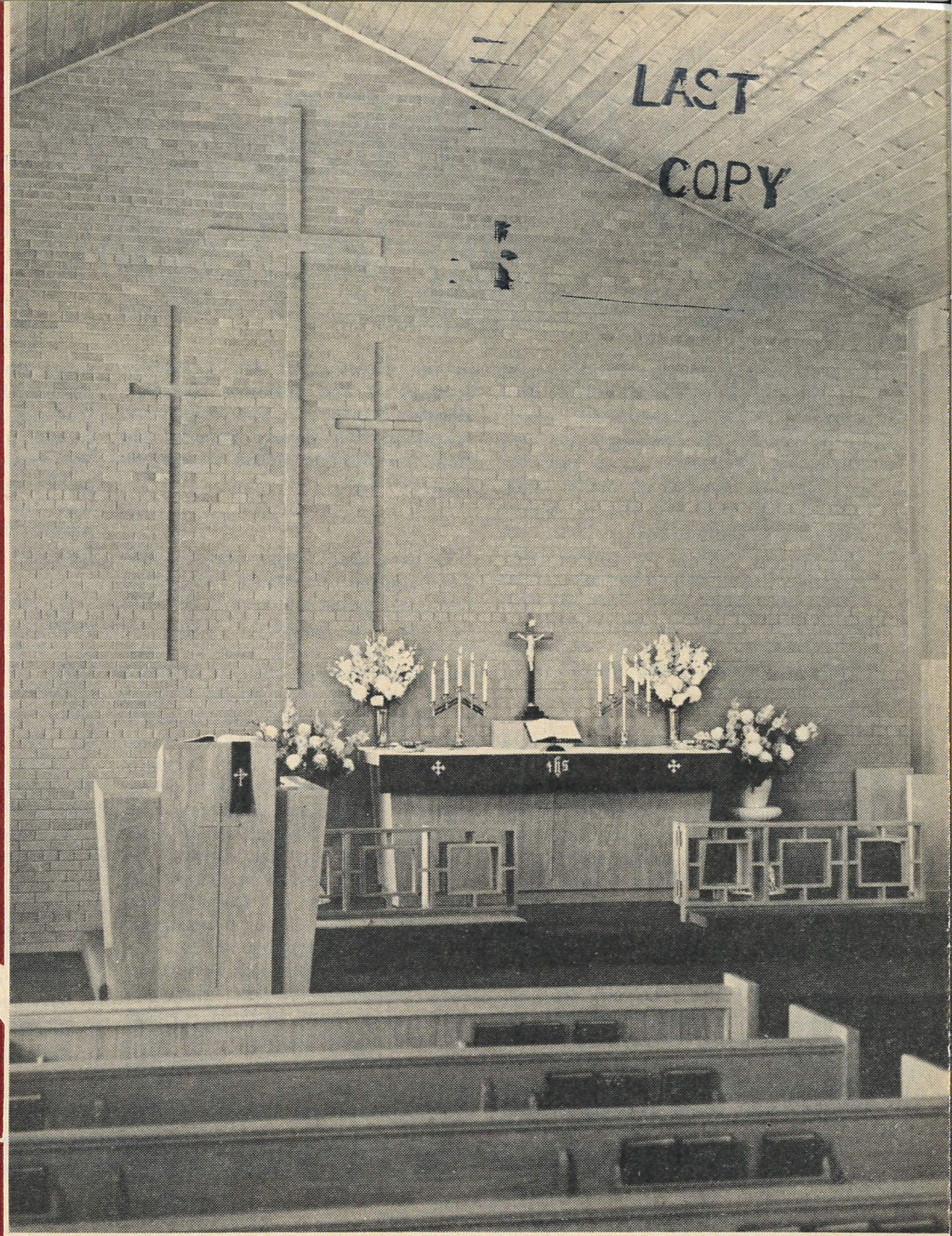


Last
copy

LAST
COPY



Lutheran

THE NORTHWESTERN

January 17, 1960
Volume 47, Number 2



BRIEFS

by the Editor

The Society for the Promotion of Mohammedan Missions, which is a society within the Synodical Conference, reports that there are five men from the States active as missionaries among the Moslems of South India. There are also five Indian pastors doing the Gospel work. These ten pastors are assisted by reading-room attendants and women workers. These facts are taken from THE MINARET, published by this mission society. If you wish to learn more about this mission activity among the Moslems, see your pastor.

An NLC news bulletin reports that the Polish Lutheran Church in exile, made up of four congregations in Great Britain, has decided to decline further subsidies from the Lutheran World Federation. The head of this church, Bishop Fierla, stated in a letter to the LWF that this action resulted from "a decision of the conscience, prompted by long-felt and often expressed doctrinal consideration." The NLC bulletin continues: "In the past, the Poles have sometimes disagreed doctrinally with the other Lutheran refugee and immigrant groups which the federation (LWF—Ed.) assists in Great Britain,

in the direction of the distinctive teaching of The Lutheran Church—Missouri Synod. . . . The Polish congregations will receive financial aid from the Missouri Synod starting in January 1960."

* * * *

In its current issue (Jan. 6, '60) *The Lutheran Companion* (Augustana Lutheran) prints a picture of Dr. Otto Dibelius, the Lutheran bishop of Berlin. Under the picture is a caption which declares that Dr. Dibelius "once more has revealed his courage by telling his people that a totalitarian state (the reference was to the Communist regime of East Germany—Ed) does not constitute a 'supreme authority' to which Christians owe allegiance in a Biblical sense." No doubt this bishop has showed his courage in the past as he fought the harrasing tactics of East German authorities. But this pronouncement should not be applauded as courage, for it does not agree with Scriptures. God's injunction to His Christians reads: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. (Rom. 13:1). There is no addition to this,

such as: "except the totalitarian powers or states."
 It was heartening to see that other Lutheran leaders in Germany took immediate and sharp issue with Dr. Dibelius' position. They applied the same Scriptural truth as we did above. If Dr. Dibelius meant that at times the Christian must disobey the powers that be in order to remain true to God and Christ, then he should have used a different text. We mean: "We ought to obey God rather than men" (Acts 5:29). As it was, the Bishop was teaching his people disobedience to authorities that are ordained by their God.

* * * *

In this issue we bring you an account of a rather important step in our Synod's life. On December 1, 1959, President Oscar Naumann moved into the Milwaukee home which the Synod has provided. Thus was put into effect the resolution of the 1959 convention which established the presidency of the Synod as full-time office. See page 27.

DO YOU HAVE A QUESTION?

If you have a question for "A Lantern to Our Footsteps," send it to Prof. Schuetze. Be sure your question is not one you should discuss with your pastor. Give your name and address please. Write to:

PROF. ARMIN SCHUETZE, Box 84,
 Thiensville, Wis.

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

The Northwestern Lutheran * **Volume 47, Number 2** * **January 17, 1960**

Official Publication, Wisconsin Evangelical Lutheran Synod.

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

Entered as second-class matter at the Post Office at Milwaukee, Wis., under the Act of October 3, 1917.

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

Subscription Rates Per Year, payable in advance:

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

THE EDITORIAL BOARD —
 Werner H. Franzmann, Managing Editor
 Walter W. Kleinke, Assistant Editor
 Prof. Fred Blume Prof. Armin Schuetze

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin

CONTRIBUTING EDITORS —

I. P. Frey	E. E. Guenther	E. E. Kowalke
C. Leyrer	C. Mischke	H. C. Nitz
J. Schaadt	A. Schuetze	C. Toppe

THE COVER — Mt. Olive Ev. Lutheran Church, Detroit, Michigan:
 E. Frey, pastor.

Editorials

An Amazing Privilege

The Apostle John writes in the first verse of the third

chapter of his First Epistle: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." By introducing this statement with the word "behold," the Apostle expresses his amazement. It sounds almost too good to be true that we should be called the sons of God and treated as such.

That is amazing, first of all, because we are so unfit for it and so unworthy of that honor and privilege. That we sinful mortals should be called and treated as the sons of God, that passes all human understanding. We sometimes marvel at what kind of children people adopt, such as homeless waifs from Korea, Hungary, and Japan. And not only that people take in such ragged, homeless waifs but also at times hardened juvenile delinquents. The warden of a penitentiary took into his own home a boy who had murdered his own sister, and he and his wife were as a father and mother to him. Such things arouse our wonder and admiration. But it is something far more amazing that we should be called and treated as the sons of God, for the gulf between us and the holy God is so much wider.

That is amazing also because it cost God so much to make us His children. When people adopt orphans, they take upon themselves extra expenses for food, clothing, education, and the like. But to make us His children cost God His own Son. "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." That we might be adopted as sons, that brought God's own Son down from heaven and drew Him to the cross to die for us.

And that is not just something that we shall become in the distant future. That is something which we are right now, for the Apostle adds: "Beloved, now are we the sons of God." That is a simple but amazing statement of fact.

IM. P. FREY

* * * *

Integrity Without Medals

After lying unsuccessfully to cover up his dishonesty in connection with the television program *Twenty One*, Charles Van Doren was cornered by a Congressional committee and compelled to admit that he was guilty of fraud. His confession, however, occasioned general expressions of sympathy and more than one sentimental "God bless you." He was praised for his courage and honesty in admitting his guilt.

One congressman on the investigating committee, Steven Deronian of New York, was unmoved. He remained dry-eyed as he remarked to Van Doren, "I don't think that an adult of your intelligence ought to be rewarded for telling the truth." (*Time*, Nov. 16, 1959.)

Perhaps his remark was cold and unsympathetic, but it rightly called for consideration of an unsentimental truth so often blurred by a slushy, romantic conception of right and wrong. Why should the public feel that a man should be rewarded or praised for doing what he ought to have done in the first place? Should not

virtue and uprightness have been expected of him? The man who pays his bills need not be given a citation for his honesty. The couple that does not ask for a divorce need not be acclaimed for marital faithfulness. Honesty and integrity ought to be taken for granted.

When doing what is right becomes an occasion for public notice, and even public amazement, things have come to a sorry pass. Is telling the truth so rare a virtue that it must be hailed as an achievement even when it is pressed from a reluctant transgressor? If it is, our nation's moral fiber has become sleazy. We have lost the moral sturdiness that once characterized an earlier day in our history.

If ours is to be a stronger nation, there must be more Christians whose attitude toward honesty and integrity is that of Luke 17: "We are unprofitable servants: we have done that which was our duty to do." And there must be more citizens who understand that this is the way it ought to be. C. TOPPE

* * * *

Decade of Discovery

The 1950's, which are now receding into history, witnessed some astonishing achievements. A nuclear-powered submarine cruised for weeks under the polar ice-cap. A pilot dropped 14½ miles from a jet plane and lived to describe the experience. On December 15, 1959, a plane rose to 103,395 feet, almost 20 miles up. A balloon carried two men 81,000 feet into the air to take a closer look at the planet Venus with a telescope. A telephone cable has been laid between Florida and Puerto Rico in what is called the Milwaukee Deep, and rests on the floor of the Atlantic five miles down. And finally, two men, Rechnitzer and Piccard, descended in what they named the Bathyscaph, to the floor of the Pacific near Guam, 3½ miles down. Astonishing achievements, all of them; and we are being assured that this is just a start.

What have these achievements revealed? We do not yet know what may some day come of such adventures into space. It has now been proved that it is possible for a man to drop by parachute from almost 15 miles above the earth. Fuels are now in use that had only been dreamed of a few years ago. A picture has been taken that shows that at least one spot on the ocean floor is as arid as the desert. The picture that the Russians claim to have got of the other side of the moon reveals nothing to an unscientific mind. We may expect that planes, submarines, and balloons will extend the boundaries of human knowledge; in what direction, is not yet clear.

When the Russians sent their Sputnik into orbit about the earth, it was reported from Russia that this proved that there is no heaven, because Sputnik had encountered none. The Russians are not so stupid as that remark would make them appear to be. They certainly expect concrete results, perhaps in war, from their experiments with fuels and rockets.

(Continued on page 28)

News FROM OUR Missions



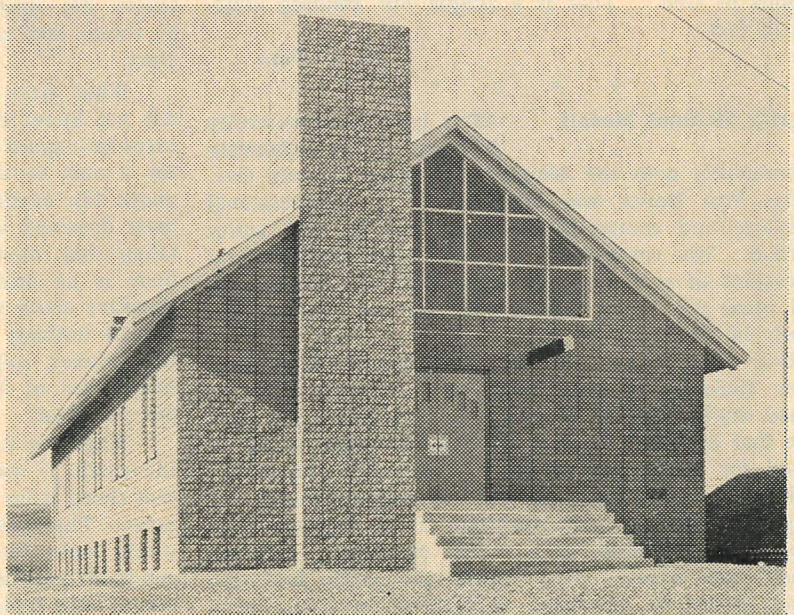
Emmanuel Ev. Lutheran Church, Tempe, Arizona

Dedication at Tempe-Mesa, Arizona, Parish

"Forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." With these words the Reverend Raymond H. Zimmermann, Mission Board member at the founding, encouraged the joint parish of Emmanuel Ev. Lutheran Church, Tempe, Arizona, and Pilgrim Ev. Lutheran Church, Mesa, Arizona, on the day they declared themselves self-supporting. November 29, 1959, was the eighth anniversary of Emmanuel Church, which has the joy of being a mother church of Pilgrim since 1957. By God's grace and the love of the brethren who granted advance subsidy and liberal terms on a parsonage loan, these congregations now thank God for the help in the past. They beseech your prayers for God's blessing in the future. One small building, 30'x46', comprises the property of the joint parish. However, with independence, plans to borrow privately by bonding can be carried out. We beseech your prayers that the congregations may grow spiritually and numerically. Emmanuel now numbers 112 communi-

cants and Pilgrim 77 communicants. They were begun and are still served by Pastor Walter A. Diehl, who first served Emmanuel as a joint parish from Phoenix.

WALTER A. DIEHL



Salem Ev. Lutheran Church, Circle, Montana

CHURCH DEDICATION Circle, Montana

On November 15, 1959, Salem Lutheran Congregation of Circle, Montana, dedicated its new house of worship to the Triune God. The Rev. Jerome Spaude of Flint, Michigan, during whose pastorate the building project was begun, was the guest speaker at the morning service. In the afternoon service the Rev. E. C. Kuehl of Pueblo, Colorado, who founded the congregation, was the speaker.

Ever since its organization in 1933, Salem Congregation had been worshipping in a semibasement structure. Since this building had proved to be inadequate as a house of worship, the congregation voted in October 1955 to go ahead with a building project (the building fund had been begun in January of that year). The cornerstone of the new church was laid on June 29, 1958.

The new church, which measures 70' by 30', is of block construction on the inside and red-cedar block on

(Continued on page 28)

Smalcald Articles

Part III. Art. VII.

Of the Keys

II

We broke off our previous study with a brief reference to the nature of the Keys. It is the "binding and loosing" of sin. That raises the question, What sins?

5. The brief answer is: All sins. It is human to consider some sins as more grievous than others. It is true, some sins cause greater damage than others; some are more nauseating and disgusting. But in their real nature all sins are alike. Whether they loom big before men's eyes, or appear rather insignificant, every sin is an act of disobedience, a violation of God's holy will. Whether we think wicked thoughts, or speak spiteful words, or perform harmful works, may make a great difference before men, and some of these sins may entirely escape notice; but before God all are alike and even a loveless thought makes us guilty.

It is a grave error, therefore, when Catholic schoolmen teach not only that original sin as it remains in the children of God after Baptism is not really sin, but add also that some actual sins are so insignificant in God's eyes that by their very nature they have forgiveness the moment they are committed. They say that only mortal sins call for the application of the Keys. Mortal sins must be confessed before the priest together with all the accompanying circumstances that might have any bearing on the case.

What about conscience? It is often not the "big" sins that trouble a conscience, but some "small" sin. Christ gave the power of the Keys to the Church to bind or loose not only grievous offenses, but *all* sins, each and every one, great and small. Whenever the Church proclaims the Gospel of Christ it assures every sinner that all his sins have been forgiven, because Christ died for them all.

Therefore Luther says, "not only the great and well-known sins, but also the subtle, hidden, which are known only to God."

6. Two passages are quoted. The first is taken from Psalm 19. The Psalmist sings the praises of the Word of God. Read, for instance, verses 9 and 10: "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." He continues in verse 11: "Moreover by them is thy servant warned; and in keeping of them is great reward."

Then follows the verse from which Luther quotes: "Who can understand his errors? cleanse thou me from secret faults." Here the Psalmist says that some errors happen to us unbeknown even to ourselves. These also require cleansing from God, they need His forgiveness.

The second passage is taken from Romans 7. While the Psalmist complains that he often slips into sins without noticing it, St. Paul complains that time and again, in spite of his most strenuous resistance, sin overpowers him. His flesh, his inherited nature, is so thoroughly steeped in sin that he is defeated time and

again in his struggles against the drives of his inborn nature. "I know that in me (that is, in my flesh) dwelleth no good thing." He is a Christian, he has been born again, he lives by faith, and so "to will is present with me; but how to perform that which is good I find not" (18). Yes, he delights "in the law of God after the inward man" (22), and yet he always falls before the onslaught of his flesh, so that he says in the verse which Luther quotes: "So then with the mind I myself serve the law of God; *but with the flesh the law of sin*" (25).

What a comfort it is, then, that Christ has given to His Church on earth the power of the Keys, the command to preach the Gospel of forgiveness to every creature.

God the Judge in These Matters

The office of the Keys is foolishness to human reason. Why should a conscience be troubled by some insignificant lapse? Why should God, who proclaims Himself as a God of love, hold a man guilty of eternal damnation for something that does no noticeable harm? And on the other hand, how can God forgive great sins without receiving satisfaction from the sinner himself? — Man is not in a position to evaluate the matter correctly; it is God's prerogative alone to do so.

2) *For it is not in our power, but belongs to God alone, to judge which, how great, and how many the sins are, as it is written in Ps. 143:2: "Enter not into judgment with thy servant; for in thy sight shall no man living be justified."*

3) *And Paul, I Cor. 4:4, says: "For I know nothing by myself; yet am I not hereby justified."*

Notes

The Psalmist admits that the judgment belongs to God. He can hail any man before His tribunal; and His alone is the authority to decide the question of the man's guilt. — The Psalmist further admits that he feels guilty. Before men he may be innocent, but before God he must plead guilty. — He finally admits that all men are guilty; they are sinners, not one could stand in God's judgment.

His only hope is that God will not enter into judgment with him; that God will forgive him his sins.

The Apostle Paul was severely criticized by the Corinthians. Oh, yes, some also sided with him and called their party by his name; but others were opposed to him and taunted his Gospel work as mediocre and insufficient. What is Paul's answer? He strove to be faithful. He did not deliberately neglect his duty. He is not conscious of any wrong.

But, he adds, in this he is not justified. He is not called to be the judge in his own case. Nor are the

(Continued on page 28)

Studies in God's Word: Jesus Shows Divine Power

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:1-11).

Before you read this, please take your Bible and read the first chapter of the Gospel according to St. John. Read carefully the first five verses and then verse 14. There you have John's account of the Christmas Story. John tells us Jesus is God. He always was God. He existed from eternity together with the Father and the Holy Ghost. Together with them He created the world and everything in it. At Bethlehem Jesus, the eternal God, became a human. But He remained

God! Though He looked quite human as an infant and as an adult, from time to time He permitted His full divine glory to shine forth so that His disciples might see His greatness and tell us of the glory of Jesus.

Our text records the first instance where Jesus showed His glory for the benefit of the disciples. There was a wedding celebration in Cana of Galilee. Mary, the mother of Jesus, was at the celebration. Jesus and His disciples also attended in response to an invitation.

The Problem

The guests were eating and drinking. Their drink was wine, a common beverage in Galilee. For some unexplained reason there was not enough wine. Mary became aware of the problem before most of the others. She was not able to do anything to help. She went to Jesus and said simply, "They have no wine." Jesus replied, "Woman, what have I to do with thee? mine hour is not yet come."

The words were not so harsh as they sound to us. We would hardly think of addressing our mothers with the word "Woman!" The word could not possibly have been so harsh in the language Jesus spoke, for He used the same word when He spoke from the cross and in all tenderness commended His mother to the care of the Apostle John, "Woman, behold thy son!"

At the same time there was a rebuke in Jesus' words. To be our Savior, Jesus had to become human. He had to be born of a human mother. As part of His work of saving us, Jesus willingly obeyed all the Commandments, including the Fourth. Jesus willingly obeyed Mary, His mother. But as He began His work of teaching, performing miracles, suffering and dying, He could not tolerate any interference from her or from anyone else.

There was a note of hope. "Mine hour is *not yet* come." Mary acted

At Cana first His power is shown;
His might the blushing waters own
And, changing as He speaks the word,
Flow wine, obedient to their Lord.
All glory, Jesus, be to Thee
For this Thy glad epiphany;
Whom with the Father we adore
And Holy Ghost forevermore.
(LH 131, verses 4 and 5)

on those words and told the servants, "Whatsoever he saith unto you, do it."

The Solution

The servants did not have to wait long. Jesus instructed them to fill the waterpots with water. Each waterpot held something like 18 to 27 gallons. The servants filled the pots to the brim. Jesus told them to take some of it to the man in charge of serving. When this man tasted the water which had become wine, he called the bridegroom and expressed surprise that the groom had not served the best wine first, but had saved it until now.

The disciples saw their first miracle. They would see many more during the next three years. The first miracle made an impression on them, for here they saw proof that Jesus was more than just another teacher of religion. Jesus had divine power. He was the eternal God now visible in human flesh. His miracle, impossible for any human power, must be a simple matter for Him who created the heavens and the earth.

The Apostle John has recorded this miracle and others for a purpose. He has told us, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

JQHN SCHAADT

Prophecy and the Prophet's Activity

Prophecy And Fulfillment

When we speak of a prophecy and its fulfillment, we are using the word "prophecy" in its narrower sense, namely, in that of a word spoken by a divinely inspired prophet of the one true God. This God, who is the Lord of our salvation, is using the person of the prophet to make known His will to men. As the Lord of heaven and earth, He holds all things in the palms of His hands. The word which He has spoken by His prophet is His Word, and whatsoever He purposes will surely be fulfilled.

Foretelling the Future

In the sense of a saying that foretells something that will come to pass in the future, our Lord uses the word "prophecy" in Matthew 13:14. Here He tells His disciples that a word of the Prophet Isaiah has been fulfilled in the multitudes who gathered about Him, heard His parables, but did not understand them. For Isaiah had said: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

Speaking for God

The word "prophecy" may also be used of the entire activity of a prophet and of his special office. The Apostle Paul uses it thus in Romans 12:6: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." The latter, general use of the word "prophecy" is naturally an often-occurring one, since the men whom the Lord called into His service as prophets did many more things than foretell events that still lay in the future, "prophecy" in the narrower sense of the term. The duties to which the prophets were called could include *speaking for God*, speaking to the people in His name, thus serving as His spokesmen, as when Moses was instructed to say to the Children of Israel: "I AM hath

sent me unto you" (Exod. 3:14). A prophet would also often be called to be a preacher to his own time, proclaiming divine truth to the men of his generation, and applying it to the situation as he found it then. Elijah was sent to King Ahab of Israel and was greeted by this wicked king with the word: "Art thou he that troubleth Israel?" Elijah's answer is a bit of preaching in every sense of the word: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (I Kings 18:17f.).

In All Cases, Vehicles of God's Spirit

The point important for us to bear in mind is this, that the Lord has taken the prophet and the prophet's entire personality into His service, so that whether he is announcing something in God's name as His spokesman, or whether he is, in God's name, by way of preaching applying divine truth to his own time and to the conditions he finds, or whether he is foretelling things to come—all of these activities are carried on in the power of God's Holy Spirit, and therefore the prophet's word is the very Word of God.

The Golden Age of Prophecy

In the view of Scripture itself, the great Age of Prophecy begins with Samuel (Acts 3:24) and continues almost uninterrupted till the time of Malachi. Then the voice of prophecy was stilled for several hundred years, only to be revived by John the Baptist, the last of the prophets of the Old Covenant and the first of them of the New, with this cry in the wilderness of Judaea: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2), and with his direct witnessing to the One whom men called Jesus of Nazareth but to whom John the Baptist pointed and cried: "Behold the Lamb of God, which taketh away

the sin of the world" (John 1:29).

That there were prophets before Samuel's time and that with Samuel the Golden Age of Prophecy in Israel began, are two facts that do not contradict one another. It is evident that the Apostle Peter wants to be understood as making both of these statements, Acts 3:21f. Though the great age of prophecy was to begin with Samuel, the Lord repeatedly spoke to His people by the mouth of His prophets before that time: so, Abraham was called a prophet, Genesis 20:7. Deborah and Miriam were called prophetesses, Judges 4:4 and Exodus 15:20. But the one to whom the title of "prophet" applied in a special sense was Moses, Deuteronomy 18:18, for with Moses the Lord spoke "mouth to mouth," Numbers 12:8.

God Revealed Himself Through the Prophets

Yet all of these prophets, in their personalities and in their activity, are the gifts of God to men and especially to His Church, in order that through them He might reveal Himself to men. Had not the eternal God revealed Himself to men, He would forever have remained to them the Unknown God. But in His Grace He chose to reveal Himself, His name and His heart, and the prophets were an important factor in this revelation of God of Himself.

God Came to Man, Not Vice-Versa

The work of the prophets was the result of a call and of a sending by God Himself, and did not come about because their prophetic activity was something peculiar to the spirit of the Semitic peoples, or because in the activity of the prophets man was finally having some success in his agelong search for God: in prophecy, it is God who is coming to man and not man who is finding his way to God.

Frederic E. Blume



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Will there be degrees of glory? Degrees of damnation?

What our question means is this: Will there be any difference in the glory of those who finally inherit eternal salvation in heaven? Will there be any difference in the torment of those who are condemned to suffer forever with Satan in hell? How does Scripture answer this?

A Twofold Division of All Mankind

First of all, let it be remembered that Scripture speaks of only a twofold division of all mankind in eternity. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Either you have eternal salvation or eternal damnation. When Jesus describes the Day of Judgment, He speaks of dividing all men into two groups, the sheep and the goats, the sheep to enter into the glory of the Lord, the goats to be cast out eternally from the presence of God. That is the twofold division of all mankind in eternity. And surely all those who are saved have complete salvation. It is not that some are only partially saved. All will share alike in the supreme joy of being ever with the Lord. All will share alike in the joy of sinlessness, of release from all sorrow and suffering, of freedom forever from death and its fears. Certainly there are no different kinds of salvation granted to different people.

The same is true of damnation. All who are condemned share alike in being cast out from the presence of God, where there shall be weeping and gnashing of teeth. Scripture does not tell us that some will be only partially damned, damned only for a limited time, or be cast out of God's presence only to some extent. There is the same damnation awaiting all those who do not believe, whose sins have not been washed away in the blood of Jesus Christ, the Lamb of God.

There Will Be Degrees of Glory

But now the question about heaven is this: Will there be a difference in the glory of all those who are saved? Will the malefactor, who had lived a life of crime but was plucked as a brand out of the fire in the last hours of his life, have equal glory in heaven with the Apostle Paul, who served God for many years as the greatest missionary of all time? In chapter two the Prophet Daniel writes of the resurrection of those "that sleep in the dust of the earth," pointing out that some shall awake "to everlasting life, and some to shame and everlasting contempt." He then continues in verse 3: "And they that be wise (also translated: teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Thus he points to the special glory that shall shine forth in those who have served God in a special way, those who have brought others to find their righteousness in Christ, shining as stars, some like Paul

shining as a particularly bright star, others whose lives have been less fruitful as lesser stars. In II Corinthians 9:6 we read: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The more we serve the Lord — in this case the service referred to is that of giving for the support of the poor — the greater will be the harvest we can hope for, and surely this is not spoken in reference to this present life only. For in the Book of Revelation we read of those who rest from their labors that "their works do follow them" (14:13). God will in eternity recognize the faithful labors of those who in served Him. In the parable recorded in Luke 19:1-27 Christ mentions that the servant who had faithfully administered his master's pound and with it had gained ten pounds was given authority over ten cities; another who had gained five pounds was placed over five cities. Thus they were given in accordance with the fruitfulness of their labors in the king's behalf.

Not Something Earned

However, if a Paul, a Peter, a John, a Luther will have greater glory in eternity, that is not to be considered as something they have *merited* by their works. It is rather that God in His mercy and grace thus sees fit to reward them, giving a reward not of merit, but of grace.

Not a Source of Unhappiness

The different degrees of glory will also in no way be a cause of unhappiness on the part of anyone in heaven. Remember, in heaven there is no sin, and so there will be no envy or jealousy of those whose greater labors God has graciously rewarded with a greater degree of glory.

Degrees of Damnation Taught by Scripture

What does Scripture say about the damned? Will there also be degrees in damnation? When our Savior sent out His disciples to preach, He said of the city that would not receive their preaching: "It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" (Matt. 10:15). He likewise warned the cities of Bethsaida and Capernaum, cities that had witnessed so much of Christ's public activity, that it would be more tolerable for Tyre and Sidon and for the land of Sodom in the day of judgment than for them (Matt. 11:20-24). That does not mean that the circumstances in hell will be tolerable for anyone of the condemned, but the lot of those who have rejected special opportunities to hear the Gospel will be even less tolerable than that of others. What a warning against neglecting the grace of God, against failure to "redeem the time" (Eph. 5:16).

A. SCHUETZE

Direct from the Districts

ARIZONA-CALIFORNIA

The parish consisting of Emmanuel Church, Tempe, and Pilgrim Church, Mesa, celebrated its new self-supporting status in a special service at the Tempe church on November 29. Emmanuel Church, the older of the two, was organized in 1953.

A new parsonage is under construction in Tempe, where the pastor of the parish resides.

The Rev. William Bein was installed as pastor of Resurrection Church, Phoenix, on December 6, succeeding the Rev. William Wiedenmeyer.

Two pastorates in the District are currently vacant, both of them in the Indian Mission. They are in the Canyon Day-Cedar Creek Parish and in the parish consisting of Upper and Lower Cibecue.

The 25th anniversary of the ordination of the Rev. Walter Diehl was commemorated by the members of his parish and brother pastors on November 8. A special service in observance of the 25th anniversary of the ordination of the Rev. Paul Heyn was held in Our Savior Church, Pomona, California, on November 22.

The Rev. Alfred Uplegger of the Apache Mission in San Carlos writes, "We enjoyed quite a memorable festival here at San Carlos on October 25 when we had our first (and I hope annual) mission festival. In conjunction with it also a big 92nd birthday anniversary dinner for Pastor F. Uplegger by the women of the congregation, with special thanksgiving also for his 70 years in the ministry and 40 years here among the Apache Indians. About 325 people attended" A fuller account of this event has appeared in the *Apache Lutheran*, a periodical published for our Lutherans on the Apache reservations.

Since the General Stewardship Conference in Milwaukee, Circuit Stewardship Conferences have been conducted in Tucson, Phoenix, and Los Angeles by representatives of the

District Board for Information and Stewardship. Stewardship committees from most of our congregations in these metropolitan areas participated.

The semi-annual rally of the Arizona Lutheran Retreat Association was held in Redeemer Church, Tucson, on November 15. About 100 young people from our congregations throughout the state were in attendance. This organization, besides providing an opportunity for wider fellowship among the youth of our Wisconsin Synod churches, plans and sponsors an annual youth camp. The Rev. Charles Found of Phoenix is pastoral adviser of the group.

I. G. FREY

SOUTHEASTERN WISCONSIN Building and Expansion

Fairview, Milwaukee, Pastor Paul Behn, expects to be in its new house of worship shortly. Ground was broken last February. According to Pastor Behn, completion will be by "Easter for sure." The church of contemporary design will cost about \$150,000, completely furnished, and will seat 300. There is a full basement for Sunday-school rooms and fellowship activities. The kindergarten and first grade, which previously met in the basement of the school, will be moved into the old church. . . . *Zion*, Bristol, Pastor R. Bittorf, will also be in its new church by Easter. Final cost of the church will be \$83,000, and it will seat 280. . . . *Faith*, Antioch, Illinois, has begun the construction of its first parsonage, a seven-room split-level home. Its first resident pastor is expected from the graduating class at the Seminary. At present, Faith is served by Pastor R. Otto, who organized the fast-growing parish in 1951. . . . *St. Matthew*, Niles, Illinois, has fallen victim to a highway widening project. Pastor Howard Henke reports the start of a campaign for funds for a new church. . . . *Palos Heights*, Palos Heights, Illinois, Pastor R. Waldschmidt, is building a new teacherage. . . . *St. John*, Burlington,

Pastor Harry Wiedmann, has purchased seven acres of land to be used in a relocation project. The first unit of the relocation project, a new school, will be started soon.

Merger

In resolutions passed recently, two congregations, Ephrata and Divine Charity, Milwaukee, have agreed to merge. The actual merger will take place when all details have been mutually agreed upon. Merger committees from both congregations are now at work on the details. As the agreement now stands, both congregations will dispose of their property and relocate on the far north side of the city. A new name will be chosen and the present pastors of Ephrata and Divine Charity, Alfred Walther and Norman Schlavensky, will serve the new parish. A declining neighborhood and "over-churching" were factors in the decision to merge. Ephrata was founded in 1899 and Divine Charity in 1915.

Installations

With the installation of Pastor John Schaible at Divine Savior in Milwaukee, of Pastor Harvey Witte at Apostles in Milwaukee, and of Pastor Oscar Lemke at Immanuel in Waukegan, all but two vacancies are filled in the District according to President Arthur Halboth. Still vacant are the "Chicago field" and the assistant pastorate at St. Lucas, Milwaukee.

Deaths

Mrs. Gertrude Ertner, kindergarten teacher at Friedens, Kenosha, died suddenly on December 15. Mrs. Ertner, sister of Pastor Adolph Buenger, second vice-president of the District, taught school for 34 years. She formerly served at St. Paul's in Cudahy, St. James in Milwaukee, Trinity in Caledonia, and Immanuel in Cedarburg.

JAMES P. SCHAEFER

By the Way

By H. C. Nitz

THE CONQUERING FAITH

In an old commentary on the First Epistle of St. John (a book which we should like to have discovered forty years sooner) we found a paragraph we want to share with our readers as a wholesome reflection at the beginning of a new year. In his exposition of I John 5:4 (This is the victory that overcometh the world, even our faith) the writer remarks, "It was a dismal world St. John surveyed—the world which had Domitian for its emperor, Juvenal for its poet, and Tacitus for its historian. In all directions men lay crushed beneath the tyrannies and evils of the age." Then comes the heartening paragraph.

"St. John thus celebrated the end of the first century. We have witnessed the end of the nineteenth; and still the fight goes on—a weary warfare! As one crisis after another passes, the war of the ages opens into larger proportions; it sweeps over a wider area and draws into its compass more completely the forces of humanity—this immense combat between the sin of man and the grace of God in Christ. The end is not yet. The powers of evil recover from defeat; one and another of the heads of 'the wild beast' are 'smitten unto death,' and 'his death-stroke is healed, and the whole earth wonders after' him again (Rev. 13:3). The advance of Christ's kingdom calls into the field at every stage new opposers; treasons and schisms, and collusions and compromises with the enemy, have caused innumerable repulses and indefinite delays in the subjugation of the world to the rule of Christ, which seemed imminent to the fervent hope of His early followers. Still their faith remains — our faith — after this long testing, the rallying center of the spiritual forces, the fountain of hope and refreshment for all that is best in mankind. Everything else has changed; empires, civilizations, social systems, religions and philosophies, have gone down into the gates of Hades; but the Church of Jesus Christ survives and spreads, the imperishable institution of our race. Still the Gospel shines out over the storm-swept shores, the one lighthouse for the laboring ship of human destiny. The Christian faith, as St. John proclaimed and held it, is the most vital thing

in the world, the most active and ameliorative factor of modern history. 'Neither is their salvation in any other'; up to this date, 'no other name has been given under heaven amongst men, whereby we must be saved.' Nothing since its coming has touched human nature to the life saving effect; nothing else at the present time takes hold of it so freshly, and with an influence so powerful for good, and for good so manifold, as the doctrine which St. John calls 'our faith.'"

Thus writes George G. Findlay in his "*Fellowship in the Life Eternal*," a comprehensive, lucid, orthodox exposition of the Epistles of St. John on pp. 360-361.

PRAYER AT PTA MEETINGS

A conscientious Christian is bound to have scruples when as a member of a mixed group of unbelievers and heterodox he is confronted by participation in unionistic and (usually) Christless prayers. It is an almost universal American custom to have prayer in connection with commencement exercises, meetings of service clubs, women's clubs, veterans' organizations, conventions of practically every nature.

Under the caption printed above, Pastor S. E. Lee of Hawley, Minnesota, writes a helpful and incisive article in *Lutheran Sentinel*, the official publication of the Evangelical Lutheran Synod, formerly known as the Norwegian Synod.

Pastor Lee's Article

The Minneapolis Star carried an article captioned: "Woman Loses Fight to Ban PTA Prayer." A Mrs. Robert G. Franz, who claims to be an atheist, requested that the prayer be removed from the Parent-Teacher association meetings but her request was denied by the Westwood PTA. The president of the PTA stated that she had taken the matter up at a state PTA meeting, attended by a national vice-president, and had been told that the local PTA must make the decision.

The prayer that is recommended by the national PTA organization as approved by representatives of Protestant, Catholic, and Jewish religions reads as follows: "Heavenly Father,

Thou who art our creator and our God; we thank Thee for all Thy blessings Thou hast bestowed upon us, more especially for the children and our relation to them. We ask that Thou wilt endow us with wisdom and strength as we care for and nurture them. May we be Thine instruments to lead our children to a realization of Thy power and Thy love.

"Bless Thou our fellowship as we work for the children of our land. Lead us in steadfastness and faith toward the solution of the great problems that confront our world today.

"Consecrate us to Thy service and to the service of all children everywhere. Amen."

Sometime ago a member of my congregation stated that as president of the local PTA she had not used the prayer that was suggested. I told her she was doing the right thing because the prayer did not belong in the organization. Since others may be faced with the same problem, the article sent to the editor of the Minneapolis Star is herewith submitted for our readers:

Everybody's Ideas

It no doubt will seem strange that a minister should find himself agreeing with one who claims to be an atheist that prayer should be removed from the Parent-Teacher association meetings. It is certainly not because I do not believe in prayer but I question the wisdom of having prayer in such an organization that is so closely connected with our tax-supported public schools. There are consecrated, loyal Christians who respect the rights of all people in their religious beliefs or unbelief but who cannot on Scriptural grounds join in prayer-fellowship with those of other faiths. Is it right to violate the conscience of these sincere Christians by a majority insisting on an opening prayer?

I fully realize that in this day when it seems that practically every civic meeting must be "dressed up" with a prayer "which will not offend anyone," there will be many who will regard this position as being fanatical, narrow-minded, etc., but I thank God

every day that we live in a land of religious freedom, where the government protects the rights of everyone.

But a more serious thing in this matter of the opening prayer is the implication it has for a Christian. If

I were asked to offer the prayer suggested by the organization, I would have to refuse because this prayer purposely eliminates the name of Christ in order not to offend those who do not believe in Him. Under

these conditions sincere Christians cannot join in praying this prayer, to do so would amount to denial of the One who gave His life to save them and humbly asks that prayers be offered in His name.



THE PRESIDENT AND HIS FAMILY

Front row: Mrs. Naumann, Pastor O. Naumann, Paul, Peter, Myrna
Back row: James, Thomas, Philip, Martin

President Naumann Takes up Residence in Milwaukee The Presidency Becomes a Full-time Office

On December 1, 1959, a moving van from St. Paul, Minnesota, pulled up in front of 4933 North 67th Street, Milwaukee. The movers had a big job, for their van contained the household effects belonging to a family of nine.

The family was that of Pastor and Mrs. Oscar Naumann. He has been president of the Wisconsin Evangelical Lutheran Synod since 1953. At the same time he was pastor of St. John's Lutheran Church in St. Paul, Minnesota, a congregation of about 1200 communicants.

But at our Synod's convention in August of 1959 the delegates decided that the combination of the Synod presidency and the pastorate of a large congregation was too much of a burden for any one man to bear. Aside from the question of the president's health, they were moved by the consideration: Can a man with a congregation of some size carry out the duties of the presidency as ef-

ficiently as the Synod's Gospel work requires? Their answer was given in a resolution which established the presidency of our Synod as a full-time office. Playing into their decision were such facts as these: The president of the Synod is ex-officio member of about 50 synodical boards and committees. Administering the Synod's business has become more complex, making ever greater demands on the president's time and energy. It also entails a great deal of travel. During 1959 President Naumann spent 63 days away from St. Paul.

Having decided to accept the presidency on a full-time basis (see *The Northwestern Lutheran* for December 20, 1959, page 413), Pastor Naumann requested and received a peaceful dismissal from his congregation. He then proceeded to make arrangements for moving to Milwaukee. The Board of Trustees purchased the home on 67th Street. Then on De-

cember 1 the Naumanns moved in, and the Synod's resolution for a full-time presidency formally went into effect.

The Naumann family is pictured above. They have become members of Mount Lebanon Lutheran Church of Milwaukee. The three youngest children attend parochial school there. Myrna, 21, is a senior at Doctor Martin Luther College. Philip, 19, expects to work this winter and enroll in college next fall. Thomas, 17, is studying to be a production illustrator. Martin, 15, is a freshman at Wisconsin Lutheran High School.

On December 18 the pastors of the Milwaukee area and their wives held a reception at Mount Lebanon Church to welcome Pastor Naumann and his family. There were 125 who were present at this event.

We wish the Naumanns well in their new home. For Pastor Naumann we invoke the blessings of God as he carries out his duties as full-time president of our Synod.

W. H. F.

SEVENTY-FIFTH ANNIVERSARY

Grace Ev. Lutheran Church
Town Maine, Marathon, Wisconsin

Grace Lutheran Church, Town Maine, Marathon, Wisconsin, observed its 75th anniversary and dedicated its newly erected parish hall on August 16, 1959.

Grace Lutheran Church was organized in 1884, with 13 members signing the constitution. Prior to this time the little group was served by itinerant pastors. In 1885 the Rev. Herman Kilian was called as the first resident pastor. He was followed by Pastor J. C. Himmler, Pastor J. Rien, Pastor J. J. Meyer, Pastor M. Liesener, Pastor E. H. Kionka, and the undersigned.

The original church was enlarged in 1909 and again in 1944. The parsonage was built in 1904 and the school in 1924.

A special feature and expression of gratitude, in commemoration of its anniversary, was the erection of a parish hall. This new structure is



Grace Ev. Lutheran Church, Town Maine, Marathon, Wisconsin

winged to the church and measures 30 by 50 feet with an extension of 9 by 30 feet to offer added space for kitchen, lavatory, and utility rooms. Doors can be opened to the nave of the church to accommodate an overflow.

The following pastors served as guest speakers: M. Liesener, Milwau-

kee, E. H. Kionka, Kewaunee, and Theo. Zaremba, Barron, Wisconsin.

Not unto us but unto God give honor and glory!

May the future read, as did the past:

To Thy temple I repair;

Lord, I love to worship there.

ADOLPH SCHUMANN

CHURCH DEDICATION

(Continued from page 20)

the outside. It has a red-cedar decking with five massive laminated beams. After new pews have been added, the nave will comfortably seat 154. The building has a full basement. The total cost of the building, including all furnishings, will be about \$40,000. What has helped to keep the cost down to a minimum is the fact that almost all of the work has been done by members. Whatever remains to be done, will also be done by them.

The following have served on the building committee: Fred Becker, chairman; John Haber, Arthur Waldbauer, Paul Kasten, Gerald Edelman, Emmanuel Wolf, John Wolf, Carl Schlepp, and LeRoy Becker.

In spite of the cold, stormy weather, many members and friends of Salem Congregation were present at the services the day of dedication to praise and thank our most merciful and gracious God for having made this new house of worship a reality. All certainly had reason to join the Psalmist in saying: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High" (Ps. 92:1).

R. W. STROBEL

NOMINATIONS

The Board of Control of Northwestern College will meet on Monday, January 25, 1960, at 6:00 P.M., to elect a professor who is to work in the field of physical education and mathematics. The following names have been submitted:

Mr. Burdette Clifford, Florence, South Dakota

EDITORIALS

(Continued from page 19)

The men who achieved these heights and depths are marvelously clever, and we stand amazed at their ingenuity and courage. Will one of these intrepid men some day have the courage to counter the Russians' silly observation about not encountering a heaven, with a statement like that of the Psalmist:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

E. E. KOWALKE

SMALCALD ARTICLES

(Continued from page 21)

Corinthians called to be his judges. The judgment belongs to the Lord alone. Paul continues: "But he that judgeth me is the Lord." And he warns the Corinthians, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (v. 5).

The office of the Keys is not a commission to judge and to impose fines; it is a commission to pronounce the judgment of forgiveness on the penitent sinners, and to declare to the impenitent that his sins are retained.

(To be continued)

J. P. MEYER

- Mr. Fred Gallert, Grand Rapids, Michigan
 Mr. Dale Hackbart, Madison, Wisconsin
 Mr. Fred Heiderich, Racine, Wisconsin
 Mr. Gerhard Kaniess, Appleton, Wisconsin
 Mr. Thomas Kriewall, Saginaw, Michigan
 Mr. Edgar Pieper, Ripon, Wisconsin
 Mr. Claude Radtke, Fort Atkinson, Wisconsin
 Mr. Harold Raether, Mount Horeb, Wisconsin
 Mr. Eugene Schneider, Racine, Wisconsin
 Mr. Ronald Stelter, Oshkosh, Wisconsin
 Mr. Lloyd Thompson, Saginaw, Michigan
 Mr. Thomas Tober, South Haven, Michigan

Any correspondence pertaining to these nominations must reach the Board before the date of meeting.

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

LIST OF CANDIDATES

The following persons have been nominated for professorship in the field of geography at Dr. Martin Luther College:

- Mr. Morris Feiock, Los Angeles, California
 Mr. Glenn Felch, Appleton, Wisconsin
 Mr. Gilbert Fischer, Oshkosh, Wisconsin
 Mr. George Heckmann, Vernon Center, Minnesota
 Mr. F. Heiderich, Racine, Wisconsin
 Mr. Frank Italiano, Onalaska, Wisconsin
 Mr. Darrell Knippel, St. Louis Park, Minnesota
 Mr. Waldemar Nolte, Winona, Minnesota
 Mr. Sylvester Quam, Neenah, Wisconsin
 Mr. Raymond Seibel, Fond du Lac, Wisconsin
 Mr. Carleton Sitz, Milwaukee, Wisconsin
 Mr. Dean Westmeyer, Chicago, Illinois
 Mr. Alfons Woldt, Milwaukee, Wisconsin
 Mr. T. Zuberbier, Fond du Lac, Wisconsin

The Board of Control of Dr. Martin Luther College will meet on January 30, 1960, at 1:30 P.M. to call a man from the above list. Correspondence

concerning the candidates should reach the secretary before the time of the meeting.

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

LIST OF CANDIDATES

The following persons have been nominated for professorship in the field of English at Dr. Martin Luther College:

- Mr. Gerald Berger, Milwaukee, Wisconsin
 Prof. E. Fredrich, Saginaw, Michigan
 Rev. Thomas Henning, Bellevue, Washington
 Rev. Robert Hochmuth, Tucson, Arizona
 Rev. Waldemar Hoyer, Sault Ste. Marie, Michigan
 Mr. Frank Italiano, Onalaska, Wisconsin
 Rev. John Jeske, Milwaukee, Wisconsin
 Rev. Willard Kehrberg, Minneapolis, Minnesota
 Rev. Edward Krueger, Green Bay, Wisconsin
 Rev. Mentor Kujath, South Milwaukee, Wisconsin
 Rev. Norman Menke, Big Bend, Wisconsin
 Mr. Arnold Meyer, Brillion, Wisconsin
 Rev. John Schaadt, Tomahawk, Wisconsin
 Rev. Melvin Schwenzen, West Allis, Wisconsin
 Rev. Donald Sellnow, Rapid City, South Dakota
 Rev. R. A. Siegler, Rock Springs, Wisconsin
 Mr. Carleton Sitz, Milwaukee, Wisconsin
 Rev. Richard Ziesemer, Ripon, Wisconsin
 Mr. T. Zuberbier, Fond du Lac, Wisconsin

The Board of Control of Dr. Martin Luther College will meet on January 30, 1960, at 1:30 P.M. to call a man from the above list. Correspondence concerning the candidates should reach the secretary before the time of the meeting.

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

REQUEST FROM LUTHER HIGH

We respectfully request the members of the Synod to suggest the names of people who are qualified to offer instruction on the high-school level in Latin, mathematics, and science. Please send the names to:

The Rev. Wayne Schmidt
 Luther High School
 Onalaska, Wisconsin

NOTICE OF WITHDRAWAL

Notice is herewith given that Pastor Robert Reim and Professor James Pelzl have withdrawn from membership in the Wisconsin Ev. Lutheran Synod because of our Synod's continued fellowship with The Lutheran Church—Missouri Synod.

OSCAR SIEGLER, President
 Northern Wisconsin District

HOUSE-PARENTS WANTED

Lutheran Children's Friend Society

House-parents perform the duties of a substitute parent in a Christian manner, in caring for and guiding a group of children in an institution. They need to have more than a baby-sitting job in mind. They should genuinely like children individually and in groups, and be able to express this not only in words, but also by their actions. Any people in our congregations interested in becoming house-parents should contact Mr. Garry Kirst, institutional director at the Children's Home. Also, anyone interested in working on the housekeeping and kitchen staff should contact Mr. Gary Kirst.

Lutheran Children's Friend Society
 8138 Harwood Ave.
 Wauwatosa 13, Wis.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE
 Place: Redeemer Church, Tucson, Ariz.
 Time: Jan. 25, 1960, beginning at 9 a.m.
 Topics: John 4, E. A. Sitz; Willful Sinning, W. Wagner; Objective Justification, V. Winter.

W. H. WINTER, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: Jan. 25, 1960.
 Place: Grace Lutheran Church, Durand, Mich.
 Time: 9:00 a.m. Communion service.
 Preacher: H. Kaesemeyer, (alternate, E. Kasichke).

Please send all excuses to the host pastor, Pastor M. R. Kell, Route No. 1, Durand, Mich.

RONALD F. FREIER, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Jan. 19, 1960 (Tuesday).
 Place: Emanuel Lutheran Church: St. Peter, Minn.
 Time: Communion service, beginning at 9:00 a.m.
 Preacher: G. Backhaus (L. Pingel, alternate).

Agenda: Exegesis, James 3:1-18, A. Zenker; Discussion of Article IV, Formula of Concord, E. Penk, discussion leader.
 J. G. HOENECKE, Secretary

MANKATO PASTORAL CONFERENCE

Place: St. Peter, Minn., St. Peter's Lutheran Church.
 Time: Feb. 2, 1960, 9:30 a.m.
 Preacher: D. Kock (alternate: R. Schlicht).
 Agenda: "Basis of Our Definition of a Sacrament," P. Hanke; "The Six Days," M. J. Wehausen; "Mixed Marriages," A. Martens; Exegesis, D. Kock.
 M. BIRKHOLZ, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 23, 1960, 9:00 a.m.
 Place: St. John's Lutheran Church, Redwood Falls, Minn.; E. A. Birkholz, pastor.
 Speaker: E. R. Gamm (alternate: H. Hackbarth).

Agenda: Exegesis, Heb. 7:1-28, Norval Kock; Exegesis, I Thess. 5, Martin Lemke; May we Make Use of Laymen to Help with the Actual Distribution of Holy Communion? O. K. Netzke; Pre-Marital Counseling including the Special Problem with Reference to Catholicism, E. C. Schmelzer.

Note: By resolution of the Conference the pastors will provide for their own noon meal.
 OTTO ENGEL, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: St. Paul's Ev. Lutheran Church, Dale, Wis.
 Date: Feb. 9, 1960; 9:00 a.m.
 Preacher: W. Zink (alternate: T. Baganz).
 Agenda: Exegesis, Eph. 1:15f, H. Pussehl; Exegesis, Eph. 5, I. Boettcher; Exegetical-Homiletical Study of Matt. 16:13-20, A. Wood; Adult Instruction, L. Koenig; The Dangers and the Doctrinal Errors in the Modern Liturgical Movement, E. Kionka; The Resurrection of the Body, T. Baganz.
 C. SCHLELE, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Jan. 19, 1960.
 Time: 9:30 a.m.
 Place: Zum Kripplein Christi Church, T. Herman, Wis., M. Westerhaus, host pastor.
 Communion sermon: M. Bradtke (M. Croll).
 Exegesis: I Cor. 4, E. Froehlich. Exegesis: Malachi, M. Bradtke.
 CARL J. HENNING, Secretary

* * * * *

METROPOLITAN NORTH PASTORAL CONFERENCE

The annual meeting of the Metropolitan North Pastoral Conference will be held on Jan. 25, 1960, at Parkside Ev. Lutheran Church, W. North Ave. and N. Sherman Blvd., R. C. Stienke, pastor.
Proposed Agenda
 9:00-10:00 a.m. Opening Communion Service. Speaker: Norman Engel. Alternate: Siegfried Fenske.
 10:15-10:30 Preliminaries: Roll Call, Minutes, Announcements.

TREASURER'S STATEMENT

July 1, 1959, to November 30, 1959

Receipts	
Cash Balance July 1, 1959.....	\$ 49,599.86
Budgetary Collections	\$ 780,866.65
Revenues	193,797.33
East Fork Lutheran Nursery Collections	7,336.41
Total Collections & Revenues....	\$ 982,000.39
Non-Budgetary Receipts:	
Lutheran S.W.C.—Prayer Book	45.33
Refund on Taxes on Inst. Parsonage	103.66
Partial Reimbursement on Madison Property	3,465.00
Misc. Receipts Rec'd for Capital Investment	550.00
Bequests	250.00
Total Receipts	\$ 986,414.38
	\$ 1,036,014.24
Disbursements	
Budgetary Disbursements:	
General Administration	112,500.55
Residences	46,771.48
Adm. Exp.	65,729.07
Board for Information and Stewardship	
Theological Seminary	43,374.10
Northwestern College	98,903.93
Dr. Martin Luther College....	124,040.22
Michigan Lutheran Seminary	93,956.77
Northwestern Luth. Academy	29,493.29

10:30-11:45 Exegesis of II Cor. 11:12-21, Prof. John P. Meyer.
 11:45- 1:00 Noon Recess.
 1:00- 2:15 Continuation of paper by Prof. Fred Blume: "What Do We Mean When We Say: So Says The Word of God?"
 2:15- 2:30 Recess.
 2:30- 4:00 Reports: Financial (Hallauer); Milwaukee Teachers College (Gieschen); Union Committee (Lawrenz); Program Committee. If there is time, questions on casuistry.
 Closing.

Note: Election of officers will be held during the course of the meeting.
 NORMAN SCHLAUVENSKY, Secretary

SOUTHERN CONFERENCE

Date: Jan. 26, 1960.
 Time: 9 a.m.
 Place: Zion Lutheran Church, Crete, Ill.
 Agenda: Service with Holy Communion; Preacher: E. Biebert, text from Titus, chapter 1 (alternate: R. Bittorf, text from Titus, chapter 2).
 Exegesis: Phil. 3:9ff., R. Bittorf; Giving and Taking Offense, F. Naumann; The Operation of the Holy Spirit in Our own Work and Life as Pastor and Layman, W. Lehmann, Sr.; The Program of Alcoholics Anonymous, H. Wackerfuss; Casual Questions, Visitor's Report, Sermon and Service Critique.
 H. HENKE, Secretary

WESTERN WISCONSIN

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D.v., at Grace Lutheran Church (G. Albrecht, pastor), La Crosse, Wis., on Wed., Jan. 20, 1960. Communion

service at 9:30 a.m., with sermon by Prof. W. Schmidt (Rev. E. Schoenike, alt.). Essay: "Church Fellowship," by Union Committee. Conference brethren are to bring their copies.
 If unable to attend, notify host pastor.
 E. P. PANKOW, Secretary

ORDINATIONS AND INSTALLATIONS

Pastor
Boerneke, LeRoy, as instructor at Luther High School, Onalaska, Wis., by Wayne Schmidt; Sept. 8, 1959.
Essmann, Harold A., in St. Michael's Lutheran Church, Fountain City, Wis., by Rudolph P. Korn; assisted by H. Backer, E. Geistfeld, E. Schoencke, A. Mennicke, D. Pankow; Jan. 3, 1960.
Kolander, E. E., in Zion Ev. Lutheran Church, Cambria, Wis., by A. A. Winter; Dec. 13, 1959.
Teachers
Miller Frederick, as assistant instructor at Luther High School, Onalaska, Wis., by Wayne Schmidt; Sept. 8, 1959.
Mahnke, Frederick, as teacher in Emanuel Lutheran School, St. Paul, Minn., by G. S. Baer; Sept. 6, 1959.

CHANGE OF ADDRESS

Pastor
Boerneke, LeRoy, 123 West Avenue S. West Salem, Wis.
Essmann, Harold A., Fountain City, Wis.

MISSION FESTIVALS

October 18, 1959
 Trinity Church, Brillion, Wis.
 Offering \$2,547.76. V. J. Siegler, pastor.

Milwaukee Luth. Teachers College	470.37
Academy Subsidies	3,800.00
Winnebago Teacher Program	10,824.17
Home for the Aged	19,155.80
Missions —	
General Administration	
Home Board	141.71
Board for World Missions	2,006.60
Indian Mission	58,962.97
East Fork Nursery	8,357.06
Colored Mission	25,531.07
Home Missions	323,839.32
Refugee Mission	23,817.75
Madison Student Mission	3,751.45
Rhodesia Mission	22,751.44
Luth. S. W. C.	3,931.55
Japan Mission	6,610.50
Spanish Mission	2,158.35
Winnebago Luth. Academy....	1,000.00
General Support	39,164.50
Board of Education	33,170.25
Residence	19,396.52
Adm. Exp.	13,773.73
Depreciation on Insts. Bldgs.	58,417.80
Revenues designated for Special Building Fund	165,975.64
Total Budgetary Disbursements	\$1,338,592.36
Non-Budgetary Disbursements:	
Reserve for East Fork Nursery	5,736.79
Total Disbursements	\$ 1,344,329.15
Deficit Balance	
November 30, 1959	\$ 308,314.91

COMPARATIVE STATEMENTS OF BUDGETARY

COLLECTIONS AND DISBURSEMENTS

For period of July 1 to November 30

	1958-59	1959-60	Increase	Decrease
Collections	\$ 792,986.52	\$ 788,203.06		\$ 4,783.56
Disbursements	1,208,502.02	1,344,329.15	135,827.13	
Operating Deficit	\$ 415,515.50	\$ 556,126.09	\$140,610.59	

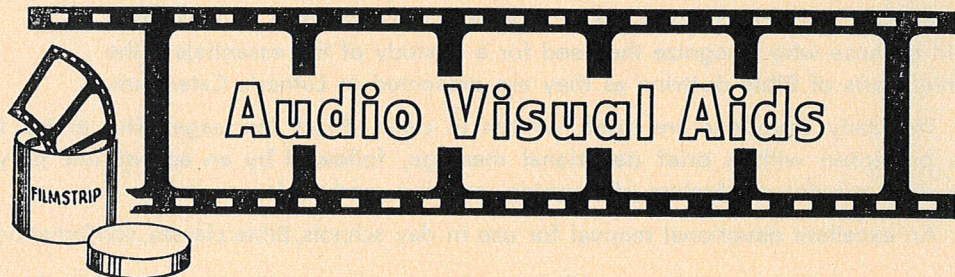
ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 5,266.19	\$ 8,668.75	\$ 3,402.56	60.75
Nebraska.....	6,893	32,027.12	43,081.25	11,054.13	74.34
Michigan.....	26,030	98,790.69	162,518.75	63,728.06	60.79
Dakota-Montana.....	8,040	30,243.76	50,250.00	20,006.24	60.19
Minnesota.....	39,286	125,375.33	245,537.50	120,162.17	51.06
Northern Wisconsin.....	48,129	146,771.24	300,806.25	154,035.01	48.79
Western Wisconsin.....	50,004	155,356.64	312,525.00	157,168.36	49.71
Southeastern Wisconsin.....	50,004	173,433.25	312,525.00	139,091.75	55.49
Arizona-California.....	3,584	12,419.81	22,400.00	9,980.19	55.44
	233,357	\$779,684.03	\$ 1,458,312.50	\$678,628.47	53.46

C. J. NIEDFELDT, Treasurer

**NEW
FILMSTRIPS**

A REMINDER



**"LORD, WHAT WILT THOU
HAVE ME DO?"**

Filmstrip. In color. 20 minutes. 7½ ips. or 3¾ ips. tape or 33 1/3 rpm. LP micro-groove record. The 1959 Synod Convention. Here is an excellent way of reporting it to each congregation.

"EVERY HOME VISITATION"

Filmstrip. In color. 20 minutes. 7½ ips. or 3¾ ips. tape or 33 1/3 rpm. micro-groove record. Training stewardship workers is a year-round work. Here is help for you!

Both of the above may be borrowed for only the return postage or purchased for \$7.50, plus postage, from the undersigned.

A REQUEST:

Will you please fill out and return promptly with the audio-visual materials the **attendance slip** enclosed in the mailing case? Give your comments on the slip. If the materials have been damaged in any way, please state that also. This will enable us to repair them immediately upon receipt. If you will also return the materials promptly, we shall be able to give better service. To serve you well is our aim.

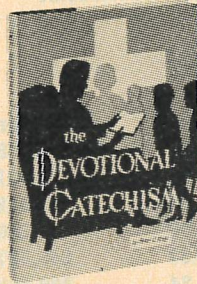
AUDIO-VISUAL AIDS COMMITTEE
 Wisconsin Evangelical Lutheran Synod
 3614 W. North Avenue
 Milwaukee 8, Wisconsin

The Devotional Catechism

BY PETER C. KREY

DAILY DEVOTIONS

Based on Luther's Small Catechism



**155 pages, 5¼x7 inches, attractive binding and jacket,
62 Devotions including the complete text of the Catechism
No. 5 N 19\$1.75**

The importance of a daily review of Luther's Small Catechism and of the practice of daily devotions cannot be overestimated at a time when a knowledge of the fundamental truths of Scripture is more important than ever. The DEVOTIONAL CATECHISM will prove itself to be a valuable aid to those who recognize the need for a re-study of the essentials — the chief parts of Bible doctrine as they are presented in Luther's Catechism.

The daily devotions are brief, written in clear, direct language. The entire text of the Small Catechism is presented with a brief devotional message, followed by an appropriate prayer and hymn verse. The appendix includes a selection of morning, evening, and table prayers.

An excellent devotional manual for use in day schools, Bible classes, confirmation classes and the family circle.

WORDS OF COMFORT

MESSAGES FROM GOD'S WORD IN CHRISTIAN VERSE

By W. Czamanske



An attractive 16-page booklet whose very appearance suggests the warmth and comfort offered in the poetry which it contains: fifteen Bible-centered poems with comforting thoughts for the sick and the sorrowing. For shut-ins and for all who seek the comfort of God's Word in time of trouble. Printed in two colors, with illustrated cover.

No. 14 N 1525 cents, with envelope; \$2.75 a dozen

NORTHWESTERN PUBLISHING HOUSE

3616-32 WEST NORTH AVENUE

MILWAUKEE 8, WISCONSIN