



THE NORTHWESTERN
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BRIEFS by the Editor

of pointing out that Pastor Brenner provided courageous and able leadership for our Synod during twenty years, most of which were difficult and demanding ones. And we add: May God bless the days of his retirement!

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By the time this issue of THE NORTHWESTERN LUTHERAN reaches some of you, the Synodical Conference convention will be under way in Lakewood (suburb of Cleveland), Ohio. Let us pray for all of our delegates that God may give them courage and strength to speak only what is in accord with His Word and to say it in a manner and spirit that does honor to our Lord Jesus and His Gospel. Let us also pray for the delegates from the other constituent bodies that all they think, say, and resolve may contribute to a restoration of the full confessional unity which God gave to this federation and which He maintained within it for many years.

* * * *

Who held the office of president of our Synod longer than any other man? It was Pastor John Bading. He headed the Synod for 29 years (1860-1889). Second place goes to Pastor John Brenner. He held this office for 20 years. He was first elected to the presidency in 1933, and re-elected at each succeeding biennial convention until the year 1953. Then he earnestly requested the delegates to elect a younger man to replace him.

What led us to do this bit of research was the fact that a few weeks ago Pastor John Brenner retired from the ministry. He had served St. John's Church, Milwaukee, for 50 years. On July 15 he and Mrs. Brenner moved to Bay City, Michigan, where their son, John F. Brenner, is pastor of St. John's Lutheran Congregation.

We know that Pastor Brenner does not wish to have a great to-do made over his retirement. This fact reminds us of a lengthy and appreciative piece on our President Emeritus which appeared in the Milwaukee Sentinel after Pastor Brenner's retirement had been announced. The writer, James M. Johnston, concluded with these paragraphs:

"No man can move him either by flattery or threats. His only fear is the conscience of 'J. Brenner.'

"If he dislikes this publicity about his retirement, he must remember one thing. This reporter, too, is following his conscience in refusing to let a pastor as prominent as 'J. Brenner' retire without some mention of it outside of his congregation."

We also must ignore his desire for a minimum of fanfare to the extent

Billy Graham was willing to go to Chicago to conduct a crusade there. But a poll was taken by the Church Federation of Greater Chicago. This covered about 80 per cent of the Protestants. The results showed 338,000 members who wanted Graham to come, while 693,000 were opposed to the crusade or were undecided. At the same time Federation officials announced once again their ten-year campaign to evangelize a million souls, the program to begin in 1959.

"Billy Graham gained perhaps 30,000 converts during his New York crusade. We expect to gain 100,000 a year — and we don't particularly favor Graham coming in and overshadowing our efforts." So said one official of the Federation, as reported by NEWSWEEK.

* * * *

"Whoever paints a pretty death can paint no resurrection. Whoever has not grasped the horror of death cannot join Paul in the hymn of victory: 'Death is swallowed up in victory! O death, where is thy victory? Where, O death, is thy sting?'" — Dr. Oscar Cullmann, in CHRISTIANITY TODAY (July 21, '58).

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

Anon. A lad became interested in poetry. He soon filled a scrapbook with poems clipped from newspapers and magazines.

As his collection grew, he noticed that many poems were written by "Anon." But his curiosity about the poet was not stilled by any of the reference books he consulted. They did not list his prolific poet. Later he learned that "Anon." is an abbreviation for anonymous, i.e., unnamed, unsigned.

Certain "Anons" are tantalizing. Who was the innkeeper in Bethlehem the night Christ was born? What was the name of the rich young ruler, the widow who gave the two mites, the rich man at whose gate Lazarus begged, the penitent thief? Who wrote the glorious Epistle to the Hebrews? Who wrote the Ninety-first Psalm? Who composed "Oh, Come, All Ye Faithful," "Christ Is Arisen," or "Jesus Christ, My Sure Defense"?

The donor who built and endowed the mission hospital in Eket, Nigeria, chose to remain anonymous. In some churches sizable offerings are received from anonymous givers at regular intervals.

Some anonymity is accidental. Some is intentional, sanctified, in keeping with the Lord's admonition not to let the right hand know what the left is doing.

But there is a form of anonymity that is committed with malice aforethought. This does not apply to those who are mentally unbalanced and, having a kind of messiah-complex, feel they are called to correct what they think is wrong in Church or State.

The heinous sinners are those who cowardly snipe at civil authorities, pastors, editors, teachers from the ambush of anonymity, carping, criticizing, condemning, as if the Eighth Commandment were not meant for them.

Most victims of anonymous attacks take them in their stride and throw them into the waste basket. In some cases, however, the results of such diabolical attacks have been tragic.

The Lord does want Christians to admonish one another. But when we see a mote or a beam in our brother's eye we are not told to write him an anonymous letter, but to "go and tell him," if not face to face, then at least in a duly signed letter.

There is, of course, no truly anonymous deed or word. The Lord knows. "For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad" (Luke 8:17).

H. C. NITZ.

* * * *

Not Just a Pattern

In an article in *Christianity Today* William H. Beckmann points out that it lies outside of the call of the Church to devote itself to the outward betterment of the community, to try to get "unregenerate men to walk in a regenerate pattern of conduct." He writes among other things: "Only new men can and will walk in the new ways of life that the Church ought to set before them. We must note that it is the 'disciples' who are to be taught to obey Jesus' commands, not men everywhere who probably do not know Jesus as the Lord. We must remember that the Epistles were addressed to the Church, the society of the redeemed.

How foolish it is to attempt to force a man to walk a new, noble way of life when he is still a slave of sin." In connection with the demand that the Church should be a part of the community, he makes the significant parenthetical remark: "There is indeed something anomalous in the very term 'community church.'"

He makes it very clear that the way to Christian conduct leads through the conviction of a Christian heart. Jesus stated that truth when He said: "Without me ye can do nothing," and St. Paul, when he wrote: "Without faith it is impossible to please God."

There is an important lesson in this also for our congregational life. There is always danger that a congregation be merely molded into an outwardly correct Christian pattern. Methods may be employed by which the people are whipped into line by threats and legalistic means, so that it appears as a model congregation, that it mouths the right doctrines and stands for the right things.

But if the heart is by-passed in the process, if it does not flow from the sincere conviction of the heart, it falls under the condemnation: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me," or, as Jesus said to one of the Seven Churches: "Thou hast a name that thou livest, and art dead." The Lord does not just want conformity to an outward pattern. What He wants is the sincere conviction of the heart.

IM. P. FREY.

* * * *

Read the Constitution

An observer at the convention of our Lutheran Synodical Conference at Lakewood, Ohio, this week will hear detailed reports on Synodical Conference missions in the States and in Nigeria. There will be long discussions about new mission work in Ghana; about expansion of the Lutheran Academy at Selma, Alabama; about the integration of Negro congregations with districts of member synods of the Synodical Conference. So much time will be devoted to a consideration of mission work that the observer will feel sure that the Lutheran Synodical Conference exists chiefly for the purpose of doing joint mission work among colored people.

Our observer will not be so sure when he looks at the constitution of the Lutheran Synodical Conference. There he will read: "The purpose of the Synodical Conference . . . shall be: to give outward expression to the unity of spirit existing among the constituent synods; to encourage and strengthen one another in faith and confession; to further unity in doctrine and practice and to remove whatever might threaten to disturb this unity; to cooperate in matters of mutual interest; to strive for true unity in doctrine and practice among Lutheran church bodies." What the observer may have concluded is the primary reason for the existence of the Synodical Conference is referred to in almost offhand fashion in the constitution. Mission

(Continued on page 250)

Studies in God's Word: A Tempered Warning

{ "Wherefore let him that think-
eth he standeth take heed lest
he fall." I Corinthians 10:12. }

The writings of St. Paul contain many serious admonitions. Never, however, does the Apostle drive his people to the edge of a cliff with stern words in order to let them hang over the precipice. Frequently his sharpest warnings are immediately followed by some of his sweetest words of assurance. We recall the familiar passage from his letter to the Philippians, "Work out your own salvation with fear and trembling. . . . For it is God which worketh in you both to will and to do of his good pleasure."

We find such a tempered warning in the Epistle for the Ninth Sunday after Trinity (I Cor. 10:6-13). Luther says of it, "This is a very earnest admonition and as severe a writing as St. Paul produced in his entire lifetime." The Epistle closes, however, with a familiar passage frequently used to comfort distressed Christians.

Take Heed

Paul's warning to the Corinthians is summarized in the verse of our text, "Wherefore let him that thinketh he standeth take heed lest he fall."

The Apostle leads up to this warning by citing Israel's experiences in its journey to Canaan. All were received into God's covenant of grace. All "drank of that spiritual Rock that followed them: and that Rock was Christ." But of the six hundred thousand men who began this journey, only two entered the Promised Land. Many fell by the wayside when they followed the idolatrous worship of the Golden Calf. Many perished when they intermingled with the Moabites. Many were destroyed with serpents when they constantly murmured against God's providential care. The intense wrath of God against those who persistently despised His grace was a matter of historical and Scriptural record.

"And they are written," Paul declares, "for our admonition, upon whom the ends of the world are come."

We know from the entire Epistle how Paul was faced with similar conditions in the congregation at Corinth. All in the congregation had received the same blessings of the Gospel of Christ. But it was quite evident that many had succumbed to the same dangers. They were proud of the fact that they were the chosen people of God. Seemingly little or no restraint was practiced, however, against idolatry, adultery, and self-glory. Hence Paul's stern warning, with the obvious implication that Israel's experience could be repeated all over again.

On the basis of Paul's warning it would be quite easy to indulge in sweeping denunciations of the people of our country in general. The Apostle's admonition is more pointed than this, however. As Paul was primarily concerned with the congregation right there in Corinth, we ought to apply his warning directly to ourselves. We are not being unduly pessimistic when we look with grave concern upon our growing membership rolls, yet ask ourselves just how much of this merely THINKS that it stands. A comparison of actual church and communion attendance with lists of souls and communicants in our congregations is enough to shock us out of feelings of complacency. This is particularly true when we think of some of the absurd reasons which keep people away. As in Israel's case, as in the Corinthian situation, one senses that the words of Moses quoted by Paul pretty well cover many a situation of our day, "The people sat down to eat and drink, and rose up to play."

Equally disturbing is the number of homes being established today with little thought for the morrow. Mixed marriages are becoming the rule rather than the exception. Warnings against this trend are met not only with cold indifference, but

often with open hostility. The same old story of Israel and Moab is being repeated, and with the same spiritual consequences.

What makes any attempt to combat these evils so frustrating is the way in which many keep up minimum outward requirements in order to remain "members in good standing." It is extremely dangerous, of course, to set ourselves up as judges over those who apparently are just *thinking* that they stand. In mistaken zeal we could so easily pull up wheat with the tares. Our greatest weapon against carnal security, however, dare not be neglected. It is the urgent warning of God's righteous anger against those who persist in despising His grace. This warning must be sounded with all possible force. "Take heed," it declares. To prove that this is not just an idle threat, there is the sacred record of God's dealings with His people throughout all ages.

But God Is Faithful

It is a common experience that those least concerned about falling away from God are in greatest danger of it. Their lack of concern causes many a stern warning to pass them by completely unheeded. But the hope is always present that a serious admonition will strike home with some. And there are always those who ARE concerned about the salvation of their souls. They are seriously troubled by their weaknesses of the flesh, often to the point where they are in danger of despairing utterly of their ability to stand.

These are not ignored in Scripture's warnings. We notice also the Apostle's deep concern for these as he in the very next words hastily adds the reassurance, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make

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Smalcald Articles

Part III. Art. I. Of Sin

II.

When God created man He made him in His own image. This means primarily that as God is glorious in holiness so man would be holy in his entire being. Adam's heart was holy, his thoughts were holy, his feelings were holy, his plans and strivings were holy; he spoke holy words and performed holy works.

This condition, however, was not yet fixed in Adam's nature. Adam could lose it. God put Adam's holiness to a test by giving him a commandment concerning the tree of the knowledge of good and evil. In connection with that tree Adam should exercise, demonstrate, and confirm his given holiness. The Tempter came. And Adam, instead of clinging in faith to God and His word, yielded to the temptation. He threw away his godlike holiness, he lost the divine image.

His heart was now corrupt, and it could produce nothing but corrupt thoughts and lusts. In place of holiness sin now dominated him.

In the following paragraph Luther enumerates some of the heinous fruits of sin.

- 2) *The fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as, unbelief, false faith, idolatry, to be without the fear of God, presumption (recklessness), despair, blindness, and, in short, not to know or regard God.*

The Written Law

Luther refers to the Ten Commandments. In them God has revealed His holy will. In them He tells us what is pleasing to Him, and what we should therefore do; He also tells us what is displeasing to Him, and what we should most carefully avoid. In the conclusion of the Decalog, God warns us against the dire consequences of disobedience, and tells us of the blessings which can be attained only through a perfect and flawless obedience.

This directs our attention to one of the effects of Adam's sin.

Before Adam sinned there was no need of a written code. God had given into the heart of Adam a perfect understanding of what His holy will expected of man. The endowment with this knowledge was not a part of the image, it is a part of man's nature. It remained after the image was lost. Man still knows by nature that there is a God, that He is holy and demands holiness of His creatures. Man still has a conscience which tells him that he is accountable to God for his conduct. Paul says that the Gentiles show that "the work of the law is written in their hearts" and that their conscience arouses in them "thoughts the mean while accusing or else excusing one another" (Rom. 2:15).

What happened to this inborn knowledge of God and of His law when Adam fell into sin? God had warned him that in the day in which he would eat of the forbidden tree death would set in. And death did set in in the very moment of sin, physically and mentally. Spiritually Adam was a dead man, and physically he was a dying man. By this dying process also the natural knowledge of God and of His Law was affected. It became unclear and confused.

Then God repeated His Law for the Children of Israel by giving them the Ten Commandments.

Thus the presence of the Ten Commandments in written form is an indication of the ravages of sin.

Unbelief

In enumerating various transgressions of the Ten Commandments, Luther begins with some sins which are commonly not regarded as the most serious. They may all be summed up under the first one which he mentions: *unbelief*.

Unbelief is the root of all sin. Unbelief was also the chief offense and the beginning of Adam's sin. God had said concerning the forbidden tree, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). The Tempter said, "Ye shall not surely die" (chap. 3:4); "Ye shall be as gods" (v.5). And Adam believed the Tempter, and rejected the word of God. He no longer believed God, nor trusted in Him.

This unbelief may express itself in different ways. Luther mentions *false faith*. God has given us His Bible. In this book He tells us all that we need to know in order to be saved. Now, the ways of God are higher than our ways, and His thoughts are much deeper than ours, deeper than we can fathom. It is proper for us to listen to God's Word, neither adding anything to it, nor omitting anything from it, nor changing anything to suit our fancy. But what happens? We see it in the division of the visible Church into so many conflicting groups — a fruit of original sin.

Another form of unbelief is *idolatry*. It is not necessary to say much about the coarser forms of this sin as it is practiced among the heathen, who bow before wood and stone. Idolatry begins in the heart. The most common form today, the one easily infecting also Christians, is the love of money. Money almost seems to mean everything today. People with money are arrogant, and people without money are looked down on as insignificant. People hoard money, and others worry because they do not have any. This worship of money is a form of unbelief. Jesus said, "Ye cannot serve God and mammon" (Matt. 6: 24). — Yet, is this recognized as a sin? — Besides money there are other quite "respectable" idols: science, pleasure, honor, power — to mention only a few.

While idolatry in its coarser forms at least confesses the existence and the rule of a god, there is rampant

another form of unbelief, which denies the existence of God altogether: atheism. Luther refers to this sin by describing it as *to be without the fear of God*.

The next word which he uses is *presumption* in our English translation. Even the author of the Latin version found it difficult to render Luther's German *Vermessenheit* correctly. He used two words: *praesumptio* and *temeritas*, our English edition adding the second word in parentheses as *recklessness*. The meaning is pride, trusting in oneself, in one's own ability, merits, or worthiness. People are guilty of this form of unbelief when they trust that they can win God's favor by developing a strong character, by doing good works, by atoning for their sins with fasting and almsgiving, etc.

When people realize their inability to achieve their purpose, when their conscience convicts them, then, instead of turning to God like the publican in the

temple, asking for mercy and forgiveness, they frequently sink into the opposite of arrogance, into *despair*. God is able and willing to help us out of our vilest sins. Despair rejects His grace in unbelief.

Luther mentions one more form, *blindness*. This is not a partial but a total loss of insight in spiritual matters. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). St. John in his First Epistle describes a blind man thus: He "is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (chap. 2:11).

Finally Luther sums up his illustrations of unbelief by saying, *in short, not to know or regard God*.

(To be continued)

J. P. MEYER.

From a Wider Field

Subject: The Inevitables.

Dear Editor:

This is to be a little essay dealing with "things that were bound to happen sooner or later."

As an observer of the times, you have surely had occasion now and then to pause and say within yourself: One of these days, the way things are going, we shall be reading or hearing that someone did this or that and said this or that. It's bound to happen! And so very often your worst anticipations were fulfilled. Well, I have a little collection of such "inevitables" to offer you, all of them of very recent harvest.

1. "Instead of going to church Sunday, Mrs. Charles W. Briggs watched television.

"As she sat in her wheelchair several miles from Wesley Methodist church, the 91-year-old woman joined hundreds of other aged and ailing worshipers taking part in the Lord's Supper."

This item in the Minneapolis Tribune quotes the pastor of the church as saying: "In the Methodist church communion is not a Methodist communion, but a Christian communion. Therefore it does not matter if you are a member of this church or not."

The reporter goes on to explain that the pastor "instructed the

remote-control worshipers to prepare a small piece of bread and a sip of grape juice (or other symbolic liquid) to be eaten and drunk later in the program."

As I said, it was bound to happen sooner or later, somewhere. Now if some way could be found to incorporate "remote-control" baptism and funerals into the television scheme, with a feasible arrangement for taking up the collection, not only private pastoral ministry but church membership itself could become superfluous. Just turn on the set and take the first preacher who appears on the screen as you dial the channels!

2. The second item is too good not to pass along, although there is a certain risk involved because it has already been reprinted from elsewhere in the Readers' Digest (and who does not read the Readers' Digest?). But if you have already seen it, then try to enjoy it for the second time.

It is what sensible parents and many long-suffering, taxpaying citizens, including pastors, will consider the ultimate answer to the nationwide delusion that our youth is neglected unless the community sets up youth centers, Alpine attics or other costly, and dubious, recreational facilities which keep the youngsters off the streets and provide

them with "something to do" to relieve the immense disaster of their "spare time." Somebody was bound to say this sooner or later in just so many words; and the Readers' Digest credits it to a mother who wrote a letter to the editor of the Mora, Minnesota, newspaper, as follows:

"Always we hear the spoiled plaintive cry of the teen-ager: 'What can we do; where can we go?'"

"I can make some suggestions. Go home!"

"Paint the woodwork. Mow the lawn. Wash the car. Learn to cook. Scrub some floors. Repair the sink. Build a boat. Get a job!"

"Your parents do not owe you entertainment. Your village does not owe you recreational facilities.

"The world does not owe you a living.

"You owe the world something. You owe it your time and energy and your talents.

"Help the minister, the Red Cross, the Salvation Army. Visit the sick. Assist the poor. And when you are through — and not too tired — read a book."

Three cheers for the lady! It is not always that the good inevitables come through like that.

3. There are also certain inevitables for which one must look in

the area of church life and doctrine. As one watches the confessional position of church bodies waver and begin to deteriorate, it becomes predictable that in time certain consequences will logically follow. For in departing from Scriptural teaching and practice, small errors lead to larger ones, doubts that are sown must ripen into denials, pretensions of orthodoxy must fall away and reveal falseness, and human wisdom that arrogates to itself a position above God's Word graduates at last with a dunce's cap plainly stuck on the top of its head, tassel and all.

Some time ago I called your attention to the fact that the Lutheran World Federation had resolved to "restudy" Roman Catholicism. That resolution was carefully phrased and surrounded on all sides with pious platitudes; but behind any such proposal there is bound to be something very wrong, and sooner or later it would appear in the open. It has. At the convention of the Evangelical Lutheran Church last month, Dr. Paul Empie,

executive director of the National Lutheran Council, spoke as follows:

"The fact of the matter is that the Roman Catholic Church of today is not the Roman Catholic Church of the 16th century . . . and we do ourselves no service unless we recognize this fact. . . ."

The fact of the matter is that Dr. Empie's absurd affirmation is in violation of the Scriptural doctrine concerning the Antichrist, in violation of historical fact, and in violation of the doctrine of Roman Catholicism itself. Everyone with any perception of the truth knows that the Papacy has not changed one iota of its content or structure since Luther's day. But monumental disregard of facts and Scripture is the very nature of unionism; and so it was inevitable that we, and all Lutheranism, would be disgraced publicly by a statement such as that of Dr. Empie.

I had a few other items in this department to offer you. Some of them come uncomfortably close to home, like the biographical sketch

in the June issue of **The Lutheran Chaplain** of a pastor, member of a synod of the Synodical Conference, who is Honorary Protestant Chaplain of the Fire Department of a certain large city not unknown to you; who was awarded the Lamb Award by the Boy Scouts of America and is a member of a Relations Committee of the Boy Scouts of America; and who recently conducted a preaching mission (of all things!) in Europe under the sponsorship of the U.S. Air Force.

That sort of thing, too, printed with obvious approval and with pride, and an offense to Christian consciences in our church, was bound to appear and will continue to appear, as conditions stand today; and I dread to think what we may be reading next year or the year after. For the inevitables are no respecters of synods, you know. And as the Prophet Hosea says: "They have sown the wind, and they shall reap the whirlwind." That is a divine inevitable.

E. SCHALLER.



Topic: Why Must Christians Still Suffer Affliction in This World?

You are sick. You have an incurable disease. You have much pain. You have had an accident. You are crippled for life. There has been a distressing death in the family. You have had serious financial reverses. You are suffering afflictions. And you ask: Why should this happen to me? Am I not a Christian? Why should I have to suffer so much?

Affliction To Be Expected

First of all, remember this: You are still living in a world of sin, of wickedness, of suffering. You are not yet in heaven, where all things will be perfect. And while you are in this world, you can expect affliction. That is a part of this sinful world. The Scriptures also remind us: "We must through much tribulation enter into the kingdom of God" (Acts 14:22).

But you still say: I know many unbelievers who need not suffer what I must suffer. They have it so good. You see others who have what looks to you like a pleasant, carefree, easy life, and you ask: Why should this happen to me? Hasn't Christ died for my sins? Why should I suffer in this way?

Not a Punishment

When you ask that, you take for granted that your suffering is a punishment, or, at least, that it is an evil.

You take for granted that it is harmful for you. But this is what we read in God's Word: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:5-7). The father who gives his son everything he wants and never corrects, never chastens him for his wrongdoing hardly shows true love for his son. The rod applied at the right time in the right way expresses loving concern. So when the Lord sends you afflictions whereby He chastens you, that shows you that He still has loving concern for you as His child. God is dealing with you the way a father deals with a son whom he loves.

To Keep Us Humble

God may have various purposes in mind with the afflictions of Christians. Affliction kept St. Paul humble. He wrote: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh" (II Cor. 12:7). The Lord may send you affliction so that you may "humble yourselves therefore under the mighty hand of God,

that he may exalt you in due time: casting all your care upon him; for he careth for you" (I Pet. 5:6).

To Exercise Our Faith

God permitted Satan to bring grievous trials into the life of Job to put Job's faith to a test. St. John was commanded to write to the angel of the church at Smyrna: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried" (Rev. 2:10). And what will such testing of your faith do? "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (Jas. 1:2,3). In Hebrews (12:11) we read: "Afterward it (chastening) yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." To test your faith is to exercise and strengthen it unto eternal life.

To Drive Us Into the Word

The Psalmist refers to another good effect afflictions may have. "It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. 119:71). Trials can lead us to a deeper understanding of and appreciation for the Word of God, the Gospel. Sickness may make us more faithful in the use of the Word of God. Afflictions in this world will lead us to appreciate all the more the glorious salvation we have through the Savior, Jesus Christ.

"For the Glory of God"

Christians may also experience afflictions so that God may be glorified through them. It was so with the sickness of Lazarus. We read: "When Jesus heard

that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (John 11:4). St. Paul recognized that his imprisonment resulted in the glory of God through an increased spreading of the Gospel. He wrote to the Philippians (1:12): "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." When you bear your afflictions patiently through the strength given you by the Lord in His Word, others may be drawn to Christ and His Word, and God may be glorified through your affliction.

Similarly there are numerous examples from the Scriptures that show the good purposes the afflictions of Christians may have in one way or another.

Believe That the Purpose Is Good, Though Hidden

Now it is true, when you are sick, when you are suffering, when afflictions strike and trouble you, it may be difficult to see at the moment how that can serve a useful purpose, how God has good in mind through it. We read in Hebrews (12:11): "Now no chastening for the present seemeth to be joyous, but grievous." The application of the rod may not seem good to the child at the time. The athlete may not appreciate nor enjoy the exercise and training that may be necessary to build up and strengthen his body. Suffering, afflictions, sickness, pain, trials are not a joy. But when you, a Christian, experience them, cling in faith to the promises of your God: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. 91:10). "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

A. SCHUETZE.

Western Wisconsin District Convention

IN his observation at the close of the Western Wisconsin District convention, held at Northwestern College, Watertown, Wisconsin, from July 14 to July 17, President Richard Mueller, of Jefferson, expressed his appreciation of the spirit of the convention. He identified the spirit that characterized the attitude and work of the delegates as one of harmony and cooperation.

The peaceful atmosphere of the convention was not the consequence of spiritual indifference. Serious concern for doctrine and practice was evident, not only in the convention sermons. In his Report to the Convention, President Mueller, speaking about "The Signs of the Times," scored such current trends as commercialism, the inordinate desire for the new and the novel, and religious indifferentism. The devotion at the opening of each session was concerned with the

defense of the Gospel and pointed up the authority, the efficacy, the perfection, and the clarity of the inspired Scriptures.

This occupation with doctrine and practice was also noted in the convention essays. In his essay on "Fellowship," Prof. Ralph Gehrke, of Northwestern College, identified the boundaries of church fellowship as those of communion fellowship and pointed out that our relations with other Lutheran bodies must be based on the principles set forth in Article VII of the Augsburg Confession.

Another aspect of the Lord's Supper was discussed in Pastor Elmer Mahnke's paper, "This Do Ye." In his essay the Moline, Illinois, pastor analyzed the reasons for the practice of infrequent communion attendance among us and urged a greater appreciation and more frequent use of the Sacrament.

The discussion of union matters was temperate. Two memorials questioning the correctness of our present dealings with the Missouri Synod were given brotherly consideration. President Carl Lawrenz, of our Theological Seminary, presented a comprehensive and lucid report on our relations with the Missouri Synod since the drawing up of the "Common Confession." His analysis did much to clear up misapprehensions regarding the current state of intersynodical affairs.

Aware of both the blessings and the responsibilities of brotherly relationships in the Synodical Conference, the convention adopted the report of the floor committee on church union. Thus the convention approved of the procedure that has been followed by the Synod in its joint committee discussions with the constituent synods of the Synod-

ical Conference since the 1956 synodical convention at Watertown.

The convention also devoted much time to a discussion of missions and of synod expansion. In his sermon at the opening convention service in St. Mark's Church, Vice-President Walter Wegner, of Columbus, stressed the "high cost of mission work," a salutary consideration for a District whose record of financial support of the work of the Synod has not been enviable for these many years. In spite of a fifteen per cent improvement in their District's contribution for the synodical budget during the past year, the members of the District were aware of their shortcomings and failings. This awareness has resulted in more than uneasy misgivings or a repetitious "we deplore" attitude toward past deficiencies. Evidence of a realistic

approach to the problem was also seen in the practical emphasis on bringing information on synodical work to the congregations of the District, and in the stress on the more intensive activities of the visiting elders among the pastors and parishes of the District.

Encouragement for increased efforts in the work of the Church was offered in Vice-President Wegner's sermon on John 3:16, and in the sermon preached by the chairman of the District Mission Board, Pastor Karl Bast, of Madison, at the closing service in the Northwestern College chapel. Basing his remarks on I Corinthians 15:57,58, he disposed the convention to "abound in the work of the Lord." In addition to President Mueller's closing exhortation to do the Lord's work with greater zeal, there was also the in-

spiriting effect of the firsthand reports on the Nigerian and Rhodesian missions, delivered by Synodical Conference Mission Board member, Pastor Henry Nitz, of Waterloo, by Foreign and Heathen Mission Board member, Pastor Arnold Mennicke, of Winona, Minnesota, and by Wm. Scheppe, of the Nigerian Mission. A slide-lecture on the District's thirteen mission stations also helped to advance local interest in mission work.

District officers elected were: Pastor Richard Mueller, president; Pastor Walter Wegner, first vice-president; Pastor Norbert Paustian, of Oconomowoc, second vice-president; Pastor Emil Toepel, of Sun Prairie, secretary; Pastor Gerhard Marquardt, of Schofield, recording secretary; and Mr. Donald Rice, of La Crosse, treasurer. C. TOPPE.

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

II.

Grounds for Divorce

THE courts allow many grounds for divorce, such as: mental cruelty, incompatibility, abusive language, assault, gross neglect, drunkenness, conviction of crime. Some regard differences in religion as a reason. Even Moses granted divorces — but only for the sake of civil peace. "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Read Deut. 24:1; Matt. 5:32a and 19:9a; I Cor. 7:15.)

God allows only two grounds for divorce: 1) *adultery* and 2) *malicious desertion*. Both disrupt the marriage union. Infidelity soils the sacred tie. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Where a spouse runs away and stays away, the separation splits the sacred tie. "If the unbelieving depart, let him depart" (I Cor. 7:15). These grounds may be cited only by the innocent party, who has God's permission to take action for self-protection and so as not to be stigmatized.

Reconciliation

The guilty party must be made to realize his guilt for so shamefully

violating the sacred marriage vows and the Sixth Commandment. *The innocent person* should be willing to forgive. He *has a choice*, however, whether to take back the former mate and continue the marriage or whether to accept the sundering of the union.

Reconciliation is especially important where there are children. Divorce produces an instability which easily leads them to delinquency and a likely handicap in their own future marriage.

Defense

While reconciliation is urged, if the guilty party initiates divorce proceedings, the innocent party, to defend his name and property rights, should contest such an action. This is generally done by filing a *cross-complaint*. If a person fails to contest, he thereby admits the asserted charges; also legally, since a court regards the non-contestant guilty. Rights such as alimony are awarded only to the side labeled as wronged.

Remarriage

The *innocent person* in a divorce that has gone through *has the right to remarry*. "A brother or a sister is not under bondage in such cases," God grants (I Cor. 7:15). In His

sight the guilty party is out of the picture, and the innocent person is regarded as unmarried.

Correction

The guilty person in a divorce may not remarry as long as the former partner remains single, because of the possibility of reconciliation. To remarry under this situation is to compound the first wrong. Once the innocent mate has remarried, however, the guilty partner is permitted to remarry also. But he *must sincerely repent* with confession to God and with an avowal of his sin and a plea for forgiveness to those wronged. "If we confess our sins, he is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness." This includes a determination to hold the new marriage bond as sacred as God requires. "Go and sin no more," the Lord instructs. (Ponder I John 1:7-9; John 8:11.)

To Avoid Divorce, read

Genesis 3:16
Joshua 24:15
I Samuel 25:25, 31
Psalm 127:1
I Corinthians 7:3-5
Ephesians 5:21-33
Colossians 3:18, 19
I Timothy 2:9-15

I Timothy 3:4, 11, 12
Titus 2:4, 5
I Peter 3:1-7

Mutual Devotion

Virtually all problems which threaten the marriage relationship to the point of break-up lie within the sphere of *each mate's duty toward the other*. Conflicts in marriage are often decided by each partner's asserted rights and feelings. But from the very beginning, with the first marriage, God laid down the rules for married life. If each mate follows them, there will not only be harmony, but the realization of each partner's purpose for which he or she was created.

Husbands and wives are to be affectionate, "submitting yourselves

one to another in the fear of God" (Eph. 5:21).

Love by the Husband

Specifically, "Husbands, *love your wives*, and be not bitter against them." Give them much love and sympathetic understanding, "giving honor unto the wife as unto the weaker vessel." (Note Col. 3:19; I Pet. 3:7; Eph. 5:25, 28-30.)

Submission by the Wife

"*Wives, submit yourselves unto your own husbands*, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church." The wife should be subject to her mate in everything pertaining to the marriage relation, and "see that she reverence her

husband," having loving respect for him. (See Eph. 5:22, 23, 33.)

The Headship of Christ

Above all, to guarantee a blessed marriage, Christ the Redeemer must be present. He ought not only be a welcome Guest, but the very Head of the home. "Except the Lord build the house, they labor in vain that build it." To insure wedded stability and happiness, therefore, you should resolve, "As for me and my house, we will *serve the Lord*." (Memorize Ps. 127:1 and John 24:15.)

In conclusion, follow God's will and you cannot go wrong. It will draw blessings and delight into your life, into your marriage, and into your home. ARMIN KEIBEL.

EDITORIALS

(Continued from page 243)

work appears to be a kind of miscellaneous entry under "matters of mutual interest." The constitution's emphasis is on unity.

Of necessity the present-day Synodical Conference has also been deeply concerned about unity. The convention essay has to do with the relation between mission work and purity of doctrine. In recent years special sessions have been set aside for a discussion of threats to Synodical Conference unity. The doctrinal

committees of the constituent synods are meeting regularly to resolve differences between the synods.

But would the situation in the Synodical Conference have become as critical as it is today if we had taken our constitution more seriously in the past? The founders of the Synodical Conference knew from experience that a union of independent synods requires constant concern for unity of doctrine and practice. Their constitution has been reminding us all along that perpetual vigilance is the price of hard-bought unity. We should have been listening more carefully.

C. TOPPE.

NEW SCHOOL DEDICATION

St. John's Lutheran School Newburg, Wisconsin

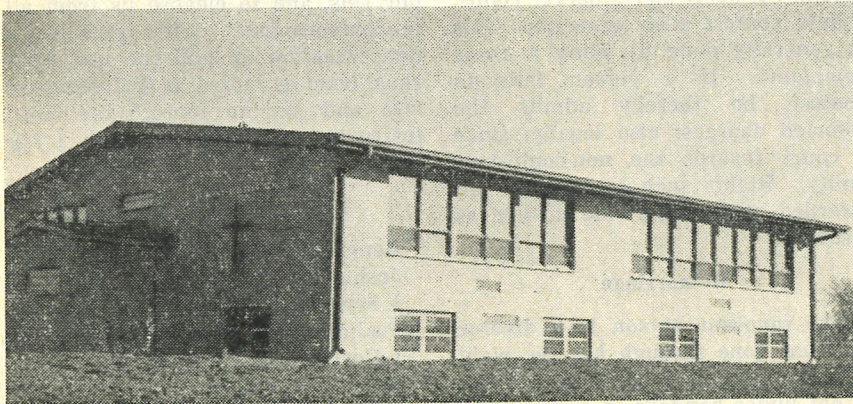
St. John's Congregation, Newburg, Wisconsin, was founded in 1859, and has maintained a Christian day school for over 50 years. In 1884, under the pastorate of the Rev. Eduard Hoyer, a small school was built at a cost of \$220.00. It was used for instruction classes, Sunday school, and summer school.

In 1904 Pastor William Mahnke was called to Newburg, and he may rightly be called the father of our Christian day school. He taught four days a week for six months. One year, 54 children were crowded into a room measuring 18 by 24 ft. A new school was built in 1906 for approximately \$1,000.00.

In the following years a number of lady teachers helped Pastor Mahnke by teaching from December to Palm Sunday. In 1913 Mrs.

Martha Boehlke, nee Laubenstein, was engaged to teach full time. She taught six years. During Pastor Adam Petermann's pastorate (1916-1942) nine lady teachers taught in the school. In 1933 the congregation called the first male teacher in the person of Mr. Arnold Lober, who continued to teach here until 1938. He was succeeded by Mr. Harold Panning (1938-1942), Mr. Harry Dier-son (1942-1945), Mrs. Arnold Ewert (1945-1946), Mr. Loyal Schroeder (1946), Pastor A. Maaske (1946), Mr. Floyd Mattek (1947-1948), Mrs. Evelyn Kellar (1948-1949), Mr. Waldemar Bartsch (1949-1950).

In 1950 Mr. Glenn R. Barnes was called. When the enrollment reached almost the 50 mark, Pastor Waldemar Zarling helped out by teaching part time. In 1953 it became necessary to call a second teacher. Miss Grace Dobberphul and Miss Betty Homer each taught one year. Miss Janet Riebe accepted a call in 1955 and is completing her third school term.



New Christian Day School, St. John's, Newburg, Wisconsin

Having recognized the need of a new school for many years, the congregation in the spring of 1956 voted to engage an architect. One year later, on May 12, 1957, ground was broken. Although the completion date was set for August, the school was not ready until December.

The new school is a one-story building of modern design, consisting of three classrooms and several auxiliary rooms. The building is rectangular, measuring 68 by 60 feet. The basement floor is poured concrete with cement-block walls, spanned by concrete. The basement contains a spacious combination play area and parish hall, kitchen,

boiler room and an audio-visual room.

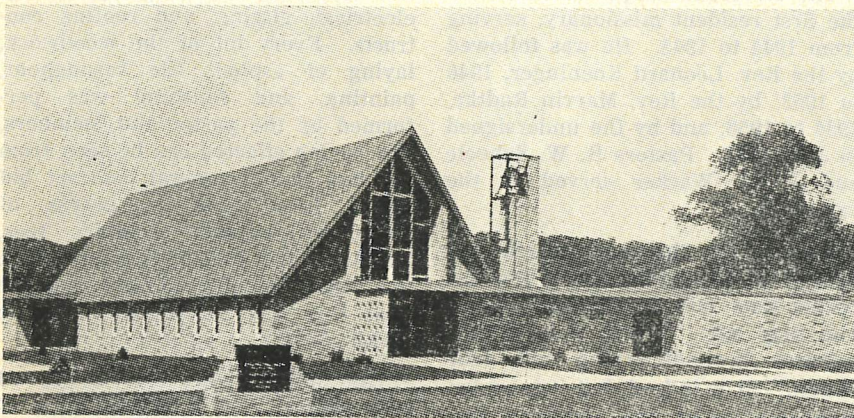
The main floor is of wood construction with a beautiful light-tan brick veneer. The floors are of asphalt and vinyl tile. All windows are thermopane. An oil-burning hot water boiler with individually controlled unit ventilators keeps each room at the desired temperature.

Two classrooms measure 36 by 24 feet, and the third (instruction room) is 30 by 24 feet. The auxiliary rooms include a combination principal's office and teacher's workroom and a janitor's closet. The entire cost of the school plus furniture amounted to slightly over \$85,000.00.

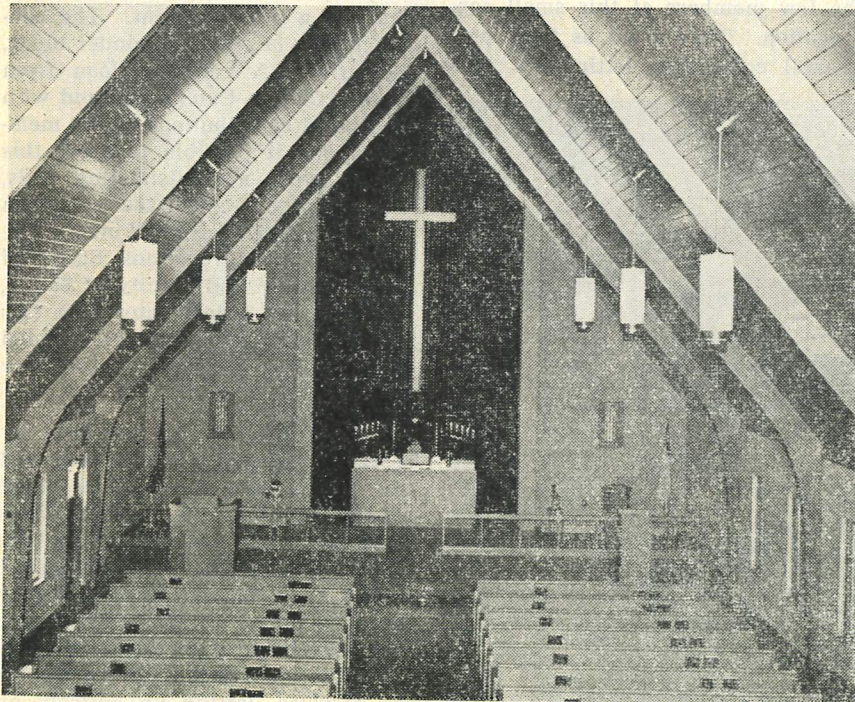
At present there are 73 pupils. The congregation numbers 305 communicants.

Two dedication services were held on December 8, 1957. Pastor George Beiderwieden of Milwaukee preached in the morning service, while Pastor Arnold Koelpin of Caledonia, Wisconsin, was the guest speaker in the afternoon. Over 700 people attended the festival services in which the speakers reminded the congregation of the countless blessings which our heavenly Father bestows upon His children in a Christian day school. "Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

G. BARNES, G. KIONKA.



Exterior — St. Paul's Lutheran Church, Onalaska, Wisconsin



Interior — St. Paul's, Onalaska, Wisconsin

CHURCH DEDICATION

St. Paul's Lutheran Church Onalaska, Wisconsin

In three special services St. Paul's Congregation of Onalaska, Wisconsin, dedicated its new church and parish hall on December 15, 1957. The first service began with a valedictory in the old church and concluded with the dedication of the new church, at Main Street and Sand Lake Road. The second service, held at the new church, had Pastor E. G. Toepel, former pastor of St. Paul's, 1946-1950, as guest speaker. Pastor Henry Lange, also a former pastor of St. Paul's, 1951-1955, was the speaker in the third service.

Our new church is the result of years of planning, since the initial building committee was elected in 1946. Of contemporary design, it is situated on a five-acre plot near the eastern city limits of Onalaska. It was designed by the architectural firm of Steffen and Kemp, Wauwatosa, Wisconsin.

The entire building, of waylite block and brick construction, comprises two sections, connected by a corridor. The church itself measures 34 by 96 feet and will seat approximately 300 persons. The parish hall wing, running east and west along Main Street, measures 24 by 78 feet and includes the fellowship hall, furnace room, toilets, and kitchen. A unique feature of the entire building is that all rooms are on ground level. The total cost of the building and equipment was \$90,000.00.

Here, in Thy name, eternal God,
 We dedicate this house to Thee.
 Oh, choose it for Thy fixed abode,
 And keep it from all error free.

Thy glory never hence depart.
 Yet choose not, Lord, this house
 alone;

Thy Kingdom come to every heart,
 In every bosom fix Thy throne.
 Amen.

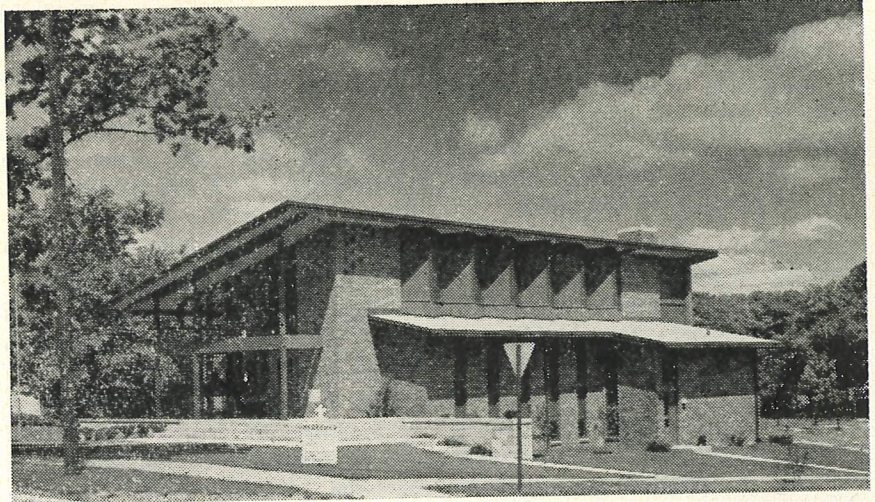
JOHN H. LAU.

CHURCH DEDICATION

Redeemer Lutheran Church Ann Arbor, Michigan

June 1, 1958, was a day of real rejoicing for the members of Redeemer Lutheran Church, for on that day they dedicated their first church building to the glory of the Triune God.

It was in 1944 that the Michigan District Mission Board, after a thorough canvass, established a mission in Ann Arbor. The first services were held in a dwelling on Packard Avenue, the home of Mr. and Mrs. John Caster. This dwelling was destroyed by fire in December of 1945. A permanent site was purchased for the mission, and all haste was made to erect a two-room school building on it. This was dedicated in July 1946. One of the rooms served as chapel until the erection of the church. A Christian day school was opened in the fall of 1946 and continues to this day.



Exterior — Redeemer Lutheran Church, Ann Arbor, Michigan

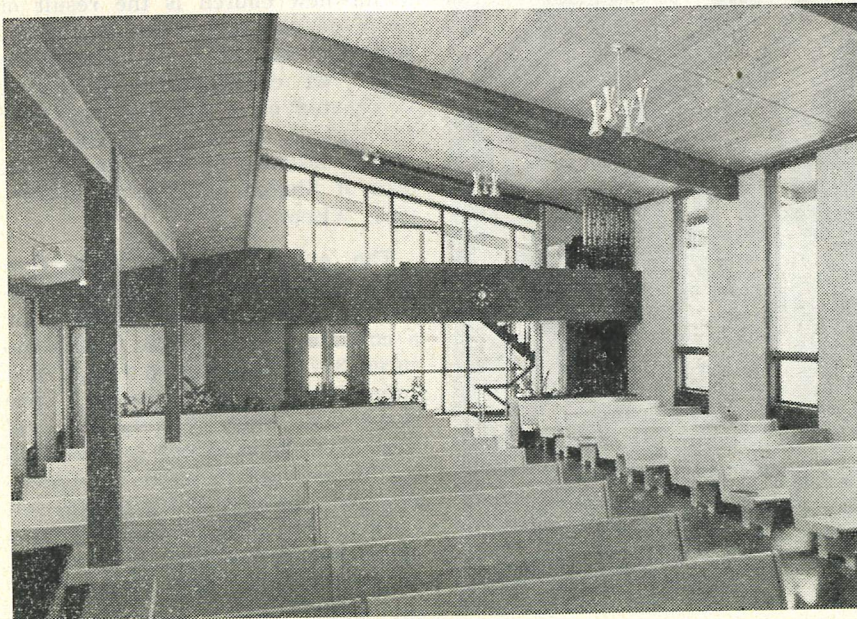
The Reverend Ralph Schaller was the first resident missionary, serving from 1944 to 1945. He was followed by the Rev. Leonard Koeninger, 1946 to 1953; by the Rev. Marvin Radtke, 1954 to 1956; and by the undersigned in July 1956. Pastors R. W. Scheele and A. G. Wacker served in the vacancies.

Ground for the new church was broken in September 1956, and the cornerstone laid in October. Some one may say: "That's a long time between groundbreaking and dedication." It is indeed, but it is understandable, when one considers that much of the work was performed by the few members of this small congregation. They acted as their own general contractor, letting out bids

for masonry, heating, plumbing, electrical, glazing, and roofing contracts. Every bit of the woodwork, laying of asphalt tile throughout, painting, and finishing was performed by the pastor and members. The saving effected can be seen from the fact that a general contract bid would have been in excess of \$80,000.00 without architect fees, based on the first bids received at the beginning of 1956, and that the final cost was \$51,414.00, including architect fees.

The building measures 69 by 34 feet, exclusive of a side addition at the rear east side for sacristy and entryway. It will seat 225 people. There is a full basement. The construction is of concrete, cinder block, and brick. A generous loan from Synod's Church Extension Fund with the liberal contributions of the members made it possible to erect this church with no outstanding bills, save the repayment of the loan from the Church Extension Fund. The neighboring congregations, Salem of Scio Township and Trinity of Saline, who have had a deep interest in this mission from its beginnings, assisted generously in furnishing the new church.

Though the weather on the day of dedication was on the cloudy and wet side, the church was filled beyond capacity for each of the three services. Everyone seemed to take note of the fact that the rain ceased falling about fifteen minutes before the beginning of the ceremonies held outside prior to the opening of the doors, and, that it rained during the services, letting up entirely or misting only lightly between the



Interior — Redeemer, Ann Arbor, Michigan

services. The guest speakers were the three former pastors. Redeemer today numbers 172 souls, 127 communicants.

The members and pastor of Redeemer are deeply grateful to the Synod for the splendid help it has given through the Church Extension Fund and subsidy, and dedicate themselves to work conscientiously toward self-support and repayment of the loan, asking the Lord Jesus to bless their labors and speed the day of independence, so that the financial help they now receive may be channeled into a new mission elsewhere. ALVIN H. BAER.

CHURCH REDEDICATION

By the grace of God the members of St. John's Congregation, Rauville Township, Codington County, South Dakota, were privileged to rededicate their church building on Sunday, July 6, 1958. A large number of former members and friends of the congregation were present in two divine services, joining the members in giving thanks and praise to God on this joyous occasion.

Pastor Gilbert Bunde of Crandon, Wisconsin, a son of the congregation, preached in the morning service on the text of Revelation 3:7, 8. In

the afternoon service, Pastor Martin Lemke of Fairfax, Minnesota, a former pastor of the congregation, occupied the pulpit, basing his sermon on Exodus 20:8.

St. John's church building, erected in 1890, was completely renovated and redeccorated. The members of the congregation gave gladly of their time and talents in helping to beautify their house of worship. Our prayer is that this rededicated house of God may serve well for many years to come, as God wills, to the honor, praise and glory of the Triune God.

M. H. EIBS.

Northern Wisconsin District Convention

FOR the second time in as many years the Northern Wisconsin District was privileged to enjoy the facilities and hospitality of a new Lutheran high school building in its midst for its convention. Two years ago it was the Winnebago Lutheran Academy at Fond du Lac, and this year the new Fox Valley Lutheran High School at Appleton. Under such ideal surroundings the convention met from June 23 to 26, 1958, and came to grips with what the president of the District in his keynote address called "an unusual number of major questions to which we are called upon to express ourselves."

The convention opened with a communion service at Bethany Lutheran Church in Appleton, with the local pastor, Lyle Koenig, serving as liturgist and Pastor Edward Krueger of Green Bay preaching the sermon. Worshipping in this beautiful new church and then proceeding to the fine new high school building could not but serve as a visible evidence of the intangible blessings of the preaching and teaching ministries of the Gospel and fire the delegates with new zeal to carry out the routine work of the convention.

"But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Thus the president, Pastor Oscar Siegler, keyed the convention. Sessions thereafter were opened with devotions led by Pastors W. Weissgerber, E. Breiling, T. Hoffmann, and M. Drews. The routine business, sometimes tiring, was thus sweetened

by the repeated reminder that we were doing the greatest, most important work on earth, that of the Lord's Church.

Opening roll call showed an attendance of 108 pastors, 39 teachers, 108 lay delegates, and 15 academy instructors, for a total of 270. Sixteen committees worked on the various parts of the business at hand to bring the workload within the limitations of the time at hand.

One of the highlights of the convention was, as usual, the mission report, given by the chairman of the mission board, Pastor W. Pankow. It is inspiring to hear that this work of building the kingdom of God on earth continues at such a steady pace, and, as the Lord promised, produces such a fine harvest in our District as throughout Synod. In the midst of talk of recession, depression, and unemployment in the workaday world, it is refreshing to hear that in the Lord's work there is no recession but progress, no unemployment but on the contrary a great need for more workers in the vineyard. Every gift that we bestow — and would that they were bestowed in greater abundance — can be put to immediate and successful use, for in our District, too, the fields are white unto harvest.

Also a most important part of this convention, as it has been throughout Synod for a good many years, was the thorny problem of church union, with all the difficulties that that term now implies. After long and heartfelt discussion of both the majority and minority reports of the

Church Union Committee of the District in regard to our relationship with The Lutheran Church — Missouri Synod, the motion was adopted by a vote of 102 to 78 that "we urge the Standing Committee on Church Union to continue its present course of action." Shortly thereafter a declaration was read before the convention, signed by nine men, who declared themselves to be in protesting fellowship with the Wisconsin Synod as a result of this course of action.

Included in the many other matters that came before the convention was a lengthy discussion of and suggested changes to the newly proposed Synod constitution.

It was with special joy that the convention noted that our District now is blessed with three area high schools, in which 525 students enjoy the blessings of a Lutheran higher education under the guidance of 29 instructors.

Two essays were read during the course of the convention: "Created in Righteousness and True Holiness" by Pastor R. Reim, and "The Synodical Conference — a Chosen Vessel" by Pastor O. Sommer. In addition, the convention was privileged to hear from Pastor Wm. Schweppe of Nigeria, Africa, and from Dr. Wm. Oesch of Germany.

Result of District elections was as follows — president, Pastor Oscar Siegler; first vice-president, Pastor Edward Krueger; second vice-president, Pastor W. Zink; secretary, Pastor S. Kugler; recording secretary, Pastor R. Reim; District cashier,

Mr. G. Rolloff; District mission board, Pastor W. Pankow, Mr. R. Gehrke; District student aid committee, Pastor R. E. Ziesemer, W. Stoekli, A. Albrecht; District board of education, Prof. W. Hoepner, H. Rupprecht, A. Albrecht; District board of support, Pastor H. Kleinhans, B. Boese; District legislative committee, Pastor W. W. Gieschen; District promotional manager of periodicals, Pastor W. Oelhafen.

The closing service on the last evening of the convention was conducted by Pastor John Wendland. And thus, with appreciation for the hospitality enjoyed at Appleton and with renewed zeal for the work of Christ's kingdom, the delegates returned to their homes and their churches determined to continue to "seek first the kingdom of God and his righteousness."

CLARENCE KOEPEL.

STUDIES IN GOD'S WORD

A Tempered Warning

(Continued from page 244)

a way to escape, that ye may be able to bear it."

God is faithful! No matter how severe the admonition, this is still the lasting impression of the Epistle for the Ninth Sunday after Trinity. God is a jealous God. But His zeal is not alone directed against sin. He is chiefly concerned about fulfilling every promise made through Christ. Even His severest warnings are connected with the thought so beautifully expressed by Peter, "The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

E. WENDLAND.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. William Wilke, members of St. Matthew's Ev. Lutheran Church of Des Plaines, Illinois, celebrated their golden wedding anniversary with the husbands and wives of St. Matthew's Ladies' Aid in a church service held on June 22, 1958.

Pastor Howard Henke addressed them and urged them to continue to pray that the Lord abide with them in the future as He had done in the past. The text chosen for this service of thanksgiving was Luke 24:29.

To express their thanks to the Lord for His grace and blessings to them, the celebrants presented a gift to the building fund of the local congregation.

H. HENKE.

FOR SALE

A church bell (1500 lbs.) by First Lutheran Church, Green Bay, Wis. Contact: Rev. E. H. Krueger, 740 S. Quincy St., Green Bay, Wis.

A REQUEST

A small mission church would like to purchase a small used electric organ. Write to:

Mr. Bert Brodie
Star Route,
South Branch, Mich.

CALENDAR OF CONFERENCES

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, 13028 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 Schweppe, 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.

TONTO RIM CONFERENCE

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

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Pastors

Kraus, Thomas, in St. John's Ev. Lutheran Church, Wauwatosa, Wis., for work at Point Place, Toledo, Ohio, by Karl J. Otto; assisted by G. Franzmann, A. Schroeder; June 29, 1958.

Lenz, Kenneth, in Messiah Ev. Lutheran Church, West Glendive, Mont., by J. Spaude; assisted by L. Wurster; July 6, 1958.

Schmiel, David, in St. Paul's Ev. Lutheran Church, Gresham, Nebr., by R. W. Shekner; assisted by A. Capek, P. Eickmann, A. Fuerstenau, L. Gruendeman, H. Kruschel, C. Nommensen; July 13, 1958.

Vomhof, Ervine, in St. John's Ev. Lutheran Church, Alma City, Minn., by L. Ristow; assisted by R. Haase, P. Nolting, M. Wehausen; July 13, 1958.

Installed

Pastors

Schultz, Adalbert, in Woodlawn Ev. Lutheran Church, West Allis, Wis., by

Prof. A. Schuetze; assisted by H. Russow; July 6, 1958.

Vomhof, Ervine, in Trinity Lutheran Church, Smith's Mill, Minn., by R. A. Haase; assisted by M. Birkholz, A. Kienitz, L. Ristow; July 20, 1958.

Teachers

Leverson, Leroy, as teacher of St. John's Lutheran School, Lake City, Minn., by Ralph A. Goede; July 13, 1958.

Schultz, John, in St. John's Lutheran Church, Wood Lake, Minn., by Walter O. Nommensen; July 13, 1958.

CHANGE OF ADDRESS

Pastors

Gose, Roy B., 1535 Evans Street, Oshkosh, Wis.

Kirst, L. C., 116 W. Water St., Beaver Dam, Wis.

Schultz, Adalbert, 2166 S. 96th St., West Allis 19, Wis.

Vogt, James L., 2704 Manatee Ave. W., Bradenton, Fla.

Worgull, David, Box 26, Mishicot, Wis.

MISSION FESTIVALS

Trinity Sunday

St. John Church, Redwood Falls, Minn. Offering: \$854.89. Edw. A. Birkholz, pastor.

Second Sunday after Trinity

Emanuel Church, Fairfax, Minn. Offering: \$1,500.00. M. Lemke, pastor.

Sixth Sunday after Trinity

St. John Church, Fairfax, Minn. Offering: \$120.00. M. Lemke, pastor.

TREASURER'S STATEMENT

July 1, 1957, to June 30, 1958

Receipts

Cash Balance July 1, 1957	\$	19,212.23
Budgetary Collections	\$	2,058,584.22
Revenues		357,292.67

Total Collections & Revenues.....\$ 2,415,876.89

Non-Budgetary Receipts:

Luth. S. W. C.—Prayer Book	249.68
Bequests	8,710.79
Miscellaneous	1,927.01
Proceeds from land appropriated for public highway	13,590.00

Loan—Notes Payable	80,000.00
Total Receipts	2,520,354.37
	<u>\$ 2,539,566.60</u>

Disbursements	
Budgetary Disbursements:	
General Administration	134,115.87
Board for Information and Stewardship	32,162.87
Theological Seminary	69,195.36
Northwestern College	201,826.61
Dr. Martin Luther College....	259,991.76
Michigan Lutheran Seminary	144,966.24
Northwestern Luth. Academy	61,033.69
Nebraska Lutheran Academy	19,000.00
Academy Subsidies	3,200.00
Winnebago Teacher Program	18,982.76
Home for the Aged	50,433.73
Missions —	
General Administration	
Home Board	510.40
Foreign Board	1,543.48
Indian Mission	189,203.73
Colored Mission	78,196.56

Home Missions	703,182.49
Refugee Mission	53,921.82
Madison Student Mission.....	7,217.07
Rhodesia Mission	56,360.21
Lutheran S. W. C.	9,153.39
Japan Mission	11,696.65
Winnebago Luth. Academy	3,000.00
General Support	95,171.29
Indigent Students	1,250.00
Board of Education	16,718.20
Depreciation on Inst. Bldgs.	81,273.96
Institutional Parsonage	
Repair	3,266.00
Revenues designated for Special Building Fund.....	131,361.20

Total Budgetary Disbursements	\$2,437,935.34
Non-Budgetary Disbursements:	
Notes Payable	70,000.00
Institutional Parsonage Purchased	15,000.00

Total Disbursements \$ 2,522,935.34

Cash Balance June 30, 1958..... \$ 16,631.26

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to June 30

	1956-57	1957-58	Increase	Decrease
Collections	\$ 1,869,191.27	\$ 2,058,584.22	\$ 189,392.95	
Disbursement	2,295,550.76	2,437,811.23	142,260.47	
Operating Deficit	\$ 426,359.49	\$ 379,227.01		\$ 47,132.48

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 9,916.00	\$ 18,828.00	\$ 8,912.00	52.66
Nebraska.....	6,974	70,402.98	83,688.00	13,285.02	84.12
Michigan.....	24,585	265,587.03	295,020.00	29,432.97	90.02
Dakota-Montana.....	7,776	78,448.25	93,312.00	14,863.75	84.07
Minnesota.....	38,736	360,626.73	464,832.00	104,205.27	77.58
Northern Wisconsin.....	46,580	399,106.20	588,960.00	189,853.80	67.76
Western Wisconsin.....	49,513	412,552.53	594,156.00	181,603.47	69.43
Southeastern Wisconsin.....	49,184	430,211.94	590,208.00	159,996.06	72.89
Arizona-California.....	3,212	28,890.50	38,544.00	9,653.50	74.95
	<u>228,129</u>	<u>\$ 2,055,742.16</u>	<u>\$ 2,767,548.00</u>	<u>\$ 711,805.84</u>	<u>74.28</u>

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Refugee Mission		Memorial wreath in memory of Mrs. Lucile Buuck by General Mission Board	5.00
N. N.	\$ 10.00	Donation by Mr. and Mrs. Hilbert Drews	100.00
For Special Building Fund		Memorial wreath in memory of Mrs. Lucile Buuck by Pastor R. C. Timmel	5.00
Memorial wreath in memory of Rev. Eugene Lochner, given by Pastor and Mrs. A. Hoenecke.....	\$ 5.00	Memorial wreath in memory of Mr. William J. Stelljes by Pastor and Mrs. Arthur P. C. Kell.....	5.00
For Church Extension Fund		Donation by N. N.	4.50
Memorial wreath in memory of Mr. Max Kraemer, Sr., given by Pastor and Mrs. A. Hoenecke.....	\$ 2.00		\$ 143.50
50th wedding anniversary remembrance in honor of Mr. and Mrs. G. Edward Cross by Dr. and Mrs. A. Hatoff, and Mr. and Mrs. Carl Marlon.....	20.00	For Parsonage-Teacherage Fund	
Memorial wreath in memory of Mrs. Lucile Buuck by S. E. Wis. D.M.B.	6.00	By Prof. John Meyer	\$ 30.00
		For War-Sufferers Relief	
		By Pastor Adolph Schumann	\$ 5.00

C. J. NIEDFELDT, TREASURER.

August 3, 1958

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