

THE NORTHWESTERN
Lutheran

July 6, 1958

Volume 45, Number 14



BRIEFS by the Editor

In our last issue (June 22) we spoke about the manpower situation as it pertained to pastors and missionaries. Something needs to be said as well regarding the manpower problem in our Christian day schools. Mr. Trettin, the Executive Secretary of our Synod's Board of Education, informs us that the graduating class at Dr. Martin Luther College sent 14 teachers into the classrooms. By drawing on other classes it was possible to supply more.

He also reported that the emergency program being carried out at Winnebago Lutheran Academy (Fond du Lac, Wis.) produced women who are being called into the work.

Still we have vacancies in classrooms throughout our Synod.

We all must be aware that there are only two ways in which congregations which could not receive a teacher from the sources mentioned above can solve their problem. One is to persuade married parochial-school teachers to return to the classroom. The other is to engage public-school teachers who are willing to teach in our parochial schools.

We repeat what we said in the last issue: We must intensify our

efforts to recruit young men and women who will serve as pastors and missionaries and teachers.

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(We had hoped to bring this item in connection with the report of graduation exercises at Dr. Martin Luther College, which would include a listing of the graduates and their assigned fields of work. But we must ask you to wait for that until our next issue.)

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A picture of the graduating class at Northwestern College appears in this issue, as we had promised.

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"Older Pastors Disregarded." Under this heading *The Lutheran* (ULC) for May 21 brought this comment:

"Churches may be aggravating the shortage of clergymen by setting arbitrary age limits in calling pastors, United Press religion editor Louis Cassels reported last month. Many congregations are unwilling to call a man over 50, he said, although recent National Council statistics show a shortage of at least 25,000 ministers in U.S. Protestant bodies.

"Three chief reasons congregations shy away from older pastors were discounted as 'fallacies' by Dr. A. L. Carr, assistant dean of Yale Divinity School, in a recent *Christian Century* article. The idea that an older pastor is a 'poor health risk' is refuted by U.S.

Public Health Service figures that show the incidence of serious illness to be higher among younger men. The second, that older men are 'less efficient and less effective,' was a 'generalization,' Dr. Carr said. The third, that only a youthful minister can 'capture the imagination and win the hearts of young people,' would be denied most emphatically by the young people themselves, Dr. Carr wrote.

"'Wisdom and vision' that come with the years are invaluable to a pastor, Dr. Carr said. The best guide 'in dark and troubled hours is a man who is himself no stranger to sorrow and grief, to disaster and death.'"

* * * *

It is refreshing at times to hear what others are saying. We culled this from THE BANNER (Christian Reformed Church):

"Many pulpits seem more concerned about psychology, psychiatry, philosophy, poetry, and economics than about theology. Let us, as true ambassadors of Christ, preach Jesus Christ who gave Himself for our sins. There is no substitute for this Gospel."

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

The Northwestern Lutheran

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Official Publication, The Ev. Lutheran Joint Synod of Wisconsin and Other States.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Entered as second-class matter at the Post Office at Milwaukee, Wis., under the Act of October 3, 1917.

Postmaster: Please send notices on Form 3578 to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscriptions	\$1.75
In bundle subscriptions	\$1.60

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Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin

CONTRIBUTING EDITORS —

Im. P. Frey E. Schaller H. C. Nitz C. Toppe
E. Wendland A. Schuetz C. Leyrer

THE COVER — Immanuel Lutheran Church, Kewaunee, Wisconsin; W. Zink, pastor.

Editorials

Removing Our Synodical Bottleneck The Church always has its problems. If it did not, it would soon become static, and no progress would be made.

The needs due to growth and expansion should not be deplored but rather welcomed. It gives our Christian faith an opportunity to express itself, and that needs to be exercised, or it will become flabby.

In addition to our problems in the area of doctrine and practice, our greatest problems revolve around the lack of manpower and money. Our mission boards are hampered by the lack of workers, and even if they should call men out of our established congregations to begin work in the mushrooming suburbs of our large cities, money is lacking to build chapels in which the work can be carried on. The manpower situation is so tight that some congregations have already called a dozen and more times in vain. If it had not been necessary to turn away so many prospective students from our educational institutions in recent years, that would, humanly speaking, not be the case, or soon would not be the case. The cure, then, is increased educational facilities.

In bygone years we have resorted to special collections for more buildings, and a number of additional buildings have been provided in that way. The committee charged with the present problem is attacking it from another angle. Instead of thinking in terms of special collections, it has worked out a plan to meet it without special collections, out of current contributions. If our regular collections provide sufficient funds to carry on our regular work, the revenues, which heretofore have been used to make up the current deficit, are to be laid aside to provide monies for the building fund. If we contribute sufficiently for current needs by means of our regular collections, it will not be long until we have sufficient funds for the needed buildings at New Ulm, Moberg, the proposed Nebraska Academy, and wherever else they are needed.

That places the responsibility squarely upon our individual congregations. If all contribute their fair share for the current needs of our Synod, such as missions, the necessary funds will become available for needed new buildings. Knowing that should provide a powerful impetus for regular giving. We can't offer the excuse that we are unable to do it. We spend many times more for luxuries and non-essentials. If we do not provide the funds for our current budget expenses, it can only be that we do not want to badly enough. The needs are evident, and the money is in our pockets. Are we sufficiently constrained by the love of Christ to let go of it?

IM. P. FREY.

The Sinner's Right Church discipline is the sinning brother's right. Perhaps we are reluctant to regard it as such, especially when the sinner is guilty of repeated offenses or when he has committed ugly sins. The temptation is there to let him lie in the bed he has made for himself.

Perhaps the sinner too is reluctant to accept church discipline as his right. Admonition generally is not pleasant to take. The sinner's old Adam finds it hard

to humiliate himself by begging a congregation's pardon for misconduct.

Reluctance on the part either of admonisher or offender, however, does not alter the fact that the sinner has the right to expect to be admonished and disciplined by his fellow church members. He has the right to expect his brothers to be his keepers. It is on such brotherly terms that we Christians live together in a congregation or in a synod. By the grace of God a good deal of corporate effort goes into bringing our souls safely through to eternal life. In a certain sense our congregations may be called mutual aid societies, whose members are bound to come to the aid of each other's souls in time of spiritual distress.

There is no doubt about God's mind in the matter. He speaks plainly and unmistakably about the duty of admonishing one who is going astray and endangering his soul. His words about the supreme responsibility of love over against an erring brother are clear. He convinces us that it is not the winsome way of love to deliver an ultimatum to the sinner before love has endeavored to win him as our Lord yearned to win wayward Jerusalem and sought its souls with tears.

If the sinner goes astray, if he is in danger of losing his faith, it becomes the duty of those whom God has made his brethren in a congregation or in a synod to grant him all the rights of loving admonition and church discipline, even if they must beat a path to his door. This right cannot be denied, it cannot be disregarded, it cannot be avoided by cutting ties with the sinner and going a separate way before love and duty have had their way with him.

When his brother has offended him, a Christian will not walk out on his brother without giving the erring sinner his due — all of it.

C. TOPPE.

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Sweet Poison "Are you a Unitarian without knowing it?" This heading of the advertisement of a Unitarian "church" is followed by three questions: "Are you seeking a religion without dogma? Are you seeking a religion that encourages independent thought? Do you feel that your children should not be indoctrinated but taught to seek their own answers?" (The Island Times, San Juan, Puerto Rico, Jan. 3, 1958.)

"Sweet, sweet, sweet poison for the age's tooth!" Shakespeare says in "King John."

"Seek their own answers!" They are doing it with a vengeance, not only in New York, but in a thousand other places, including Pleasant Hill, Missouri, where, according to an A.P. report, a group of boys "bared their chests like Tarzan and went on a rampage." Their answers were such that the authorities determined to have "respectful conduct" and adopted new rules, which include: Shirts will be buttoned; dresses for girls, no more jeans; no more necking; any pupil who swears at or defies a teacher will be expelled; knives

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Studies in God's Word: Followers of That Which Is Good

“And who is he that will harm you, if ye be followers of that which is good?” I Peter 3:13.

It is sometimes difficult to find a direct connection between the portions of Gospel and Epistle which are read in our churches every Sunday. Particularly is this true of the non-festival half of the church year, in which we presently find ourselves. On the Fifth Sunday after Trinity, for example, the *Gospel* brings us the story of the miraculous draught of fishes (Luke 5:1-11). The *Epistle* for the same Sunday presents a list of exhortations to Christians on how to demonstrate a sanctified life (I Pet. 3:8-15).

Our own observation on the relationship between these two texts may not have played a part in their original selection. We do find it significant, however, that the *Gospel* tells of *Peter's* call into service, and that it is *Peter* who brings us the message in the *Epistle*. We also note that *Peter*, who in the *Gospel* forsook all, and *followed* Christ, is the one who years later dwells in the *Epistle* on the significance of being “followers of that which is good.”

Come, Follow Me, the Savior Spake

The story of the miraculous draught of fishes is quite familiar. *Peter*, it seems, was ready for Christ's call. At the Lord's word he launched out into the deep and let down his nets. He was not ashamed to confess his own sinful unworthiness of the Lord's blessing. And he did not hesitate to forsake all in following Christ.

Still, *Peter* had much to learn. Frequently after following Christ's call, his impulsive nature led him to do the regrettable. It seems as though all his natural tendencies and ideals asserted themselves on the night of Christ's betrayal. He showed anything but a brotherly spirit as he openly boasted of his ability to withstand any temptation, regardless of how others might suc-

cumb. We know the results of his self-superior ideals. Instead of watching and praying, he fell asleep. Instead of practicing restraint, he grabbed for the sword. Instead of guarding his tongue, he denied his Lord in a most cowardly way.

Wasn't it strange that the Lord should call an impetuous man like *Peter* to a position of leadership among His followers? Certainly Christ was aware of *Peter's* weaknesses. Wasn't *Peter's* early response to Christ's call perhaps just another result of his impulsiveness?

Deny Yourself, the World Forsake

It is some years later that *Peter* writes to a group of congregations which respect him as an Apostle of Jesus Christ. The *Epistle* for the Fifth Sunday after Trinity, taken from this letter, begins, “*Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.*” Could this be the same *Peter* who had boasted so proudly in the presence of all the other disciples?

Peter continues, “*Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.*” Was the same man writing these words who had not only used his tongue to deny his Lord, but had strengthened this denial with profanity?

Our *Epistle* proceeds, “*Let him eschew evil, and do good; let him seek peace, and ensue it.*” Strange words from a man whose first reaction in time of danger had been to seize the nearest weapon available!

Peter's next words are taken almost directly from Psalm 34, “*For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.*” This from one who fell asleep in the garden in spite of Christ's

repeated encouragements to watch and pray!

We see in these words of our *Epistle* how completely *Peter's* ideals had to change. Following Christ meant reversing everything his flesh wanted. Sympathetic courtesy would have to replace lack of consideration. A restrained tongue would have to win out over uncontrolled speech. A peaceful spirit would have to prevail over the spirit of vengeance. Prayerfulness would have to supplant indifference. The contrast is so marked in *Peter* because we know it to have been the exact opposite of his former self.

Oh, Bear the Cross, Whate'er Betide

Was this change in any way to be regretted? We note how *Peter* constantly refers to this new way of life as a blessed way, a way of good days. This is summarized in the statement of our text, “*And who is he that will harm you, if ye be followers of that which is good?*”

But isn't it easy to take advantage of those who are followers of that which is good? *Peter* simply replies, “*But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terrors, neither be troubled.*” The enemies of the *Gospel* could by their opposition not detract, but only add to the joy of following Christ. The Savior, too, had to bear a cross before entering into His glory.

Take My Example for Your Guide

Peter's experience should prove encouraging as well as inspiring. It is encouraging to know that a man who certainly had his difficulties with the flesh could late in life hold forth ideals which were patterned after the perfect way of Christ. It is inspiring to see how convinced he was of the happiness and blessing which could be gained through striving for this way.

Our Savior has called us all to follow Him. We believe that He

(Continued on page 222)

Smalcald Articles

Part II. Art. IV. Of the Papacy

VII.

In the previous installments we have considered the evidence on the basis of which our faith pronounces the severe sentence that the Papacy in Rome is the "very Antichrist." There remain a few concluding remarks.

The first pertains to the fact that the Pope arrogates to himself divine authority. He claims to be the head of the Church. He maintains that it is his prerogative, given to him by God, to prescribe to the Christians what they should believe and how they must live — at the risk of their eternal salvation. He insists that all human government must be subject to him, that his edicts take precedence over any law, and that he can depose any ruler. Such an attitude certainly means, as St. Paul calls it, setting himself up as God.

Text

- 13) *This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world and simply God on earth, until he has dared to issue commands even to the angels in heaven.*

The last point, namely that the Pope dared to give orders even to the angels in heaven, was not mentioned so far. To illustrate what Luther had in mind we bring a brief quotation from one of his sermons in a series which he preached in Wittenberg on Wednesday afternoons during the year 1537. The text was Matthew 18:18.

"And what is still worse, the arch miscreant in Rome has dared to give orders to the angels, as to his hirelings: If during the golden year any pilgrim should die on his way to Rome, they must carry him immediately up to heaven. These are his words: 'Listen, you angels, I command you in the name of Christ, that you carry such pilgrims directly to heaven.' — How could he become more arrogant? It is so horrible that I would prefer not to speak about it. Even the devil could not be more shamefully arrant, were he to be in the Pope's place. He could not treat our Lord with greater disdain. It is shocking to hear that a poor mortal should so elevate himself and reach above all angels into heaven where Christ Himself is seated on the throne, and thus should make himself equal with God and act as Christ's vicegerent, and claim authority even over the angels, who are subject to Christ alone. This certainly means 'to exalt himself above God.'"

But what about the nature of the orders which the Pope issued? They are of two kinds. Since he claims to be the supreme head of the Church, he issued orders

pertaining to doctrine and life. And since he claims to be over all secular government, he issued orders also in political and economical matters.

The Pope's Secular Ordinances

- 14) *And when we distinguish the Pope's teaching from, or measure and hold it against, Holy Scriptures, it is found that the Pope's teaching, where it is best, has been taken from the imperial and heathen law, and treats of political matters and decisions of rights, as the decretals show.*

Church Regulations

- 14) . . . *Furthermore, it teaches of ceremonies concerning churches, garments, food, persons, and similar puerile, theatrical, and comical things without measure, but in all these things nothing at all of Christ, faith, and the commandments of God.*

Soul Poisoning

- 14) . . . *Lastly, it is nothing else than the devil himself, because above and against God he urges his papal falsehoods concerning Masses, Purgatory, the monastic life, one's own works and divine worship (for this is the very Papacy), and condemns, murders and tortures all Christians who do not exalt and honor these abominations above all things.*

These are hard words, but our investigation of the papal system, as we presented it in previous studies, shows that they are justified. We shall not repeat now, but refer to previous issues of *The Northwestern Lutheran*.

What Are We to Do?

In a final statement Luther gives the answer.

- 14) . . . *Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope or Antichrist in his rule as head and lord. For to lie and to kill, and to destroy body and soul eternally, that is wherein his papal government really consists, as I have very clearly shown in many books.*

With these statements the Smalcald Articles conclude our confession concerning the Antichrist. They show how our Christian faith in the forgiveness of our sins by the grace of God, for Christ's sake, without any merit or worthiness on our part, recoils instinctively from the Pope's distortions of this central article of the Gospel, and shuns the Papacy itself as the Antichrist because it perpetrates its falsifications under the name of Christ.

A Firm Stand

The four articles treated so far were: 1) the chief one, of justification by grace through faith for

Christ's sake; 2) of the Mass; 3) of Chapters and Cloisters; and 4) of the Papacy.

In these four points there can be no yielding. If we give up any one, we should lose the Gospel itself; and if the Papists concede anything, their system will collapse.

Luther had to present some more articles. He did so in Part III of the Smalcald Articles. He makes the transition in the following statements.

15) *In these four parts they will have enough to condemn in the Council. For they cannot and will not concede us even the least point in one of these articles. Of this we should be certain and animate ourselves with the hope that Christ our Lord has*

attacked His adversary, and He will press the attack home both by His Spirit and coming. Amen.

16) *For in the Council we will stand not before the Emperor or the political magistrates, as at Augsburg (where the Emperor published a most gracious edict and caused matters to be heard kindly), but before the Pope and devil himself, who intends to listen to nothing, but merely to condemn, to murder and to force us to idolatry. Therefore we ought not here to kiss his feet, or to say: "Thou art my gracious Lord," but as the angel in Zechariah 3:2 said to Satan: "The Lord rebuke thee, O Satan."*

(To be continued)

J. P. MEYER.

From a Wider Field

Subject: Ecumenism Again

Dear Editor:

Every now and again, you must admit, I do get onto a different subject in my letters. But if I always keep coming back to this one, it is not entirely from personal choice, but because it is so prominent a topic, because it stares one in the face no matter in which direction we look, because almost every issue of every church periodical carries an item relating to it, and, finally, because it is without doubt one of the major issues confronting the Christian Church today. Active on all fronts, it is a tremendous movement toward an outward union of churches.

Driven by what is called the spirit of ecumenism by its supporters, this movement is unquestionably the outstanding concern of this age for all who love the Lord and His Word. It is the most powerful current against which they have to swim or lose their confessional heritage.

Just now, another new book on the subject has landed on my desk. After searching through it, I feel moved to pass along the observation that in a very real way it is comforting to discover how others outside our own fellowship are on their part and in their way also contending against this modern apostasy. Their way of expressing themselves is often refreshing; and although their testimony sometimes has its weaknesses because they do not perceive all the truth clearly, it can be

sharp and to the point in many respects.

After thus whetting your appetite (I hope), it may interest you to hear snatches from this book called: "Ecumenism and the Evangelical," and written by J. Marcellus Kik, a clergyman of the Reformed Church. Let me offer you samples; like this:

"The almost hysterical plea for organizational unity would make it appear that the church depends upon a human institution for life and influence. God stands helpless, it seems, until the church is properly functionalized with efficient secretaries to direct all activities. The salvation of souls, the promotion of true religion, the implanting of holiness — all must wait proper and full achievement until one ecclesiastical machine be provided. The reigning Christ, head over all things to the church, the indwelling Holy Spirit, the Gospel of power seem relatively unimportant to the master architects and builders of the monolithic church. The voice of Christ declaring, 'I will build *my* church,' is scarcely heard above the babel shouting: 'We will build *the* church.' 'Not by might, nor by power, but by my spirit' has little acceptance with those who stress 'might and power through organization.' 'The Gospel of Christ, the power of God unto salvation' has little appeal to men engrossed with 'the gospel of unification, the power for the salvation of the world.' However, neither God the Father, nor God the Son,

nor God the Holy Spirit, are subject to institutional control . . ." (p. 17).

"No one can doubt that God desires his children to live in such unity and harmony that may be visible to all the world. All Christians should be burdened to render obedience to God's desire and to give visibility to unity. However, the nature of unity needs to be defined and, especially, defined according to the mind of the Lord. The question looms up as to where the mind of the Lord has been revealed — in Scripture or in the religious experience of men? The question of authority cannot be avoided. Assuming that the Scriptures are authoritative in the matter of the nature of unity, then various interpretations must be weighed and evaluated. Does the Scripture call for the establishment of a monolithic church within an episcopal framework or some other polity? Would a federal union of churches fulfill the will of God for visible unity? Or is the nature of unity such that spiritual and doctrinal harmony among the followers of Christ would give full expression to the ideal of unity revealed in Scripture? . . ." (p. 8,9).

Dr. Kik answers this question in another place. Referring to the words of Christ: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21), Dr. Kik comments:

"This petition of our Lord has become the charter of the ecumenical movement and finds constant repetition in all its literature.

"It has been assumed that the earnest appeal of Christ, made in the shadow of Gethsemane and Calvary, pleads for corporate church union. Such assumption pays scant attention to the true meaning of the petition.

"Christ's supplication, without a doubt, does press for visible church unity. Without a visible oneness how could the burden of the petition be effected, 'that the world may believe that thou hast sent me'? The world cannot behold the invisible. Surely the world would be more inclined to believe the divine mission of Christ if unity among professing Christians were perceptible. Christendom split into fragments must puzzle the unregenerate world and cause it to doubt the value of Christ's entrance into history. . . .

"Those who would belittle church unity must quarrel with the petition of Christ. . . . While recognizing this need, the evangelical, however, is distressed that many ecumenists pay scant attention to the type of church unity for which Christ pleads. In spite of the definitional clause in the petition the ecumenist envisions his type of union — a single comprehensive organization with some acceptable government whether congregational, presbyterian or episcopal. Was this ecumenical church

in the mind of Christ as he petitioned his Father?

"Our Lord defined the unity he desired with the clause, 'as thou, Father, art in me, and I in thee.' The particle *as* cannot be ignored if one would interpret the mind of Christ. The concord that exists between the Father and the Son forms the pattern of unity for which the church must strive.

"Obviously, harmony exists between the Father and the Son in regard to doctrine. Jesus insisted that his teachings were in agreement with the Father. 'My doctrine is not mine, but his that sent me,' he claimed in John 7:16. He said further, 'I speak to the world those things which I have heard of him . . . I do nothing of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak' (John 12:49). These are but a few passages in which Jesus strongly maintained that his doctrine is identical with that of the Father. Unity with contradictions in doctrine was not the burden of the high priestly prayer.

"Impatient designers of the ecumenical church shudder at the thought of doctrinal unity, which either appears unimportant or impossible of achievement. Fear has been expressed that doctrinal emphasis will scuttle the ecumenical movement. Yet how can two walk together except they be agreed? Since Jesus stressed doctrinal agree-

ment between the Father and himself, how can any movement worthy of his name ignore this important cohesive force? Organizational union without concord in doctrine will fail to impress the observant world. Actually, doctrinal unity is an important ingredient of the mortar which will hold together the living stones of the Temple of God" (p. 41-43).

I cannot very well close the author's portion of this letter without adding, with deep regret, that Dr. Kik is very much mistaken, and indeed seriously undermines his otherwise excellent argument, when he writes that "minor differences of beliefs may be included in a Christian movement." If this refers to doctrinal beliefs, as it would appear, what about the pattern for unity presented to us by Christ and the Father? Did they differ, perhaps, in non-fundamentals? The author speaks far better when he declares:

"Opposite opinions will weaken and destroy the foundations of our Christian faith. The very substance of Christianity will be lost if truth be sacrificed to obtain peace and union. At the most it would be an outward, hollow show of harmony. To encourage persons of opposite tenets to believe that each might find shelter under the wings of an ecumenical church and live in peace and harmony is a vain delusion" (p. 16).

On this sensible note, I send you greetings.
E. SCHALLER.

Closing Exercises at Northwestern Lutheran Academy

THE end of May or the beginning of June marks the time when many of our teachers close their books, lock their classrooms, and go to their homes with a feeling that might be described as a mixture of relief and emptiness — relief, because nine months of doing all that belongs to the teacher's daily duty and routine can become exhausting; and emptiness — well, on the day following the commencement exercises the campus fairly shrieks its silence, and only after several days have passed, does one begin to adjust oneself to the new order of things. If the closing week, or weeks, of the school year, with their hectic activities in all departments, have reached their consummation

in a calm and quiet commencement service in which students and teachers with friends and parents gave proper and thankful recognition of what God worked among them, the vacation period can begin with a certain feeling of elation that comes to everyone, weak vessel though he be, who has been able to finish the job.

For us at Northwestern Lutheran Academy the school year came to its close on June 6, a day as beautiful as many others in South Dakota; and there is no gainsaying that the weather probably was at least partly responsible for what might be entered as a record attendance. The class of twenty-five graduates also set a record. It was the largest

class graduated from our school in the past thirty years. But the class did not set a record in the number of its members that will continue in our colleges to prepare themselves for the teaching or preaching ministry. Only nine will do so.

The graduating class, as well as the rest of the congregation, was privileged to hear the pointed message of our guest speaker, the Rev. Walter Schumann, Jr., of Watertown, South Dakota. Basing his address on words taken from Proverbs (chapter nine), he drew a telling contrast between the wisdom of natural man and that of our Lord Jesus Christ. In our day of turmoil, which is also affecting the youth of the Church, the teacher can

easily grow disheartened; yes, he might even be tempted by the thought that his work is altogether futile. It was therefore encouraging and heartening to hear once again that nothing avails for the preparation for life but a thorough knowledge of, and a confidence in, the wisdom of God in Christ Jesus.

Toward the close of the service, the undersigned drew attention to the fact that the Academy had reached the thirtieth year of its service to the Church and her Lord and that its first instructor, Professor K. G. Sievert, is still an active member on its staff. Both the school and Professor Sievert have served well during the past three decades, and we wish both well for the days ahead.

The road from 1928 to 1958 was by no means a royal road in the sense that all things came easily. The Great Depression of the Thirties left its searing mark, and more than

once the very existence of our school was threatened; but it did not lie in the wisdom of God that such a calamity should come to pass. Thanks be to Him! May He so ordain that the service of this precious school continue for many more years.

Today many have adopted the phrase "youth must be served" as their slogan, but what do those words mean to them? How do they mean to serve our youth, born into a world of conflict and confusion, of enticing immorality and vice, of a new way of life that seeks to displace the Ten Commandments with a code of "get-by-ism"? Do they really believe that the best way to serve our youth is to teach and to ground them well in the knowledge and wisdom of God, in the immutable facts of sin and grace? That is what the Savior wants us to teach them, and we properly serve youth only when we follow His Word.

The outlook for next year is normal. We again expect a full enrollment. Since the total life of a school includes more than a given number of hours in the classroom, we shall continue to be shorthanded, even after we have added another instructor to our staff.

Tutors John Parcher and David Adickes will return to college to conclude their studies. Tutor Richard Buss will serve the Hettinger-Reeder parish in North Dakota. And for Tutor John Habeck, who was given a leave of absence because of illness, our sincerest wishes and prayers for his ultimate recovery continue.

So comes vacation. It is not necessarily a time of indolent leisure, but a time of recreation during which we often put in very busy days in making preparation for the next school year, however with freedom from schedule and routine. A pleasant and refreshing vacation to all who have labored with us!

R. A. FENSKE.

Fifteen Confirmed at Bethesda Lutheran Home

AN unusual service took place Pentecost Sunday morning, when fifteen confirmands were examined before members of Bethesda Lutheran Home and relatives of the candidates. The service was unusual because it was the largest number in one class in the history of Bethesda Lutheran Home to pledge allegiance to God and to testify of their faith by reaffirming their baptismal vow.

Confirmation does not take place often at Bethesda Lutheran Home because this is a home, school, and hospital for the mentally retarded. Some of the residents are also subject to convulsive disorders, or are spastic, or have other nervous or physical disorders. Of the class confirmed, one is confined to a wheelchair, another is deaf and spastic, and has a speech difficulty; a number are brain-injured.

Eldest is Fifty-eight

Of the class, the eldest is fifty-eight years old. He, together with his brother, came to Bethesda forty-five months ago and had never had the opportunity to attend a class in religion. One brother had good comprehension but had difficulty reading even simple sentences. The other could read but finds abstract



1958 Confirmation Class, Bethesda Lutheran Home

thinking confusing. Nevertheless, both were able in twenty-seven months of instruction, consisting of five periods a week of forty minutes each, to reach a level of understanding sufficient to be able to examine themselves whether they are sinners and to discern the benefits of the Lord's Supper in the Sacrament.

The youngest member of the class was sixteen years and five months at the time of confirmation. She had been at Bethesda one month short of six years. This fine student is unfortunately subject to severe

epileptic seizures, which are somewhat controlled by medicine.

The average age of the class was slightly over twenty-five years.

Period of Attendance Varies

The student who had spent the longest period of time at Bethesda Lutheran Home came almost twelve years ago, while the student at the Home the shortest period of time came only two and one-half years ago. Students in this class attend varying periods of time depending

(Continued on page 220)

Topic: Is Jesus Still True Man?



A Lantern to Our Footsteps

God's Reply to Our Questions

This question implies that Jesus is no longer man, but only true God. The thought arises that the Jesus who ascended into heaven, who sits at God's right hand, to whom we pray, who will come to judge all the world is not true man any longer, but only true God, that He is no longer the God-man. This question also implies that Jesus was only a true man for those 33 years from His birth to His death. It seems to give rise to the notion that during that time Jesus' human body was only a form by which He made it possible for man to see Him, to be with Him, etc., even as the angels at times appeared in the form of men to communicate with them. Are we still to consider Jesus as true God and true man now as He lives and reigns at God's right hand?

The Bible makes it clear that when Jesus took upon Himself human flesh and blood, He did that not merely as a form which He assumed to make Himself visible to man. St. Paul writes: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). The Son of God received His human body through birth from the virgin Mary. And when He took upon Himself this human body, He placed Himself under the Law. Being under the Law, He also became subject to the temptation to disobey God's Law. Since He had assumed our human nature, Jesus felt those temptations of Satan during the 40 days in the wilderness as severely as any of us would have felt them. Jesus "was in all points tempted like as we are, yet without sin" (Heb. 4:15). We also read in Hebrews (2:14): "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." So completely did the Son of God take upon Himself our human nature that He also became subject to death so that He might die for us. Note also how often Jesus refers to Himself as the Son of man. So Jesus not only used the human form as a means of appearing to us, but He became man, "the Word was made flesh." He took our human nature upon Himself. He is the God-man, true God and true man, both natures united in one person.

But is Jesus still true man now? Who was it that rose from the dead? It was Jesus, the God-man, with His human body, now glorified. Who ascended into heaven? It was Jesus, whose body had been raised. Who is it that sits at God's right hand? It is the same Jesus who had humbled Himself, though now exalted. "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:8,9). This entire passage speaks of Jesus not only as true

God or only as true man, but as the God-man. The two are united into one person; they cannot be separated. He lives also today as the God-man. When Jesus spoke of His return to judge all mankind, who did He say would return? "And then shall they see the *Son of man* coming in the clouds with great power and glory" (Mark 13:26). Jesus expressly speaks of Himself as the Son of man coming to judge the world. In Luther's explanation to the Second Article we confess: "I believe that Jesus Christ, true God . . . and also true man . . . , is my Lord." Everything that we confess in this Article concerning Him even to the end where we speak of His coming to judge, is spoken of the God-man.

In this we, of course, are face to face with a fact we cannot grasp with our reason. The exalted Jesus is with us always, present everywhere. How can that be true of one who is also true man? We might ask many more questions. But the question is not whether we can grasp the fact but whether Scripture teaches it.

But why is that of interest to you to know that Jesus also now is true man? We read in Hebrews (2:17): "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." The fact that Jesus is true man who became subject to our temptations makes Him a merciful and faithful high priest, one who will understand us and feel with us and help us in our temptations.

Since we have a high priest in Jesus, the God-man, who understands us, we are invited in Hebrews 4:16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." When we pray to Jesus, who is one of us, when we pray in His name, we can pray with boldness and confidence.

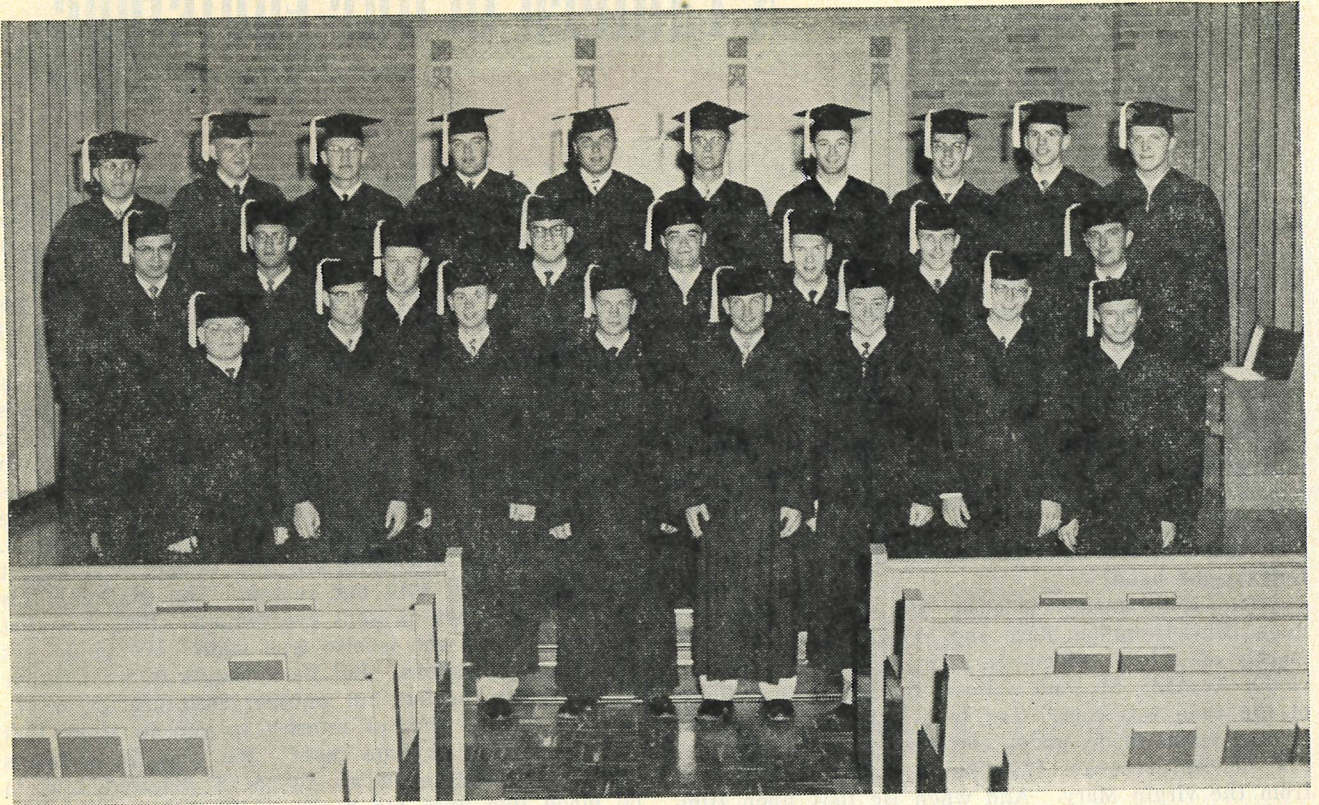
Or consider Judgment Day. It is the Son of man who shall judge us. For the unbeliever that day will truly be a day of terror. But for the Christian it is not to be such. Nor will it be when we realize that He in whom God became one of us will come to judge, He who as one of us fulfilled the Law for us and suffered and died for our sins. That same God-man, Jesus Christ, will be our judge.

And do not forget what we read in I Corinthians 15:20, 21: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead." Jesus was raised as the first among men to enter into glory; that assures us that we, too, shall follow Him out of the grave into heaven.

We must cling to Christ as true God; but neither do we want to forget that He is also true man.

A. SCHUETZE.

1958 - Northwestern College Graduating Class - 1958



Left to Right — 1st row from front

P. Siegler, C. Cone, D. Kempf, E. Lindemann, R. Stelter, R. Sievert, R. Mutterer, R. Reaume

2nd row

R. Uhlhorn, D. Valleskey, C. Zuleger, D. Franzmann, P. Albrecht, F. Zaun, D. Redlin, F. Jungkuntz

3rd row

E. Carmichael, D. Buske, D. Tomhave, D. Ponath, R. Michel, D. Krenke, D. Schmeling, E. Herman, N. Kiessling, V. Bittorf

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 day's 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 eve-

ning 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.

News and Notes

"Festive Name-Giving Ceremony"

Some time ago we reported regarding the "Youth Dedication" ceremony which the Communist regime of East Germany had pushed. The ceremony was intended as a substitute for the rite of confirmation. But it seems that the Communists are not fully satisfied with the results. Now they have introduced an apparent substitute for baptism called the "festive name-giving ceremony." At the first such ceremony, conducted in a clubhouse, the presence of "sponsors," together with parents and uniformed officials, bore out the evident purpose of supplanting baptism.

Shifting Gears — Into High?

At the recent convention of the Augustana Lutheran Church its vice-president, Dr. Malvin H. Lundeen, warned against "bondage to tradition," according to a report in *The Lutheran*. He pointed to "resistance to efforts to present the Gospel truth in thought forms more easily understood in 1958" and the "difficulty of congregations to adapt their programs to changing communities." The church must "shift gears" to cope with changed conditions in world missions and in solving problems.

But the part of the report that really caught our attention was the statement that isolation from other churches is "narrow, selfish, and self-righteous." He went on: "We must get into the stream of life, not only in the community where our congregations are located, but also in the wider community which is made up of all those who love the Lord and are seeking to bear witness to his redeeming truth."

The "community" defined here includes at least all who call themselves evangelical Christians. We believe it is fair to assume that Dr. Lundeen's call to "get into the stream of life" means to establish religious fellowship with those in the "wider community." He evidently has in mind joint religious work as well. No mention is made of possible obstacles to such fellowship and work. No hint is given, either, of the separation or isolation which God asks those "who love the Lord" to practice, and which is one phase of "bearing witness to His redeeming truth" (the other being to bring a full, unabridged Gospel to those still apart from Christ). This Lutheran leader not merely buries these considerations in silence; he returns a severe, blanket indictment on "isolation from other churches": "narrow, selfish, and self-righteous." If this leader's counsel is heeded, there will be a shifting of gears, no doubt — but it will be into reverse.

A Crime to Withhold the Gospel

Strictly, this item does not belong in this column. But a good friend sent us this clipping from *The Sudan Witness*. We like it and hope you will too.

"There is one crime in the desert which is greater than murder and worse than theft: it is to know the whereabouts of water and withhold the information' (Miss Mildred Cable).

"Are we guilty? Or shall we say: 'We do not well: this day is a day of good tidings, and we hold our peace . . . now therefore come that we may go and tell . . . ' (II Kings 7:9). The message of salvation in the Lord Jesus is as water to a thirsty soul, a 'well of water springing up into everlasting life.' It is in our hand to give or to withhold. Shall we be guilty of withholding?

"We need a new vision comparable to that of the Apostolic Church' (Harold Lindsell).

"The early church, with limited facilities and means, did a missionary job that has been unequalled since. With zeal and fervor, impelled by the Holy Ghost, they 'went everywhere, preaching the Word.' . . . With radio, literature, air travel, and mechanical locomotion, we are not doing what the early church did without them.

"We need a passion, Lord, for souls,
To bring the lost back to Thee;
Our hearts must be stirred, till all have heard
At least once, of Calvary.'"

"The Scriptures Seem to Teach"

The *Lutheran Standard* (June 7) has this comment on a church news item:

"The traditional Lutheran position has been that a Christian can with good conscience bear arms in a just war. 'But I need not dwell on the fact that in this atomic age there is no longer any just war,' Bishop Otto Dibelius told the annual meeting of the Council of the Evangelical Church in Germany last month. And then he went on to say, 'There must be no more war.'

"Whenever Lutheran churchmen have said that before they have probably done so with tongue in cheek. Of course, no one wants war; and, of course, we should do away with war, but Scripture seems to teach that there shall be wars and rumors of wars until the end of the earth.

"But Bishop Dibelius described a plan that he said was 'in no way a Utopian dream nor 'an unscriptural kind of enthusiasm.' 'In the history of mankind a new chapter has been opened,' he said. 'War has deteriorated into a senseless method of destruction. But the Son of man is not come to destroy men's lives, but to save them. I say, therefore, in His name, There must be no more war.'"

The ALC commentator says, "The Scriptures seem to teach" that there will be wars and rumors of wars until the world's end. They not only seem to; they do (Luke 21:9). By what right does the writer put a question mark behind a clear word of God? Bishop Dibelius, often pictured in National Lutheran Council circles as a staunch defender of the truth, is even more reckless in his handling of Scripture truth. He ignores what the Scriptures say and then asserts that the plan to end war is not "an unscriptural kind of enthusiasm." On his mere say-so people are to believe that. But we prefer the authority of the Lord Jesus and His Word. The bishop then tries to give his Utopian and un-

scriptural dream the sanction of Christ with: "But the Son of man is not come to destroy men's lives, but to save them." The reference is to Luke 9:56. Any student of the Scriptures knows that Bishop Dibelius is guilty of manhandling a statement of our Lord. He knows that Jesus then was making a solemn pronouncement regarding the high purpose of His whole mission on earth. Oh, yes, He says it in a connection which has something to do with the saving of physical life.

James and John had wanted permission to call down fire from heaven to consume the unbelieving Samaritans in a village which had refused Him. Our Lord's answer (Luke 9:55,56) shows that He was concerned with their vengeful spirit which would not give the Samaritans any chance to repent and be saved. Then He made the statement: "The Son of man is not come to destroy men's lives, but to save them." In short, He is speaking of saving men's souls, of giving men eternal life.

† PASTOR FREDERICK KAMMHOLZ †

It pleased the Lord to call retired Pastor Frederick Kammholz out of this life through a peaceful death on Friday, April 25, 1958, at his home in Fond du Lac, Wisconsin. He passed away quite unexpectedly.

Frederick Carl August Kammholz was the youngest of nine sons of Heinrich Kammholz and his wife Wilhelmine Ott, and was born on July 29 in 1873 in Althuetten, Kreis Belgard, Pomerania, Germany. He was baptized in infancy in the Lutheran church of his birthplace and also confirmed there. As a young man he came to this country in 1898 to a sister's farm near Sauk City, Wisconsin. Two years later he entered Northwestern College at Watertown, and in 1904 entered the theological seminary in Springfield, Illinois, to prepare for the holy ministry, finishing his studies in 1907. He was called to serve as

pastor in his first parish, St. Paul's of Ixonia, St. Matthew's of Lebanon, and St. John's at Ixonia Center. He was ordained and installed there by the sainted Dr. August F. Ernst. After serving there four years, the departed received a call from St. Luke's of Oakfield, and thereafter served the congregation of St. John's in T. Trenton of Dodge County, and, finally, in 1923 he accepted a call to St. John's in Rib Lake of Taylor County. In 1938 the departed retired from his active ministry because of physical frailty and defective vision. He came to Fond du Lac where he became affiliated with St. Peter's Congregation and spent his evening of life quietly until the Lord called His servant to glory.

Pastor Kammholz was united in marriage with Miss Emma Donner on July 17, 1907, at Eagleton, Wisconsin. The Lord gave them four children, three sons and a daughter. It pleased the Lord to call hence one of the sons, Alfred, in 1950. Pastor Kammholz, who was of a frail

physique as it was, in recent months felt his strength waning, though he was up and about daily. On the day before his death both he and Mrs. Kammholz were comforted with the Holy Supper of our Lord. His death came suddenly. He had taken a bit of lunch and was immediately seized with stomach spasms and passed away within minutes at three o'clock in the afternoon. His age was 84 years 8 months 26 days. He is survived by his wife and his sons Theophil of Chicago, Palmer of Milwaukee, and daughter Ruth, who is Mrs. Raymond Burger of Galesburg, Illinois. Five grandchildren also survive. Funeral services were held Monday, April 28, from St. Peter's Church, and interment took place in Avoca Cemetery of Oakfield. Representatives of the Oakfield and the Rib Lake congregations attended the funeral service. The funeral sermon was based on I Corinthians 15:10, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain."

EDITORIALS

(Continued from page 211)

are going out, along with those who carry them (The Milwaukee Journal, Feb. 12, 1958).

Henry C. Link in his "The Return to Religion" sadly confesses, "We came to this broad-minded conclusion: We would neither discourage nor encourage our children to go to Sunday school, but would let them make their own free choice." But he abandoned his "broad-mindedness." "The teachings of religion," he writes later, "in regard to sin, the conquest of the natural man, the necessity of the continuous rebirth of the individual, have their maximum value in *the malleable years of the child's life.*" (Italics ours.)

And Link concludes: "The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too young to accept. When parents decide not to send their children to Sunday school until they are old enough to know what it is all about, they are adopting a principal which, if generally applied, is ruinous."

Do we not sometimes find professing Lutherans who do not want their children "indoctrinated" in a Christian day school? Are they perhaps Unitarians without knowing it? Have they forgotten the baptismal prayer, which says, "As he hath now become *thy child*"? O blessed Timothy, "that from a *child* thou hast known the Holy Scriptures"! H. C. Nrrz.

BETHESDA LUTHERAN HOME

(Continued from page 216)

on comprehension and learning ability. Some who started in the present class, later were placed in a separate class and they will have to continue to attend further classes for another year or two before they in turn may be considered ready for confirmation. There are actually

about forty in various divisions of the class undergoing instruction.

The Instructor for Confirmation

Pastor Adolph M. Harstad, Chaplain and Director of Education at the Home, is assisted in this instruction by the Principal of Academic Instruction, Mr. Paul Rottmann. The latter is specializing in the prepara-

tion of lesson plans and materials for the instruction of religion to the mentally retarded. Mr. Rottmann makes practical use of these materials as he develops them in connection with his class instruction. Mr. Rottmann is available to teachers' conferences for demonstration and lecture purposes upon request.

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 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.

FIFTIETH ANNIVERSARY

In honor of their teacher, Mr. Theodor Schmidt, the members of St. Paul's Ev. Lutheran Church of Plymouth, Nebraska, on May 11, 1958, celebrated the fiftieth anniversary of his teaching in Christian day schools. The undersigned conducted a special jubilee service at 2:30 in the afternoon. After that the assembly gathered at the Plymouth auditorium. There a program was presented by the choir, the day-school pupils, and former pupils of Mr. Schmidt. This was followed by a luncheon. Mr. M. J. Ingebritson, of Omaha, school visitor of this area, addressed the jubilarian. In recognition of his fourteen years of faithful service in its midst the congregation presented a purse it had gathered. Deeply moved, Mr. Schmidt expressed his gratitude to God for the blessings of the past fifty years.

Teacher Schmidt is a graduate of Concordia Teachers College, Seward, Nebraska, and held teaching positions in Missouri, Kansas, Indiana, and Nebraska before coming to Plymouth. After fifty years of feeding the lambs of Jesus, he is now retiring. May our faithful God, who has in the past guided his steps, now also be with him in his retirement.

H. C. SCHNITKER.

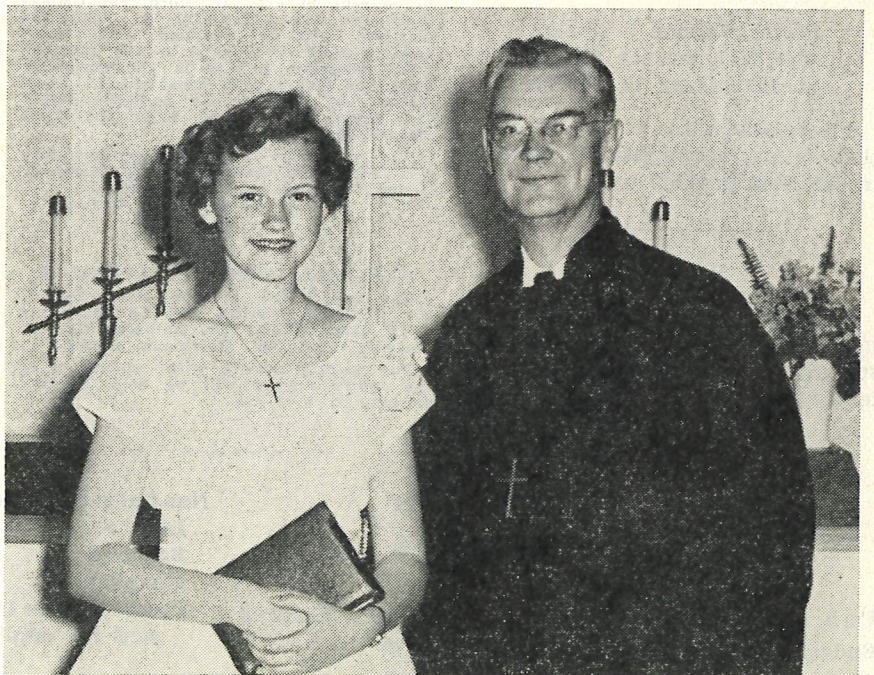
July 6, 1958

NEWS FROM A NEW MISSION IN PICTURES

(The pictures below arrived too late to accompany the report in the June 8 issue on our newest California mission. But we felt that they would be of interest and value for our readers. — Ed.)



Pastor Paul Heyn with Joan Mellon. Joan, who is the organist at our Pomona Mission, was the first girl to be confirmed there (Pentecost, May 25, 1958). She is the granddaughter of Pastor O. B. Nommensen, South Milwaukee, Wisconsin.



Some of the 80 people who attended Pentecost services at our new mission in Pomona, California.

STUDIES IN GOD'S WORD

(Continued from page 212)

died to save us, and that this faith gives us strength to live a new life. So often the weaknesses of our flesh make us wonder if Christ didn't make a mistake when He called us. Perfection seems so unattainable. God's Spirit, however, can do wonderful things. He can help us grow in grace. He can grant us the happiness which results from such growth. May He through Word and Sacrament strengthen us in being "followers of that which is good."

E. WENDLAND.

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.

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 sur-

rounding 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

CALENDAR OF CONFERENCES

TONTO RIM CONFERENCE

Time: Friday, August 22, 1958, 9:00 a.m.
Place: Lutheran Mission, Cibique, Ariz.
DONALD PETERSON, 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. Schewpe 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.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Ordained and Installed

Pastors

Tetzlaff, David, in St. John's Ev. Lutheran Church, Ixonia, Wis., by E. Scharf; assisted by G. Hoenecke, E. A. Wendland, J. Fricke, O. Pagels, N. Paustian, K. Timmel; June 15, 1958.

Weigel, Christoph H., in St. Paul's Lutheran Church, T. Lomira, Dodge Co., Wis., by B. Hahm; assisted by H. A. Koch, W. Schink, and D. Bitter; June 15, 1958.

Installed

Bauer, Theodor, in St. Peter's Lutheran Church, T. Ellsworth, Darwin, Minn., by John Raabe; assisted by Norman Sauer and E. Kolander; June 15, 1958.

Dahlke, J. C., in St. Peter's Ev. Lutheran Church, Weyauwega, Wis., by P. R. Kuske; assisted by A. C. Schewe and W. H. Zickuhr; June 15, 1958.

Schoeneck, Reinhard, in Trinity Ev. Lutheran Church, Coleman, Wis., by A. Hellmann; assisted by H. Pussehl, E. Stelter, R. Biesman, and A. Schmeling; May 25, 1958.

Schuetze, Waldemar, as assistant pastor of St. Peter's Congregation, Fond du Lac, Wis., by G. Pieper; assisted by O. Siegler; in a service held at the Winnebago Lutheran Academy; May 4, 1958.

Teachers

House, Irvin, as teacher of Emanuel Lutheran School, New London, Wis., by W. E. Pankow; June 8, 1958.

Wilde, Hilbert, as teacher of Emanuel Lutheran School, New London, Wis., by W. E. Pankow; June 8, 1958.

CHANGE OF ADDRESS

Pastors

Dahlke, J. C., West Main Street, Weyauwega, Wis.

Schoeneck, Reinhard, Coleman, Wis.

Schuetze, Armin, Professor, Box 84, Thiensville, Wis.

Schuetze, Waldemar, 229 E. Second Street, Fond du Lac, Wis.

Tetzlaff, David, R. 1, Ixonia, Wis.

Teachers

Wilde, Hilbert, 527 E. Wallace Street, New London, Wis.

TREASURER'S STATEMENT

July 1, 1957, to May 31, 1958

Receipts

Cash Balance July 1, 1957.....	\$	19,212.23
Budgetary Collections	\$	1,818,458.39
Revenues		328,474.93
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Total Collections & Revenues	\$	2,146,933.32

Non-Budgetary Receipts:

Luth. S. W. C.—Prayer Book	214.31
Bequests	500.00
Miscellaneous	1,927.01
Proceeds from land appropriated for public highway....	13,590.00
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Total Receipts	\$ 2,163,164.64
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	\$ 2,182,376.87

Disbursements

Budgetary Disbursements:

General Administration	120,785.36
Board for Information and Stewardship	32,780.47
Theological Seminary	64,443.94
Northwestern College	188,052.24
Dr. Martin Luther College....	240,983.94
Michigan Lutheran Seminary	133,245.14
Northwestern Luth. Academy	56,000.74
Nebraska Lutheran Academy	19,000.00
Academy Subsidies	3,200.00
Winnebago Teacher Program	17,757.57
Home for the Aged	39,055.34

Missions —

General Administration	
Home Board	510.40
Foreign Board	1,315.98
Indian Mission	168,514.57
Colored Mission	63,458.83
Home Missions	641,270.96

Refugee Mission	47,836.82
Madison Student Mission	6,613.95
Rhodesia Mission	52,616.51
Lutheran S. W. C.	8,099.95
Japan Mission	5,696.65
Winnebago Luth. Academy	2,750.00
General Support	87,042.23
Indigent Students	1,250.00
Board of Education	15,242.52
Depreciation on Inst. Bldgs.	72,837.51
Institutional Parsonage	
Repair	3,266.00
Revenues designated for Special Building Fund	107,403.82

Total Budgetary Disbursements \$2,201,031.44

Non-Budgetary Disbursements:

Notes Payable	70,000.00
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Total Disbursements \$2,271,031.44

Deficit Balance May 31, 1958 \$ 88,654.57

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to May 31

	1956-57	1957-58	Increase	Decrease
Collections	\$ 1,659,674.69	\$ 1,818,458.39	\$158,783.70	
Disbursement	2,093,214.61	2,201,031.44	107,816.83	
Operating Deficit	\$ 433,539.92	\$ 382,573.05		\$ 50,966.87

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 9,511.55	\$ 17,690.00	\$ 8,178.45	53.76
Nebraska.....	6,979	60,663.43	76,769.00	16,105.57	79.02
Michigan.....	24,585	233,475.21	270,435.00	36,959.79	86.33
Dakota-Montana.....	7,776	66,450.22	85,536.00	19,085.78	77.68
Minnesota.....	38,736	306,106.14	436,096.00	129,989.86	70.19
Northern Wisconsin.....	46,580	368,049.62	512,380.00	144,330.38	71.83
Western Wisconsin.....	49,513	367,027.65	544,643.00	177,615.35	67.38
Southeastern Wisconsin.....	49,184	377,455.00	541,024.00	163,569.00	69.76
Arizona-California.....	3,212	26,892.51	35,332.00	8,439.49	76.11
	<u>228,129</u>	<u>\$ 1,815,631.33</u>	<u>\$ 2,519,905.00</u>	<u>\$704,273.67</u>	<u>72.05</u>

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Spanish Mission	
Tri-Parish Sunday School, Rev. M. B. Petermann.....	\$15.20
For Missions	
Memorial wreath in memory of Mrs. Erdmunde Werner by Pastor and Mrs. Ed. E. Domke.....	\$ 2.00
Mr. H. F. Lussenhop	50.00
N. N.	10.00
	\$ 62.00
For Lutheran Spiritual Welfare Commission	
N. N.	\$ 10.00
For Nigerian Mission	
Tri-Parish Sunday School, Rev. M. B. Petermann.....	\$ 14.55
For Parsonage-Teacherage Fund	
Memorial wreath in memory of Mrs. Louis Jacobi by Pastor and Mrs. J. G. Ruege.....	\$ 2.00
For Church Extension Fund	
Memorial wreath in memory of Mrs. Elizabeth Warnke, by Mr. and Mrs. Carl Lambrecht.....	\$ 3.00

Memorial wreath in memory of Mrs. Gertrude Gabriel, sent in by Pastor Louis E. Pingel.....	40.25
Memorial wreath in memory of Mrs. Estelle Howe, by Mrs. H. H. Kirkpatrick.....	1.00
Memorial wreath in memory of Mrs. Mary Zink, by Mr. and Mrs. Wm. Schutt, Mr. and Mrs. Frank Ulrich, Pastor and Mrs. Waldemar Zink, Pastor and Mrs. Harold Zink, Mr. and Mrs. Adelbert Zink....	10.00
Memorial wreath in memory of Mr. Edward Hallemeier, by the children of Pastor Wm. C. Mahne.....	10.00
Memorial wreath in memory of Mrs. Ed. Bruns, by Our Savior's School children and Ladies Aid, Jamestown, N. Dak.	6.85
Memorial wreath in memory of Mrs. Lucile Buuck, by Mrs. Virginia Stolper, Pastor and Mrs. Walter Kleinke Collection by St. Paul's School children, Ixonia, Wis.	5.00
Memorial wreath in memory of Mrs. Lucile Buuck, by Mr. and Mrs. Emil Trettin.....	145.60
Memorial wreath in memory of Mrs. Lucile Buuck, by Board of Trustees of Synod.....	3.00
	20.00

\$ 244.70

C. J. NIEDFELDT, Treasurer.

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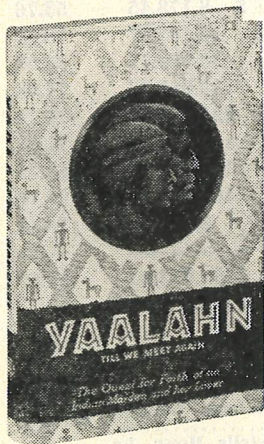
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