



THE NORTHWESTERN Lutheran

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BRIEFS by the Editor

*Sends down His Spirit
from on high
According to His word.
All hail the day of Pentecost,
The coming of the Holy Ghost.*

* * * *

"Thank God!" Those words rise often enough from Christian hearts. But how often does that thanksgiving take the form of "Thank God THE HOLY GHOST"? For ourselves, we confess that it is not often enough. We realize that we are not giving the Holy Spirit the honor which is His due. Perhaps, as we try to restate our debt to the Holy Ghost in a few compact statements, we shall be helpful to you as well.

* * * *

- ✓ Only because of the Spirit's work do I say: "Jesus Christ . . . is my Lord who has redeemed me." I Corinthians 12:3.
- ✓ In baptism the Holy Ghost removed me from Satan's dominion and brought me into the kingdom of God. John 3:5.
- ✓ Without the Spirit's activity the Bible would be a closed book to me, no matter how much I read it. I Corinthians 2:11, 14.
- ✓ The Holy Ghost shows and teaches us all we need to know about Christ. John 15:26; 16:13-15.
- ✓ We have an inspired, infallible Word of God because the Holy Spirit was active in the holy writers. II Peter 1:21.

- ✓ The Holy Spirit enables us to be witnesses for Christ. Acts 1:8.
- ✓ When I am troubled by doubts, the Holy Spirit makes me sure that I am a child of God. Galatians 4:6; Romans 8:16.
- ✓ The Holy Ghost gives me the desire and power to lead a life pleasing to God. Galatians 5:16, 22-24.
- ✓ The Holy Spirit takes my weak prayers, for which I cannot even find words, and turns them into eloquent pleas before God. Romans 8:26.
- ✓ We are filled with the hope of heaven and the patience to wait for our eternal glory — through the work of the Holy Ghost in our hearts. Romans 8:22-25.

* * * *

This is not even a complete list of blessings we owe to God the Holy Spirit. Let us therefore observe the festival of Pentecost with deep gratitude to the Spirit of God, and at all times let us address fervent pleas and thanksgivings to God the Holy Spirit.

* * * *

*Let songs of praises fill the sky:
Christ, our ascended Lord,*

You will notice that Prof. Toppe's editorial, "Childish About Guilt?" treats the same subject as does "From a Wider Field" in this issue. This is pure coincidence, but we think it is a happy one. The editorial and the column supplement each other in bringing to your attention a frontal attack on the Gospel. For if the distress and anguish of conscience produced by the Law are nothing but a silly feeling of guilt, as the apostles of "Mental Health" aver, then what becomes of the Gospel? Then its message has become a superfluous thing for man. Then he has no need of the truth that God, in pure grace and solely for Christ's sake, pardons the sinner who is hopelessly guilty.

* * * *

We cannot prevent the advocates of "Mental Health" from holding the kind of opinions they do. But we can test them and recognize them for what they are. We can also exert our right of protest against the attempts to have these godless ideas, which fly in the face of all experience as well as of the Scriptures, spread among us through channels provided by our tax dollars.

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

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Editorials

**Historically
Probable?**

An editorial writer
in *The Christian
Century* in the

opening words of his article writes:

"Some few there are who would be Christians but who will have no truck with either the Virgin Birth or the Resurrection. To such, the one miracle is as quaintly magical as the other — as freakish, as unbelievable, as irrelevant. Whether it comes at the beginning of Jesus' life or at the end, such legend is unthinkable. Whatever Christmas and Easter mean, the poetry of both Womb and Tomb is poetry that in either case falls ludicrously far outside the bounds of the historically probable or the intellectually permissible."

In the above, the writer portrays the thinking of the extreme liberal religious school. The rest of the article shows that though the writer himself upholds the Resurrection, he considers the doctrine of the Virgin Birth expendable. He does not consider it essential to the Christian faith and does not consider it too well documented anyway. He intimates that this doctrine does not have too much bearing on whether Jesus was the Son of God or not.

The divine Sonship of Jesus is not decided for him by what the Scriptures say but what Jesus made of Himself. For him Jesus did not start out as the Son of God but He did develop into the Son of God. He pulled Himself up by His bootstraps, as it were. The implication is that is what we must do, too; pull ourselves up by our bootstraps until we also make ourselves the sons of God.

We Christians believe that we become the sons of God not by our own achievement but by a declaration of God for the sake of Jesus, the Son of God, who made that declaration possible by His redemptive work. Jesus not only set us an example, He saved and redeemed us. And if He did not start out as the Son of God but merely developed into one, we are still unsaved and unredeemed. It is His divine origin which makes the price which He paid for our sins adequate.

The true Christian does not rationalize about it. He does not ask, Is it historically probable? His question is: What does the Word of God say about it?

IM. P. FREY.

* * * *

Childish About Guilt?

A newspaper columnist discussing feelings of guilt wrote that such feelings could be lessened if the disturbed person looked over the perplexing situation carefully and then did what seemed most sensible in view of the facts in the case. He went on to say that if such a person were intelligent about it, he could calmly disregard whatever guilt feelings remained, because they were no more than "unconscious responses to early childhood taboos."

That means that if you are reasonable about a wrong or a sin you have committed, you may ignore your conscience, because your conscience is childish. It operates with the "don't do this" and the "don't do that" of childhood. A mature and intelligent person is assumed to have outgrown the need for such a kindergarten-behavior guide, just as he has outgrown thumb-sucking and scrawling on walls with crayons.

Such a columnist could be expected to see little emotional and intellectual maturity in the anguished tears of a guilty king who had appropriated a soldier's wife after issuing a dastardly order to expose the man in the front lines, where he was sure to be cut down. (Should the "sensible" David have told himself: "After all, the man is dead, isn't he?") The columnist would be impatient with the woman of unsavory reputation who wept tears of remorse on the feet of Christ. (Should this "sensible" woman have asked herself: "Doesn't the latest scientific study of sexual behavior point out that the world is full of women who have suffered moral lapses?") Or what about the disloyal disciple who told three barefaced lies in a panicky attempt to cover up his connection with Jesus, and then broke down and cried like a child? (Should Peter have been "sensible" about the incident and have blamed the pressures of the situation instead of cowering under a childish taboo about telling a lie?)

All too often there is no more resemblance between an unbelieving psychologist's "sensible" observations on guilt, and God's pronouncements about such guilt than there is between a corkscrew and a ruler. Such psychologists will never understand what we believe about contrition and repentance as we learn it in Baptism IV in our Catechism.

Yet many church members read such newspaper columns religiously, while the Bible is unopened and Christian literature is unread.

C. TOPPE.

* * * *

Peddlers of Discontent

Covetousness, the inordinate desire of possession, is such a serious sin that, as someone has said, God gave two commandments against it.

In English the word does not sound nearly as wicked as it does in German (Habsucht) or in Greek. Wm. Barclay says it is "in all ages of Greek an ugly word." Latin moralists called it "the accursed love of possessing."

Covetousness is mentioned uncomfortably often in the New Testament, and often in the very worst company. Jesus lists it among the shameful things that defile the soul (Mark 7:21-23). And Paul, in describing heathendom, brackets it with murder and fornication and many other crimes which make the doer "worthy of death" (Rom. 1:29-32).

It is a daily temptation. Advertising is being used by the Tempter as a means of creating covetousness. A writer in *The Christian Century* defines advertising as conceiving of man "as a bundle of unsatisfied wants whose purpose in living is to achieve the 'power to command the envy of others.'" Its aim is "demand-creation."

"NEW!" is the "holy adjective" of screaming billboards, lurid spreads in the big magazines, hawking commercials on radio and TV, sensational mail advertis-

(Continued on page 170)

Studies in God's Word: "Praise Father, Son, and Holy Ghost"

{ ". . . To whom be glory for ever. Amen." Romans 11:36. }

A doxology is an expression of praise to God. In our liturgy we have several of these. Our Greater Doxology, based on the song of the angels at Jesus' birth, sings to the glory of God on high. Our Lesser Doxology, which concludes the introit, is a simple expression of praise to the Triune God of our worship.

The writings of St. Paul contain both greater and lesser doxologies. Frequently in his Epistles, the Apostle is moved to declare the praises of God. The Epistle for Trinity Sunday (Rom. 11:33-36) closes with what we might call a "lesser doxology" because of its brief and simple expression of glory to God. Paul bases it — if we might use language from the Psalms — upon the unsearchable greatness of God, and upon the mighty acts of God.

Praise Him for His Unsearchable Greatness

God's ways in dealing with mankind have always been mysterious. Events constantly take place which defy human explanations. Some are wonderfully grand, others tragically sad. And it isn't only the average individual, the little fellow, who stands before the vagaries of life and says, "I suppose that's the way the ball bounces — but I just don't get it!" The greatest minds of men have grappled with that which cannot be reasonably answered. The philosopher admits the "absolute transcendence" * of divine being. Much of modern theology clothes itself in philosophical language as it

* Belief in the transcendence of God means that one thinks of God as existing before the world of physical things and men, as being far, far above the universe and apart from it. It implies that God is so superior to all men, that He cannot be comprehended by them. The opposite belief is one that identifies God with material things (pantheism or nature worship) or with men, saying that one finds God in the "divine" nature or qualities of men.

speaks of "the total otherness" of all things divine. All readily allow the unsearchable greatness of God. Most often, however, this admission serves as a starting point for all sorts of speculation contrary to Scripture. All wonder really ceases in mental efforts to fashion a god who becomes pretty understandable through the fact that he cannot be understood.

Paul was not interested in vague generalities or idle speculations concerning the unsearchable greatness of God. He was blessed with an "abundance of the revelations" of God (II Cor. 12:7). All these were to him absolute truth. Yet just in these revelations were the judgments of God unsearchable! The background of our text is a discussion of God's rule among Jews and Gentiles. Paul points out how God lets those who resist Him go to their self-chosen destruction. Yet out of these stern judgments upon some, ways of salvation arise for others. Through the unbelief of some, others obtain mercy. God uses unbelief, in other words, to work faith.

Who can understand this? But is this a reason for rejecting God's wisdom? Paul simply stands in awe before the truths of God's grace. "*O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.*" The ways of grace have their foundation in God alone. Much concerning His ways and decisions is far beyond our understanding. But why search the unsearchable? Paul continues, "*For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again?*" Because God is so much greater than we are, we do not criticize. Neither do we speculate. We simply say, "*To whom be glory forever.*"

It was not in connection with the ways of God in general, but with regard to the revealed truths of His

Word that Luther spoke of the "unfathomable abyss of God's love," and declared, "Give God the glory, that He, as God, knows and understands better, what He is and how He should rule, than poor, miserable worms such as we are." We, too, should sing of the wonders of God's boundless love and praise the triumphs of His unsearchable grace. Yes, just in this fact, that His ways and judgments even according to His revealed wisdom are completely unsearchable to us, we find reason to say with the Psalmist, "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:3).

Praise Him for His Mighty Acts

But Paul does not base his doxology merely upon God's unsearchable greatness. In His Word God has revealed definite truths concerning Himself which give our song of glory a positive, reassuring ring. Paul summarizes these truths in the words, "*For of him, and through him and to him, are all things.*"

"*Of him are all things.*" Since man is not the least bit responsible for his existence, how can he know anything about it of himself? God, however, has told us that all things have come from Him. We rejoice in this revelation, praising Him from whom all blessings flow. "*Through him are all things.*" Since man is not in the slightest degree responsible for his own preservation, how can he know more about it than that which God has revealed? But God has declared to us that everything continues to exist alone by His preserving hand. We stand upon this truth and praise Him whose goodness is new every morning. "*To him are all things.*" Since man is not here to serve himself, how can he know anything about his ultimate goal other than that which God has revealed? But God has assured us that all things must serve His ultimate purpose, the eternal salvation of men's souls. We

are assured by this truth, and glorify Him, who spared not His own Son in fulfilling this purpose, who also sent the Spirit of His Son into our hearts, crying, "Abba, Father."

He who has revealed Himself to us as the Beginning, the Means, and the End of all things, must be glorified by us not only because of that which remains *concealed* of His

wisdom, but especially for that which He has *revealed* concerning Himself. "Praise him for his mighty acts," the Psalmist declares, "Praise him according to his excellent greatness" (Ps. 150:2). Although our text contains no direct reference to the doctrine of the Trinity, we cannot avoid thinking of our Creator, Redeemer, and Sanctifier as we hear

Paul's words, "Of him, and through him, and to him, are all things."

"Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning (of Him are all things), is now (through Him are all things), and ever shall be (to Him are all things): world without end. Amen."

E. WENDLAND.

Smalcald Articles

Part II. Art. IV. Of the Papacy

IV.

When Melancthon subscribed Luther's Smalcald Articles he did so with a proviso. "Regarding the Pope I hold that, if he would allow the Gospel, his superiority over the bishops which he has otherwise may be (see Note) conceded to him by human right also by us for the sake of the peace and general unity of those Christians who are also under him, and may be under him hereafter." (Note: Where we use the auxiliary verb "may be" the Triglot has "is." But in his Latin subscription Melancthon said *posse*. The German has the subjunctive *sei*.)

Is such a thing possible?

Luther takes up this question in the next paragraph.

Text

7) *And supposing that the Pope would yield this point, so as not to be supreme by divine right or from God's command, but that we must have a certain head, to whom all the rest adhere (for support) in order that the harmony and unity of Christians may be preserved against sects and heretics, and that such a head were chosen by men, and that it were placed within the choice and power of men to change or remove this head, just as the Council of Constance adopted nearly this course with reference to the Popes, deposing three and electing a fourth; . . .*

Remarks

For the sake of argument Luther assumes that the Pope would be willing to drop his claim to divine appointment. What would that mean? — He would have to admit that his application of the "two swords" (Luke 22:38) to secular and ecclesiastical government is wrong. He would have to admit that when Jesus said to Peter, "Upon this rock I will build my church," He was not making Peter the foundation and cornerstone of the Church. He would have to admit that when Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven," etc., He did not thereby appoint Peter, and much less any successors of Peter, as supreme rulers and lawgivers

of the Church. — This is not likely to happen; but for the sake of argument Luther assumes that it might.

Luther then considers the situation of Christ's Church on earth. He assumes that it might point to the advisability of having some visible head. The Church on earth will always be attacked by sects and heresies. It might seem good, then, that the Church have a leader in its struggles against the foes. Not all Christians are gifted alike. Also among the pastors there are differences in this respect. Some are quicker in sizing up a situation, in sensing the danger, and in finding the proper remedy. It would be to the advantage of the whole Church if such men were appointed to a position of leadership, to strengthen and support the others.

Luther then further assumes that the proper safeguards would be provided: the office would have to be elective; the electors would retain the power to change or remove the chosen head.

These ideas were not entirely new. Something similar had been tried a little better than one hundred years earlier. The Council of Constance was one of the three great so-called Reform Councils. It was formally opened on November 5, 1414. This is the same Council which burned the Bohemian John Hus at the stake. — There were three Popes at the time: John XIII (a former pirate, who did not entirely give up this occupation after he became Pope), Gregory XII, and Benedict XIII. John fled, and was deposed. Gregory resigned. Benedict was formally deposed, but he still had a certain following. Without effecting any reforms, the Council elected a new Pope, Martin V. Things continued practically as before.

Plain Lesson of History

The ridiculously small results attained by the Council of Constance, a Council which had been convened with grand promises, may serve to open men's eyes. Melancthon's proviso may sound good — in theory. But it is impossible to put into practice. This is the thought which Luther unfolds in the continuation of #7.

7) . . . *supposing, I say, that the Pope and See at Rome would yield and accept this, (which, nevertheless, is impossible; for thus he would*

have to suffer his entire realm and estate to be overthrown and destroyed, with all his rights and books, a thing which, to speak in a few words, he cannot do), nevertheless, even in this way Christianity would not be helped, but many more sects would arise than before.

The reason, which is presented in the parenthetical statement, we have illustrated briefly above. Yet even if the impossible should happen, the Council of Constance shows how little of real value would be achieved. Luther fears that things would go from bad to worse.

What Would Happen?

Political history shows that usually where there is a weak central government, the smaller units of a state tend to act independently, without much regard for the wishes of the central government; just as, on the other hand, when the central government is strong, the smaller units suffer a curtailment of their liberty. Will things be different in the Church if the affairs of the Church are handled in the fashion of human government?

The Church is the spiritual body of Christ, and Luther will soon point out how this body is best to be

ruled according to its nature. But before he takes up that question, he points out what would likely happen if for the "divinely appointed" Pope a humanly chosen leader would be substituted.

Text

3) *For since men would have to be subject to this head, not from God's command, but from their personal good pleasure, it would easily and in a short time be despised, and at last retain no member; neither would it have to be forever confined to Rome or any other place, but it might be wherever and in whatever church God would grant a man fit for (such a great) office.*

Oh, the complicated and confused state of affairs that would result!

How then should the Church of God be ruled and preserved? — With Luther's answer to this question we shall, God granting His grace, begin our next study.

(To be continued.)

J .P. MEYER.

From a Wider Field

Dear Editor:

Mental health is quite an issue in America these days. Publicity on the subject has been greatly increasing of late. A certain magazine for the clergy is even advertising a forthcoming special issue devoted to "The Minister's Own Mental Health."

There is something depressing about this sudden preoccupation with human sanity and mental balance, those primary gifts of the Creator which we take for granted as being enjoyed by the vast majority of people. Festus the Governor once said to the Apostle Paul: "Thou art beside thyself: much learning doth make thee mad!" Paul's learning, of course, was of the kind that does the very opposite of what Festus suspected. The Apostle of the Gospel was the sanest man in the room that day at Caesarea. But it is quite possible that much reading of these modern, often half-baked articles and books on mental illness and hygiene serves to create tensions where there were none before.

The Quaker is out of date who said to his spouse: Dear Wife, everyone is queer except Thee and Me; and

sometimes I think Thee art a little queer too. Nowadays it is more likely that the average citizen will be tempted to say: From what I read in the papers, everybody is a little queer, so why should Thee and Me be any exception?

Despite all television humor about the psychiatrists' couches and sessions with mental analysts, the public is disturbed and uneasy about the signs of increase in cases of mental disturbance and emotional breakdown. Many therefore take comfort from the information that powerful agencies are at work in dealing with this problem and that the government is concerning itself with it. The names of prominent specialists and of organizations devoted to research and treatment in this field have become well known. Newspapers report on the activities of the World Federation for Mental Health and the World Health Organization. That these are soundly administered by men and women who know their subject is taken for granted.

It must have come as quite a shock to you, as it did to me, to

read the charge that the work of these organizations and their local branches pose a serious threat, not only to our individual freedom, but to the very existence of the Christian Church.

This startling claim has been made by Arthur DeKruyter, a pastor of the Christian Reformed Church. The evidence he presents is concerned with the philosophy of those who promote and operate the present-day mental health movement, the very people who supposedly have the latest and best knowledge of psychology and psychiatry and are expertly acquainted with the mysteries of human behavior. What are they thinking? What is their program?

In an article written for the magazine *Christianity Today*, Pastor DeKruyter reports, for example, an address by Dr. G. B. Chisholm, who is now president of the World Federation for Mental Health. He is speaking of the causes of neuroses, mental complexes, and attitudes that have to be dealt with by psychiatry, and says in part:

"The only . . . psychological force capable of producing these perversions is morality, the concept of right and wrong, the poison long ago described and warned against as 'The fruit of the tree of the knowledge of good and evil.'

". . . For many generations we have bowed our necks to the yoke of the conviction of sin. We have

swallowed all manner of poisonous certainties fed us by our parents, our Sunday and day school teachers, our priests, and others with a vested interest in controlling us. . . .

"The reinterpretation and eventual eradication of the concept of right and wrong which has been the basis of child training . . . are the belated objectives of practically all efficient psychotherapy."

From another lecture are quoted these words of Dr. Chisholm:

"I think there is no doubt that this idea of sin creates much havoc in our relationships with other cultures, and that we should begin to think far more clearly and more extensively than we have in the past about it. We must remember that it is only in some cultures that sin exists. For instance, the Eskimos didn't have this concept until quite recently. Now they have; they caught it from us."

In the magazine of the Preparatory Commission for the International Congress on Mental Health, its chairman, L. K. Frank, wrote that "As long as we believe that human nature is fixed . . . and accept the age-old conviction that man is depraved and prone to evil, our thinking and our efforts will be compromised if not wholly blocked. . . ."

To replace all this old-fashioned religious nonsense, a program is under way which aims to provide our children with a correct mental

outlook. This is called "a preventive program." And the Quarterly Journal on World Mental Health is bold enough to say that ". . . preventive health services are bound to interfere with individual liberty . . . and if they aim at mental as well as physical health they must be prepared to separate mothers from their children and to supervise the lives of people who would like to be let alone."

We have long known, of course, that individual mental health experts and private clinics hold such evil views and theories. But Pastor DeKruyter assures us that they are being promoted by public agencies and that "Congress has appropriated millions of tax dollars for, and the state legislatures throughout the country have added millions more to, a movement which establishes a new faith and which opposes certain long-respected religious traditions in this country." And that "since 1954, the National Governors' Conference on Mental Health has concentrated on getting legislation passed in all 48 States."

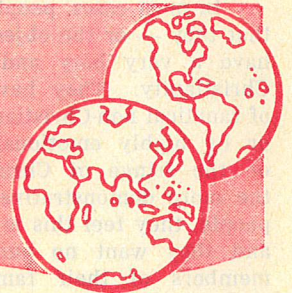
Undoubtedly there are many in government and elsewhere who are lending support to the work of the mental health experts without being aware of the deadly nature of their theories and principles. But that these are subversive, seeking the destruction of Christian faith and teaching, must become a matter of

common knowledge and concern. As always, Satan is taking advantage of a public fear and of public ignorance to undermine the Gospel. DeKruyter warns that "neither the evangelical church nor our nation can long endure if the mental health movement succeeds in charting our destiny," and advises us to investigate the program of local Community Mental Health Clinics.

We value greatly the progress that has been made in psychotherapy and in the physical treatment of those who suffer mental and emotional distress. Almost every pastor is well aware of the benefits that proper psychiatry and so-called shock treatments have been able to provide. But if these methods are to be placed into the service of an antichristian philosophy and used to pervert the faith, Christians everywhere must rise up against such an attempt. For it remains true that no human heart or mind is ever really well and whole until they rest in the Lord their Savior from sin and have peace with God through our Lord Jesus Christ. A mental health program which seeks to root out the divine wisdom of the Cross is a spiritual-death program. Are we to be required to support such a thing with our tax money? It seems to me that a thorough investigation is in order here. Pastor DrKruyter has sounded an alarm.

E. SCHALLER.

News FROM OUR Missions



THE PROPOSED MEDICAL PROGRAM FOR THE NORTHERN RHODESIAN MISSION — A REPORT

At the August 1957 meeting, the Foreign Mission Board authorized the Executive Committee for Northern Rhodesia to send two representatives to visit the mission field. The chairman, Pastor Arnold L. Menicke, and the secretary, Dr. Arthur W. Tacke, were designated. Among other reasons was the consideration being given to the establishment of a limited medical program to serve as an adjunct to the preaching of

the Gospel. In studying this problem, it was necessary to consult with the government since they are in control of medical services. Prior to our trip to the field, we had correspondence with a Dr. Stephens. On our arrival a meeting was arranged with him and Dr. Webster, who is the medical superintendent for Northern Rhodesia. Dr. Tacke and Pastor Mueller represented our group.

The general feeling of the government is that they hesitate to raise the medical facilities in one area while other areas lack even the barest of essentials. They felt that the area around the station was at least average or better in this respect, and they therefore could not encourage us to start a medical program for the area. They did not have objections to medical services for our own personnel. For other

Africans there is a dispensary about eight miles away which is staffed by an African technician or attendant who has had some training in the diagnosis of malaria and some of the other more common diseases. There is a possibility that they would permit us to take over the administration of this dispensary. Although they said they would not like to raise the medical standards of our area too much above others, they did lead us to believe that a complete hospital setup with contributing dispensaries would be welcome. In view of these two apparently conflicting things, it would seem that there is some concern that a more active and yet limited program, i.e., no hospital in our area, might

increase the load on the African hospital in Lusaka. This they are not eager to see.

One possibility that was suggested by these men was that we might take over the administration and staffing with nurses of the outpatient clinic in Matero, the native suburb of Lusaka. Two nurses trained in obstetrics could do this and still have the readily available, professional support of the hospital in Lusaka. Dr. Webster thought that this could be done for about \$6000 a year, exclusive of the usual government support. Both our missionaries and the committee fear that since our people form only a small fraction of the ten thousand in Matero, we would be running a

social agency, rather than a true arm of the Church. This might be different if we had the missionary staff to follow up transfers to the African hospital. Further thought is being given to all these facets of the problem. A medical mission program for our mission has been endorsed by Synod and underwritten by women's organizations of the Synod.

The response by these groups to our inquiry has been most heartening, and we hope that a satisfactory program may yet be arranged. May the Lord guide us in our decisions.

ARTHUR W. TACKE, M.D.,
Secretary.

Objection: "My family is afraid I'll 'get religion' if I start going to church."

What shall I say?

Laymen hear this objection much more frequently than pastors do. Usually, it comes to pastors only secondhand. This makes it all the more important that our laymen be prepared to answer it properly.

A Misconception of Christianity

In most cases, people who make this statement show that they — or the objecting members of their family — have a very hazy and misguided conception of true Christianity. They have been misled by the example of fanatical non-Christian sects (e.g., Jehovah Witnesses), or by highly emotional churches which, perhaps, are on the fringe of Christianity (for example, some of the more demonstrative holiness bodies). Seeing these people, they feel this is what it means to "get religion," and they want no part of it for themselves or the members of their family. We hardly blame them. Unfortunately, however, they do not recognize that there is a distinct difference between this and the true Christianity which our Lutheran Church has to offer them.

Christianity Not Fanaticism

It is essential, therefore, that we tell these people what Christianity is and what it is not. For one thing, Christianity is not fanaticism. Neither God nor our Lutheran Church asks people to become fanatics. To be specific, Christianity does not call for us to walk dazedly through life with an imaginary halo around our heads, our hands piously folded, and our eyes upturned, while our homes and work suffer. It does not ask us to become so oblivious to the world and our

daily occupations that we are useless to our families and society at large. On the contrary, Christianity is most practical. In fact, it is the only truly practical way of life. It lets us know that labor is honorable and God-given. It tells us that our daily duties — in the home, business, farm, or factory — fit into God's plan for man's welfare. As we fulfill these duties, we serve both God and man. This is part of our Christian stewardship. Thus the Apostle Paul admonished the Thessalonians who were inclined to neglect their work because they were awaiting Christ's return: "If any one will not work, let him not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living" (II Thess. 3:10-12, R.S.V.).

In the same way, Christianity is not one long emotional thrill. It is not dependent upon a certain "feeling" in the heart, a feeling which often proves itself through agonizing squeals and howls. True Christianity is not built upon emotion. It is built upon the Word of God. From that Word we draw the assurance that we are the children of God through Christ and certain heirs of salvation. The Bible tells us: "He that trusteth in his own heart is a fool" (Prov. 28:26).

On the other hand, Christianity does not mean the end of all joy in this life. It does not rob us of our ability to smile or force us to walk through life with long and gloomy faces. In fact, no one has better reason to be happy than the child of God. What could

bring us greater joy than to know that our sins are forgiven, that we are at peace with God, that salvation is free and certain? The Apostle Paul wrote: "Rejoice in the Lord always, and again I say, Rejoice" (Phil. 4:4).

Neither does Christianity require us to become personally obnoxious in our efforts to bring the Gospel to other people. To be sure, we will take every opportunity to tell others of Christ. We will welcome the unchurched to worship with us. But we will not do this with a haughty and overbearing persistence which only increases a person's resistance to the Word of God. Even Christ did not attempt to force anyone into His kingdom.

When these misconceptions of Christianity are cleared up, we have gone a long way toward removing the objection mentioned above.

Blessings of Christianity in the Home

There can be no doubt, of course, that Christianity will produce changes in our home life. One cannot have Christ in his heart without showing this in his actions and his outlook on life. But far from being a disadvantage, this will be the greatest blessing of the family involved.

Is it so bad, for example, to have a wife or a husband who is ready to forgive rather than to "get even" for every slight he or she thinks has been received? Is it evil to be content with one's lot, rather than envious and dissatisfied; to face the future confident of God's protection and providence, rather than go through life full of worry, with its resultant effect upon our disposition? Is it a disadvantage to have a husband who is conscious of his Christian responsibilities to his family, or a wife who is a Christian mother to her children? Is it evil to have truth established in the home rather than deceit; faithfulness rather than unfaithfulness; temperance rather than over-indulgence; sharing rather than selfishness; prayer rather than cursing? Is it bad for a husband and wife to live together in the peace and joy which can be found only in Christ? Is it detrimental to be a better citizen and member of society?

These are some of the fruits of Christianity. Blessed, indeed, is the home that enjoys them. The world may scoff at Christianity, but it is most pleased to benefit from the blessings which it brings to society. Let us remind the scoffers of these blessings in a clear and pointed manner.

C. S. LEYRER.

News and Notes

Religion in the Public Schools

There have been a number of items in the news that have to do with the above topic.

In Abington, Pennsylvania, two Unitarian parents brought suit against the school board and educational officials. They are attempting to put a stop to Bible reading and recitation of the Lord's Prayer. They asserted that such practices interfered with their "right to give their children a religious education of their own choosing and according to their own beliefs." The suit, in effect, is one to void a 45-year-old state law that provides for daily Bible reading in the public schools. The American Civil Liberties Union is lending its support to the parents.

The outcome will be watched with great interest, since about a dozen states have laws which permit or direct reading of the Scriptures — without comment — at the beginning of each school day.

* * * *

In Harrisburg, Pennsylvania, a newspaper poll showed that civic, religious, and educational leaders fully supported the Bible-reading program. But two Jewish rabbis objected, saying that such Bible reading violated the principle of separation of church and state.

* * * *

A Lutheran, Dr. W. Kent Gilbert, Parish Education Board editor of the United Lutheran Church, told a parent-teacher group that the efforts of the minority to force their opinions on the majority constituted a grave danger to American democracy. This viewpoint strikes one as strange. For one thing, our

democratic system has as one of its main purposes to safeguard the right of the minority to their beliefs and opinions. Then, too, the statement is beside the point. The point is whether such Bible-reading programs are in conflict with rights guaranteed by the Constitution and the Bill of Rights, and whether the state law may not be in conflict with federal law. If those parents are fighting for rights guaranteed them, but presently denied them, there can be no talk of a minority "forcing its opinions on the majority."

Let us suppose the case of Lutherans who are a decided minority in a predominantly Catholic community. Let us further suppose that the majority voted to allow nuns to teach in the public school of the community and to slip in the Catholic teaching and viewpoint right and left, as has actually happened. Should the Lutherans simply "take it"? Should they refrain from exerting their rights for fear of "forcing the opinions of the minority on the majority"?

* * * *

In Weymouth, Massachusetts, considerable opposition arose to a program to teach "moral and spiritual values" in public schools. The assistant superintendent of schools defended the program with the assertion that it was "not a program of religious instruction." But the aim of the program involves the teaching of some divine Being to whom one is morally responsible. In such a setting the instruction would hardly present the God of true Christianity. A sort of "God-in-general" would have to be taught. So there would still be a program of religious instruction.

In Spokane, Washington, various groups attacked the released-time religious education program. The point of attack was that the instruction took place during school hours. *The Lutheran* (ULC) reports on the outcome:

"A strongly worded decision by Superior Court Judge Raymond F. Kelly ruled that the program does not violate either state or federal constitutions since no public funds are used. 'In their zeal to keep the wall of separation between church and state unbreached, some may be unwittingly raising a wall separating the state and our children from God,' the judge said. 'That certainly was never the thought of our founding fathers nor of the framers of our state constitution.'

"The plaintiffs said they would appeal the judge's ruling to the state Supreme Court."

* * * *

Our last item is a statement issued by the Church Federation of Greater Chicago. Urging that public schools teach "fundamental principles of religious faith," the 10,000 word document said that schools must recognize that "true moral, ethical, and spiritual values are religious values. God is the ultimate sanction for moral and spiritual values in life." The rest of the report in *The Lutheran* reads:

"The statement distinguished between a 'functional' approach to religion, which it said has a prayer place in public schools, and the 'sectarian' approach of a particular faith, which 'must be left to the churches and homes.' Through this distinction, schools can take a positive attitude toward religion without becoming involved in theological controversy, it said.

"Interest in the statement was expressed by the American Civil Liberties Union, which scented an 'intrusion of the state or its institutions in religious matters.' Religious instruction 'is the job of the church and the home,' declared Kenneth Douty, Illinois ACLU director."

The ACLU is right in its estimate of the proposal. But let us note how this proposal bears out what we

said above about the claim that one can teach moral and ethical values and still not conduct a program of religious instruction. A god of some kind has to be appealed to in order to give authority to any moral precepts. But this "God" is one who comes in handy for a "functional" approach to religion. No more of Him will be taught than is necessary to keep the teaching of right and wrong from dangling in thin air. It will not be taught, for instance, that this is the God who in the Person of Jesus Christ became true man, in order to redeem men from the curse of sin. But a "God" who yields to a functional approach, this "God-in-general," does not exist. So the proposed program in the public school would implant faith and loyalty toward a "God" who is an idol. Then the church and the home would have to counteract and eradicate such teaching with the full, saving truth of the one and only true God.

Trouble With Names

The two bodies which will be formed in the next few years by Lutheran mergers now under way are having difficulty finding suitable names. "The Evangelical Lutheran Church in America" or "The United Evangelical Lutheran Church" were the names tentatively chosen by the commissioners representing the Augustana, the United, the American Evangelical, and the Suomi bodies, but it was found that both names had already been claimed by other church bodies.

"The American Lutheran Church" (TALC) was the name preferred for the body which will result from the merger of the American Lutheran, the Evangelical Lutheran, and the United Evangelical Lutheran churches. But a group of ELC pastors have objected strongly, chiefly on the ground that "labeling our work as 'American' arouses antagonism and thereby creates a handicap for the new churches developed in mission areas."

EDITORIALS

(Continued from page 163)

ing. The appeal seeks to create "artificial obsolescence," as it has been aptly called.

Dr. Harold C. Urey, Nobel Prize winning chemist, sees in the mania for the newest a sign of American decadence. Referring to "tail fins and big, gaudy cars," he said, "These over-powered gas-eaters are an idiotic waste." He further said, "And just think of the money, materials, and engineering talent that go into retooling for model changes to make last year's car obsolete and hasten it to the junk pile."

Artificial obsolescence is a far cry from the rugged standard of the early New Englanders: "Eat it up. Wear it out. Make it do."

The "yen" for the newest, even when obtainable on "easy terms," may be unconscious covetousness. Inordinate spending to "keep in style" is unfaithful stewardship. The siren song of the peddlers of discontent will fall on deaf ears on the part of a consecrated Christian who in holy zeal dedicates his time and talent and money to Him after whose name he is called. He is interested in investments of unspeakably greater importance.

H. C. NITZ.

GRADUATION SERVICE Ev. Lutheran Theological Seminary Thiensville, Wisconsin

The current school year at our Theological Seminary at Thiensville, Wisconsin, will close with a special graduation service on Tuesday morning, June 3, at 10:30 a.m.

The installation of the undersigned as president of the Seminary will

likewise take place in this graduation service.

The Seminary Chorus will present the annual closing concert on the evening before, at 8:00 p.m.

All friends of our Seminary are cordially invited.

CARL J. LAWRENZ.

WANTED

The names and addresses of any members or friends of the Wisconsin Synod who are living in or moving to Seattle or any of its surrounding suburbs. There are three missionaries in the Seattle area who can contact people living in Seattle or any of the following suburbs:

Mountlake Terrace, Bellevue, Bothell, Edmonds, Lynwood, Alderwood Manor, Kenmore, Everett, Kirkland, Redmond, Renton, or Kenndale. If you have any information regarding anyone in any of these cities, please contact:

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

PASTORS' INSTITUTE

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

The program for this year's institute includes:

- Two courses of lectures:
Isagogical and Exegetical Studies in Malachi by Professor Carl J. Lawrenz;
The First Epistle of John by Professor John P. Meyer.
In these, ample time will be set aside for discussion.
- A workshop on *The Pastor and Mental Illness* under the leadership of the professional staff of Bethesda Lutheran Home, Watertown, Wisconsin.

ANNOUNCEMENT

Pastor Norton Carlson of Denver, Colo., has declared that he has resigned his membership in our Synod.

IM. P. FREY, President
of the Nebraska District.

AN OFFER

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

Contact:

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

CALENDAR OF CONFERENCES ARIZONA-CALIFORNIA DISTRICT CONVENTION

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

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

A. C. E. KEIBEL, Secretary.

MICHIGAN DISTRICT CONVENTION

Place: Michigan Lutheran Seminary, Saginaw, Mich.

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

Closing Session: Thursday, June 19.

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

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

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

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

R. FREY, Secretary.

- On one day of the institute, Dr. Wm. Oesch of Oberursel, Germany, will be present as guest-lecturer to discuss *Church Conditions in Germany*.

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

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

Secretary of the Board

ADOLPH C. BUENGER.

ATTENTION

PASTORS AND MEMBERS OF THE WISCONSIN SYNOD!

To help us explore one of the many rapidly developing areas in the State of Florida, would you please send the names and addresses of Wisconsin Synod Lutherans who have in recent years moved into

Orlando, Florida, and the surrounding area — such as Winter Park, Gabriella, Maitland, Union Park, Conway, Edgewood, Pine Castle, Orlövista, Fairvilla, and Lockhardt, Florida. These towns are all less than ten miles from Orlando. Send the names and addresses to:

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

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

COMMENCEMENT

Commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, will begin at 10 o'clock on Wednesday, June 4. President R. W. Mueller of Jefferson, Wisconsin, will deliver the address.

The alumni and other friends of the institution are invited to join us at a luncheon in Centennial Hall at 5 o'clock on June 3. This will be followed by a concert at 8:15 in the college auditorium.

CARL L. SCHWEPPE.

PACIFIC NORTHWEST DISTRICT CONVENTION

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

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

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

Credentials of lay delegates, signed by the president and secretary of the respective congregations, should be in the hands of the District secretary at the opening session.

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

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

G. FREY, Secretary.

WESTERN WISCONSIN DISTRICT CONVENTION

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

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

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

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

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

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

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

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

E. G. TOEPEL, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT

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

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

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

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

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

Friedens Church can be reached by following Highway 43 into Kenosha, turn right at 22nd Avenue to 50th Street, then turn left on 50th Street to 19th Avenue.

Parking space is available on the church grounds and on adjacent streets.

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

HEINRICH J. VOGEL, Secretary.

BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT

The twenty-first biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at Dr. Martin Luther College, New Ulm, Minn., from June 23 to June 28, beginning at 10:00 a.m. on Monday and ending on Thursday.

Services

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

Essays

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

Business

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

Costs

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

E. R. BERWALD, Secretary.

RED WING DELEGATE CONFERENCE

Place: St. John's Lutheran Church, Caledonia, Minn.; K. Gurgel, host pastor.

Date: June 10, 1958, 9:00 a.m.

Communion sermon: Ralph Goede.

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

F. KOSANKE, Secretary.

CROW RIVER VALLEY DELEGATE CONFERENCE

Date: Wed., June 18, 1958.

Time: 10:00 a.m. CDT.

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

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

NORTHERN WISCONSIN DISTRICT January, February, March 1958 Fox River Valley Conference

Congregation, Pastor	Budget	C.E.F.	Medica.
Algoma, A. Schabow-K. Toepel..	\$ 2,524.00		
Appleton, L. Koenig	2,077.51		
Appleton, R. Ziesemer	2,604.79		
Appleton, F. Thierfelder	676.81		
Appleton, S. Johnson	1,653.06		
Appleton, F. Brandt	3,600.00		
Black Creek, A. Wood	800.00		

Note: Pastors and delegates are asked to refer to pages 40-42 of 1958 Minnesota District Proceedings and give some thought to these nominations before attending the conference.

E. HALLAUER, Secretary.

FOX RIVER VALLEY DELEGATE CONFERENCE

Date: June 17, 1958.

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

Time: 9:00 a.m.

Delegates will provide for their noon meal at local restaurants.

R. R. WERNER, Secretary.

EASTERN DELEGATE CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet at Good Shepherd Lutheran Church, Barnekow Ave., West Allis, Wis., on June 3, 1958, at 7:30 p.m.

L. HALLAUER, Secretary.

ST. CROIX PASTOR-DELEGATE CONFERENCE

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

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

Preacher: L. Boerneke (G. Baer, alternate).

Essay: "A Sermonic Lecture on the Book of Job," by C. Kock.

J. G. HOENECKE, Secretary.

MANITOWOC DELEGATE CONFERENCE

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

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

S. KUGLER, Secretary.

NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District Convention will be held June 23-26, 1958.

Place: Fox Valley Lutheran High School, Appleton, Wis.

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

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

S. KUGLER, Secretary.

WINNEBAGO DELEGATE CONFERENCE

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

R. REIM, Secretary.

MANKATO CIRCUIT PASTORS, TEACHERS, DELEGATES

Time: June 8, 1958, 2:30-5:45 p.m.

Place: St. Paul's Lutheran Church, St. James, Minn.; Emil F. Peterson, pastor.

Agenda: Preparation and information for the Minnesota District Biennial Convention.

By conference resolution there are no meal arrangements and no evening session.

All official delegates, alternates, members of church councils, and communicant members of the congregations are invited to these sessions.

MARTIN BIRKHOLZ, Secretary.

DAKOTA-MONTANA DISTRICT CONVENTION

The Dakota-Montana District will meet at Northwestern Lutheran Academy, Mobridge, S. Dak., from June 17 to 19, 1958. The opening communion service will begin at 10:00 a.m., CST. Pastor E. Schaller will present the essay: "The Status Controversiae in the Synodical Conference."

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

D. C. SELLNOW, Secretary.

DODGE-WASHINGTON DELEGATE CONFERENCE

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

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

CARL J. HENNING, Secretary.

NEW ULM DELEGATE CONFERENCE

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

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

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

E. BIEBERT, Secretary.

CONVENTION OF THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

The dates are August 5 to 8, 1958.

The place is Lakewood, Ohio, SS. Peter and Paul Lutheran Church.

Convention headquarters — the Cleveland Hotel.

H. J. A. BOUMAN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Seager, Gilbert B., in Mt. Calvary Ev. Lutheran Church, Flagstaff, Ariz., by R. D. Yecke; assisted by A. H. Leerssen; April 13, 1958

Sippert, Albert, in Zion Lutheran Church, T. Hidewood, Clear Lake, S. Dak., by C. L. Reiter; assisted by A. P. C. Kell, M. Schroeder, M. H. Eibs, G. Eckert, Chr. Albrecht, H. Witte, V. Thierfelder; and in Trinity Lutheran Church, Clear Lake, S. Dak., by Arthur P. C. Kell; May 4, 1958.

Steffenhagen, Warren R., in Withrow Lutheran Church; Rithow, Wash., by William Lueckel, April 20, 1958.

Wicke, Harold, in St. Mark's Lutheran Church, Watertown, Wis., by James A. Fricke; assisted by E. E. Kowalke, E. Scharf, and C. Toppe; April 27, 1958.

CHANGE OF ADDRESS

Pastors

Seager, Gilbert B., 507 N. Humphrey, Flagstaff, Ariz.

Steffenhagen, Warren R., Withrow, Wash.

Wicke, Harold E. C., 610 Madison Street, Watertown, Wis.

Bonduel, E. Schewe	453.52		
Carlton, E. Kionka	259.20		
Center, A. Wojahn	298.00		
Clayton, O. Sommer	441.95	9.00	
Dale, E. Ploetz	544.05	2.00	
Ellington, R. Carter	281.55	10.00	(b) 143.20
Freedom, E. Zehms	473.49		
Green Bay, E. Krueger	457.40		
Green Bay, A. Voigt	1,829.85	14.00	(a) 23.00
Greenleaf, K. Barry	616.30		
Greenleaf, O. Sommer	1,750.41	10.00	
Hortonville, C. Schlei	760.17		
Kasson, K. Barry	600.00		

TREASURER'S STATEMENT
July 1, 1957, to April 30, 1958

Receipts		
Cash Balance July 1, 1957.....	\$	19,212.23
Budgetary Collections	\$ 1,640,959.09	
Revenues	270,908.00	
Total Collections & Revenues \$ 1,911,867.09		
Non-Budgetary Receipts:		
Luth. S. W. C.—Prayer Book	214.31	
Bequests	500.00	
Miscellaneous	1,627.01	
Proceeds from land appropriated for public highway.....	13,590.00	
Total Receipts	\$ 1,927,798.41	
	\$ 1,947,010.64	

Disbursements	
Budgetary Disbursements:	
General Administration	112,197.68
Board for Information and Stewardship	31,878.63
Theological Seminary	56,758.33
Northwestern College	172,013.06
Dr. Martin Luther College	221,588.57
Michigan Lutheran Seminary	121,075.02
Northwestern Luth. Academy	50,985.45
Nebraska Lutheran Academy	19,000.00
Academy Subsidies	3,200.00
Winnebago Teacher Program	16,151.33

Home for the Aged	31,687.39
Missions —	
General Administration:	
Home Board	424.40
Foreign Board	1,142.46
Indian Mission	143,528.31
Colored Mission	56,854.75
Home Missions	582,430.59
Refugee Mission	43,825.38
Madison Student Mission	6,103.06
Rhodesia Mission	50,485.46
Lutheran S. W. C.	7,539.43
Japan Mission	4,744.05
Winnebago Luth. Academy	2,500.00
General Support	78,723.04
Indigent Students	875.00
Board of Education	14,599.26
Depreciation on Inst. Bldgs.	64,401.06
Institutional Parsonage	
Repair	3,216.00
Revenues designated for Special Building Fund	86,099.94
Total Budgetary Disbursements \$ 1,984,027.65	
Non-Budgetary Disbursements:	
Notes Payable	70,000.00
Total Disbursements	\$ 2,054,027.65
Deficit	
Balance April 30, 1958.....	\$ 107,017.02

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to April 30

	1956-57	1957-58	Increase	Decrease
Collections	\$ 1,464,340.67	\$ 1,640,959.09	\$ 176,618.42	
Disbursements	1,870,103.07	1,984,027.65	113,924.58	
Operating Deficit	\$ 405,762.40	\$ 343,068.56		\$ 62,693.84

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Districts					
Pacific Northwest.....	1,569	\$ 8,332.91	\$ 15,690.00	\$ 7,357.09	53.10
Nebraska.....	6,979	58,648.13	69,740.00	11,091.87	84.09
Michigan.....	24,585	214,228.77	245,850.00	31,621.23	87.13
Dakota-Montana.....	7,776	61,157.49	77,760.00	16,602.51	78.64
Minnesota.....	38,736	278,046.19	387,360.00	109,313.81	71.77
Northern Wisconsin.....	46,580	331,159.30	465,800.00	134,640.70	71.09
Western Wisconsin.....	49,513	326,800.97	495,130.00	168,329.03	66.00
Southeastern Wisconsin	49,184	336,119.53	491,840.00	155,720.47	68.33
Arizona-California.....	3,212	23,929.34	32,120.00	8,190.66	74.49
	228,129	\$ 1,638,422.63	\$ 2,281,290.00	\$ 642,867.37	67.43

C. J. NIEDFELDT, Treasurer.

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For April 1958	
For Colored Missions	
Memorial wreath in memory of Mr. Ernst F. Schulz, given by Winnebago Lutheran Teachers Conference. \$	10.00
For Rhodesia Mission	
Tri-Parish Sunday School, Rev. Martin Peterman..... \$	18.38
For Lutheran Spiritual Welfare Commission	
Mr. and Mrs. John H. Dreler, Green Bay, Wis. \$	25.00
Clarence C. Struebing, Rising City, Nebr.	12.40
Memorial wreath in memory of Roger Willick, given by Mr. and Mrs. Herbert Holz, Milwaukee, Wis.	5.00
Mrs. H. A. Hopp, Manitowoc, Wis.	2.00
Lt. G. A. Schroeder, FPO New York, N. Y.	5.00
	\$ 49.40

For Indian Mission	
Memorial Wreath in memory of Jolene Ione Haak, given by Mr. and Mrs. D. H. Zimmermann	2.00
For Church Extension Fund	
Memorial wreath in memory of Arthur Bellin, given by Mr. and Mrs. A. L. Hallauer	2.00
Memorial wreath in memory of Mrs. Edna Huenerberg, by Mrs. Johanna Huenerberg and Dorothea, Mr. and Mrs. Reinard Buchholz, and Mr. and Mrs. Orlo Warnke	5.00
Memorial wreath in memory of Pastor Ed. Zell, given by Manitowoc Pastoral Conference.....	22.00
Memorial wreath in memory of Pastor Ed. Zell, given by Mr. and Mrs. Paul Pamperin and Mr. and Mrs. Martin Steinbach	5.00
Peace Lutheran Church, Green Lake, Wis.	2.00
	\$ 36.00

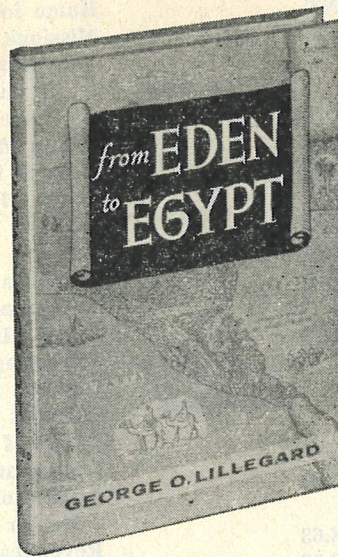
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