



# THE NORTHWESTERN Lutheran

May 8, 1960  
Volume 47, Number 10





# BRIEFS

## by the Editor

In the last issue (April 24) Prof. John Meyer treated Excommunication in the series on "The Smalcald Articles." You will find the same subject discussed in "A Lantern to Our Footsteps" in this issue. But this article is an answer to a specific question submitted by a reader. Therefore it does not simply repeat Prof. Meyer's treatment, but serves as an apt supplement to it.

\* \* \* \*

A visiting churchman from London, England, recently made an observation which is worth pondering. *The Lutheran Companion* reports as follows:

"The Rev. W. G. Channon, former president of the London Baptist Association, said after touring the South for three weeks, that various church programs are creating such an atmosphere of rush and hurry that members need 'to study to be quiet.'

"Maybe it would be a little better for health and mind if members over here could take church life a little more leisurely," he said, adding that his advice applied to ministers as well as to lay people."

Reading this, we were reminded of an item we came across some time

ago. One Lutheran congregation actually put on a "Stay-at-Home Week." It canceled all meetings and urged families to enjoy the benefit and blessing of evenings spent at home by all. Naturally, one such week isn't going to accomplish much. If a congregation realizes that families are being kept from having a real family life by an overloaded schedule caused by too many organizations, some more drastic step — like surgery — seems in order.

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*In this issue you will find an analysis of the financial situation and performance of our Synod. It would be good for all of us to read this analysis. You will find it on page 152.*

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Even as many of you read this, the Synodical Council will be meeting at the Synodical Offices in the Publishing House. There your representatives will be reviewing the work of the past ten months (since our last convention) and will be planning for the future. Let us include our representatives in our prayers.

The newspapers these past days have carried reports regarding The American Lutheran Church (TALC), which came into being on April 22, 1960, in Minneapolis, Minnesota. This is the merger of the American Lutheran, the Evangelical Lutheran, and the United Lutheran churches. In the course of the constituting convention, the future course of the body in regard to other large Lutheran bodies was clearly marked, especially in regard to the second large merger body, which will come into existence in 1962 (involving the Augustana Lutheran Church, the United Lutheran Church, the American Evangelical Lutheran Church, and the Sumoi Synod). Leaders of TALC made it clear that they envisioned another union with the second merger body (to be called Lutheran Church in America) before too much time has passed. It seems to be taken for granted that the two are already one in doctrine. In a message of greeting from the United Lutheran Church to TALC, the opening words were: "Recognizing the *confessional solidarity* in which we by grace already stand." The American Lutheran Church (ALC) always prided itself on being "the bridge between the right (conservative) and the left (liberal)" in Lutheranism. Though expressions of the same kind were given out in regard to the new body, it is clear that the ALC has encamped on the left bank and destroyed any bridge that might lead to the right.

*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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**THE COVER —** Zion Ev. Lutheran Church, Rhineland, Wisconsin; W. R. Gawrisch, pastor.



# Editorials

**"Mature" Movies** According to an article in *Life*, movies now being made in Hollywood will be much more "frank" and "candid" than they have ever been.

By this summer these "adult" movies well be enticing customers from their living room TV's to the neighborhood theaters all over the nation. The appeal will be to "mature" viewers who want more grown-up entertainment than is provided by current junior high-school movies.

There is something to be said for this "maturity." Most Hollywood films have presented artificial and false romantic representations of life. Too many of them have been cheaply sensational, stupidly sentimental, or worse. Mature adults have the right to expect more truth and honesty in movie versions of life.

There is something alarming about many of these movies, however. They center on sex, frequently on its lurid or even perverted aspects. One such movie shows how a young man rises swiftly in his firm when he caters to the carnal desires of his bosses. In another, a team of researchers investigates the sex life of American women. Another follows an older man and a twelve-year-old girl from motel to motel. Sex among the beatniks will be the fare in the film version of a recent book by one of them.

No doubt, Hollywood will be offering more "adult" sex movies, but only the naive will trust that the industry will not at the same time exploit sex for all the box-office take is worth. Profits, not morals, will determine what goes into most of these "adult" movies.

Now, more than ever, Christian parents will have to be the movie censors for the family. Even professional movie reviewers, who are not likely to have Christian sensitivities (they couldn't hold their jobs if they did), acknowledge the need for some kind of control of teenage moviegoing where these films are shown. Christian parents who fail to screen the movies for their children are just as remiss and guilty as parents who let their toddlers play with the bottles in the medicine cabinet.

At the same time adult Christians will exercise care in the choice of movies they themselves will go to see, not merely because they are examples for younger people, but also for their own soul's sake. If such films stimulate sex excitement and lust, they will avoid them. The requirements of the Sixth Commandment are not set aside after the eighteenth birthday.

C. TOPPE

\* \* \* \*

**Space Travel** In October an attempt was made to send a rocket to the moon. Though it reached unprecedented heights, as expected, it did not reach its target. But it is predicted that eventually it will be done and that even living human beings will be transported to the moon and other planets in space ships. The ordinary layman in the scientific field can not conceive of such a thing, but scientists are sure of it.

Some have scruples about such a venture on religious grounds. They feel that man is trying to play at being God. They feel that it is a repetition of the Tower of Babel episode. There is, no doubt, something like that

behind the thinking of many men. As someone has put it, God has a headstart but they are going to catch up with Him when they won't need Him anymore. Man himself will take charge. If that is the thinking behind it, then it is insurrection against God.

Some find excuse for the conquest of space in the fact that God has given man dominion over the work of creation. One theological professor has remarked in this connection: "God gave the earth to man, but He did not give man dominion over the moon." One thing is sure, the matter has many angles and implications.

It is said that the purpose of the experiment is to acquire new data on the development of the weather and things of a similar nature. That would lie in the sphere of dominion which God has assigned to man. One of the prime purposes seems to be to keep ahead of hostile nations and to gain or keep control in a military sense. That would be in keeping with the responsibility which God has vested in government, for the government has the God-given duty to protect its citizens.

We are reminded by the talk about space of the grand scale on which God has laid out this universe. Scientists tell us that man is only a pinpoint in the universe. That knowledge ought to keep us humble and arouse our wonder and amazement that the almighty Creator sent His Son into the world to redeem us. The space which the Son of God traveled for us is the wonder of wonders.

IM. P. FREY

\* \* \* \*

## The Peace That War Cannot Touch

A recent headline proclaimed that there is a real chance for world peace as a result of the discussions among the leaders of the great powers of the western world. It is entirely possible for these leaders to establish the kind of world peace envisioned in the headlines. Political, economic, and military peace can be established and maintained by the heads of governments if they all seriously want peace.

The men who head the great western powers are, by nature, and by virtue of their position as heads of governments, endowed with all the gifts and powers needed for such a peace — if they really want it. To establish the kind of peace that the headlines speak of, only such natural human abilities are needed as willingness to suppress ambitions and make concessions, willingness to trust one another and to abide by agreements once arrived at. It lies in their power to make peace and to break it again.

A political peace concluded by negotiation among the heads of governments is however not the kind of peace that Christ spoke of when He said: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." Christ's peace was not arrived at by peaceful negotiation. It is founded on that act

(Continued on page 154)



# Studies in God's Word: Constant Easter Joy

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.... And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you (John 16:16-22).

Jesus spoke these words to His disciples shortly before His crucifixion. He was preparing His disciples for the difficult days and years that would be ahead for them. They had agreed to be His followers. Jesus was telling them of the sorrows and the joys that would be involved in being a follower of Jesus.

## SORROW

The sorrow that lay immediately before them was the death of Jesus. He would be betrayed into the hands of His enemies; He would be sentenced to death by the Roman governor; He would be crucified. This would mean real sorrow for the friends of Jesus. They had become accustomed to the companionship of Jesus. They had heard His words as they came from His lips. They had eaten with Him. They had observed His many miracles. Jesus' death would mean an end to that kind of companionship. Naturally, this would bring sadness to them.

We know how the words of Jesus were fulfilled. He was "crucified, dead, and buried." As a result, the disciples were lonely and afraid. No more did they meet out in the open; now they met behind locked doors.

## JOY

They would be sorrowful Jesus said, and they were, from Good Friday until Easter. But Jesus had added the promise, "I will see you again, and your heart shall rejoice." On Easter Sunday the disciples saw Jesus again. Their Jesus was no longer dead; He had risen! During the forty days after Easter they saw Jesus a

number of times. Now they were able to understand the things which had seemed so mysterious before. Now they knew why Jesus had told them "that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21).

Again they were able to enjoy Jesus' companionship as they ate breakfast with Him after the second miraculous draught of fish. The death of Jesus had brought real sorrow to the disciples, but this sorrow lasted only a short time. Moreover, they were no longer dependent on His physical presence to continue in joy. His resurrection had changed their sorrow into lasting joy.

## JOY IN PERSECUTION

"And your joy no man taketh from you." After the resurrection of Jesus the disciples still faced many problems. Read the Acts of the Apostles and see how the early Christians suffered, not for doing wrong, but simply because they were followers of Jesus. Peter and John were imprisoned. Stephen was stoned. Men and women were imprisoned. James was killed with a sword. Paul and his companions were frequently abused. This hardly sounds like cause for rejoicing. And yet the disciples did rejoice "that they were counted worthy to suffer shame for his name" (Acts 5:41).

All this was a result of the resurrection of Jesus. Their Jesus had been willing to die a horrible death by crucifixion. He had shown that He was stronger than death by rising again. He had promised them that He would one day return to raise them from the dead. These facts made the disciples bold. Their joy in the resurrection of Jesus needed to find expression. They felt an inner compulsion to speak of the things they had seen and heard. If this resulted in their persecution or even execution, they were willing to die for the Jesus who died for them,

especially since they knew Jesus would one day raise them from the dead.

## JOY IN SUFFERING

This same joy brings comfort and strength to the Christian in all his sorrows. Christians are not immune to suffering. We may even be called upon to endure suffering just because we are Christians. When our Christian principles, learned from the Bible do not permit us to do some of the things our associates enjoy doing, the ridicule heaped on us can bring real suffering. We readily endure this because we want our conduct to please our risen Savior more than we want it to please our associates.

When illness or injury strikes us or a member of our family, this brings real suffering. A broken bone hurts a Christian as much as it does an unbeliever. The Christian parent suffers just as much as the heathen parent when his child is seriously or painfully ill. There is a difference, however. The Christian knows a certain joy that is present together with the pain and suffering. It is the joy in the resurrection of Jesus. We know a kind, loving Father has sent our suffering. We know the troubles of this life are for a limited time, and that one day Jesus will "take us from this vale of tears to Himself in heaven." We know that, though our bodies waste away, Jesus will on the last day raise our bodies and make them sound and well again. We know that no matter how serious our suffering may become, we can take our troubles to Jesus, who lives to hear our prayers and who through His own suffering understands ours. We know that no matter how serious our suffering may become, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Life brings suffering, but Easter has brought us a joy no man can take from us.

JOHN SCHAADT



II

In our last study we saw how Paul instructed the Corinthian congregation what to do in the incest case, how to excommunicate the impenitent sinner, and then to lift the excommunication when he repented and to reinstate him. It will be instructive to observe Paul as he guided a young and inexperienced congregation in dealing with people in their midst who conducted themselves improperly, and who were thus living in sin. This was the congregation in Thessalonica.

**THESSALONICA**

On his second mission journey Paul came to Thessalonica with Silas after they had been scourged and imprisoned in Philippi (read Acts 16:19-24). In Thessalonica Paul preached the Gospel in the synagogue of the Jews on three consecutive Sabbath days (Acts 17:2). Then he had to leave and went to Berea (v. 10), and from there to Athens (v. 15). The Gospel was accepted in Thessalonica by some of the Jews and by many Greek proselytes and prominent women (v. 4); but we can easily realize that three Sabbath days was too short a time for thorough instruction.

Yet this congregation showed a very active faith (I Thess. 1:3; II Thess. 1:3), so that their faith was spoken of everywhere in the churches (I Thess. 1:7-9). In this congregation, however, there were some members who did not conduct themselves as Christians ought to. Our English Bible uses the word "disorderly" (II Thess. 3:6) and describes them as "working not at all, but are busybodies" (v. 11). From II Thessalonians 2:2 we learn that they assumed that "the day of Christ is at hand," that they dropped their work and pestered other Christians to get ready for Christ's return for judgment, and also expected their brethren to feed them.

**PAUL'S DEALINGS**

This sinful life must have started at an early stage in the history of the congregation. Already in I Thessalonians 5:14 Paul refers to "unruly" men (the same word in Greek that is translated "disorderly" in II Thess. 3:6, 11).

When Paul came to Athens, he instructed the men who had conducted him from Berea to tell Timothy and Silas "to come to him with all speed" (Acts 17:15). They came and brought good news from Thessalonica, but also reported a disturbing fact: the conduct of the "disorderly." Paul was worried and twice got ready to revisit Thessalonica, but something turned up so that he could not go. "Satan hindered us," Paul says (I Thess. 2:18). Then Paul and Silas sent Timothy back to Thessalonica to help the congregation straighten out the matter (I Thess. 3:1), and a little later Paul sent also Silas back (v. 5). After Silas and Timothy returned and reported their findings, Paul, together with them, wrote his first epistle to Thessalonica (v. 1) and a little later

his second epistle (v. 1). Since the sin of the disorderly consisted, in part, in this that they quit working for their living, Paul in both epistles stressed the fact that he and his associates did not conduct themselves disorderly, but rather, although they might have demanded support from the people for their work of preaching the Gospel, they supported themselves by working day and night (I Thess. 2:9; II Thess. 3:8,9), thus setting an example particularly for the "disorderly" (I Thess. 4:11,12). Already during the short period that Paul had been in Thessalonica he had warned against the sin of the "disorderly" that "if any would not work, neither should he eat" (II Thess. 3:10).

**ELDERS**

Paul did not stop there. He ordained elders in the congregation. Under his guidance these elders worked faithfully. In speaking of them Paul describes them as such "which labor among you" (I Thess. 5:12). Yes, they labored. There were "feeble-minded," that is, faint-hearted and timid souls. The elders "comforted" them. There were "weak" members. The elders "supported" them. And there were the "unruly." The elders "warned" them (I Thess. 5:14). These "disorderly" evidently did not relish being admonished and reprimanded. So Paul beseeches them to "know" them that work among them; to "esteem" them "very highly in love" for their efforts, and to have "peace" with them (I Thess. 5:12,13). And the elders he urged not to become discouraged, but to continue their labors in "patience toward all men," including the unruly.

**THE CONGREGATION**

While the elders were faithfully and patiently instructing and admonishing the disorderly, what should the other members of the congregation do? Should they stand idly by, perhaps associating with the disorderly as though there were nothing wrong with them? No, Paul says, they should distance themselves from them and not "mingle" with them as though they found no fault with them and their disorderly conduct (II Thess. 3:14).

Withdraw from them. This they were to do particularly if the disorderly disregarded Paul's exhortation in his present letter. They should "note" such a person, mark him for themselves and carefully avoid any possibility of being identified with the disorderly.

This does not yet mean excommunication. Paul says, "Yet count him not as an enemy, but admonish him as a brother" (v. 15), which he still is, though indeed one in a very bad condition.

This requires very much patience and endurance. Some might perhaps prefer to drop the whole matter, while others would like to make short shrift and throw the unruly out of the congregation immediately. Again Paul says No. "But ye, brethren, be not weary in well

*(Continued on page 154)*





# A Lantern to Our Footsteps

*God's Reply to Our Questions*

**Topic: How far does excommunication go?**

Can someone who has been excommunicated by one congregation be received into membership by another congregation? In wondering about this question, one of our readers asks: How far does excommunication go? To answer this we shall consider three questions: 1. What is excommunication? 2. Where is it valid? 3. For how long is it valid?

## WHAT IS EXCOMMUNICATION?

The expression "excommunication" is not used in the Bible; but what we in our Lutheran Church mean by this expression is Scriptural. In Matthew 18:17 Jesus says of a brother who trespasses against you and persists in his sin and will not repent in spite of every effort in his behalf: "Let him be unto thee as an heathen man and a publican." Literally we can translate: "Let him be to you as a Gentile and a tax collector." Gentiles were considered as being outside the nation of Israel, which was God's chosen people. Tax collectors, because they were in the service of, and in much contact with, the Gentiles, often taking advantage of their position to enrich themselves unscrupulously, were outcasts among Israel. For someone to be called a Gentile and tax collector meant that he was outside the people of God. God's true Israel, the people of God in the New Testament times, is Christ's kingdom, the holy Christian Church, the communion of saints. To be a "heathen man and a publican" is to be outside the communion of saints, outside the kingdom of Christ. When a congregation finally must say to one who has been in its midst: "You are a heathen man and a publican," it is telling that person that he is outside the holy Christian Church, that he is no Christian but an unbeliever, and so not an heir of salvation. St. Paul tells the Corinthians that the man in their midst who was guilty of incest should be delivered unto Satan; they are told to "put away from among yourselves that wicked person" (I Cor. 5:5, 13).

Excommunication then is this that a Christian congregation excludes from its midst a wicked person, one who has become manifest as an impenitent sinner, and in excluding him tells him that he is a "heathen man and a publican," that is, because of his lack of repentance, his unbelief, he is outside the Christian Church, the communion of saints.

Jesus makes it clear that the Church will not take such action lightly. If you read Matthew 18:15-17, you will see that Christian love will do everything possible to bring a sinner to repentance, leading one to speak to him privately, to admonish him with the help of one or two brethren, finally to call upon the entire congregation to prevail upon him to repent of his sin. When all efforts fail, when he persists in his sin and shows himself to be an unbeliever, the congregation excludes

him from its midst, telling him that he is a "heathen man and a publican." But even this is done as an act of love, hoping thereby to bring him to repentance, "that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5).

## WHERE IS A SCRIPTURAL EXCOMMUNICATION VALID?

Where is such an excommunication valid? Is it merely the matter of that one congregation? Jesus says in Matthew 18:18: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." When a Christian congregation, acting according to Christ's command, tells a sinner who does not repent of his sin that his sins are not forgiven, when it "binds him" in his sins, then he is bound in heaven. Then surely this excommunication should be considered valid by every other Christian congregation. For another congregation simply to receive the excommunicated person into membership and fellowship is like saying to him: What the congregation that excommunicated you told you is not so; what they told you is not valid in heaven. That actually would serve to harden an unrepentant sinner in his sin. The purpose of the excommunication still to gain the sinner by bringing him to repentance would be frustrated. We cannot limit the validity of excommunication to only a single congregation.

## FOR HOW LONG?

For how long is an excommunication valid? In our *Catechism* we very correctly put it this way: "As long as they do not repent." When the man in Corinth guilty of incest was filled with sorrow over his sin, when he repented, then the Apostle wrote to the Corinthians: "So that contrariwise ye ought rather to forgive him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (II Cor. 2:7, 8). When a man truly repents, no longer are we to impress his sin upon him; much rather will we bring him the comfort of the Gospel, the comfort of forgiveness. Thus the purpose of the excommunication is realized. A brother has been saved.

God does not prescribe to his Church the exact procedures that must be followed in reinstating an excommunicated person. Circumstances will determine that. What concerns us is whether the man is sorry for his sins, repents; and when he does, we need to bring to him the Gospel of forgiveness. True repentance, however, will surely also lead a man to want to straighten out his relationship with those who were compelled to excommunicate him. What Jesus says in the Sermon on the

*(Continued on page 154)*



## Psalm 2:

### The Ultimate Victory of the Kingdom of God and of His Christ

(The Psalmist speaks:)

1. Why do the heathen rage,  
And the people imagine a vain thing?
2. The kings of the earth set themselves,  
And the rulers take counsel together,  
Against the Lord and against his anointed, saying,
3. "Let us break their bands asunder,  
And cast away their cords from us."
4. He that sitteth in the heavens shall laugh:  
The Lord shall have them in derision.
5. Then shall he speak unto them in his wrath,  
And vex them in his sore displeasure.
6. "Yet have I set my king upon my holy hill of Zion."

(The Messiah speaks:)

7. "I will declare the decree:  
The Lord hath said unto me:  
Thou art my Son;  
This day have I begotten thee.
  8. Ask of me, and I shall give thee the heathen for thine inheritance,  
And the uttermost parts of the earth for thy possession.
  9. Thou shalt break them with a rod of iron;  
Thou shalt dash them in pieces like a potter's vessel."
- (Again the Psalmist speaks:)
10. Be wise now therefore, O ye kings:  
Be instructed, ye judges of the earth!
  11. Serve the Lord with fear,  
And rejoice with trembling.
  12. Kiss the Son, lest he be angry  
and ye perish from the way,  
When his wrath is kindled but a little.  
Blessed are all they that put their trust in him.

In the New Testament this Second Psalm is cited more frequently than any other Psalm. And well might it be, for in it the divinely inspired poet-seer gives us a glorious picture of our heavenly Lord, the Savior Jesus Christ, enthroned as the One True Lord of All The Universe.

#### A MESSIANIC PROPHECY — ITS DRAMATIC FORM

Bearing two things in mind while we read this Psalm will greatly help our understanding of it. The first is that the Psalmist, while writing beautiful poetry, is also a seer, a prophet. In this Psalm we find language used of the Messiah that is familiar to us from the way the Prophets of Israel speak of Him. The second matter to be borne in mind in reading this Second Psalm is that the form of the poem is dramatic. The Psalmist opens the Psalm speaking in his own person, but he then introduces other persons as speaking and some of them without any further definite introduction on his own part. From our reading of the Psalm we can see that verses 7-9 are not from the lips of the Psalmist in the first place but that they are rather spoken by another, and in the Psalm as printed above we have indicated who this is who is thus dramatically introduced speaking in the first person: it is our Lord Jesus Christ Himself.

#### THIS IS A PSALM OF DAVID

In the Psalm itself we read no title, telling us who the author might be. But the Jews have always regarded it as coming from David, and the words of the New Testament in Acts 4:25 leave no doubts on that score, for the words there spoken by the Early Church in prayer certainly mean more than that Psalm 2:1, 2 is to be found in the Book of Psalms. The Apostolic Church declared David, King of Israel, to be the inspired author of them.

#### THE FIRST PSALM AND THE SECOND PSALM

There is a close relation between the first two Psalms in our Psalter.

In Psalm 1 the contrast is pointed up between the individual who is to be accounted a true child of God and the person who walks the way of the world. In Psalm 2 emphasis is laid upon the difference between the eternal kingdom of God and His Christ and the puny, selfish kingdoms of men, who are never satisfied to go their own wicked ways to perdition. No, they must be ever bent upon destroying the kingdom of God.

Verses 1-3 the Psalmist writes with a vision before him: the Lord sits upon His throne, the Messiah is entering upon His universal dominion, and the enemies of both of them upon earth are vainly trying to overthrow the rule of God in His kingdom and of Christ in His gracious rule over the hearts of men. There are no lengths to which the enemies of Christ will not go in their futile attempt to bring about His overthrow.

Yet verses 4-6 show us how utterly ridiculous all their strivings are. "The Lord shall have them in derision." His gracious plan for the salvation of men is the only way for men to find life, security, and ultimate happiness. That plan has been carried out: Christ accomplished the purpose for which He came into this world.

Verses 7-9 present the Messiah speaking in His own Person: He is the only-begotten Son of the Father, true God and true Man, the One in whom all things are gathered together (Eph. 1:10) and to whom the Father hath committed all judgment (John 5:22).

Therefore in verses 10 to 12 the Psalmist turns with a word of urging to the rebels of verses 1-3 and to all those who might be inclined to imitate them. The way to success is not the way of rebellion against the God of heaven and against the Gospel He has had proclaimed. The way of Life is found in loving reception of the Messiah of God and of the redemption He has wrought. For the individual, too, the only true happiness is to be found in the kingdom of God and of His Anointed, Christ Jesus.

FREDERIC E. BLUME



# Analyzing The Record For Nine Months

1959 - 1960

(See the Treasurer's Statement following this)

## A COMPARISON WITH 1958-1959:

The first nine months of 1959-60 we gathered.....	\$ 1,616,329.63
The first nine months of 1958-59 we gathered.....	1,564,744.60
	<hr/>
	\$ 51,585.03

So the collections for synodical purposes were \$51,585.03 higher this year than in 1958-1959.  
*This is a nine months' high for our Synod.* Still we have an operating deficit of \$295,355.46.  
Let us ask about

## THE MEANING OF THE DEFICIT:

Designated for depreciation on our institutional buildings .....	\$ 105,152.04
Revenues (students' room and board and tuition payments) from synodical schools, set aside for the Special Building Fund.....	246,656.60
	<hr/>
Depreciation and Special Building Fund.....	\$ 351,808.64

*This is fine, but —*

Our disbursements for the nine months were.....	\$ 2,276,807.36
While our collections and revenues were.....	1,988,000.69
	<hr/>
A shortage of.....	\$ 295,355.46

So to keep going, we had to go to the monies set aside .....	\$ 351,808.64
And we had to use.....	295,355.46
	<hr/>
As a result, of the monies set aside we have left untouched only .....	\$ 56,253.18

*What if we had not set aside these monies?*

Then we get this picture:

Monies set aside.....	\$ 351,808.64
Less the deficit.....	295,355.46
	<hr/>
We would then have a balance of.....	\$ 56,253.18

## THE PICTURE IF THE DEFICIT REMAINS:

(that is, if the deficit grows neither larger or smaller)

Needed to close our books without a deficit on June 30, 1960.....	\$ 295,355.46
Needed as a working balance the next two months, at least.....	56,253.18
	<hr/>
	\$ 351,808.64

So it is clear that, unless we make up some of the deficit in the next two months, there will  
remain to increase our Building Fund..... NOTHING



**WHY THE SPECIAL BUILDING FUND MUST GROW:**

In the Building Fund on June 30, 1959.....\$ 520,264.79

Cost of the buildings which we voted at the last convention to construct immediately..... More than three times  
\$ 520,000.00

This building program is most urgent. We cannot expand our work, no, we cannot continue it in its present scope, if we do not enlarge and improve our facilities for training men and women as pastors, missionaries, and teachers.

**WHAT MIGHT HAVE BEEN:**

If contributions had been according to the \$15.00 per communicant budget, we would have received an additional.....\$ 1,033,147.94  
Then we would have increased our Special Building Fund by.....\$ 981,808.64  
Best of all, we would have in our treasury for expanding our work (as we voted to do).....\$ 451,339.30

Certainly, these last figures should represent for us desirable, necessary goals in doing the Savior's work. We have not reached these goals. But let love for the Savior impel us to strive more vigorously to reach these goals. Let us all exert special efforts to make the last two months exceptionally good ones, so that we may still add a considerable amount to the Special Building Fund. And let us all make it our concern during the coming fiscal year to grow into the increased budget — which is a budget of opportunity to serve more fully the Lord who died for us and rose again.

**TREASURER'S STATEMENT**

July 1, 1959, to March 31, 1960

**Receipts**

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

**Disbursements**

<b>Budgetary Disbursements:</b>		
General Administration .....		189,997.79
Residences .....		48,438.41
Adm. Exp. ....		141,559.38

<b>Board for Information and Stewardship .....</b>	<b>33,802.02</b>
<b>Theological Seminary .....</b>	<b>75,000.98</b>
<b>Northwestern College .....</b>	<b>176,690.19</b>
<b>Dr. Martin Luther College....</b>	<b>215,584.14</b>
<b>Michigan Lutheran Seminary</b>	<b>150,313.96</b>
<b>Northwestern Luth. Academy</b>	<b>53,757.40</b>
<b>Milwaukee Luth. Teachers College .....</b>	<b>729.13</b>
<b>Academy Subsidies .....</b>	<b>3,800.00</b>
<b>Winnebago Teacher Program</b>	<b>18,637.83</b>
<b>Home for the Aged .....</b>	<b>36,623.28</b>
<b>Missions —</b>	
<b>General Administration</b>	
Home Board .....	259.17
Board for World Missions	15,495.93
Indian Mission .....	114,787.98
East Fork Nursery .....	15,820.91
Colored Mission .....	50,832.70
Home Missions .....	543,848.91
Refugee Mission .....	43,077.65
Madison Student Mission .....	6,397.32
Rhodesia Mission .....	38,026.86
Luth. S. W. C. ....	8,571.52
Japan Mission .....	11,146.36
Spanish Mission .....	4,797.64
Winnebago Luth. Academy....	2,250.00
General Support .....	70,582.85
Student Aid .....	2,908.09



Board of Education .....	41,258.11
Residence .....	20,006.11
Adm. Exp. ....	21,252.00
Depreciation on Inst. Bldgs.	105,152.04
Revenues designated for Special Building Fund .....	246,656.60
<b>Total Budgetary Disbursements</b>	<b>\$2,276,807.36</b>

<b>Non-Budgetary Disbursements:</b>	
Repair on Inst. Parsonage ....	812.00
Reserve for East Fork Nursery .....	5,736.79
<b>Total Disbursements</b> .....	<b>\$ 2,283,356.15</b>
<b>Deficit Balance March 31, 1960</b>	<b>\$ 295,355.46</b>

**COMPARATIVE STATEMENTS OF BUDGETARY  
COLLECTIONS AND DISBURSEMENTS**

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

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

**ALLOTMENT STATEMENT**

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

C. J. NIEDFELDT, Treasurer

**Editorials**

*(Continued from page 147)*

of violence, hatred, and injustice that ended in His death on the cross. His is the peace that the sinner enjoys when his faith finds in Christ forgiveness of sins, justification in the eyes of God, and the source of a Christian life in a sinful world. It is an inner peace, a gift of the Holy Spirit that can be perfect even in the midst of wars and rumors of wars.

Economic and political peace are indeed a gift of God, as we confess in our Catechism when we pray for "good government, good weather, peace, health, education, honor, faithful friends, good neighbors, and the like." That kind of peace is precious indeed, but it is not the peace which Christ won at the price of His holy, precious blood. One may have good government, education, good weather, and good neighbors, peace, health, and faithful friends and still not have peace with God.

If nations cannot get along with one another, that is not a sign that Christ's mission is a failure. Wars do not make the cross of Christ of none effect. If ruthless men disturb the political peace, they have not yet touched that peace that passeth all understanding, for which Christ laid down His life.

E. E. KOWALKE

**Smalcald Articles**

*(Continued from page 149)*

doing" (v. 13). The proper thing to do was just as Paul had spelled it out for them; but the temptation

is great to do otherwise. — To the Galatians, who had their hands full with troublesome cases, Paul wrote, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (chap. 6:1). Then he added the significant warning: "considering thyself, lest thou also be tempted."

Only if every effort fails, "if he neglect to hear the church," if the testimony of the congregation in word and deed does not make him "ashamed" (II Thess. 3:14), then excommunication is the last resort.

*(To be continued)*

J. P. MEYER

**A Lantern to Our Footsteps**

*(Continued from page 150)*

Mount also applies here: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

While we, on the one hand, dare not set up fixed legal procedure which must be followed under all circumstances, lest we make our formal procedures a hindrance to the Gospel, we at the same time will be on our guard not to do anything that will only confirm a sinner in his impenitence.

A. SCHUETZE



# Direct from the Districts

## Dakota-Montana

### PROGRESS REPORT: LOCAL MISSION FIELDS

We are very happy to report that a new venture in our District is under way. The field is Bismark, North Dakota, where, on May 8, services are being held for the first time under the auspices of the Wisconsin Evangelical Lutheran Synod. The field is being served by Pastor R. E. Pope on a temporary basis, until a permanent pastor can be called. That this is indeed a most promising field can perhaps best be seen from the fact that the size of the charter group has grown considerably, even during the time that the venture was still in the planning stage. Just now, at the outset, the average Sunday attendance is expected to number around fifty souls.

Those who may be wondering how much good the annual CEF collection is doing may take heart from what has happened in Sturgis, South Dakota. Work was begun there in the 30's. A congregation was organized in 1940, but the visible growth was extremely slow over the years. During this past year, however, the outlook has changed decidedly. Since the dedication of the church purchased with a Church Extension Fund loan less than a year ago, the average Sunday attendance has grown to a point where it is practically triple that of a year ago. Usually the experience is the same all over the Synod. Loan the mission congregation the funds to build a church and people will know they can rely upon finding a *permanent* church home with us — that they won't have to be afraid of looking for another in a couple of years because it looks as though the Wisconsin Synod isn't sure whether it is worth staying in town or not. Every dollar contributed to the CEF multiplies tremendously the interest rate our mission dollar is bearing. And since this interest is being gathered in the coin of human souls redeemed and won for Christ, we hope that no one will ever again look upon the CEF as "just another collection."

In this connection we might review some of the other CEF projects that

are under way or being contemplated in the District. At Billings, Montana, the final approval of the blueprints and bids received is the only step that remains to be completed before the actual breaking of ground is undertaken. In Sioux Falls, South Dakota, a desperately needed CEF loan is being sought for the construction of a new plant to replace the present boxcar-sized chapel that has now been completely outgrown.

### THE PASTORAL SITUATION

The number of vacancies in the District now stands at seven. The situation was momentarily relieved somewhat when Pastor Henry Ellwein of Spring Valley, Wisconsin, accepted the call to Esteline-Dempster, South Dakota. Since then, however, the news came that Pastor K. Biedenbender has accepted the call to Warren, Michigan. Pastor Ellwein was installed May 1, and Pastor Biedenbender will be leaving the District near the end of May.

### ACADEMY NEWS

Parents and friends of the Academy have been cordially invited to attend the following student presentations to be held in the Academy Auditorium:

May 8: 8:00 P.M.

"The Familiar Stranger" (a play set to music).

May 22: 8:00 P.M.

A PIANO RECITAL by some of the more accomplished pianists at the Academy.

June 2: 8:00 P.M.

COMMENCEMENT CONCERT presented by the Mixed Chorus, Glee Clubs, and Academy Band.

### SPRING PASTORAL CONFERENCE

Every reader will surely agree that for a person to get away from his everyday routines for a few days to engage in something different is indeed a pleasurable and refreshing experience in itself. The forty pastors and professors of the District who met at the Academy on April 19 and 20 for the annual Spring Pastoral Conference, engaged in the additionally refreshing work of discussing doctrinal and practical matters that pertain to the effective building of

Christ's kingdom. The Conference was, to quote some of the expressions that were used: "to the point," "fruitful," and "invigorating."

V. W. THIERFELDER

## Michigan

The Rev. H. Engel, chairman of the District Mission Board, reports that the five vacancies in our District missions were reduced to four when Pastor R. Scheele of Zion in Toledo accepted the divine call to our mission in Flint (Good Shepherd). He will be installed in June. Vacancies still persist at Kenton, Ohio; St. Andrew's of Toledo, Ohio; Durand-Swartz Creek, and Dexter, Michigan.

Two missions became self-supporting congregations so far this year. They are Our Shepherd of Warren (vacant at present), and Zion of Warren, Irvin Weiss, pastor.

Good Shepherd of Flint is in the process of purchasing the lot and parsonage from the Parsonage-Teach-erage Fund of the Synod.

Trinity of Bangor is building its new church and expects to have it completed early this summer. Paul Hoenecke is the pastor.

Pastor Paul Hoenecke is serving a new preaching station at Hartford. This mission organized February 21, 1960, with 25 communicants.

Our mission in North Monroe, Robert Mueller pastor, hopes to begin construction of its new church this spring.

Our missionary and his wife at Tampa, Florida, the Rev. and Mrs. Ed. Renz, were safe during the floods which raged through that city in March.

Mr. Louis Ott is the lay representative of our District Mission Board who will attend the meetings of the Home Mission Board with the chairman of our District Mission Board. The Home Mission Board meets the week of May 8 in Milwaukee, Wisconsin. The regular monthly meeting of the District Mission Board was held in Bay City, Michigan, on May 2.

At Trinity, Saline, Michigan, the new addition to the church building is nearing completion. It was used



on Palm Sunday and Easter. Folding doors were installed after Easter, completing the project.

H. A. SCHULTZ

### Northern Wisconsin

Pastor Elmer Zehms, Freedom Township, will be installed in St. John's Lutheran Church at Pardeeville, Wisconsin, on the Sunday after Easter.

Pastor Karl Gurgel, Caledonia, Minnesota, has accepted the call to St. Peter's, Fond du Lac. He expects to assume his new pastorate in May.

Miss Phyllis Kretzmann, Crete, Illinois, has been added to the teaching staff at Fox Valley Lutheran High School for the next school year. Miss Kretzmann will serve the mathematic and business departments.

Mr. Robert Kock, principal of Bethlehem Lutheran School at Hortonville, has accepted the call to St. Mark's Lutheran School, Watertown. He will not leave his present position until the close of the school year.

O. SOMMER

### Flint Congregation Rejoices Over Large Class

On Sunday, February 28, a class of 21 adults was received into membership at Grace Lutheran Church, Flint, Michigan. This class had the distinction of being not only the first class to be confirmed in the congregation's new house of worship (dedicated Sept. 27, 1959), but also the largest in the history of Grace, the largest previous class being nine in 1939.

The class was composed of 16 women and five men, ranging in age from 17 to 54 years. Of these, only four had a Lutheran background, but had never been confirmed in the Lutheran faith. Six had no religious background at all; the others came from the following denominations: Methodist 4; Catholic 3; Baptist 2; Presbyterian 1; Pentecostal 1.

Says the pastor of Grace, Robert W. Holtz: "We pray that this group, having come to saving knowledge themselves, will now go forth as living witnesses and be instrumental in bringing many, many more into the fold."

### † Otto Herman Blase †

Teacher Otto H. Blase, son of John Blase and his wife Eliza, nee Moellmann, was born in Woodville, Ohio, February 7, 1892. He received all his schooling in his home town, including his teacher training, for at the time the former Ohio Synod maintained a normal school in Woodville.

For 37 years he taught in Ohio Synod schools, first in St. Stephen, Wausau, Wisconsin (1911-1920) and in Immanuel, Old Lebanon, Wisconsin (1920-1947). As a protest against certain false doctrines and practices in the American Lutheran Church, he resigned and took up farming at Johnson Creek, Wisconsin, and became a member of the Wisconsin Synod by joining St. Paul's Lutheran Church in Lake Mills. He did supply work in Waukesha, Granville, and Kewaunee. From 1952 to 1956 he taught the upper grades in St. Matthew's School in Oconomowoc, Wisconsin.

Last summer he declared his willingness to continue to serve the Lord in the classroom. He accepted a

call to St. John's School, Waterloo, Wisconsin. After two months, he became seriously ill and resigned. Surgery for a malignancy gave but temporary relief. After intense but patient suffering he was called to his heavenly home on April 23, 1960.

He was married to Minnie Zahn of Wausau on May 1, 1913. She preceded him into eternity on June 4, 1951. He is survived by one son, three daughters, nine grandchildren, two brothers, and three sisters, and by his mother-in-law, who is 106 years old. Mr. Blase was a rare gift to the Church. He was a humble, consecrated man, a thorough teacher, a conscientious shepherd of the lambs of Christ.

His funeral was held in St. John's Church, Waterloo, Wisconsin, on April 26, 1960. His funeral text, chosen by himself, was Philippians 4:13, "I can do all things through Christ which strengtheneth me." It was his confirmation verse. In the Lutheran Cemetery in Watertown his body awaits the resurrection by the Chief Shepherd.

H. C. NITZ



Adult Class of Grace Lutheran Church, Flint, Michigan.

Front row (left to right): Ruby Asp, Fay Makinen, Jacqueline Downing, Margaret Snyder, Dorothy Schwarz, Betty Schwarz, Theresa Schwarz.  
Middle row (left to right): Josephine Revord, Fern Heston, Kareen Davis, Sheila Dues, Gail Ledingham, Maralene Groff, Marjorie Miller, Janet Dues, Evelyn Jones.  
Back row (left to right): Lyle Dues, Vernon Hunt, Melvin Bickford, Pastor Holtz, Darwin Groff, Douglas Swanson.



**Voting Membership of the Synodical Council  
Adopted by the Conference of Presidents  
January 14, 1960**

The General President  
The Vice-Presidents  
The Secretary  
The District Presidents  
The Board of Trustees  
The Commission On Doctrinal Matters  
The Chairman of the Advisory Commission On Doctrinal Matters  
The Board for Home Missions  
The Chairman of the Board for World Missions and the Chairman of Each Department of that Board  
A Representative of Our Synod on the Synodical Conference Missionary Board  
The Presidents of the Institutions  
The Chairmen of the Boards of the Institutions  
The Chairman of the Board of Education, its Executive Secretaries, and a Designated Layman  
The Chairman of the Spiritual Welfare Commission  
The Chairman of the Board for Information and Stewardship  
The Chairman of the Audio-Visual Aids Committee  
The Chairman of the Committee on Constitution  
The Chairman of the General Relief Committee

The Chairman of the Planning Committee  
The Chairman of the Evangelism Committee  
The Chairman of the General Board of Support  
The Chairman of the Board for Student Support  
The Chairman of the Committee on Manpower  
The Chairman of the Publishing House Board  
The Chairman of the Board for Publications  
The Chairman of the Board of the Home for the Aged  
The Chairman of the Editorial Board of *The Northwestern Lutheran*  
The Chairman of the Editorial Board of the *Gemeinde-Blatt*  
The Chairman of the Editorial Board of the *Wisconsin Lutheran Quarterly*  
The Chairman of the Editorial Board of the *Junior Northwestern*

**Resolution Adopted by the Conference of Presidents**

Boards and Standing Committees or Commissions of the Synod shall have the right to send, in addition to those listed in the official roster of voting members, as many of their members to the meeting of the Synodical Council as they deem necessary. The expenses of these additional representatives shall be covered by the budgets of the respective Boards and Committees or Commissions. Only those listed in the official roster shall have the right to vote.

**Candidates for High School Teaching**

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

R. P. KRAUSE, Principal  
Wisconsin Lutheran High School

**Graduation Service and Concert  
Wisconsin Lutheran Seminary**

The current school year at our Theological Seminary, Thiensville,

Wisconsin, will close with a special graduation service on Wednesday morning, June 1, at 10:30 A.M.

The Seminary Chorus will present the annual closing concert on the evening before at 8:00 o'clock.

All friends of our Seminary are cordially invited.

CARL LAWRENZ

**Call for Candidates**

Since Professor D. Malchow has accepted a call into the ministry at Caledonia, Minnesota, the Board of Control of Northwestern College requests the members of the Synod to submit names in nomination for this professorship. The man called is to teach German. Nominations must reach the Board by June 1, 1960.

KURT A. TIMMEL, Secretary  
612 Fifth Street  
Watertown, Wisconsin

**Request  
Regarding Veterans Hospital  
Tomah, Wisconsin**

Pastor Louis W. Meyer, Jr., Route 4, Tomah, Wisconsin, has been appointed to serve members of our Synod who are patients at the Veterans' Hospital

at Tomah. Please send him the names of members of your congregation who are hospitalized there.

JOHN SCHAADT, Secretary  
Board of Missions  
Western Wisconsin District

**Call for Candidates**

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

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

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

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



### AN OFFER

Gethsemane Lutheran Church, Mason City, Iowa, has 150 theater chairs for sale at a nominal cost. If you are interested, contact Pastor John Chworowsky 658 12th N.E. Mason City, Iowa

### HELP NEEDED

Single persons, married couples, to be house parents. Please write Bethesda Lutheran Home Box 296 Watertown, Wis.

### A REQUEST FOR HYMNALS

Trinity Lutheran Church, a mission congregation at Bangor, Michigan, is in need of used hymnals. If your congregation has such hymnals to sell, please write to: The Rev. Paul Hoenecke 206 Lincoln Avenue Bangor, Michigan

### REQUEST FROM LUTHER HIGH

We respectfully request the members of the Synod to suggest the names of people who are qualified to offer instruction on the high-school level in Latin, mathematics, and science. Please send the names to: The Rev. Wayne Schmidt Luther High School Onalaska, Wisconsin

### AN APPEAL

Experienced capable cook, male or female, is needed at the East Fork Mission School, Whiteriver, Ariz. Anyone interested in this position please contact: East Fork Mission School, Arthur J. Melzer, Prin. Whiteriver, Ariz.

### ANNOUNCEMENT

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

- 7:00-9:00 A.M. (3 Credits)**  
Introduction to the New Testament  
Elementary Dogmatics II  
The Life of Christ  
Teaching Religion  
Teaching Arithmetic  
Testing and Measurement  
Elementary School Administration  
Children's Literature  
World Literature  
Survey of English Literature  
Sectionalism and the Civil War  
Chemistry and Man
- 9:00-10:00 A.M. (1.5 Credits)**  
Teaching the Language Arts  
English Grammar II  
First Aid  
Choir Conducting  
Biblical Geography  
The Reconstruction Era  
Audio-Visual Education

- 10:00-12:00 A.M.**  
Studies in the Catechism  
Confessional Writings of the Lutheran Church  
Introduction to Teaching  
Teaching the Social Studies  
Teaching in the Kindergarten and Primary Grades  
Speech in the Elementary School  
The United States in the Twentieth Century  
The Lutheran Church in America  
The Geography of Europe  
Trigonometry  
Theory of Music
- 1:00-2:00 P.M.**  
Teaching School Music

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

### ANNOUNCEMENT

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

E. H. SIEVERT, Director of Summer Sessions

### PASTORS' INSTITUTE

The biennial Pastors' Institute will be held at Wisconsin Lutheran Seminary, Thiensville, Wis., July 4-8, 1960. The program for this year's institute includes:

1. Exegetical studies on selections from the First Epistle General of Peter by Prof. Joh. P. Meyer.
2. A study of the Didache: An Introduction to Patristics, by Prof. F. E. Blume.
3. Lectures on Hymnology.
4. A panel discussion on Good Public Relations for the Church.

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

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

ADOLPH C. BUENGER, Secretary of the Board

### M.L.S. CHOIR RECORDS AVAILABLE

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

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

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

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

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

### WISCONSIN SYNOD DELEGATES TO THE SYNODICAL CONFERENCE CONVENTION

All delegates and advisory delegates attending the Synodical Conference Convention in Milwaukee, Wis., August 2-5, wishing to make reservations in motels or hotels will kindly write to Pastor Arthur F. Halboth, 8419 West Melvina St., Milwaukee, Wis., or telephone HO 3-0735.

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

ARTHUR F. HALBOTH, President  
Southeastern Wisconsin District

### NOTICE OF RESIGNATION

Notice is herewith given that Pastor Kenneth G. Barry of Greenleaf, Wis., has resigned from the Northern Wisconsin District and is no longer to be regarded as a pastor of the Wisconsin Evangelical Lutheran Synod.

OSCAR SIEGLER, President,  
Northern Wisconsin District

### CALENDAR OF CONFERENCES

#### THE SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

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

The following preliminary meetings have been announced:

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

Board of Trustees — May 9, 9:00 a.m.

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

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

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

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

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

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

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

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

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

OSCAR J. NAUMANN, President

### ARIZONA-CALIFORNIA

#### DISTRICT CONVENTION

The fourth biennial convention of the Arizona-California District will be held this June 21-23 at East Fork Lutheran Apache Mission, Whiteriver, Ariz.

Dr. Elmer Kiessling of Northwestern College, Watertown, Wis., will present the leading essay.

ARMIN C. E. KEIBEL, Secretary

### DAKOTA-MONTANA

#### EASTERN DELEGATE CONFERENCE

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

H. A. BIRNER, Secretary

### MINNESOTA

#### ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: May 25, 1960 (Wednesday).

Place: Immanuel Lutheran Church, Woodville, Wis. G. Backhaus, host pastor.

THE NORTHWESTERN LUTHERAN



Time of opening communion service:

10:00 a.m. (Wisconsin Time)  
9:00 a.m. (Minnesota Time)

Preacher: L. Pingel (alternate, M. Petermann).

Essay: "Communion Practices," E. Knief.  
J. G. HOENECKE, Secretary

#### RED WING DELEGATE CONFERENCE

Date: June 7, 1960. 9:00 a.m. Communion service; R. Kettenacker, speaker.

Place: Zion Ev. Lutheran Church, Hokah, Minn., E. Hertler, host pastor.

Agenda: "The Prophetic Office of Christ," H. Muenkel; Conference elections; District nominations and Agenda discussion.

F. KOSANKE, Secretary

#### NEW ULM DELEGATE CONFERENCE

Date: June 9, 1960.

Time: 9:30 a.m.

Place: Trinity Ev. Lutheran Church, Nicollet, Minn., Prof. Theo. Hartwig, vacancy pastor.

Agenda: Isagogical devotional opening. Essay: "What Hearers Owe to Their Pastors," Pastor W. J. Schmidt. Discussion of prospectus for the Minnesota Biennial Delegate Convention.

ALVIN R. KIENETZ, Secretary,

#### MANKATO PASTOR-TEACHER-DELEGATE CONFERENCE

Time: June 12, 1960, 2:30-5:45 p.m.

Place: Mt. Olive, G. Bunde, pastor, 921 Shakopee Ave., Shakopee, Minn.

Agenda: Preparation for District Convention; election of Mankato Conference officers; nominations for District offices.

Each congregation is reminded to have its delegates present, and communicant members, church council members of our congregations also invited.

No arrangement for meals by Conference resolution.

M. BIRKHOLZ, Secretary

#### NORTHERN WISCONSIN

##### RHINELANDER PASTORAL CONFERENCE

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

Place: Bruce's Crossing, Mich.

Preacher: W. Gawrisch (W. Hein).

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

Wm. HEIN, Secretary

##### MANITOWOC DELEGATE CONFERENCE

Time: June 14, 1960, 8:00 p.m.

Place: St. Peter's Ev. Lutheran Church, Collins, Wis., P. Press, pastor.

S. KUGLER, Secretary

##### DISTRICT CONVENTION

Time: June 20-23, 1960.

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

Opening service: Communion service at St. Peter's Church, Fond du Lac; 10:00 a.m., June 20, 1960.

Lodging: Address all requests for lodging to Winnebago Lutheran Academy, 475 E. Merrill St., Fond du Lac, Wis.

Excuses: Address excuses to District president.

Delegates: Certification of lay delegates to be returned to District secretary by June 5, 1960.

S. KUGLER, Secretary

#### PACIFIC NORTHWEST

##### DISTRICT CONVENTION

The 22nd biennial convention of the Pacific Northwest District will be held June 21-23, 1960, at Trinity Lutheran Church, Omak, Wash., the Rev. E. H. Zimmermann, pastor.

The opening service with the celebration of Holy Communion will be held at 11:00 a.m. on Tuesday, June 21. The convention service will be at 7:30 p.m. that evening with Pastor H. C. Nitz as guest speaker.

The convention essay entitled "The Best Robe" (treating Baptism from a practical-devotional angle) will be read by Pastor H. C. Nitz.

Authorization of lay delegates by their respective congregations should be presented at the opening session, which begins Tuesday at 2:00 p.m.

Reports and applications for membership should be in the hands of the District president not later than May 31.

Meals and lodging will be provided by the host congregation. Please notify the host pastor in advance of your intended presence or absence; also that of the lay delegate from your congregation.

GEORGE FREY, Secretary

#### SOUTHEASTERN WISCONSIN

##### SOUTHERN CONFERENCE

Date: May 10, 1960.

Time: 9:00 a.m.

Place: Epiphany Lutheran Church, Racine, Wis.

Host pastor: E. Jaster.

Communion service: 9:00 a.m.

Preacher: George Boldt, Titus, Chapter 3.

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

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

H. HENKE, Secretary

##### METROPOLITAN NORTH PASTORAL CONFERENCE

Date: May 23, 1960.

Place: St. John's Ev. Lutheran Church, Newburg, Wis.; G. P. Kionka, host pastor.

Time: 9:00 a.m. Communion service; S. Fenske, speaker (Wm. Fischer, alternate).

If you cannot be present, please excuse to the host pastor.

HERBERT KRUSCHEL, Secretary

##### DISTRICT CONVENTION

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

The opening service with celebration of Holy Communion will be held Monday, June 20, at 9:30 a.m. in St. John's Lutheran Church, 7809 Harwood Ave., Wauwatosa, Wis., Karl J. Otto, pastor. The closing service, in which Mission Board Chairman Pastor R. Wiechmann will deliver the sermon, will be held Thursday afternoon, June 23, at 4:00 o'clock. The devotional services at the beginning of each session will be conducted by the visitors and officers of the District.

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

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

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

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

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

HEINRICH J. VOGEL, Secretary

#### WESTERN WISCONSIN

##### CENTRAL PASTORAL CONFERENCE

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

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

##### Agenda: Tuesday:

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

##### Wednesday:

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

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

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

OTTO PAGELS, Secretary

##### SOUTHWESTERN CONFERENCE

Place: Indian Creek, H. Krause, host pastor.

Date: May 17, 1960.

Time: 9:00 a.m.

Communion service: R. Siegler (A. Stuebs). Exegesis: I Cor. 10:16, 17, R. Siegler (Feb. 3, H. Krause).

Practical: Suggestion for Sermon Series, A. Werner (Classical Sayings of Luther in regard to Pastoral Theology, M. Nommensen); Discussion of Synod's thesis on Church Fellowship, A. Engel.

Business, Visitors Report, Financial Report, Stewardship Report, Hymn Festival Report, Youth Report, Casuistry.

Please announce to host pastor!

C. R. ROSENOW, Secretary

##### DISTRICT CONVENTION

Northwestern College, Watertown, Wis.  
June 13-16, 1960

Opening Communion Service on June 13, at 2:00 p.m., at Trinity Lutheran Church. The sermon by Pastor John Schaadt, Tomahawk, Wis.

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

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

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

Make your reservations for meals and dormitory space with

The Convention Committee

Prof. C. Leyrer  
Northwestern College  
Watertown, Wis.

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

E. G. TOEPEL, Secretary

#### ORDINATIONS AND INSTALLATIONS

##### Pastor

Zehms, Elmer J., as pastor of St. John's Ev. Lutheran Church, Pardeeville, Wis., by M. A. Schroeder; assisted by W. Zank, C. Mischke, H. Jaster, and J. Meyer; April 24, 1960.

#### CHANGE OF ADDRESS

##### Pastor

Zehms, E. J., Pardeeville, Wis.





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