



THE NORTHWESTERN Lutheran

June 5, 1960
Volume 47, Number 12



BRIEFS

by the Editor

In the last issue (May 22) Prof. Schuetze brought the first of two discussions on the very timely subject of capital punishment. In that article he let various Scripture passages illuminate this question. In this issue he takes up various objections that have been raised against the use of capital punishment.

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A fine report regarding recent developments in our Northern Rhodesia Mission appears on page 183. The report also contains information regarding the Bible distribution which the missionaries were able to make as a result of our readers' response to the "Books for Missions" appeal.

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Some people read their church-paper very closely. For instance, one anonymous reader wrote to chide us for using "Scotchmen" instead of the correct "Scotsmen." Before some eagle-eyed reader writes in about an error that slipped by in the May 8 issue, we hasten to correct it. The name given (on page 146) should be the Suomi Synod, not the Sumoi Synod.

Prof. Ewald M. Plass died on May 14. A professor of religion at Concordia College, Milwaukee, for many years, he was known by name also to many members of our Synod. Some years ago he came to their attention through his biography of Luther, "This Is Luther." Then in 1959 they noted publication of his three-volume Luther anthology (selection of quotations), which bears the title "What Luther Says." It will also be an item of interest to note that Prof. Plass graduated from our Northwestern College in 1918.

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As you know, the Caryl Chessman execution on May 2 evoked much unfavorable comment from abroad. In the light of this, and also in connection with the treatment of capital punishment in these pages, this editorial comment in *The Lutheran Companion* (May 18) is particularly interesting:

"Foreign detractors of the American judicial system have pointed to the mental anguish endured by a man who has been kept for twelve years in the shadow of death, and they assert that this is not only inhuman

but that Chessman had fully atoned for his crime. . . . It needs to be said that there is a real danger of letting maudlin sentiment obscure the dark reality of sin and crime and to set at naught the demands of justice. There are a lot of people in the United States who become so sentimental over the plight of the criminal (that) they completely forget the anguish and suffering he has brought to others. To make light of justice in this fashion is to invite crimes more vicious and merciless than ever."

After this sober appraisal one is surprised to read on: "Whether capital punishment is a deterrent to crime or not is an open question. Our own Augustana Lutheran Church has gone on record in opposition to it, chiefly on the grounds that it closes the door inexorably to any possibility of repentance." You will find this argument ably met in "A Lantern to Our Footsteps," in this issue.

* * * *

We are again in need of pictures for our covers. We can use pictures of chancels, of church towers or spires, or of church exteriors. Bear in mind, however, that our cover arrangement calls for a vertical treatment. A glossy print, 8 by 10, is best for our purpose.

* * * *

*Holy Spirit, hear us
On this sacred day;
Come to us with blessing,
Come with us to stay. Amen*

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

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THE COVER — Grace Ev. Lutheran Church, Flint, Michigan;
Robert Holtz, pastor.

Editorials

Babel and Pentecost

The Great Flood that came at Noah's time purged the earth, but it did not change human nature. The eleventh chapter of Genesis tells us that Noah's descendants were all of one language and that they conceived the idea of making a name for themselves by building a great city and a tower that should reach into the sky.

Their purpose was to assert themselves and their works over against God. This tower was to be a monument to themselves in defiance of God. This was an act of self-glorification, of self-righteousness. It was Man against God; Man's work against God's glory. The devil had promised Man that if he disobeyed God, he should become wise and be like God. Man has never ceased to try to make the devil's promise a reality by exalting himself and his own works.

God frustrated the work of Babel by confusing the language of the people and scattering them so that they could no longer understand each other. The confusion of tongues restrained their arrogant spirit but did not change human nature.

Many attempts have been made to create a single language for all nations, Esperanto for example; but so far none has taken hold anywhere except among a few faddists. The attempts to undo the curse of Babel by the ingenuity of man will continue as long as man feels the restraint that God has put upon him by the confusion of tongues.

God has, however, Himself undone the disunity and confusion of Babel. He has created that unity that we know as the Church, or the Communion of Saints, the Body of Christ. Its common language is that of the Gospel. Its city and tower reaching into Heaven has already been built for it by Christ's own hands. Man's monument to himself at Babel was an affair of brick and mortar that came to a quick and ignominious end; of the city that Christ built for us He says that "the gates of hell shall not prevail against it."

The manifestation of Christ's reversal of the confusion wrought at Babel is the miracle of Pentecost. In Jerusalem on the day of Pentecost the Apostles spoke to Parthians, Medes, Cretes, Arabians, and to many others from many nations, and all understood them. "We do hear them speak in our tongues the wonderful works of God. And they were all amazed." Some, of course, mocked and said, "These men are full of new wine." But others gladly received the Word and were baptized "and there were added to them about 3000 souls."

Thus was the curse and confusion of Babel reversed. The world does not need a new language. It does need the Pentecost gift of faith that filled these men with gladness and singleness of heart.

E. E. KOWALKE

* * * *

Remembered Melodies

Most children taking piano lessons don't dream of careers as concert pianists. They have no illusions about becoming featured artists like Rubenstein or Horowitz or Van Cliburn. Their goals are more modest. They want to learn how to play popular songs, folk tunes, the simpler classics.

Lutheran parents should be concerned that these modest accomplishments include the ability to play our Lutheran hymns. Before they drop their piano lessons, boys and girls should be able to play "Praise to the Lord, the Almighty," "Abide, O Dearest Jesus," "O Sacred Head, Now Wounded," "Jesus, Thy Blood and Righeousness," "Wake, Awake, for Night is Flying," and a hundred other melodies from among the treasures of our Lutheran musical heritage.

Most of our children will never have an opportunity to make use of their training on the piano by serving as church organists or by accompanying the Sunday-school devotions. Desirable as this practical use of their skill may be, it is not the greatest reward of their keyboard familiarity with our Lutheran chorales and hymns. The finest recompense of the hours spent learning how to play these Christian melodies will be in the blessing for their personal faith and their devotional life.

They will play these melodies into their hearts. The strains of the great hymns of our Church will become as familiar as their own pulse-beats, as intimate as their own breathing. Where the truths of our salvation are expressed in the passion and power of poetry and woven into melodies of beauty and dignity, vital spiritual emotions are stirred. The rhythms of faith and worship become part of their spiritual being.

These familiar melodies of our faith will always be a heritage to turn to with pleasure and to remember with blessing.

C. TOPPE

* * * *

Interpretation Of Prophecy

There are curious and inquisitive religious people for whom the prophecies of the Bible hold a morbid attraction. Dealing with them is a form of religious acrobatics with them. Some of the most trivial incidents are pointed to as fulfillment of prophecy. Some years ago a man announced with a great deal of satisfaction that he had discovered that automobile tires had been foretold in the Old Testament Bible. Actually the prophet referred to the circular ornaments worn around the head by some people of that day. A salesman of a certain edition of the Bible said that everyone ought to own a Bible and read it because the coming of the airplane, automobile and other modern inventions had been foretold in it. The more they can unearth of such things the more they pride themselves on their Scriptural knowledge. That is one of the chief pastimes of certain off-sects and freelance preachers, for they are well aware that there is no quicker way of drumming the curious together than by promising spectacular fulfillment of prophecy.

It does seem that the Bible foretold some isolated events with no bearing upon one another. It was foretold that certain great cities, mentioned by name, would be totally destroyed and would never be inhabited again, and these prophecies stand fulfilled literally before our

(Continued on page 185)

Studies in God's Word: The Holy Spirit Brings Peace

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence (John 14:23-31).

At the time of our nation's greatest prosperity we are faced with the greatest unrest in our nation's history. Everywhere people are looking for peace of mind. Books on the subject are being written on every side, some by Christians and some by heathen. Many things are responsible for our feelings of despondency. We certainly would not be so reckless as to say that we have all the answers, and that we can assure everyone peace of mind every day of his life. But we can confidently state

that our Christianity can do much to relieve our despondency and give us a certain peace of mind that stays with us in the most difficult circumstances.

For myself, the four chapters beginning with John 14 have been more effective than any other part of the Bible in cheering me when I have felt depressed. I recommend them to you for your own reading whenever you are despondent. In these chapters Jesus has much to say about the peace that is ours. In the verses which make up our text He speaks of the role the Holy Spirit plays in bringing us this peace.

WHAT IS IT?

The Holy Spirit brings peace by assuring: God is with you! The disciples were sad because Jesus was telling them that soon they would no longer see him. He would be crucified. After His resurrection He would go back to heaven. No longer would they walk, talk, eat with Jesus. They would feel as though they had lost their best friend.

Jesus assured them that He would continue to be with them, though in a different form. In fact, He promised that His Father and the Holy Spirit would also be present with each Christian for all time.

Think of what our Apostles' Creed and Luther's explanation have to say of God. He is the One who has given us life, the One who has sustained life. He has planned our salvation and effectively carried out all His plans. He has worked in each of us the faith by means of which we receive the forgiveness of our sins, the resurrection of our bodies, and the life everlasting. This God—our Creator, Redeemer and Sanctifier—this great God is with us at all times. We are never alone; we are never without His help and care. When we are assured of this, we lose many of our fears. The all-knowing God can figure out a solution to our problems. The almighty God can put the solution into effect. The loving God will

see that all things work together for our good.

HOW IS IT RECEIVED?

How do we receive this peace of heart and mind? The Holy Spirit gives it to us. No wonder Jesus calls Him the Comforter! It is His work to bring comfort, or peace in the heart. Jesus goes on to explain how the Holy Spirit works. "The Comforter . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This word has a special meaning to the disciples. They had been eyewitnesses of Jesus. Read I John 1 and II Peter 1 to see how these men emphasize that they have written what they have seen and heard. Here Jesus assures them that the Comforter will guide them, helping them to remember and to understand correctly the things Jesus had said. We have not been eyewitnesses of Jesus' majesty. The same Holy Spirit, nonetheless, is still concerned about bringing us the words of Jesus. The Bible written by the Holy Spirit's inspiration remains the only completely dependable source of truth, all other religious writings having value only as they correctly teach those things taught by the Holy Bible.

The teachings of the Bible are ours. Whenever we expose ourselves to them, we are giving the Holy Spirit a chance to work in us. We are giving the Comforter the opportunity to bring us His peace.

If you are having difficulty finding peace of mind perhaps you have not looked in the right place. Turn to your Bible and permit the Holy Spirit to lead you into all truth. He will show you Jesus as the Redeemer, as the One who has made peace between God and us. So you will always see God as your Father. This knowledge will make you sure of God's loving care. Thus the Holy Spirit will give you peace of heart and mind.

JOHN SCHAADT

Of Ordination and the Call

Smalcald Articles

Part III. Art. X.

I

Very much could be said on the matters mentioned in this Article. What is Ordination? Who has the right to call? Similar questions might be added. But since Luther concentrates his attention on practically a single point, we shall try to answer the above two questions very briefly, and then devote our main study to the point which Luther broaches.

There are many instances of ordination mentioned in the New Testament. Men who had been called by the Church to perform certain functions in the name of the Church, for instance, to provide for the poor, to do mission work, to teach and guide congregations in the proper conduct of their affairs, and the like, were ordained for their office with prayer and the imposition of hands. God's blessing was invoked for their work, and then in a symbolical way laid on them. Out of this ordination service the Catholics made a sacrament by which special powers (for instance, the power to change the bread and wine of the Lord's Supper into the body and blood of Christ) were conferred on the ordained. The right to perform the sacrament of Ordination was reserved for the bishop.

Who has the right to call ministers of the Church? By giving the Keys to the Church and conferring the right to administer the Keys on the Church, Christ also conferred on the Church the right of appointing men to perform this task in its name. Wherever there is a group of believers, great or small, gathered in the name of Jesus, there is vested in them the right to call and ordain servants of the Word. Men to whom a church extends a call to do the work of the Church have been appointed by the Holy Ghost.

Luther begins this Article with a big IF.

- 1) *If the bishops would be true bishops (would rightly discharge their office), and would devote themselves to the Church and the Gospel, . . .*

WHAT IS THE FUNCTION OF A BISHOP?

We take the answer to this question from our Augsburg Confession, Article XXVIII. "This is their (namely, the Lutherans') opinion that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God to preach the Gospel, to remit and retain sins, and to administer Sacraments. . . . This power is exercised only by teaching or preaching the Gospel and administering the Sacraments according to their calling, either to many or to individuals. For thereby are granted, not bodily but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments."

To administer civil authority is not a part of the bishop's office. In the Augsburg Confession we teach:

"If bishops have any power of the sword, that power they have not as bishops, by the commission of the Gospel, but by human law, having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel. . . . Again, according to the Gospel, or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrine contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word."

This duty the bishops in Luther's day flagrantly neglected, and instead ruled over the churches in the fashion of temporal lords.

If they applied themselves to their task properly, then, as Luther continues:

- 1) . . . *it might be granted to them for the sake of love and unity, but not from necessity, to ordain and confirm us and our preachers.*

COUNCIL OF TRENT, SESSION XXIII

Luther was ready, for the sake of "love and unity," to have the bishops perform ordinations in the Church; but he was not willing to grant this if it was demanded as a right; "not from necessity," he says. This right, however, is something on which the Catholic Church insists: the Christians do not have the right to call their own pastors and teachers; this prerogative the bishops claim for themselves. On July 15, 1563, the Council of Trent adopted the following Canon.

Canon VII. "If any one saith, that bishops are not superior to priests; or, that they have not the power of confirming and ordaining; or, that the power which they possess is common to them and to priests; or, that orders conferred by them without the consent or vocation of the people or of the secular power are invalid; or, that those who have neither been rightly ordained, nor sent by ecclesiastical and canonical power, but come from elsewhere, are lawful ministers of the Word and of the Sacraments; let him be anathema."

Note the words which we have underscored in the Canon. If anyone is not ordained by a bishop, he cannot be a minister of Word and Sacrament. They brand him as having "come from elsewhere." In Chapter IV they add the explanation: "Yes, rather doth it (the Council) decree, that all those who, *being only called and instituted by the people*, or by the civil power and magistrate, ascend to the exercise of these ministrations, . . . are not ministers of the Church, but are to be looked upon as 'thieves and robbers, who have not entered by the door'

(Continued on page 189)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: What About Objection to Capital Punishment?

In our last article we took up the question: Is capital punishment unscriptural? We saw that God has set up government as His instrument to "execute wrath upon him that doeth evil" and to carry out this responsibility has given it the "sword," which includes power over life and death. Faithful use of it will serve as a deterrent to crime. However, numerous objections to capital punishment are voiced, some from a merely humanitarian, others from a Christian point of view. We shall consider some of them.

OBJECTION: A RELIC OF HUMAN BARBARISM

In his statements to the press on the day before his execution Caryl Chessman gave expression to some of the arguments that are brought against capital punishment. He believed that before too many more years "we will realize the senseless tragedy and the witless futility of that relic of human barbarism, capital punishment, and that we have the courage and the vision to eliminate it." The thought is that a civilization as advanced as ours should no longer resort to such barbaric methods of punishment. He called capital punishment a *relic of human barbarism*.

In reply to this, remember that it is God, not some half-civilized human being, who said: "Whoso sheddeth man's blood, by man shall his blood be shed." It is God who said of the government: "For he beareth not the sword in vain." It is God who established government and gave it the power over life and death, the "sword," in order to preserve law and order in a sinful world, in order to preserve civilization. To call capital punishment a "relic of human barbarism" is nothing else than to accuse God of barbarism. To say that we today in our advanced civilization have risen above the barbarism of God — what a self-righteous, blasphemous way of thinking that is! What Christian will think thus?

OBJECTION: SOCIETY HAS FAILED THE CRIMINAL

Another reason for abolishing capital punishment was expressed by Chessman when he said that as he saw anyone led to the chamber of execution "I felt that society has each time shirked its responsibility. These were the mistakes of civilization." Somehow, it is felt, in a civilized society it should be possible to influence a criminal to change his ways so that he becomes a useful citizen. When that has not happened, then society really is to blame. When a man becomes and remains a criminal, it is not so much the individual as society that is guilty.

Such thinking is an attempt to shift the responsibility for crime away from the individual upon society. We do recognize that a bad environment and evil companions can easily mislead an individual into sin and crime. For that reason a Christian will ever choose his

companions with care, will take heed where he goes. And as a Christian citizen he will help to improve conditions that are conducive to crime. But the fact that the evil companions or a bad environment misleads an individual does not free him from his personal responsibility and guilt. The Jewish people were misled into condemning Christ, asking for the release of Barabbas instead of Jesus. Peter even says to them: "I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17). Did that free them, however, from guilt? He still told them: "Ye denied the Holy One and the Just . . . and killed the Prince of life" (Acts 3:14, 15). On Pentecost Day he told the people: "Him . . . ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). The idea of shifting the blame for sin, for crime, is as old as mankind. Adam and Eve were the first to try it. As Christians we can hardly go along with any thinking that wants to place the blame everywhere but where it first of all belongs, upon the individual sinner, the criminal.

OBJECTION: "THOU SHALT NOT KILL"

But a Christian may object to capital punishment by referring to the Fifth Commandment. Has not God Himself said: "Thou shalt not kill"? That Commandment stands. In fact, to enforce it in society, the government has been given the power of the "sword." That capital punishment on the part of the government does not come within the scope of this Commandment Scripture also shows. When Pilate told Jesus: "Knowest thou not that I have power to crucify thee, and have power to release thee?" (John 19:10), Jesus did not confront him with the Fifth Commandment. But He told Pilate: "Thou couldst have no power at all against me, except it were given thee from above" (John 19:11). Likewise, when the Apostle Paul was on trial for his life, he did not point to the Fifth Commandment to show that capital punishment is a sin, but he said: "For if I be an offender, or have committed any thing worthy of death, I refuse not to die" (Acts 25:11). The right of the government to carry out the death penalty was conceded in both cases. It was a power given to the government by God. Thus the Fifth Commandment was not involved.

OBJECTION: CUTTING SHORT THE TIME FOR REPENTANCE

Christians may also say: To carry out the death penalty cuts short the time during which the Church can preach the Gospel to the criminal in the hope that he may be brought to faith and saved. However, it is not for us as Christians, it is not for the Church to determine how long a man's time of grace is to be. Our responsibility is to make use of whatever time of grace a man has to bring the Gospel to him. If the government in

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News FROM OUR Missions



Good News From Rhodesia

A MILESTONE OF PROGRESS

Easter Sunday marked a milestone of progress for the Lutheran Church at Lumano in Sala-land. On this day 24 African people were confirmed by Pastor Edgar Greve and the first Communion celebration was held for the little congregation. Seventeen of the catechumens were baptized together with seven children.

Five of those confirmed were teachers at our schools, including Mr. Robert Mulundika, headmaster of our boarding school at Lumano.

Five of the young men are those who regularly, once a week, go out on their bicycles to read sermons in the native languages in the villages surrounding our Lumano compound and to conduct Sunday-school classes for the children.



Confirmation Class of 1960, with Pastor Edgar Greve at the right rear.

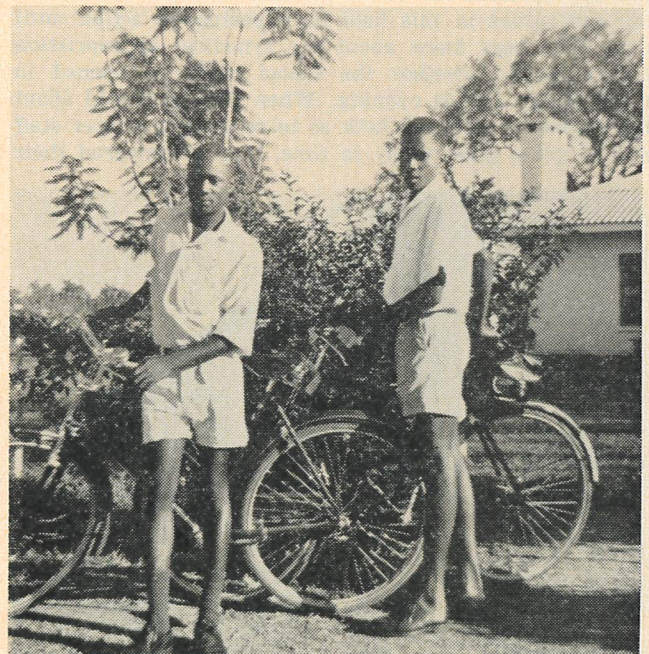
Following so closely after the recent serious difficulties in this mission field, these developments give us every reason to thank our God for the success of His Word despite our misgivings.

We are told that this was the first confirmation at Lumano since the day when Pastor Arthur Wacker confirmed our Albert Muyangana who is now at the Lutheran

Seminary in Nigeria, preparing for service in our Rhodesian field.

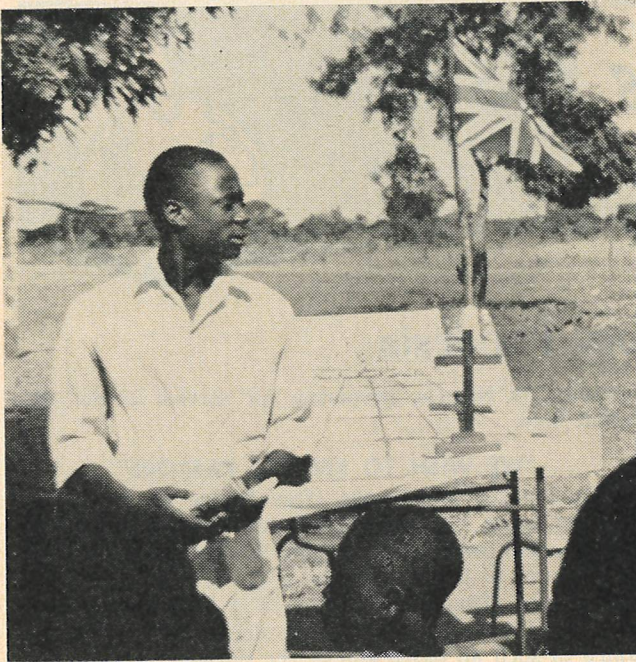
"WE WISH TO BECOME PASTORS"

During the two weeks after Easter 26 young men who are being graduated from our Lumano school this month came voluntarily to see the undersigned about their desire to become Lutheran pastors to their people in Rhodesia. They were spoken to at length individually and told of the high requirements demanded of those who aspire to such an office and of the difficulties of such an obligation. At the same time they were encouraged with the assurance that this would be the very highest service they could render their African fellow men and that the pastoral office brought unique spiritual satisfaction to those who faithfully witnessed for the Lord in keeping with His Word.



"Sermon Boys" getting set to go to the villages: Nasho and George Mutinta.

The young men then inquired whether we had a school at which they could carry on their studies this fall to work toward their goal. Unfortunately, we have no such school at this time. Our only solution will be to send them thousands of miles to the Lutheran schools in Nigeria, as we did in the cases of Albert Muyangana and Lawrence Chipoya.



"Sermon Boy" reading a sermon in the native language.

TOWARD A BIBLE SCHOOL

It is understandable in view of these applications, that we have redoubled our efforts to establish a pre-theological school this year, if at all possible. The Synod has appropriated the funds for such a Bible school, but our difficulties in this field have postponed action until now. The boys knew about the synodical appropriation and wondered whether the school could be opened in time for the August opening. When they were told about the problems involved, both as to securing a proper staff and to get a plant ready in time, they volunteered their



Bible Distribution Day at Lumano
At the table, Mr. Robert Mulundika and Pastor Edgar Hoenecke, Chairman of the Board for World Missions.

services to help get the school ready during their three months' holiday!

We do have a place under consideration at this time. It has eight good buildings, 12 by 72 feet, adequate for all our purposes, on a 24-acre site. If our Synod can find the 8000 pounds (about \$23,000.00) for this plant, and we can secure permission to establish an African school at this place and the Lord gives grace to find qualified men to staff it, there is good reason to believe that we could open this fall and begin to train the 29 young men who have applied. Three young men have also asked Pastor Mueller at Lusaka to be admitted to the school with the intention of preparing for the Lutheran ministry. We invite the prayers and faithful support of our churches and their members to achieve this goal.

DISTRIBUTION OF BIBLES

Thus far about 150 Bibles have been purchased and distributed to as many people with the \$100.00 which were sent to us in connection with the notice placed into *The Northwestern Lutheran* by President Naumann. The formal distribution took place before church on Sunday, May 1. Bibles were given only to those who had no Bible, who asked for one, who gave us their promise that they would use it faithfully, and who agreed to do something special for the Lutheran mission in appreciation for the Bible. The people were told that what they decided to do for the church would be between themselves and their Savior, but that they should consider it a sacred obligation.

The result has been an amazing activity among the scholars in tidying up the campus, both boys and girls cutting the grass and installing flower beds which involve trenches two feet deep to replace the hard gravel with manure and humus.

The Bibles are now regularly brought to the daily chapel and Sunday services; and it is a gratifying thing to see our young Christians proudly looking up and following the readings from the Scriptures in their very own Bibles. At present they are being introduced to the great passages from the Bible which present most clearly the Plan of Salvation and other beautiful selections which have brought faith and comfort to generations of Christian people the world over.

If there is anything that is compatible with the indigenous church policy, it is this distribution of God's Word to the people in a language which they can read and understand, instead of having to depend on the selection and interpretation of an expatriate. Already the people are beginning to read the Bible to their relatives in the villages and thus quite naturally the faith is being propagated by the people themselves.

To make fairly certain that the Bible would not be abused by those who arbitrarily select certain texts, such as the Old Testament Sabbath Law, and impose it upon the people as an ordinance to be observed for salvation, the undersigned prepared an insert which is glued into the back of each Bible and which gives the pertinent passages on many questions which might become pitfalls for a Scripturally unlearned people.

ORGANIZATION

On Sunday, May 8, after the regular service the newly confirmed members at Lumano assembled to elect a treasurer who would count the Sunday offering with the collectors and would keep book on the money gathered and expended by the group. Mr. Mulundika was

elected treasurer. But then it was thought it would be in order also to elect a chairman and a secretary to conduct the meetings properly. Mr. Bernard Chihota was chosen for the former, and Mr. Goodson Mwale for the latter office. One of the important topics for discussion at the first meeting of the little group was how to find a good plan to win new members for Christ and our Lutheran Church in the surrounding villages! Three more of the young men and two of the older men expressed their willingness to carry their sermons into new villages each week.

DISPENSARY

After consultation with the health authorities of Northern Rhodesia, who also came out to evaluate the situation at first hand, Dr. R. E. Dunn, Provincial Medical Director, recommended that the urgent request of the 21 headmen of the Lumano area and of the staff of our



Mrs. Edgar Greve at the "Dispensary."

Martin Luther School at Lumano be granted, and the dispensary be established near the school, but not directly on the school compound. Thus, finally, after several years of waiting, the hope of the women's mission groups of our Synod and of the executive committee for Rhodesia will be realized. The Ladies' organizations are requested to send their funds to Pastor A. Mennicke, chairman of the committee, at 717 West Broadway, Winona, Minnesota.

The dispensary is badly needed because the work, carried on by Mrs. Edgar Greve for over a year, had to be dropped when she left on furlough with her husband on May 9. At the end of April she was taking care of over 500 patients who came to her home at all hours! Thus, for all practical purposes we had already set up a medical dispensary under most inconvenient conditions.

Editorials

(Continued from page 179)

eyes today. But it would be a mistake to think that Bible prophecy deals with isolated incidents which have no connection with one another.

The fact is that they are all a part of a grand divine plan and pattern. They are individual threads and strands which God has woven into the warp and woof of the great salvation which He planned for us in His Son Christ Jesus. That is not merely a human theory. Scripture itself tells us that. Peter writes: "We have also a more

Over half of the patients were villagers, and these now must go seven miles on foot to the nearest government dispensary at Shibuyungi. Our school also had to transport five seriously sick scholars to the same place by truck during the week of May 8.

A very modest unit is planned upon the recommendation of the medical officers, and only one American nurse will be required to lead the medical mission work. An African nurse and orderly will have to be engaged also, and these will receive the greater part of their wages from the government.

MATERO

Pastor Richard Mueller serves the African villages and suburbs near Lusaka. One of these, Matero, has a fairly large communicant membership for whom our Synod built an attractive church several years ago. Because of the general unrest and several misunderstandings, the life of this congregation was in danger about six months ago. But by the grace of God the trouble has been settled and the danger of dissolution has been averted and the congregation is again working in harmony with their pastor and his interpreter assistant, Mr. Kalaluma.

At a meeting on May 11 the Matero congregation expressed keen interest in the proposed establishment of a Bible school near Lusaka and asked the undersigned to assure the Synod of its deep appreciation for the help given and its determination to carry on the work in its midst as much as possible through self-help in order to relieve the pastor for other newer mission fields.

DR. WILLIAM SCHWEPPE

After a delay of over a month, caused by a surgical operation, Dr. Schweppe arrived at Lumano on May 9. He will carry on the work in this field for at least six months, Pastor Edgar Greve having left on furlough after a trying year of service.

GENERAL

Although repercussions of the African unrest were also felt in Northern Rhodesia, our work has not been seriously affected since last November. Both fields are again in full operation, and the prospects for the future once again seem bright and reassuring. For this we give humble thanks to our heavenly Father and invoke His continued blessing, prospering, and protection!

The undersigned will leave Rhodesia in order to visit our various parishes in Germany and to attend the Synod meeting of our Lutheran Church in Germany at Varel on the North Sea on June 10 and 11.

EDGAR HOENECKE, Chairman
Board for World Missions

sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." The daystar which is to arise in your hearts is Jesus the Savior. The purpose of the Old Testament prophets was to point forward to Him and identify Him as the God-appointed Redeemer. Jesus Himself said of the Old Testament Scriptures: "They testify of me." And Paul wrote that they are able to make wise unto salvation through faith which is in Christ Jesus. Jesus as the Savior of sinners is the key to all prophecy.

IM. P. FREY

Prophecy And Fulfillment

Joel's Prophecy of the Pentecost Miracle

Joel 2:

- 28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
- 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.
- 30 And will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.
- 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.
- 32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

After the outpouring of the Holy Spirit upon the disciples on the first Pentecost in the Apostolic Church, the Apostle Peter (Acts 2:16-21) quoted from the Prophet Joel (the above with the exception of the last part of verse 32) and declared that these words of the Prophet had been fulfilled in the great event of the first Christian Pentecost. In a later reference to this fulfillment in Acts 2:39, Peter even added the closing words of Joel's prophecy.

THE FULFILLMENT ALWAYS RECOGNIZED

The Christian Church has consequently always recognized in the miracle of Pentecost the outpouring of the Spirit of God which the Prophet Joel had predicted, and it has regarded that which occurred then as simply the beginning of a fulfillment which has continued throughout the whole time of the Christian Church. The prophets who spoke of the Messianic times (Isa. 11:9; 32:15; 54:13) or of the New Covenant (Jer. 31:33f; Ezek. 36:26ff; Zech. 12:10) regularly

pointed to the outpouring of the Spirit of God, or the communication of that Spirit in all its fullness to the covenant nation without any limitation whatsoever, as a mark whereby the coming of the Age of the Messiah could be recognized. The Spirit of God was indeed given by way of prophetic endowment to particular individuals in the days of the Old Testament. These were the prophets of the Old Testament period. But nothing that occurred in Old Testament times could be regarded as even the first steps in the fulfillment of the Prophecy of Joel that occurred at that first Christian Pentecost. On that day there was an *outpouring* in great abundance of the Spirit of God, and that upon *all flesh*, not upon a select few. This took place when the Messiah, Jesus Christ, the Son of God, had completed His work of redemption, had risen from the dead and had ascended into heaven.

Naturally, in order to see how the words of Joel were fulfilled on that Pentecost day as Peter said they were, we must first try to see the words of the Prophet in their original setting.

THE SCENE AND TIME OF JOEL'S ACTIVITY

Though in our Bibles the Book of Joel is placed second in the list of the twelve minor prophets, everything in the book points to the time before both Hosea and Amos as the time in which Joel lived and worked. By comparing the various things recorded in Scripture for us about those days, we come with considerable assurance to the conclusion that the Prophet Joel did his work at Jerusalem during the first thirty years of Joash, king of Judah, in the time when Jehoiada, the high priest, who had restored and regulated the worship of the Lord at Jerusalem, was the adviser of the king. II Kings 11:17ff and II Chronicles 23:16ff tell us about these times. According to our way of reckoning time, Joel's period of activity would fall somewhere between 878 and 840 before Christ.

THE DESOLATION AND JOEL'S CALL TO REPENTANCE

In the first portion of his book (1:2-2:17) Joel describes the desolation that in his day has fallen upon the land of Judah: swarms of migratory locusts have invaded the country; drought and scorching heat are but adding to the grievous suffering of the inhabitants of the land, which is coming to look more and more like a desert than a land flowing with milk and honey. Joel calls upon the people of God to see in this visitation of the Lord upon them the dawn of Jehovah's great day of judgment, and then summons the entire people, young and old, great and small, to a day of repentance in the House of the Lord on Mount Zion, to pray that the Lord would have compassion on His people.

The words recorded in chapter 2, verses 18 and 19a, serve as a connecting link between the two portions of the book. In them the Prophet states that the Lord answered the repentant prayers of the people in His jealousy of love for His land, and in His pity for His covenant people.

THE LORD'S ANSWER TO JUDAH'S PENITENT PRAYERS

In the second half of the Book of Joel (2:19ff) there now follows the answer the Lord gave to the prayers of His People in their dire need: He will indeed destroy the army of locusts that infest the land; in addition, He will restore His land to prosperity, showering upon it all manner of material and spiritual blessings. As part of these blessings He will in the future pour out His Spirit upon all flesh (the prophecy fulfilled at Pentecost, Joel 2:28-32); but the Lord declares that He will also summon all the nations to His judgment, where all those opposed to His will shall find themselves condemned and where His faithful worshipers shall be delivered and preserved in eternal glory.

The Lord had sent the visitation of the locust plague and the accompanying calamities upon His people not to destroy it, but to lead

THE NORTHWESTERN LUTHERAN

it back to Himself by means of this chastisement. According to the word of the prophet, the people hearkened to the voice of its God, and the Lord, in His mercy and love for His people, turned calamity into salvation and blessing. That blessing was to include, at a future time, the outpouring of the Spirit of God upon all flesh. Yet, the promise of the latter gift was accompanied by the announcement of the coming of the terrible day of the Lord as a day of judgment upon all nations, that is to say, upon all those who oppose the word and will of the Lord, upon those whom the Second Psalm pictures as allying themselves together against the Lord and against His Anointed.

A PROPHECY OF BLESSING AND JUDGMENT

The Pentecost prophecy of Joel forms, as we see, but a single item in a long series of prophecies. But that single item is a most important one, since it illustrates how the Lord always deals with His people. When they forget their high calling, when they forsake His paths, He deals with

them according to His wisdom, on occasion even harshly, as He dealt with Judah in the sending of the locust plague. But then when His people return to the ways of their Lord, He multiplies His blessings upon them, as He blessed His Church by the outpouring of the Holy Spirit on Pentecost.

The situation is altogether different with those who reject His love and oppose His will. The Lord indeed "has them in derision" (Ps. 2:4). The Lord may be patient, but He continues to warn. His judgment may be slow in coming, but it surely comes. The story of the Jewish nation is a case in point. This people God had elected as His own. But it had rejected its Savior and crucified Him. What Israel did to the Son of God, it had repeatedly done to His messengers, the prophets. Not too many years after the outpouring of the Spirit of God at that first Pentecost, the signs in heaven and earth spoken of in verses 30 and 31 of Joel's prophecy were fulfilled at the time of the destruction of Jerusalem by the Romans; so on the day when Peter showed that the outpouring of

God's Holy Spirit was in fulfillment of a word of the Prophet Joel, the time was not far distant when the people of Israel should suffer a day of judgment for which the Prophet Joel had seen the locust plague of his time as but the dawning. At the time of Joel Israel had repented; but it had returned to its sin; yes, it had done worse: it had crucified the Prince of Life. At Pentecost, Peter could see that Israel as a people was moving toward its own destruction and that those in it who remained obdurate in their sin would share the fate of all unbelievers on that great and terrible day of the Lord, when the final judgment would take place, when light would utterly and finally be separated from darkness, and life from death. Then only the true believers of God would be invited to share in the glories of His true spiritual Zion. In order to impress this truth upon the hearts of all the hearers of his Pentecost address, Peter admonished (Acts 2:40): "Save yourselves from this perverse generation."

FREDERIC E. BLUME

DEDICATION AT BELLEVUE, WASHINGTON

Temporary Chapel and Parsonage

The members of Calvary Ev. Lutheran Church, Bellevue, Washington, set aside Palm Sunday, April 10, 1960, as a day of thanksgiving and rejoicing. On that day they gave thanks to the Lord who gave them a special blessing in permitting them to build a place of worship and a home for their pastor. They are especially thankful that the Lord opened the hearts of their fellow Christians in the Wisconsin Evangelical Lutheran Synod so that the funds were available for the purchase of property and the construction of the building.

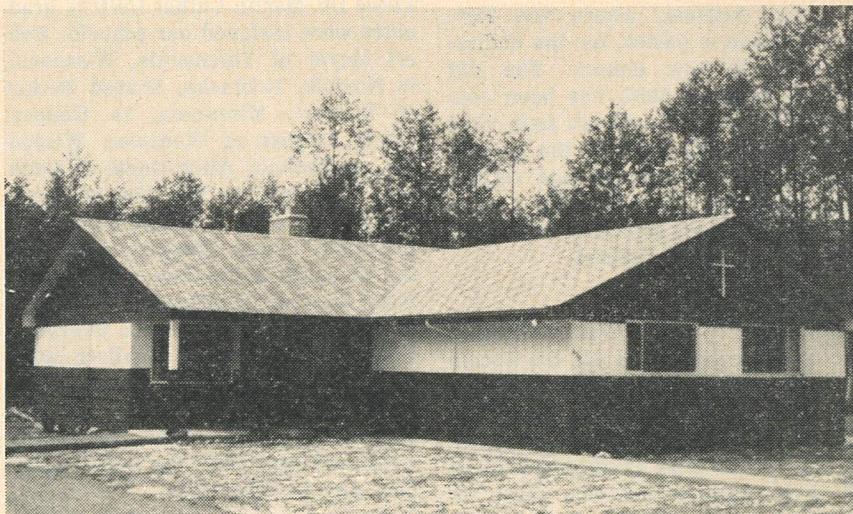
In a spirit of dependence on the Lord the congregation looks forward to the use of its newly completed building. The building provides the congregation with the first place of worship which it can call its own. It is a small chapel attached to the parsonage. Through the use of this chapel the congregation wants to bring the Lord's call of salvation to many of the souls bought by the precious blood of Jesus Christ. The

congregation prays that the Word which is preached in this chapel may give comfort to the sin-troubled souls and that by its power many may come to learn that "the blood of Jesus Christ his Son cleanseth us from all sin."

The parsonage allows the congregation to provide its pastor and his family with a house. This home is

also to be used in the service of the Lord in bringing the Word of salvation both to those who have heard it before and to those who have not heard it and do not know their Savior. This house is comfortably built. It has three bedrooms, a study, a kitchen-family room, and a living room. The congregation prays that

(Continued on page 189)



Calvary Ev. Lutheran Church, Bellevue, Washington

Direct from the Districts

Arizona-California

BUILDING ACTIVITY

Several building projects have been completed recently by congregations of the Arizona-California District.

On March 13 First Lutheran Church of Prescott, Arizona, the Rev. A. H. Leerssen, pastor, dedicated a 32- by 21-foot addition to its church building. The addition includes kitchen facilities, restrooms, storage room, and Sunday-school rooms, the latter by judicious use of folding doors. The congregation is also purchasing additional pews to complete the seating facilities in the church.

Pilgrim Lutheran Church, Mesa, Arizona, dedicated its new chapel in a special service held on Sunday afternoon, May 1. The building, located in a fast-growing section of the city, was financed by the congregation itself, which recently became independent together with its sister church in the neighboring city of Tempe. The Rev. Walter Diehl is the pastor.

Mt. Calvary Lutheran Church of Flagstaff, Arizona, which became self-supporting in January, has erected an educational building. A brief dedicatory service and fellowship dinner in the new building was held after the regular service on May 22, according to the pastor, the Rev. G. B. Seager.

The same date, May 22, was chosen by St. Paul's Lutheran Church, Douglas, Arizona, where the Rev. Joel Gerlach is pastor, for the dedication of its new church. The old church, built in 1937, has been converted to use as a parish hall, thus filling a longfelt need of the congregation for Sunday-school and fellowship facilities. This congregation is one of the newer self-supporting congregations in the District.

APPOINTMENTS

The Rev. V. H. Winter, Tucson, has been appointed to fill the vacancy in the office of Visitor in the Gadsden Conference. The Rev. H. E. Hartzell, East Fork, is the new Visitor in the Tonto Rim Conference. Both of these pastors will also serve on the District Board for Information and Stewardship.

PERSONNEL

The Rev. Charles Found of Phoenix is still serving as vacancy pastor of Grace Lutheran Church, Casa Grande, which thus far has not been successful in filling the vacancy left by the Rev. Marvin Putz, who accepted a call to the Dakota-Montana District.

Miss Lynette Johannpeter has accepted the call of Good Shepherd Lutheran Church, Phoenix, to teach the lower grades in its parochial school. She will replace Miss Elvera Krueger, who has accepted a call to Kewaunee, Wisconsin.

SUMMER CAMP

The annual summer camp sponsored by the Arizona Lutheran Retreat Association for the youth of the District will be held June 11-18 at East Fork. A full program of study, recreation, and sightseeing is being planned for the young people.

I. G. FREY

Nebraska

When we consider the dearth of graduates compared to the need, we must indeed be thankful to our Lord for having filled so many vacancies in our churches and schools. Three Seminary graduates were assigned our District: John Engel of Medford, Wisconsin, to Burke and Carlock, South Dakota; Warren Greenwald to Beatrice, Nebraska; Gordon Snyder of Milwaukee to North Platte, Nebraska. These Dr. Martin Luther College graduates were assigned our schools: Robert Meyer of Thiensville, Wisconsin, to Norfolk, Nebraska; Sharon Becker of Stewart, Minnesota, to Geneva; Nancy Degner of Wonewoc, Wisconsin, to Stanton; Alice Goetz of Cudahy, Wisconsin, to Des Moines, Iowa; Anita Hafner of La Crosse, Wisconsin, to Grand Island; Marjorie Nommensen of South Milwaukee to Plymouth; Avis Sieg of Monticello, Minnesota, to Norfolk. Miss LaVerna Everts of Geneva has accepted a call to teach in Norfolk. We are grateful to the Lord for having given us so many when so few are available. Let us also work and pray that the other vacancies may be filled soon.

A new parsonage was dedicated by Trinity of Winner, South Dakota, Pas-

tor D. J. Plocher, on April 24. Pastor E. Kitzerow preached the sermon on John 14:1-6.

We bring the belated news that on March 27 about 300 relatives and friends observed the 40th wedding anniversary of Pastor and Mrs. Ernst Birkholz of Brewster, Nebraska. The celebration was held in St. Paul's of St. James, Minnesota, with a thanksgiving service. The sermon was preached by Pastor Edward Birkholz, twin brother of Pastor Ernst Birkholz, while the liturgy was conducted by Pastor M. C. Birkholz, son of the celebrating couple. Pastor Birkholz had served St. Paul's of St. James from 1923 to 1949. We wish them well in the remaining years of their earthly life.

The Omaha-Council Bluffs circuit held its spring stewardship meeting at Redeemer of Council Bluffs on May 22. After an opening devotion led by the host pastor, the filmstrip "Lord What Wilt Thou Have Me Do?" was shown. Pastor John Martin read Professor John Meyer's paper on "Diakonia."* After discussion of the filmstrip and the paper, a business meeting was held. The meeting was followed by lunch and fellowship.

*) Greek for 'service, ministration.'

F. WERNER

Northern Wisconsin

On April 24 Pastor Elmer Zehms was installed in St. John's in Pardeeville, Wisconsin. Pastor Zehms formerly served at Freedom in the Fox Valley Conference.

On May 1 a former classmate of Pastor Zehms, the Rev. Karl Gurgel, was installed as pastor of St. Peter's in Fond du Lac. The installation service was held in the Winnebago Lutheran Academy auditorium. Pastor Gurgel is chairman of Synod's General Board for Home Missions.

The Rev. and Mrs. William H. Schweppe and son Paul, who call New London, Wisconsin, their home, left for Northern Rhodesia on May 3. They flew to Europe and then transferred to a plane for Rhodesia, where they will remain six months to a year, helping out because of a shortage of workers. They have served as

missionaries in Nigeria and Ghana, but this is their first tour in Rhodesia. Paul, 12, was born in Nigeria. The Schweppes have two other children, Dorothy and David, who attend Fox Valley Lutheran High School and will live with their grandparents. Mr. and Mrs. Edward Roessler, in New London.

Zion and St. Peter's Lutheran Congregations of the newly formed Winchester—Readfield Parish are eagerly awaiting June 12. On this day they welcome their new pastor, the Rev. Edward Stelter of Crivitz, Wisconsin. This parish formerly included a

third congregation, St. John's, situated a few miles north of Readfield. In the interest of lightening the pastor's burden, this congregation has merged with the Readfield congregation. Pastor Stelter will reside at Readfield; his predecessors lived in the Town of Winchester. Pastor Armin Engel, who left this parish on February 7, is now serving at Kendall. The Rev. H. Kahrs of Winneconne is the vacancy pastor.

Fox Valley Lutheran High School of Appleton will graduate a class of 76 seniors on June 3. Of these students, 11 plan to enter the work of

the Church, three as pastors and eight as teachers. Two calls have been accepted: Mr. David Umnus will teach mathematics and coach football, and Mr. Lester Ring will teach mathematics. In this day of teacher shortages, FVL is grateful for having a complete staff to begin its eighth year.

At Winnebago Lutheran Academy, Fond du Lac, graduation exercises will be held on June 8 for a class of 50 young people. The Normal Department is placing 20 teachers into the field.

ORVIN SOMMER

Smalcald Articles

(Continued from page 181)

(John 10:1).” They maintain that through the ordination by a bishop (and only through it) is the power conferred on a man to perform the miracle of transubstantiation in the Lord's Supper.

Luther is right. If we accept the ordination by bishops as “from necessity,” then we would have to accept also their error regarding the Sacrament, which underlies their demand.

Luther adds another proviso.

- 1) . . . omitting, however, all comedies and spectacular display (deceptions, absurdities, and appearance) of unchristian (heathenish) parade and pomp.

Luther speaks of showy absurdities practiced in connection with ordination. The Council of Trent mentions merely “sacred unction” and “other ceremonies.” There was, besides, the laying on of hands, the putting on of the stole with the ends crossed over the chest, the laying of the folded chasuble over the shoulder, the anointing of the folded hands with chrism (consecrated oil), the handing over of chalice and paten with the words, “Receive the power to bring the sacrifice to God and to

Dedication

(Continued from page 187)

the Lord will ever grant His blessing to those who live in this parsonage and who will in the future live there that they may bring the pure message of salvation to those who are without hope in the world.

Calvary Lutheran Church was organized in November 1959. The first services of the group which later organized as Calvary Lutheran Church were held in Phantom Lake Elementary School early in 1958. In the summer of 1959, two lots were purchased with a loan from the Church Extension Fund, and a third lot was donated by the sellers. In November 1959, the contract was let

to build the temporary chapel and parsonage. Construction began January 6 and was completed March 18. The members of the congregation have shared in the furnishing of the chapel and preparing the property for use. Many talents, hours, and materials were cheerfully donated.

The building was dedicated in a morning service at which the local pastor preached. Pastor Paul Nitz of Tacoma, Washington, preached at a special service in the afternoon.

All glory and thanks be to the Lord who has so richly blessed Calvary Lutheran Church with this building. May He also build this congregation spiritually to the glory of His name and the salvation of many souls!

THOMAS HENNING

celebrate Mass for the living and the dead.” — Again, this expresses the double error, first, that ordination confers supernatural power, and, secondly, that the Lord's Supper is a propitiatory sacrifice.

Will the bishops accept these conditions, as Luther demanded on the basis of God's Word? They cannot without giving up their entire position. — Luther wrote these words for pious and open-minded men.

J. P. MEYER

(To be continued)

A Lantern to Our Footsteps

(Continued from page 182)

accordance with the power given it by God, as the minister of God, cuts a man's time of grace short by sentencing him to die, then we shall use the remaining time to bring him to repentance. And who knows? Perhaps in the face of death and eternity something can be accomplished that would not be accomplished during a long period of imprisonment. We do not know when and where the Holy Spirit will do His work (John 3:8). All we know is that He works through the Gospel, and we shall preach that while we can. How long that will be, is outside the power of the Church to determine.

A. SCHUETZE

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

CAMP LUTHER

Camp Luther, located in the northern part of Wisconsin between Three Lakes and Eagle River, just off Highway 45, will again sponsor two weeks of recreation for young people of the Wisconsin Synod. July 31 to August 7 will be open to boys and girls ages 9 to 13; August 7 to August 14, boys and girls ages 12 to 16. Rates are \$18 per week.

Send all registrations and correspondence to Rev. Theo. E. Zaremba, 21 N. 6th St., Barron, Wis.

The 1960 Confirmation Classes at Zion, Bristol



On April 3, the ten adults in this picture were confirmed in the morning service. On the following Sunday, April 10, eight children (in white robes) were received into membership by the rite of confirmation. The pastor, Reinhard E. Bittorf, is at the rear, center. Zion Congregation raises its thanks to God for these new members added to the church.

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 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.

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

DONATION

From Emmanuel Ev. Lutheran Church at Tempe, Ariz., the Rev. Walter A. Diehl, pastor, the sum of \$10.00 for the Apache Nursery at East Fork. Given in memory of Ervin Schumacher of Park Falls, Wisconsin.

HERMAN C. STOLP
District Cashier
Arizona-California

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 WITHDRAWAL

Pastor J. B. Erhart has withdrawn his membership from the Wisconsin Ev. Lutheran Synod because of that Synod's continued fellowship with the Lutheran Church—Missouri Synod.

The Western Wisconsin
District Presidium
E. G. TOEPEL, Secretary

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, Whiteriver, Ariz.

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

ARMIN C. E. KEIBEL, Secretary

DAKOTA-MONTANA

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. SELLNOW, 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

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.

THE NORTHWESTERN LUTHERAN

**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 Conven-
tion; 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. BIRKHOLOZ, Secretary

* * * *

**BIENNIAL CONVENTION
OF THE MINNESOTA DISTRICT**

The 22nd biennial convention of the Min-
nesota District of the Wisconsin Ev. Lu-
theran 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 Wed-
nesday at 2:00 p.m., sermon by Pastor John
Hoenecke (alternate, George Baer); CLOS-
ING service Thursday at 1:30, inspirational
address by Pastor W. Nommensen (alter-
nate, N. Sauer).

Essays

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

Business

Applications for membership, overtures,
or other communications relative to busi-
ness of the convention should be addressed
to the District president (and a copy of
same to the secretary) in due time. Congre-
gations which have translated or changed
their constitutions are asked to submit a
copy to the proper committee (E. A. Birk-
holz) 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 Com-
mittee. A detailed schedule, together with
registration cards, will be mailed later.

E. R. BERWALD, Secretary

NEBRASKA

DISTRICT CONVENTION

The twenty-second biennial convention of
the Nebraska District will be held July
12-15, 1960 in St. Paul's Ev. Lutheran
Church, Norfolk, Nebr.; H. Fritze, pastor.

The convention opens on Tuesday morn-
ing at 9:00 a.m. with a Communion service.
There will be no Monday evening meeting.

Pastor W. Franzmann of our Northwes-
tern Publishing House, Milwaukee, Wis.,
will deliver the essay: "The Power of His
Resurrection." Pastor W. Sprengeler has
the essay: "The Nicene Creed."

A closing service will be on Thursday
evening at 8:00.

All lay delegates are to provide creden-
tials prepared by their congregation.

Lodging and meals (at a nominal \$4 fee)
will be provided by the host congregation.
Prompt announcement is requested, since
committee appointments will be mailed out
beforehand from the office of the president.

MILTON F. WEISHAN, Secretary

NORTHERN WISCONSIN

WINNEBAGO DELEGATE CONFERENCE

Date: Monday, June 13, 1960; 8:00 p.m.

Place: Grace Ev. Lutheran Church, Osh-
kosh, Wis.

GLENN UNKE, Secretary

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**FOX RIVER VALLEY
DELEGATE CONFERENCE**

The Fox River Valley Delegate Confer-
ence 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

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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

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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 presi-
dent.

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 Tues-
day at 2:00 p.m.

Reports and applications for membership
should be in the hands of the District presi-
dent 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
DELEGATE CONFERENCE**

The Milwaukee Metropolitan North Con-
ference of the Southeastern Wisconsin Dis-
trict will meet at St. Mark's 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 at-
tend.

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 after-
noon, June 23, at 4:00 o'clock. The devo-
tional 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 Pre-
Nuptial 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 congrega-
tion 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 accommoda-
tions 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

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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. Prenzl, 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

CHANGE OF ADDRESS

Pastor

Henning, Thomas, 439-164th Ave. N.E.,
Bellevue, Wash.

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by

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