



THE NORTHWESTERN Lutheran

May 22, 1960
Volume 47, Number 11



BRIEFS

by the Editor

HOW WAS THE "BOOKS FOR MISSIONS" APPEAL received? We write this less than two weeks after most of you readers saw the appeal in the April 24 issue. Yet we can report that the response was immediate and generous. Only a few days after the appearance of that issue the gifts began coming in. They now total more than \$1400.00. This is gratifying, not only because the immediate need has been met, but because it shows that our people have a warm heart for the cause of missions and are willing to help with generous gifts whenever a need is presented to them.

See page 171 for a letter of appreciation for the gift of Bibles.

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THE NEED FOR SUCH A FUND as "Books for Missions" has long been felt. Often our missionaries, both in the home and the foreign fields, have wished that there were such a fund to draw on. No doubt we shall soon have more to report in these pages concerning this fund.

DEFECTION OF CATHOLIC PRIESTS in Italy is mentioned in one of the items under "By the Way." Interesting is the report that a similar thing is taking place in France. The Lutheran (May 4, 1960) has this report:

"More than 1,000 former French priests have left the Roman Catholic Church since the end of World War II, according to a report from the information service of the World Alliance of Reformed Churches. In Italy the number is still higher, but in Spain it is quite small.

"Although most of the ex-priests have not associated themselves with any other church, about 40 have become either lay or clerical members of France's Reformed Church, the report said. In early April this group held a meeting . . . in southern France. . . . The group set up a program to aid former priests who had fled into France from Italy or Spain." The impossible position into which the Italian law puts defecting priests will explain why many of them have fled from Italy to France.

PEOPLE LIVING FARTHER AWAY FROM CHURCH manage to get there more regularly than those who live close by. Is it a fact? People who observe church attendance closely often have expressed their impression that it is. Now a survey conducted by four Lutheran bodies seems to confirm it. The statistics showed that congregations with more than half of its members living within walking distance have an average attendance of 45 per cent, but that 54 per cent attendance is shown by congregations in which more than half of the members live five miles or more from the church.

* * * *

THIS ISSUE IS DATED MAY 22, and that is Rogate, "Prayer Sunday." Therefore this word of Luther's is appropriate: "Asking in the name of Christ really means relying on Him in such a way that we are accepted and heard for His sake, not for our own sake. Those, however, who ask in their own name, presuming that God should hear or look upon them because they are reciting so many, such great, such attentive, such holy prayers will earn and get nothing but wrath and disfavor. For they want to rate on their own accord; God should look favorably on them without a mediator, so that Christ means nothing and is unnecessary."

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

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* Volume 47, Number 11

* May 22, 1960

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscriptions	\$1.75
In bundle subscriptions	\$1.60

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THE COVER — Divine Peace Ev. Lutheran Church, Milwaukee, Wisconsin; Richard Balge, pastor.

Editorials

Orthodoxy Perilous? On the bulletin board of a church in Denver we recently found the

following statement: "Yesterday's orthodoxy is too perilous for today."

By orthodoxy is meant clinging to the old teachings of the Bible, which moderns sneeringly like to call Biblical literalism. They scout accepting every word of the Bible as true as unworthy of the intelligence of the modern man. According to moderns, religion like everything else is still in a state of flux; it has not yet reached its fullest development. In the sense that the Bible religion has furnished us with a finished product, in regard to whose contents no further progress is to be expected, we are orthodox people.

We have wondered since reading the statement how orthodoxy can be regarded as perilous today. Very likely the author of it did not know himself but merely threw it out as a catchy statement which would attract the liberals to that church. About the only perilous thing we could think of is a dead orthodoxy, which is merely a mechanical assent to certain doctrines and which does not at all involve the heart. That is perilous, if not to others, at least to those who hold such a mechanical religion. Jesus warned: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

Recently, however, we found a comment in *The Christian Century* which shows how liberals consider orthodoxy perilous. A writer sums up the impression he got after listening to the speeches of men celebrating the centennial of Darwin, the noted evolutionist. He remarks: "The general attitude toward religion expressed in the panels was that religion itself is a cultural phenomenon appearing at a certain stage in the evolution of culture, and that since it tends to lay its authoritarian hand upon the freedom of thought to explore and to change, formal religion is a threat to the full and proper use of scientific knowledge." It is considered a threat to academic freedom, to freedom of thought. It is true that the truly orthodox person allows himself no freedom of thought beyond what the Bible teaches, but that is not perilous. That is the only way to have solid ground under our feet. Jesus said: "The Scriptures cannot be broken." "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

IM. P. FREY

Two Nameless Contributors

There are two persons in the New Testament story who made noteworthy contributions to the Lord, but who remain completely nameless and unidentified. One is the lad who contributed the five loaves of bread to feed the five thousand people who had assembled to hear Jesus on the shore of Lake Galilee. The other is the man who donated the ass and its colt that Jesus used when He rode into Jerusalem to the shouts of "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

We do not know how this lad happened to be in the crowd with five little loaves and two small fish in his possession. Seemingly, he was the only person who had

any food. At any rate, he was the only one the disciples had noticed. Neither do we know whether he had to be persuaded to make this contribution to the general need. What he had was not much in such a multitude of hungry people; but it was food, and certainly it was enough for him and perhaps a few friends. Yet he gave it up. And behold what Jesus made of the contribution! The five thousand were fed and twelve baskets of pieces remained over.

We may feel that our contributions cannot mean much when so many thousands are needed and when so much needs to be done; but let us only remember that the Lord needs our contributions. Jesus was concerned about these hungry people and meant to help them, but He asked for the assistance of the disciples and the lad with the five loaves. In the case of this boy's contribution we see what Jesus can do with our contributions as well.

The second unnamed contributor is the man in the village of Bethphage who unquestioningly turned the ass and its colt over to Jesus' use when he was told that the Lord had need of them. That beast of burden may well have been this man's source of income, but he willingly gave it up for the Lord's use. And again, what use the Lord made of that contribution! And how we still honor that man's memory! He furnished the beast that bore the King of kings as He rode in triumph to fulfill the promise that God had made through His prophet Zechariah: "Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The man from Bethphage and the lad with the five loaves on the shore of Lake Galilee have no names, but they can never be forgotten, nor will their gift ever be forgotten. Their monument is more enduring than any monument of bronze or marble. It is the record that we have in Scripture of the gift that they gave when the Lord had need of a gift.

E. E. KOWALKE

* * * *

Our Salesmen

Eighteen or more hours a day commercials barrage us from the television screen and the radio speaker. The bulk of the space in some of our newspapers is occupied by advertisements. On many ad-filled pages in magazines there is barely room for one slender column of reading material. Our mail boxes are littered with the leaflets, announcements, and circulars the weary postman delivers to us almost daily. This is the age of long-distance, multi-medium advertising.

As our Synod prepares to step up the recruitment of workers for the Church, we shall consider also the role advertising can play in securing more young men and women for our pulpits and teachers' platforms. Brochures, flyers, circulars, and illustrated materials can be prepared in quantity for wide distribution in our congregations. Our periodicals can devote more

(Continued on page 172)

Studies in God's Word: The Prayer That Is Pleasing To God

Verily, verily, I say unto you, }
 Whatsoever ye shall ask the }
 Father in my name, he will }
 give it you (John 16:23). }

To the casual observer our age would seem to be very prayer-conscious. There is scarcely a public function which does not have at least an invocation or a benediction, or both, on the program.

We need to keep in mind, however, that not all so-called prayers are necessarily God-pleasing prayers. They may be the very opposite. Far from pleasing Him, they may be quite unacceptable to Him.

The fifth Sunday after Easter, called Rogate or Prayer Sunday, affords us an excellent opportunity to review what the Bible teaches concerning God-pleasing prayer.

ADDRESSED TO THE TRUE GOD

So far the disciples had enjoyed the blessing of Jesus' visible presence. This relationship would now cease. Jesus would soon return to His Father. But although their personal contact with Him would now end, they would not be left alone. They could go to the Father directly with all their needs and wants. They could be sure that their prayers would be heard for Jesus' sake.

This did not rule out the right of the disciples to petition Jesus directly. He had told them previously, "If ye shall ask anything in my name, I will do it" (John 14:14). At the beginning of this chapter Jesus had told them of the work of the Comforter, the Holy Spirit. Through the work of the Spirit they would have the benefit of direct communion with the Father.

It is clear then that the Father whom we are to address in our prayers is not some vague, unknown, nondescript God, some kind of a "Supreme Being" of whom very little is known. No, the Father whom we are to address is the God who has

revealed Himself to us as the Triune God, one God, yet three distinct persons, the Father, the Son and the Holy Ghost. He alone is worthy of our prayer and He alone is able and willing to hear and grant our prayer.

SPOKEN IN THE NAME OF JESUS

By nature, however, no one would dare to approach the holy God, for by nature every man is an enemy of God. It is, therefore, imperative that we pray in the name of Jesus, with faith in Him as our Redeemer.

Jesus is our Savior. By His work of redemption He has reconciled us to God. He has broken down the wall that separated us from God. He has established peace between God and us. He has made us God's children.

Let us now suppose that we attempted to approach the heavenly Father without Christ as our Mediator and Redeemer. Then we would be on our own. We would be praying in our own name with all our unforgiven sin still clinging to us. Instead of being His children, we would again be His enemies. The way to His throne of grace would then be closed to us.

Isn't it just at this point that so many prayers are found wanting? We think especially of prayers at public functions that bring together people of many different creeds and those with none at all. In order not to offend those who do not accept Christ as their Savior, the name of Jesus is often omitted. When that happens you have no prayer at all. There is no approach to the Father except through His Son. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). A prayer that is not spoken in the name of Jesus is actually an abomination in God's sight.

The prayer that pleases God is addressed to the Father in the name

of Jesus, our only Mediator and Redeemer. Without Him we call in vain.

UTTERED WITH CONFIDENCE

Sometimes people use prayer as a last resort. Everything else has failed, so they try prayer. They're not really convinced that it will help, but at least it won't do any harm.

God has not promised to hear such a prayer. As His children we are to pray with confidence, with firm trust that our prayer will be heard for Jesus' sake. The words of Jesus invite such confidence, "Whatsoever ye shall ask the Father in my name, he will give it you." Again, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

It is self-evident that no believer will knowingly ask for anything that is contrary to God's will. He will pray for the things that are pleasing to God, as St. John states, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (I John 5:14). In the ordinary affairs of our life we do not always know God's will, so we will simply bring our need to God's attention and leave the time and manner of hearing to His fatherly wisdom.

What James wrote is still true today, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). Do we make diligent use of this precious privilege that God has given us? Do we pray regularly, fervently, confidently to our heavenly Father in the name of Jesus our Redeemer? Or could Jesus also say of us, "Ye have not, because ye ask not" (Jas. 4:2)?

O Thou, by whom we come to God,
 The Life, the Truth, the Way,
 The path of prayer Thyself hast
 trod, —

Lord, teach us how to pray.

C. MISCHKE

III

The sin of the "disorderly" members in Thessalonica was not a momentary lapse, it was a trend. In spite of repeated warnings and admonitions from Paul and from the elders, they continued in their disorderly conduct. Then Paul instructed the congregation regarding the proper way of carrying out disciplinary proceedings.

There are sins, however, which do not call for disciplinary action, and yet some overzealous Christians might be inclined to take steps of formal admonition. We Christians are daily attacked by innumerable temptations from without and within, and we succumb time and again. About such lapses the Psalmist prays: "Who can understand his errors? Cleanse thou me from secret faults" (Ps. 19:12).

Concerning such lapses, St. John gives the following instruction in his First Epistle: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death" (chap. 5:16, 17). Throughout the Epistle St. John stresses the fact that a Christian as such cannot continue in a life of sin. At the same time he stresses also that if we say we have not sinned, then we make God's entire work of redemption one gigantic lie. But St. John also offers the comfort that if we fall into sin we have an advocate with the Father, Jesus Christ, who is the propitiation for the sins of the whole world.

Now he makes this distinction: we may see a brother lapse into a sin; and we may see a brother walk in sin. The latter he calls: "sinning unto death," while he calls the former: a "sin not unto death." He says that in the sins themselves there is no difference. Sin, transgression, unrighteousness is always the same. But there is a difference in the way in which a sin is committed: it may be a lapse, or it may be an act of habit.

Concerning the former he says: "Ask," pray for forgiveness for the brother, and God will hear your prayer, and will give life to him that sinned not unto death. Hence, do not start disciplinary proceedings. Regarding the second class he says: "I do not say that he shall pray for it." Here some action is required, the action which Jesus outlined briefly in Matthew 18, and on which Paul gave detailed instructions to the young congregation in Thessalonica with reference to the "disorderly."

TEXT

After having briefly looked at the problem of dealing with sinning brethren under various conditions, we now turn to the Article in our Confession.

The greater excommunication, as the Pope calls it, we regard only as a civil penalty, and it does not concern us ministers of the Church. But the lesser, that is the true Christian excommunication, consists in this that manifest and obstinate sinners are not admitted to the Sacrament and other communion of the Church until they amend their lives and avoid sin.

And ministers ought not to mingle secular punishments with this ecclesiastical punishment, or excommunication.

NOTES

1. Luther distinguishes between a "greater" and a "lesser" excommunication. The former deprived a person not only of all participation in any church activities, the use of the Sacraments, etc., but also of his civil rights, for instance, of buying and selling. This was sometimes accompanied by fines and other punishments. The latter, the "lesser," was the excommunication from church fellowship.

Luther correctly stresses that imposing fines and other secular punishments is not the business of the Church. In exercising the Keys, the Church uses only the Word of God. She proclaims the Law of God in its full severity to the impenitent; and in case the sinning brother refuses to heed the call to repentance, breaks off all church fellowship with him entirely, but adds no fines, and the like.

2. Also in the churches of the Reformation sometimes the terms "greater" and "lesser" excommunication, or ban, are used. Then the former, the "greater" ban is identical with what before Luther's time was called the "lesser" excommunication, as we briefly outlined it above. The latter, the so-called "lesser" excommunication, refers to a temporary exclusion from the Lord's Supper.

REINSTATEMENT

Disciplinary proceedings, especially in the final step of excommunication, are a preaching of the Law in its full severity. Such preaching is done in the spirit of Christ who, when He takes the Law into His hands, uses it for the sole purpose of bringing the sinner to a recognition and acknowledgment of his sin, to make him see the bottomless abyss of death and hell yawning before him, to strike terror into his heart at the wrath of God, in order that he may be led to repentance, and then may receive the remission of his sin.

If this purpose is achieved, if the excommunication is brought to repentance and faith, then the congregation, just as solemnly as it excommunicated the impenitent sinner, should solemnly announce to him the full forgiveness of his sin, and unconditionally reinstate him.

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A Lantern to Our Footsteps

God's Reply to Our Questions

**Topic: Is Capital Punishment
Unscriptural?**

A pastor writes: "There are a few burning issues of the day which I should like very much to see you treat in future issues. I have in mind the matter of capital punishment. . . ." The recent execution of Caryl Chessman has drawn much attention to the subject of capital punishment. In fact, many call for the abolition of capital punishment. The assertion is sometimes made that it is a savage, rather uncivilized manner of treating criminals, with the implication that it is un-Christian. What does Scripture have to say about this? We shall not be able to treat this subject exhaustively here, but it will be well to recall some pertinent Scriptural principles.

NOT MY PERSONAL ATTITUDE TOWARD THE CRIMINAL

Let us remember that in considering this question we are not asking what the personal attitude of a Christian is toward a criminal. As an individual, particularly as a Christian, I am not to avenge myself upon the one who wrongs me. "Avenge not yourselves. . . . Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). Vengeance is God's business, not that of the individual person. Jesus tells us: "Love your enemies" (Matt. 5:44). That includes those who have become enemies of society through crime. We shall still love them. This will show itself especially in sincere efforts to lead them to repent of their sins and turn to Christ for forgiveness, which He gained on the cross also for the vilest criminals. We shall have a forgiving spirit toward them. But our question is not: What will my personal attitude as a Christian be toward a criminal?

WHAT IS THE GOVERNMENT TO DO?

Our question concerns itself with the duties and responsibilities of government over against crime. The thirteenth chapter of Romans speaks about government, and verse four is especially applicable to our question: "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." This verse directs us to three important considerations.

"A REVENGER TO EXECUTE WRATH"

First, the government is called "the minister of God, a revenger to execute wrath upon him that doeth evil." God says: "Vengeance is mine." The government is the divinely instituted agency through which God executes wrath upon the evildoer. The government must punish crime. This is a responsibility it has not simply because the citizens have imposed it. It has that responsibility from God. God has set up government as the power, the authority, to punish crime.

GOVERNMENT "BEARETH THE SWORD"

Secondly, we see that God has also given the government the means to carry out its responsibility. The government has been given the "sword." "For he beareth not the sword in vain." The sword here symbolizes the power which those in authority have to punish evildoers. The Greeks and Romans would have a sword carried before them in festive processions as a symbol of their power. Indeed, it is a symbol of power even over life and death. The Romans used it as a means of execution. Already at the time of Noah, God said that the murderer is subject to death and made man the instrument through whom this should be carried out. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6). It has been said that this word was spoken long ago in Old Testament times and hardly applies any longer in the Christian era, in our more advanced civilization. But even as the word of God to Noah and his sons, "Neither shall all flesh be cut off any more by the water of a flood; neither shall there any more be a flood to destroy the earth" (Gen. 9:11), established a covenant that applies to all mankind to the end of time, so what He said about shedding man's blood has perpetual validity. The words in Romans, "For he beareth not the sword in vain," only reaffirm what God had already said at the time of Noah. The government has been made "a revenger to execute wrath upon him that doeth evil," and to carry out this duty it has been given the "sword," which extends even to the death penalty.

THE PURPOSE: TO CHECK THE EVILDOER

Thirdly, the result which the government's use of the "sword" is to accomplish is this: "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid." For the law-abiding citizen the government that punishes the evildoer, also with the death penalty when called for, is a blessing. It enables him to live in a world where evil and crime is kept in check. To the evildoer the government that punishes crime is an object of fear. God has given the government power over life and death, the "sword," to instill fear in the evildoer, thus to be a deterrent to crime.

THE CHRISTIAN AND STATISTICS IN THIS MATTER

Perhaps you have read articles that discuss the effectiveness of capital punishment on the basis of statistics. We read two articles, one claiming to show from statistics that capital punishment does not reduce crime, the other attempting to prove statistically that it does. There is some truth to the saying that you can prove anything with statistics. For a Christian it is not

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By H. C. Nitz

Church Conditions in Italy

The government census of Italy reports that among its 48 million people there are 80,000 Protestants. Some observers place the number at 300,000 or more. Most of these belong to Waldensian, Methodist, and Baptist churches. There is also a small Lutheran church.

According to the Archbishop of Genoa, the number of practicing Catholics varies from 20 to 80 per cent of the Italian population. But according to another reporter, "most Italians will agree that 20 per cent is not the lowest but the top margin."

Some "fringe sects" — Pentecostals, Jehovah's Witnesses, Christian Scientists — have thus far met with "little or no success."

Our informant is Pio Guadagno, native and resident of Rome, a correspondent who reports Vatican news to Italian newspapers and regular contributor to the periodical of the Evangelical Lutheran Church in Italy.

Writing in *The Lutheran*, Mr. Guadagno says, "It is surprising that despite the doings of the sects, the attempts of Hindu, Buddhist, and Islamic missions to gain a foothold in Italy, and the existence of countless masonic, theosophic, and spiritualist cells of Oriental or American inspiration, there is a bonafide Protestant movement in Italy today." And he says it is making headway despite "the fact that the average Italian will identify any non-Average religious group with the lunatic fringe of Protestantism."

He goes on to report the Roman Church has difficulty in recruiting men for the priesthood. "Most seminary students today," he says, "come from the low-income groups because seminaries offer an education free-of-charge and an assured professional status in the future. Even so, only one third of the recruits actually get to the point of the theological studies. The traditional leadership of the Church came from the aristocracy and the middle class. Both have drifted away."

And then he adds a rather startling paragraph: "More and more priests are taking the desperate step of leaving the priesthood. Under the terms

of the Lateran Pact, that makes them social outcasts. The Lateran Treaty was signed in 1929 by the Fascist government. It was retained by the Constituent Assembly after World War II even though it violates the very foundation of Italy's democratic constitution. The Treaty contains a provision which makes it illegal to employ a former priest in any position that would 'put him in contact with the public.' That despite this stranglehold on the priests, 6,000 of them have renounced their vows is perhaps the best commentary on the religious situation of the 'Cradle of Christianity.'" (The Roman Catholic viewpoint is that Rome is the cradle of Christianity. This claim, of course, is false, as the writer quoted indicates with his quotation marks. — Ed.)

Shall the State Furnish Textbooks to Parochial Schools?

Supporters of parochial and private schools sometimes feel that the considerable tax relief which they afford to the public school budget by financing their own schools ought in some tangible way be recognized. It has even been suggested that the amount which the supporter of a parochial school pays for such support should be deducted from his school taxes. The plea for bus transportation for parochial school pupils is motivated by similar considerations.

In 1951, the State of Oregon passed a law which provides that public funds may be used to furnish textbooks to public and private schools provided they meet specified state standards. According to *The Christian Century*, Roman Catholic schools have availed themselves of this service, but Lutherans and Seventh Day Adventists have refused to accept such subsidy as a matter of principle.

Three residents of Oregon City are the plaintiffs in a case recently tried in the circuit court. They protested the constitutionality of the Oregon law. The judge upheld the constitutionality of the law. He based his decision on a U. S. Supreme Court decision which ruled as constitutional a New Jersey law which provides public payment for bus transportation to pupils of parochial schools. The judge

evidently was constrained by the all but universal practice of deciding a case on the basis of precedent.

He was not happy about the decision and "voiced a vigorous dissent against his own ruling and that of the Supreme Court." The courageous jurist said: "If those rulings are correct, there is nothing in principle or at law which prohibits the legislature from authorizing the expenditures of public money to furnish teachers for the children of parochial schools as long as they teach only secular subjects, teaching supplies used exclusively for secular subjects, scientific laboratory equipment, athletic equipment, gymnasiums and classrooms as long as they are not used for religious purposes, and as long as title remains in the public. . . . This court believes that the questions of whether the benefit of free *textbooks* is to the child, the parents, or to the school, whether there is direct or indirect aid to the teaching of religion, whether it is a proper exercise of the public welfare power of the legislature, are all beside the point. There is only one question: Does the furnishing of free textbooks to students . . . help or foster the teaching of religion in any degree whatsoever? If it does, it is contrary to the First Amendment. The answer is obvious. *Anything that assists a religious sect to conduct a separate school where all instruction is permeated with religious overtones is an aid to religion. The proof in this case is conclusive that the sole purpose in maintaining the private school is to promote religion.*" (Emphasis added.)

A Fifth Gospel?

Perhaps you have seen it advertised: *The Gospel According to Thomas*. It's a handsome printing job, with the original text in Coptic on one page and an English translation on the facing page.

In 1945, near Nag Hamadi in Upper Egypt, 13 papyrus volumes were accidentally discovered. They apparently are from the library of a Gnostic community.

The little book contains 114 "logia," or sayings, purportedly uttered by Jesus. Some of them are verbatim

quotations from the authentic Gospels. Some of the sayings are weird, to say the least. Here is a sample:

"Jesus said: The Kingdom of the Father is like a woman who was carrying a jar full of meal. While she was walking on a distant road, the handle of the jar broke. The meal streamed out behind her on the road. She did not know it, she noticed no accident. After she came into the house, she put down her jar and found it empty."

Since the book was probably written about 200 A.D., the author was, of course, not the Thomas who was one of the Twelve.

Interesting as this scrapbook of sayings is, it is on the face of it not an authentic report of the sayings of Jesus. Its discovery is of first-rate importance for scholars who specialize in the language of the New Testament. It may throw some light on the heresy of Gnosticism, which flourished in the early days of Christianity and is today revived in part by Theosophy, Christian Science, and Jehovah's Witnesses. But this Thomas will never rate as the fifth Evangelist.

Converts To and From Romanism

A Synodical Conference pastor, now deceased, said at a conference some years ago, "The score is still 113-1." He meant to say he had confirmed 113 converts from Romanism, and had lost but one member to the Roman church.

The United Lutheran Church recently released the report that in a given time three to four times as many Romanists joined that body as defected to Romanism.

A report for the Methodist Church for 1958 states: "The number of Roman Catholics who become Methodists is almost four times greater than the number of Methodists who take membership in the Roman Catholic Church." This report does not include the Wesleyan Methodist and "other related Methodist bodies with almost two million more adherents." (The Methodists, as is not generally known, are about as badly "splintered" as the Lutherans.)

The report states that 408 Methodists changed to Romanism because they were married to Catholics, while only 39 made the change because they preferred Roman doctrine and practice. On the other hand, 737 Romanists turned Methodist because of marriage, while 829 said "they preferred

the beliefs and practices of Protestantism."

According to *The Sunday School Times*, the 1960 Yearbook of the Church of England reports that it has some 14,775 accessions a year from other religious bodies, including 3,480 from the Church of Rome, while about 800 Anglicans annually join the Roman Catholic Church.

Our Synod altogether too frequently loses members to Rome, usually as a result of "mixed marriages." Statistics have never been compiled. Our score is likely not as high as that of the pastor quoted in the opening sentence, but we have a strong impression, based on casual observation, that our gains from Romanism are quite a bit greater than our losses. But our losses to Popery, and be they ever so small, are distressing and humiliating. In far too many instances the defection to Rome is the result of indifference in the home.

God Could Be Put Aside

Some 7,000 persons attended the recent White House Conference on Youth. It was attended by people who "have had wide experience with youth." "Included among these were college presidents, judges, labor leaders, psychiatrists, experts in social work, leaders in communications, and a generous sprinkling of spokesmen for religion."

The Roman Catholics (over fifty priests and a large number of nuns attended the conference) had briefed their representatives on that church's stand on certain controversial moral issues. The Jews, to safeguard their viewpoint, circularized their constituents likewise. Belatedly, the rest, lumped together as "Protestants," prepared a brief for their contingent. Yet, reportedly, "there was no display of animosity along religious lines."

The Conference Focus, according to the official program, was decried thus: "The purpose of the 1960 White House Conference is to promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity." The interpretation of this statement "was the subject of many a hot debate on and off the floor of the convention."

We have been quoting from a report by one of the Roman Catholic participants, who in *Our Sunday Visitor* of April 17, 1960, comments on what might be called the futility of the Conference as follows:

"A second area of confusion was centered around an inability of most of the delegates to agree on terms. For instance there was the workshop — there were 210 such workshops — which had as its topic for discussion 'The Significance of Ethical Principles and a Personal Code of Conduct for Children and Youth.' A rather deep subject, but one which admitted of real development.

"To my chagrin this group deadlocked on the meaning of the word 'ethics.'

"Here was a session which had the meat of the whole conference right in its hand — what could be more important for the Conference than to produce a 'personal code of conduct for children and youth.'

"But no one knew what this should be — no one knew what 'ethical' meant, no one knew what the word should mean.

"Although there were no Catholic laymen or clergy in this group there were a number of ministers and rabbis as well as lay representatives of several different Protestant churches.

"In other words, religion was represented. Finally, one religious leader arose — and keep in mind that this was a religious leader — and suggested that ethics be considered apart from religion. This was accepted by everyone. Then we were out of the woods and on Main Street.

"From then on one man's opinion was as good as another's — one code was as good as another. What had happened, of course, was that God and any basic unchangeable standard of right and wrong could now be put aside.

"A short discussion on cheating, for instance, developed that cheating, under certain circumstances was right, under other circumstances was wrong. A boy with superior intelligence should not cheat. One with limited intelligence — well, that could be condoned."

Good News From the Penitentiary

In Rome there is an institution called the Sacred Penitentiary. It is not a penal institution. It is a kind of tribunal which devises and prescribes means by which people may escape certain punishment, such as the number of years spent in purgatory. This is one of the "riddles of Roman Catholicism." Perhaps it will

(Continued on page 172)

Direct from the Districts

Southeastern Wisconsin

CENTENNIAL

St. Peter's, Milwaukee, Pastor Paul Pieper, is celebrating its centennial. The anniversary year, begun on April 24 with a service of rededication, will continue through the year. The rededication service, at which Pastor Paul Pieper preached the sermon, celebrated the completion of an extensive remodeling program, including the redecoration of the interior of the church and the installation of a completely new lighting system. The anniversary year will close on November 20 with a Service of Thanksgiving. Scheduled also are special Sundays for Christian Education, Lutheran Charities, and Synodical Missions. Guest speakers for the special Sundays will be sons of the congregation, of which there are six active in the ministry.

One hundred years ago a handful of Lutherans in the neighborhood of South 8th and West Scott Streets gathered together and were served at first by one of the founding fathers of the Synod, Pastor Muehlhaeuser, and Pastor Streissguth. The first resident pastor of *St. Peter's*, serving from 1861-1873, was Pastor William Dammann, whose son, Theodore, served as Secretary of State of Wisconsin for twelve years. During its 100 years *St. Peter's* has been served by only four pastors; the fourth, Pastor Paul Pieper, has been pastor since 1922. At one time *St. Peter's* numbered approximately 1500 communicants, but because of a changing neighborhood and the flight to suburbia the number has been reduced to about 650.

OVER ONE MILLION DOLLARS GATHERED

Pastor Robert Krause, principal of Wisconsin Lutheran High, announced that Mervin J. Ingebritson of Bethany College, Mankato, Minnesota, has accepted a call to the Department of English. Also added to the staff was Kermit Stevenson, an engineer formerly attached to the army corps of engineers, as instructor in shop and mathematics.

Enrollment for the September freshman class is now 216. This will bring

the total enrollment to 690. On June 15 the High School's three-year campaign for funds will formally close. Up to April 30, \$1,175,000.00 was received in the building fund. A Debt Retirement Committee, headed by Ben Wunsch, a member of the Board of Directors, will continue the program.

Enrollment for the *Milwaukee Teachers' College* has reached 52 according to the Chairman of the Board of Control, Pastor Paul Gieschen. It is expected that the capacity of 60 will be reached before the beginning of the school year.

CALLS ACCEPTED

Pastor Arthur Halboth, president of the District, reports that except for the Chicago mission field there are no vacancies in the District. Pastor Marvin Otterstatter, Monroe, Michigan, has accepted the call to Faith, Antioch, Illinois, and will be installed as soon as the new parsonage is ready for occupancy. At *St. Paul's, Brownsville*, Pastor Gale Maas, De Pere, Wisconsin, was installed on May 8. Vacancies in 18 classrooms exist in the District, Pastor Halboth also reported, and calls for 12 were placed with the Assignment Committee — nine women and three male teachers.

NEWEST MISSION DEDICATED

Pilgrim, Butler, Pastor Herbert Kruschel, will dedicate its new church on June 19. The church, of contemporary design, cost approximately \$38,000.00 and will seat 144. Included in the structure is an educational wing in which a parish school is planned for September if the General Board for Home Missions approves. Guest speakers at the dedication will be Pastor Raymond L. Wiechmann, chairman of the District Mission Board, and Pastor Irwin J. Habeck, first vice-president of the Synod.

Pastor Roland Ehlke, Resurrection, Milwaukee, was hospitalized recently with a back ailment but expects to return to work by June 1. During his two-and-one-half months absence the faculty of Wisconsin Lutheran High and Pastor Herbert Koehler served the congregation. Also on the sicklist is Pastor Henry Woyahn, Grace, Waukesha. To assist Pastor Woyahn, who has been at Grace ever since his

graduation from the Seminary 51 years ago, the congregation is calling an associate pastor.

FEDERATION MOVES AHEAD

At a meeting at the Northwestern Publishing House on April 29, Articles of Incorporation and Bylaws for a Federation of Wisconsin Lutheran Churches of the Milwaukee Area were adopted without a dissenting vote. Ralph von Briesen, a Milwaukee attorney, was directed to proceed with the incorporation. On the same evening 16 churches announced their decision to enter the Federation. The meeting was attended by 110 official and unofficial delegates representing 40 congregations. On June 3 the formal organization meeting will be held and a Board of Directors will be elected.

TWO SUMMER CAMPS

Teacher Arthur Sprengeler and Pastor Richard Stiemke announced that two weeks of summer camping will be available for children in the Milwaukee area. For children from 8 to 11 years old, Camp Lauderdale will be available from August 29 to September 2. Camp Willerup will be available from August 7 to 11 for young people of junior and senior high-school age. The camps, held for the last four years, attract about 300 children and offer Bible study, singing, handicraft, swimming, hiking, and sports. For further information readers are invited to contact Mr. Arthur Sprengeler, 648 East Dover Street, Milwaukee 7, Wisconsin.

THIS AND THAT

The Principals' Conference of Milwaukee, an active and efficient organization, is giving a year's trial on a local basis to a new report card which will permit progress reports to the parents in greater detail. . . . The same Conference is also arranging a track meet for seventh and eighth graders for Saturday, June 4. It is hoped to broaden the interest of the children in different kinds of sports. . . . The program "Guideposts for Youth" seen during the winter on WITI-TV, sponsored by the Synodical Conference schools and Sunday schools of the Mil-

(Continued on page 172)

Church Renovation and Organ Dedication

In a festive service on Sunday evening, April 24, 1960, Trinity Ev. Lutheran Congregation of Lime Ridge, Wisconsin, offered up praises to the Lord in the dedication of its renovated church and new organ. The guest speaker for the occasion was Pastor W. E. Schulz of Wonewoc, Wisconsin. Mrs. Gerhart Korth, a member of Trinity's sister congregation at Hillpoint, Wisconsin, was the guest organist.

In the fall of 1957 the congregation began to improve its property by adding to the church a Sunday-school room with a basement. A new oil furnace was installed to replace the smoky wood stove which stood by the front door. By midwinter the project was finished, with much of the labor being done by volunteers from the congregation. This spring improvements were continued by replacing the old floor of the church with a new one of red cedar. Members of the congregation again donated their services by tearing out the old floor, and also by washing and repainting the interior walls of the church. A debt of only \$1,200.00 still remains.

Together with the renovated church, a spinet electronic organ was also de-



Trinity Ev. Lutheran Church, Lime Ridge, Wisconsin

icated to the glory of God. Its purchase was made possible by a very generous gift from the Ladies' Aid, to which the congregation added the remainder of the cost.

The congregation is joyful because of the progress it has made after years of idleness. Humbly it gives all credit

to the Lord. Without His help, love, and inspiration nothing could have been accomplished. May our Savior continue to grant it a full measure of His grace and mercy that it may continue to be active in His service!

NATHAN RETZLAFF

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

Commencement at Northwestern College

Commencement exercises at Northwestern College will be held on Thursday, June 9, at ten o'clock.

The alumni will meet on Wednesday, June 8, at three o'clock. The alumni luncheon will follow at 5:00; the commencement concert at 8:00.

C. TOPPE

Commencement at Dr. Martin Luther College

Commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, have been set for Friday, June 3, at 10 o'clock. President Walter Schumann, Jr., of Watertown, South Dakota, will be the speaker.

A luncheon will be served on Thursday afternoon at 5 o'clock and will be concluded in time for the concert at 8:15 on the same day.

We extend a cordial invitation to all.

CARL L. SCHWEPPE

Wisconsin Lutheran High School Tours

A REQUEST

Please let us know you're coming! We appreciate the interest that many members have shown in the new WLHS facilities and are happy to have you visit us. However, if you

wish to tour the school, we request that you notify us beforehand so that guides can be on hand to show you around. This is particularly true if you plan to come on Saturday, Sunday, or other nonschool days when the building is locked. On these days there will be no one present unless arrangements have been made previously.

Please address your requests to Wisconsin Lutheran High School, 330 North Glenview Avenue, Milwaukee 13, Wisconsin, or call GLenview 3-4567. If possible, give date and time of arrival and the number of visitors in the party. Thank you.

R. P. KRAUSE, Principal
Wisconsin Lutheran High School

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

**Witnessing For Christ That
Bore Much Fruit**

About three months ago we received a report on a concerted evangelism effort made in the Michigan District last fall. It was a Preaching—Teaching—Reaching program in which twenty-nine of our congregations participated. However, the report we received needed writing up, and we could not find time to do it. Though we regret the delay, perhaps it is all to the good. What is reported here will surely make pastors and congregations in various sections of the Synod think about launching similar efforts. For many, fall is the most suitable time to conduct a PTR mission. In the months ahead pastors and congregations can gather the information and materials they need and make the necessary preparations.

It will not be our purpose here to give details on the methods and procedures that were used, but rather to report on the results that were obtained.

First of all, a comment by the pastor who sent us the report: "We feel the results were marvelous. Our people were trained to go out and witness, that is, to speak of Christ and tell others what He means to them. How our people hesitated to do this! But they did it! How differently they look on witnessing now that they have seen what the Holy Ghost accomplished through the preaching of the Word by them!"

As this particular mission was conducted, there were many days of preparation before the actual work

of calling on the unchurched began. Included in the preparation was a canvass of the neighborhood or community. Then came the five days of visitation. Each evening between 6:30 and 8:00, laymen who had been instructed for the task went out to call on the unchurched homes assigned to them. At 8:00 they attended a special church service. In these services guest pastors did the preaching. To these services the visitors brought as many of the people on their calling list as they could.

In their calls on the unchurched, the lay visitors tried to secure "commitments." For instance, they tried to enlist people for the pastor's membership class. If they found people who should have transferred their membership to their (the visitors') congregation, but had neglected to do so, they urged them to take action. If they found some who had drifted and become inactive Lutherans, they endeavored to win them back to active church membership. A success here was termed a "reaffirmation." The children of families visited also were the objects of concern. Visitors tried to gain them for Sunday school. If they found unbaptized children, they urged parents to let their children receive the blessing of baptism. Of course, in many cases where the visitors could not secure commitments, they could record good prospects, who would then receive follow-up visits either from the lay visitors or the pastor.

Before we give the results as measured by the number of commitments, we cite these figures to show the scope of the program in the 29 congregations:

Lay visitors	2,391
Calls assigned	4,022
Calls completed	2,752
Persons contacted	4,943
Attendance at services.....	18,095
Visitors	1,675
Offerings	\$6,056

The commitments which were secured through the five-day program of visitations break down as follows:

Enlisted for the pastor's class	298
Transfers	117
Reaffirmations	131
For Sunday school	477
For baptism	333
	1,356

The reporting pastor adds these interesting facts: "Four of our churches had over 20 commitments for the pastor's class. High commit-

ment was 35. Everyone of our churches had commitments for the pastor's class."

One pastor who had little to show in the way of statistics said: "Results in the congregation make up for it. Members have had an experience and show a greater willingness to participate in the on-going program."

Another pastor commented: "Evangelism work in one form or another is always an item in council meetings and (voters') business meetings as a result of . . . the PTR."

Still another made this comment: "Very successful. Have 21 in my adult membership class. Church attendance is up." W. H. F.

**Thankful For
Your Gift of Bibles**

[Anticipating our readers' generous response to the plea "Books for Missions," our Board of Trustees sent a check to Pastor E. Hoenecke in Northern Rhodesia. The Bibles were purchased. This is the gift to which the letter below refers. Read the letter to see how the gift was received. — Ed.]

Martin Luther
Upper Primary School
P. O. Box 1141
Lusaka, N. Rhodesia, Africa

Pres. O. J. Naumann
3624 W. North Ave.
Milwaukee 8, Wisconsin
U.S.A.

Dear Sir:

On behalf of the School, we the undersigned, thank you for the great and beautiful gift you have sent to us. Never before had each one of us hoped or expected to receive such a gift, but by the mercies of our Heavenly Father, God Almighty the Giver of all things, we have received it from you. He has given it to us through you. In return we have nothing to give more than the words of thanks. The very English is not ours, hence it fails us to express our deepest thanks. Nevertheless, accept our thanks and never tire to help us. May God bless and help you in your heavy work. We send our greetings to you and all our Lutheran brethren.

Yours in Christ Jesus,

JOHN MALUPANDE (Chief Captain)
SABELLOH MHLANGA (Senior Girl)
DAVID UMKOMBO
JACOB MOONJELA
REGINA NCUBE

Editorials

(Continued from page 163)

space to making publicity for our pastor and teacher training institutions. Even radio and television can be utilized. Properly employed, these methods can be productive of results.

In spite of the widespread use of such media, however, the salesman has not yet been superseded. Manufacturers and wholesalers spend large sums annually to maintain their sales forces. The salesman's personal contact with the customer is still the most effective method of making sales. Outrageous as the bills for travel and for wining and dining prospective clients and customers may appear to the home office, corporations are convinced that the business gained by their salesmen is worth what it costs to maintain them.

Salesmen will also be the key to the success of our recruiting program. The representative of the academy or college who talks to the Ladies Aid; the pastor who persuades a Christian family to send a promising boy or girl to a synodical school; the parents who by word and example keep the ideals of the ministry before their sons and daughters; the boys and girls who talk their schoolmates and friends into joining them at Saginaw or Mobridge, at New Ulm or Watertown — these are our salesmen.

The success of our recruitment program rests largely with them.

C. TOPPE

Smalcald Articles

(Continued from page 165)

This is imperative because the penitent sinner is conscious of the obstinacy with which he refused to repent, and this sin will trouble him time and again. Paul uses the expression that the poor man who had committed the incest was in danger of being swallowed up by excessive grief (II Cor. 2:7). Of Peter it is said that tears came to his eyes every time he heard a cock crow. It reminded him painfully of his denial. The Gospel must be proclaimed unconditionally in all its sweetness.

By the Way

(Continued from page 168)

be solved when that "dialogue" for which ecumenists are itching takes place.

A recent report from the Sacred Penitentiary states that if a married couple — Roman Catholic, of course — "kiss the wife's wedding ring with piety, either together or individually, and recite the invocation, 'O Lord, grant us that, loving You, we may love each other and may live according to Your sacred law,' they will receive a partial indulgence of 300 days."

According to Bowden's "Catholic Dictionary," indulgence is defined

thus: "A remission granted by the Church of the *temporal* punishment which often remains, due to sin, after its guilt has been forgiven. By a *partial* indulgence, part of the *temporal* punishment of sin is remitted; by a *plenary* indulgence, the whole is remitted to persons rightly disposed."

The whole Catholic system of penances, indulgences, and purgatory is so complicated that we cannot attempt to explain it here. For that matter, it will always remain something of a puzzle to a Christian living in the spirit of the Gospel. But we can close this item with the penetrating question that a bright little Apache boy put to a Franciscan friar who had been expounding indulgences and

purgatory: "Who does the bookkeeping?"

Direct from the Districts

(Continued from page 169)

waukee area, will be seen again next fall. The station has been pleased with the program and listener response. . . . On Easter a small but appreciative audience heard the fine concert presented by the Northwestern College Male Chorus at the High School auditorium. The Chorus, presenting a varied and challenging program, was ably directed by Professor Hilton C. Oswald.

JAMES P. SCHAEFER

REINSTATEMENT IN THE EARLY CHURCH

The early Church coupled some disciplinary measures with reinstatement, consisting usually of four steps, and extending over several years. We here present the procedure in the words of the Schaff-Herzog Religious Encyclopedia.

"During the first year the (the offender) lay prostrate and weeping in the vestibule of the church and begged those entering in to pray for him. — Next, commonly for three years, he had a place in the back of the church, with the unbaptized catechumens, where he was allowed to hear the reading of the Scriptures. — Then he was allowed to enter the body of the church, and to pray prostrate, while the bishop and the faithful interceded for him. — After further penitential exercises he was allowed to pray standing, with the rest of the congregation, and to be present at the most sacred portion of the liturgy, the *missa fidelium* (the Lord's Supper), from which the catechumens were excluded. — Only after the completion of this long process was he restored to full communion."

(To be continued)

J. P. MEYER

A Lantern to Our Footsteps

(Continued from page 166)

simply a matter of trying to prove one or the other by means of statistical data. A Christian knows from God's Word that to maintain law and order God has established the government and given it the "sword," that God has said that whoso sheddeth man's blood, by man shall his blood be shed. And he will be confident that when the government can and does faithfully use the powers entrusted to it, that will be the most effective deterrent to crime at its disposal.

Since we have only briefly considered some Scriptural principles applicable to the question of capital punishment, we shall in our next installment review some of the objections raised against the use of capital punishment.

A. SCHUETZE

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

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

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.

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.

NOTICE OF SEVERANCE

Pastor Elmer Boniek has severed fellowship with the Wisconsin Evangelical Lutheran Synod because it continues its fellowship with The Lutheran Church—Missouri Synod, and thereby has terminated his ministry both at Good Shepherd Lutheran Church, Flint, Michigan, and in the Wisconsin Evangelical Lutheran Synod.

GERHARD L. PRESS,
President of the Michigan District of
The Wisconsin Ev. Lutheran Synod

CALENDAR OF CONFERENCES

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, White River, 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

DISTRICT CONVENTION

Time: June 21-23, 1960.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

The opening Communion service will begin at 10:00 a.m., C.S.T.

All lay delegate certifications should be returned to the District secretary by May 28.

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

D. C. SELNOW, Secretary

MICHIGAN

DISTRICT CONVENTION

Time: June 13 through 16, 1960. Opening devotion at 2:00 p.m., Monday, June 13.

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Essays: "Our Fellowship in the Lutheran Confessions: Our Common Task," Professor H. J. Vogel; "The Care of Conscience," Professor E. C. Fredrich.

Holy Communion: At St. Paul's Church, Monday, 7:30 p.m., Pastor Hans Schultz, preacher.

Closing Service: At the Seminary, Wednesday, 7:30 p.m., Professor Heinrich Vogel, preacher.

RAYMOND FREY, Secretary

MINNESOTA

ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: May 25, 1960 (Wednesday).

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

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

BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT

The 22nd biennial convention of the Minnesota District of the Wisconsin Ev. Lutheran Synod will be held at Dr. Martin Luther College, New Ulm, Minn., from June 13 to June 16, beginning at 1:00 a.m. on Monday and ending on Thursday.

Services

Pastoral COMMUNION service at St. Paul's Church at 10:00 a.m. of the opening day, Pastor Samuel Baer delivering the sermon (alternate, L. F. Brandes); Tuesday at 2:00 p.m. MISSION service, Pastor M. Wehausen, speaker (alternate, R. Reimers); CHRISTIAN EDUCATION service on Wednesday at 2:00 p.m., sermon by Pastor John Hoenecke (alternate, George Baer); CLOSING service Thursday at 1:30, inspirational address by Pastor W. Nommensen (alternate, N. Sauer).

Essays

"The Truth About Love: an Interpretation of I Cor. 13" by Prof. Lloyd Huebner; "The Privilege of Manifesting Our Common Faith Through Synodical Affiliation," by Pastor John Raabe.

Business

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

Costs

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

E. R. BERWALD, Secretary

NORTHERN WISCONSIN

WINNEBAGO DELEGATE CONFERENCE

Date: Monday, June 13, 1960; 8:00 p.m.
Place: Grace Ev. Lutheran Church, Oshkosh, Wis.

GLENN UNKE, Secretary

FOX RIVER VALLEY DELEGATE CONFERENCE

The Fox River Valley Delegate Conference will meet on Tuesday, June 14, 1960, at Fox Valley Lutheran High School in Appleton, Wis., at 9:00 a.m. Delegates will have to furnish their own noon meal.

C. SCHLEI, 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

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: May 23, 1960.

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

MEMORIAL WREATHS SOUTHEASTERN WISCONSIN DISTRICT

February—March—April
1960

In Memory of	Sent in by Pastor	Budgetary	Church	Ext.
Ed. Barnekow	— W. B. Nommensen	.....\$		\$ 10.00
Hans Schuller	— W. B. Nommensen	.....		5.00
Mrs. Theodore Brenner	— Alfred C. Schewe	..		5.00

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

METROPOLITAN SOUTH DELEGATE CONFERENCE

Date: June 1, 1960, 7:30 p.m.

Place: St. John's Ev. Lutheran Church, 6802 W. Forest Home Ave., Milwaukee, Wis., John C. Jeske, host pastor.

EDWARD O. KIONKA, Secretary

METROPOLITAN NORTH DELEGATE CONFERENCE

The Milwaukee Metropolitan North Conference of the Southeastern Wisconsin District will meet at St. Markus Lutheran Church, 2205 N. Palmer St., Milwaukee, Wis., on June 5, 1960, from 2:00 p.m. to 4:00 p.m. All pastors, male teachers, and church-council members are expected to attend.

G. BERGER, 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

MISSISSIPPI VALLEY DELEGATE CONFERENCE

Place: First Ev. Lutheran Church, West Ave. S. at Cameron, La Crosse, Wis.

Date: June 8, 1960, 8:00 p.m. D.S.T.

Agenda: The usual pre-District convention business.

JULIUS A. KLETZKE, Secretary

DISTRICT CONVENTION

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

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

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

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

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

Make your reservations for meals and dormitory space with

The Convention Committee
Prof. C. Leyrer
Northwestern College
Watertown, Wis.

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

E. G. TOEPEL, Secretary

ORDINATIONS AND INSTALLATIONS

Pastors

Cares, Gerhard F., in St. John-St. Peter Lutheran Church of Cleveland, Wis., by S. Kugler; assisted by H. Cares, I. Uetzmann, A. Roeckle; May 1, 1960.

Ellwein, Henry R., in Mt. Calvary Ev. Lutheran Church, Estelline, S. Dak., by R. F. Zimmermann; assisted by V. Thierfelder, R. Cox, J. Brandt, L. Dobberstein; May 1, 1960.

Gurgel, Karl, in St. Peter's Ev. Lutheran Church, Fond du Lac, Wis., by J. Mattek; assisted by C. Lawrenz; May 1, 1960.

Herrmann, Walter, in St. Paul's Ev. Lutheran Church, Mayville, Mich., by William Krueger; assisted by O. Maasch; May 1, 1960.

Juroff, Henry, in Mt. Olive Church, Iron Mountain, Mich., by R. C. Biesmann; May 1, 1960.

Kell, Myron, in Apostles' Lutheran Church, Toledo, Ohio, by John G. Jeske; assisted by G. Cares, A. Hueschen, E. Koeplin, P. Kuske, W. Pasche, L. Rasch, R. Scheele, F. Zimmermann; April 24, 1960.

Maas, Gale A., in St. Paul's Ev. Lutheran Church, Brownsville, Wis., and in St. Luke's Ev. Lutheran Church, Knowles, Wis., by W. F. Schink; assisted by A. Halboth, E. Weiss, C. Weigel, B. Hahm; May 8, 1960.

Ruege, J. G., in Immanuel Ev. Lutheran Church, Globe, RR. 3, Neillsville, Wis., by N. Lindloff; assisted by E. Collins, G. Gerth, J. Ruege; May 1, 1960.

CHANGE OF ADDRESS

Pastors

Cares, Gerhard F., Cleveland, Wis.

Kell, Myron, 1439 Moore St., Toledo 8, Ohio.

Maas, Gale A., Brownsville, Wis.

Fred Kruthoff — Paul Pieper	.....	4.00
Mrs. Mathilda Wartchow —		
W. J. & J. P. Schaefer	.....	5.00
Mrs. Julius Buchholz — R. Voss & L. Voss	.....	5.00
Jul. Stark — Paul Kuehl	.....	3.00
Mrs. Mathilda Wartchow — Alfred C. Schewe	.....	10.00
Otto Bauer, Infant — R. D. Balge	.....	8.50
Martin Fromm — Walther Keibel	.....	11.00
Mrs. M. Wartchow — Walter Keibel	.....	2.00
	\$ 16.00	\$ 52.50

G. W. SAMPE, District Cashier

TREASURER'S STATEMENT
July 1, 1959, to April 30, 1960

Receipts	
Cash Balance July 1, 1959.....	\$ 49,599.86
Budgetary Collections	\$ 1,816,032.58
Revenues	320,618.15
East Fork Lutheran Nursery Collections	21,904.70
Total Collections & Revenues	\$ 2,158,555.43
Non-Budgetary Receipts:	
Lutheran S.W.C.—Prayer Book	201.85
Refund on Taxes on Inst. Parsonage	103.66
Partial Reimbursement on Madison Property	3,465.00
Misc. Receipts Rec'd for Capital Investment	13,091.46
Bequests	8,385.99
Books for Missions.....	1,072.20
Total Receipts	\$ 2,184,875.59
	\$ 2,234,475.45

Disbursements	
Budgetary Disbursements:	
General Administration	198,177.32
Residences	48,438.41
Adm. Exp.	149,738.91
Board for Information and Stewardship	36,142.59
Theological Seminary	81,304.81
Northwestern College	193,398.14
Dr. Martin Luther College...	260,298.20
Michigan Lutheran Seminary	164,839.01
Northwestern Luth. Academy	59,588.31

Milwaukee Luth. Teachers College	753.22
Academy Subsidies	3,800.00
Winnebago Teacher Program	20,373.48
Home for the Aged.....	40,599.40
Missions —	
General Administration	
Home Board	287.17
Board for World Missions	15,562.66
Indian Mission	128,234.35
East Fork Nursery	15,820.91
Colored Mission	57,998.51
Home Missions	588,864.29
Refugee Mission	49,261.65
Madison Student Mission.....	7,056.63
Rhodesia Mission	40,904.78
Lutheran S. W. C.	9,061.89
Japan Mission	13,666.16
Spanish Mission	5,272.64
Winnebago Luth. Academy...	2,500.00
General Support	78,819.60
Student Aid	3,758.59
Board of Education	42,960.41
Residence	20,006.11
Adm. Exp.	22,954.30
Depreciation on Inst. Bldgs.	116,835.60
Revenues designated for Special Building Fund.....	264,559.97

Total Budgetary Disbursements	\$2,500,700.29
Non-Budgetary Disbursements:	
Repair on Inst. Parsonage...	812.00
Reserve for East Fork Nursery	5,736.79
Total Disbursements	\$ 2,507,249.08
Deficit Balance April 30, 1960	\$ 272,773.63

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1, 1959, to April 30, 1960

	1958-59	1959-60	Increase	Decrease
Collections	\$ 1,875,986.38	\$ 1,837,937.28		\$ 38,049.10
Disbursements	2,331,339.76	2,500,700.29	169,360.53	
Operating Deficit	\$ 455,353.38	\$ 662,763.01	\$207,409.63	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest	1,387	\$ 8,949.64	\$ 17,337.50	\$ 8,387.86	57.62
Nebraska	6,893	62,663.20	86,162.50	23,499.30	72.73
Michigan	26,030	226,637.39	325,037.50	98,400.11	69.73
Dakota-Montana	8,040	61,044.58	100,500.00	39,455.42	60.74
Minnesota	39,286	304,838.30	491,075.00	186,236.70	62.08
Northern Wisconsin	48,129	358,950.44	601,612.50	242,662.06	59.66
Western Wisconsin	50,004	356,092.06	625,050.00	268,957.94	56.97
Southeastern Wisconsin	50,004	406,179.06	625,050.00	218,870.94	64.98
Arizona-California	3,584	26,621.00	44,800.00	18,179.00	59.42
	233,357	\$ 1,811,975.67	\$ 2,916,625.00	\$ 1,104,649.33	62.13

C. J. NIEDFELDT, Treasurer

Gifts For Graduation



CROSS AND CULTURED PEARL

A petite cross with a cultured pearl on the same chain. The cross is $\frac{1}{2}$ inch long and is 1/20-12 K gold-filled. The chain is 14 inches long. Boxed.

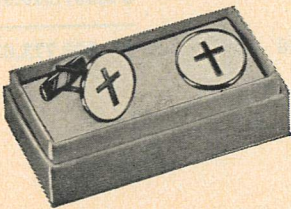
4701 **\$2.50**
Plus 10% Federal Tax



CROSS AND HEART PENDANT

An accessory that will add sparkle to any costume. 19 sparkling rhinestones set in rhodium make a pretty frame for the center cross. Attached to an 18-inch rhodium-finished chain. Gift-boxed.

No. 70-1163 **\$1.25**
Plus 10% Federal Tax



CUFF LINKS

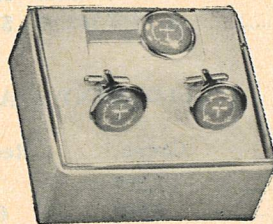
Distinguished gold cuff links. Highly polished gold cross mounted on satin-gold background, encircled by highly polished coin-ring. Cuff links are $\frac{3}{4}$ inch wide.

No. 8542 **\$1.50**
Plus 10% Federal Tax

CUFF LINKS AND TIE CLASP SET

A silver cross within a silver circle, mounted on white or blue background, encircled by a gold rim. Tie clasp is new style shorter length, with "alligator grip" clasp. Cuff links are $\frac{7}{8}$ inch wide.

No. GD198 **\$3.00**
Plus 10% Federal Tax



On orders for \$5.00 or less, please add
25 cents service charge

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