lord's Supper will be given to the repentant. The Law will be preached and will show the sin of man and the wrath of God. The Gospel will be proclaimed to show the grace and love of God. Blood-bought souls will come to a knowledge of the truth as given to us in God's holy Word.

The installation was conducted by Pastor A. A. Guenther, Visitor of the Tonto Rim Conference, Arizona-California District of the Synod. Assisting were Pastors P. Schliesser of Canyon Day, Wm. Bein of Cibecue, E. E. Guenther of McNary, and H. Rosin of Peridot. Pastor R. H. Zimmermann, Glendale, Arizona, Field Secretary for Apache Indian Missions, preached the sermon and the East Fork mixed choir sang.

ARTHUR A. GUENTHER.

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 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



Missionary Richard Poetter
and family.

answering our prayers in giving us this missionary.

The Japan Mission Board.
HARRY SHILEY, Chairman,

STUDIES IN GOD'S WORD

(Continued from page 196)

after Trinity: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

E. WENDLAND.

EDITORIALS

(Continued from page 195)

"confirmed" more and more statements of Scripture? Is Isaiah 53 more believable to us than it was to Luther because we have it in the Dead Sea Scrolls, that appear to go back to the years before the birth of Christ? Certainly not.

The Bible does not have to be "proved" by archaeology, geology, or any other science before we cautiously

rest our faith on it. A devout student of archaeology asserts that such "proof" is not needed for faith. He freely admits: "[The Bible] demonstrates itself to be what it claims to be to those who believe its message."

Certainly we are pleased to hear that from some crumbled city on a Judean hillside, from some unknown cave, from some weatherworn rocks has come a discovery that tallies with still another statement of the Bible. But the believing Christian still says, "I knew all along that the Bible was right." C. TOPPE.

What shall I say?

Objection: "I don't have time to go to church."

When Satan started supplying man with alibis for neglecting the Word of God, he may well have begun with this one. Nor has it ever gone out of fashion. Unfortunately, our present "race and space" age has only served to increase its popularity.

Christ Had Time

Christ had time to redeem us. He took time. If He had not, every one of us would suffer in hell forever. Indeed, this redemption cost Him much more than time. It cost Him thirty-three years of humiliation, the agony of the cross, and His very life's blood. He also considered it well worth His time to preach His Gospel of salvation to man. What a warped standard of value! What presumption to rate our own evaluation of time above our Savior's!

Take Time

From the standpoint of time, church attendance actually is not a matter of *having* time, but a matter of *taking* time. All of us are given the same amount of time, as long as it lasts: 24 hours per day, 168 hours per week. Most of us find it impossible to do everything we would like to do in that number of hours. In our day, being busy does not make us exceptional. The exception is not being busy. Thus, from the number of hours allotted us, we must *take* the time for those things which seem most valuable to us. The person who says he has no time for worship, actually does not lack time. He refuses to take it. He shows that he considers it relatively unimportant to worship God — certainly less important than many of the other things which claim his time. Such a person may use an excessive amount of time for recreation, entertainment, or various projects about his home. He has judged these things to be more important to him.

It is vital that this truth be brought out most clearly. Too often, the person who claims "no time" has convinced himself that his argument is valid. Let him realize that it is nothing more than a poor excuse for neglecting the worship which God demands. Let him recognize that, by his action, he is placing a very low value upon God and His Word. By considering other things more worthy of his time, he is relegating his Savior to a secondary position and is guilty of the sin of idolatry. Knowing this, he may well want to consider whether he wishes to be guilty of such a sin. He may wish to re-evaluate his time schedule. At the very least, he will no longer be deceiving himself.

What Is Time For?

Time is one of the most precious items which God has given to man. Adding to its value is the fact that

it is limited. Obviously, then, we should make the best possible use of what we have. It presents an opportunity, which, once gone, never returns. That is what the Bible means when it tells us: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time" (Eph. 5:15, 16). Indeed, God will hold us responsible for the manner in which we use the time which He has entrusted to us.

And why has God given us time? What is its purpose? The purpose of both life and time is to give us an opportunity to find Jesus Christ, to believe in Him as our personal Savior from sin, to worship Him, and to serve Him in His kingdom. This purpose can be accomplished, of course, only through the gracious operation of the Holy Spirit within our hearts. But the Holy Spirit works through the Word of God. To stay away from God's Word and worship, then, is to defeat the prime purpose of time. In so doing, it makes all of our time a total waste.

What would we use our time for, if not to worship? Would we use it only to make a lot of money, and end up as the richest people in the cemetery — and the poorest in eternity? Would we use it only for entertainment, recreation, and pleasure, and hurry off to an eternity where there is no pleasure? Would we use it only to make a big name for ourselves, and end up in the ignominy of hell? Would we use it only to make our homes models of comfort and beauty, and find ourselves faced with the pain and ugliness of eternal damnation? "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26.) Time given only to things of this world, to the exclusion of worship, is time abused, and time lost.

Time to Die

We will all have time to die. Surely, then, we should take time to prepare for death. That preparation lies solely in the Gospel of Jesus Christ, hearing it, believing it, living it. The only opportunity which we have for such preparation is now, while we still have time. There will be no more opportunity in the timelessness of eternity. How foolish, then, to waste our present opportunity? Nor is such preparation burdensome. Even here upon earth we reap the richest benefits. Only in the Word of God do we have a practical way of life, comfort in hardship, security in an insecure world, peace with God and man. Above all, that Word alone has the power to keep us in our Christ-centered faith, removing the terror of death, and leading us to eternal life. What better reason could we have to *take* time for worship?

C. S. LEYRER.



PROF. CARL LAWRENZ



PROF. H. J. VOGEL



PROF. GERALD HOENECKE



PROF. JOHN MEYER



PROF. PAUL PETERS



PROF. FREDERIC BLUME



PROF. EDMUND REIM

Thiensville Ev. Lutheran Theological Seminary Class of 1958



PROF. ARTHUR P. VOSS



RICHARD BALGE



WALTER BECKMANN



JAMES BERGER



CHARLES BØDER



KARL BRANDT



ROY HOENECKE



PAUL HUTH



DON JOHNSON



THEODORE JUNGKUNTZ



JEROME KINGSBURY



ARNOLD KOELPIN



THOMAS KRAUS



HARMON KRAUSE



PHILIP KUCKHAHN



KENNETH LENZ



JOHN MEYER



LOUIS MEYER



LEONARD PANKOW



PAUL PANKOW



RICHARD PANKOW



VICTOR PRANGE



GEORGE ROCHE



ERHARDT SCHULTZ



RONALD SCHULTZ



KENNETH STRACK



MELVIN TESKE



DAVID TETZLAFF



GEORGE TIEFEL



ERVINE VOMHOF



CHRISTOPH WEIGEL



ROBERT WENDLAND



ALVIN WERRE



ORLIN WRAALSTAD



DAVID ZIEFEL

Graduation at Our Theological Seminary

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Basing his graduation address on these words of Hebrews 11:8, Pastor Herman Cares, of the Seminary's Board of Control, reminded the thirty-four graduates and the newly installed president of the Seminary that, even as God assigned a very vital role to Abraham in the unfolding of His plan of salvation, so He was also giving to each of them in their new assignments as His public ministers a special task to perform in His great saving work of gathering and perfecting His Church of believers unto eternal life. Through His rich promises the Lord made Abraham ready in faith to enter upon His God-assigned mission with all of its uncertainties and enabled Abraham to do all that He was pleased to accomplish through him. Pastor Cares exhorted the graduates and the Seminary president (Prof. Carl Lawrenz, who was installed in his office in this service — Ed.) to remember that the same gracious Lord was extending His faith-inspiring promises to them likewise to make them willing and able for their labors in His kingdom.

Long-awaited rain had just restored the full beauty of our Seminary grounds on June 3, but did not interfere with holding the closing services outside on the green lawn of our Seminary court so that all could be accommodated who came to take part in the graduation of the largest class in the history of our Seminary.

In accordance with a 1957 resolution of our Synod, the Bachelor of Divinity degree was for the first time conferred upon the members of this graduating class who had completed the full prescribed course of study at our Seminary. Yet at this graduation, even as in the past, the prime significance of the presentation of a Seminary diploma to all the members of the class remained this that thereby they were publicly presented to the Church as candidates for the holy ministry. Let us thank our Lord for these gifts to His Church.

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

Richard D. Balge (Milwaukee, Wisconsin), Divine Peace, Milwaukee, Wisconsin.

Walter F. Beckmann (La Crosse, Wisconsin), St. John's, Battle Creek, Michigan.

James C. Berger (Bay City, Michigan), Grace, Neenah, Wisconsin.

Charles F. Boeder (Cosmos, Minnesota), continuing his studies.

Karl J. Brandle (Saginaw, Michigan), Trinity, T. Lincoln, Wabasha County, Minnesota.

Roy G. Hoenecke (Thiensville, Wisconsin), Zion, Fort Morgan, Colorado.

Paul H. Huth (Grafton, Wisconsin), Grace, Ringle, Wisconsin.

Donald F. Johnson (Milwaukee, Wisconsin), St. Paul's, T. Seneca—Trinity, Red Granite, Wisconsin.

Theodore R. Jungkuntz (Jefferson, Wisconsin), continuing his studies.

Jerome R. Kingsburg (St. Paul, Minnesota), Dr. Martin Luther College, Tutor.

Arnold J. Koelpin (Caledonia, Wisconsin), Northwestern College, Tutor.

Thomas G. Kraus (Wauwatosa, Wisconsin), new mission field, Toledo, Ohio.

Harmon C. Krause (Beaver Dam, Wisconsin), St. Paul's, Hustler—St. Peter's, Clifton, Wisconsin.

Philip W. Kuckhahn (Johnson Creek, Wisconsin), Trinity, Hillrose, Colorado.

Kenneth F. Lenz (Renville, Minnesota), Messiah, Glendive, Montana.

John P. Meyer (Allegan, Michigan), Trinity, Friesland—Grace, Dalton, Wisconsin.

Louis W. Meyer (Osceola, Wisconsin), East Fork Mission, Arizona, Tutor.

Leonard W. Pankow (New London, Wisconsin), Salem, Lowell, Wisconsin.

Paul E. Pankow (Eitzen, Minnesota), St. Peter's, Globe—Grace, Safford—Trinity, Morenci, Arizona.

Richard K. Pankow (Eitzen, Minnesota), Michigan Lutheran Seminary, Tutor.

Victor H. Prange (Watska, Illinois), Mission, South Janesville, Wisconsin.

George C. Rothe (Caledonia, Wisconsin), Mission, Rapid City, South Dakota.

Erhardt G. Schultz (Rogers City, Michigan), St. John's, Firth, Nebraska.

Ronald L. Schultz (Milwaukee, Wisconsin), Michigan Lutheran Seminary, Tutor.

Kenneth W. Strack (Germantown, Wisconsin), St. Paul's, Naper, Nebraska.

Melvin F. Teske (Hamburg, Wisconsin), Grace, Zillah, Washington.

David A. Tetzlaff (Cudahy, Wisconsin), St. John's, Ixonia, Wisconsin.

George W. Tiefel (Stambaugh, Michigan), Northwestern Lutheran Academy, Tutor.

Ervine F. Vomhof (Goodhue, Minnesota), Trinity, Smith's Mill—St. John's, Alma City, Minnesota.

Christoph H. Weigel (Darmstadt, Germany), St. Paul's, T. Lomira, Wisconsin.

Robert P. Wendland (Reedsville, Wisconsin), Christ, Bison, South Dakota.

Alvin G. Werre (Tappen, North Dakota), Nigerian Mission, Africa.

Orlin E. Wraalstad (Lake City, Minnesota), Dr. Martin Luther College, Tutor.

David D. Zietlow (Onalaska, Wisconsin), First Lutheran, Winnett, Montana.

CARL LAWRENZ.

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.

The committees on doctrinal unity of the four member synods of the Synodical Conference of North America convened in St. Louis, Missouri, May 6-8, 1958, for their fifth meeting. A number of subcommittees had put in a great deal of careful preparation for this meeting. It was again evident at this meeting, as it has been at all of the meetings thus far, that here were men who are determined to love, and be loyal to, the Word of God, to hear Him out on His terms in the obedience of faith, and to formulate a confession which, in regard to principle and practice, measures up to His demands.

To quote from the report of the secretary of the joint committees, Prof. Herbert Bouman, "the spirit of our times manifests a tragic unconcern with the 'old paths,' with 'minding the things of God.' The spirit of contrivance and connivance, of manufactured and manipulated 'line-ups,' is abroad in the land and threatens to invade also the Church of God. The spirit of compromise and willingness to 'settle for less' is pressing to insinuate itself into the counsels of Christ's disciples. The Lutheran Church, too, is sore beset by the currents of our age. Our own Synodical Conference is wounded and hurting. Synodical Conference relations are in need of repair. To this cause the men of the joint committees gave themselves."

To quote further: "It was fruitful work too. In every case the aim was, first, to restate precisely what the Holy Scriptures themselves say on these matters. A major portion of the time was devoted to thorough discussion of the Scriptural material, to a critical evaluation of every assertion that seemed to fall short of, or go beyond, the Word of God. The Lutheran Confessions were regularly consulted for their formulations. That none of the discussions was regarded as merely theoretical or as highly interesting but impractical intellectual exercise, is shown by the fact that in each case the conferees tried valiantly to make the practical applications to our individual and church life, particularly as affecting the Synodical Conference. Thus the twin questions asked at every turn were (1) What does God say to us? and (2) What does this compel, permit, or forbid us to do? Let me illustrate: The doctrine of Scripture and its interpretation was used to shed its light on the prophecies concerning Antichrist and the nature of their fulfillment in history. The relation of justification to sanctification became the criterion by which to evaluate natural religion and civic righteousness, with special reference to the Scout program. The Scriptural findings on Christian fellowship were used as the norm of approaching various practical questions pertaining to interchurch relationships."

The work is unfinished, but progressing. To quote further from the secretary's report: "Under many hours of face-to-face conversation, many a disturbance within our fellowship is seen more clearly and in better perspective, and some misunderstandings have been removed. It can be reported that a clear-cut, Christ-centered document on the Holy Scriptures was unanimously adopted." Now, it may be said by some that we have never differed on this doctrine. But it must be remembered that the statement on the Scriptures in the

"Common Confession" was declared by us to be inadequate as a settlement of the differences with the American Lutheran Church. The statement adopted by our joint committees is unequivocal and unambiguous.

The discussion of Scoutism remains to be finished. The points of agreement and disagreement have been brought into sharper focus. There is a sincere determination on the part of all not only to come to grips with the issue but to resolve it in a God-pleasing manner. The discussion will be continued at the next meeting. The area of Church Fellowship, Church and Ministry, Unionism, and Chaplaincy will come up for discussion in the near future. Most of the presentations on this area have been read. It remains for us to be patient and to use all our best gifts of mind and spirit, of faith, hope, and charity, to continue praying and working, and leave the result to God.

We deem it to be in place here to bring to our members the text of the official statement of the Missouri Synod praesidium on the status of its "Common Confession," as it was given in writing to our President Naumann. It will be remembered that one of the two questions addressed to the Missouri Synod representatives was: "Do you now have a document of which it is claimed that it is a settlement of the differences with the American Lutheran Church?" This question received a negative answer. When pressed for clarification, the praesidium replied as follows:

"At our recent meeting the Vice-Presidents and I discussed the statement which Pastor Theo. Nickel made at the meeting of the committees of the Synodical Conference.

"Since the person who makes a statement undoubtedly is the best interpreter of his statement, we had asked Pastor Nickel to write us exactly what he meant when he said that 'the Common Confession ceases to be a de facto settlement of doctrinal differences.' He answered as follows:

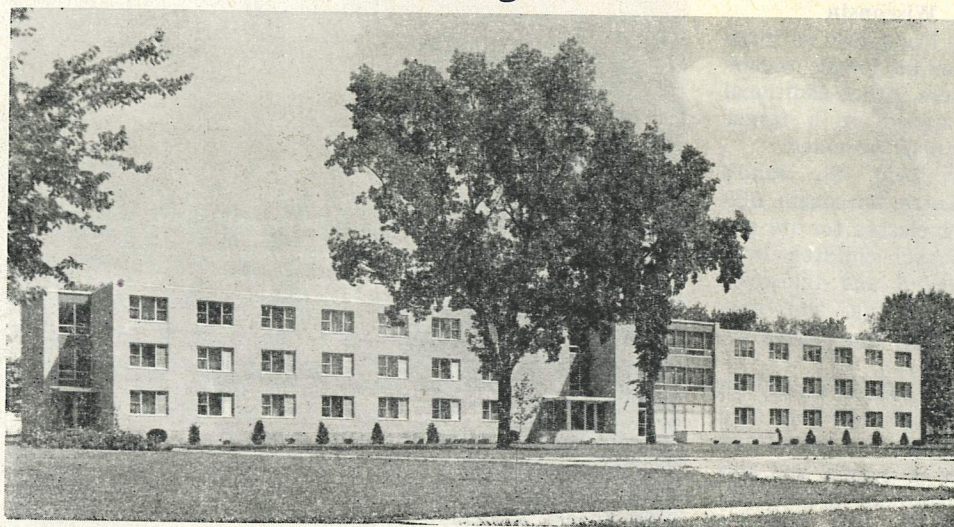
"My statement was made in the backdrop of our discussion concerning the status of Synod's St. Paul resolutions pertaining to the Common Confession. In that connection I said the following: In view of the recent historical developments (i.e., the developing merger and the new joint document between the E. L. C. and the A. L. C.) and in view of our Synod's resolutions at St. Paul, including this, that hereafter the Common Confession be not regarded or employed as a functioning basic document toward the establishment of altar or pulpit fellowship with other church bodies, it follows that the Common Confession can not now be regarded or employed as a de facto (i.e., actually functioning) settlement of doctrine between The Lutheran Church—Missouri Synod and the American Lutheran Church."

"The Vice-Presidents and I are in agreement with this statement. The Common Confession is not an 'actually functioning' document. This is in accord with our Synod's resolution. (1956 Proceedings, page 505.) Signed: J. W. Behnken."

Our Standing Committee on Matters of Church Union is agreed that the foregoing official statement adequately meets the requirements set by our Synod.

KARL F. KRAUSS.

1958 - Northwestern College Commencement - 1958



East Hall Collegiate Dormitory at Northwestern

Commencement exercises at Northwestern College are divided into three parts. The Alumni Society meets, the musical organizations give a concert, and the graduates of both departments receive their diplomas.

On Wednesday afternoon the alumni meet to conduct what little business may have to be done. The roll of graduates of former years is called, the members rise in memory of those who died during the year past, new members are admitted, the treasurer reads his report, and if there is no new project to be undertaken, the meeting adjourns.

The latest projects that the society sponsored were the purchase of a grand piano and of new uniforms for the college band. No new project will be undertaken until an organ has been acquired for the college chapel. The alumni will interest themselves and others in the continued growth of the organ fund, which now amounts to about \$13,000.

On Wednesday evening at five o'clock the alumni, their wives and their friends meet in the college hall for the annual banquet and for an hour of entertaining speeches by representatives of classes that were graduated 10 and 20 and 40 and 50 years ago. Professor John Meyer spoke for the class that was graduated 65 years ago. His brother Henry, also a member of that class, was also present. Other speakers for anniversary classes were the pastors William Wietzke, Arden Stuebs, Professor Martin Franzmann, Professor Gerald Hoenecke, and Edgar Guen-

ther, the veteran missionary among the Apache Indians.

The second regular part of the graduation exercises is the popular concert of the musical organizations. On Wednesday evening they presented a concert that delighted an audience that filled the gymnasium. The mixed chorus, the chorus of the high-school department, a piano soloist, the college male chorus, and the band took part in this program. The selections were gay and cheerful, suiting the mood of the gathering.

The third part of the graduation exercises takes place on Thursday morning. It is the part that marks the close of another school year, and for some the end of their schooling at Northwestern College. The exercises begin with a procession of the graduates in caps and gowns, led by the high-school graduates, followed by the college Seniors, and then by the faculty. The graduation service has for many years followed a fixed pattern. The program, which is here reproduced gives an idea of what our graduation exercises are like.

Program

1. Procession
2. Prayer: The Rev. Werner Franzmann, Milwaukee, Wisconsin
3. Hymn No. 1: Awake Thou Spirit, Who Didst Fire
4. German Oration: Können Bibel und Wissenschaften übereinstimmen?

Daniel Buske, Watertown, Wis.

5. In Thee, O Lord, Do I Put My Trust — Haydn Morgan
N. W. C. Chorus

6. English Oration: John Hus, Torchbearer of the Reformation
David Valleskey, Detroit, Mich.
7. Is God For Us — Hein. Schuetz
N. W. C. Mixed Chorus
8. Hymn No. 2, stanzas 1 and 2:
A Mighty Fortress
9. Address by Pres. E. E. Kowalke
10. Distribution of Diplomas
11. Hymn No. 2, stanzas 3 and 4
12. Benediction

This year there were 39 high-school graduates and 26 graduates from the college department. Some of the high-school graduates will not continue their schooling, some will continue at Dr. Martin Luther College to become teachers in our Christian day schools, some will transfer to other schools, and some will continue their preparation for the ministry at Northwestern. Graduation breaks up this class but it will be replenished by graduates from Saginaw, Mobridge, and New Ulm. Of this year's college Seniors, 25 will continue their preparation for the ministry at the Seminary in Thiensville.

It is the end of another school year. We must not let the year come to a close without giving expression to our thanks to God for the gifts to the Church in the persons of those who are preparing for the public preaching and teaching of His Word. May the Lord make us all thankful and appreciative of His goodness in giving us His Word and calling us to preach it to others.

E. E. KOWALKE.

[A picture of the college graduating class will appear in the July 6 issue. — Ed.]

DEDICATION
St. John's Lutheran School
Lomira, Wisconsin

When a family has grown so large that its home can no longer accommodate its members, either additional rooms will be added or a larger home will have to be provided.

In September 1945, St. John's Congregation, Lomira, Wisconsin, first began to conduct classes for its elementary grade-school children in a somewhat remodeled and improved one-room school building. This one-room school building was erected in 1888.

Since 1945, St. John's family of children grew, enrollments increased steadily, the old one-room school was fairly bursting at its seams, and prospective pupils had to be turned away for lack of space and teaching facilities.

In July 1956, our people resolved to improve this situation. They decided to open a temporary second classroom in our church basement, call a second teacher for the lower grades, and to erect an adequate new school building.

Construction of the new school building began immediately after a groundbreaking service held on Easter Sunday, April 21, 1957. The cornerstone was set in a service held on Sunday, July 28, 1957.

On March, 28, 1958, forty-six children, our teachers, Mr. and Mrs. William Neujahr, and the pastor moved into our new three-room school building.

On Good Shepherd Sunday, April 20, 1958, we dedicated our new school and all its parts to the glory of God and placed them into the service of our God in obedience to the command of our Good Shepherd, Jesus Christ, "Feed my lambs." Professor John Meyer of our Seminary at Thiensville, and Pastor Walter Weg-

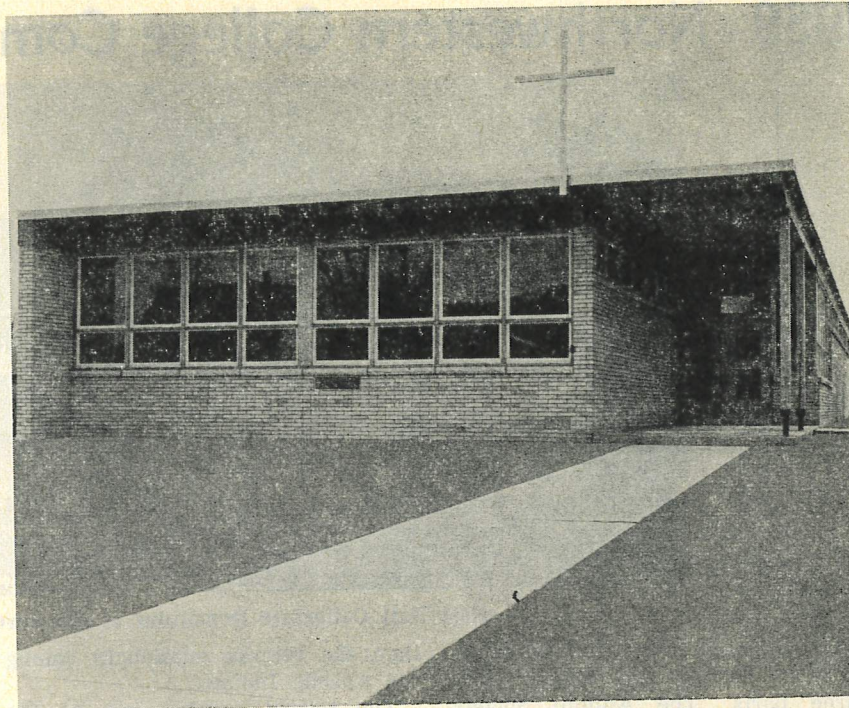
CALL FOR CANDIDATES

Northwestern Lutheran Academy

The Board of Control of Northwestern Lutheran Academy at Moberg, South Dakota, herewith invites the members of the Synod to nominate candidates for the sixth professorship at the Academy.

The candidates, preferably Theological Seminary graduates, must be qualified to serve as athletic director and teach the subjects of mathematics and science.

To aid the Board of Control in making a selection, pertinent and



St. John's Lutheran School, Lomira, Wisconsin

ner of Columbus, Wisconsin, brought us inspiring messages on dedication day. Professor Meyer based his sermon on Ezekiel 34:23-25, in the morning service. Pastor Wegner preached on Luke 10:38-42.

The school building is constructed of Waylite block and brick facing throughout. All floors are of concrete, covered with asphalt tile. The inside block walls are painted in pleasing colors. The roof is of wood decking supported by laminated beams.

Our new school contains three full-sized classrooms each measuring 24' by 32', and each accommodating 35 pupils. In each room is a cabinet with countertop, sink with hot and cold running water, and a drinking fountain. Each classroom also has its own 9' by 7' storage room with shelves. A furnace room, two com-

plete restrooms, an 88' by 10' hallway, and a 20' by 18' lobby complete the building. New desks were also purchased for all classrooms. The total cost of the building and equipment was \$56,000.00.

We are grateful to our God that in the thirteenth school year our Lord gave us our new and adequate Christian day school. May it always be a workshop of the Holy Ghost for our children, through which the Gospel of our Good Shepherd and Savior, Jesus Christ, might become ever more dear to our children, and be preserved for the generations after us.

To God alone be all glory and gratitude for having so visibly blessed St. John's Congregation.

CARL J. HENNING.

proper information concerning the individuals nominated should accompany each recommendation. All nominations must be in the hands of the undersigned not later than July 22, 1958.

Walter A. Schumann, Sec.
 Board of Control, N.W.L.A.
 115 2nd Ave., S.E.
 Watertown, South Dakota.

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

The Northwestern Lutheran

CAMP LUTHER

Camp Luther will again sponsor two "Wisconsin Synod Youth Weeks" this summer. The two weeks will be those of August 3 to 10, and August 10 to 17. Any young person between the ages of nine and post-confirmation, 17 or 18 years, is welcome to attend.

Camp Luther is located in the "northwoods" of Wisconsin just off highway 45, between Three Lakes and Eagle River. Separate dormitories for boys and girls will be under the supervision of competent counselors. Wholesome meals will be served to the campers in the Youth Dining Hall; a separate dining hall will offer meals to guests and visitors.

Morning devotions will be held before the days activities; evening campfire or lakeside devotions will close the day's activities. Bible and topic studies will be held daily. There will also be volley and baseball games, shuffleboard and archery, nature studies, hikes and supervised swimming, as well as evening entertainments in the form of stunts, games, signs, and finally a "graduation."

Wisconsin Synod clergy of the Wisconsin-Chippewa Valley Conference will conduct the morning and evening devotions, the Bible studies, and have complete supervision of the camp. Trained recreational leaders, lifeguards and swimming instructors, and a registered nurse will be in constant contact with the young people at camp.

The total fee for a week's stay at the camp will be \$16.00; a five dollar deposit will kindly be made when making application for a stay at camp.

For further information, literature about the camp and "application blanks," please write to "Camp Luther, Pastor G. C. Marquardt, 110 Eau Claire Street, Schofield, Wisconsin." An early registration is essential for a stay at Camp Luther.

CALENDAR OF CONFERENCES

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 25-26, 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.

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 Laité 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. Schweppe 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.

BOOKS FOR THE CHRISTIAN HOME

THE QUEST FOR TRUTH

By Theo. Dierks, S. T. D.

184 pages, cloth-bound. No. 3N26-----\$2.50



The background of **The Quest for Truth** is of a pattern which repeats itself in our times, particularly in the lives of Christian students enrolled at our state colleges and universities. Assuming that Christianity is a matter of memorized doctrines and proof passages, they approach the halls of higher learning with a false sense of security. They have not questioned the fundamentals of their faith, and they have had little or no occasion to defend their faith against those who doubt. But soon they discover that in the process of being educated they are very often being "brain washed" by the relentless repetition of presumably logical isms — from atheism to behaviorism. Many succumb, and proudly wear the badge of agnosticism. Others are haunted by the fear of losing faith, and embark on an anxious quest for truth. It is for the latter that Dr. Dierks wrote this book — to enable them to fight the enemies of Christianity on their own ground, to expose the inherent flaws of any antichristian philosophy or theory, to meet the claims of reason with the facts of Scripture, and above all to point up the fact that only God, through His Word, can provide that certainty of faith which comes to those who sincerely engage in the quest for truth.

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