



*Jesus saith unto them,
Peace be unto you.
And when He had so said,
He showed unto them
His hands and His side.
Then were the disciples glad
When they saw the Lord.*

John 20:19, 20.

THE NORTHWESTERN
Lutheran

April 24, 1960
Volume 47, Number 9



BRIEFS

by the Editor

cross. But we know it and are sure of it only because God raised Jesus from the dead. With the resurrection God declared to you and me and all sinners: "You are redeemed. My Son, your Substitute, has atoned for your sins and made you righteous in My sight."

* * * *

BOOKS FOR MISSIONS

Are you willing to send a gift for this cause? The reason we ask is that recently President O. Naumann received a letter from the chairman of the Board for World Missions, Pastor E. Hoenecke. The latter has been in Rhodesia since January, and it is from there that he writes:

"Yesterday I came upon a fine young boy of about 18 reading from his Bible under a tree. Two little fellows came to me in the garden and asked me whether I could get them a Bible. I asked them to read out of mine to see whether they could read the English. They did very well, and I have bought them an inexpensive Bible. I wish I had more funds from some group or society to get Bibles to distribute to any and all comers among these many infant Christians. They cost about 4 or 5 shillings here — 60 to 75 cents."

Here is an opportunity for you to give help where it is needed. We have made no provision in the budget for this particular purpose. Are you willing to provide Bibles for young Christians in Rhodesia? Send whatever gift your love for the crucified and risen Lord suggests and designate it "Books for Missions." Address your gift to:

MR. CARL J. NIEDFELDT, Treasurer
3624 W. North Avenue — Room 202
Milwaukee 8, Wisconsin

Again we say: "Happy Easter!" We really say it every Sunday, for the early Christians chose this day for public worship to commemorate the resurrection of our Lord. They realized the supreme importance of Christ's resurrection for their faith. Let us read with devout minds the sermonette on page 132 of this issue, and realize anew that "if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). Christ made the perfect payment for our sin through His suffering and His death on the

In the limited space we had allotted ourselves for comment on the Lutheran Youth Survey (the March 14 and April 10 issues) we naturally could not say everything that might be said. Therefore we welcome what Pastor H. C. Nitz offers under the heading "Who Is To Blame?" on page 135. He refers to the need for the thorough training in the saving truth of Christ which Christian day schools give. In the Lutheran bodies among whose youth the survey was taken there is a glaring lack of Christian day schools. (This is true, in fact, of all the National Lutheran Council bodies. Some of them have come out in flat opposition to the Christian day school.) Yet in all the comment on the Youth Survey Report we find no recognition of this lack. There are all kinds of suggestions how to improve the Sunday schools, but nary a whisper about beginning Christian day schools and thus really intensifying the program of training the children in the truth and way of Christ.

Another point we could not develop is the need for self-examination on the part of parents, teachers, and pastors. We are happy to see that Pastor Nitz has called attention to that.

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

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THE NORTHWESTERN LUTHERAN

Editorials

God's Laughter Twice it is recorded that Jesus wept, once over the city of Jerusalem, and once over the body of His friend Lazarus. Nowhere is it recorded that He laughed. Of all the incidents recorded of His life, there are perhaps only two that might have given any occasion for laughter — the wedding at Cana and the time when He took the little children in His arms and blessed them. Did He smile on them when He said that of such is the kingdom of God? It is certain that He did.

Perhaps He laughed on one of those occasions, we do not know. Childhood is the time for laughter, but of Jesus' childhood almost nothing has been revealed. Between the time of His earliest childhood in Nazareth and His emergence to begin His public ministry at age thirty, there is only the story of His discussion with the learned men in the Temple.

Why do people laugh? We know why children laugh — they are happy and carefree. Older people laugh at jokes, at folly, and at many other things that are not so harmless. When people are most happy, they are more apt to shed tears than to laugh.

Of God it is rather frequently said that He laughed. The word used for *laughing* in the Bible does not have quite the same meaning as our word *laugh*. It rather means to deride, to put aside as foolish. So in the Second Psalm, when the kings of the earth rage against the Lord and His Messiah to cast Him from His throne, "He that sitteth in the heavens shall laugh." What is meant is that God derides their raging as foolish and altogether vain. He exposed their raging as complete folly when He set His King, the Messiah, on His throne, there to reign in spite of all the powers of earth and hell. That is God's laughter that He makes all their raging and scheming against Him ridiculous and impotent.

When unbelievers began to rear the tower of Babel in order to show their importance over against God, God confounded their language and scattered them abroad upon the face of the earth. That is God's laughter.

Laughter as an expression of enjoyment or happiness is not to be found in Scripture. Instead, there is very much said of joy and rejoicing and being of good cheer. Nor is this joy restricted to the earth, for God and the angels have part in the joy of the Christian: Joy shall be in heaven over one sinner that repenteth (Luke 15:7).

E. E. KOWALKE

* * *

"No Offense" If schedules can be maintained, there will be a curious Easter celebration in Disneyland, outside Los Angeles, next year. On Easter Sunday, Bible Disneyland will have its grand opening.

According to the article in *Time*, the amusement park will be "built in the shape of a heart ('symbolic of God's love') and subdivided into six free-wheeling reproductions of Eden, Rome, Babylon, Israel, Egypt, and Ur." The article goes on to describe some of the wonders: "On the Dead Sea, customers will float in glass-bottom boats and look down upon Sodom and Gomorrah. Donkeys will bear the weight of multitudes from Nazareth to Jerusalem. One of the gayer rides will take paid

customers to heaven — in a gold litter drawn by a team of cherubs. From the air, the 'Shrine of Faith Plaza,' Ur and the caravan route will be laid out to 'form the cross of Jesus Christ.'"

While he is at it, Promoter Nat Winecoff might consider mock crucifixions (with ropes instead of nails), or live Easter morning resurrection experiences for the kiddies (for convenience, a pushbutton could operate the stone sealing Joseph's tomb). An ascension into heaven would provide a thrill for everyone who bought a ticket for this unique attraction (a high platform could be disguised as a cloud).

As long as nothing appears to be sacred to money-changers like this promoter and his backers, why not add these feature attractions to the Bible playground to assure the customers a "real thrill"?

Even then one wonders whether church people would boycott the whole unhallowed business. Promoters have insulted Christian sensibilities before and have made a profit doing it. Sacred things have been commercialized, and churchgoers have helped to make the business pay. Hollywood makes sex spectacles of Bible stories, but many church members don't seem to mind.

Who will deny that the comedian who is helping to back Bible Disneyland may not have shrewdly assessed the character of many churchgoers when he predicted: "Bible Storyland is not going to offend the sensibilities of any faith"?

C. TOPPE

* * *

Ashamed of the Gospel?

Paul had written the Roman Christians that he planned to preach the Gospel in their city. He realized that that was quite an undertaking, that, humanly speaking, the odds were against his having any success there. Rome was the great capital city of the world, where the great and renowned of the world resided. But that did not frighten him, just as he had not hesitated to preach the simple Gospel in Athens, the great university of the world, in spite of the sneering remark of his learned hearers: "What will this babblers say?" Disdainful of the difficulties, he wrote: "As much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ."

Like Paul, we ought not to be ashamed of the Gospel no matter how much it may be derided. Our Christian forefathers lived in more or less isolation when it was not so hard to confess the Gospel, but today we are constantly rubbing elbows with the ungodly and unbelieving world. Hardly anyone roundabout us believes those truths anymore. They are considered outdated and outmoded. How many these days are willing to accept the old truths which Luther taught 400 years ago and which Paul taught 1900 years ago?

Openly confess your belief in the verbal inspiration of the Bible, openly confess your faith in Jesus as

(Continued on page 139)

Studies in God's Word: The Risen Lord's Easter Gift To His Disciples

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord (John 20:19, 20).

It was the evening of Easter Sunday. The disciples of Jesus were sitting behind locked doors. They were afraid that the Jews might also do to them what they had done to Jesus. They had been told that Jesus was alive, but they were not yet convinced of it. Their hearts were still filled with doubt. No wonder they were afraid! For if their Lord was still in the grave, they had reason to be afraid, not only of the Jews, but also of the judgment to come. Because of their fear and doubt they were understandably sad. How could they be anything but sad under the circumstances! But suddenly the risen Lord stood in their midst. His presence served to dispel their fear, their doubt, their sorrow. He brought them a wonderful Easter gift.

PEACE

The locked doors proved to be no barrier to the risen Lord. Without opening a door, He was suddenly standing in the room with them. He greeted them with the word, "Peace be unto you." This was a common greeting among the Jews, but coming from the lips of the risen Lord it meant much more than when used in ordinary daily conversation. This was not merely a wish on Jesus' part, as when we say, "I wish you a safe journey" or "I wish you much happiness." Jesus actually gave the disciples what He wished them, namely, the peace of God. God's

wrath no longer rested on man. God's friendship had been won. Man had been reconciled to God by Christ, who had died for him and risen again. God and man were at peace.

Sin, of course, had destroyed the peace. Sin had made man an enemy of God. Sin had locked the door of heaven. But the risen Christ had changed all that. He had won full and free forgiveness for all men. His resurrection was their sure guaranty of that forgiveness. Peace now replaced fear.

CERTAINTY

In order to allay their fears entirely and to remove all doubt from their hearts, Jesus now stepped forward and showed them His hands and His side. He wanted them to look closely at His nail-pierced hands. He wanted them to take note of His side, which had been pierced with a spear. They might also touch Him to convince themselves that they were not seeing a ghost, a spirit, but that it was really their Lord risen from the dead. Any misgivings they might yet have had concerning the fact of His resurrection were now removed. Doubt had to give way in the face of this divine certainty.

In showing them His hands and His side, however, the Lord was not only establishing His identity. This action is closely connected with His greeting of peace. Jesus is pointing them to the price at which He bought their peace. The pierced hands, the riven side, these are the holy wounds which proclaim that God is at peace with us. Here again the disciples were given divine certainty, not only that Jesus was alive, but that He by His crucifixion and death had actually secured their peace with God.

JOY

We are not at all surprised to hear John say, "Then were the dis-

ciples glad, when they saw the Lord." We rather expected that. How could it have been any different? Only a short time ago they had been afraid. What would the Jews do to them? Worse yet, what would God do to them if Christ were not raised? Then they would have no Savior. They would still be in their sins.

But now they had seen Jesus with their own eyes. They had heard His greeting of peace. They had seen the wounds with which He had purchased their peace. Every cause of fear, of doubt, of sadness had been removed when Jesus stepped into the room. Sadness now had to make room for joy.

You who today read of the risen Lord's appearance also believe in this Jesus as your Savior. Then be assured that His wonderful Easter gift to His disciples is also for you. You were afraid too, afraid of what God would say as He read the record of your sin and guilt. But Easter shows you Him who "was delivered for our offenses, and raised again for our justification." In Him you have full and free forgiveness. Through Him you are at peace with God.

You were afraid, perhaps, as you thought of your own death. Would death be the end? Would you remain in your grave? Easter shows you Him whose resurrection assures you of your own resurrection. He calls from the open tomb, "Because I live, ye shall live also." He also gives you the assurance that your vile body will be changed and fashioned like unto His glorious body.

Regardless of your earthly station, whether you are rich or poor, young or old, sick or well, as long as you believe that Jesus of Nazareth is your Savior, then this is His Easter gift to you: PEACE — CERTAINTY — JOY.

C. MISCHKE

I

Before taking up this article itself, it may not be amiss to preface it with a brief discussion of some of the Scripture passages in which the matter of dealing with a sinning brother is presented.

EXCOMMUNICATION AMONG THE JEWS

The Jews practiced excommunication. Jesus forewarned and forearmed His disciples that the Jews in their opposition to Him and His Gospel would resort to excommunication. "They shall put you out of the synagogues" (John 16:2). — In the story of the man who had been born blind and had been healed by Jesus, we are told that the parents of the man hesitated to speak about the miracle before the Pharisees "because they feared the Jews: for the Jews had agreed already, that if any man did confess that he (Jesus) was Christ, he should be put out of the synagogue" (John 9:22). Again, when Jesus had raised Lazarus from the dead, and when many Jews were led to believe in Him because of this unprecedented miracle, and when the chief priests then sought to kill not only Jesus but also Lazarus, then, we are told, "nevertheless among the chief rulers also many believed on him (Jesus); but because of the Pharisees they did not confess him, lest they should be put out of the synagogue" (John 12:42).

EXCOMMUNICATION IN THE CHURCH

The basic passage is Matthew 18:15-17. Jesus begins His instruction with the remark: "If thy brother shall trespass against thee." He is here not speaking about any man who may commit a flagrant sin, but about a "brother," a member of the Church. This may happen to anyone in an unguarded moment, since we are still in the world, stalked by the devil as by a roaring lion, and weakened by the Old Adam whom we still have in our heart. What then, if we see a brother fall into sin? Shall we begin to argue: "Since sin separates a man from God, it separates him also from the Church. Thus by yielding to temptation this man has ceased to be my brother; so whatever I may do to him now, I do to him as an outsider."

No! Jesus simply says, If thy brother sins, "go and tell him his fault between thee and him alone." He needs help desperately and soon, before he becomes hopelessly entangled in his sin. I must still regard him as a brother, a brother in need, a brother in grave danger, but still a brother, a brother whom I hope to restore. "If he shall hear thee, thou hast gained thy brother."

But if he refuses to listen, shall I give him up? No, "then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." God had laid down the rule for Israel with regard to criminal investigations that, if two or

three respectable witnesses agreed in their testimony, then that would settle the matter. — If the sinning brother could not be brought to repentance by the testimony of one of his brethren, then the concurring testimony of one or two additional brethren should carry some weight, to make him reconsider.

But if the conclusive testimony of two or three brethren fails to make an impression, do not yet give him up. There is another possibility: "Tell it unto the church." If the Church as Church conveys to him as part of her message the rebuke of his sin and her call to repentance, he may weaken in his stubborn resistance, he may yield: and there will be joy in heaven over a repenting sinner.

Sin is powerful. Once it has ensnared a heart, it is extremely difficult to break its bonds. It may happen that a sinning brother will refuse to accept the testimony of the whole Church. In that case all possibilities of help have been exhausted. Outside the Church no one is interested in bringing a sinner to repentance. If the admonition of the Church has failed to touch his heart, then admonition is of no further avail. So "let him be unto thee as an heathen man and a publican."

That is excommunication, a powerful preaching of the Law to an impenitent sinner.

THE SPIRIT OF EXCOMMUNICATION

In what spirit is excommunication to be carried out? Certainly not as a convenient way to get rid of an unwelcome member. Not in an impatient hurry to have an unpleasant matter over with: one, two, three — out. If anything is clear from the instruction of Jesus it is this that He wants us to exercise almost unlimited patience, and to spare no effort to "gain" the brother.

He showed this also by the parable with which He introduced His instructions, v. 12-14. A shepherd, having lost one of his hundred sheep, concentrates all his attention and all his efforts on the lost one. He practically forgets the ninety-nine in his endeavors to find the lost one. A similar zeal must drive our hearts in an "excommunication" proceeding.

Jesus inculcates the same spirit by His answer to Peter's question after the instruction. Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (v. 21). Peter evidently thought that he was setting his number pretty high. If a man had declared himself repentant seven times, and then seven times relapsed, that would look like a pretty sure indication that his repentance was not genuine, that it was superficial, to say the least: that he is a hopeless case. But Jesus answered him, "I say not unto thee, Until seven times; but, Until seventy times seven" (v. 22). Love, anxious to win and save a brother, does not check the count.

(Continued on page 139)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Why did the Jews reject Christ?

"When the Wise Men of the East inquired of Herod and his court about the whereabouts of the Christchild, why didn't Herod and the religious leaders go along with these Wise Men to worship the baby Jesus? Why didn't they send representatives to accompany these Wise Men? It seems strange indeed that here was the fulfillment of Old Testament prophecy, and yet God's chosen people failed to respond to such an earth-shaking event. Why was there that callous indifference to this wonderful event? One could expect this from people outside of the Jewish faith but not from Israel." The question this letter raises is this: Why did the Jews reject Christ? But it also implies this question: Why do people who have been blessed with the Gospel reject Christ?

THIS EXPLAINS HEROD'S ACTION

First a few explanations should be made by way of clarification. As far as King Herod is concerned, he was not a Jew by birth, but an Idumaeon, that is, a descendant of Esau, Jacob's brother. He had managed to become king of the Jews under the Romans and to please the Jews even rebuilt and beautified the Temple in Jerusalem. His life, however, is the story of intrigue and murder in order to stay on the throne. It is not surprising to hear what his reaction was when the Wise Men asked: "Where is he that is born King of the Jews?" Matthew reports: "When Herod the king had heard these things, he was troubled, and all Jerusalem with him" (Matt. 2:3). Herod was troubled at the thought that there might be someone who would be a threat to his position. The city of Jerusalem was also troubled, thinking perhaps of what this unscrupulous king might do as a result of this report. So Herod's actions simply reflected to his whole despotic, depraved life.

SOME JEWS ACCEPTED THE SAVIOR

But what about the Jews? What about their leaders? What about those who knew and awaited the fulfillment of the prophecies? We do want to recognize the fact that there were some who did accept and receive the infant Jesus as their Savior. This surely is true of the shepherds to whom an angel proclaimed the Gospel. And in Jerusalem there was a Simeon and an Anna, just and devout people who were waiting for the consolation, the redemption of Israel. They embraced Jesus as their Redeemer when 40 days after His birth He was brought to the Temple to be presented to the Lord. Yet what John writes concerning Christ remains a tragic fact: "He came unto his own, and his own received him not" (John 1:11). His own nation, the nation chosen by God as the one from whose midst the Savior should be born — this nation, by and large, did not accept Him.

MAN'S HEART IS HOSTILE TO GOD

What was the cause of this tragedy? Jesus answered that question only a short time before His passion and

death. "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*" (Matt. 23:37). It was not that Jesus did not do everything possible to bring the Jews to faith and salvation. It was not that God's grace did not reach out to them. This happened in the fullest measure. Three little words give the answer: "Ye would not." It was their perverse nature; they had set their will against Christ. He was not the kind of earthly king they were hoping for. They would not have Him. Jesus said to Nicodemus: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). Sin, evil, wickedness, which the corrupt heart of man loves and does not want to give up, which it prefers to the light which Christ brings, is the cause of unbelief. That was the cause for the rejection of Christ on the part of the Jews. Even in the face of the riches of the grace which God offered them in sending His Son to be born and live in their midst, this corrupt nature of man, delighting in the works of darkness, rejected the one and only Savior of all men. The fault is always in man whose heart resists the grace of God. "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

BRINGING THE MATTER UP TO DATE

But it is well that we ask not only about the Jews. Let us bring this whole matter down to our present time. Why is it that many who have been taught the Gospel in confirmation classes and have confessed their faith and promised faithfulness, again fall away from Christ? Why is it that there are those who have enjoyed a thoroughly Christian training, who have attended Christian day schools and have drunk deeply of the Water of Life, leave the church and turn again to sin and unbelief? Why is it that a true Lutheran, having been blessed with the full truth of the Gospel, will turn to Catholicism with its many corruptions, or to lodgery with its self-righteousness, or to false Protestant churches? Remember the Israelites!

God has blessed us with the riches of His grace, blessed us as a church with a full measure of His pure and precious Gospel. How brightly the light of the Gospel has been shining in our midst! Throughout the years God has granted our Synod able leaders and teachers to direct our course according to the Word of God. May we ever by daily contrition and repentance drown the Old Adam within us, that old corrupt nature that would follow Satan away from salvation into unbelief! May the New Man in us be strengthened and preserved through a steady diet of the Gospel as it comes to us in the Word and Sacraments! May the tragedy of Israel not be repeated among us!

A. SCHUETZE

By H. C. Nitz

Who Is To Blame?

The youth boards of most of the major Lutheran bodies in America just spent two years and \$32,000 on a study of the attitudes of 113,000 high-school youngsters. Interviews and questionnaires covering 450 subjects resulted in some interesting and disturbing answers. Some of the findings have already been commented on in these pages.

Sexual relations, gambling, drinking, destruction of property, stealing, swearing were some of the items. Reckless driving, smoking, reading habits were also looked into.

But the most disturbing answers had to do with the personal faith of the youths. Three-fourths reportedly believe that they are justified before God by trying to "live a good life," rather than by faith, and that they are "not certain of God's forgiveness."

In reporting the findings, the director of the project comments: "Most of these youths are living in an awareness of God's Law and not His Gospel."

This alarming situation is not surprising when youngsters are exposed to the religion of the public school and of Scouting. The impact of these influences cannot be offset by a brief period of Sunday-school instruction once a week. This makes Christian day schools and Christian high schools of tremendous importance; and Bible classes and the family altar!

Who is to blame when a confirmed Lutheran boy or girl of high-school age is "not certain of God's forgiveness"? We parents, pastors, teachers would seem to have need of asking, "Lord, is it I?"

Church and State

One of the angles of the present political campaign may help to clarify American thinking on the separation of Church and State. That clarification is sorely needed is evident from utterances in secular and religious papers.

A Methodist bishop, Richard C. Raines of Indianapolis, addressing the twelfth national conference of

POAU (Protestants and Other Americans United for Separation of Church and State) appealed to the meeting in Boston for an "honest appraisal of the American principle of Church and State."

Strange to say, this was reported on the front page of the February 21, 1960, issue of *The Lone Star Catholic*, official newspaper of the diocese of Austin, Texas. According to this report

"Bishop Raines accused Protestant churches of helping to tear down the 'wall of separation' between Church and State in three ways: 1) by accepting tax exemptions, an indirect form of government subsidy; 2) by participating in the military chaplains program at government expense; and 3) by accepting federal aid for sectarian hospitals."

The Samaritans In Dire Need

When the king of Assyria deported the Israelites in 722 B.C., he brought Assyrian colonists to the depopulated country to work the land. The colonists intermarried with those Israelites who escaped deportation. Thus there came into being in Samaria "a mixed race with a heathen core," the Samaritans. (See II Kings 17.)

The resulting mixed people retained much of the Israelite religion and customs, but used only the books of Moses and Joshua as their Scriptures. Mount Gerizim was their holy mountain. Their worship was a mixture of truth and heathenish error, so that, later, Jesus said to the Samaritan woman at Jacob's well, "Ye worship ye know not what" (John 4).

When some 200 years after the deportation of Israel the Samaritans wanted to help rebuild the Temple in Jerusalem, they were told by the returned exiles, "Ye have nothing to do with us to build an house unto our God" (Ezra 4:3). Racialism was still strong at the time of Christ. Because of segregation, "the Jews had no dealings with the Samaritans."

Once a numerous nation, found not only in Palestine, but also in Egypt and Syria, the Samaritans are now in danger of extinction, partly

because of centuries of inbreeding and partly because of their deplorable economic situation. A very few are living in the new state of Israel, where they are fairly well off. But the bulk of the nation, a mere 300, still lives under the shadow of Mount Gerizim at Nablus, the ancient Schechem.

Derek Walker, reporter for *The British Weekly*, visited Nablus recently and reports that there are 86 children in the community and about 70 aged and infirm people. About 70 young men and women cannot afford to get married. There is a sorry lack of education, and much suffering from lack of proper medical care and because of malnutrition.

An effort is now being made in England to raise 5000 pounds for the immediate relief of this dying remnant. The Council of the Samaritans through its High Priest has addressed a pathetic appeal to the World Service Council.

The appeal, couched in quaint, halting English, concludes: "Mercy our fellow brothers, the Samaritans are now knocking your door asking you to share with us a loaf of bread, they are sure you will not disappoint them because the Lord Christ said that 'Each one knock my door, I will come to him.'"

Academic Freedom

"If Darwinian evolution is true, then the Bible is untrue, and I prefer to hold by the Old Book rather than accept a worthless theory.

"Now of course, no one really believes the Darwinian theory. They present it as a possible way the world may have been created, but they present it in such a way that the boys or girls in school feel that they certainly would be 'back numbers' if they believed anything else.

"The Darwinian Evolutionary Theory is unacceptable on several counts:

"1. It is based on guesswork and not on fact, and therefore it is unscientific.

"2. The suppositions are materially unrealistic—even biologically impossible.

"3. It undermines the Bible that we know is true.

"4. It takes God away from the people and leaves them to determine for themselves what is right and what is wrong, thus opening the doors to the deluge of crime that we are witnessing. More and more biology textbooks are giving less and less space to Darwin's theory and sometimes leaving it out altogether."

Thus wrote Dr. John M. Howell in a letter to a student at the University of Puget Sound, as reported by the *Tacoma News Tribune* of February 27, 1960. The letter was published in the school paper.

Dr. Howell is (or rather was) supervisor of curriculum guides and courses of study in the State Department of Public Instruction in the State of Washington. For his forthright confession Dr. Howell was given short shrift by his superior, the state superintendent of public instruction.

Under the caption "Official Scorns Darwin Theory, Loses His Job," *The Arizona Daily Star* of March 1, 1960, reports that the superintendent "ordered the removal and said Howell would be assigned to other work in the State Education Department." The same paper reports that a trustee of Western Washington College declared that the disclosure of Howell's disbelief in the theory of evolution had brought "shame and ridicule" on the state.

Fragments

While house-cleaning our files we found a number of items that were too good for the wastebasket, but which did not develop into expanded articles.

ON STEWARDSHIP

Jonathan Edwards, the noted American preacher, says, "I found more response from my people when I told them the *benefits* of the Gospel rather than its *obligations*."

John G. McKenzie, a contemporary British clergyman, says, "Let us appeal to *gratitude*. Appeal to *duty* and you will find members of your congregations thinking of someone sitting in another pew! Appeal to *gratitude* and he will realize that the appeal is directed to him."

ON PREACHING

Daniel Jenkins, who is well acquainted with churches on both sides of the Atlantic, comments: "The trivialization of preaching is one of the

chief sources of weakness in the Church." Perhaps he saw the bulletin board on a church on the West Coast, which announced a sermon on "Crew-Cut Christians."

Jenkins says that the Scots speak of dull and inconsequential sermons as "cauld clatter o'morality." He says many people seem to prefer the "tranquilizer" type of sermon, the kind that tend to accept the principle that "the customer is always right." He speaks of the debilitating and frantic busyness of ministers, mostly over secondary matters, as "the most insidious occupational ailment of the clergy today."

But our critic does not blame the ministers altogether. He admonishes the hearers also when he says, "The man in the pew has an important part to play, too, in the task of rehabilitating the sermon. He must be brought to recognize that the minister has been ordained to the ministry of the Word and Sacraments and the spiritual care of the parish, and that he is not a community welfare-and-recreation odd-job man who does a little religion on the side."

ON PREACHING MONEY

There may be some justification for the remark occasionally heard that a certain pastor is "preaching money too much." However, a careful reading of Paul's Epistles reveals that the Apostle had quite a bit to say "concerning the collection." Since a man's use of his money has correctly been called "the acid test of character," it is not surprising that Jesus also frequently mentions money. Someone has discovered that out of 38 parables of Jesus, 16 have to do with money.

A SCIENCE NOTE

An Associated Press report from Moscow reports: "A Soviet scientist has turned the Bible story of Sodom and Gomorrah into a science thriller by suggesting the two wicked cities were blown to bits by a nuclear blast set off by invaders from outer space."

The Tass account continues: "The Soviet scientist believes that space travelers could have exploded, before leaving the earth, their excess stock of nuclear fuel, after having warned the local population in advance, so that they would not perish from the atomic blast.

"The Soviet scientist believes that during their stay on earth the space travelers tried to convey their knowledge to the people, but in view of the extremely low cultural and technical level of human society of that period it was most difficult to transmit this knowledge."

"Professing themselves to be wise, they became fools" (Rom. 1:22).

St. Croix Lutheran High School "Open House"

February 28, 1960, was a "red-letter day" for the members of the Twin City Lutheran High School Association of Minneapolis-St. Paul, Minnesota, when more than 1000 interested friends and supporters were privileged to attend the "open house" at the newly erected St. Croix Lutheran High School at 110 Crusader Avenue, West St. Paul, and to inspect its spacious, inviting facilities.

The building was constructed at a cost of approximately \$120,000 and is the first unit of a school which is planned eventually to house a student-body of 600. Additional academic units and a gymnasium-auditorium will be added on the 26-acre campus when the needs demand more facilities and the funds permit them.

The student body, consisting at present of ninth and tenth-grade students only, and faculty took possession of the clean, fresh, cheerful building the previous week. Members of the faculty are Morton A. Schroeder, M.A., principal, Ronald Pape, instructor, Jerome Braun, assistant instructor, and Mrs. Morton A. Schroeder, part-time instructor.

Though much landscaping remains to be done when weather will permit, the interior of the well-lighted building affords a most pleasant atmosphere in which to conduct classes. Official dedication will take place at a later date.

The total cost of the "first phase" of the building program of the TCLHSA, including land, the academic building, a home for the principal, a well and water system, a sewage disposal system, grading, etc., will exceed \$190,000. The association was organized in 1958 and with the Lord's blessing has grown until at present there are 18 congregations with a total communicant membership of 8,000 in affiliation. The classes were temporarily conducted from September 1958 until February 1960 at St. James' Lutheran Church, West St. Paul, Carl F. Bolle, pastor.

Direct from the Districts

Nebraska

Pastor Philip Martin of Good Hope of Omaha has resigned because of ill health. His congregation had a farewell dinner for him on April 3 at which a purse was presented to show appreciation for his faithful labors. Pastor Martin's address will remain the same. Pastor William Wietzke of Good Shepherd is the vacancy pastor. We wish Pastor Martin the Lord's continued blessing in his retirement after over 60 years' service as a minister of the Gospel.

Miss Beverly Haar of Two Rivers, Wisconsin, has accepted a call to

teach in Golden, Colorado. Miss Jean Gaulke has resigned her teaching position at Valentine to enter marriage. Pastor Walter Herrmann of Clatonia has accepted a call to Mayville, Michigan.

The Iowa circuit of the Central Conference held a stewardship meeting at Grace of Oskaloosa on March 13. Mr. Bob Schultz of Oskaloosa presented a topic on stewardship, and the filmstrip "Every Home Visitation" was shown. The Omaha-Council Bluffs circuit meets May 1.

The District Board of Education met recently to set up school circuits and appoint visitors. Circuit 1, Mr.

Meihack, has Des Moines, Golden, Plymouth, Clatonia, and Grand Island. Circuit 2, Pastor Grummert, has Norfolk, Hadar, Hoskins, Stanton. Circuit 3, Mr. Hirsch, has Mission, Valentine, Gresham, Omaha (2), and Geneva. The visitors are to attend the workshop at Northwestern College, Watertown, Wisconsin, in August. Certification laws remain pretty much the same until September, 1965, after which only those with a baccalaureate degree can begin teaching in Nebraska. Nine teachers need to acquire or renew certificates this summer.

F. WERNER

Wanted!

More Students for the Teaching Ministry

The above headline is indeed a strange one, especially in view of the fact that many who have desired to prepare for the teaching ministry in years past could not be accommodated. The headline becomes serious when it is accompanied with the announcement, "There is room for women students who wish to prepare for the teaching ministry, in both the Winnebago Program as well as in the freshman college class at Dr. Martin Luther College of New Ulm, Minnesota." Yes, more students can be accommodated in both schools at the present time.

The Winnebago Program is an extension program of Dr. Martin Luther College at Fond du Lac, Wisconsin. It is conducted at the Winnebago Academy of that community at the request of the Synod. Through its operation, the Synod seeks to supply some of the sorely needed women teachers for its Christian day schools. It is an emergency program designed especially for those young women of the Church who might wish to take an accelerated curriculum in order to prepare for the teaching ministry.



Miss Nancy Cole (left) and
Miss Carol Matsunaga

It welcomes the enrollment of graduates of Lutheran high schools as well as others who are interested in becoming teachers in the elementary school. In the past it has enrolled young women such as Miss Carol Matsunaga and Miss Nancy Cole (shown in the picture accompanying this article). Miss Matsunaga graduated from the Winne-

bago Program several years ago and has served the Church as teacher in the Apache Indian Mission at East Fork, Arizona. Miss Cole first heard of the Winnebago Program while she was an employee of the Department of State and completing an assignment in the country of Brazil. She, likewise, has ably served the Church as teacher at East Fork during the past several years.

At present the Winnebago Program has fifteen enrollees. It could accommodate another fifteen. Any young woman interested in this accelerated program may obtain further information from her pastor or by writing to Dr. Martin Luther College.

Elsewhere in this issue of *The Northwestern Lutheran* there is an announcement that there are openings for further applicants for enrollment in the college freshman class of Dr. Martin Luther College of New Ulm, Minnesota. Young women and men are encouraged to enroll at this time. Women may choose from among three programs in preparing themselves for the teaching

ministry: a two-year-two-summer program, a three-year program, and the regular program leading to the degree of Bachelor of Science in Education. Men are required to enroll in the regular program.

At the present time the number of applicants for this class is well below that of former years. Many more could be accommodated. It is suggested that young men and women seriously consider the field of church work as a life's vocation and file their application for enrollment with the College now.

Five Guest Instructors To Teach Summer Courses At D.M.L.C.

Five guest instructors will be members of the teaching staff of Dr. Martin Luther College of New Ulm for its 1960 summer session beginning June 20. They are Professors Walter Drost, Julius Ingebritson, Arthur Koester, Erwin Scharf, and Morton Schroeder. These men will teach courses in the areas of religion, English, and social sciences, and professional education.

Professor Drost is a member of the Wisconsin Lutheran High School staff. He will have course offerings in the field of history. The particular courses Mr. Drost will teach are "Sectionalism and the Civil War" and "The Reconstruction Era."

Professor Ingebritson, until recently, has taught in Omaha, Nebraska. He is a member of the teaching faculty of Bethany Lutheran College of Mankato, Minnesota. The courses he will offer are in the field of professional education: "Teaching the Social Studies" and "Audio-Visual Education."

Professor Koester is a member of the Dr. Martin Luther College faculty. He represents the College at Winnebago Lutheran Academy of Fond du Lac, Wisconsin, where the College conducts an extension program at the request of the Synod. His courses are "Elementary School Administration" and "The United States in the Twentieth Century."

Professor Scharf is a member of the Northwestern College faculty. He has taught at Winnebago Academy of Fond du Lac, he has served as a camp pastor for Synod's Spiritual Welfare Commission during World

War II, and he has had many years of experience as pastor of various congregations in Synod. He will teach: "The Life of Christ" and "The Confessional Writings of the Lutheran Church."

Professor Schroeder is the principal of St. Croix Lutheran High School of St. Paul, Minnesota. He has served on the summer-school staff on previous occasions. This summer he will teach: "Children's Literature, Biblical Geography," and "The Geography of Europe."

The regular members of the Dr. Martin Luther College faculty who will be teaching this summer are: Professors Martin Albrecht, Roland Hoenecke, John Oldfield, Harry Palmbach, Arthur Schulz, Erich Sievert, C. J. Trapp, and Victor Voecks.

In addition to the courses listed above, the summer school offers a variety of other courses from which the prospective student might choose a program. Through the summer school, Dr. Martin Luther College also is inaugurating a new policy that should be of interest to graduates of the old two-year and three-year programs of years ago. Special consideration will be given these people if they begin the work for their degree by the summer of 1963. In view of increased demands for certification, it might be well for such graduates to make inquiry at the College for further information concerning this special opportunity.

Some of our congregations have shown a wonderful interest in assisting their teachers in attending summer school. Special provisions have been made in their budgets for this purpose. Those who have not done so, are urged to encourage their teachers to attend summer school by making this possible for them by providing substitute organists as well as by providing the necessary financial assistance.

E. H. SIEVERT, Director
of Summer Sessions

† Pastor John W. Reuschel †

After a retirement of somewhat over 19 years, Pastor John W. Reuschel was called to his eternal

rest on March 1, 1960. He was born July 6, 1877, at Logan, Perth County, Ontario, Canada, the son of Pastor Christian Reuschel and Catherine, nee Kaiser. Soon after he was baptized in the name of the Triune God and made a child of his Lord. His father baptized him; he also confirmed him. He came to this country in 1883 and settled with his parents in Fox Point, Wisconsin. Upon completion of his grade schooling, he entered Northwestern College to begin preparation for the holy ministry. He graduated from our Theological Seminary, then located at Wauwatosa, Wisconsin, in 1903. His first pastorate was in South Haven, Michigan, where he was installed on September 13, 1903. He served this congregation until 1909, when he accepted the call to Franksville, Wisconsin. In 1911 he became pastor of the Gibson-Two Greeks, Wisconsin, parish, where he also taught school. On April 20, 1913, he became pastor of the congregation at Woodville, Wisconsin. This congregation he served for close to 28 years. Because of a nervous breakdown, he retired from the active ministry February 2, 1941.

On September 9, 1904, he was married to Miss Martha Winkel of South Haven, Michigan. This union was blessed with four daughters and four sons, one of whom, Alfred, preceded his father in death as a casualty of World War II.

Pastor Reuschel reached the age of 82 years, 7 months, 9 days. Burial services were conducted in St. Paul Church, South Haven, Michigan, where the deceased had been a faithful member since 1946. The services were conducted by the undersigned. Burial was in Lakeview Cemetery, South Haven.

The deceased leaves to mourn his death his widow, Gerhardt of Grand Rapids, Michigan, Gerda (Mrs. Hugo Fritze, Norfolk, Nebraska), Irma (Mrs. Harold Eckert, Milwaukee, Wisconsin), Arnold of Watertown, Wisconsin, Eleonora (Mrs. Armin Schultz of Saginaw, Michigan), Theodore of Holland, Michigan, Lorna (Mrs. Elmer Van der Kolk of Holland, Michigan), and many other relatives and friends.

W. W. WESTENDORF

Bethesda Lutheran Home Employee Retires After Quarter Century of Service

On March 31, Miss Mary Brehmer ended 26½ years of uninterrupted service to Bethesda Lutheran Home. On September 4, 1933, Miss Brehmer began work as a ward parent and was assigned to a group of mentally retarded girls who were teen-age or younger at that time. Ever since that day over a quarter of a century ago Miss Brehmer has cared for the same group of girls. At that time the enrollment in the particular ward to which she was assigned was 42 in number. Two years ago, when the Linda Ritter Memorial Building was dedicated, Miss Brehmer and her girls were moved to the west wing on the second floor of this new dormitory. In the new surroundings Miss Brehmer has, for the past two years, cared for 38 girls.

Rather unusual is the fact that of the 42 girls who greeted Miss Brehmer when she started work at Bethesda Lutheran Home in 1933, three have been under her care during the entire time.



Miss Mary Brehmer (in white) with one of inmates at Bethesda Home.

NATIVE OF CALEDONIA, WISCONSIN

Miss Mary Brehmer was born near Caledonia, Wisconsin, in Waupaca County, where she spent her childhood years. She was confirmed in the

Lutheran faith by the Rev. Paul Gerhardt at Zion Lutheran Church in Readfield, Wisconsin.

During her youth she cared for her widowed mother and later worked for about two years at the Lutheran Indian Mission at Gresham, Wisconsin, a boarding school for over 100 Indian boys and girls. Here she worked in the laundry and helped with the mending. In 1933 she came to Bethesda Lutheran Home where she has served as a quiet, humble, and faithful ward parent ever since.

FAREWELL PARTY

On Thursday afternoon, March 31, fellow employees of Bethesda Lutheran Home met in the Pingel School recreation room for a farewell gathering and to wish Miss Brehmer well in her retirement. That same evening a special devotional service was conducted in her honor at which the "children" at the Home were present as well as some of the employees.

Miss Brehmer's plans for the immediate future will take her back to the scenes of her childhood, to Caledonia, where she will live with her sister-in-law.

Smalcald Articles

(Continued from page 133)

THE INCEST CASE IN CORINTH

When the incest case that happened in the Corinthian congregation (I Cor. 5:1) was reported to Paul in Ephesus, he rebuked the brethren for their complacency. They should have gone into action at once to save the brother from the grip of his sin. The sin was public; so the congregation should have taken hold. Private admonition to spare the brother any embarrassment was no longer of avail. The congregation should have acted but failed, and the sinner had gone on without repenting. Hence now a formal resolution by the congregation to excommunicate him, though humiliating for the congregation after their neglect, was the only way for the brethren to clear themselves and to make the sinner come to his senses. Paul formulated the resolution: "In the name of our Lord Jesus Christ . . . to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (v. 4, 5).

The congregation acted on Paul's advice, and the official resolution, adopted in the spirit of repentance for their former neglect, had the effect of bringing the man to a recognition of his sin and to a deep remorse over it. (See II Cor. 7:11 and 2:6, 7.) Now it was time to forgive the man formally, and to reinstate him: "Wherefore I beseech you that ye would confirm your love toward him" (II Cor. 2:8).

Many more passages refer to the dealing of the Church with sinning brethren, illustrating some phase or other. God willing, we shall consider a few in our next study.

(To be continued)

J. P. MEYER

Editorials

(Continued from page 131)

the all-sufficient Redeemer of sinners who on the cross wiped out all your sins, and you will draw pitying glances. You will be told that this scientific age needs no Savior, that it is able to work out its own destiny. Modern man, it is said, has more tangible things to do than to be concerned about getting to heaven, for the existence of which there is no scientific proof anyway.

If you confess the old Gospel, you will be made to feel out of place. If you belong to and uphold the church which teaches the old Gospel truths, people will look askance at you. Are we in the present-day environment, under the prevailing adverse circumstance, willing to do so? If we are ashamed to, there apply to us the sobering words of Jesus: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father."

IM. P. FREY

Call for Candidates

Having requested to be relieved of his duties as coach and instructor of physical education classes at Dr. Martin Luther College, Prof. Harold Kaiser will be assigned to duties in the field of mathematics beginning with the 1960-1961 school year. This subsequently will leave a vacancy in the department of physical education and coaching.

The Board of Control of Dr. Martin Luther College therefore respectfully requests members of Synod to place in nomination the names of men who would qualify for this position. In order to aid the Board in making a choice, PLEASE accompany all nominations with sufficient pertinent information.

All correspondence must be in the hands of the undersigned not later than May 20, 1960.

ARTHUR GLENDE, Secretary
17 South Jefferson Street
New Ulm, Minnesota

Candidates for High School Teaching

The Wisconsin Lutheran High School is seeking qualified candidates for the fields of Industrial Arts (Shop), English and Geography. The names of men and women of good Christian character, who have the necessary academic qualifications for high-school teaching in one or more of the fields indicated, may be forwarded to Wisconsin Lutheran High School, Robert P. Krause, Principal, 330 North Glendale Avenue, Milwaukee 13, Wisconsin. The high school is calling six additional instructors to fill the needs both of an increasing enrollment, and of the Teachers' College to be opened in our building next fall by our Synod. Of these, three calls have already been extended and accepted. We are grateful for the suggestions received in the past. A goodly number of our teachers have come to us as a result of information provided by members of Synod.

R. P. KRAUSE, Principal
Wisconsin Lutheran High School

ANNOUNCEMENT

The annual summer session at Dr. Martin Luther College of New Ulm, Minnesota, will open on June 20 and continue through until July 29. The following courses are available:

7:00-9:00 A.M. (3 Credits)
Introduction to the New Testament
Elementary Dogmatics II
The Life of Christ
Teaching Religion

Teaching Arithmetic
Testing and Measurement
Elementary School Administration
Children's Literature
World Literature
Survey of English Literature
Sectionalism and the Civil War
Chemistry and Man
9:00-10:00 A.M. (1.5 Credits)
Teaching the Language Arts
English Grammar II
First Aid
Choir Conducting
Biblical Geography
The Reconstruction Era
Audio-Visual Education
10:00-12:00 A.M.
Studies in the Catechism
Confessional Writings of the Lutheran Church
Introduction to Teaching
Teaching the Social Studies
Teaching in the Kindergarten and Primary Grades
Speech in the Elementary School
The United States in the Twentieth Century
The Lutheran Church in America
The Geography of Europe
Trigonometry
Theory of Music
1:00-2:00 P.M.
Teaching School Music

Further information may be had by writing to Prof. E. H. Sievert, Director of the Summer School, Dr. Martin Luther College, New Ulm, Minnesota.

ANNOUNCEMENT

Dr. Martin Luther College of New Ulm, Minnesota, will again operate the Winnebago Program as an extension division of the College at the Winnebago Lutheran Academy of Fond du Lac, Wisconsin. Young Lutheran women who are high-school graduates with a satisfactory scholastic record are eligible to enroll in this accelerated teacher-education program. This program begins as part of the summer school session at Dr. Martin Luther College on June 20. All of those who are interested in enrolling and have not done so should file their application with the Business Office of the College at once.

E. H. SIEVERT, Director
of Summer Sessions

NOTICE OF APPOINTMENT

The Rev. V. H. Winter has been appointed visiting elder of the Gadsden Conference of the Arizona-California District in place of the Rev. Joel Gerlach, resigned.
E. ARNOLD SITZ, President
Arizona-California District

M.L.S. CHOIR RECORDS AVAILABLE

A 12-inch Long Play recording of 15 numbers from the 1959 program of the Michigan Lutheran Seminary Choir is available. Price: \$4.50 postpaid. Order from

Prof. Mellahn Zahn
2100 Court St.
Saginaw, Mich.

MORE ROOM FOR COLLEGE FRESHMEN AT D.M.L.C.

Because of the small number of graduates from our own high-school department, we are still able to accept more applications for our college freshmen class. Anyone knowing of some who might be interested in becoming teachers in our schools is urged to write to

Carl L. Schweppe
Dr. Martin Luther College
New Ulm, Minn.

WISCONSIN SYNOD DELEGATES TO THE SYNODICAL CONFERENCE CONVENTION

All delegates and advisory delegates attending the Synodical Conference Convention in Milwaukee, Wis., August 2-5,

wishing to make reservations in motels or hotels will kindly write to Pastor Arthur F. Halboth, 8419 West Melvina St., Milwaukee, Wis., or telephone HO 3-0735.

Please inform him as to the exact time of your arrival, and whether you are using public or private transportation. Also state in your request for reservations whether you will arrive in Milwaukee August 1 and desire night's lodging for Monday evening.

ARTHUR F. HALBOTH, President
Southeastern Wisconsin District

CALENDAR OF CONFERENCES

THE SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet May 11 and 12 in the Synod Office Building, 3616-32 West North Ave., Milwaukee 8, Wis. The first session will begin at 9:00 a.m. Central Daylight Time. The Committee on Assignment of Calls will meet in the Tower Room at Thiensville May 13 at 9:00 a.m. C.D.T.

The following preliminary meetings have been announced:

Conference of Presidents — May 9, 9:00 a.m., President's office.

Board of Trustees — May 9, 9:00 a.m.

Board for Home Missions — May 9, 9:00 a.m., Annex Building, 3614 W. North Ave.

Board of Education — May 9, 10:00 a.m., 3612 W. North Ave.

Commission on Doctrinal Matters and Advisory Committee on Doctrinal Matters — May 9, 2:00 p.m., President's office.

Board for World Missions — May 10, 9:00 a.m., Auditorium of the Synod Office Building.

Planning Committee for the Educational Institutions of the Synod — May 10, 9:00 a.m., in Room 210.

Lutheran Spiritual Welfare Commission — May 10, 9:30 a.m., in the Spiritual Welfare Office, 3614 W. North Ave.

General Board of Support — May 10, 10:00 a.m., in Grace Church, E. Juneau and N. Broadway.

Advisory Committee on Education — May 10, 2:00 p.m., in Board of Education Offices.

All boards and committees are requested to duplicate their reports in accordance with Section 3.01e of the revised Constitution and Bylaws.

OSCAR J. NAUMANN, President

ARIZONA-CALIFORNIA

GADSDEN DELEGATE CONFERENCE

Date: May 2, 1960.

Time: Communion service at 9:00 a.m.

Place: Douglas, Ariz.

Agenda: John 6 (conclusion), J. Gerlach; What Happens After Death? W. Wagner; Arousing Parents Toward Their Responsibilities in Christian Education, K. Moeller.

Note: One-day conference only.

V. H. WINTER, Secretary

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Eastern Delegate Conference will meet for a one-day conference at Gary, S. Dak., (First Lutheran, G. P. Eckert, pastor), on May 24, 1960, beginning at 9:00 a.m. with a Communion service. Matters before the District Convention will be discussed.

H. A. BIRNER, Secretary

MICHIGAN

NORTHERN PASTORAL-TEACHER CONFERENCE

Date: April 25 and 26, 1960. Communion service 9:00 a.m.

Place: Bethel Lutheran Church, Bay City, Mich., M. C. Schroeder, host pastor.

THE NORTHWESTERN LUTHERAN

Speaker: E. Kasischke (A. Kehrberg, alternate).

Agenda: Exegesis on Galatians, chapter 2, R. Gensmer; The Catholic Marriage Contract, E. Kasischke; Practical Consideration of the Call, O. Dorn; History of the New Testament Canon, P. Wilde; Whom May a Lutheran Minister Marry? R. Schultz.

Excuses and requests for lodging should be sent to the host pastor.

RONALD F. FREIER, Secretary

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SOUTHEASTERN TEACHERS' CONFERENCE

Peace Lutheran School
Livonia, Michigan

April 29, 1960

- 9:00-9:15 Opening Devotion, Pastor J. Westendorf.
9:15-10:00 Hymn Study — Grades 4 and 5, Demonstration Lesson, Miss Katherine E. Scheele.
10:00-10:45 Teaching Percentages — Grade 6, Demonstration Lesson, Mr. Ronald Kaiser.
10:45-11:00 Recess.
11:00-11:45 Discussion of Lessons.
11:45-1:00 Noon Recess.
1:00-2:00 Stimulating Interest in Books, Monroe Faculty.
2:00-2:30 Open Discussion of Monroe Faculty's Presentation.
2:30-2:45 Recess.
2:45-3:45 Business and Elections.
3:45-4:00 Closing Devotion.

CAROLYN SMART, Secretary

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SOUTHEASTERN PASTORAL CONFERENCE

Date: April 25 and 26, 1960.

Place: Grace Lutheran Church, Tecumseh, Mich.; K. Koepf, host pastor.

Time: 10:00 a.m., Communion service at 7:30 p.m.; H. Hoenecke, speaker (alternate), H. Grigsby).

R. A. BAER, Secretary Pro Tem

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Hastings, Minn., in St. John's Ev. Lutheran Church, 202 W. 8th; P. W. Borchardt, pastor.

Time: May 3 and 4, 1960: Tuesday, 10:00 a.m. to Wednesday afternoon. Service with Holy Communion Tuesday at 7:30 p.m.; E. Knief, speaker (Wm. Zell, alternate).

Essays: Augsburg Confession — Article VII, Pastor R. A. Haase; "The Testimony of Our Conscience," Pastor W. Kehrberg; "Christian Fellowship," Prof. C. Lawrenz; "The Pastor in His Pulpit," Pastor R. J. Palmer; "Sanctified Christian Judgment," Pastor Wm. Zell.

Meals and Lodging: There will be a charge of \$5.00 for meals and registration. Requests for meals and lodging, or excuse for absence should be addressed to the host pastor, P. V. Borchardt, in due time — if possible by April 25.

E. R. BERWALD, Secretary

NORTHERN WISCONSIN

DISTRICT CONVENTION

Time: June 20-23, 1960.

Place: Winnebago Lutheran Academy, Fond du Lac, Wis.

Delegates: Certification of lay delegates to be returned to District Secretary by June 5.

S. KUGLER, Secretary

LAKE SUPERIOR PASTORAL CONFERENCE

Date: May 3 and 4, 1960.

Time: 9:0 a.m. Central Daylight Saving Time.

Place: St. Matthew's, Town Beaver, Wis.

The Sermon: H. A. Scharf (alternate: A. Schmeling).

Agenda: Elections; Exegesis, II Cor. 11, J. Hanson; The Holiness Bodies, A. Schmeling; Re-evaluation of the Office of Visitor; Exegesis, Gen. 25, A. Panning; Engagement and Marriage, A. Hellmann.

Note: Requests for lodging must be received by the host pastor, E. Stelter, Crivitz, Wis., not later than April 20.

H. JUROFF, Secretary

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RHINELANDER PASTORAL CONFERENCE

Date: May 16 (noon) to May 17 (noon) CST.

Place: Bruce's Crossing, Mich.

Preacher: W. Gawrisch (W. Hein).

Assignments: Exegesis of Ps. 22, D. Kuske; Visitors and The Pre-Budget System, J. Kingsbury.

Wm. HEIN, Secretary

PACIFIC NORTHWEST

DISTRICT PASTORAL CONFERENCE

The Pacific Northwest pastoral conference will be held April 26-28, at Withrow Lutheran Church, Withrow, Wash., Warren Steffenhagen, pastor. Opening session at 2:00 p.m. Tuesday, preceded by dinner at the church at noon. Communion service Tuesday evening, Pastor Melvin Teske, speaker.

Assignments: Sermon Critique, T. Henning; Homiletical Study, Acts 2:29-36, L. Sabrowsky; N. T. Exegesis, II Thess., W. Lueckel; O. T. Isagogical Study, Jonah, W. Steffenhagen; Essays: T. Adascheck, P. Nitz, R. Baur.

Please inform host pastor of intended presence or absence.

G. FREY, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT CONVENTION

The twenty-second biennial convention of the Southeastern Wisconsin District will be held, D.v., June 20-23, 1960, at Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis.

The opening service with celebration of Holy Communion will be held Monday, June 20, at 10:00 a.m. in the High School auditorium. President Arthur Halboth will deliver the sermon in this service. The closing service, in which Mission Board Chairman Pastor R. Wichmann will deliver the sermon, will be held Thursday afternoon, June 23, at 4:00 o'clock. The devotional services at the beginning of each session will be conducted by the visitors and officers of the District.

The convention essay entitled "Principles of the Bible on Divorce, Separation, Mixed Marriages, and the Signing of the Prenuptial Agreement" will be read by Pastor Frederic Gilbert.

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 signed by the president and secretary of the congregation which they represent.

Noon meals will be served in the High School cafeteria at nominal rates.

The High School is located in the first block south of Bluemound Road (Highway US16, STH 18 and 19) on N. Glenview Ave. (84th Street). Abundant parking space is available on the High School grounds.

Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 10. The office staff will be helpful in making reservations at nearby motels on request.

HEINRICH J. VOGEL, Secretary

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DODGE-WASHINGTON PASTORAL CONFERENCE

Date: May 3 and 4, 1960.

Place: Trinity Church, Huilsburg, Wis., W. Reinemann, pastor.

Time of opening Communion service: 9:30 a.m., May 3.

Communion sermon: M. Westerhaus (M. Croll).

Essay assignments: The Prophet Malachi, M. Bradtke; Pre-marital Counseling, A. von Rohr; Exegesis I Cor. 4 (continued), E. Froehlich; The Import of Noah's Blessing and Curse, Gen. 9:25-27, W. Sauer; Exegesis Gen. 6, C. Weigel; Luther's Patience in his Dealing with Melancthon, W. Reinemann.

CARL J. HENNING, Secretary

* * * *

SOUTHERN CONFERENCE

Date: May 10, 1960.

Time: 9:00 a.m.

Place: Epiphany Lutheran Church, Racine, Wis.

Host pastor: E. Jaster.

Communion service: 9:00 a.m.

Preacher: George Boldt, Titus, Chapter 3.

Exegesis: Phil. 3:12ff., R. Bittorf; The Operation of the Holy Spirit in Our Life as Pastor and Layman, W. Lehmann Sr.; The Program of Alcoholics Anonymous, H. Wackerfuss; Casual Questions and the Visitor's Report; Sermon and Service Criticism.

Please send excuses to host pastor if you are unable to attend.

H. HENKE, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: May 17 and 18, 1960, at 9:00 a.m.

Place: St. Mark's Ev. Lutheran Church, Watertown, Wis.

Agenda: Tuesday:

Exegesis Jas. 2:1-13, Prof. Carl Leyrer; Melancthon's Doctrinal Compromises, Prof. G. Westerhaus; What Is Doctrine? Pastor Harold Wicke. The members are asked to bring along the copy of Pastor Wicke's essay. Reports, President Richard Mueller.

Wednesday:

Isagogical Treatment of the Prophet Haggai, Pastor A. Berg; Ascension Sermon for Criticism, Pastor H. Peter; The Work of the Ministry, Eph. 4:11-16, Pastor K. Timmel; History and Practice of Confirmation, Prof. E. Schroeder; Conference Business.

Communion service: Tuesday at 11:00 a.m. Sermon by Pastor E. Mahnke (C. Bast, alternate).

Remarks: Please announce as early as possible to our hosts Pastor H. Wicke or J. Fricke.

OTTO PAGELS, Secretary

* * * *

DISTRICT CONVENTION

Northwestern College, Watertown, Wis.

June 13-16, 1960

Opening Communion Service on June 13, at 2:00 p.m., at Trinity Lutheran Church.

The sermon by Pastor John Schaad, Tomahawk, Wis.

Convention essays: Doctrinal Differences Among Lutherans, Pastor E. E. Prenzlow, Jr.; Commercialism in the Church, Pastor William Lange.

Representative of Commission on Doctrinal Matters, Tuesday afternoon, Prof. H. Vogel, Wisconsin Lutheran Seminary.

Closing service Wednesday evening in the College chapel. The sermon by Pastor Otto Heier, Tomah, Wis.

Make your reservations for meals and dormitory space with
The Convention Committee
Prof. C. Leyrer
Northwestern College
Watertown, Wis.

Registration (\$1.00) and presentation of credentials in High School dormitory from 10:30 a.m. to 1:45 p.m. on Monday.

E. G. TOEPEL, Secretary
* * *

TEACHERS' CONFERENCE

Lewiston, Minnesota

Thursday, April 28, 1960

- 9:00 Opening Devotion
- 9:15 Promoting the Christian Day School, Pastor W. Schmidt (alternate: What can we do to inter-

est our youth in studying for the Church? Pastor A. L. Mennicke)

- 10:15 Recess
- 10:30 Have you tried this? Miss G. Limpert (alternate: Physical Education — Curricular and Extra Curricular, Mr. G. Synhorst)
- 11:30 Business Meeting
- 12:00 Noon Recess
- 1:15 Devotion
- 1:25 To Flunk or not to Flunk, Mr. E. Jirtle (alternate: For whom should our Parochial Schools be open? Mr. A. Moldenhauer)
- 2:25 Recess
- 2:40 Excursion (alternate: Drill, Mr. N. Welke)
- 4:00 Adjournment

Friday, April 29, 1960

- 9:00 Devotion
- 9:15 God-pleasing Discipline in the Christian Day School, Mr. Wilde (alternate: How to decide a call)
- 10:15 Recess
- 10:30 Is Science being Overemphasized? Mr. E. Arndt

(alternate: A Practical Method of Cursive Writing, Mrs. Fred Hagedorn)

- 11:30 Report by Mr. E. Trettin, followed by Business Meeting
- 12:00 Noon Recess
- 1:15 Devotion
- 1:25 Sectional Discussions (alternate: 7 & 8 Mr. V. Lehman Mr. V. Nolte 5 & 6 Mr. G. Kalfahs Mr. V. Meyer 3 & 4 Miss M. Jaster Miss J. Sieker Kdt. 1 & 2 Miss C. Gunn Miss M. Schuetze)
- 2:00 Business Meeting
- 2:45 Inspirational Address, Pastor R. Welch

ORDINATION AND INSTALLATION

Pastor

Pankow, Erdman P., as assistant pastor of St. Lucas, Milwaukee, Wis., by R. Wiechmann; assisted by W. Pless, R. Huth, and W. J. Schaefer; April 3, 1960.

CHANGE OF ADDRESS

Pastor

Pankow, Erdman P., 830 E. Conway, Milwaukee 7, Wis.

TREASURER'S STATEMENT

July 1, 1959, to March 31, 1960

Receipts

Cash Balance July 1, 1959.....		\$ 49,599.86
Budgetary Collections	\$ 1,595,641.13	
Revenues	296,853.34	
East Fork Lutheran Nursery Collections	20,688.50	
Total Collections & Revenues	\$ 1,913,182.97	
Non-Budgetary Receipts:		
Lutheran S.W.C.—Prayer Book	171.75	
Refund on Taxes on Inst. Parsonsage	103.66	
Partial Reimbursement on Madison Property	3,465.00	
Misc. Receipts Rec'd for Capital Investment	13,091.46	
Bequests	8,385.99	
Total Receipts	\$ 1,938,400.83	
		\$ 1,988,000.69

Disbursements

Budgetary Disbursements:

General Administration	189,997.79
Residences	48,438.41
Adm. Exp.	141,559.38
Board for Information and Stewardship	33,802.02
Theological Seminary	75,000.98
Northwestern College	176,690.19
Dr. Martin Luther College....	215,584.14
Michigan Lutheran Seminary	150,313.96
Northwestern Luth. Academy	53,757.40

Milwaukee Luth. Teachers

College	729.13
Academy Subsidies	3,800.00
Winnebago Teacher Program	18,637.83
Home for the Aged	36,623.28
Missions —	
General Administration	
Home Board	259.17
Board for World Missions	15,495.93
Indian Mission	114,787.98
East Fork Nursery	15,820.91
Colored Mission	50,832.70
Home Missions	543,848.91
Refugee Mission	43,077.65
Madison Student Mission	6,397.32
Rhodesia Mission	38,026.86
Luth. S. W. C.	8,571.52
Japan Mission	11,146.36
Spanish Mission	4,797.64
Winnebago Luth. Academy....	2,250.00
General Support	70,582.85
Student Aid	2,908.09
Board of Education	41,258.11
Residence	20,006.11
Adm. Exp.	21,252.00
Depreciation on Inst. Bldgs.	105,152.04
Revenues designated for Special Building Fund	246,656.60

Total Budgetary Disbursements \$2,276,807.36

Non-Budgetary Disbursements:

Repair on Inst. Parsonage	812.00
Reserve for East Fork Nursery	5,736.79

Total Disbursements

Deficit Balance March 31, 1960 \$ 295,355.46

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1, 1959, to March 31, 1960

	1958-59	1959-60	Increase	Decrease
Collections	\$ 1,564,744.60	\$ 1,616,329.63	\$ 51,585.03	
Disbursements	2,111,069.24	2,276,807.36	165,738.12	
Operating Deficit	\$ 546,324.64	\$ 660,477.73	\$114,153.09	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 8,351.45	\$ 15,603.75	\$ 7,252.30	53.52
Nebraska.....	6,893	55,204.80	77,546.25	22,341.45	71.19
Michigan.....	26,030	196,793.92	292,533.75	95,739.83	67.27
Dakota-Montana.....	8,040	54,847.02	90,450.00	35,602.98	60.64
Minnesota.....	39,286	265,746.20	441,967.50	176,221.30	60.13
Northern Wisconsin.....	48,129	317,330.79	541,451.25	224,120.46	58.61
Western Wisconsin.....	50,004	307,270.07	562,545.00	255,274.93	54.62
Southeastern Wisconsin.....	50,004	359,649.31	562,545.00	202,895.69	63.93
Arizona-California.....	3,584	26,621.00	40,320.00	13,699.00	66.02
	233,357	\$ 1,591,814.56	\$ 2,624,962.50	\$ 1,033,147.94	60.64

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO THE TREASURER'S OFFICE

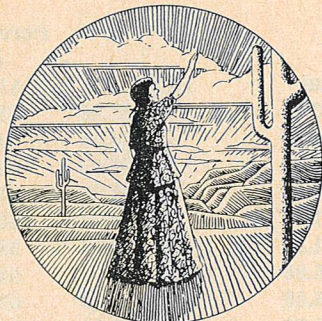
For Month of February	
For General Relief Fund	
Members of Martin Luther Ev. Luth. Church, Oshkosh, Wis.	\$ 6.00
Mr. Ralph Haertel, Kenosha, Wis.	20.00
St. John's Ev. Luth. Church, Red Wing, Minn.	56.65
Mr. Arthur Brandt, Oshkosh, Wis.	5.00
	\$ 67.65
For Missions	
Memorial wreath in memory of Robert Jacobs by Goodview Trinity Lutheran Church, Winona, Minn.	\$ 1.00
Memorial wreath in memory of Rev. C. W. Siegler by pupils of St. Paul's Lutheran School, Town Forest, Wis.	5.00
	\$ 6.00
For Lutheran Spiritual Welfare Commission	
Pupils of Immanuel Lutheran Day School, Hadar, Nebr.	\$ 9.16
Mrs. Bart Vitek, Marshfield, Wis.	1.00
Mrs. H. A. Hopp, Manitowoc, Wis.	1.00
	\$ 11.16
For Japan Mission	
Pupils of the Alabama-Upper Florida Sunday Schools.	\$ 560.29
For Nigerian Mission	
Pupils of St. Paul's Ev. Lutheran School, Appleton, Wis.	\$ 100.00
Memorial wreath in memory of Rev. Raymond Timmel by Prof. and Mrs. D. H. Rohda	5.00
	\$ 105.00
For Negro Mission	
Memorial wreath in memory of Mrs. Louise Bernthal by Rev. J. B. Bernthal	\$ 5.00
For Apache Indian Mission	
Memorial wreath in memory of Mrs. Louise Bernthal by Rev. J. B. Bernthal	\$ 5.00
For Lutheran Home for the Aged	
Memorial wreath in memory of Christine Saxmann by Esther Schnitker and Ida J. Ingebritsen	\$ 3.00
For Church Extension Fund	
N. N.	\$ 100.00
N. N.	100.00
Rev. S. H. Fenske	8.00
Students of Northwestern College	87.50
Students of Immanuel Ev. Lutheran Day and Sunday School, Hadar, Nebr.	46.72
Memorial Wreaths —	
Memory of Albert Kempf by friends and relatives....	17.00
Memory of Fred Leisinger by St. Matthew's Mission Circle	5.00
Memory of Fred Leisinger by Mrs. Walter Thiede	1.00
Memory of Mrs. Margaret Kroggel by Rev. and Mrs. G. O. Krause	5.00

Memory of Mrs. Walter Zellmer by Mr. and Mrs. Ray Ristow, Mr. John Ristow, Mrs. Karl Bublitz, Mr. and Mrs. Harold Bublitz, Miss Donna Bublitz, Mrs. Elsie Roach, Mr. and Mrs. Phillip Collins, Mr. Fred Buch, Mr. and Mrs. Glen Stoering, Mr. and Mrs. Albert Klancke	25.00
Memory of Reinhardt Wegner by Mr. and Mrs. Lando Dobberpugl, Maribel, Wis.	2.00
Memory of Ray Ristow by Mr. and Mrs. N. W. Zellmer, Mr. Walter Zellmer, Mr. and Mrs. Clarence Oates, Mr. and Mrs. Ted Trudell, Jr., Mr. and Mrs. Phillip Collins, Mr. Fred Buch, Mr. and Mrs. Eino Haglund, Mr. and Mrs. Carleton Haglun, Mrs. Karl Bublitz, Mr. and Mrs. Harold Bublitz, and Miss Donna Bublitz	26.00
Memory of Rev. Raymond C. Timmel by brothers and sisters	45.00
	\$ 466.22
	\$ 1,227.32
Month of March	
For Japan Mission	
Rev. J. B. Bernthal, S. Milwaukee, Wis.	\$ 5.00
For Ghana Mission	
Pupils of St. Stephen's Lutheran School, Beaver Dam, Wis.	\$ 100.00
For General Relief Committee	
Emanuel Ev. Lutheran Church, Tawas City, Mich.	\$ 94.87
For Lutheran Spiritual Welfare Commission	
St. Paul's Ev. Lutheran Church, North Fond du Lac, Wis.	\$ 5.00
For Foreign Missions	
Miss Elizabeth Peterson, Waukegan, Ill.	\$ 10.00
For Church Extension Fund	
Pupils of Bethlehem Lutheran School, Hortonville, Wis.	\$ 93.50
Pupils of Trinity Lutheran Saturday School, Lincoln, Mich.	12.67
Mr. and Mrs. Walter Steinbach, Appleton, Wis.	10.00
Memorial Wreaths —	
Memory of Mrs. Albertina Indra by Hugo Fredrich...	2.00
Memory of Gustav Wachter by friends and relatives..	61.00
Memory of Mrs. Josephine Thompson by Mrs. Marion Buch and family, Tawas City, Mich.	2.00
Memory of Mrs. Hugo Reinke by Prof. John P. Meyer	5.00
Memory of Rev. Raymond Timmel, by Board of Trustees	25.00
Memory of Mrs. Mathilda Wartchow by Margaret Gamm and Rev. and Mrs. E. R. Gamm	5.00
Memory of Mrs. J. T. McCarthy by Mrs. Paul Schulz and Bethel Schulz and Rev. and Mrs. F. Schulz..	5.00
	\$ 221.17
	\$ 436.04

C. J. NIEDFELDT, Treasurer

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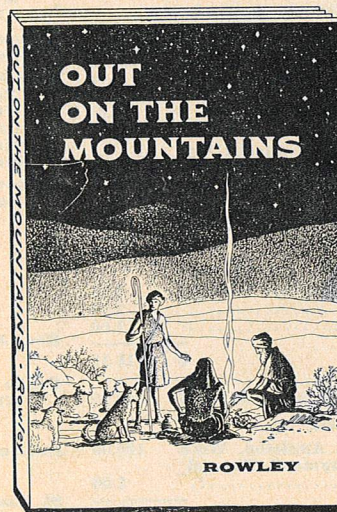
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