

THE NORTHWESTERN
Lutheran

July 20, 1958

Volume 45, Number 15



BRIEFS by the Editor

WE NEED HARDLY TELL YOU that there was a mix-up in the pictures on page 221 of the July 6 issue. If anyone of our readers did not notice this mistake — well, he needs a vacation. No doubt we could find an excuse for this prize mistake in our need of a vacation. But we won't. We will blush deeply for another week.

* * * *

VACATION TIME USED FOR SYNODICAL WORK — we have seen some instances of that. In order to serve as delegates to the District convention or the General Synod convention, some of our lay delegates use their vacation time. We met up with such a man in connection with our Southeastern Wisconsin District Convention. God bless him and all of a like mind!

* * * *

SOMETIMES, HOWEVER, A DELEGATE "ON VACATION" cannot be secured. Sometimes the man willing and qualified to act as the congregation's delegate cannot get his vacation at the time of the con-

vention. In other instances, the man has no vacation coming. The Courier, published by members of the Wisconsin-Chippewa Conference, discusses this problem. We select one paragraph: "Sometimes it becomes rather difficult to obtain delegates for these (District) conventions. We hope the reason is not lack of interest in the work of the church. In many cases we are sure that the reason is a financial one. They can't afford to take time off from their job. That's quite understandable. This is a matter which every congregation should consider and then do something about it. Just as it is self-evident that the congregation pay the convention expenses of its delegates, so also the congregation should consider paying the delegate for "lost time" at his job. After all, the delegate is doing a job for his congregation."

* * * *

"WHAT GOD HATH JOINED TOGETHER." Under this title we are bringing you the first half of an article setting forth the Scriptural teaching regarding divorce. It goes without saying that we all

need this instruction. Our Lord has given it; it is there for our learning, for our guidance. It is just as obvious that we need to be clear on these Scriptural principles more than ever today. For our day sets new records in ignoring God's will in regard to the married state.

— The second installment will follow in the August 3 number.

* * * *

THE TORNADO THAT STRUCK NORTHWESTERN WISCONSIN has been in all the papers. Some of our fellow Lutherans were involved. Reports *The Courier*: "Many of our readers were actually eyewitnesses of this great unleashing of power. No report has reached us regarding damage done to the property of any of our congregations in the area, and so we believe the damage must have been small, if any at all. Without a doubt many of our fellow Christians suffered severe losses in this storm. In the St. Paul's, Menomonie, parish, a young couple and their three-year-old child were killed as their tile silo fell upon them. These people leave behind them four children, aged 11, 9, 6, and 5 years. Several other people of the congregation were injured. Our sympathy and our prayers are extended to those who suffered loss in this storm."

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

A Gallon Won't Fill Five Quarts

This spring our
Theological Semi-
nary at Thiensville
graduated thirty-

four young men, the largest class in its history. With this generous supply of theological candidates we can fill the vacancies in our Synod's parishes, man new mission stations, and supply our synodical schools with assistants in the dormitory and in the classroom.

It will be a long time before we shall have as many seminary graduates again. Next year's class will be smaller, and the average size of the graduating classes between 1960 and 1965 will be below twenty-five, in one case far below.

How many theological candidates does our Synod need annually? At least ten pastors drop out of our ministry each year, some of them by reason of transfer to other church bodies, most of them by reason of retirement or death. Furthermore, our Synod is hardly fulfilling its mission obligations if it does not open a dozen new missions each year. Increasing enrollments at our synodical schools will require additions to their faculties. Each year Lutheran high schools are looking for a number of theologically trained men. There is no existing arithmetic that will permit all these claims on theological manpower to be met during the next five or six years.

Cutting down has certain limits. Our Districts have been combining or even closing parishes in order to save manpower, but natural opportunities to make such adjustments are becoming fewer each year. Moreover we should have to begin to write ourselves off as a missionary church body if we were to cut our mission expansion program.

Supplying parish vacancies and manning new mission stations are essential responsibilities in any church body. A number of theologically trained men are also needed to teach certain courses that prepare our future ministry; such men are also needed to head our Lutheran high schools. All these men must be theologically trained.

Our supplies, however, are limited. For some time to come, every board and every official in our Synod will have to distinguish between essential placement of theologically trained men and the highly desirable placement of such men. If some demand the highly desirable maximum number of seminary trained personnel, others, sooner or later, will be denied the essential minimum. Such requests must be weighed against shepherdless congregations and unopened missions.

C. TOPPE.

* * * *

"No Me Money" Ko-chet-thing, a Burmese Christian of the Karen tribe, received about fifty dollars from friends of missions while he visited America. After he had changed it into the currency of his country, he held up the bag containing the silver, apparently rejoicing over his wealth.

A friend asked him what kind of keepsakes he would buy to take home to family and friends. Such shopping, however, was far from the thoughts of the

Karen. He had already dedicated the gift to the building of a schoolhouse among his tribesmen. He replied, "This no me money, this Jesus Christ's money." Such childlike faith does not need any stewardship campaign to stimulate giving. Living faith responds to need spontaneously, and promptly, and liberally.

Jonathan Edwards put it rather pointedly when he said, "I have this day been before God and have given myself — all that I am and have — to God; so that I am in no respect my own. I can challenge no right in myself; in this understanding, this will, these affections. Neither have I a right to this body, or any of its members; no right to this tongue, these hands, these feet, these eyes, these ears. *I have given myself clean away.*"

Pleading for a revival of primitive piety, a writer spoke, one hundred years ago, of "this passion for property" as a hindrance to "the aggressive power of the Christian Church." But passion for property is but a polite name for covetousness, the love of money, the mania for things.

Our spiritual sight needs frequent checking. Our vision is fairly normal if we see our so-called property, our talents and faculties, in fact our entire life, in the focus with which Ko-chet-thing looked at that bag of silver coins: "This no me money, this Jesus Christ's money."

H. C. NITZ.

* * * *

Smiting With the Tongue James tells us that the tongue is one of the smallest members of the body but at the same time one of the most damaging. Men control powerful horses and great ships with the touch of a finger, but the tongue runs away with them. "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." Oh, what misery has been caused, how many bitter tears have been called forth, and what untold damage has been done also in the Church by wagging and vicious tongues! A member feels superior to another and expresses it in terms of utter contempt. One hates another and makes cutting remarks. And with what glee the faults and shortcomings of others are broadcast behind their backs. A good name and reputation is one of the most precious things anyone possesses, and yet characters are being assassinated right and left.

None of us would consciously say: "Come and let us smite him with the tongue," and yet how many are doing just that. In worldly politics it is the common thing. One candidate runs down the other and does all in his power to destroy his reputation and influence. But of us Christians something better should be expected. We ought to move on a higher and holier plane. And yet how much of that is found also in

(Continued on page 232)

Studies in God's Word: Spirit of Adoption, Teach Us!

"The Spirit itself beareth witness with our spirit, that we are the children of God."

Romans 8:16.

The seventeenth century theologian Christian Scriver once called the Epistle for the Eighth Sunday after Trinity (Rom. 8:12-17) "a golden passage in a golden chapter." We might add that the golden link in this passage is Paul's use of the expression "children of God." In his Epistle to the Romans it occurs for the first time here.

Paul does not use this expression in its popular misconception. This is the idea that all people, pretty much without distinction, are children of God. In the verses preceding this text he shows how "they that are in the flesh cannot please God," and that "if any man have not the Spirit of Christ, he is none of his." We must be born again to be members of God's family, or as Paul expresses it, we must "have received the Spirit of adoption."

This spiritual adoption into God's family has a definite bearing on our entire Christian life. In beautifully descriptive terms Paul shows that the Spirit of Adoption must teach us how to talk, how to walk, and how to work as children of God.

How to Talk

It is God's Spirit who teaches us how to talk as God's children. Paul says in this Epistle, "*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*"

At once we note Paul's use of the expression "Abba, Father." "Abba" is the Aramaic word for "father." In almost every language it is the first word used by a little child in referring to its father. It requires no special forming of the mouth or tongue. A simple movement of the lips is all that is necessary. When first uttered, it expresses a happy recognition of one who can be

trusted. Whenever help is needed, it is one of the first words used to call for assistance.

In a manner and in language unknown to the children of this world the Spirit of God teaches us to speak. "With all boldness and confidence," as Luther declares, we are taught to approach God in prayer "as dear children ask their dear father." Not only does the Spirit give us the courage to speak. He places the very words on our lips as we approach God in all childlike simplicity.

As we grow in the knowledge of His Word, we grow in our ability to speak to Him. Those who know God's Word, know how to pray. To a young pastor, desperately trying to express his thoughts at the bedside of an aged veteran of the cross, the aged member said, "Why try so hard, pastor? Just use the language of God in His Word!"

How to Walk

It is God's Spirit who also teaches us how to walk as God's children. "*For as many as are led by the Spirit of God,*" Paul says in this Epistle, "*they are the sons of God.*"

Again we consider our comparison and think of a child learning to walk. First it is taught to stand. Then it is led to move its feet properly in taking the first steps. Gradually the sustaining hands are taken away. But they are always ready to grasp the child, should it begin to fall. Patient leading is necessary from the first awkward step until the child is able to toddle across the room by itself.

With utmost patience the Spirit must lead us as we learn to walk as children of God. At times we are led where we do not want to go. Our flesh, to use the words of the Psalmist, would rather walk in the counsel of the ungodly. At times the distances we are expected to travel seem altogether too far, the obstacles too many, the burdens too heavy. But God's Spirit knows what

He is doing. Every step of the way His sustaining hand is there, patiently guiding and strengthening us through Word and Sacrament. And "as many as are led by the Spirit of God, they are the sons of God."

As reassuring as these words are, there is certainly a note of warning in them. Merely to claim membership in God's family without following the promptings of God's Spirit is to be like a wayward child, heedlessly trying to find its own way over a precipitous path. Self-destruction is the inevitable result.

How to Work

It is God's Spirit, finally, who gives us the right attitude in our work as God's children. The Epistle closes with the words, "*And if children then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*"

On any farm there is a decided difference between a son and a hired hand, although this difference may not always be so apparent. Both work the same field. Both use the same tools. At the end of the week the hired hand gets his wages and the son gets perhaps nothing. The son, if he is short-sighted, might consider this arrangement a disadvantage. He should realize, however, that as a son he is an heir. Eventually everything belonging to his father will be his.

The difference between a child of God and a child of this world may not always be apparent. In fact, the unbeliever may seem at times to lead a fuller life. But the difference will show itself when the inheritance falls due. As children of God, Paul assures us, we are heirs of God, and joint-heirs with Christ. The Savior Himself will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Spirit of Adoption, help us talk, walk, and work as God's children!

E. WENDLAND.

Smalcald Articles

Part III. Art. I. Of Sin

I.

When St. Paul warned the Thessalonians about the coming of Antichrist, he mentioned the fact that Antichrist would sit in the "temple of God." Antichrist would not attack the Church from without, nor would he abolish the Church. He would rule within the Church, he would even insinuate himself into the very hearts and consciences of Christians. But faith will remain, Christians will remain, and the Church will remain, even though Antichrist exercises his tyranny within the Church.

According to this promise there ever were, and there were also in Luther's time, members of the Catholic Church, among the common people and also among the clergy, who, when they heard Luther or read his writings, recognized in them the voice of the Gospel. To be sure, they were not clear in their conception, their ideas were tainted with errors which they had been taught from their youth; yet they did not stop their ears and heart against the Gospel. They listened, but they were caught in a similar struggle as Luther himself had been before he came to a clear understanding of the truth.

Luther had people of this type in mind when he wrote the third part of his Smalcald Articles. Remembering his own agony, he tried to come to their help.

At the same time he had also his own followers in mind. We all must daily meditate and study the Word of God that we may grow in knowledge and understanding, and that we may not slip into error unawares.

Here is his preamble to the third part.

Text

Concerning the following articles we may treat with learned and reasonable men, or among ourselves. The Pope and his government do not care much about these. For with them conscience is nothing, but money, glory, honors, power are everything.

Original Sin

Regarding sin, the main thing is not that we thunder against crimes and vices and debauchery, which everybody recognizes and loathes as evil, but that we recognize the root of the evil, recognize also sin's more subtle manifestations. To denounce only the coarse outbursts of sin, no matter how vehement the language we may use in doing it, will easily lead to Pharisaic smugness, because men may honestly say that they are not guilty of such sins. Remember the prayer of the Pharisee in the temple: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Luke 18:11). He considered himself as thoroughly righteous because he had not committed gross vices.

What, then, is sin? We must recognize, first of all, that sin primarily is not something that we do, it is, rather, a complete corruption of our nature, of our heart and mind, so that whatever our heart produces is sinful from its very beginning. This corrupt condition of our heart is known as original, or hereditary, sin.

Luther does not discuss everything that the Scriptures say about original sin. He mentions briefly such points as were most beclouded in the minds of the people, and needed clarification.

Text

1) *Here we must confess, as Paul says in Rom. 5:12, that sin originated from one man Adam, by whose disobedience all men were made sinners, and subject to death and the devil. This is called original or capital sin.*

The expression "capital sin" is not used commonly. It came into the English translation of the paragraph via the Latin. Luther in his German called it *Hauptsuende*, that is, the chief or principal sin. Luther used this word in addition to "original sin" to point out the importance of this doctrine. No one can speak correctly and properly about sin at all if he neglects this aspect of it. This form of sin is the root of all evil.

The Scriptures very often refer to original sin. David's confession was, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). Before the Flood, God pronounced this verdict: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). After the Flood, God repeated: "The imagination of man's heart is evil from his youth" (Gen. 8:21).

Luther refers to a discussion of St. Paul in his Epistle to the Romans. In chapter five Paul speaks about our justification. The chapter begins with the statement: "Being justified by faith, we have peace with God through our Lord Jesus Christ" — and it ends with the remark that "where sin abounded, grace did much more abound," etc. (v. 1 and 20f.).

In verse 12 of this chapter Paul begins to draw a parallel between Adam and Christ. Through Adam's fall sin entered into the world, so that by his disobedience all men were made sinners; and through Christ's obedience came justification, that all men should be made righteous in Him. The twelfth verse reads: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Paul stresses the fact that sin originated in one man. Men did not fall into sin individually, each one for himself, but as we sing, "All mankind fell in Adam's fall" (Hymn No. 369). Adam's fall brought upon mankind not some physical or mental ailment only, not some

weakening of our nature, but real sin, a totally corrupt nature, as is evidenced by the fact that all die. Where there is no sin there is no death, "for the wages of sin is death" (Rom. 6:23).

In Adam we all have sinned, and thus we are born into this world with a nature that cannot do anything but sin. It cannot produce anything good, it cannot even try to do something really good, because, as God said, *every imagination of the thoughts of man's heart is only evil*. Jesus told Nicodemus, "Ye must be born again. Whatever is born of the flesh is flesh."

This is a truth which Jesus frequently illustrated by comparing man to a fruit tree. A tree will bear fruit according to its nature. If you are looking for figs, you cannot pick them from thistles. Only a fig

tree will produce figs. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:16-18). And again, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit" (Matt. 12:33).

Of the fruit of original sin Luther will speak in the next paragraph very seriously. We defer a discussion to the next issue of *The Northwestern Lutheran*.

(To be continued)

J. P. MEYER.

What God Hath Joined Together Divorce According to the Word of God

YOU may have met, chosen, and agreed to marry your mate. Likewise, you may decide to break up and get a divorce. For this you may have the approval of all your friends, a marriage counselor, an attorney, and a county judge. But do you have the approval of God?

God's Role

You see, *God ordained the estate of marriage* — your marriage. God has joined you together in holy matrimony. Its dissolution may take place only by His permission and in accordance with His law. To ignore what He has to say is to invite His wrath and to ruin your life, your partner's, and that of any children you have.

Authority

Before you leap into a break-up, or if you have separated and consider your break justified, ask yourself whether the God who bound you together has given His endorsement. What does He say? You can learn God's will only from His Word, the Bible. Not what you think or feel, not what the majority may say, not what the courts decide, but only what *the plain Scriptures* state is your final authority on marriage and divorce.

If you are a Christian, love for your Lord will lead you to say, "Speak, Lord, for Thy servant heareth!" If not, let the hand of God in history and nature, in your life and conscience, remind you that God is unerringly just and had better be obeyed.

Regarding Divorce, read:

Deuteronomy 22:22-24
Matthew 5:31
Matthew 19:3-9
Mark 10:2-12
Luke 16:18
Romans 7:1-3
I Corinthians 7:10-15, 27
Hebrews 13:4

Popular Opinion

"Is it lawful for a man to put away his wife for every cause?" the Pharisees asked Christ (Mark 10:2). It was a common saying: "Whosoever shall put away his wife, let him give her a writing of divorcement." It is still the *common public view that divorce is permissible for even minor grounds*. Reasons such as these are advanced: "He was sarcastic and critical." "He took five-hour walks." "He grew indifferent toward me." "He had a hostile attitude toward my mother." (See Matt. 5:31; 19:3, 7; Mark 10:2-4.)

Permanence of the Tie

God's Word, however, makes it clear that *the marriage bond holds till death parts*. "What therefore God hath joined together, let no man put asunder." "Art thou bound unto a wife? Seek not to be loosed." "The woman which hath an husband is bound by the law to her husband so long as he liveth." "But if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." (Read Matt. 19:4-6; Mark 10:5-9; Rom. 7:1-3; I Cor. 7:27, 39.)

Blame

Whoever breaks this tie violates God's will, be it either spouse, both partners, or a third party. Commandments Ten and Six read: "Thou shalt not covet thy neighbor's wife"; "Thou shalt not commit adultery." The marriage tie is godly; its wreck, indefensible. "Marriage is honorable in all . . . but whoremongers and adulterers God will judge." "If, while her husband liveth, she be married to another man, she shall be called an adulteress," warns God. "If a man be found lying with a woman married to an husband, then they shall both of them die," was God's judgment in Old Testament times. Neither partner is to do anything to dissolve the marriage cemented by God. (See Deut. 22:22-24; Matt. 5:32b; 19:19b; Rom. 7:3a; Heb. 13:4.)

Children Involved

Home-breaking which gives *offense to youngsters is especially grievous*. Where boys or girls are aware of their father's or mother's disregard for the sanctity of marriage and of their breaking that bond, and especially of a third party being allowed to carry on with one of the parents (no matter what the degree of intimacy, including dating), the hurt, especially to Christian children, calls forth the bitterest condemnation of Christ. "Whoso shall offend one of these little ones which believe in me," He declares, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Consider Matt. 18:6-11; Mark 9:42-48.)

ARMIN KEIBEL.

(To be continued)

What shall I say?

Objection: "The church is always asking for money."

"The love of money is the root of all evil" (I Tim. 6:10). One such evil is the common, but false and deceitful, objection mentioned above.

God Does the Asking

Let it be made clear, at the very beginning, that the Church herself does not ask for money. God asks for it. It is God who said: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16:17). "Freely ye have received, freely give" (Matt. 10:8). In many places the Bible, God's Word, speaks of money and the Christian's obligation to give in the interests of His kingdom. For example, the Apostle Paul, who wrote by inspiration of God, has been called "the Apostle who passed the collection plate." When the Church speaks of money, then, she is doing nothing more than preaching God's Word. If she did not, she would be unfaithful to the Lord. By the same token, when we make our church contributions, we give primarily, not to the Church, but to God, through the Church. This fact makes all the difference. Those who complain about church contributions, complain against God Himself.

Why Does God Ask?

And why does God ask for our gifts? Certainly not because He is dependent upon them. He who created heaven and earth, simply calling them into existence by the almighty power of His Word, could get along very nicely without our help. He could maintain and promote His Church without funds. But in His wisdom and love, God asks for our money and, in a sense, has even made His Church dependent upon it, because He knows *we need to give*. Christ once said: "Where your treasure is, there will your heart be also" (Matt. 6:21). In the interests of our salvation, God wants our hearts to be with Him and His Church. He wants this to mean the most to us. And so He also wants us to give to Him and His Church. As we make our church contributions, our interest in the Church deepens. We have the opportunity to demonstrate our love and exercise our faith. And faith, like muscles, becomes stronger when exercised. Unexercised, it becomes weak and withers.

Thus, to give to God through the Church, is a wonderful blessing for us. Being an essential part of our faith-life, it also has a definite effect upon our faith. At the same time, it is a great privilege — an opportunity to be coworkers with God in the building of His kingdom. This is a privilege granted only to Christians. God does not want the money of unbelievers. He wants man's heart first, before his gifts are accept-

able to Him. But when God has our hearts through faith in Christ, He also wants our whole being. This includes our earthly substance or money.

God Gives

Certainly, no one has more right to demand our money than God. Compared to the gifts which He has showered upon us, our gifts to Him pale into insignificance. He has given us His own Son. He has delivered us from sin, Satan, death, and hell. He has given us our Christian faith. He has given us our health, our homes, families, work, food, clothing. He has done this, not because of our merit, but because of His wonderful love for us. "God so loved the world, that he gave his only begotten Son" (John 3:16). So love for God should also move us to give to Him. "The love of Christ constraineth us" (II Cor. 5:14). Could we show ourselves so lacking in love, so ungrateful, as to withhold our gifts from God — or grumble about contributing them?

Nor has God made our contributions difficult. He asks nothing more than He Himself has made it possible to give. His command is: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). Nothing is said here of the needs or demands of the Church. God says only that we should give a proportionate share of what He has given to us. Could anything be more just? If all gave in this way, there would be no need for churches to make kingdom-hindering budget cuts in an attempt to make it "cheaper" for the members. There would be no complaints about "always asking for money." The budgets of individual churches would not even have to be considered. There would only be surpluses to be used for missions and charities.

A Sound Investment

Churches are not noted for squandering money. Most of them, out of unfortunate necessity, have learned to make their dollar bills quite elastic. Where else does your money reach as far, serve as long, or have as beneficial results? Consider the buildings which church dollars buy and maintain, the workers they employ, the uplifting effect they have upon the community and the nation. Above all, consider how they help to bring the saving Gospel of Christ to sin-lost souls. Dollars and cents cannot measure the value of that service. Could we justify ourselves before God by spending more for frills and luxuries whose value passes almost as quickly as we pay the money for them?

Rather than grumble, we should rejoice when the financial needs of the church increase. It is usually a sign of health, a sign that the church is reaching

(Continued from page 227)

out in doing the most important work upon earth. A decrease in financial needs would point to poor health and negligence in her work. Would the father of a family want his children to be unhealthy so that they would eat less and thus save him money? Would he complain about the cost of healthy appetites? Or would he wish a part of his family dead, so that he could save even more? The very thought is monstrous.

The shame is not that church contributions are necessary or that God asks for them. The shame is that the Church so often remains in need in spite of God's request. The very complainers are those who cause that need.

C. S. LEYRER.

the visible Church. How many heads are stuck together and how much ganging up there is to wrest control in the Church from others and to gain it for oneself, as though the end could justify the means. What sins and crimes are committed in a supposedly holy cause! God does not need and does not want such tactics to make the truth triumph. The Psalmist speaks of such as people "whose teeth are spears and arrows, and their tongue a sharp sword." These things ought not so to be. May God help us to keep a check on our tongues, so full of deadly poison. IM. P. FREY.

Commencement -- Dr. Martin Luther College New Ulm, Minnesota

ON the afternoon of June 3, at 5 o'clock, the alumni and other friends of our school gathered in the Centennial Hall gymnasium for a luncheon and business meeting. About 200 were present. Pastor Rollin Reim of St. John's at New Ulm was the main speaker. At 8:15 the auditorium was filled to capacity for the closing concert, in which three of our choirs and our band participated.

The next morning, at 10 o'clock, our commencement exercises began with the customary processional. Mr. Bruce Backer was at the organ. We followed our usual order — a hymn, a prayer, a Scripture lesson, another hymn, then the address by President Richard Mueller of Jefferson, Wisconsin. After a number by the choir, the diplomas were distributed to 13 college seniors, to 26 who had completed the three-year course, and also to 63 enrolled in our twelfth grade.

All of the college graduates received their calls after the closing exercises. Their names and the places at which they will serve are appended.

College Seniors

Men

Robert Averbek, Manitowoc, Wisconsin
 Robert Behnke, South Haven, Michigan
 Arlyn Boll, Stevensville, Michigan
 Leland Dahlberg, Menomonie, Wisconsin
 John Isch, Plymouth, Nebraska
 Hans Johannsen, Seattle, Washington
 Dale Kammuehler, Waukesha, Wisconsin
 Daniel Kirk, Monroe, Michigan
 Edward Meyer, Milwaukee, Wisconsin, St. Philip
 (colored)
 Frederick Panning, Loretto, Minnesota
 Gordon Pape, Wausau, Wisconsin

Women

Virgene Kiecker, Swan Creek, Saginaw, Michigan
 Gail Roberts, Tawas City, Michigan

College Juniors

Women

Lavonne Becker, Manitowoc, Wisconsin, Bethany
 Joanne Bonkoski, Marinette, Wisconsin
 Janet Blunk, Livonia, Michigan
 Eunice Borgschatz, Medford, Wisconsin
 Kathleen Cuppan, Crete, Illinois, Zion
 Carol Dahlke, Baraboo, Wisconsin
 Natalie Engel, Town Forest, Wisconsin, Mt. Calvary
 Jeanne Gaulke, Valentine, Nebraska
 Joan Grunet, Omaha, Nebraska
 Betty Haas, Akaska, South Dakota
 Marilyn Hillemann, Bay City, Michigan, Bethel
 Marietta Ihde, St. Paul, Minnesota, Immanuel
 Luetta Jacobs, Fairfax, Minnesota
 Carol Karsten, Reedsville, Wisconsin
 Eulora Kehl, South Haven, Michigan
 Susan Koeppen, Benton Harbor, Michigan,
 St. Matthew
 Marlene Kosin, St. Paul, Minnesota, St. John
 Marie Kusick, Ft. Atkinson, Wisconsin
 Genevieve Lothert, Eldorado, Wisconsin
 Joanne Martens, Kimberly, Wisconsin
 Marietta Meyer, Weyauwega, Wisconsin
 Edna Otto, Freedom, Wisconsin
 Beverly Raddatz, Des Plaines, Illinois
 Marlene Schimke, Wood Lake, Minnesota
 Antonia Schroeder, Grand Island, Nebraska

We closed our 74th school year with pleasant weather and in the presence of a very large attendance. Next June we hope to observe our 75th anniversary with services on Sunday, June 7, and with the commencement on June 8 at 10 o'clock. We look forward to a large gathering at that time.

C. L. SCHWEPPE.

Dr. MARTIN LUTHER COLLEGE

CLASS
of
1958



DALE KAMMUELLER



VIRGENE KIECKER



HANS JOHANNSEN



GORDON PAPE



DANIEL KIRK



ARLYN BOLL



JOHN ISCH



ROBERT BEHNKE



RUSSELL GRIFFIN, JR.



EDWARD MEYER



LELAND DAHLBERG



GAIL ROBERTS



ROBERT AVERBECK



FREDERICK PANNING

In The Footsteps Of Saint Paul

Paul Carries the Gospel "Unto Illyricum"

IT can be assumed that Paul wrote his Second Epistle to the Corinthians from Philippi. The subscription mentioning Philippi as the place of writing, found in our Bibles, is correct. The Epistle was sent to Corinth with Titus. Since Paul wanted his Epistle to grip the Corinthians and bear much fruit, he did not follow Titus to Corinth soon after, but rather continued his labors in Macedonia. Just how long he tarried before his departure for Corinth, we cannot say.

Paul's Activity in the Macedonian Congregation

During all this time Paul was not idle. Luke writes (Acts 20:2): "And when he had gone over those parts, and had given them much exhortation, he came into Greece." Paul's first visit to Philippi had been broken off very abruptly by the uprising among the Gentiles (Acts 16). He had left for Thessalonica, where Jews had forced him to flee to Berea. After his departure his faithful coworkers continued the work begun by him. They were able to find additional churches in the province of Macedonia. These churches Paul now had an opportunity to visit and to strengthen in their faith.

"From Jerusalem Unto Illyricum"

Luke has little to say about the work of Paul during this time, but a passage from Romans sheds further light on the Apostle's labors. Paul writes (15:19): "From Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ." What do these words tell us? Paul wrote them from Corinth a little later after the completion of his missionary labors in the lands of the East, the Orient. With Jerusalem as a missionary center and starting point, he had filled the whole region with the message of the Gospel. In Jerusalem the Lord had told him in a vision (Acts 22:21): "Depart: for I will send thee far hence unto the Gentiles." In an ever-widening circle Paul had carried the Gospel from Jerusalem "unto Illyricum." On his first missionary journey he had

visited Cyprus and southern Asia Minor. On his second journey he had borne the torch of the Gospel to the lands surrounding the Aegean Sea. On his third journey he had also filled the lands bordering the eastern shores of the Adriatic Sea with the Gospel of Christ.

This does not mean that Paul preached the Gospel in every city, village, and hamlet. He limited himself to the major cities. From there the Gospel radiated into the provinces, brought there by trustworthy coworkers, whom the Apostle had left behind to continue the work begun by him. The Gentiles, to whom he had been commissioned, had had an opportunity to hear the Gospel message as a testimony. Some accepted it, others rejected it. A remnant in Israel, the Jewish Christians, accepted it. The Jews in the homeland and in the Dispersion as a whole rejected it. In ever-increasing numbers the Gentiles welcomed the message of salvation through faith in Christ Jesus. Thus they too became a part of the spiritual Israel, the Church of God and Christ (Rom. 11:25, 26).

As Far As Illyricum? Or: Into Illyricum?

What do the words "unto Illyricum" mean? Illyricum was a Roman province lying to the west and north of Macedonia. The literal meaning is: as far as Illyricum. The interpretation is permissible that Paul only went to the boundaries of Illyricum. The words can also be interpreted to imply Paul's actual entrance into Illyricum. If so, he journeyed along the Roman Egnatian Highway as far as Dyrrachium, a city bordering the Adriatic. Half a century later Ignatius traveled over the same road from Antioch via Troas to Dyrrachium, crossing the Adriatic to Rome and there suffering martyrdom. We are unable to say whether Paul actually preached the Gospel in Illyricum. It is probable, for Christ's name had not as yet been mentioned in Illyricum, and it was Paul's custom to bring the Gospel message to those regions that had never before heard the name of Christ. Many other things

in the life and labors of Paul are also only alluded to in the Epistles. Only a blessed eternity will give us the desired information.

The Desire to Cover Various Territory

In Corinth Paul wrote his Epistle to the Romans. He had fulfilled his mission to the Gentiles, reaching out from Jerusalem to the Adriatic Sea. Now he also wanted to visit the church in Rome, which had not been founded by him. It was not his custom to work where others had begun and were working. To the Romans he revealed both his mission methods and his plans for the future (Rom. 15:20f.): "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. . . . For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come unto you: for I trust to see you in my journey." Thus the greatest missionary of all times lays bare his heart and reveals his plans. He wanted to cover nothing but virgin territory. Thus he understood his commission to the Gentiles. Many other hands could keep on building after he had once laid the foundation.

Something We Can Learn

Having completed his missionary work in the north, Paul could now depart for Corinth to strengthen the brethren there in their faith. From Paul we can learn much for our own mission work. We, too, are to seek virgin territory, not the promising fields of others, not to indulge in sheep-stealing, thinking we have thus gained souls for heaven. Our Lord wants vertical and not horizontal conversions. For this purpose alone He gave us His Gospel as a means of grace. Only too much of the widely heralded evangelism of our day is nothing but an invasion of neighboring fields with their seemingly lusher pastures of "mission material." We are to preach the Gospel wherever

our Lord calls us. We are to heed but His call as did Paul. We are to preach the Gospel as a testimony unto all nations. Comparatively few will accept it, the majority will reject it. It will only be a remnant, which we, too, shall gain as did Paul

out of the Jewish and Gentile world. With him we are to lay the foundation with the Gospel of Christ. Whatever harvest the Lord of the Church would let us glean we gratefully accept, giving Him all glory and at the end of our labors in His fields

of harvest await with Paul the crown of righteousness, granting him without envy the distinction of having been the greatest missionary of all times.

H. A. Koch.

Graduation At Michigan Lutheran Seminary

WITH 56 seniors receiving diplomas, the 45th graduation service was held at Michigan Lutheran Seminary. Thirty-seven of the graduates plan to continue their studies at various Synodical schools to enable them to enter the work of the Church on a full-time basis. Eighteen plan to attend Dr. Martin Luther College, while nine wish to enter Northwestern College.

The class oration was given by Joyce E. Heyer of Wayne, Michigan, who spoke on the subject, "Language and Theology." Verna A. Roedel, the valedictorian, spoke on spiritual and mental growth.

The main speaker for the evening

was Pastor Theodore Sauer of Oshkosh, Wisconsin, a graduate of 25 years ago. He used the class motto, "Commit thy way unto the Lord" (Ps. 37:5), as the basis of his address. He applied this motto to the past life and schooling of the graduates, as well as to their future, reminding them of the advantages and blessings of the education they had received.

Since it was the 65th anniversary of his ordination into the ministry, Professor Otto J. R. Hoenecke was asked to address the class. He spoke to them briefly on the theme, "We are the Lord's." This was an unusual feature in the service, since

the Lord grants to but few the privilege of remaining active in His service for 65 years.

Mr. Louis Fein, president of the Michigan Lutheran Seminary Booster Club, awarded scholarships to three of the 27 members of the class who will continue their studies either at Northwestern College or Dr. Martin Luther College. The scholarship awards this year were made to John Henderson, Lois Ayers, and Karen Emmett.

With the singing of the hymn, "God's Word Is Our Great Heritage," the 48th school year came to an end.

C. FREY.

Michigan District Convention

WE are the Lord's" (Rom. 14: 8). With this motto constantly before our eyes on convention folder and convention floor, we, the delegates of the Michigan District, assembled in the auditorium of Michigan Lutheran Seminary, Saginaw, Michigan, June 16 to 19, 1958, carried on the work of our Lord. In this work our convention was guided and encouraged by the answer of our president, Pastor G. Press, in his opening address, to the searching question, "Does the increased religious activity of our day meet the standards of Christ's evaluation of true religion?" and his plea to make our fervent prayer, "O, Lord, help us to acquit ourselves as wise builders!"

Further inspiration was given the convention in the Monday evening communion service at St. Paul's Church; in the Wednesday evening mission service at the Seminary; and

through the inspiring essay of Prof. Dudley Rhoda. In the communion service, Vice-President E. Wendland, on the basis of Romans 7:15-25, led us to humbly ask with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" and then to boldly confess, "I thank God through Jesus Christ our Lord." Pastor Wm. Steih of our Florida mission urged us to greater trust in our God and a more lively missionary zeal on the basis of God's challenge, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Prof. Rhoda's eloquent and enlightening essay on "Jeremiah, Man of God in a Disintegrating World," drew for us a vivid picture of a bold and fearless Jeremiah. He bore the testimony of his God against

a decadent and doomed Judah in spite of the hatred of the people, priests, and king, in spite of protest and persecution, but his prophecy of doom was tempered, however, ever and again with the revelation of God's grace and mercy, God's new covenant in the Savior King.

Union matters again took a great deal of our time. Our floor committee spent many hours studying the report of the Standing Committee on Matters of Church Union and also the two memorials requesting our District to memorialize the authorities to reconvene the Joint Synod at the earliest possible date for a reconsideration of the final resolution of the New Ulm convention. After much debate the report of the floor committee was adopted. It recommended that our District do not at this time petition our Synod for a special convention to act decisively in this matter.

It was with real regret that we noted how our mission work was being curtailed because of lack of funds. The joy in our hearts at the increasing number of souls in our already established missions was greatly tempered by the realization that a depleted Church Extension Fund had almost called a halt to establishing new missions, a fact which led many of us to ask, "Is our mission work entirely dependent upon the condition of the Church Extension Fund? Must we cease to expand because the Church Extension Fund has no money? Have we explored thoroughly all the means and methods of financing mission projects?" It was our fervent prayer that the Lord who commands us to go would grant us a full measure of zeal and understanding to solve these problems.

It was reported to us that teachers in our District will run into ever

increasing difficulties in obtaining teacher certificates, and that under laws recently adopted even our four-year graduates from New Ulm will by the year 1961 be unable to obtain a certificate to teach in Michigan unless we can in one way or another have their credits accepted by the Michigan school authorities. Although it may be possible to accomplish this in other ways, the simplest solution would be to have Dr. Martin Luther College accredited. It is quite possible that, unless some action is taken very soon, our parochial schools in Michigan will have to be greatly reduced, if not closed altogether. To help alleviate our teacher shortage the convention again favored establishing a normal school at Milwaukee, and increasing the capacity of Dr. Martin Luther College over a period of ten years.

Two special services were held during the convention. The first was a memorial service in memory of the two Westendorf brothers, Pastors Adelbert and Benjamin, whom the Lord during the past biennium had called out of their earthly ministry into their eternal rest; the other a service commemorating the sixty-five years of service to His Church our Lord has granted to Prof. O. J. Hoenecke, a privilege He has extended to but a very few. Forty-eight of these years were spent at Michigan Lutheran Seminary, which explains why to hundreds of us he will always be known simply as "Director."

District officers elected were: Pastor Gerhard Press, first vice-president; Pastor Ernest Wendland, president; Pastor Hans Schultz, second vice-president; Pastor Raymond Frey, secretary.

M. R. TOEPEL.

Southeastern Wisconsin District Convention

IN 1854 a converted Roman Catholic priest, I. D. Huber, founded the Evangelical Lutheran Congregation in Kenosha. One hundred and four years later this historic congregation, now called Friedens Evangelical Lutheran Church, was host to the twenty-first biennial convention of the Southeastern Wisconsin District, June 21 to June 24, 1958. Its church, school, and parish hall, covering a city block, offered ample facilities for the two hundred delegates, various committees, and visitors.

By Word and Sacrament the delegates were encouraged to be faithful witnesses to their Lord. The convention opened with a communion service at which President Arthur Halboth, Milwaukee, exhorted the delegates to hold fast the Gospel message: Jesus Christ receives sinners. This is the hope of each Christian; it is the only hope of the Church; it is her message to the world. Each session was opened with a short devotion conducted by the District visitors. Two essays were read: "How can we make the musical parts of our church service more and more a living, Gospel-centered experience?" by Pastor

Kurt Eggert, Milwaukee; and "The work of the pastor and teacher — an exercise in sanctification" by Pastor John C. Jeske, Milwaukee. Both essays emphasized that our faith must be personal, living, active; formalism, "a going through the motions," urging others to drink the Water of Life, but not drinking oneself, spells death to the pastor, teacher, or layman.

The District officers were re-elected on the first ballot: president, Pastor Arthur Halboth, Milwaukee; first vice-president, Pastor Herman Cares, Milwaukee; second vice-president, Pastor Adolph Buenger, Kenosha; and secretary, Professor Heinrich Vogel, Thiensville.

The progress of missions in the District received considerable attention. Pastor Ray Wiechmann, Milwaukee, chairman of the District Mission Board, reported that the District maintains nine missions, the lowest number of any District in the Synod. Since the last convention, four missions had become self-supporting. One of these, Our Savior, Zion, Illinois, served by Pastor Carl Leyrer, became independent in the record-breaking time of three years. One new mission

had been organized in the last two years, but five fields in rapidly expanding areas are urgently inviting a mission. "Our report," Pastor Wiechmann said, "shows only the work that *has* been done. For this we thank God. We wish it could show what *might* have been done, had there been sufficient money in the Church Extension Fund." Pastor Carl Leyrer in his devotion on the topic "Missions" pointed out that "of all our problems in mission work, money ought to be the least of them. Greater problems are shortage of pastors, proper location of missions, and acquisition of lots in rapidly subdivided areas. And yet the very least of our problems, money, is dictating the rate of our mission expansion." Participation in the yearly Church Extension Fund Offering was urged to break the bottleneck which threatens to cut off expansion of missions.

Pastor Harry Shiley, chairman of the Executive Committee of the Japan Mission, reported that Missionary Richard Poetter and his wife, a Japanese convert, were preparing to leave for Japan at the beginning of August. Missionary Poetter was commissioned on June 29 as the Synod's

second missionary to Japan. His plans, according to Pastor Shiley, are to start a mission in one of the large cities north of Tokyo in which there is no Lutheran church.

The District voted out of existence two of its conferences: the Milwaukee City and Eastern Conferences. The growth of the metropolitan area and annexations by the City of Milwaukee destroyed former boundaries and made necessary a new division. The convention directed the realign-

ment of these two conferences within a year. Galena Street in Milwaukee will now divide the area into northern and southern conferences, as yet unnamed.

The convention by resolution wished God's richest blessings to Pastor John Brenner, a member of the District for over fifty years. Pastor Brenner retired from the active ministry on June 29. Grateful note was also taken of the sixty-five

years of service in the Church rendered by Professor Emeritus M. Lehninger who was present at all the sessions.

In his closing devotion Pastor Fredrick Naumann, Kenosha, asked the convention to pray that the power of the Holy Ghost abide with them, so that with His power they might be faithful witnesses unto Him who died and rose again.

JAMES P. SCHAEFER.

MY LORD TAKES NO VACATION

*My Lord takes no vacation. He would walk
As close to me as ever in the year.
Knowing my constant needs, He does not deem
The time is ripe when He need not supply
My soul with comfort 'gainst the guilt within
Or the Tempter who assails at any hour
Or season of year. He does not fear
That I may "get too much religion"
Or that I lean on Him too heavily;
He does not say, "Now take your ease awhile.
These past ten months your soul has laid in so much
Of strength that you can call on your reserve.
And so I'll take my leave of you and rest
Till autumn nighs, and you need new supplies."*

*My Lord takes no vacation. Shall I then
Go through the summer trance-like, unaware
Of the pressing, urgent needs that move my Lord
To ceaseless toil? Shall the body's needed rest
And the wholesome change from the accustomed round
Of duties be the reason why I choose
A vacation for the soul which pays no heed
To my Shepherd? Ah, my soul, behold He stands
There ready with His Word and Sacrament,
To relieve the daily hunger, daily thirst;
He slumbers not, nor sleeps, but vigil keeps —
Only that I remain His blessed sheep!
Let others spurn His voice and flee His care;
My Lord takes no vacation — nor will I!*

W. H. F.

Dakota-Montana District Convention

CONVERGING from a three-state area, 37 pastors, 54 delegates, five professors, and two teachers of the Dakota-Montana District assembled in convention at Northwestern Lutheran Academy at Mobridge, South Dakota, June 17-19, 1958. Lush pastures and flourishing grain fields en route served as reminders of the Lord's gracious preservation. President P. G. Albrecht's Report to the District, however, indicated a still greater divine blessing in the fruits which Word and Sacrament have yielded in our midst. There has been a steady increase in souls added to the kingdom of grace. Messiah Ev. Lutheran Church of West Glendive, Montana, and Good Shepherd Ev. Lutheran Church of Sioux Falls, South Dakota, were accepted as members of the District. The Winnet, Montana, parish, consisting of three congregations and two preaching stations, was added to our mission fields. The newly organized mission at Watertown, South Dakota,

has erected a beautiful church and already become self-supporting, as has the Elgin-Burt-Leith parish in North Dakota. A new Christian day school in Watertown, South Dakota, has completed its first year of operation. Few pastoral vacancies in the District have permitted our work to continue with fewer interruptions than in former years. The Lord's hand has truly been over us.

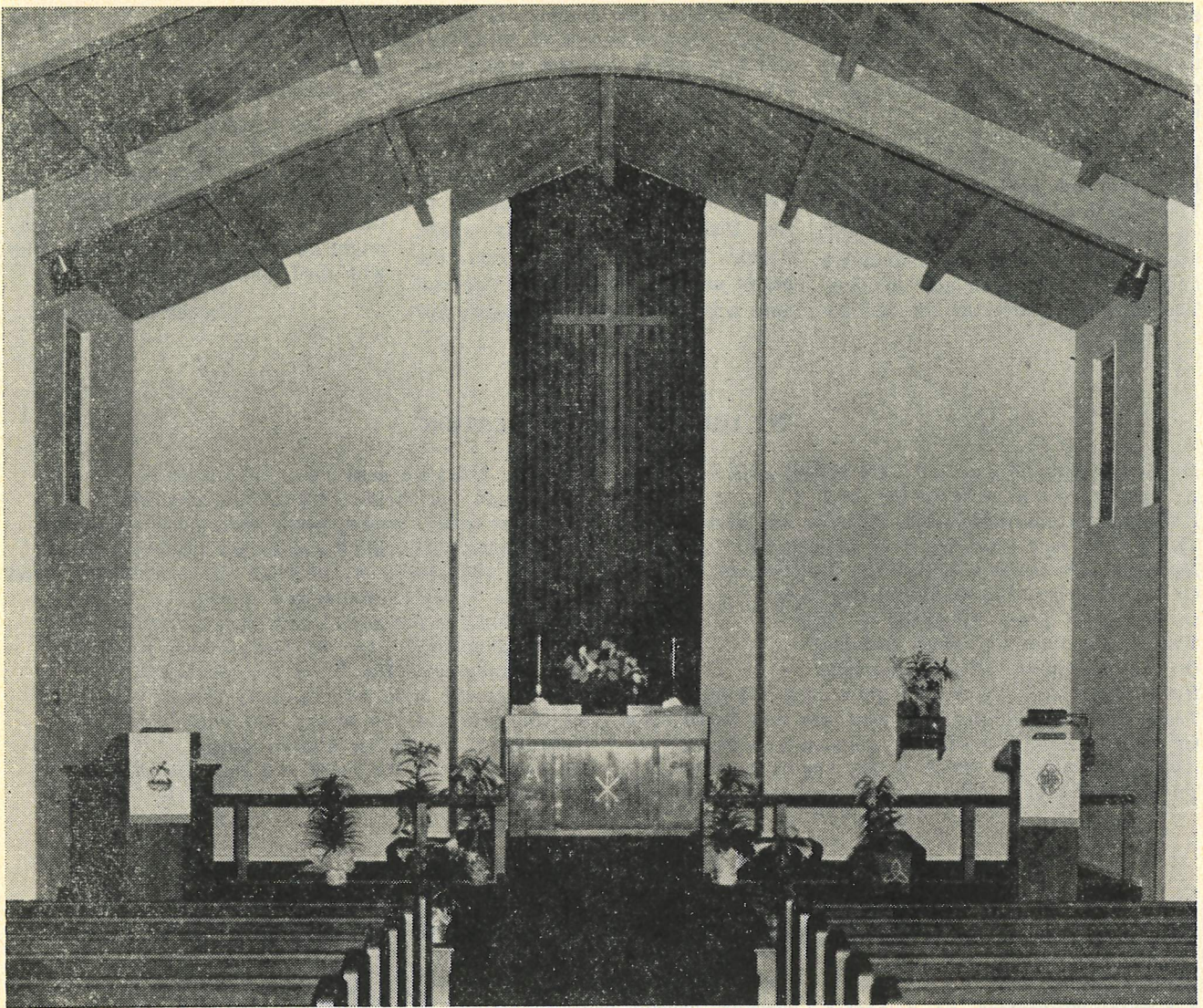
Pastor E. Schaller of Nicollet, Minnesota, presented a timely essay on the theme, "The Principal Question in the Controversy Within the Synodical Conference." Much of the convention's time was spent in the reading and discussion of the essay and in the related report of the Floor Committee on Doctrinal Matters. A basic difference in approach within the District was recognized. The convention expressed itself in the plea that in Christian love we practice forbearance with one another, to the end that unanimity be restored. To

achieve it, committees and pastoral conferences are to restudy the issue and the Delegate Convention reconvene as soon thereafter as possible.

Many reports on the work of the Lord in our District and Synod were heard, discussed, and acted upon during the two morning, three afternoon and two evening sessions of the convention. Locally, Prof. Fenske reported that our Northwestern Lutheran Academy, by God's grace, enjoyed another good year. The enrollment for the past year was 106, with about 60% enrolled for work in the church.

The following officers were elected for a two-year term: Pastor W. A. Schumann, president; Pastor Reginald Pope, first vice-president; Pastor Herbert Birner, second vice-president; Pastor Donald Sellnow, secretary; Professor Wayne Ten Broek, recorder; and Mr. J. Leidle, treasurer.

W. A. SCHUMANN, JR.



Gethsemane Ev. Lutheran Church, Los Angeles (Mar Vista), California; Armin C. E. Keibel, pastor.

CALL FOR CANDIDATES

Northwestern Lutheran Academy

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

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

To aid the Board of Control in making a selection, pertinent and proper information concerning the individuals nominated should accompany each recommendation. All nominations must be in the hands of

the undersigned not later than July 22, 1958.

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

WEDDING ANNIVERSARY

On Sunday, June 29, 1958, Mr. and Mrs. Walter Schulte, members of St. John's Ev. Lutheran Church, of Route 2, Loganville, Wisconsin, were privileged to observe their 40th wedding anniversary in the company of relatives and friends. The undersigned addressed them on the basis of Psalm 103:1-4. May the God of

all grace continue to abide with them and guide them to their home above!

N. RETZLAFF.

WANTED—COMMUNION CHALICE

The Indian mission congregation at Cibecue, Ariz., is in need of a communion cup. If any congregation wishes to sell or donate such a cup to this mission, please notify

Pastor William Bein
Box 35
Cibecue, Ariz.

NOTICE

We have some of the old-type school desks for lower grades available to any school that can still use them. They can be had for the taking. Contact St. Peter's Lutheran School, Weyauwega, Wis.

CALENDAR OF CONFERENCES

TONTO RIM CONFERENCE
 Time: Friday, August 22, 1958, 9:00 a.m.
 Place: Lutheran Mission, Cibecue, Ariz.
 DONALD PETERSON, Secretary.

FORTY-FIFTH REGULAR CONVENTION OF THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

(Conference comprises Missouri, Wisconsin, Norwegian, and Slovak Synods)

Date: August 5-8, 1958.
 Place: S.S. Peter and Paul Ev. Lutheran Church, 15028 Madison Ave., Lakewood 7, Ohio; Rev. George P. Vojtko, pastor.

Opening Service on Tuesday, August 5, 10:00 a.m. Holy Communion;
 Preacher: Dr. Carl M. Zorn, First Vice-President, Closter, N. J.

Mission Service on Wednesday, August 6, 8:00 p.m.;
 Preacher: Rev. William Scheweppe, Missionary to Nigeria, Africa.

Essayist: Prof. Elmer Kiessling, Watertown, Wis.;
 Title: "Purity of Doctrine and The Church's World Task."

President of Conference: Dr. John S. Bradac, Pastor of St. Paul Lutheran Church, Whiting, Ind.

Main Items On Agenda: Missionary Work Among the Negroes in United States and Africa; Progress Report of Doctrinal Unity Committee; Report of Construction Committee.

Number of delegates expected: 250.
 All sessions and meals at the church.
 G. VOJTKO.

RHINELANDER DELEGATE CONFERENCE

Place: Wabeno, Wis.
 Time: 3:00 p.m.
 Date: July 27, 1958.
 Essay: Comparative Study of Rom. 16:17, by Pastor Marvin Radtke.

NORMAN STELLICK, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Ordained and Installed

Pastors

Beckmann, Walter F., in St. John's Lutheran Church, Battle Creek, Mich., by Herbert G. Walther; assisted by N. Berg, W. Westendorf, H. Zink, C. Rook, R. Mueller, W. Kruess; July 6, 1958.

Huth, Paul H., in Grace Ev. Lutheran Church, Ringle, Wis., by R. W. Huth; June 29, 1958.

Pankow, Leonard W., in Salem Ev. Lutheran Church, Lowell, Wis., by Walter E. Pankow; assisted by E. A. Wendland, W. Wegner, A. Dobberstein, and H. Johne; July 6, 1958.

Schultz, Erhardt, in St. John's Ev. Lutheran Church, Firth, Nebr., by L. Gruendeman; assisted by H. Schnitker, W. Herrmann, C. Nommensen, H. Kruschel, C. Voss; June 29, 1958.

Installed

Aibrecht, G. F., in Grace Ev. Lutheran Church, La Crosse, Wis., by Wayne Schmidt; assisted by Walter Paustian, Henry Paustian, and Lloyd Lambert; June 15, 1958.

Worgull, David, in St. Peter's Ev. Lutheran Church, Mishicot, Wis., by E. A. Breiling; assisted by W. W. Gieschen and P. Knickelbein; and in Rockwood Lutheran Church, Rockwood, Wis., by W. W. Gieschen; June 29, 1958.

CHANGE OF ADDRESS

Pastors

Beckmann, Walter F., 20 S. Woodrow, Battle Creek, Mich.

Huth, Paul H., Box 64, Ringle, Wis.

Pankow, Leonard W., Lowell, Wis.

Schultz, Erhardt, Firth, Nebr.

Worgull, David, Mishicot, Wis.

MISSION FESTIVAL

Fourth Sunday after Trinity

Cross Church, Rockford, Minn.
 Offering: \$1,200.44. N. W. Kock, pastor.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

April-May-June 1958

In Memory of — Sent in by pastor	Missions	Church Ext.	Special Bldg. Coll.
Mrs. Ernst Gilbert — W. P. Sauer....	\$ 7.00		
Rev. G. Bradtke — Dodge-Washington Pastoral Conference, C. J. Henning Secretary	17.00		
Mrs. Emma Restle — W. O. Pless...	10.00		
Mrs. Emma Kuehl — E. B. Froehlich			5.00
Rev. G. Bradtke — M. Westerhaus...	5.00		
Miss Eleonora Schwertz — W. Krueger	13.00	13.00	
	\$ 13.00	\$ 52.00	\$ 5.00

G. W. SAMPE, District Cashier.

Platteville, St. John	150.96	
Pueblo, Grace	84.25	167.00
Pueblo, Our Savior	38.71	
	\$ 1,849.48	\$ 167.00

Rosebud Conference

Batesland, St. Paul	500.00	
Bonesteel, Zion	430.65	
Memorials —		
Rev. Edward Zell, Sr.		2.50
Mr. Rueben Harpt		2.50
Brewster, St. John	145.28	
Burke, Grace	753.75	193.00
Carlock, Peace	494.78	
Colome, St. Paul	464.74	5.00
Colome, Zion	676.88	
Herrick, St. John	421.64	
Mission, Zion	617.22	
Naper, St. Paul	288.44	23.86
Platte, Faith	84.14	
Valentine, Zion	173.83	138.58
White River, St. Paul	176.55	
Wood, St. Peter	17.05	
	\$ 5,044.95	\$ 336.38

Southern Conference

Aurora, First	223.58	
Beatrice, Christ	359.11	92.00
Beatrice, Emmaus	84.50	14.55
Broken Bow, St. Paul	389.60	
Clatonia, Zion	972.52	98.90
Memorial — Aryne Steinmeyer	56.00	
David City, Zion	526.13	3.00
Firth, St. John	654.60	
Geneva, Grace	264.65	
Grafton, Trinity	809.40	
Grand Island, Christ	318.00	
Gresham, St. Paul	209.75	
Memorial — Charles Matzner		10.00
Hastings, Redeemer	294.15	
Lincoln, Mission	175.00	
Lincoln, Mt. Olive	642.02	
Milford, Grace	76.37	
North Platte, St. Paul	185.00	
Osceola, Calvary	77.62	3.00
Plymouth, St. Paul	1,225.24	10.00
Memorial — Wm. Buchmeier		45.00
Memorial — C. Schwab		50.50
Rising City, St. John	318.21	
Memorials —		
Mrs. Emma Doehling		15.60
Mrs. Emma Siffring		1.00
Sutton, St. Mark	188.78	36.00
	\$ 8,030.23	\$ 319.05
	\$ 22,394.26	\$ 1,025.82

NORRIS KOOPMANN, District Cashier.

NEBRASKA DISTRICT

April 1, to June 30, 1958

Central Conference

Congregation	Budgetary	Church Extension	Other
Cedar Rapids, Good Shepherd..	\$ 146.75	\$	\$
Council Bluffs, Redeemer	15.00		
Des Moines, Lincoln Heights ..	207.77	12.00	
Fort Madison, Grace	68.86		
Hadar, Immanuel	1,171.69		
Hoskins, Trinity	590.21		
Newton, Grace	52.03		
Norfolk, St. Paul	1,999.89	27.40	
Omaha, Gethsemane	606.67		
Omaha, Good Hope	179.00		
Omaha, Good Shepherd	120.00		
Sioux City, Grace	801.72	101.49	
Stanton, St. John	1,424.56	20.00	
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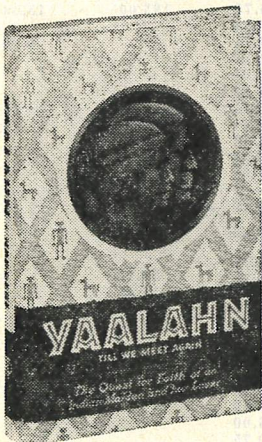
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