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# Editorials

**Top Awards** The top Academy Award picture of 1960 portrays a "rogue's progress," who panders to the lust of business executives and "lends his apartment to a department head who is having an affair with a telephone operator. Soon he is slipping his key to four philandering executives."

In another prize-winner the leading actor's role is based on the career of an evangelist who "succeeded mainly on gall and sex appeal; sin was his abiding hobby, and he lit hell's fires in an endless succession of women, from choir girls and parish secretaries to a female evangelist."

In a third, the leading actress of 1960 plays the role of an amateur prostitute who promiscuously offers her wares to a variety of lecherous customers. Its theme is "salvation by prostitution," and the script reads "as if it had been copied off a washroom wall."

To these three productions Hollywood brought some of its best talent. The producer of one of the top pictures was given three awards — best director, best original screen play, and the producer's award for the best picture. The roles of two prostitutes, one procurer, and one seducer were granted moviedom's top recognition. Some of the industry's most talented actors and actresses lent themselves to these fetid roles and carried them off with conviction. No less unprincipled ad writers and publicity men packaged the gamy products to entice the public to savor them with titillated sex palates.

To these finest products of Hollywood's genius and art the leading Oscars were awarded.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient. . . . For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God," Paul writes bluntly to the Ephesians. Is he excepting those who glorify and market harlotry on the screen for gain?

The same Apostle warns that God will not let this corruption pass unheeded: "Mortify therefore . . . fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

If the 1960 Academy Awards represent what the American public approves and applauds, there will be even more reason to be anxious and heartsick about our nation's welfare in a not too distant day.

C. TOPPE

**Who is to Blame?** Within the past year Mr. Edgar Hoover, Director of the Federal Bureau of Investigation, and ex-President Herbert Hoover both made strong statements placing the blame for the sharp increase in crimes of violence, especially among juveniles, on Communism. Since Communism is the declared enemy of religion and of any moral code based on religion, it cannot but encourage lawlessness.

Loyalty to the Party is the only morality that the doctrine of Communism recognizes.

Still, one wonders how the philosophy of Communism reaches down into the lives of juveniles who perhaps never heard of Marx and quite certainly take no interest in the political pronouncements of the Communists. Is there perhaps an influence nearer home that would have a similar effect on their morals? What must be the influence of the teaching that Man did not originate as a finished product coming from the hand of God, but developed out of a bit of slime over countless ages without any assistance from a creating hand? That is taught in all the textbooks used in public schools and colleges. Young people are clever enough to conclude that if God had nothing to do with placing us on earth, then there either is no God, or if there is, He doesn't concern us, and we are not responsible to Him.

If we are not indebted to God for our existence and if we are not responsible to Him for our actions, then the only guiding and restraining influences left will be the natural feelings of fear of the law, respect of other people, and self-respect. And when those feelings break down, there will be no restraints left. Then boys, and men too, will do what they please, if they think they can get by with it or profit by it.

It isn't only the Communists who have abolished God, and heaven and hell. The theorists who determine what goes into the textbooks and what is consequently taught in the schools are tireless in their attempts to prove that the Bible is wrong when it teaches that God created the heavens and the earth and made man in His own image. If children are taught that God had nothing to do with bringing them into the world, is it any wonder that some of them conclude that they are their own masters and that just no one has any right to interfere with what they want to do? Where there is no feeling of responsibility, what can be expected but lawlessness?

E. E. KOWALKE

**Feeding the Lambs** Jesus charged Peter: "Feed my lambs." It is plain that this refers to the weak members of the Church, particularly the children, who need special guidance and shepherding. That is the special responsibility of Christian parents, but the Church also has a stake in it. The feet of children must be guided into right paths.

The world, of course, is interested only to prevent juvenile delinquency and vandalism, of which there is such a disgusting outbreak in our day. But Jesus and the Bible throughout are not just interested in keeping the children from running afoul of the law but in preserving their souls so dearly bought with the blood of Christ. The means which God has provided to achieve that is the Word of God, sound, thorough Christian instruction. Nothing else can do it regardless of what the general public thinks.

(Continued on page 152)

# Studies in God's Word:

## Jesus' Gifts from Heaven

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (Ephesians 4:7, 8, 11-16).

When Jesus ascended into heaven He did not desert His followers. He still is very much concerned about them and about those who are still to become followers of Jesus. He continues to give gifts to men just as surely as He once gave gifts of sight, hearing, healing, and pardon. He gives a variety of gifts but our text emphasizes those that are spiritual in nature. Jesus is concerned about our spiritual welfare. He is therefore concerned that we continue to have the means of grace by which we receive and keep the certainty of the forgiveness of our sins and the resurrection to an eternal life. Jesus has chosen that the means of grace should be administered by human beings. Accordingly, He continues

to give us gifts in the form of apostles, prophets, evangelists, pastors, and teachers. It is difficult for us at this point in history to state exactly what the differences were between apostles and evangelists or between prophets and teachers. It is evident that Jesus expects different persons to carry on the work of the Christian ministry in different ways. Right now some preach from pulpits, some teach in Christian schools and colleges, some are foreign missionaries, some work full time in radio, television, or publishing, some work through institutions of mercy, some are administrators of institutions or synods, still others are engaged in some other specialized work.

Jesus gives gifts to His Church according to its needs. In the first century He gave the Apostle Paul and others for the work of evangelizing the world. In the sixteenth century He gave Martin Luther for the work of directing men's attention once more to the teachings of Jesus and His disciples. In our own century Jesus gives workers to provide for our specific needs.

### Maturity

Though Jesus' gifts to His Church vary greatly one from the other, all have the task of "perfecting the saints." Every Christian stands as a saint before God. We have been made saints in Jesus Christ. In Him we have the removal of our sins, and since our sins have been completely forgiven, we stand before God without sins, or as saints. At the same time it is true that we continue to sin every day of our lives. It is true that our Christian nature is plagued with weaknesses of every sort. Our trust in Jesus is not as strong as we want it to be. Our daily lives still produce much that is evil and neglect much that is good. Our understanding of God and of His will leaves much to be desired. We are Christians. We are saints. We are certain of a resurrection to an eternal life. Still we are immature. Jesus

sends workers who are to help us to grow up in our Christianity. They are to work, as they have ability and as they have opportunity, to bring us to maturity. The ideal remains the completely perfect Jesus. The fact that we shall continue to fall short of this ideal shall not prevent us from striving for it.

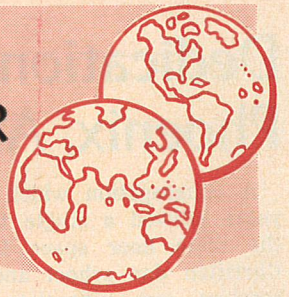
### Balance

We are to grow up into Jesus "in all things." Infants grow to be children, and children grow to be adults. Occasionally something goes wrong and one leg of a child continues to grow while the other stops growing. The child is badly out of balance. The same thing can happen in our Christian life. Some emphasize upright conduct to the neglect of faith in Jesus. Some, as St. James warns, emphasize intellectual knowledge of certain Bible facts to the neglect of Christian conduct. Some overemphasize some phases of Christian conduct to the neglect of others; some overemphasize some point of Christian doctrine to the neglect of others. It will not do to insist that the point we are emphasizing is truth if we are neglecting other truths. In such a case we are walking with one short leg and one long one.

In this brief meditation we have barely scratched the surface of those things that are taught in this beautiful text. We suggest you read again the words given to us through the Apostle Paul, one of Jesus' great gifts to His Church. Let the words of God enable you to mature in your Christianity, keeping always as your model our Lord Jesus Himself. Grow up into Him in all things so that yours may be a balanced Christianity, placing proper emphasis both upon Christian faith and Christian conduct, neither neglecting nor overemphasizing anything Jesus would have you believe or do.

JOHN SCHAADT

# News FROM OUR Missions



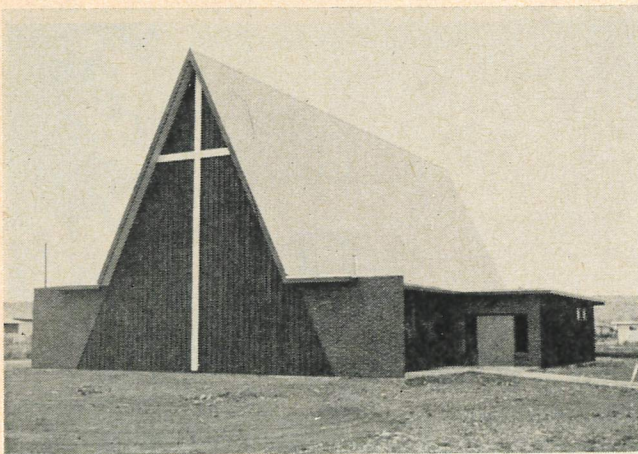
## A Letter of Thanks to the Members of the Wisconsin Synod from Faith Lutheran Church, Billings, Montana

DEAR MEMBERS OF THE WISCONSIN SYNOD: You have brought us and many others the good news of the Gospel. We appreciate what the Lord has done through you, and we want you to know that we are grateful.

In the spring of 1953, several families living in and around Billings, Montana, asked you to serve them. Through your representatives you answered their request by sending someone to them, Pastor Harry Wiedmann. For a time the little group rented the facilities of other denominations for their worship services. In June of 1954, we organized ourselves into Faith Ev. Lutheran Church. There were five charter members.

On October 2, 1955, you saw to it through the Parsonage-Teacherage Fund that we could dedicate a spacious parsonage which would serve two purposes: a residence for our pastor, and temporary space for the worship of our Lord. That part of the parsonage which would later serve as a garage and utility room was finished off nicely into a chapel. With the Lord's blessing on the consecrated work of the pastor whom you sent, our congregation grew.

In 1957, Pastor Wiedmann was called to another parish in Wisconsin. Again you responded to our request by sending a graduate from the seminary, Pastor Norbert Meier. Already it had been decided to your best interest to relocate the worship facilities of our congregation to another part of the city (which was and is a quickly growing community of about 70,000 people). Then in April of 1959 you bought a tract of land for the congregation adjoining several fine subdivisions where no church building as yet existed.



*Faith Lutheran Church, Billings, Montana*



*One of the Dedication Services at Faith Lutheran, Billings, Montana*

A few months later your representatives also gave our congregation permission to go ahead with plans for a new church building which would be financed to the greatest extent through your Church Extension Fund. Realizing the opportunity you had given us, we worked hard to put your money to the best use. The final plans were approved in the spring of 1960, and on May 15 we had a special groundbreaking service to begin the construction. The Lord's blessings were very evident both in the work of the contractor and in the fact that we ourselves of the congregation freely donated several thousand hours of labor to complete the building.

On October 16, 1960, a new dwelling place for the Lord's name was dedicated to His glory. Pastor Harry Wiedmann, the original pastor, and Pastor Edmund Schulz, the chairman of the District Mission Board, were the guest speakers. Over 370 members and friends attended the special services. At the time, our congregation numbered 98 souls and 40 communicant members.

As you can see from the picture, the building is of contemporary A-frame design. It measures 84 feet by 36 feet. The large cross on the front, which is also illuminated at night, speaks its message to the entire community. Inside, the building is divided almost in half by folding doors. The front portion of the building, or the nave, seats 140. A reverent and worshipful atmosphere is created by the exposed black beams, the white stained decking, the redwood walls, the blue

*(Continued on page 152)*

# Dedication - Good Shepherd Phoenix, Arizona

A congregation which has for 12 years utilized a single building and the same floor space for both its Christian day school and its divine services, can appreciate the advantages and the aesthetic aspects of a new church. The years of moving and stacking the school desks and equipment and setting up the folding chairs for Sunday and weekday services and then reversing the process at the beginning of each school week ended on November 27, 1960, for Good Shepherd Ev. Lutheran Church, Phoenix, Arizona. The congregation on that date worshiped for the first time in its newly completed church building and dedicated it with appropriate rites to the service of God.

Organized in 1947, Good Shepherd Church is located on what was 13 years ago the north side of the city of Phoenix, but what is now the population center of this fast-growing city of 433,000 souls. The congregation has one of the finest and most prominent church sites in the city, in addition to having sufficient land for its day school and for the required off-the-street parking. The original land purchase was financed by the Church Extension Fund of the Wisconsin Synod, as was the construction of the building.

The new building, of modified Spanish architecture, has been designed so as to harmonize with the architecture of the original building, which will continue to house the parish school. Exterior dimensions are approximately 96 feet by 36 feet.

The floor is cement. The walls are constructed of Superlite block. The laminated roof deck is covered with clay tile, and it is supported by five rigid steel trusses set 16 feet apart. A bell tower rises at the front of the building at a height of 35 feet.

The altar, pulpit, and lectern are constructed of Roman brick in a deep red color, as are the walls rising on either side of the altar. The 18-foot Communion rail, the railings extending from the pulpit and lectern to the walls, the 12-foot cross dominating the stark white wall behind the altar, the symbols in the chancel, and the railing of the stairs to the choir loft are all of black wrought iron. All the iron work is the handiwork and gift of a talented professional in the congregation. The walls of the nave are of exposed block. Both the interior and exterior suggest simplicity and strength.

Most of the furnishings in the building were offered as gifts or memorials.

The nave will seat about 234 worshippers. An additional 75 persons can be seated in the choir loft, and 20 in the mother's room. The latter, equipped with folding tablet arm-chairs, serves also as instruction room for the pastor's confirmation classes. A combined sacristy-study-office, 9 feet by 12 feet in size, adjoins the chancel. A room on the opposite side of the chancel provides storage for paraments and Communion ware and working space for the altar committee.

Cost of the building, exclusive of furnishings and equipment, was about \$39,000. The general contractor, a member of the congregation, erected the building on the basis of a firm bid which included only his cost for material and labor. The masonry work was likewise done on a non-profit basis by a masonry contractor belonging to a sister congregation in the city.

The congregation numbers 220 communicants. With the needs of a relatively new and growing congregation, and maintaining a school with two teachers, it still receives a small amount of subsidy from Synod. However, in the past year the congregation remitted for the budgetary purposes of Synod more than one and a half times the amount which it received in the form of subsidy. The remaining subsidy is being reduced according to a systematic plan so that with God's blessing the congregation will be entirely self-supporting in 1962. Members contributed an average of more than \$125.00 per communicant for all purposes in 1960.

On the day of dedication, the Rev. Victor Schultz, first pastor of the church, preached the sermon. The sermon in the afternoon service was delivered by the Rev. H. E. Hartzell, who helped in the planning of the building. Assisting in the latter service were the Rev. R. H. Zimmermann, first vice-president of the District, and the Rev. Walter Diehl, chairman of the Mission Board.

May the Lord accept this work of men's hands and use it to accomplish His gracious purposes!

I. G. FREY

*Good Shepherd Ev.  
Lutheran Church  
and School,  
Phoenix, Arizona*



# Presentation on the Doctrine of the Church

## By Way of Introduction

The program according to which the doctrinal committees of the four synods of the Synodical Conference carried on their joint discussions from January 1957 to May 1960 called for individual presentations by each of the four synods not only on all the doctrines inadequately treated in the Common Confession but also on the practical issues which had become a matter of controversy as well. For this program our Synod's Commission on Doctrinal Matters therefore also supplied separate presentations on the Church and on Church Fellowship.

Upon studying our Commission's released presentation on Church Fellowship, some in our midst have raised the question why this presentation did not begin with a thorough treatment of the doctrine of the Church and of the relation of the Means of Grace to the doctrines both of the Church and of Church Fellowship. When such questions came directly to our Commission, it gave the answer that this has been done in the separate presentation on the Church, which had been simultaneously presented and which had also been discussed simultaneously during the lengthy period when the Joint Doctrinal Committees focused their full attention upon Church Fellowship. For the benefit of all of the members of our Synod, our Commission on Doctrinal Matters is therefore releasing also its presentation on the Church.

CARL LAWRENZ, Chairman  
Commission on Doctrinal Matters

## Presentation on the Doctrine of the Church

A. *The Church is the communion of saints*, the entire number of those whom the Holy Spirit has brought to faith in Christ as their Savior and whom through this gracious gift of a common faith He has most intimately joined together to form one "congregation" (A.C. VII, VIII), one body, one blessed fellowship. When the *New Testament speaks of the Church or of churches the reference is always to believers, to the communion of saints or to a part of it present at any given locality.*

As long as we keep the truth in mind that the Church is the communion of saints, everything that Scripture tells us about the Church will fall into its proper place and can be readily understood. At the same time all the false notions which men have entertained and still entertain concerning the Church are readily exposed.

Matt. 16:16-18: Through his God-given faith in Jesus as his divine Redeemer Simon had become Peter, a building block laid on Christ the foundation rock to form a part of the growing edifice of Christ's Church.

Eph. 2:19-22; John 10:16; I Cor. 1:2; II Cor. 1:1; I Thess. 1:1; Acts 2:47.

B. *The Church*, just because it is the communion of saints, the congregation of all true believers, is of necessity invisible, that is, it can be apprehended only by faith.

Rom. 10:10; I Sam. 16:7; II Tim. 2:19: Since faith in Christ, which alone makes sinful human beings members of the Church, is a matter of the heart, God alone can discern all those who are really His.

We can judge others only on the basis of the profession of faith that they make in word and deed. Such a profession may be false and hypocritical. Hence the Church cannot be equated with any individual church organization whose members can be determined and tabulated by men on the basis of their outward profession. Just as little is it to be equated with the sum total of all such outward churches.

C. *The Church of believers, though invisible, is a blessed reality.* It is not a mere platonic idea.

1. It is the object of God's gracious thoughts from all eternity. John 17:2, 6, 9, 11, 12; John 13:18; Eph. 1:4.
2. Everything that happens and that will happen is bound up with the gathering and completion of the Church. Eph. 1:20-23.
3. It is a reality that is to be of great comfort and concern for us. Eph. 2:18-22; Eph. 4:1-16; I Cor. 12.

D. *The Church*, the communion of saints, is present there where the means of grace are in use, where the Gospel is rightly taught and the Sacraments are rightly administered. (Marks of the Church.)

1. It is through the Gospel (in Word or Sacrament) that the Church has received its life. All of its members have been born again by the incorruptible seed of the Word of God. Through the Gospel the spiritual life of all its members is sustained. Through the Gospel the Holy Spirit calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith. John 6:63; John 3:5, 6; I Pet. 1:23-25; Rom. 1:16; Titus 3:5; I Cor. 10:17; John 17:17, 20.
2. Not all, of course, who hear the Gospel believe. Matt. 23:37; Acts 7:51; Heb. 4:2; A.C. Art. V. Yet the promise of the Lord stands that His word will not return to Him void, without accomplishing that which He pleases. Isa. 55:10, 11; Matt. 28:18-20; II Cor. 2:14-16.
3. Hence Scripture bids us to look for the Church there where the Gospel is in use, where people are gathered together both to receive its blessings and to bring them to others. Matt. 18:20. Scripture designates such gatherings of people who profess faith in Christ and manifest it in the use of Word and Sacrament as churches. It does so, however, because of the believers found in their midst. Acts 4:32; 8:1; 5:1-11. Hypocrites are like chaff among the wheat, outwardly adhering to the company of believers but not a part of them. Until God exposes them, they, too, will be the outward

recipients of the expressions of fellowship of the believers. I Cor. 5:13.

4. The *specific forms in which believers group themselves together* for the fellowship and work of the Church, the specific forms in which they arrange for the use of the means of grace in public worship, the specific forms in which they establish the public ministry, *have not been prescribed by the Lord to His New Testament Church.* It is the Holy Spirit who through the gift of their common faith leads the believers to establish the adequate and wholesome forms which fit every circumstance, situation, and need. I Cor. 3:21; I Cor. 14:33, 40. God in His Word *merely bids them to gather together*, Heb. 10:25, *and through their faith prompts them to do so.* Since believers ordinarily live at some local place, where they will desire to nourish their faith regularly through the means of grace, the local congregation will usually be the primary grouping of Christians. Yet it is likewise the Holy Spirit who through the same bond of a common faith draws Christians together in Jesus' name in other groupings, and draws Christian congregations together in larger groupings, such as a synod, that they may share their mutual gifts and gain strength for certain phases of the great task of the Church, such as the training of pastors and teachers, the establishment and maintenance of mission fields. Acts 15; I Thess. 4:9, 10; Acts 9:31 (the Greek text: the church in Judea, Galilee, and Samaria); I Cor. 16:1 (the churches of Galatia); II Cor. 9:2 (Macedonia and Achaia); II Cor. 8:18, 19 (Macedonian churches had a common worker and jointly elected a traveling companion for Paul); Acts 16:1, 2 (Timothy's work praised by Derbe, Lystra, and Iconium). *In essence the various groupings in Jesus' name, for the proclamation of His Gospel, all lie on the same*

plane. They are *all church in one and the same sense.* As the Holy Spirit leads Christians to group themselves together in Jesus' name in various ways, He always constrains them to do so in an orderly manner (I Cor. 14:33, 40) and in the spirit of love (I Cor. 16:14).

5. The *right use of Word and Sacrament* are the *true marks of the Church*, the marks by which the Lord points us to those with whom He would have us express the fellowship that we have in the communion of saints. John 8:31, 32.
- a. The Lord in His Word admonishes us to withdraw our church fellowship from those who persistently teach, spread, condone error and demand recognition for it. Rom. 16:17, 18; II Tim. 2:17-19; II John 9-11; Gal. 1:8, 9.
- b. Yet we rejoice in the fact that God in His grace and mercy can and does awaken, sustain, and preserve believers also in the midst of erring congregations and church bodies. I Kings 19:18. We remember, however, that He does so not through the errors that are taught and condoned there, but only through the true Gospel message that is still heard in these erring churches. We are therefore incited to proclaim the pure Word of God with great zeal and faithfulness and also with meekness and love at every God-given opportunity, so that our testimony may perchance be heard also by those who are God's children in erring churches and help them in overcoming the errors with which they are surrounded.

*Antithesis:* We hold it to be untenable to say that the local congregation is *specifically* instituted by God in contrast to other groupings of believers in Jesus' name; that the ministry of the keys has been given exclusively to the local congregation.

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## Editorials

(Continued from page 147)

Parents generally, whether they be Christians or not, are alive to the duty of feeding, clothing, and educating their children. Parents seldom have to be told to do that because it is part of the natural law and is automatic with most parents. But they do need to be reminded to provide for the spiritual needs, the soul needs, of their children because they are inclined to take the easy way out and let their children do as they please in regard to the acquisition of spiritual knowledge.

If parents would make it their first concern to thoroughly instruct and indoctrinate their children, then they would be doing what Jesus says: "Feed my lambs." To neglect that because of other considerations will lead to a rude awakening on Judgment Day, for Jesus in His deep concern for the souls of children once said: "Whoso shall offend (cause to be eternally lost) one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

IM. P. FREY

## News From Our Missions

(Continued from page 149)

windows, and the red-oak furniture and doors. The rear half of the building is used for overflow, Sunday school, and meeting room. Eventually the folding doors will be removed and the nave will be extended to seat about 350. Classrooms (God willing, for a parochial school) will be added to the side of the present building. The cost of the building was \$37,996, of which a portion was paid by the congregation.

The Lord tells you that you are His witnesses both near and far. He tells you that you reflect His love. His Word is true. The evidence is here in Billings, Montana, and in many similar places where you establish and support missions through your offerings to the Synodical Budget, and where you erect suitable church buildings through your gifts to the Church Extension Fund. We shall repay your gifts so that the Lord through you may accomplish these same blessings many times more. And we shall join you in that work of love. We thank the Lord, and we thank you.

FAITH LUTHERAN CONGREGATION



**Topic: What Is A Letter of Transfer?**



# A Lantern to Our Footsteps

## God's Reply to Our Questions

A brother in the ministry has asked that the transfer of membership, what it really is and involves, be discussed in this column. In view of the extent to which our population is on the move in our day, and that includes the members of our congregations, this is a timely suggestion. A change of residence very frequently involves also a change in our church home.

What is a letter of transfer? Only if we have a clear answer to this question will we understand the proper procedures that should be followed in transferring our membership from one congregation to another. A letter of transfer is a written statement from the congregation of which you have been a member to a sister congregation on the basis of which you are received into membership. But what does such a letter of transfer say? What should it say?

We find something very similar to our present-day letter of transfer in chapter sixteen of Paul's Letter to the Romans, verses 1 and 2: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchræ: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also."

### Introducing a Member in Good Standing

In these verses St. Paul tells the Roman congregation something about Phebe, who is coming to them from the church at Cenchræ. He assures them that she is a fellow Christian, one who had served the church at Cenchræ as a deaconess or servant. Thus a letter of transfer says something about the one who is being transferred. It introduces the person involved to the new congregation, assuring them that the person named in the transfer has been a member in good standing of the transferring congregation and is to be acknowledged as a fellow Christian. From this it is clear that only such of whom that assurance can be given are to be transferred in this manner. If a member has been delinquent for some time so that there may be doubt about his being a Christian at all, or if he is under discipline, he can hardly be transferred as a member in good standing.

### It Says: Receive this Person "in the Lord"

We note furthermore that the Apostle Paul asked the congregation at Rome to receive Phebe in the Lord. They were to receive her as a fellow Christian, accepting her into their midst. Thus he was commending her to their spiritual fellowship and care. Since a letter of transfer addresses itself to another congregation, asking them to assume the spiritual care and responsibility of the person transferred, it can be addressed only to a sister congregation, one that is of the true faith. We cannot commend anyone to the spiritual care of

a church of which we know that it does not continue in the truth, that it does not proclaim the Gospel in its truth and administer the Sacraments according to Christ's institution. For that reason a letter of transfer is to be addressed to a particular congregation. It is not simply a release, dismissing a member from his former congregation, but it transfers him to another specific congregation, to which he is being recommended and which is being asked to assume his spiritual care.

### Procedure in Getting a Transfer

The question may be asked: How do you get a letter of transfer? When you know that you are moving into another locality which will also require finding a new church home, talk to your present pastor about this *before* moving. He may be able to give you the names and addresses of sister congregations (not every church that goes by the name of Lutheran is a sister congregation), so that you may more easily find the right church home in your new location. He will also be able to tell you what the procedure in your congregation is for receiving a transfer. This may differ somewhat from congregation to congregation, depending upon the requirements of the respective constitutions and by-laws. In general, it would call for a written request made to the pastor, stating the church to which you wish to be transferred. Before you move, give the pastor also your new address. Under all circumstances he should have this, for he is still your pastor until you have actually joined another congregation. But it will also make it possible for him to ask a brother pastor of the city in which your new home is located to visit you and help find the church of our faith, inform you of the time of divine services and in general become acquainted. Remember that when you make a change of residence, it ought to be your first concern also to look into the matter of finding a new church home, the right church home, and your present pastor will be happy to help you in this.

### When a Letter of Transfer Cannot Be Given

What shall a congregation do when members insist upon joining or have already joined a church that cannot be acknowledged as a sister congregation? From the above it is apparent that a letter of transfer cannot be given. It may, however, issue what has been called a letter of character, which states that the person named has been a member in good standing in the congregation and that his membership has been terminated at his own request. Naturally, those who in this manner terminate their membership should be warned against the dangers that are involved in joining a church that does not hold to the full truth, that they are doing something that is not God-pleasing. A. SCHUETZE

# By the Way

By H. C. Nitz

## School Aid Clash

Under this heading, *Operation Understanding*, March 5, 1961, reports a debate between a Jesuit priest and a Jewish attorney. Since government aid for church schools is a live issue now, we bring the report in full, underscoring those points in which we are inclined to agree with the attorney. The discerning reader will detect some of the specious arguments offered by the priest.

A priest and a Jewish specialist on Church-State relations clashed in Washington on the issue of Federal aid for church-run schools.

Father Charles Whelan, S.J., and Leo Pfeffer, general counsel of the American Jewish Congress, differed sharply over whether such aid would help or hurt religious liberty.

Father Whelan, a specialist in Church-State matters who is studying for an advanced law degree at Harvard University, said a Federal aid program which excluded church schools would be a serious threat to their continued existence.

Mr. Pfeffer, however, took the position that **government aid would lead to government control. Only by doing without government assistance can church schools remain independent**, he said.

The two men took part in a discussion sponsored by the Georgetown University Law Center.

Father Whelan stressed that when Catholics ask for government aid for their schools, the request is not religiously motivated but is based on the contribution made by Catholic schools to the general welfare.

He warned that a Federal aid program of "massive scope" which excluded church schools would threaten their very existence. The government "may and should adopt measures to prevent injury to the general welfare that would come about if these schools were forced to close," he said.

The simplest means of doing this is to include such schools in any tax-paid program in so far as they pursue educational goals corresponding to those of the State, he said. This would mean aid for general secular education in church schools, but not religious instruction, he explained.

The Jesuit priest stressed that "the education given in religious schools . . . is to a large degree precisely the kind" which it would be constitutional for the government to support.

He said it "does not cancel" the value of the education given by church schools that they teach religion, too.

Mr. Pfeffer stated that he took no exception to providing tax-paid welfare benefits — such as lunches and medical examinations — to students in church schools. Such aid is "certainly within the province of government," he said.

Later he also suggested that communities experiment with a system whereby parochial school students would go to public schools for their instruction in such "religiously neutral" subjects as science and home economics.

But he does oppose the use of Federal funds "to finance the religious education of children," he said.

He argued that **"State financing leads inevitably to State control."** It follows from this that church schools should reject Federal aid because it would threaten their independence, he said.

He said he is aware that Catholics bear a heavy "burden" to support their own schools. But he urged that the burden **"be maintained" because thereby the independence of church schools is protected.**

Mr. Pfeffer also said **it would be wrong to tax non-believers for the support of church schools.**

He cited the election of a Catholic as President in 1960 as a great step forward in U.S. interreligious relations. But to provide State support for church schools would stir up antagonism and would "undo . . . the great step forward we took in 1960," he asserted.

Mr. Pfeffer contended that State support of Catholic schools would necessarily mean support of religious education, since **the Catholic philosophy of education gives all schooling a religious purpose.**

To this Father Whelan replied that the religious motivation of Catholic education "does not destroy the value to civil society."

"If the United States government is interested in acquiring men who are really versed in science, does it make any difference to the United States government that these men have a religious motivation?" he asked.

He also stressed that the difference between himself and Mr. Pfeffer was in their evaluation of the effect on church schools of denying or granting government aid.

It is his position, he said, that a program of massive Federal aid which excluded private schools "would result in a disastrous

impairment of the private school system on every level."

And in so far as the private school system is injured, the nation at large is injured, he warned.

He also noted that such countries as England, Belgium and Holland have worked out systems of State support of private education which do not unduly infringe on the independence of the private schools.

The following two items are quoted from *Format*, a monthly bulletin by WRVB-FM, Madison, Wisconsin.

## 12 Rules for Parents for Raising Juvenile Delinquents

The 12 rules given for raising delinquent children, were reported by the Police Department of Houston, Texas. We read and heed them in the attempt of avoiding delinquency. The 12 rules mentioned are:

1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe that the world owes him a living.

2. When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up cuter phrases, that will blow off the top of your head later.

3. Never give him any spiritual training. Wait till he is 21. Then let him decide for himself.

4. Avoid the use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is getting a raw deal.

5. Pick up everything he leaves lying around — books, shoes, clothes. . . . Do everything for him so he will be experienced in throwing all responsibility unto others.

6. Let him read any printed matter he can get his hands on. Be careful that the drinking glasses and silver are sterilized, but let his mind feast on garbage.

7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up.

8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

9. Satisfy every craving for food, drink, comfort. . . . See that every sensual desire is gratified. Denial may lead to frustration.

(Continued on page 157)

# Direct from the Districts

## Dakota-Montana

### Pastoral Conference

The Dakota-Montana Pastoral Conference met at Northwestern Lutheran Academy in Moberge, South Dakota, for two days, April 4-5. Thirty-nine pastors and professors from the District were present to study and discuss the Word and work of the Lord. We also had the privilege of hearing a report on the work of our Committee on Relief from Pastor John Westendorf of Livonia, Michigan. The filmstrip on Relief put out by our Synod was also shown. This was the first showing of this new filmstrip.

### Welcome

The Dakota-Montana District welcomes Pastor Gilbert Bunde and family into its midst. Pastor Bunde, who formerly served Mt. Olive Lutheran Church in Shakopee, Minnesota, accepted the call to the Willow Lake and Hague parish in South Dakota. He was installed and welcomed into his new congregation on March 6, 1961.

### New Mission and Survey Work

The newest mission in the Dakota-Montana District is Our Savior Lutheran Church in Bismarck, North Dakota. This congregation was started as a preaching station in May of 1960. In October 1960, Pastor Roland Zimmermann was called as the first resident pastor. At the present time, Our Savior's Congregation numbers about 45 communicants and 77 souls. Property has been purchased with the hope that in the near future a parsonage and chapel can be erected on it. Dire need for a chapel is shown by the fact that the mission, though only six months old, has been forced to move from one rented building to another. Redeemer Lutheran Church of Mandan, North Dakota, deserves much credit in the founding of this new mission, for a nucleus of Our Savior's Congregation is made up of members who were released by Redeemer Lutheran Church.

Survey work, with future missions in mind, has also been carried out by the Mission Board in Great Falls,

Montana, and Sioux Falls, South Dakota.

### Dedications

October 16, 1960, was the day that Faith Lutheran Church of Billings, Montana, looked forward to for many years. On this day Faith Lutheran Church dedicated its new C.E.F. chapel to the glory of God. Over 370 people attended the dedication services. The new chapel cost about \$37,000. Both pastor and the 93 souls of Faith Lutheran Church are most grateful to the Lord who has made it possible for them through the Church Extension Fund to have their own house of worship. May this be an encouragement for all of us to give more for the C.E.F., that more of these chapels can be built to the glory of God! Many missions in our District are still waiting for loans from the C.E.F. to build their chapels. Some will have to wait for a long time if we do not bring our gifts to the Lord. "The love of Christ constraineth us" (II Cor. 5:14).

Easter Sunday, April 2, the members of St. Paul's Lutheran Church, Grass Range, Montana, dedicated to the Lord their new house of worship. Sunday school was started at this new mission in January 1960 and held on Monday afternoons. Church services were started three months later. Both Sunday school and services were held in private homes. Then St. Paul's Congregation bought a store building and converted the entire plant into an adequate and appropriate house of worship. The entire cost of the work which was undertaken by this new small mission was approximately \$750.00. This new congregation is served by Pastor D. Zietlow of Winnett, Montana. Pastor Zietlow also serves three other congregations at Winnett, Sand Spring, and Melstone, Montana.

### Property Improvements

During the month of February 1961, the First Lutheran Church of Winnett, Montana, finished a four-room addition to its parsonage. The total cost was approximately \$2,000. The work was done and the cost was borne entirely by this mission congregation of 75 souls.

Visible for miles in the clear night air of the Dakotas is the new eight-foot lighted cross which graces the steeple of St. Paul's Ev. Lutheran Church of Roscoe, South Dakota. The cross is a gift of Mr. William C. Beyers, longtime member of St. Paul's Congregation, in loving memory of his wife, whom the Lord called to her eternal home on December 20 of the past year. May the message of this beacon be the word of the Apostle, announcing to all who come within range of its light the one reason for the existence of St. Paul's Congregation and the glory of her message, "For I am determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

R. J. ZINK

## Nebraska

Pastor Roy Hoenecke of Ft. Morgan, Colorado, has gone to Jordan, Minnesota. Pastor A. W. Fuerstenau of Grafton has resigned from the ministry; he has long faithfully served his Lord — he was ordained in 1914 — and we wish him a peaceful restful retirement. Teacher Walter Bock is leaving Valentine, having accepted a call to Owosso, Michigan. There are 13 pastoral vacancies in our District. Efforts to solve the pastor shortage include combining several congregations into one parish. Thus Hillrose and Ft. Morgan, both of Colorado, are at present combining into one parish; several other fields are being encouraged to do the same, either on a temporary basis, or permanently. Six women teachers will be needed in the schools of our District. Our Savior's of Pueblo, Colorado, vacant for a long time, is asking for a candidate from this year's graduating class of our Seminary.

All congregations of our District have been encouraged to set aside April 30 for special emphasis on secondary education. Offerings for our Nebraska Academy are asked, either on this Sunday or some other Sunday more convenient for local conditions. We in Nebraska still feel a great need for an academy in our District.

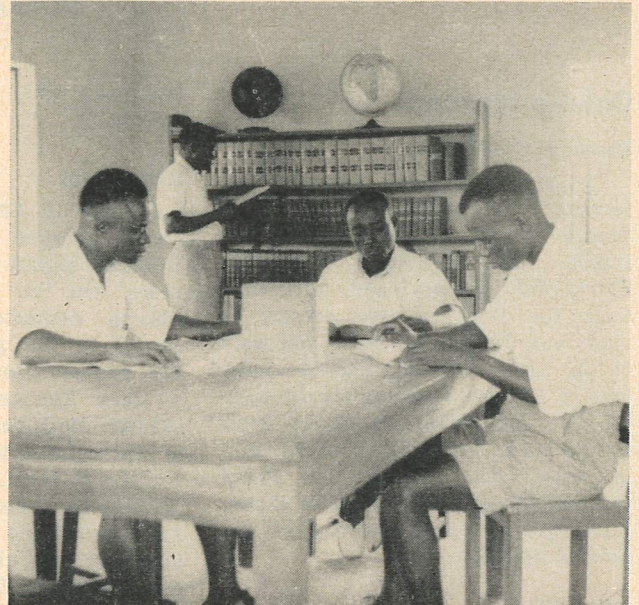
F. A. WERNER

## NIGERIAN SCENES



BACK WHEN IT ALL BEGAN. MEMBERS OF THE SYNODICAL CONFERENCE SURVEY COMMITTEE ON THE WAY TO NIGERIA IN 1930.

(l. to r.): Pastor Immanuel Albrecht, Pastor O. C. A. Boecler, Dr. Henry Nau.



LIBRARY OF THE SEMINARY AT OBOT IDIM

In this seminary, established in 1949, forty young Nigerians are preparing for the preaching ministry.

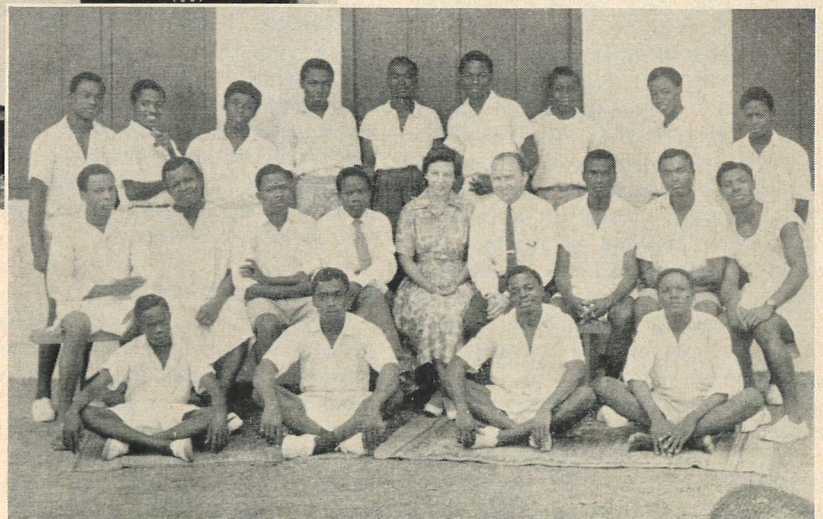


THE STAFF OF EKET LUTHERAN HOSPITAL

This hospital, which was the gift of a single Christian, has been in operation since 1953. An African pastor ministers to the spiritual needs of the patients.

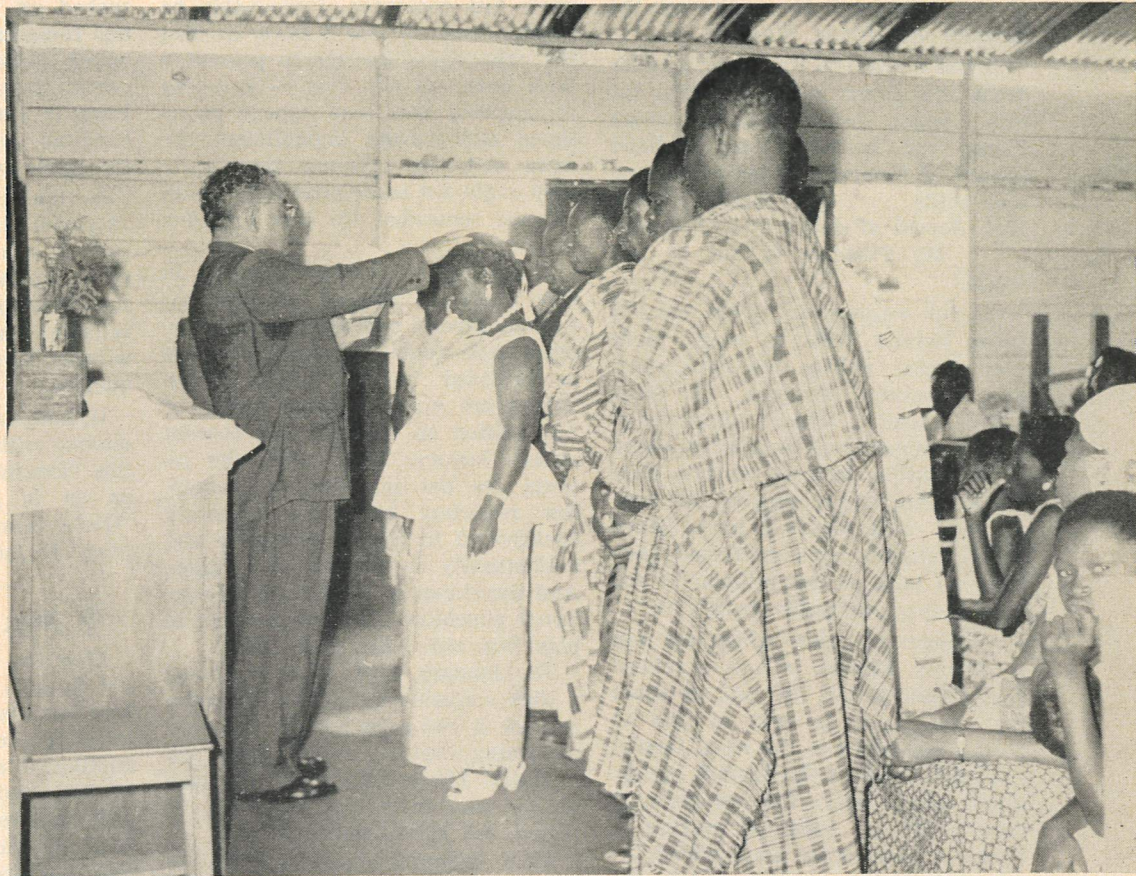
STUDENTS AND STAFF OF THE LUTHERAN BIBLE INSTITUTE AT OKPAMA, OGOJA

Ogoja Province was surveyed in 1947 by Dr. Karl Kurth, Executive Secretary of the Synodical Conference Missionary Board. Actual missionary work was begun ten years later. Lay evangelists and students of the Bible Institute have been of great assistance to Missionary Harold Ottenmueller and the Rev. Sunday Etim, national pastor.



## Now In Ghana

Our picture shows Dr. William Schweppe confirming the first members of the Lutheran church in Accra, Ghana.



### By the Way

(Continued from page 154)

10. Take his part against neighbors, teachers, policemen! They are all prejudiced against your child anyway.

11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

12. Prepare for a life of grief. You will certainly have it.

### Would You Rob a Church?

Of course you wouldn't.

But many are doing it every week!

There is the robber called **Pleasure**, who keeps demanding the dollar. There is the robber called **Luxury**, asking for money which should be put aside for God. There is the robber **Carelessness**, who gets the biggest slice of all.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

Recently many worthy mission causes have been suffering because of insufficient contributions. Might there be robbers about? God knows.

### Faith Living Still

Spain is a harvest field ripe for reaping, but the satanical, fanatical power of Antichrist is all but barring the Gospel from that country. Yet "faith is living still" and the number of believers is growing according to the report of a missionary, published in *The Sunday School Times*. From his report we glean the following items:

The evangelical churches of Spain must by government order remain closed to the outer world, with no signs outside indicating a house of worship. God's Word is also despised. Bibles are turned into pulp and transformed into other literature with ecclesiastical imprimatur.

In July, 1957, the Protestant pastor in Melilla was jailed for 15 days because he was unable to pay the fine of 1000 pesetas for the "crime" of preaching the Gospel. Four days after his release he was fined 2000 pesetas for the same crime, which he had already atoned for by his prison term. Some of his friends paid the fine. He moved away from town but was obliged to return to Melilla for a radiological examination and was again detained by police and

fined 1000 pesetas. He was told he must never again show himself in town.

In May, 1957, three believers who were in military service in Melilla were imprisoned for 30 days after having attended a meeting of the Evangelicals. They were held incommunicado.

A woman convert was violently torn away from her five small children and put into prison for 30 days. The "crime" she had committed was so great that after her release she was summoned to appear in court at Malaga, Andalucia. Her alleged crime: some women in the apartment house where she was a porter had seen her remove from a wall a picture of the Virgin and substitute a Bible text. She was acquitted.

Although Protestant churches in Spain are being closed by government decree, they grow and expand.

We came into the home of a prominent priest who welcomed us, listening with rapt attention to our exposition of the Gospel message. He demonstrated his appreciation of our visit by serving us coffee. How had he obtained the Gospel knowledge that changed his attitude toward

Gospel witnesses? It was through the printed and living Word.

A few weeks ago I received a letter from this priest saying, "Truly, for many years, even though I remain alone, my heart is not inclined toward an institution filled with pomp and pride . . . more fictitious than real, devoid of depth and efficiency. . . . 'My kingdom is not of this world.'"

Gospel workers in Spain have a great harvest field to reap. More than twenty million are unbelievers or nonactive members of their church. Said a Madrid businessman who is a member of the church where I gave Bible lectures during Holy Week: "Ninety per cent of the businessmen with whom I have talked about religion have confessed they have no faith in the religion of the church they nominally belong to."

A converted priest whom we met in Béziers, France, is now a retired Evangelical pastor. He told us about the time when he was in line to become confessor to the royal family, and said: "Half of the Spanish priests would like to leave the profession if they could be sure of making a living in some other employment."

Spain's living martyrs today are the 30,000 Evangelicals — the spiritual treasures that constitute the resources of God's kingdom in that land. Moreover, they are the lights by which thirty million Spaniards may find the way of salvation. In a land where gross darkness covers the people, they shine; and where that darkness is greatest, they shine brightest.

On the coast of Spain fishermen make the ocean their house of worship. A believer I met in Madrid told us that when he lived there, his church was prohibited from holding meetings in town. So they set out to sea in their fishing boats and, far enough out so that they could not be heard from land, they gathered the boats together for a service.

### Take Heed How You Read

Episcopal Bishop James Pike, whose blatant denial of nearly every basic Scriptural truth continues to make the headlines, was recently the subject of an editorial in the Roman Catholic weekly *Operation Underground*. With charitable restraint the editor remarks, in part:

"Bishop Pike makes good copy and so wherever he goes the newspapers

quote him copiously. Presumably he speaks copiously but I have an idea the newspapers manage to present a false image of the man — *grasping at anything that may appear sensational* and leaving unpublicized the more orthodox opinions that while they might not make good copy would balance somewhat his less orthodox statements."

The words emphasized (by us) in this quotation remind us how extremely careful one must be in evaluating statements by church leaders as reported by the press. Newspapers are not a reliable source of information on theology and current church history. Even when the reports are not intentionally slanted, few reporters have the necessary background to report accurately and authentically on matters of religion. And sometimes in concocting a sensational punchline they are tempted to play fast and loose with facts.

The January, 1961, issue of *Ebony*, a slick magazine by and for Negroes, printed a two-page spread with the screaming caption, "What Happened to Hell?" The subtitle was, "The lake of fire and brimstone may not be frozen, but it has cooled."

Then followed statements by 14 Protestant pastors: Baptist, Fellowship, Methodist, Presbyterian, Congregationalist, Episcopalian, and Lutheran.

The entire article, including pictures of the preachers, was reproduced photographically by the *Christian Beacon* (Feb. 2, 1961) with the remark: "It is an amazing spectacle indeed to see prominent Negro clergymen repudiating the words of our Lord and Savior Jesus Christ. Nothing has happened to hell! It is still the same place in reality that the Scriptures so plainly report it to be. What has happened is that these Negro preachers have rejected the teaching of the Bible and the specific words of the Lord Jesus Christ. Of all reported, there is only one that comes anywhere near maintaining the teaching of the historic Christian religion."

The "only one" is obviously Dr. Marmaduke N. Carter of Chicago, one of our veteran Negro pastors. But even his statement was so off color that we hesitated to believe he was correctly quoted.

Upon our inquiry, Dr. Carter replied, in part, "How did it happen? One of the editors interviewed me over the phone, and when she had finished her quiz, she thanked me and

rushed off to her desk to dress up my remarks. . . . She put on the wrong jacket and sent it off to the press. Surely on my part I did not know it was coming in that form. I have no copy of any kind to show the world what I said."

If the statements of the other 13 pastors interviewed were "dressed up" as was Dr. Carter's, the report in *Ebony* is worse than useless, and the *Christian Beacon* (usually quite reliable) has become guilty of false witness, through a lack of caution in quoting.

If, however, the other 13 have been quoted with reasonable correctness, this "amazing spectacle" should spur us on to greater efforts to bring "God's Word and Luther's doctrine pure" to our colored fellow citizens.

### † Mrs. Rudolph Jeske †

"For me to live is Christ, and to die is gain." How we may rejoice that this blessed truth from St. Paul's letter to the Philippians has seen its fulfillment also in the life and death of Mrs. Rudolph Jeske! That "gain" was bestowed on her by our gracious Lord on January 25, 1961, when she had attained the age of 84 years, 5 months, and 5 days. She joined the ranks of the "great white host" which surround the throne of the Lamb, while sleeping peacefully in the home of her daughter, Mrs. Ervin Kleiner, in Chicago.

Mrs. Jeske was born Amanda Albertina Lambrecht, daughter of Ferdinand and Margaretha Lambrecht, August 20, 1876, in Milwaukee, Wisconsin. She was baptized in Cross Church by the sainted Pastor H. Strassen, and confirmed in Bethlehem Church March 30, 1890, by the sainted Pastor J. Schlerf. She was united in holy wedlock with Pastor Rudolph Jeske on June 14, 1899. He was then the pastor of Siloah Church, Milwaukee, and just one year out of the Wauwatosa Seminary. For 44 of his 46 years in the holy ministry Pastor Jeske faithfully served congregations in Minnesota, at Zumbrota, St. Peter, and for 33 years at Caladonia and Union. He attained eternal glory on July 6, 1944.

The surviving members of the family are the daughter Beata Kleiner and her family. Those who preceded her into eternity, besides her husband, are sons Victor and Harry, and daughter, Mrs. Ruth Klaye.

Funeral services were conducted at Bethany Lutheran Church, Chicago, the Rev. Paul Roeder, pastor. Interment took place in St. Lucas Lutheran Cemetery, Chicago, on January 28.

One who was a spiritual son of Pastor Jeske during his Caledonia ministry, and who was asked by the family to write this obituary for *The Northwestern Lutheran*, records as simple truth concerning this Christian mother: "Her children arise up, and call her blessed" (Prov. 31:28).

H. F. MUENKEL

### Golden Wedding Anniversary

On Sunday, March 26, 1961, Mr and Mrs. William Buck, members of St. Peter's Ev. Lutheran Congregation of Goodhue, Minnesota, were privileged by the Lord to celebrate their fiftieth wedding anniversary. At a gathering held at church, the undersigned addressed them briefly on the basis of Psalm 103:1-4. May God grant them many more years of goodness in His grace and mercy!

NATHAN RETZLAFF

### ACKNOWLEDGMENT

Pastor E. R. Gamm of Marshall, Minn., has made a present to the Northwestern College library of all of the issues of Volume I of the "Gemeinde-Blatt" that were in his possession. The college has Volume III. Up to this time the first two bound volumes of all issues beginning with volumes of this first periodical of our Synod have been missing. Pastor Gamm's gift included Numbers 2, 3, and 5 to 12 inclusive of Volume I. Our college library still lacks all of Volume II and Numbers 1, 4, and 13 to the end of Volume I. These numbers are extremely rare and precious, and Pastor Gamm's gift is accordingly appreciated. If anyone who reads this notice knows of the existence of the missing numbers of Volumes I and II that might be acquired either by purchase or as a gift, the undersigned, or the librarian, Professor E. Schroeder, would appreciate being notified of the fact.

E. E. KOWALKE

### CONCERNING THE "FOUR STATEMENTS ON FELLOWSHIP"

At the request of the Wisconsin Synod's Committee on Doctrinal Matters, the Interim Committee of the Synodical Conference offers the following statement:

In the preface to "Four Statements on Fellowship" it is stated that "further materials dealing with the Scriptural principles of fellowship and their application to specific circumstances were prepared by the joint faculties and were adopted on October 29, 1960" (Four Statements, p. 4).

To avoid misunderstanding, we herewith declare that these "further materials" refer to the Missouri Synod "Theology of Fellowship," Part II, A (Four Statements, pp. 40-42), as well as incidental revisions elsewhere. The printed version is, therefore, not identical with the original form on which the Wisconsin Synod committee declared an impasse. However, the Wisconsin Synod desires to state that the additions and changes made in the Missouri Synod document in no way alter the conclusions arrived at, and therefore do not change the declaration of the impasse.

HERBERT J. A. BOUMAN, Secretary

### COMMUNION VESSELS AVAILABLE

St. John's Lutheran Church, Route 1, Watertown, S. Dak., has a used communion set which it is offering to a mission congregation in need of such a set. The set includes a flagon, chalice and paten which are all in good condition. The set may be had by writing to:

Pastor L. Dobberstein  
Route 1  
Summit, S. Dak.

### AN OFFER

Ten (10) art glass windows, sash 41 inches wide and 111 inches high. Two (2) art glass windows, sash 41 inches wide and 104 inches high. Address all communications to:

Rev. L. Wenzel  
Box 277  
Renville, Minn.

### RESULT OF COLLOQUY

The outcome of a colloquy held on April 8, 1961, is that Pastor J. S. Hering, 5659 Connecticut St., Gary, Ind., has been found to be in agreement with us in doctrine and practice and is declared eligible for a call into the public ministry in our Wisconsin Evangelical Lutheran Synod. Second Vice-President Karl F. Krauss, Professor Heinrich J. Vogel, District President E. Arnold Sitz

### ANNOUNCEMENT OF APPOINTMENTS

Since Mr. Morton Schroeder, who for 10 years served so ably as editor of our "Junior Northwestern" has, because of the press of other duties resigned his editorship, Professor Cornelius Trapp of Dr. Martin Luther College has accepted the appointment as editor. Professors Hoenecke and Arthur Schulz of Dr. Martin Luther College, will serve as Associate Editors.

We herewith wish to acknowledge publicly the faithful services that have been rendered to our Synod and its youth by the editorial staff in past years, and we wish our new staff the Lord's rich blessings of wisdom and strength as they carry on this important work.

OSCAR J. NAUMANN, President

### RECESSED CONVENTION OF THE SYNODICAL CONFERENCE

#### Additional Information

The convention will begin on May 17, at 9:00 a.m., with a service in the Auditorium of Wisconsin Lutheran High School. Dr. Paul Rafaj will preach. Opportunity for an open hearing with the floor committee on doctrinal matters will be given Tuesday evening, May 16.

#### Housing

Please address all requests for housing during the recessed Convention of the Synodical Conference, May 17-19, 1961, to:

Convention Housing  
Wisconsin Lutheran High School  
330 North Glenview Avenue  
Milwaukee 13 Wisconsin

HERBERT J. A. BOUMAN, Secretary

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

God willing, the Synodical Council will meet May 24 and 25 in the Synod Office Building, 5616-32 West North Ave., Milwaukee 8, Wis. The first session will begin at 9:00 a.m., Central Daylight Time. The Committee on Assignment of Calls will meet in the Tower Room at Thiensville May 26 at 9:00 a.m., C.D.T.

The following preliminary meetings have been announced:

Conference of Presidents: May 22, 9:00 a.m., President's office.

Board of Trustees: May 22, 9:00 a.m.

Commission on Doctrinal Matters and Advisory Committee on Doctrinal Matters: May 22, 7:00 p.m., President's office.

Board for World Missions: May 22, 9:00 a.m., Auditorium of the Synod Office Building.

Board for Home Missions: May 22, 9:00 a.m., Annex Building, 3614 W. North Ave.

Board of Education: May 22, 10:00 a.m., 3612 W. North Avenue.

Lutheran Spiritual Welfare Commission: May 22, 1:30 p.m., in the Spiritual Welfare Office, 3614 W. North Ave.

Planning Committee for the Educational Institutions of the Synod: May 22, 9:00 a.m., Room 210.

General Board of Support: May 23, 10:00 a.m., Room 210.

Advisory Committee on Education: May 23, 10:00 a.m., Annex Building, 3614 W. North Ave.

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

OSCAR J. NAUMANN, President

### CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod will be held August 8 to 17, 1961, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin. Kindly note that the convention time is extended two days beyond the time specified in the Constitution and Bylaws because of the great amount of business and the weighty decisions to be made.

THEODORE SAUER, Secretary  
Wisconsin Evangelical Lutheran Synod

### CALENDAR OF CONFERENCES

#### MINNESOTA

#### ST. CROIX PASTOR-DELEGATE CONFERENCE

Place: St. James Lutheran Church, St. Paul, Minn.

Date: Tues., June 13, 1961.

Time: 9:00 a.m. (Communion service).

Preacher: E. Bode (L. Lindloff, alternate).

Essay "The Roman Church and the Ecumenical Movement," by W. Dorn.

J. G. HOENECKE, Secretary

#### SOUTHEASTERN WISCONSIN

#### DISTRICT CONFERENCE

Pastors' and Teachers' District Conference, St. Matthew Lutheran Church, 8444 W. Melvina St., Milwaukee, Wis.

Date: June 12 and 13, 1961.

Opening service: 9:00 a.m. with the Lord's Supper.

Essay: Pastor Werner Franzmann, "The Power of Christ's Resurrection."

Noonday meals will be served by the ladies of St. Matthew Church.

If you are unable to attend, please send your excuse to the pastor of St. Matthew Church, Arthur F. Halboth, 8419 W. Melvina St., Milwaukee, Wis.

#### WESTERN WISCONSIN

#### DISTRICT PASTORAL CONFERENCE

Place: Northwestern College, Watertown, Wis.

Date: Tues. and Wed., June 13, 14, 1961.

Agenda: Preacher, A. Stuebs, (alternate, C. Mischke).

Essays: "Article VII of the Augsburg Confession in the Light of the Apology," James Fricke; "Church Fellowship," Prof. C. Lawrenz.

Registration details will be sent to each pastor of the District.

E. J. C. PRENZLOW, JR., Secretary

#### INSTALLATION

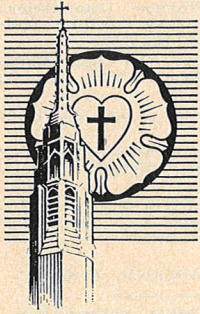
Pastor

Lindloff, William, as pastor of Trinity Ev. Lutheran Church, Dexter Township, Minn., by N. Lindloff; assisted by R. Reimers, D. Lindloff, and C. Mischke; April 16, 1961.

#### CHANGE OF ADDRESS

Pastor

Lindloff, William, R.R. 5, Austin, Minn.



# THE BIBLE and SCIENCE

*The fear of the Lord is  
the beginning of wisdom.*

Proverbs 9:10

**THE QUEST FOR TRUTH.** By THEO. DIERKS.  
84 pages. Clothbound. No. 3N26.....\$2.50

*The Quest for Truth* is written for college students who are haunted by the fear of losing their faith, and who embark on an anxious quest for truth. It is for the latter that Dr. Dierks wrote this book — to enable them to fight the enemies of Christianity on their own ground, to expose the inherent flaws of any anti-Christian philosophy or theory, to meet the claims of reason with the facts of Scripture, and above all to point up the fact that only God, through His Word, can provide that certainty of faith which comes to those who sincerely engage in the quest for truth.

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